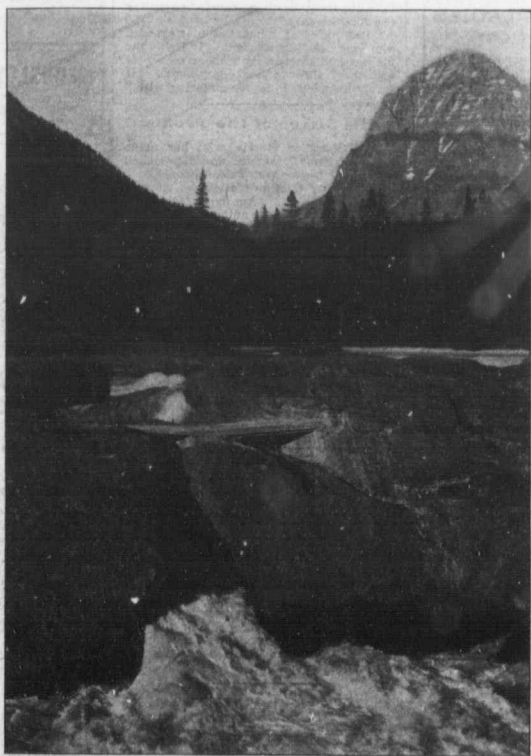


THE
CANADIAN
LEPWORTH ERA

Vol. VII

TORONTO, JUNE, 1905

No. 6



NATURAL BRIDGE IN THE CANADIAN ROCKY MOUNTAINS



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A Slight Abbreviation

They had been discussing peculiar names, according to the Louisville Courier-Journal. Several odd ones had been mentioned, when one of the group said:

"I was attracted by a particularly bright little negro boy one day, and asked his mother what his name was. She smiled, displaying a broadside of white teeth, and said: 'We call him Dan—Dan Brown. But Dan's just for short. Does you want to know his real full name?' I told her that I did, and she took a long breath and very carefully repeated, 'Alone on the Banks of the Dark Danube Brown, but we hardly ever use that name, 'cause I'm about the only one what kin remember it all at once!'"

A Correct Diagnosis

An exchange tells of an old colored woman who called in a doctor to prescribe for her husband. The following is the conversation between the woman and the doctor:

"What did you say was the trouble with my husband?" said the woman.

"I said," replied the doctor, "that the most annoying symptom seems to be waterbrash, or pyrosis, as we doctors call it. He must be more careful regarding the food he eats."

"Dat am just what the matter with him—perosis," said she. "He's the biggest han' for pie you eber see. He eats most three pieces ebery meal. It surely am perosis he am suffering with."

His Share of the Profits

Joel Chandler Harris, who has made "Uncle Remus" famous, was approached by an old negro, who said:

"Boss, dey tells me dat you's wrote a book about us all. Am dat a fact?"

"It am," replied the author solemnly.

"Well, den, boss, Ah wants to know how much kingdom we gets for lettin' ourselves be put in de book—huh?"

"Kingdom?" repeated the author, puzzled. "I'm afraid you won't get a kingdom for that just yet."

The old negro shuffled away, grumbling in a dissatisfied manner, and it did not dawn on Mr. Harris till some time later that he had been trying to collect a royalty on behalf of his race who furnished the material for the book.

The House-Fly a Carrier of Disease

The house-fly is, of itself, a great disseminator of disease, partaking and polluting as it does the food and drink of man, says a writer in Leslie's Monthly for June. Military authorities have noticed that officers whose tents were fly-screened suffered proportionately less from the attack of typhoid fever than did those whose tents were unprotected. The latter seems well nigh impossible, but one of the two must be done. The mosquito carries malaria and yellow fever; the rat carries the plague; the cat and the dog, hydrophobia; the hog, trichino; the sheep, cattle and horses, anthrax and glanders; and they all carry tuberculosis.

He Opened his Heart.

A very penurious old man in one of our Ontario villages, who was accustomed to purchase sugar for his family, a pound or two at a time, became greatly annoyed at the frequency with which that article was required. Speaking to a neighbor, he said:

"It was nothing but sugar! sugar! sugar! with my folks, and I made up my mind to put a stop to it; so I went down to the store and bought fifty cents' worth."



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THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. VII

TORONTO, JUNE, 1905

No. 6

Welcome to Denver.—Bishop Warren, whose residence is in Denver, extends the following words of welcome to the Epworth Hosts who will attend the Convention in that city next month:

"The clear skies, the high mountains, the deep canons, the warm-hearted people are all ready to welcome you to Denver next month:

These hills are higher than they seem;

'Tis not the skies that they appear,
But like some old and wildly rugged stair
They lead up to the land where all is fair,
The land of which we dream.

So everything in this welcome is better than we can tell."

✱

The Panama Canal.—The difference between American and French work on the Panama canal is already apparent, as shown by a recent comparative statement. In the great Culebra cut, on the line of the Isthmian Canal, the French never moved more than 25,000 cubic yards of earth in a single month. Last month under American management, 128,000 cubic yards were moved, and on the last day of the month two 95-ton steam shovels, constructed in Wisconsin, and five 70-ton shovels handled 6,500 cubic yards of earth and rock. The engineers expect to add one of the great steam shovels every two weeks, and to have 120 in constant use eventually.

✱

The Church and the People.—Dr. William J. Dawson uttered these words in his recent evangelistic campaign in Brooklyn: "I am told by Dr. Cadman that, although Brooklyn is called the 'City of Churches,' there are 700,000 people there who attend no place of worship. Of New York I cannot speak. I do not know the figures, but I have a suspicion that the situation is no better—that it is worse, in fact. How is it that the great masses drift by the church doors? Here are beautiful churches, here are the ablest men in the pulpit; yet why are the churches not better attended? It is because that we have become too conventional. The Church has forgotten the poor man of to-day, while it continues to preach the poor Man of Nazareth."

✱

No Saloons in Topeka.—Governor Hoch has declared in unmistakable language that, while he is governor, he will not permit saloons to operate in Topeka. There is rejoicing over this. The jointists understand that Governor Hoch means what he says and can be depended upon to put the law into rigorous execution.

Desecration of Niagara.—A bill is now before the New York Legislature to sell out Niagara Falls to private promoters of power plants. A considerable amount of the water of the Niagara river is already diverted to power plants. It has been calculated that if all the projects now contemplated should be executed, nearly half of the river's volume would be drawn off above the Falls. An engineer, in an article in a technical magazine, recently suggested that men now living would see the day when it would be possible to walk across the river-bed. It appears that at the behest of business, the New York Legislature is ready to sacrifice one of the wonders of the world. The press reports are to the effect that the measure has been promoted by bribery and that it is altogether likely the bill will pass the Legislature.

✱

Edison a Believer.—According to a press correspondent in one of the Cincinnati papers, Thomas A. Edison, the marvelous inventor in the realm of electrical appliances, whose name and fame are world-wide, is a most reverent believer in the presence of a conscious supreme power in all the workings and manifestations of nature. When he was engaged at one time on one of the most baffling of his problems, the conviction was borne in on him that he was utterly unable to satisfy himself that the manifestations of science were due simply to unconscious chance, or to the working of stupendous laws that were of spontaneous creation and development. He believes that true science and true religion will be increasingly discovered to be in full sympathy; that science will more and more reveal the natural phases of religious truth and will be found to be the notable servant of faith.

✱

Encouraging Increase.—Our British Wesleyan brethren have footed up their statistical returns for the year, and they are rejoicing in a most gratifying growth in membership—the largest in twenty years. They have gained 10,705 full members, 11,874 probationers, and 4,367 junior members. These figures do not seem large, but they are substantial, and show the vitality of the mother church. Such are her conditions that rapid advance is not possible, and sometimes she has all she can do to hold her own. Hence she rejoices in the advance shown for the present year. She recognizes the fact that to a considerable extent this gain is due to the wonderful revival in Wales. That has brought large numbers into the church, and strength-

ened those already on the rolls. The Districts in Wales make a fine showing in the tables. But the result is not all due to Wales. Almost all over the kingdom the figures show well, which proves that the church as a whole is prospering.

✱

An Object Lesson.—The United Railways Company of St. Louis employs 4,000 motormen and conductors. Recently each of these employees received, when he reported for duty, a letter from the company that must have set him to thinking. It read:—

"If employees of this company choose to frequent saloons, either on or off duty, or attend the races or other gambling places, rooms or resorts, they are exercising a right which cannot be denied them, but they cannot remain in the service of the company.

ROBERT McCULLOCH,
Vice-President and General Manager.

Mr. McCulloch, in talking to a reporter, said, "I know from bitter and long experience that the men who visit saloons and race-tracks are not the fit men to take care of the women and children who ride on street-cars, nor to handle other people's money." We are pleased to note that Manager Fleming of the Toronto Street Railway, is taking similar action. In one occupation after another during recent years, those in control have asserted the same opinion most positively and finally. No one that would get along in the world of to-day can afford to tittle or gamble.

✱

Sunday-school Convention.—Sunday-school teachers and workers who live within two hundred miles of Toronto, will do themselves a great wrong if they fail to attend the great International Sunday-school Convention which assembles in Toronto, June 23-27. The programme will be one of unusual excellence, as a large number of very prominent speakers are expected. Only official delegates will be permitted to take part in the business sessions, but visitors may attend the meetings and enjoy the addresses. Our next number will probably be delayed for a week or so in order to give our readers a report of this Convention.

✱

Studying Canada.—Rev. W. H. Fitchett, of Australia, author of "Fights for the Flag," "Deeds that Won the Empire," etc., has been spending a few days in Canada on his way to England. He was commissioned by some Australian newspaper to discover, if possible, the secret of Canada's prosperity. Dr. Fitchett says that the eyes of the world are upon Canada at the present time.

A Canadian Grace Darling

BY REV. JOHN MORRISON.

"Langton, Ont., March 21, 1935.—Mrs. Rohrer, familiarly known as Abigail Becker, the heroine of Long Point, died suddenly to-day at her late home in Walsingham Centre."

THE above item was what caught my eye and arrested my attention, as whirling along on a fast train the day following, I was reading the daily paper, and on my return home set my pen at work on this article.

In connection with the U. E. Loyalist movement of a century and more ago there came into the County of Frontenac from York State one named Elijah Jackson, of pure Dutch blood. He married a French Canadian, Marie Grozaine. They set up the sacred hearth-stone of home in the Township of Portland, in that county, and there it was on the 14th day of March, 1831, a daughter was born to them who was destined to write her name, by the splendor of her heroism, alongside that of Florence Nightingale, Grace Darling and Laura Secord. The child was given a goodly Scripture name, Abigail; and worthily did she bear it through a life of more than threescore years and ten. When eleven years of age she removed to Townsend Township, Norfolk County, and within that county continued till death.

George Eliot, in her "Adam Bede," says, "If you would maintain the slightest belief in human heroism, you must never make a pilgrimage to see the hero." In the face of such pronouncement we were daring enough to make a pilgrimage, and found the proverb—a failure.

It was Tuesday, June 14th, 1904, a hazy, summer morning, air fragrant with the odor of wild flowers, as we swung along on our trusty wheel, faithful companion in many a pleasant excursion, past orchards laden with young fruit, well cultivated fields, alternating with wild tangles of ferns, climbing vines and stately trees, along the creek bottoms, sufficiently beautiful to lure us from our wheel at times to feast our eyes upon their beauty; southward, ho! on the centre road of Walsingham, now east on the seventh concession, over sand hills and sandier hollows, and one mile east of the centre road we reach our destination, and before us is the dream of many days, the home of Abigail Becker, standing conveniently back from the road on the north side, an unpretentious one-and-a-half story frame house, with a one-story kitchen projecting to the east. Entering by the garden gate we pass through an old-fashioned garden, in which in luxuriant profusion are growing the flowers common to the days of our boyhood, conspicuous among them being a well-laden snowball in full bloom.

Within the house as without, there is not anything, according to ordinary human standards, to indicate the heroic—an old-fashioned wooden dash-churn, plain furniture, a capacious rocking-chair, hand made—splendid relic of a generation dead and gone—low ceilings, and in cages on the wall are a pair of Japanese sparrows and a parakeet. From the front door a fine view is had of our Canadian landscape, tree-dotted and forest-backed, while from the rear windows the outlook is over the fields and deep ravines which, like huge gashes, cut across the home farm.

Now, there comes in from the garden a tall, robust woman, and we stand face to face with one whose shoulders are yet unbent, and dark hair only lightly threaded with silver, whose face reflects the purity of soul possessed only by the truly great, and our hand grasps the hand of one whose heroic virtue brought an autograph letter from Queen Victoria, of illustrious memory, and whose name has been spoken with reverent tone and gratitude by those whom she, by her courageous valor, on the 29th of November, 1854, saved from an untimely death beneath the waves of Lake Erie.

"The wind, the wind, where Erie plunged,
Blew, blew, nor east from land to land;
The wandering schooner dipped and plunged;
Long Point was close at hand.

She pounded over, lurch'd and sank
Between two sand-bars, settling fast;
Her leaky hull the water drank,
And she had sail'd her last."

The vessel was a three-masted schooner, owned in Amherstburg and named *The Conductor*. Captain Hackett was her commander; six sailors and a cook made up the balance of her crew. In the terrible gale which broke over the lakes that November night she was driven on to the sand-bar about a quarter of a mile from the west end of Long Point Island.

"Yes, the day was bitterly cold when I rescued the sailors. My husband, 'Trapper' Becker was away much of the time on the island, and I said to him, I may as well go, too, and not live here and you away so much. That was how I came to be on the island. In the morning I heard the cracking of the torn sails in the wind, and going along the shore, soon sighted the vessel and the men in the rigging. I waded out in the breakers and signalled them to jump in and swim, and I would help them. This they did one at a time, and each man, half frozen and half drowned, I clutched, and through the terrible breakers dragged ashore; then helped them to the fire on the



From "Types of Canadian Women."
ABIGAIL BECKER

beach; then to our house, where warmth and food awaited them. To one I gave my shawl, to another my shoes to protect his partly-frozen feet, and barefooted I toiled on—my clothes frozen like iron upon me—but all day I toiled, and rescued seven. The other poor fellow remained another night in the rigging, and was so terribly frozen when I rescued him the following morning that he had to stay several weeks with us before he was able to go home. I only did my duty and any other would have done the same. I never wanted that my name should be honored this way in the world. I insisted that Captain Hackett should not tell it, but he afterwards told me he had to, and so it got out. The day following the rescue, the ice froze so that men crossed on foot the channel between the island and mainland. The rescued crew and Buffalo merchants made up a purse of \$550, with which I bought the farm on which I live."

Only when I asked to see it did this grandly heroic, but truly modest woman, bring forth and show the solid gold

medal, about the size of a silver dollar, presented to her by the "Life Saving Benevolent Association of New York." On the adverse side we read, "Vita felicitus ausis servato." Presented May, 1857, Abigail Becker, of Long Point, Lake Erie, Canada West, for extraordinary resolution, humanity and courage, in rescuing from impending death the crew of the *Schooner Conductor* lost November, 1854. "On the reverse, a vessel is shown in the breakers, on the shore a house in the distance, and on the beach a fire burning and men standing around it.

"The autograph letter from Queen Victoria, inviting me to her jubilee, I prized very highly. It was destroyed in the Port Rowan Custom House fire some years ago. I was offered five dollars per day and expenses, and a return home once in two years, by a show company to tour the world, but I refused. I have always been poor, but never wanted for anything, always have had plenty to eat and wear, and I valued my good name too highly to go away on a tour of that kind. I'll tell you (with a burst of pardonable pride) something I am proud of; of children and step-children. I have raised seventeen to manhood and womanhood, ten of them boys, and not one of them ever tasted liquor or tobacco." This she insisted was a greater feat than the rescue of the crew of the *Conductor*.

Her parents were members of the Methodist Episcopal Church, and she, at a comparatively early age, joined that body, and so has been a life-long Methodist.

It was a rare treat to meet this truly heroic soul, who was modest to an abnormal degree regarding the gallant deed which enshrined her name among the truly noble ones of earth, and as we grasped her hand in good-bye and once more mounted our wheel, we felt that an added tang of moral

iron had been put into our blood by our pilgrimage to the humble, but pure home of the heroine of Long Point—true, noble-hearted Abigail Becker.

The following account of her funeral appeared in a local paper: "Mrs. Henry Rohrer's funeral was largely attended on Friday afternoon, March 24th, as the people thought a great deal of this single-minded, heroic woman, who had lived so long in the neighborhood, and had battled so long and so successfully with the difficulties incident to the early settlement of the country. There were many beautiful flowers sent by friends and relatives and distinguished men, among them being a magnificent wreath from the Long Point Company. The simple service was conducted by the Rev. J. W. Kitching, and the burial took place in the village cemetery here. It may be that in the years to come her grave will be visited by excursionists from distant parts of this continent who would like to view the mound beneath which sleeps the heroine of Long Point; but, in the meantime, that simple grave is closed over the remains of the kindly neighbor, the loving mother, the faithful friend, for whom the people mourn."

(Mr. Editor, you should not the Epworth Leaguers honor themselves, in honoring this noble woman, by subscribing in small sums, so all may take part, sufficient to erect somewhere a suitable monument to her memory, so coming generations may be stimulated to noble action by the simple grandeur of her life, and the heroism of her noble deed.)

Her autograph lies before me, her picture looks up at me from my study table as I pen these lines. Good-bye till we meet again beyond the shadows.

Comber, Ont.

A Pastor's Experience

BY THE EDITOR.

ONE evening about eight o'clock the pastor's door bell rang, and a thin, pale woman in faded and well worn clothing was shown into the parlor. She had a sad tale to pour into the ears of the minister.

Her husband had been employed as engineer in a large factory, but had been repeatedly discharged on account of drunkenness. The day previous the manager had become completely discouraged with the man and had paid him off, declaring that he should never again enter the building.

"Oh, sir," said the poor woman, "that position is our only dependence, and we have a family of five children. Won't you go and plead with the manager to take my husband back?"

The pastor's heart was touched by her tearful earnestness, and promised to do all he could to help her. He at once called upon the manager of the factory, but found him determined not to again employ the man.

"The place is a most responsible one," said he, and there is great risk in leaving it in charge of one who is addicted to drink."

The claims of the family were strongly urged, and after considerable conversation, the employer so far relented as to agree to give Mr. Jenkins (we will call him) another chance under certain conditions, which should be made known the next evening at the pastor's house.

Promptly at eight o'clock, Mr. Jenkins and his wife arrived, and a few minutes later the manager of the factory made his appearance. "Now," said the latter to the pastor, "write out a pledge for this man to sign, and I will dictate the conditions to you." When finished, the pledge read as follows: "I promise, by the help of God, that I will abstain entirely from the use of all kinds of intoxicating liquors, and, furthermore, I do most solemnly enter into an obligation not to go into any saloon, hotel or other place where liquor is sold under any pretence whatever."

When these words were read over to Mr. Jenkins, he turned pale, and said, in a trembling voice, "I cannot sign that pledge." When asked for his reasons he replied, "I have no objection to the former part of it, I am perfectly willing to take the pledge not to drink any more, but the condition attached is most unreasonable. My business might require me to go into a tavern, but I certainly could do this without taking a drink." "Very well," said the manager, there is no

more to be said, if you will not accept the conditions I can not have you in my employ."

With tears in her eyes the wife pleaded with her husband to sign the paper, but for a long time he hesitated. Seeing that his employer was obdurate, he at last reluctantly consented to affix his name. With pen in hand the poor fellow tremblingly sat down before the paper.

"Hold!" said the manager, "swear this man on the Bible." The family Bible was opened out and Mr. Jenkins placed one hand upon it, and in the most solemn manner took the obligation. "Let us pray," said the minister, and together they bowed and asked that the divine grace might be bestowed upon the man to enable him to keep his promise.

As far as I know the pledge was kept, but it was the most iron-bound obligation I ever saw taken by a drinking man.

The manager said afterwards: "I saw that the only safety for poor Jenkins was to keep away from places of temptation. If the promise to remain away from drinking resorts had not been taken, he would have been drunk again in a week."

I have often thought of this incident when seeing young men recklessly expose themselves to the allurements of evil by keeping bad company and frequenting places which are located upon the devil's territory. Many of them think they are so strong that there is no danger of being overthrown, and occasionally we hear them boast that they "can go anywhere." Not unfrequently, however, these adventurous youths are caught in the enemy's meshes and utterly ruined.

There is no safer present for young and old than that of Proverbs 4. 14. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away."

[Almost every pastor has had personal experiences of one kind or another which would form the basis of interesting and helpful articles for this paper. They are most cordially invited to communicate them to the Editor. Striking incidents in connection with revival services, cases of particularly stinky men, funny occurrences at weddings, dealing with cranky individuals, etc., might suggest some very good stories, and not a few of them would, doubtless, point a moral. A column or two will be set aside for this purpose, and our ministerial subscribers are asked to send along reminiscences. When desirable, names can be suppressed or changed.—Ed.]

Power Glen

Where Hamilton Gets Her Electricity

BY REV. J. R. PATTERSON

HAMILTON, "the Birmingham of Canada," is noted for the number of her manufacturing establishments whose chimneys give forth no smoke. This is due to the fact that many of these factories are run by electricity. But he who would find the source of this energy must seek it, not in Hamilton, but in a village thirty-three miles to the east.

Power Glen is one of the newest post-offices in Ontario. Less than a year old, it came into being last June, and is the direct result of a successful attempt to supply the Ambitious City with cheap power and light. In former days the neighborhood was known as Reynoldsville; but when a post-office was granted, Mrs. Sangster, the wife of the local superintendent, gave it its present pretty name. Situated about two miles south of the city of St. Catharines, and nestling close under the mountain, over which falls the Niagara River, twelve miles away, it derives its life and gets its name from the works of the Hamilton Cataract Power, Light and Traction Company, Limited.

The idea of bringing water from Lake Erie to be used for power development west of the Niagara River is not a new one. But the company just named is the first to give the idea practical expression. About eight or nine years ago some Hamilton capitalists conceived the belief that the best

The company's first dam, built at the top of the mountain, was a comparatively small affair, extending not many hundreds of feet back from the forebays. But last summer some eight hundred Italians, with picks and shovels, and a score of Canadians with teams, co-operated with steam shovels, dinky locomotive engines and dumping cars, in banking and excavating; with the result that hundreds of acres in the old Beaverdams section are now covered by the waters of a dam, varying from six inches to thirty-five feet in depth. This gives a sheet of water about three miles long, of all widths, and extending from DeCew's Falls to past the old Beaverdams Church.

The water is taken in at the Allenburgh junction of the old and the new Welland Canals, by means of a channel eight feet deep and about forty feet wide on the bottom. It will take all that amount of water to keep the six turbines at the power-house supplied.

From the forebays on the mountain's crest there is a view of rare beauty, to see which is well worth the journey. But turning from the picturesque to the practical, we here behold the great conduits which convey the water from the dam to the wheels in the power-house. Five are now in place. Ultimately they will be seven in number, each of them about 800 feet long, one of them 7 feet, the rest 6 feet 6 inches, in diameter. Each of them costs a small fortune.

Descending a long flight of 365 steps, we come to the power-houses—the old one 185 x 42 feet, the new one 215 x 42 feet. Here we are taken in charge by the local superintendent, Mr. J. Sangster, a genial Scotchman from Aberdeen, to whose courtesy we are indebted for most of the information in this article.

Stepping inside, we find ourselves in the generating room, which is equipped in the very latest fashion with every modern device, and brilliantly lighted with clusters of electric bulbs.

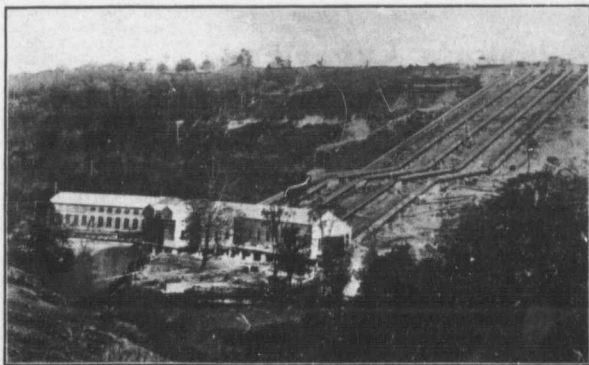
The main attraction for a visitor is the great turbines. Great, we call them; but they look so comparatively small, and work so smoothly and so quietly, that it is hard to realize

that they are the most powerful water-wheels at present in operation in the world. But such is the case. Only four feet in diameter, with runners 4 inches by 2½ inches, and turning at the rate of 286 revolutions per minute, they are capable of generating 7,000 horse-power of electrical energy. This is far greater than is generated by the individual turbines in use on the American side at Niagara Falls. The Power Glen wheels will only be surpassed when the monster 12,500 horse-power turbines on the Canadian side begin operations.

The first wheels in use at Power Glen were manufactured in the United States, and were made of steel. But it was found that the tremendous force of the water wore the steel away. The present turbines, therefore, have been built of bronze. They were made in Germany, by the firm of J. M. Voith, of Heidheim, who sent a specialist to instal them, in the person of Mr. A. Vogt.

In case of accident or breakdown, three auxiliary turbines, capable of producing a total of 7,000 horse-power, are ready for instant use.

Immediately in front of the power-house is the transformer building, 180 x 50 feet. Here are the great transformers, looking for all the world like enlarged fac-similes of the tanks in which gas for stereopticon lanterns is carried. In



GENERAL VIEW OF POWER HOUSES

place for working out the experiment was where the Twelve-Mile Creek issues from DeCew's Ravine, and passes close to the foot of the mountain that towers 265 feet above.

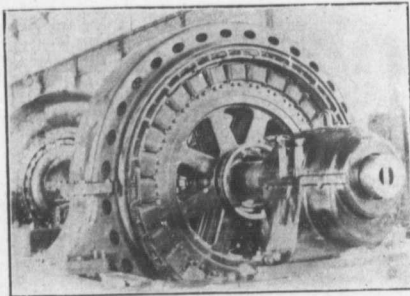
Anyone who examines the spot will see that the conditions were almost ideal. Less than twenty-two miles away was the inexhaustible reservoir of Lake Erie. From Lake Erie the new Welland Canal brought an abundant supply of water to within four miles and three-quarters of the spot now known as Power Glen. Between the canal and the mountain's brow was a large tract of low-lying meadow, known locally and historically as the Beaverdams. From the top of the mountain to the level below was a fall of 265 feet, capable of giving a water pressure of 115 pounds to the square inch. Just in front of a splendid site for a power house was a natural tail-race in the Twelve-Mile Creek.

All that was needed was enterprise and capital. Both of these were found by a group of Hamilton gentlemen who, in the year 1897, began the work which has been expanded and is now being carried to completion by the company whose sonorous title has been given above.

Let us look over the ground described and see what has been done. Should any pastor, who formerly travelled the old Thorold circuit, walk through the old Beaverdams neighborhood, he would be astonished at the transformation.

these transformers the pressure is raised from 2,500 volts to 25,000 volts, in which form it is sent to Hamilton. The transformers are capable of sending out 45,000 volts, which will ultimately be done.

At one end of the transformer house a set of wires pass into the waters of the tail race. This is for the purpose of creating what electricians call an "artificial load." Water being the strongest resisting medium known, a reaction is



7,000 HORSE-POWER GENERATOR

produced on an indicator, by which the electrician is able to tell the number of horse-power being generated. To show that it is not wise to bathe in the tail race during the testing of a generator, we have only to remark that electrocuted fish rise to the surface during each test.

Every precaution has been taken to guard against accident or loss of power. The total "load" at present possible is 25,000 horse-power. But this immense force is under perfect control. A child, who understood how, might regulate it. In the power-house is a high platform, called the switch-board gallery. Here, night and day, stands an expert electrician. He controls, if necessary, the whole plant. Before him, on separate pedestals, are a number of instruments and indicators. These tell him the number of horse-power being generated, and also enable him to cut off the current from any one machine without affecting the others. In the transformer house is an immense 45,000 volt emergency switch. This is so connected that, by touching a three-inch lever with his finger, the man on the switch-board gallery can instantly cut off the whole load. Further, a long distance telephone gives immediate communication between the switch-board gallery and Hamilton.

We have said that the full "load" at present is 25,000 horse-power. It does not follow that so much energy is always being used. The amount in use varies. Every half hour a record is made. An inspection of the chart shows that the load rises and falls in much the same way during each twenty-four hours. The reason of this variation is not hard to understand. The light and heavy loads correspond to the periods of quiescence and activity in the city's life.

The load is at its lowest from 2 to 5 a.m., when most people are in bed, and when the only lights burning are the street lamps and those in store windows, hospitals, stations and such public places. Between 5 and 6 a.m. the population of the city begins to stir, and the load increases slightly. A little later, the early street cars come out; and from that time the load rises rapidly. At 8 o'clock it attains its maximum, and maintains it until about 11. Promptly at noon, the load falls 90 per cent. From 4 to 6 in the afternoon

it reaches the highest point for the day, when nearly all the factories are busy and the street cars are crowded. Illumination and transportation call for a lighter load until about midnight, when the consumption of electricity in a city falls quickly away, reaching its lowest point once more at 2 o'clock a.m.

While the Hamilton Cataract Power, Light and Traction Co. supplies power to factories employing hundreds of men, its staff at the generating plant proper, is only a baker's dozen. But, of course, every man is a skilled machinist or highly trained electrician.

Great as is the work already done, the end is not yet. Next summer the company will continue the work of expansion, with a view to ultimately developing 60,000 to 80,000 horse-power.

What the enterprise has cost is known only to those who have inside information. But the people of the neighborhood have given the place a suggestive name. To them it is not Power Glen, but "The Klondyke." If you ask why, some will answer, "Because there are millions in it." The people are right, for already the company has expended at least something over \$2,000,000.

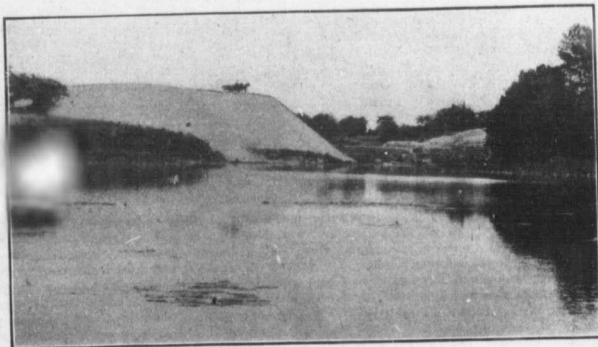
Thorold, Ont.

Illuminated Christians

WE see very few illuminated Christians now. If every one of us was illuminated by the Spirit of God, how we could light up the churches! But to have a lantern without any light would be a nuisance. Many Christians carry along lanterns and say, "I wouldn't give up my religion for yours." They talk about religion. The religion that has no fire is like painted fire. They are artificial Christians. Do you belong to that class? You can tell. If you can't your friends can.

There is a fable of an old lantern in a shed, which began to boast because it had heard its master say he did not know what he would ever do without it. But the little candle within spoke up and said: "Yes, you would be a great comfort if it wasn't for me! I am nothing; I'm the one that gives the light." We are nothing, but Christ is everything, and what we want is to keep in communion with Him and let Christ dwell in us richly and shine forth through us.

I have a match-box with a phosphorescent front. It draws in the rays of the sun during the day and then throws them out in the dead hours of the night, so that I can always see it in the dark. Now, that is what we ought to be, constantly



VIEW OF BIG DAM AT HEAD OF ST. CATHARINES WATERWORKS RESERVOIR

drawing in the rays of the Sun of Righteousness and then giving them out. Some one said to some young converts, "It is all moonshine being converted." They replied, "Thank you for the compliment. The moon borrows light from the sun, and so we borrow ours from the Sun of Righteousness." That is what takes place when we have this illumination.—
D. L. Moody.

The League of the Golden Pen

BY REV. EDWIN H. BYINGTON.

THE inspirer of this League was a travelling man, whose business led him into many countries. He took the first step in this direction one day when he was in Greece, but more fully illustrated it some years later when in Italy during a period of enforced leisure.

He had the co-operation of several acquaintances who were in the same line of business as himself. They each did some work in this direction, and their efforts, with some other valuable writings, were published together, subsequently, in a book which had a very wide circulation. Of these examples of their work there are twenty-one, and they will ever be the guide and inspiration of the members of the League of the Golden Pen. One contribution has no signature, but thirteen bear the name of Paul, the pioneer of this movement, three of John, two of Peter, and one each of James and Jude, who by reason of their epistles must ever be accounted the patron saints of the League of the Golden Pen.

The objects of this League is the writing of letters, not the business, social and personal correspondence sustained for our own advantage, but letters written in the spirit of Christ, to give gladness, comfort, counsel, inspiration to others. When such are written the spirit of the writer transmutes the steel of the pen into gold.

How we long to receive letters, everyone of us, from grandfather down to the toddling youngster! My little girl used to have such delight in a letter that she could not bear to have it go out of her hands long enough to be opened and read to her. Oh, the pleasure of seeing the postman turn toward our door, or having something pop into our box as we wait for the sorting of the mail.

It is the only approach to people that is sure of a welcome. A call may be an interruption; a friendly letter never. You may not listen to all the sermon, you may skip part of the book or skim the newspaper, but the personal letter you never fail to read to the end, devouring eagerly the criss-crossed and illegible postscripts. It is the cup of cold water, often to the "thirsty soul"; and blessed is he who gives it.

Did you ever try letters to children; it would take only twenty-five cents for postage and materials, and an hour or two of time, to write ten short epistles to children you know, and the greater their distance from you and the smaller their normal correspondence, the more delightful their experience in receiving them. You can almost hear the cry: "Oh, mother, I have a letter! Who, do you suppose, wrote it?" Now the glistening eyes, the feet jumping up and down in their excitement, the trembling hands, the expectant face, the requests for repeated readings, the careful keeping, even placing it under the pillow. Did you not in your own childhood ever have a craving, a wish that somebody would write to you? There are few ways in which so little effort and money can give so much pleasure. And a similar surprise and delight would be accomplished if you wrote to some friend of your childhood and early life whom you had not seen for ten, twenty, perhaps thirty, or forty years.

Then, there are those "bread and butter" letters about which we joke, but which, alas! we neglect so often. That note of appreciation after we have enjoyed the hospitality of a home, helps to balance all the labors and sacrifices of the hostess, and gives to the visit a genial glow, like a sunset lingering long in its radiance.

In your thanksgiving letters you may have a wider range if you choose. Write thus, not only to the friend who supplies you with a good dinner, a bright fireside, and a comfortable bed, but to anyone who has served you well. Have you been enjoying some beautiful music or work of art, some suggestive address, some choice contribution, or stirring editorial in a paper? Take down your pen and write a note of thanksgiving. If we thanked our rulers more for their brave acts and criticised them less for their errors, if in writing to them we used the golden pen more often than the porcupine quill, it would be better all around.

Still broader is the privilege in writing letters of praise; to friends, first and most frequently, to the nearest and dearest; but then the whole world is before us. We may need an introduction to speak to people, but we need none to write

them letters of praise. Take any morning the daily paper, select some person whose noble or commendable deed or whose wise words are there recorded, and write him an expression of appreciation, whether he be a ruler, a millionaire, a pauper or a criminal, whether in this land or some other. Such a daily letter would make you a fountain of joy and an inspiration, for nothing so uplifts to a higher and holier life, so quickens the desire to repeat a worthy act as some appreciation of it.

Indulge, if you choose, in anonymous letters. It is possible sometimes to write more freely if the name is not to be signed. Often, too, an anonymous letter, written with a golden pen, thrills and sustains more than one whose authorship is known. I have a splendid antidote for depression in an anonymous letter of appreciation written to me by some member of my congregation. Every member of this League ought to write some of these "no name" letters to pastor and other friends; they are sweeter than honey and the honeycomb when written with the golden pen.

And love letters. How long since you have written a real love letter to your mother, to your father; not simply those about your health with inquiries about theirs, but telling, as best you can, of that love down deep in your heart that does not ordinarily flow to the surface, and your appreciation of all that they have done for you? But you say that you live at home. All the better. Write your love letter, put a stamp on it, mail it, and keep out of sight when it is delivered and read. Then note that new radiance in your mother's eye, and feel in the gentle pressure of her hand and the touch of the good-night kiss an unspeakable gladness.

Husbands and wives, what of you? In former days, those love missives, laden with endearing expressions, were frequent; are there any at all in these days? When you are apart, your epistles are all about the children and other common interests. Once in a while skip these and slip in a real love letter.

I have preached many sermons, had many personal conversations, but nothing in my ministry has borne so large a fruitage as the letters which I have written. Sermons are too impersonal, at best, to reach the mark, but a letter goes straight there. A conversation is soon forgotten, but it is hard to destroy a letter written with the golden pen, and often it is kept long. Answers and excuses that seem plausible, when spoken, refute themselves when put down in black and white, and the appeal unanswered continues to plead. It is not always easy to secure the opportunity for a quiet conversation about things unseen and eternal, but a few earnest words with the pen are always possible. The spoken word has more the beauty and fragrance of the flower, but the written word often more the qualities of the seed.

Paul's greatest service to the cause of Christ was with his letters. So would it be with many of you who never tried it. It is time to take your golden pen out of the "napkin," and some of you have two, and even five, there enfolded. These things should not be. The power of the spoken word, the value of the printer's ink, have been much emphasized. It is time to realize the influence of the golden pen.

The League of the Golden Pen has no officers, no committees, no by-laws, no dues—only members. You initiate yourself into membership when you write your first letter with the golden pen, and you continue in good and regular standing as long as you write at least one such letter a month. Let the "shut-ins," and the silent and the timid, as well as the active and aggressive, join our League.

"Lest we forget." There has been prepared a card of membership in the League of the Golden Pen, with a simple device on the back for recording the number of letters written each month with the golden pen.

Anyone desiring this reminder to place on desk or with writing material, may send five cents, and it will be forwarded with a copy of this article, and he will be enrolled a member of the League of the Golden Pen. Copies of this article for distribution to encourage such letter-writing, can be obtained, in orders of five or more, at the rate of one cent apiece. Address, "The League of the Golden Pen," Beverly, Mass.

The Influence of Environment

BY REV. J. C. SPEER, D.D.

A NATURALIST who was ever putting nature to the test as to her powers to do better under more advantageous circumstances, conceived the idea that trees were very much what their environment made them.

To ascertain how far his theory was correct he took a bush of luxurious foliage from the gracious climate of the valley and transplanted it a few hundred rods farther up the face of the adjacent mountain.

A couple of years afterward when he visited the tree he found that the effects of the more stubborn soil and the colder atmosphere were very marked, and the foliage was more scant and the leaves more shrivelled and weather-beaten. The tree was taken still higher up and nearer to the snow line, where the bitter winds ever swept the frail branches, and the effects were still more marked.

was a surprise, for the bush began at an earlier date to show evidence of budding, and the leafage was broader and softer and the color fresher. Here and there it was noticed that the thorns were less hard and sharp, and the scientist smiled as he examined the changes in the wild furze of the mountain.

But there was still a better place and to that it was removed. Here the winds were ever soft and blew from the broad expanse of the Mediterranean Sea. The soil was well cultivated and was rich and warm. Here and there the pruning knife removed the mouldering and superfluous branches, and the naturalist waited patiently for results. Changes were marked year after year till at length the tree seemed to become another altogether. The branches were straighter. The leaves were broader, with a green which was



THE ROYAL ALBERT HALL, LONDON, ENGLAND

From a photograph taken during the Torrey-Alexander revival meetings. Mr. Alexander is leading the singing. This hall seats 10,000 people, and was crowded night after night while the meetings were in progress.

While this experiment was going forward the reverse movement was being tried by the same savant. High upon the face of the mountain he found a furze bush. It was a poor, little stunted creature, with gnarled branches and the scantest kind of leafage. It was covered with spines which bristled like a veritable porcupine. This was the bush for test number two, and as the other tree was being transplanted to higher and colder regions to suffer and to degenerate accordingly, this unseemly shrub was being, year after year, moved into the better environment.

At first the change was scarcely perceptible and the poor degenerate almost failed to respond to the better conditions. But to the trained scientist there was evidence of improvement. Another remove into a better place where the spring time came a few weeks sooner and where the soil was richer and where the winds was less boisterous. The second test

fresh and lifelike. The most marked change, however, was seen in the fact that the long cruel thorns which covered it in its native home, were now transformed into knots of sweet-scented flowers.

The joy of the naturalist was unbounded, for after years of toil and patience he was shown that his theory was sound and he beheld the change from the wild, useless, and dangerous thorn bush to one upon which bloomed flowers of rare beauty. Be it ours to make, in the heart and life of every heathen who comes to this land, such conditions that the transforming power of the Divine Spirit may complete the work for which we, in our human weakness, can but prepare the way. But let us never forget that it is for us to prepare not only the way of the Lord, but to do it by preparing the minds of those for whom He died.

Toronto, Ont.

A Day in Cork, Ireland

BY REV. J. H. HAZLEWOOD, D.D.

It was late in the evening when the train pulled in from Bantry, and I arrived in the city of Cork. I was a stranger, but soon found myself comfortably settled at the Edinburgh hotel. A Scotch name for an Irish hotel gave promise of an ideal condition of affairs, and in this I was not disappointed.

An Irishman was asked if he had ever seen Cork. He replied, "No, but I've seen 'dhravins' of it." I do not remember to have seen even a picture of the place. The scenery around Cork is very picturesque. The city itself sits snugly at the foot of high hills, from the summit of which a bird's-eye view of the surrounding country can be obtained, and of what the poet Spenser, who wooed and wed one of the maids of Cork, called

"The pleasant Lee, that like an island fayr,
Enclosed Cork in his divided flood."

The city was founded towards the close of the sixth century by Lochan, the great smith to the chief of the Mahoneys. His name has since been changed to St. Finbarr, and his memory is still fondly cherished by the people in the diocese of Cork. The name Cork signifies that the place was originally a marsh, and is described in the life of its founder as a "land of many waters." To-day, while many of the streets are narrow, it has some that are wide and well paved, and public buildings of which the inhabitants may justly feel proud. The manners of the people, rich and poor, are very pleasing. Overagreeableness is, perhaps, one of their greatest faults. The second officer on the steamer crossing the ocean, himself an Irishman, bade me beware of the suavity of the people of Cork. He said, "They'll buy you and sell you, and you won't know it till you're in the delivery wagon being sent home." One needs to remember in this connection that Cork is only a few miles from Blarney. After seeing both the people and the famous stone, it is my humble opinion that the reputation of the stone depends on the disposition of the people rather than that the people derive any of their peculiar charm from their proximity to the well-known stone.

Blarney Castle, now a ruin, is well worth a visit—the view from the top being very picturesque, especially on a bright summer's day. If one possesses a sufficiently venturesome spirit, he may kiss the magic stone, which is set in the parapet wall, and any who do, it is said, "he never misses to grow eloquent."

Queen's College is a handsome building, surrounded by a well laid out and a well-kept garden and pleasure ground. It has one of the most successful palm houses in Ireland, and as a literary institution, it ranks high in the Island.

Not far away on a commanding site stands Shandon church with its famous bells. Its bi-colored tower gives it a unique appearance, the southern and western sides being of white sandstone, while the northern and eastern sides are of red sandstone. But it is the "Bells" that form the chief attraction. I sat on the curb a few rods away and listened to the chiming of the bells. "The National Anthem," "Annie Laurie," "The Last Rose of Summer," and other familiar airs were played, with a sweetness and softness that was inexpressibly grand. "Father Prout's" verses went prancing through my mind:

"With deep affection and recollection
I often think of the Shandon bells
Whose sound so wild would, in days of childhood,
Fling round my cradle their magic spells—
On this I ponder, wherever I wander,
And thus grow fonder, sweet Cork of thee;
With thy bells of Shandon,
That sound so grand on
The pleasant waters of the River Lee.

"I have heard bells chiming full many a clime in
Tolling sublime in cathedral shrine;
While at a glib rate brass tongue would vibrate,
But all their music spoke nought to thine;
For memory dwelling on each proud swelling
Of thy bell's kneeling its bold notes so free,
Made the bells of Shandon
Sound far more grand on
The pleasant waters of the river Lee."

But that which interested me most was my visit to St. Finbarr's Cathedral in honor of the founder of the city. It is a most dignified structure, its design being of the French early pointed style. The nave, aisles and transepts are grouped under three lofty towers and spires, but its peculiarity as a church consists in that it has a very fine organ, which is below the level of the floor. Originally, it occupied the gallery over the main entrance and at the opposite end of the building from the choir. It was difficult, not to say impossible, to sing satisfactorily with the organ so far away. There was no other place for it near the choir without completely hiding one of the many beautiful stained glass windows. These were Bible subjects, chronologically arranged, and to cover one of them was simply out of the question. "Necessity is the mother of invention." So the happy thought came to someone "put it below the level of the floor." And there it is, while the organist sits in the usual place with the choir. I stood by a low railing in one of the transepts and watched the top of the pipes, while the music floated up and out through the arches in most delightful harmony. The effect was very fine, and the idea might be adopted with advantage in buildings where the conditions did not make it necessary.

Learning that I was from Canada and a Methodist, the good natured caretaker said, "I've something that will be specially interesting to you," and he took me to a grave in the yard at the rear of the church where lie the remains of Richard Boardman. John Wesley came to Cork and preached in the cathedral, calling for volunteers for mission work in America. Richard Boardman responded, and became the first Methodist Missionary to our continent. He arrived in New York in 1769. Phillip Embury, in New York, and Robert Strawbridge, in Philadelphia, both immigrants from Ireland, had organized Methodist classes some three years before, and it was to labor with these godly men that Boardman was sent. And thus, Ireland added another to the long list of good and great men who, in both church and state, have done so much for the world. It is impossible for cold type to convey any idea of the emotions that swept my soul as I stood by that tomb. Here was the dust of the man who had braved the dangers of the deep to preach the gospel on American soil, and to labor with the "people called Methodists." I gratefully called to mind the Master's words: "Other men have labored and ye have entered into their labors." A large stone covers the grave and bears the following inscription. The tooth of time is doing its work and the inscription is almost unreadable.

REV. RICHARD BOARDMAN,

First Methodist Missionary to America,
DIED OCTOBER, 4th, 1782.

Aged 44.

"Beneath this stone the dust of Boardman lies,
His pious soul has soared above the skies;
With eloquence divine he preached the Word
To multitudes and turned them to the Lord.
His bright example strengthened what he taught,
And devils trembled when for Christ he fought;
With truth and Christian zeal he nations freed,
And all who knew him mourned when he expired."

Ought not a grateful, prosperous Church, which owes so much to this good man, rescue his last earthly resting place from comparative oblivion and neglect? A suitable, yet not too expensive monument to his memory, erected by the Epworth hosts of Canada and the United States, would be a fitting tribute to the worth and work of the heroic man who suffered the hardships of an ocean voyage, when crossing the Atlantic was not the holiday trip that it is now, to keep the flag of Methodism flying on these shores.

Richard Boardman's "body lies anoudering in the tomb," but the Truth with which "he nations fired," and for which the great Methodist Church of this American continent stands, "goes marching on." May we be brave and heroic, and true as our fathers were.

Hamilton, Ont.

The Junior League and Evangelism

BY JESSE LYMAN HURLBUT, D.D.

It has often been in my mind during the past fifteen years to express certain deep-seated convictions concerning the Junior League—how it should be conducted, and the results which should be sought from it. I have hesitated, however, to state what might be regarded as the theories of a *doctrinaire*, and not the conclusions of a practical worker; for at the time of the inception of the Epworth League and its ally, the Junior League, and for ten years afterward I was not in the pastoral relation, and my utterances could not have the weight of experience.

But, during the past four years I have enjoyed again the delight of a pastor among his own people in direct relation with souls. I have been able to put opinions and plans to the test of practical work, and to see their results; so that now I write with a conviction fortified by experience. These conclusions I propose to set forth in this article; and in another I will endeavor to narrate some of the work done and the results accomplished in accordance with these principles.

My first conviction is that the Junior League, or organized association of the "younger young people," between eight and sixteen years of age, is the most promising and most precious field of evangelistic effort within the reach of the Church and the pastor. More souls can be won to Christ in this field than in any other, for they are at hand and can be reached, brought together, and brought to Christ.

That of itself is a striking and suggestive fact. There are thousands of ministers who are endeavoring to hold revival meetings night after night, with scarcely an unconverted person in the house to listen to their fervent appeals. At the same time in the homes there are from fifty to a hundred young people in christian families and Sunday School classes who are of ages eligible for church membership; who, under the right influences, can be brought to an afternoon meeting, can in due time be led to a decision for Christ, and can become trained young disciples of Christ. Is it not the duty of the wise minister and gospel worker to study such a field of opportunity as this, and to bring its sheaves into the Lord's garner?

Another fact to be kept in mind concerning these young people between eight and sixteen is, that they can be won with less effort than any other class. They have no evil habits, no corrupt appetites, no guilty past, no bad companionships to hold them back from Christ. They are not yet in the world and in society; they know nothing about certain forms of worldly pleasure, which, after a few years will inevitably lay hold upon them. There are young men and young women of twenty who hold aloof from Christ because our church sets its ban on certain forms of pleasure; but that difficulty does not stand in the way of a boy or girl of ten or twelve. By all means in our power we should bring these children into the arms of Christ and his Church before these problems of manhood and womanhood come before them. Then, when the questions arise, they will come to those who are already too strong in their loyalty to Christ to seek pleasure in the world.

There is still another reason for reaching after these boys and girls. If we are to make of them Christians of the best, broadest, noblest type, we must begin the process of Christian training in childhood. The best pianist, the best linguist, the best scholars are made, not by waiting for grown-up years, but by training the young. And if the Church of the future is to represent the highest and most complete Christian ideals, the building up of the Christian character must be begun and carried on early in life.

Here then is our first conclusion, that the childhood of the Church is the most promising field for evangelistic efforts, and that it should receive close attention and care from all who are seeking to win souls.

Our second conclusion is one with which not all ministers will agree. It is that the leader in this movement should be the pastor himself, and no one else. The Junior League or "Boys' and Girls' Hour," or "Children's Meeting"—whatever be its name—should have the pastor as its conductor, and not a deaconess, or a committee of young ladies. The pastor is the one person who can give it dignity, who can wield the

requisite influence, who can gather its results. Here is a bundle of sheaves which he can reap as no other worker can, and it is his business to reap them.

Has he the time? It is his business to find time for the winning and training of souls. He is sent forth, not merely to elaborate and deliver two sermons on Sunday and to conduct a prayer meeting on an evening of the week; but to win souls, and wherever they are the most readily and most successfully to be gathered, he is under obligation to find them that he may bring them to Christ.

Has he the equipment, the qualities, that can make his work successful with the young? If he is a young man, of course he can train himself for this work; and if he is a man of mature years it is not too late to begin. If the pastor realizes the importance of the work, that it *must* be done, he will find some way to do it. And as we proceed in our study of the subject, we shall see that in the plan the amount of work to be done by the pastor himself is not large, nor will it make a great demand upon his time.

Our third contention is that the work to be done by the pastor in this department is unlike that in any other. It requires plans and methods very different from those of the Sunday sermon or the stirring revival service. I believe in the revival for reaching grown men and women; and believe that it should be vigorous. I am not afraid of the "emotional revival" where men and women are reached, for they need to have their emotions awakened. But it is very different in dealing with children. Decision of will should be sought, rather than an emotional crisis. Excitement should be avoided, and calmness of thought should be encouraged.—*Epworth Herald*.

A Travelling Post Office

BY PERRY R. SMITH.

HOW very few people give a thought to the vast and well organized mail system of this country. Almost every one is more or less conversant with the local post office in the town or city, but the branch of the system called the railway mail service is little known.

On almost every branch of railway in Canada, you will notice a car on various trains with the word "Mail" labeled on the door. This is, in fact, nothing less than a travelling post office. The car is fitted up inside in the manner of a regular post office, lacking only the small letter boxes which are used in post offices for the public. At one end of the car a sorting rack is fastened for hanging mail bags in position, and in front of the rack a sorting table is placed. About fifty bags can be hung up at once, and each bag represents a station along the route on which the car is travelling. On beginning the journey, mail is received from the connecting trains. Each bag is in turn, emptied out on the sorting table and then, each parcel or paper is thrown into the bag to which it is addressed.

At the opposite end of the car is a set of pigeon-holes called a letter case. Each compartment represents a town along the line. The letters are received in large packages from the connecting trains and are sorted into the letter boxes in the same manner as the papers and parcels are distributed into the bags. Registered letters have special compartments and have to be entered on the way-bills, and receipts given for them by every one handling them.

From one to four men are required to do the work in a mail car, according to the locality and to the amount of matter usually handled. The man handling the letters is constituted the clerk in charge, or post-master for the trip. It is his place to supervise all work for the day, and his orders must be obeyed by the other men. Of course, he is held responsible for all mail received and distributed during the trip. The mail clerks each take their turn in running in charge, which puts all the men on equal footing.

A mail clerk must be an energetic, active and intelligent man. To do his work it is necessary for him to know

thoroughly the names and location of all offices in the Province, and also to know by which line of railroad the place can be reached the most speedily. As post offices are being opened in new districts every few days, and as the railroads are constantly changing time-tables, much study is required to keep up to the mark. Each year a test examination is given to ascertain the proficiency of the men, and at this examination all are expected to take from 90 per cent. to 95 per cent.

Sometimes, at a junction point as many as forty large bags of mail are received, and it is necessary to have everything ready for the first station out along the line. Attention is first given to the letter packages. Daily paper sacks are then opened and sorted, and last of all the miscellaneous matter is dealt with. The clerks become familiar with the bags and can tell what class of mail is in a bag before opening it, as each mail bag is marked with a particular label. In leaving a station with a large load of mail, there is a rush for a few minutes. Sometimes the letter clerk has only fifteen minutes in which to sort one thousand letters. In the same length of time the man handling the papers may have to go through fifteen bags. But, when the first rush is over there is not so much to do until the next junction is reached.

On arriving at the first station which is to receive mail, the letter clerk ties up the letters from the box which he has used for that station and places them in the bag with the other mail for the place. The bag is then lifted off the rack, is locked up and given to the mail carrier to be taken to the post office. The post master opens the mail and distributes it. Palmerston, Ont.

The Young Man At College

BY REV. WM. McMULLEN, B.A.

IT is a fortunate thing for a young man to be able to spend three or four years at college. It is not a necessity; it is a privilege. Lack of it cannot prevent a man of native brilliance from reaching his place in our human sky and revealing to man's admiring gaze a new star in the firmament; and yet its presence might have added chastened lustre.

We are thankful to-day that our college halls are open to all. Thought is intensely democratic, and no key of gold can unlock the doors of the student world. The aristocracy of intellect is composed alike of beggars and kings.

To most young men college is a veritable land of promise, toward which they look with earnest longing; to a few, it is a doom which they dread.

In most of our colleges we meet two extremes. One is the long-stepping, short-sighted, round-shouldered burner of the midnight oil, "the brow sickled o'er with the pale cast o' thought," the man who shuns the campus, despises the gymnasium, and abhors social functions—the promising candidate for an early grave—who has forgotten that he has a body, but who will be reminded of it most forcibly and most unpleasantly at no distant date.

The other extreme is equally unmistakable. Athleticism has claimed him for her own. Broad-shouldered, clean-limbed, erect, alert; every movement tells of vigorous health and muscular strength. Champion all round athlete he is, after all, a figure to be admired; but, alas, his college record shines only in the field, his muscles are better than his brain. His triumphs are out of the class room. He is not an ideal student. Between these extremes, the student must learn to steer cautiously. The student, who has no time for anything but study is an equal failure with the student who has no time for study. The world refuses to be run by bodiless minds. Physical energy always counts. Don't neglect your body; other things being equal, the strongest physique will carry the day. But athleticism is often overdone. You are not at school to win renown as a professional athlete. Amateur athletics are all right within proper bounds, but professionalism is not for students. Too great proficiency in such things proves too much. The Chancellor of a University cannot compete with Jeffries in his class, and tennis championships, etc., are not usually won by men of business or by students. You may possibly become an expert amateur; you have no time to become an expert professional.

Then the student should be careful where he boards. The

cook is one of the few professors whose lectures we must attend, and a man's boarding house has a good deal to do with his theology. Pessimism and optimism are often born in the kitchen.

Don't live too cheaply. A few cents a day may mean the difference between good digestion and life-long dyspepsia.

Don't room in the dark. Gaslight is not sunlight, and a small, ill-furnished, sunlit room, is better than a large, well furnished apartment that never sees the sun. Upholstery is a poor apology for lack of sunlight.

As to professors, there are all kinds. Don't think you know all about them after the first lecture. The driest one may be the best scholar, and the one you like the best may be the poorest teacher. Don't forget that, while it is sometimes a trial to sit and listen to them, it may be a greater trial to stand and lecture to you.

Don't imagine that the wisest professor knows everything, but probably the poorest can teach you something. Two great lessons every student should learn are—humility and reverence. It seems out of place for the young man, who has come to college to learn, to sneer at the "ignorance" of the old man who attempts to teach him.

But sometimes students copy their professors. If they can imitate nothing else, they reproduce the peculiar gesture, the curl of the lip, the droop of the eye-lid, the odd intonation, or at times the very gait of a favorite teacher. Usually this is unconscious; sometimes it is not; but always it is a mistake. If the college effaces your personality, you had better have stayed at home. A few men, whose personalities are weak, are completely overpowered by college; to them, henceforth, there is nothing else. This is the seventh heaven, and they have been there; and the man's very signature sometimes becomes John Jones, B.A. But no one ought to blame the college for a man's mental weakness or natural vanity.

The work of the college is not recorded on parchment. Its handwriting is indelible, but often invisible, and it seldom gets credit for its best work. Remember, too, your student friendships are almost as important as your books. A wise fellow-student may prove your best professor. Don't talk too much about your hard work; don't tell how many thousand pages you have to read. Don't pose as a martyr to your love of learning. Martyrs never pose. Students never brag. Study is a delight to a born student, but an unmitigated weariness to the thoughtless, the indolent, or the simply ambitious.

As to your religion, we are glad to assure you that to-day the spiritual tone of the colleges is away above the ordinary level. Some of the sanest, sturdiest, truest saints are found amongst our college students, and the man who loses his religion at college has himself to blame. If, however, you happen to be amid other conditions, don't haul down the flag. If you cannot have an easy time serving the Lord, then serve Him with set teeth and old Anglo-Saxon grit—but serve Him. Set your stakes and wait. Things will come your way in time. It may seem long from ebb to flood of tide, but patience will see the change. Nature's mightiest forces are on your side, and you can afford to wait.

Keep faith with your God and stand firm, and you will thank Him for all future time for the privilege you now enjoy.

Florence, Ont.

The Disagreeable Guest

"MIRANDY'S visits always sort of make me think of mosquitoes," said Aunt Hannah, thoughtfully, when the guest of the day had departed. "She always buzzes in on you just as cheerful and social like, takes her bite of whatever you have to offer, and goes singing on her way as if she had done her duty; but you find you have a dozen stinging, burning, uncomfortable spots left as a reward for your hospitality. Your receipts for pickles isn't nowadays equal to Mrs. Smith, you've been cheated in your new parlor carpet, your fall hat isn't very becoming after all, and hardly any of your friends are as good as you've always thought 'em. There's a drop of poison most everywhere she happened to light—nothing but little bites, but they burn and sting and upset all your comfort. It does seem as if mosquitoes ought to have a monopoly of that kind of business without human beings taking it up."—*Forward.*

Did Not Travel on Sunday

THE *Advocate*, a little paper published monthly by the Lord's Day Alliance of Canada, has the following suggestive incident:

Rev. W. J. Mackenzie, of Nova Scotia, when on his way to Korea, where he gave up his precious life to give Korea the Redemption of Jesus, demonstrated how it always is worth while to strictly observe the Sabbath, no matter what the personal inconvenience or sacrifice.

It was Saturday night. The train was nearing the Rockies. Passengers were preparing for their berths. Mackenzie began packing his travelling bag, and donned coat and hat. His intention was evident. No casuistry nor pleantries could persuade him to travel on the Lord's Day. So bidding all good night, he stepped off at a wayside station.

It was a lonely desolate spot. Beside the station only one light glimmered in the distance. The gruff agent said it was the only place where he could find shelter. He found it the scene of a drunken revel. Unafraid he entered. The rough dare-devil frontiersmen were much surprised. The saloon-keeper said he was welcome to use the floor for a couch if it suited him. The revel continued. But they were curiously attracted to the big manly-looking, serious stranger who had come in. Whence had he come, and why was he there? His simple honest answer called forth some sneers, but they were restrained.

He said he was in the habit before retiring of reading his Bible and praying to God. Would they listen? The drinking, gambling and most of the swearing ceased, and they heard and saw what was new in their western life in those days.

In the morning they were informed he would hold service and preach at eleven o'clock. They gladly assented. Memory of former happy days long forgotten, was revived under the spirit of God, as they sang the old psalms and hymns and heard this manly, noble Christian pray for them and expound the truth of God. Their sins were laid bare, but with a gentle hand. Their hearts were melted. They listened with unwearied attention for an hour. Tears trickled down rough cheeks.

What a Sabbath that was to these men! Mackenzie himself says of it: "God was present in power. All stood and held up their hands, with tears in their eyes, pledging to lead a better life and meet me in Heaven. Among them was the rum-seller. He would accept nothing for my board. May God open his eyes! I believe He will. Many came to the station to see me off. May God bless my visit there and take the praise all to Himself!"

What if he had continued his journey on that Sabbath?

What if all ministers had the same conscientious regard for the Sabbath law, refusing to continue a land journey on that day? Many men at wayside missions would arise and call them blessed. What blessings might be thus scattered along the way as Church leaders break their journeys, to honor the Sabbath as they travel to Assembly, Conference, Synod or great Committees!

What is Old Age

JOHANN KEPLER was fifty-nine years old when he gave to the world his discovery of the law of the distance of the planets from the sun.

Francis Bacon was fifty-nine years old when he published his "Novum Organum."

Pierre Gassendi was fifty-eight years old when he published his atomic theory.

Otto Von Guericke was forty-eight years old when he invented the air pump.

Johann Rudolph von Glauber was fifty-five years old when he discovered sodium sulphate (Glauber salt).

Sir Isaac Newton was forty-four years old when he published the law of gravitation.

Gottfried Wilhelm Leibnitz was fifty-four years old when he was commissioned to establish the Academy of Sciences in Berlin.

Antonius Van Leeuwenhoek was eighty-eight years old when he discovered blood corpuscles, infusoria, spermatozoon, etc.

Rene Reaumur was forty-seven years old when he brought out his thermometer.

Benjamin Franklin was forty-six years old when he invented the lightning rod.

Joseph Priestly was forty-one years old when he discovered oxygen.

Jan Ingenhousz was forty-nine years old when he discovered the respiration of plants.

Henry Cavendish was fifty-three years old when he discovered hydrogen.

Christian Huygens was sixty-one years old when he published his theory of the undulation of light.

Count Berthollet, Klaproth, John Dalton, Gay Lussac, Count Rumford (Benjamin Thompson), Woehler, Liebig, Alexander von Humbolt, and, in fact, the majority of the eminent chemists and physicists did their most important work in advanced years.

The well-known lines from Longfellow, given below, have also been extensively quoted:

"Cato learned Greek at eighty; Sophocles
Wrote his grand Oedipus, and Simonides
Bore off the prize of verse from his compeers
When each had numbered more than fourscore years.

And Theophrastus, at four score and ten,
Had but begun his characters of men;
Chaucer, at Woodstock, with the nightingales,
At sixty wrote the Canterbury tales;
Goethe, at Weimar, toiling to the last,
Completed "Faust" when eighty years were past."

All in all, Dr. Osler's little joke has aroused a large amount of highly interesting discussion.—*New York Sun*.

Nuggets

"One great value of thinking about others is that we thereby get a rest from thinking about ourselves, which is the chief cause of personal unhappiness. The less a man thinks about himself, the happier, mathematically and inevitably, he is bound to be. To love somebody, to help somebody, even to worry over somebody, is a far more cheerful business than to be shut up to 'His Majesty Myself'! Selfishness always means unhappiness."

Don't whine! Take what comes to you and do your best with it. Make the bravest fight you can; train yourself to see the cheerful side of things, even the funny side of the mishaps you cannot help. Strangle complaints with a laugh—a cheery laugh is good for heart and brain, and clears the mists from the eyes of faith. Endure what must needs be endured, go bravely forward, die if you must, but don't whine.—*The Home Messenger*.

There are some people who turn gray, but do not grow hoary, whose faces are furrowed but not wrinkled, whose hearts are sore wounded in many places, but are not dead. There is a youth that bids defiance to age, and there is a kindness which laughs at the world's rough usage. These are they who have returned good for evil. . . . Whom the gods love die young, and they die young because they never grow old.—*F. Marion Crawford*.

What a multitude of threads make up a fringe; and yet how beautiful and costly when completed. And here is found a beauty of the real Christian life—the highest, truest Christian life. There are not a few who may be willing upon rare and notable occasions to do or suffer some great thing for Christ, but the ten thousand little things of life are entirely beneath their notice, as they also suppose them to be beneath the notice of the Lord.—*P. S. Henson*.

Be useful where thou livest, that they may
Both want and wish thy pleasing presence still;
Kindness, good parts, great places are the way
To compass this. Find out men's want and will,
And meet them there. All worldly joys go less
To the one joy of doing kindnesses.

—George Herbert.

Quiet Hour.

Faith

BY R. WALTER WRIGHT.

Faith is a master key

To souls imprisoned given,
Opening the gates to liberty,
The pathway unto heaven.

Faith is a noontday calm,

A blissful rest of soul;
To every wounded heart a balm
That soothes and makes it whole.

Faith is a haven where,

Through all the storms of life,
The wild and wind-lashed waves of
care
Can never bring their strife.

Faith is a chain that binds

Me to the Infinite;
The passport for terrestrial minds
In every heavenward flight.

Faith is a conscious hold

On the Redeemer's arm;
The eye which doth in Him unfold
A never-failing charm.

Faith! Oh, the Christian feels

Thy meaning when in prayer;
The present Comforter reveals
The present Saviour there.

Merrittton, Ont.

Certainties in Religion

BY REV. RICHARD HOBBS.

The doctrine of certainties in religion is of vital importance—vital in the highest sense. To know Him is life eternal, and not to know Him must be the very opposite! One of the most appalling facts met with to-day is found in the fact that a very large number of professing Christians can give no satisfactory reason for the hope that is in them. They are only guessing at religion—playing a little at Christianity—having a form of godliness, but utterly destitute of its power. Hence the need of emphasizing the doctrine of certainties in religion. Think, if you can, of a person being saved and not know it! Of a person being rich and yet ignorant of such a pleasing experience! Of possessing the pearl of greatest price and not being assured of the fact! And of being an heir of God and a joint heir with Christ without any assurance of that endearing relationship! All this sounds like a contradiction. But, alas! this is where we find a large number of our members, both young and old. Their condition and experience is well illustrated by the poor man owning, it is true, a few acres of land, rocky and poor, but by hard work he managed to hack out a living, and in due time died as poor as he had lived. His only son fell heir to his little estate, and it was soon discovered to contain a large amount of mineral wealth, so that the son became immensely rich. That wealth was there all the time, but the poor father never knew it; hence he lived and died poor in the midst

of abounding wealth. So it is, I am afraid, with multitudes of professing Christians. By reason of their ignorance and lack of knowledge concerning the certainty of these things, they are living and dying poor in the midst of abounding riches. We may know that we have passed from death unto life as surely as the blind man knew that his eyes had been opened. And we may know that the man whom they call Jesus did it, because, as the saved man said, "I was there when He did it." Yes, we may know that we are walking in the light of the Sun of Righteousness as surely as that other man knew the natural sun was shedding his rays upon him, because, as he said, "The sun himself tells me he is shining, and I feel his warmth, and I live because he shines." Above all other certainties in religion I would have us know Christ. To know Him as we may know Him, and ought to know Him, will settle almost every other question that concerns us as Christians. To "know Him, and the power of His resurrection, and the fellowship of His sufferings," will settle the amusement question with our young people. It will also settle the question of right relationships, which is all-important. We certainly cannot answer the grand purposes of life for which we are designed unless we stand in our right relationship to everybody and to everything. We may occupy this right relationship to all concerned—to God—to our neighbor—to the church—to the world, and, indeed, to all of our environment, and this we must do if we are going to make the best of life. And it will certainly settle the question of our ability to do His bidding. When we know whom we have believed, as the Apostle Paul knew Him—and we certainly may—so that there shall not be even a preposition between us and Christ. But we shall know whom we have believed—not in whom, as we are so often wont to quote it. But we are personally acquainted with Him; we know Him better than our dearest friends; we have seen the Lord as surely as Paul saw Him. We have heard His voice; we have felt His power; we enjoy His abiding presence, and we are actuated by His restraining love.

Strathroy, Ont.

"Consider the Lilies"

BY C. B. KEENLEYSIDE

There is a modest little flower that grows on the prairies, and though it would not win a beauty prize at a flower show, is yet a wondrous plant. From sunset to sunrise it faces the west with petals extended as though to stay the setting sun. All through the dark hours of the night it thus faithfully points to the place where the sun was last seen, but at the approach of dawn it slowly whirls, as though in surprise, from the west to the glowing east. When the sun sweeps in splendor above the grain fields which rim the east, there it stands with petals outstretched as though welcoming the return of the giver of life. As the sun climbs the heavens it keeps its modest little face turned steadily to its great guide, and follows him in his flight across

the sky. Night again finds it with petals outstretched to the west.

Two lessons we learn from this little flower. Its persistence in facing the sun brings to its own heart brightness and warmth, and should a traveller astray on the prairie find it in the night, he obtains his bearings as certainly as though the sun itself stood still in the western sky. It is blessed and made a blessing.

And so our place of light and warmth and safety is always facing Jesus, for He is the Light of the world. And this, too, is the attitude, with face upturned to Jesus, in which we unconsciously point men to the Saviour. We are blessed and made a blessing, and while beholding His face we are transformed into His image, from glory to glory.

Only a wee flower, but always giving the lost his bearings; only a pilgrim, but always pointing the searchers after the Way of Life to the One who said, "I am the Way, the Truth, and the Life."

London, Ont.

A Church Blessing.

"But, mother, a fellow don't get much good from going to church when the whole business bores him."

"My son," Mr. Stevens laid down his fork, "I have something to tell you." Mr. Stevens was a man of few words: often sitting silent through an entire meal, and at his earnest voice we all stopped eating.

"When I went to college," he continued, "I promised mother to attend church every Sunday morning and I did. For several months it was a trial and a bore, but it brought me one of the greatest blessings of my life. A young man can gain nothing but good from regular attendance at church, and I expect it from you as long as you have respect for my authority, whether you like it or not."

This sounded very stern, but Mary touched her father's arm. "Won't you tell us about it?" she said.

"There's not much to tell. I went to church when it rained and when it snowed; when the boys were amazed, and when they ridiculed. I suppose it did seem queer to them, for I was not a Christian."

"You were a lover of your mother," said Mrs. Stevens.

Her husband flashed her a grateful look. "I was," he said briefly.

"But, father," persisted Mary, "you have not told us about the blessing it brought you."

"I caught my breath. Mr. Stevens was not given to retailing his emotions, and I should not have dared the remark; but he took no offence."

"I had a room-mate after Christmas, and he went to church with me. I don't know why I was such a fool as to go all alone that first term. I could have found some one to accompany me, I'm sure."

"I did not wonder at his going alone. Mr. Stevens was that sort of a man."

"When you don't like to attend church," he continued, "take someone with you. It helps matters wondrously."

There was silence a minute.

"But about the blessing," said Mary.

Mr. Stevens smiled. "You'd call it a very commonplace blessing," he said, "but it made me over again, and gave

me a new purpose in life. My son, do you know of one instance where your influence has made a man better,—draw him from evil ways?"

"No, father," said the young man, in a low tone.

"Then don't quit church-going yet awhile. You have not got your eyes open."

"But how about the blessing?" insisted Mary.

"H'm. I found out that I had been recommended by the secretary of the Y.M.C.A. to my room-mate as a companion who would help him to quit his evil ways." Mr. Stevens was transformed. His eyes flashed and his voice trembled; his face all aglow. "Think of it? I was not even a Christian, and yet that young man who had fallen among wild companions, and sought help, was sent to me; and I knew nothing of it. I thank God and my mother that I lived straight and steady those days."

"And your room mate reformed?" asked Mary.

"He did, and he and I joined the church together the following Easter. That's what came of church attendance even though I took no pleasure in it. That Y.M.C.A. secretary told me that all he knew of me was that for three months I had attended the same church every Sunday morning, with no one to urge it, nor even any one to accompany me."

Mr. Stevens arose and pushed back his chair. "My son," he said, "stick to the church. Some day it will surely bring you a heart blessing that will sweeten the hard places of your life."—*The Classroom.*

Take Heed How Ye Hear

When we get no help or uplift from a sermon, the condemnation is ours as much as the sermon's. The strong and earnest man can get suggestions and stimulus from any address, and the mind that is greatest will profit by many things which weaker minds will look down upon. It is related of Daniel Webster that he went once to a little Methodist church in Washington. At the close of the service, a clerk in one of the government departments greeted him and expressed regret that he should have had to hear such a plain discourse. "You mistake," replied Webster, and he proceeded to point out that the pastor, though no great scholar or orator, evidently knew God and was acquainted with the unseen realities, and that such knowledge far surpassed all the learning and eloquence of men.

Many men criticised Mr. Moody for mistakes in grammar, or for his plainness of speech, or for his anecdotes and illustrations. But the trouble was more with the critics than with Mr. Moody. He was the first to acknowledge his defects, but no one noticed them but those who had no ear for the living Word of God which he spoke. Many men were without his literary defects, but that did not give them his spiritual power. "Moody will do more in an hour than Canon Liddon in a century," wrote the Earl of Shaftsbury. But he would do it only to those who had ears to hear.—*Forward.*

Unfailing Power

Century after century the great cataract of Niagara had been flinging its waters, a huge mass, into the chasm below. Many had come to gaze and wonder at the magnificent display of nature's might. But at last an inventive mind devised a plan for bringing this stupendous energy under control and carrying it to distant cities to drive their machinery, to light their streets and houses, to serve, who can tell how many useful purposes.

When the world's Saviour was sent forth His disciples to establish His kingdom in the world, before they took up their gigantic task, He approached on their behalf the unfailing Source of power, saying, "I pray for them." And, as Niagara is yielding up its vast stores of energy for the service of men, that prayer brought into the lives of the disciples a force that could never know failure or defeat.

This divine power was not to be the exclusive possession of the first disciples. Each new recruit in the Christian army may receive of its fulness, and in his turn become a channel through which it flows into other lives. It is no vain boast, therefore, that the church makes when she declares that she will yet conquer the world. For the omnipotent prayer of her Lord overlaps the centuries and crosses the oceans and continents, bringing up the reinforcement that wins the day.

Silent But Sovereign

In a certain city a bridge was to be built across the river. To secure a solid foundation piles were driven in the bed of the river. One day they could make no headway, and, on examination, found that they had struck an old, forgotten, unused water main left in the river bed.

But one thing was to be done. The main must come out. Encircling the main with immense cables, they harnessed them to a locomotive on an improvised track. The engineer opened the throttle and the engine started forward, only to be thrown back on the track by the cables. More steam was turned on, the mighty locomotive rushed forward with tremendous power, only to rebound again. It was useless, the engineer said; another effort would derail the engine. Tug-boats were brought and the cables were harnessed to them. Then the tugs did their best. They pulled and plunged and churned the river into foam, but the main was unmoved.

"We shall have to give it up," said the workmen.

"The location of the bridge will have to be changed," said the city authorities.

But a quiet man came thither one day, and, after looking on awhile, said: "I can lift it out." At once the contract was his. He brought two old mud scows and let them rest above the stubborn main. The cables were tightly lashed to huge beams laid from one scow to the other. "What are you going to do?" they asked him. "I have finished," was the quiet reply.

He then climbed upon the bank, and, folding his arms, waited for the tide to come in. The scows rocked and tossed,

they tugged and stormed, while the man cried: "Come up! come up! You must come!"

Then there was a mighty upheaval that shook the river from bank to bank, and the tide had the victory.

God's strength flows into human life as the tide. There is no noise, it is scarcely perceptible, but it is sovereign.—*James L. Vance, D.D.*

Live it First

Among her friends a certain resourceful lady is known as the "bright idea woman." Whatever the crisis or the predicament, some "way out" is apt to be suggested if she is in the party; if not, somebody is sure to go in search of her. Yet she has her dumb moments, when she is willing to stand back and look puzzled and perplexed along with the rest of us. She is not *always* ready with off-hand advice and suggestion. Somebody remarked on it one day when an accident to a child occurred, and some one else had applied aid in a novel and effectual manner.

"Oh, I thought that would be a good way to do!" breathed the "bright idea woman," when the danger was over.

"Why didn't you say so?" was asked curiously. "Everybody looks to you in an emergency. If you thought you knew"

"I have to live it first!" interrupted the other. In that sentence was given away the whole secret of the practical value of her wise and witty counsels. People had often wondered how it was that all her schemes when tried turned out so well. Any suggestion she made was sure to be one that would "work," and now we knew just why—she had "lived it first." Half-baked schemes were never rashly brought to the front for some one else to try and fail on. Inprompt inspirations she had in plenty, but they were always subjected to the test of experience. Then what she had learned was an open secret for the help or pleasure of everybody.

Let us take a hint from our wise woman. Bright ideas, helpful schemes, thoughts of comfort, let us welcome them all, but test them all before we offer them to others. To "live it first" is the way to make sure that they are right and practical.—*The Wellspring.*

Faith

Faith is not a pure product of will, but a natural exercise of spiritual power. Trying to believe is poor work. Belief is easy to the obedient soul. There may seem to be exceptions, this is the rule. Strong faith means a strong Christian. If you are weak spiritually your faith will be weak; faith grows with love and joy and peace. Some think doubts are sins, but it is not always so. Intellectual difficulties breed intellectual doubts; and these may exist with truest heart-faith. Doubts as to Jonah are not an insupportable bar to highest religious life. Our faith is not in Abraham or Jonah, but in Christ. Faith in Jonah cannot save, doubts as to Jonah cannot destroy. Get clear as to your foundations, and abide on the everlasting rock.—*W. H. M.*

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Editorial.

An Oversight

The world is often—some would say always—unfair to woman. The heroines have little chance alongside of the heroes in the struggle for Time's recognition. For her there is no Victoria Cross, no Order of Merit, no grateful recognition by an admiring world of her loyalty to duty and her disdain of death, and yet thoughtful men recognize that valor is not the exclusive possession of men, and stainless honor is not their peculiar birthright. Woman's eye has faced death as fearlessly, woman's heart has held honor as dear as the proudest records show that men have done. All honor to the silent valor of our saintly sisters.

The Baptism of the Holy Ghost

Pentecost is to be perpetual and progressive. There exists no reason why the first century should surpass the twentieth. The Church's golden age does not lie in the past, but the promise is to us and to our children. However, we cannot force God's hand; we cannot make a Pentecost. Our part is plain: confession, submission, consecration, faith, toil—but God gives the increase. Sometimes we fail through unbelief, sometimes through imperfect consecration, but always the fault lies lower than the skies. The obstacles to Pentecost are not above. Make ready the way of the Lord.

The Power of Testimony

The pastor of one of our large churches in Toronto was preaching, a few Sundays ago, on the power and influence of testimony. Stopping in the midst of his sermon, and without dismissing the congregation, he remarked: "I wonder how many business and professional men there are here who would be willing to testify of what Christ has done for them?" Instantly a well-known and highly respected gentleman was on his feet and proceeded to speak in the most unconventional manner of his religious experience. He was followed by others, until a dozen had spoken. The pastor then appealed to the young men, and asked them if they believed these testimonies; if they did, to show their determination of living the Christian life then and there. Nearly thirty-five young fellows responded enthusiastically by rising to their feet.

This incident teaches two things: First, that there is a

wonderful influence in Christian testimony when the words are backed up by Christian character; and second, that special efforts to reach young men in a manly way are not by any means hopeless. In some places pastors and other Christian workers have become so discouraged about the lack of Christian young men that they make little or no effort to influence them. If the old methods have failed, try some other ways of accomplishing the result, and if your plan be entirely new and unhackneyed so much better. Always remember, however, that there are many fine young fellows in your congregations who can be won "for Christ and the Church."

The Coming Convention

Next month our great International Epworth League Convention will be held in the City of Denver. This gathering will combine in an eminent degree religious instruction and inspiration, with an educational trip that will doubtless prove to many to be an ideal vacation. By consulting the programme, which is printed on another page, it will be seen that great themes are to be treated by great speakers. Such a series of meetings cannot fail to be an inspiration to all who attend. Of course there are those who will figure up the cost of this Convention and ask, "to what purpose is this waste?" But they do not and cannot estimate the benefits and blessings that will come to the Methodism of the continent through such an assembly. The *Central Christian Advocate* well says: "Religion should not be deprived of its great festivals, its fiestas and concourses. The Jewish religion had its festivals, and up the mountain paths the young people led with full many a song the white heifer for the sacrifice, garlanded with roses. And this year, this July, in sight of the "snowy range," the cloud-capped towers of the hills, the cool cloister of the mount-in cañon, in the land of sunshine and sublimity, acquiring an added knowledge of this great land we call our own, and in fellowship with Epworth Leaguers of other lands, what an opportunity, what a privilege, what a solemn and glorious duty is before the youth of Methodism to get a new vision of life, a new idea of our native land and of all lands, a new conception of what it is in this new century to be a disciple of Jesus Christ."

The Eternal Record

Heaven has its book of golden deeds, its fadeless records of doings that must not die. Its grand muster-roll of heroes will not probably tally with ours, for many of our famous ones may be nameless there, and many of earth's nameless ones will there find themselves shining with eternal star-lustre.

Earth's happenings are chronicled in heaven, and every bright-eyed child of God is laying up treasure in the eternal heavenly treasure-house. Every deed of kindness is immortal. Pure gold is every unselfish act. Threadbare the earthly garment, hard toil and poor fare the earthly lot, but the heavenly robes glisten with the light of the morning, and the horny hands and wrinkled brow become transfigured, until we recognize plainly the true marks of heaven's nobility.

Be of good comfort, brother of the toilsome lot and weary way—heaven lies close ahead and the Guide is with thee still. Rest and joy are sure rewards for unselfish children of light. Every kindly deed, every loving word, every God-inspired thought, wrought into human activity, shall have its value in the treasure-house above; and the good alone shall be the rich. Which is the proper goal for man, to be rich in dollars or good works? Both may not be possible to all, but the latter certainly is.

Root-Growth

Time never hurries. We like to see immediate results, and with us a quick harvest is a grand success; yet after all, good work may be doing where there is small show of fruit. Root-growth is unseen, but it always counts. Much church work is of the quiet and unappreciated type—foundation-laying, root-growing, yet the future rests upon this same, invisible, well-done work. The future bears the crown for the discouraged worker of to-day. God sees underground. The man below the surface is not forgotten for one moment. The world's dim-sighted gaze may not discover him, but God keeps watch over every honest, faithful toiler.

As an illustration of the fact that youth is the time to learn, it is said that little Dorothy Emberson, the three-year old daughter of Rev. R. Emberson, our missionary in Japan, can speak both Japanese and English fluently.

It is a little queer, isn't it, that the Christian Science cures are always of some unseen malady. No lost eye is restored; no broken bone set and healed at once. If God does the healing, he can as easily do one thing as the other.

WHATEVER may be read or omitted in this paper, we trust that no pastor will fail to read the article by Dr. Hurlbut on "The Junior League and Evangelism," which is printed on page 11. It deals with a most important subject in a trenchant way.

THE Ontario Government is to be commended for the attempt that is being made to administer the license laws of the Province strictly and honestly. Prohibition is still the goal at which the majority of temperance people aim, but until we get it let us insist that the men engaged in the liquor traffic shall observe the law.

THE *Christian Science Journal* reports that "a search in the British Museum made by Christian Scientists resulted in some writings being brought to light recording conversations between Jesus and John." When published, it is said, "they will astonish the world and emphasize the correctness of Mrs. Eddy's pronouncements in 'Science and Health.'" This discovery (if) is of a quality with Christian Science itself—a hoax.

We want the Increase Campaign to go right on through the whole summer. There are some forms of work that can be done better during June, July and August than at any other time of the year. Last year some Leagues closed their services in May, and it was with the greatest effort that the machinery was got into motion again in the fall. Others went right on, and in October had more members and better attendance than in the spring. Try the latter plan.

It was refreshing to hear Dr. Grenfell, the Labrador medical missionary, deal some sledge-hammer blows at the liquor traffic in his address before the Canadian Club in Toronto. He said: "I am an uncompromising foe to liquor. I am a teetotaler myself. I was never ill in my life, and if I do fall ill I reckon I'll be able to get along without alcohol. To the fishermen that evil coast the danger of whiskey and rum are far worse than the dangers of fogs, and storms, and shoals. It is the wives and children of the men who know that best. We closed the last licensed saloon in Labrador in 1902."

Nor long ago we met an old lady who thought that the Methodist Church was going to the bad because the people did not shout "Amen" and "Hallelujah" as they used to. She apparently overlooked the fact that the emotional feelings of the people are expressing themselves in more practical forms to-day—in the forward movement for missions, in flower distribution to the sick, in the relief of the poor, etc. After all, is this not really better than the noisy demonstrations of former days?

THIRTY-ONE obsolete British war ships, which cost fifteen million dollars to build, were recently sold for a small sum, to be broken up. They were sea-worthy, and their engines were good, but not up-to-date, and so were disposed of. There is progress and improvement in every department of human activity, but when it comes to church work there are those who are always sighing for "the good old days," and they seem to think that the methods of fifty years ago should be followed now. Common-sense teaches differently.

THE London District Epworth League publishes a bright little paper of eight pages, which is distributed free. It is intended to specially emphasize the different enterprises to which the Leagues are committed, and differs from most of the local papers that are published by frankly stating that it does not intend to prolong its life beyond three months. The usual period of existence for such ventures as this is one year, and rarely does one go beyond the twelve months. Would it not be better to afford a loyal support to this paper than to waste time and money in these ephemeral enterprises?

THE Christian Scientists have been made to walk the carpet in Toronto recently, for conspiracy to prevent a young man who was suffering from typhoid fever from receiving medical treatment. They were convicted, but sentence was reserved for a few weeks. If sent to jail they will, of course, plead persecution, and this will gain them many sympathizers. At the same time these people should be taught they are under the same obligations as others to obey the law. Mrs. Eddy has certainly succeeded in making many dupes, and has reaped a big harvest for herself. Her tuition fee for three weeks' instructions is \$300, and she says that when her college closed there were 300 students clamoring for admission. Ninety thousand dollars every three weeks is pretty fair remuneration.

"I SUPPOSE you will not be doing any house-cleaning this spring," remarked a woman to the minister's wife, as they were talking about the removal of the pastor to a new field of labor.

"Oh, yes," replied the lady of the parsonage, "we will clean everything just as thoroughly as if we were going to stay."

"You surely won't trouble putting any garden in, will you?" asked the woman's husband of the pastor himself.

"By all means," said the preacher. "I'll plant as fine a garden as I can, and have it all weeded and cultivated for my successor, and I reckon that the way I shall leave this parsonage property when I move to a new charge will be just about the best sermon I will preach on this circuit."

This was nothing more nor less than a practical application of the golden rule, but it is not always illustrated so forcibly. The preacher was perfectly right in his estimate of the value of consistent conduct. It is far more impressive than mere words.

Hints for Workers.

Help a Little

If one you know
Whose blinded eyes
Have lost the goal,
Lend hand to such;
A finger touch
Has saved a soul.

Observe the true motive for Christian work. The Lord did not say to Peter, "Lovest thou the work?" or "Lovest thou my lambs?" but "Lovest thou me?" For the most potent principle in the Christian heart is love to Christ.—William M. Taylor.

Fill the place where God has placed you. Show your fitness for it and your contentment in it. You might prefer a change, but God keeps you in it for some wise purpose; and if you make the best of it, he will be glorified and you will be blest.

Accident does very little toward the production of any great result in life, though sometimes what is called "a happy hit" may be made by a bold venture. The common highway of steady industry and application is the only safe road to travel.—Samuel Smiles.

Do your best loyally and cheerfully and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned you your place. He will direct your paths. He will accept your efforts if they be faithful. He will bless your aims if they be for your soul's good.—Frederick W. Farrar.

Busy people avoid many temptations and put to flight all morbidity and carking care. Instead of always taking from the world's store they have the satisfaction of adding something to it. Such people live according to their religion, and by so doing increase the sum of human happiness.

Doing nothing for others is the undoing of our self. We must be purposely kind and generous or we miss the best part of existence. The heart that goes out of itself gets large and full. This is the great secret of the inner life. We do ourselves the most good doing something for others.—Horace Mann.

I have never known a case of undiscovered merit, and I have never known a case where merit failed to achieve success. I have known many men gifted with great ability who failed miserably in life, but in every instance the failure arose from neglect to develop natural talent into trained capacity.—Burke Cockran.

An orchard is another name for opportunity. Here is the place where sun and soil and seed make instance conditions for fruit. It is no disappointment that the wilderness does not blossom, and no one blames the barren tree there, but in the orchard, with its culture and care, there seems to be no excuse for it. "Ye are God's husbandry." Be sure that he sees if any tree of his planting fails to make return. But do we know it? Are we tolerant of it in our own field, and intolerant in the case of another? Let us focus the light upon our own ground. Perhaps our neighbor's which we criticize may be but lately redeemed from the wilderness.

"By patience and perseverance and a bottle of sweet oil, the snail at length reaches Jerusalem," says the quaint Eastern proverb. The sweet oil is an adjunct that many patient and persevering workers unaccountably neglect. If we want to conquer the long, rough road, the carrying of oil should not be forgotten—the oil of courtesy to others, of gentle cheerfulness, of kind thought and deed.

Diderot, the great French thinker, looking back over a busy and crowded, and famous career, said, "I have never regretted the time that I have given to others." This sort of generosity, when a man learns to practice it, never is a source of regret. But there are many of us, who are not a hundredth part as busy or important as Diderot, who grudge giving an hour a day to others, and who need a change of heart on the subject.

What you leave undone stays undone. Somebody else may do something else that takes its place, but that is not the thing which you were to do. It is a different thing, and the work you left undone is undone. In the thing that is given you to do there is a touch of yourself which belongs to it, and which nobody else can give it. That will always be wanting if you leave it to another to do.

"How do you do?" is a peculiar expression, though it is our most common salutation. Its peculiarity served for a good point in an address by Dr. Albert W. Clark, of the American Board's Austrian Mission at the union fellowship meeting at Dayton. A pupil in the evening school was requested to write an answer to our salutation, "How do you do?" When the paper was handed in, the answer was, "I do my do very well." Dr. Clark's injunction to all the three churches interested was, "Do your do well."

We think we have many important concerns, but have really but one. If that is attended to, all others will be done; if that is wanting, all the rest, however successful they may seem to be, will go to ruin. Why then should we divide our hearts and our occupations? O thou sole business of life, henceforth thou shalt have my undivided attention. Cheerled by the presence of God, I will do at the moment, without anxiety, according to the strength which He shall give me, the work that his providence assigns me. I will leave the rest; it is not my affair.—Fenelon.

We picked a good suggestion from The Farmers' Journal a few days ago. A farmer in speaking to a friend said: "I try to get at least one good working idea from every farmer I meet. This is a hobby of mine, and I have got so in the habit of looking for these practical thoughts that I look for them in all sorts and conditions of men. The best of it is, I am rarely disappointed. Then, another thing, I try to give as well as get." If that plan will work well for a farmer, why would it not work well for a Christian Endeavorer or an Epworth Leaguer?

The man sitting beside the stove in the little telegraph office dropped his newspaper as the person who had just written a message departed. "That's one of them little places way up Northwest, isn't it?" he asked. When the operator had assented, he continued: "Well, according to the papers, they've been havin' a terrible snowstorm up there this week—road all blocked and every-thing. More than likely the message will never

reach the man it's intended for after you've sent it." The operator looked up impatiently. "I'm not running both ends of the line," he said. "I'm only responsible for this one. Probably there's some one at the other end who understands his business without my trying to carry his worries for him." How many of our worries come from our trying to take care of "both ends of the line"—our own and God's! We are here simply to do our duty and leave results with him.—Ford.

"I go there because I am a missionary; and because the best way to induce them to become Christians is to go there and do the Christian life." So said Dr. Wilfred Greenleaf, of the Labrador, in reading up to speak before a great company of business men in Toronto the other day. And he added, "I don't say anything about sacrifice. There is no such thing in my work. The man who gives away, whether it is money or his own strength, is the only man who enjoys the having."
"The Christian who spends his energy in doing, rather than in talking, and who does the hard things cheerily, is invincible.—East and West.

1. This may be your last day upon earth. If so, would your pace through the valley be the same as your walk of yesterday?

2. If "to live is Christ and to die is gain," and your life is anything less than Christ, then what will your death be?

3. If the path of the just is as the shining light that shineth more and more unto the perfect day, then what is it that casts the shadows on your path? It must be something between you and the light.

4. If to-morrow should mark your entrance into glory, then live to-day as you will wish you had when you see Him.

—J. Wilbur Chapman, D.D.

Show me your to-day, and I can judge of your to-morrow. If to-morrow is to be strong and sweet and beautiful, then to-day must be devoted to the development of the graces of sympathy and love. To-morrow must get to be to-day before it comes to its kingdom. To-day is the golden age of your life, and mine. To-day is the garden of our career. To-day the love of God broods over our souls. To-day angels come on errands of sympathy and love to weary and tempted hearts. To-day all things are possible to him that believeth. To-day Christ is ready to bestow upon you the gift which will give you power to become a son of God. To-day the air is lit with magic. Breathe it with faith and courage. Act not in some to-morrow vague and illusory, but now.—Dr. Louis Albert Banks.

Every Active Leaguer is, or should be, a channel through which God reaches men. Too many of us are like the Dead Sea, receiving and not giving out. Some years ago the town of Petrolia was very badly off for water. Drinking water had to be brought by the pail, and it was scarcely fit to drink. Eleven miles away was the beautiful Lake Huron. The town was formed. Waterworks were put in. Pipes were laid to the lake, a pumping-house erected on the shore, and ever since from the never failing supply there has been poured the pure blue water through the long pipes, until the town rejoices with its abundant water equipment.

Surely we can be some part of the machinery through which God can pour his never-failing blessings to a world too often satisfied with the broken cisterns, and perhaps because we have failed in bringing them to the "Water of Life."—Rev. R. L. Wilson, Staffs, Ont.

Practical Plans.

Leaguers in Training for Church Work

BY MISS DELLA M. FALLIS.

In order to be perfect in any occupation or profession, one has to spend many months, sometimes many years, in careful training. Supposing two equally clever men are starting out in business. One has studied the business for years; he has read all the books that he can find on the subject, he has conversed with men who have had experience, and has studied the possible loss and gain of the business, from every point of view. The other has made no study of it whatever, but it looks simple; he is sure he can succeed. Perhaps he has glanced through a few books, and he thinks that is all that is necessary. They start out. Which of the two is the more likely to succeed? Will it not be the one who has studied most, the one who has thought and planned longest? Why the profession has been undertaken is just a continuation of what his work has been for many years, and therefore is easy to him. We as members of a League are being trained for a greater work than merely those little duties which our society demands. By and by, when we have grown up into middle-aged men and women, and the places that we once held in the League are being filled by those who are children now, we shall find that the training we have received here has fitted us more perfectly for our own duties as church workers.

Take a clerk from a dry-goods store, who has never been on a farm, and set him to ploughing, and what kind of work will he do? If he has never ploughed, what work? If we have been accustomed from childhood almost, to taking part, not merely looking on, but actually helping in a divine service each week, it will grow up with us as a part of us, and church work will come as naturally to us as our home duties. But if we are going to be successful church workers by and by, we must make the most of the training that we are receiving now.

There are three things that are necessary to success. The first one is, Be not easily discouraged. You will remember in the school-days how, often when the lessons were hard, you felt like giving them up, and how discouraged you were, and then you would shut your teeth together and work harder at them, and how proud and pleased you felt when they had been conquered. There are tasks ahead of us, that will be just as hard to do as those lessons were then. There are crosses heavier than those of childhood. "Be not easily discouraged," though your labor may be unfruitful. Nothing that is done for Christ is ever lost. It is part of our training to have hard things to do.

The second motto to remember is this: "Whatever you do, do it well."

Do your best, no matter how humble the task. It counts for something. Not all of us can hope to do the great deeds that we so often long for. Let us do the little deeds, and do them well. They may be of more value than we think.

The third motto is more important than either of the others. "Pray much." Tell Christ about the lessons that are hard to do. He'll help you. Tell him if it is a trial to lead a meeting, or take a topic, or sometimes lead in prayer. He can give strength and courage. After all, there is not much more to church work as members of a League and members of a church; a little difference in our plan of work, perhaps—a smaller field wherein to work, but after all, there is but one object both have in view, one

end that both are trying to reach—to bring tired, burdened souls to lean on Him who is their Eternal Rest, to lead into the sunlight of heaven the weary and broken-hearted.
Newbridge, Ont.

How to Make Missionary Meetings More Interesting

BY CARRIE MINA BOYD.

Are your missionary meetings always intensely interesting? No! Even those of us who dearly love the cause must confess that

To make a missionary meeting interesting you must be thoroughly interested yourself. You must have a great deal of missionary information. It kindles the fires of the missionary spirit and keeps them burning.

Did you ask how we are to get information? You can get all you can mentally digest from The Missionary Outlook, Missionary Bulletin, or Missionary Review of the World, books, missionary letters, or from missionaries themselves. See that the Missionary Committee of your society fully realizes its great responsibility to send the Gospel to millions of dying souls who are without God, without hope; its great privilege of hastening the coming of our Lord Jesus Christ by extending His kingdom; and its great duty of urging others to obey His last command, "Go ye into all the world and preach the Gospel to every creature."

Do each meeting careful, painstaking, and prayerful preparation, and it will be a success.

In planning a programme, the committee needs knowledge and wisdom. Wisdom they may have for the asking (Jas. 1:5). Knowledge they may get by study of missions. Keep your own interest keen and strong by constantly feeding it on the marvellous history of missions, both past and present, and you will have little trouble arousing interest in them.

Does your society need urging about praying for missions and missionaries? Incite them to it by showing them how much can be accomplished by prayer, by accounts of what great things have happened in missionary history as a result of earnest prayer.

Do they fail to give according to the measure of their ability? Tell them of the beautiful and consecrated givings of God's servants, from the lad that gave his little lunch of five barley loaves and two small fishes, and the widow that gave her mite, down to the present time.

Did you say some thought missions a failure? Prove them wrong by the many miracles of modern missions. Do they think all converts insincere? Tell them that of many that give so as to shame us; that endure most bitter persecution; that are steadfast and faithful even unto death.

But what about the Scripture lesson, the prayers, the hymns? These are very important elements in making a meeting interesting. A bright and powerful Scripture lesson will always hold interested attention; prayers for real needs, praise for real blessings, will find an echo in every heart and every leader knows the winning power of hymns well sung and wisely chosen. Bright stories have a mission, too, and must not be overlooked in making a programme.

The leader can do much to make or mar the meeting. I think it was Carlyle who said, "Let him who would move and convince others be first moved and convinced himself." For this reason, let the leader be a firm believer in missions, whose interest will be contagious. Choose speakers of the same stamp for the strongest papers and talks. But put on

the programme at each meeting some that care little about missions, hoping that the study they do and the effort they put forth may create new interest. It is wise, also, to leave some time in the meeting open, that all may take part. Finally, remember that prayer and pains through faith in Jesus Christ will accomplish anything, even to making a missionary meeting interesting.
Campbellford.

Is the Literary Department Weak?

It is said that the Literary Department is the weak department of our Epworth League. If we neglect this department it is certain that we weaken the whole work of the League. Our united efforts cannot make minds too keen and intelligent for our Master's service.

We need only turn to the Constitution for a brief outline of our work. Are we as leaguers capable of doing the work lying within our grasp unless we are educated up to that work? Where do we find the successful business man who does not first acquaint himself with the work of the several departments in his establishment, learning as it were the very rudiments. If this be necessary in business life ought it not to be still more needful in the Christian's life.

Some one has said, "No one is living as God means that he should live, who is not living to help others to live." If this be true, there is placed upon the shoulders of every active member of our Leagues, and especially upon the officers, a great responsibility. Let us then arouse our slumbering thoughts and see to it that the third department of our beloved League is in the foremost ranks, taking the honored place assigned to it. The League is not merely a training school, not merely an entertainment bureau. Not only should we aim at an ideal membership, but at ideal work in every department. In our Leagues are brought together the poor and rich, a small percentage may have what is termed a higher education, but very few have anything like a thorough knowledge of the Bible. Would half an hour spent in Bible study or in taking up the Reading Course on a literary evening be unprofitable to us? We claim to be liberal, even broad in our views, yet we must not be come such that we are shallow. There is indeed a broad field in which to work in connection with this department. Our mental powers would develop wonderfully if we became acquainted with our church history, especially that of discipline, studying it carefully, bringing out its strong points, thus being able to realize on what rock we stand.

Let us not make such excuses as, "We have not time," or "There are not enough in our League interested," or "Our third vice-president takes no interest in the work." Let us seek to strengthen every weak point, using every member as a stone in the structure. Let the weak ones take part and your meeting will not be a "fizzle" as some suppose. Essays on every-day subjects may prove helpful to the community, even if prepared by so-called "weak ones," and God has placed a liberal amount of talent within our reach.

Let us not fail to recognize that our young people have minds as well as souls, and let us aim to train these minds. Many methods might be named if space would permit. Let us seriously consider this matter not alone for the benefit we may receive, but for the assistance we may bestow upon others. Our officers decided that all men might be saved, yet not that alone, for to each disciple was given a work. Begin early in your new year to plan for the development of intellect as well as of body and soul.

Programme of Seventh International Convention of the Epworth League

To be held in
Denver
July 5th to 9th

Convention Watchwards

"ALL FOR CHRIST"
"CHRIST FOR ALL"

Our Home.—"In Jerusalem."
Our Country.—"In Judea and Samaria."
The World.—"Unto the uttermost parts of the earth."

WEDNESDAY, JULY 5TH.

Concert by Denver Choir—Oratorio: "Elijah."

THURSDAY, JULY 6TH.

(The figures in brackets indicate the time allotted for address.)

TRINITY METHODIST EPISCOPAL CHURCH, AT 10 A.M.

Chairman—Bishop Joseph F. Berry, Buffalo, N.Y.
Devotional Exercises—Rev. James Allen, M.A., Toronto, Ont., Canada. (10.)

Addresses of Welcome—

On behalf of City and State—Governor McDonald.
On behalf of Local Methodist Churches—H. L. Ritter.

Responses—

On behalf of Methodist Episcopal Church—Rev. H. D. Atchinson, D.D., Dubuque, Iowa. (10.)
On behalf of Methodist Episcopal Church South—Rev. H. M. DuBose, D.D., Nashville, Tenn., Gen. Secretary of Epworth League. (10.)
On behalf of Methodist Church, Canada—Rev. G. F. Salton, Ph.B., Ottawa, Ont. (10.)

COLISEUM HALL, AT 10 A.M.

Chairman—Bishop Isaac W. Joyce, Minneapolis, Minn.
Devotional Exercises—Rev. J. W. Newman, D.D., Gadsden, Ala. (10.)

Addresses of Welcome—

On behalf of City and State—Mayor Speer.
On behalf of Local Methodist Churches—E. S. Cranston.

Responses—

On behalf of Methodist Episcopal Church—Rev. W. S. Matthews, D.D., Berkeley, Cal. (10.)
On behalf of Methodist Episcopal Church, South—Rev. A. F. Watkins, D.D., Jackson, Miss. (10.)
On behalf of Methodist Church, Canada—Rev. S. D. Chown, D.D., Toronto, Ont. (10.)

CENTRAL PRESBYTERIAN CHURCH, AT 10 A.M.

Chairman—Rev. Melvin Taylor, Montreal, Que., Canada.
Devotional Exercises—Rev. E. L. Waldorf, Phelps, N.Y. (10.)

Addresses of Welcome—

On behalf of City and State—J. W. Springer.
On behalf of Local Methodist Churches—Bishop Warren.

Responses—

On behalf of Methodist Episcopal Church—Rev. A. E. Craig, D.D., Ottumwa, Iowa. (10.)
On behalf of Methodist Episcopal Church, South—Rev. T. N. Ivey, D.D., Editor Raleigh Christian Advocate. (10.)
On behalf of Methodist Church, Canada—Rev. I. Tovell, D.D., Toronto, Ont. (10.)

THURSDAY AFTERNOON, JULY 6TH.

TRINITY METHODIST EPISCOPAL CHURCH.

Chairman—Hon. T. B. King, Tennessee.
2.15—Song Service
2.30—Devotional Half Hour, led by Rev. Mert. S. Rice, Duluth, Minn.
"Evangelism the Supreme Need of the Hour."—Rev. J. F. Stout, St. Paul, Minn. (30.)
"Young Life in the Church."—Rev. W. T. G. Brown, B.D., Kingston, Ont., Canada. (20.)
"Soul-Winners, Their Equipment and Work."—Rev. F. W. Adams, Schenectady, N.Y. (20.)

COLISEUM HALL.

Chairman—Rev. Elmer T. Gruwell, Pres. Iowa State League, Hampton, Iowa.
2.15—Song Service.
2.30—Devotional Half Hour, led by Rev. W. J. Calfee, Kansas City, Kans.

"Evangelism the Supreme Need of the Hour."—Rev. J. O. Wilson, D.D., Brooklyn, N.Y. (20.)
"Young Life in the Church."—Rev. W. F. Packard, D.D., Hannibal, Mo. (20.)
"Soul-Winners, Their Equipment and Work."—Rev. Richard Hobbs, Strathroy, Ont., Canada. (20.)

CENTRAL PRESBYTERIAN CHURCH.

Chairman—Rev. H. Wigle, Winnipeg, Man., Canada.
2.15—Song Service.
2.30—Devotional Half Hour, led by Rev. T. S. Henderson, D.D., New York, N.Y.
"Evangelism the Supreme Need of the Hour."—Rev. Joshua Stansfield, D.D., Indianapolis, Ind. (30.)
"Young Life in the Church."—Rev. C. K. Jenness, Berkeley, Cal. (20.)
"Soul-Winners, their Equipment and Work."—Rev. J. H. McCoy, Birmingham, Ala. (20.)

THURSDAY EVENING.

TRINITY METHODIST EPISCOPAL CHURCH.

Chairman—Jas. A. Metcalf, Esq., Red Lodge, Mont. (Pres. Mont. State League.)
7.30—Song Service.
8.00—Devotional Exercises.—Rev. G. H. Spencer, Everett, Mass.
Address—Rev. Mark Guy Pearse, of England.

COLISEUM HALL.

Chairman—Rev. J. J. Rae, Picton, Ont.
7.30—Song Service.
8.00—Devotional Exercises.—Rev. Robert J. Reed, Walla Walla, Wash.
Address—Bishop E. R. Hendrix, LL.D.

CENTRAL PRESBYTERIAN CHURCH.

Chairman—Rev. G. W. Banks, Memphis, Tenn.
7.30—Song Service.
8.00—Devotional Exercises.—Rev. C. C. Cissell, Omaha, Nebr.
Addresses—Prof. A. C. Knudson, Meadville, Pa.
Rev. W. A. Quayle, D.D., Chicago, Ill.

FRIDAY MORNING.

TRINITY METHODIST EPISCOPAL CHURCH.

The Morning Watch, 6.30 to 7.30.—Bishop Joseph F. Berry, Buffalo, N.Y.

Departmental Conferences at 9.30.

I. Spiritual Work Conference.

COLISEUM HALL.

Chairman—M. E.
Devotional Half Hour, led by Rev. W. J. Calfee, Kansas City, Kans.
"The Devotional Meeting as a Means of Spiritual Culture."—Rev. J. A. Doyle, Lumsden, Assa., Canada. (10.)
"The Devotional Meeting as a Means of Saving Young People."—Rev. J. F. Prettyman, D.D., Baltimore, Md. (10.)
"How our Chapter was made a Spiritual Force."—Rev. Geo. Gable, Greenfield, Ohio. (10.)
"The Leader and His Difficulties."—Geo. F. Moss, Esq., Milwaukee, Wis. (Pres. Wisconsin State League.) (10.)
Discussion.

II. Missionary Department Conference.

TRINITY METHODIST EPISCOPAL CHURCH.

Chairman—Geo. E. Daugherty, Esq., Pres. Kans. State League.
Devotional Half Hour, led by Rev. Mert. S. Rice, D.D., Duluth, Minn.
"Missionary Study Classes and How to Run Them."—Mrs. F. C. Stephenson, Toronto, Ont., Canada. (10.)
"The Missionary Committee. How to Organize and Operate."—Prof. S. H. Thompson, Chuckey, Tenn. (10.)
"Missionary Literature and How to Use It."—Mr. J. M. Denyer, Whitby, Ont., Canada. (10.)
"Christian Stewardship."—Rev. Henry Trawick, D.D., Editor Alabama Christian Advocate. (10.)
Question Drawer—Wm. B. Oliver, Boston, Mass.

III. Literary and Social Conference.

CENTRAL PRESBYTERIAN CHURCH.

- Chairman—Rev. H. T. Ferguson, B.D., Mono Road, Ont., Canada.
 Devotional Half Hour, led by Rev. T. S. Henderson, D.D., New York City, N.Y.
 "The Literary Department as an Aid to Spiritual Culture."—Rev. Melvin Taylor, Montreal, Que., Canada. (10.)
 "A Unique Bible Study Experiment."—Mr. Geo. Res, Buffalo, N.Y. (10.)
 Questions. (5.)
 "How May the Social Department Help the Spiritual Life of the Chapter?"—Rev. Frank Barrett, Searcy, Arkansas. (10.)
 Discussion. (10.)
 Round Table Conference—"A Budget of Successful Social Programmes."—Robt. L. Reamy, Esq., West Baltimore, Md.

IV. Junior Department Conference.

AT GRACE M. E. CHURCH.

- Chairman—Miss Emma A. Robinson, Junior League Secretary, Chicago, Ill.
 Devotional Exercises—Hon. H. G. Armstrong, West, Va.
 "Methods of Religious Training."—Rev. J. W. Totten, Tweed, Ont., Canada. (10.)
 "How to Work Successfully with Boys."—Lilburn Merrill, M.D., Denver, Col. (10.)
 "How to Work Successfully with Girls."—Mrs. Ethel Trimble, Marathon, Iowa. (10.)
 "Questions of Organization."—Rev. Wm. G. Koons, Smyrna, Del. (10.)
 Discussion.

V. Pastor's Conference.

AT FIRST CONGREGATIONAL CHURCH.

- Chairman—Bishop Earl Cranston, Washington, D.C.
 Devotional Exercises—Rev. W. D. Cole, Lafayette, Ind.
 "The League as the Pastor's Opportunity"—
 (a) In the Devotional Meeting.—Rev. W. B. Fleming, Maplewood, N.J. (10.)
 (b) In the Social Gatherings.—Rev. J. C. Orr, Knoxville, Tenn. (10.)
 (c) In the Cabinet Meetings.—Rev. M. B. Williams, Oak Park, Ill. (10.)
 (d) In Personal Fellowship.—Rev. J. W. Baird, B.A., Sarnia, Ont., Canada. (10.)
 Discussion.

VI. Conference on Summer Assemblies and Schools.

AT ST. PAUL'S M. E. CHURCH, SOUTH.

- Brief Addresses by—
 Elvin Swarhout, Esq., Grand Rapids, Mich.
 Dr. F. C. Stephenson, Toronto, Ont., Canada.
 Rev. G. S. Sexton, Galveston, Texas.

FRIDAY AFTERNOON AT 2.30.

"The Problems We Face."

TRINITY METHODIST EPISCOPAL CHURCH.

- Chairman—Mr. E. P. Peabody, Waycross, Ga.
 Devotional Half Hour, led by Rev. Mert. S. Rice, Duluth, Minn.
 "The Sabbath. Shall it be Sacred or Secular?"—Rev. T. Albert Moore, Toronto, Ont., Secretary of Lord's Day Alliance, Canada. (20.)
 "Our Foreign Populations."—Rev. J. G. Wilson, Philadelphia, Pa. (20.)
 "The Churchless Masses"—
 (a) In the Cities—S. H. Headley, New York City, N.Y. (20.)
 (b) In Camp and Mine—Rev. James Allen, M.A., Toronto, Ont., Canada. (20.)

COLISEUM HALL.

- Chairman—Prof. R. S. Lovingsgood, Sam Huston College, Austin, Texas.
 Devotional Half Hour, led by
 "The Sabbath. Shall it be Sacred or Secular?"—Rev. N. Luccock, D.D., St. Louis, Mo. (20.)
 "Our Foreign Populations."—Rev. J. Wesley Johnson, D.D., Brooklyn, N.Y. (20.)
 "The Churchless Masses"—
 (a) In the Cities—Rev. W. F. McMurray, D.D., St. Louis, Mo. (20.)
 (b) In Camp and Mine—Rev. I. Frank Roach, Boise, Idaho. (20.)

CENTRAL PRESBYTERIAN CHURCH.

- Chairman—Rev. T. E. Chandler, Pawtucket, R.I.
 Devotional Half Hour, led by Rev. T. S. Henderson, New York City, N.Y.

"The Churchless Masses"—

- (a) In the Cities—Rev. W. R. Lambuth, D.D., Nashville, Tenn. Secretary Board of Missions, Methodist Episcopal Church, South. (20.)
 (b) In Camp and Mine—Rev. Benj. Young, Salt Lake City, Utah. (20.)
 "Our Foreign Populations."—Rev. Robt. Watt, D.D., Smyrna, Del. (20.)
 "The Sabbath. Shall it be Sacred or Secular?"—Rev. S. W. Falls, Hamilton, Ont. (20.)

FRIDAY EVENING—MISSIONARY MEETINGS.

TRINITY METHODIST EPISCOPAL CHURCH.

- Chairman—James L. Loar, Bloomington, Ill. (Pres. Ill. State League.)
 7.30 to 8.00—Song Service.
 Devotional Exercises—Rev. S. D. Chown, D.D., Toronto, Ont.
 Addresses—Rev. Ezra S. Tipple, D.D., New York City, N.Y. (25.)
 Bishop C. B. Galloway, D.D., Jackson, Miss. (60.)

COLISEUM HALL.

- Chairman—Rev. Wm. H. Braman, So. Bend, Ind. (Pres. Indiana State League.)
 7.30 to 8.00—Song Service.
 Devotional Exercises—Prof. J. W. Gilbert, Paine College.
 Addresses—Rev. H. Wigle, Winnipic, Man., Canada. (30.)
 Rev. D. S. Spencer, D.D., Kingston, Pa. (30.)

CENTRAL PRESBYTERIAN CHURCH.

- Chairman—Rev. C. A. Sykes, B.D., Smith's Falls, Ont.
 7.30 to 8.00—Song Service.
 Devotional Exercises—Rev. F. N. Lynch, D.D., Wichita, Kansas.
 Addresses—Rev. W. B. Murrab, D.D., President Millsaps College, Jackson, Miss. (30.)
 Bishop Henry W. Warren, Denver, Col. (45.)

SATURDAY MORNING.

TRINITY METHODIST EPISCOPAL CHURCH.

- The Morning Watch, 6.30 to 7.30—Bishop Joseph F. Berry, Buffalo, N.Y.

"Personal Service."

TRINITY METHODIST EPISCOPAL CHURCH.

- Chairman—Prof. W. J. McKone, Pres. Mich. State League, Albion, Mich.
 9.30 to 10.00—Devotional Half Hour, led by Rev. Mert. S. Rice, Duluth, Minn.
 "Personal Spiritual Experience."—Rev. F. S. Barker, D.D., Assistant Secretary Epworth League, Methodist Episcopal Church, South. (20.)
 "Personal Responsibility for the Unsaved."—Rev. C. A. Sykes, B.D., Smith's Falls, Ont., Canada. (20.)
 "How may God use me in Personal Service."—Rev. Parker Shields, Quincy, Ill. (20.)
 "Christian Workers' Covenant."—Rev. Mert. S. Rice, Duluth, Minn. (20.)

COLISEUM HALL.

- Chairman—Rev. G. N. Hazen, Goderich, Ont., Canada.
 9.30 to 10.00—Devotional Half Hour, led by Rev. W. J. Calfee, Kansas City, Kans.
 "Personal Spiritual Experience."—Rev. M. E. Swartz, Patton, Pa. (20.)
 "Personal Responsibility for the Unsaved."—J. W. Efav, Esq., Seattle, Wash. (20.)
 "How May God Use Me in Personal Service."—Rev. Mark Carlisle, Charleston, S.C. (20.)
 "Christian Workers' Covenant."—Rev. W. J. Calfee, Kansas City, Kans. (20.)

CENTRAL PRESBYTERIAN CHURCH.

- Chairman—Hon. J. S. Brown, Raleigh, N.C.
 9.30 to 10.00—Devotional Half Hour, led by Rev. T. S. Henderson, D.D., New York City.
 "Personal Spiritual Experience."—Rev. D. A. Moir, St. Catharines, Ont., Canada. (20.)
 "Personal Responsibility for the Unsaved."—Rev. J. J. N. Kenney, Fresno, Cal. (20.)
 "How May God Use Me in Personal Service."—Rev. J. A. Taylor, Mc Vernon, Ill. (20.)
 "Fellow Workers Covenant."—Rev. T. S. Henderson, D.D., New York City, N.Y. (20.)

SATURDAY AFTERNOON.

Local Excursions.

SATURDAY EVENING.

TRINITY METHODIST EPISCOPAL CHURCH.

- Subject—"Citizenship."
 Chairman—Rev. Sterling Fisher, San Marcos, Tex.
 Song Service—7.30 to 8.00.
 Devotional Exercises—Rev. C. B. Allen, Detroit, Mich.

"Manhood and Citizenship."—Rev. S. D. Chown, D.D., Toronto, Canada, General Secretary of Temperance and Moral Reform Department, Methodist Church, Canada. (20.)

"Womanhood and Service."—Miss Isabella Horton, Chicago, Ill. (40.)

COLISEUM HALL.

Subject—"Temperance."

Chairman—Bishop H. Spellmeyer, Cincinnati, O.

Song Service—7.30 to 8.00.

Devotional Exercises—Rev. Richard Hobbs, Strathroy, Ont. Address—Rev. S. Alonzo Bright, D.D., Junction City, Kans. (30.)

Address—Rev. George R. Stuart, Cleveland, Tenn. (60.)

CENTRAL PRESBYTERIAN CHURCH.

Subject—"Education and Culture."

Chairman—Frank Talbot, Danville, Va.

Song Service—7.30 to 8.00.

Devotional Exercises—Rev. G. A. Reeder, D.D., Cleveland, O. Address—Rev. Herbert Welch, D.D., Delaware, Ohio, President Ohio Wesleyan University. (40.)

Address—Rev. James Allen, M.A., Toronto, Ont., Canada. (40.)

SUNDAY MORNING.

Love Feast Services in all Methodist Churches in the city, led by Pastors.

Preaching Services in all the churches.

Three extra preaching places to be provided in central part of the city.

SUNDAY AFTERNOON.

Men's Mass Meeting.

TRINITY METHODIST EPISCOPAL CHURCH AT 3 O'CLOCK.

Chairman—Hon. Hall.

Devotional Exercises—Rev. E. H. Todd, Ph.D., Tacoma, Wash. "Christian Character in Public Life."—Hon. Ed. Hoch (Gov. of Kans.), Topeka, Kans. (30.)

"Christian Character in Business Life." Closing Address—Bishop Isaac W. Joyce, Minneapolis, Minn.

Men's Mass Meeting.

COLISEUM HALL.

Chairman—D. L. Tuttle, Esq., Buffalo, N.Y.

Devotional Exercises—Rev. D. A. Moir, St. Catharines, Ont., Canada.

"Christian Character in Public Life."—Hon. J. Frank Hanly (Gov. of Ind.), Indianapolis, Ind. (30.)

"Christian Character in Business Life."—Bishop W. A. Candler, LL.D., Atlanta, Ga. (30.) Closing Address—Bishop Henry Spellmeyer, Cincinnati, O.

Mothers' Meeting.

CENTRAL PRESBYTERIAN CHURCH.

Chairman—Mrs. E. L. Thorpe, Topeka, Kans.

Devotional Exercises—Rev. W. F. Burris, Macon, Mo. Address—Mrs. Anna Hobbs Woodcock, Fairfield, Nebr. (20.)

Address—Mrs. Maud B. Little, Ocala, Fla. (20.)

Address—Mrs. James Grey, Minneapolis, Minn. (20.)

Young People's Meeting.

TABOR OPERA HOUSE.

Chairman—Bishop Henry Warren, Denver, Col.

Devotional Exercises—Rev. J. W. Allen, Los Angeles, Cal. Address—Rev. E. R. Hagerman, D.D., Des Moines, Ia. (20.)

Address—Rev. J. C. Switzer, Holland, Man., Canada. (20.) Address—Rev. W. W. Pinson, D.D., Louisville, Ky. (20.)

Children's Meeting.

ASBURY METHODIST EPISCOPAL CHURCH.

Chairman—Rev. C. D. Draper, Fenwick, Ont.

Devotional Exercises—Mrs. John Willis, Rosendale, Wis.

Address—Rev. W. K. Piner, D.D., Oklahoma City, O.T.

Address—Mrs. R. E. Jones, New Orleans, La.

Children's Meeting.

CHURCH.

Chairman—Rev. Lewis Fowell, Hot Springs, Ark.

Devotional Exercises—Rev. C. H. Woodward, Peabody, Kans.

Address—Rev. G. F. Salton, Ph.B., Ottawa, Ont., Canada.

Address—M. E.

SUNDAY EVENING.

(Closing Meetings at 8 o'clock.)

TRINITY METHODIST EPISCOPAL CHURCH.

Chairman—E. E. Lesh, Esq., Lincoln, Nebr.

Devotional Exercises—Rev. P. C. Curnick, D.D., Crawfordsville, Ind.

Address—The Call of the Spirit: "The Spirit and the Bride say Come."—Rev. J. W. Marshall, D.D., Ocean Grove, N.J. (25.)

Address—The Value of Now: "Now is the Accepted Time."

—Rev. W. B. Beauchamp, Newport News, Va. (25.)

Farewell Address—Rev. E. H. Brown, D.D., 1st Church, Albany, N.Y.

COLISEUM HALL.

Chairman—Rev. R. O. Armstrong, Emerson, Man., Canada.

Devotional Exercises—Rev. J. C. Rawlings, Colorado Springs, Col.

Address—The Call of the Spirit: "The Spirit and the Bride say Come."—Rev. W. L. Armstrong, B.A., Portage la Prairie, Man., Canada. (25.)

Address—The Value of Now: "Now is the Accepted Time."

—Rev. E. Combie Smith, Lincoln, Nebr. (25.)

Farewell Address—Rev. Thos. Nicholson, D.D., Mitchell, S. Dakota, President Dakota University.

CENTRAL PRESBYTERIAN CHURCH.

Chairman—J. D. Clary, Conway, Ark.

Devotional Exercises—Rev. J. C. Switzer, Holland, Man., Canada.

Address—The Call of the Spirit: "The Spirit and the Bride say Come."—Rev. W. R. Wedderspoon, D.D., Pittsburg, Pa. (25.)

Address—The Value of Now: "Now is the Accepted Time."

—Rev. S. J. Anderson, President Hendrix College, Conway, Ark. (25.)

Farewell Address—Rev. I. Tovell, D.D., Toronto Ont.

FIRST BAPTIST CHURCH.

Chairman—Claude E. Southwick, Esq., Pres. Minn. State League, Albert Lea, Minn.

Devotional Exercises—Rev. C. L. Peck, Gouverneur, N.Y.

Address—The Call of the Spirit: "The Spirit and the Bride say Come."—Rev. C. S. Nusbaum, Independence, Kans. (25.)

Address—The Value of Now: "Now is the Accepted Time."

—Rev. J. M. Barcus, A.M., Corsicana, Tex. (25.)

Farewell Address—Rev. C. A. Sykes, B.D., Smith's Falls, Ont.

FIRST CONGREGATIONAL CHURCH.

Chairman—Rev. Byron H. Wilson, Princeton, Mo., Pres. Mo. Conf. League.

Devotional Exercises—Rev. J. A. Doyle, Lumsden, Assa., Canada.

Address—The Call of the Spirit: "The Spirit and the Bride say Come."—Rev. Frank G. Barnes, Pres. Elect Ill. Wres. University, Bloomington, Ill. (25.)

Address—The Value of Now: "Now is the Accepted Time."

—Prof. George E. Stevens, Lynchburg, Va. (25.)

Farewell Address—Bishop C. B. Galloway, LL.D., Jackson Miss.

CENTRAL CHRISTIAN CHURCH.

Chairman—Rev. W. T. G. Brown, B.D., Kingston, Ont.

Devotional Exercises—Rev. R. U. Waldraven, Kansas City, Mo.

Address—The Call of the Spirit: "The Spirit and the Bride say Come."—Rev. R. M. Moore, D.D., Washington, D.C. (25.)

Address—The Value of Now: "Now is the Accepted Time."

—Prof. J. A. Bray, Lane College. (25.)

Farewell Address—Rev. C. L. Mead, Newark, N.J.

GRACE METHODIST EPISCOPAL CHURCH.

Chairman—Rev. J. B. Adams, Madisonville, Ky.

Devotional Exercises—Rev. W. B. Hollingshead, Portland, Oregon.

Address—The Call of the Spirit: "The Spirit and the Bride say Come."—Rev. J. M. Frost, St. Johnsbury, Vt. (25.)

Address—The Value of Now: "Now is the Accepted Time."

—Rev. A. M. Trawick, Nashville, Tenn. (25.)

Farewell Address—Rev. G. N. Hazen, B.A., Gederich, Ont.

ST. PAUL'S METHODIST EPISCOPAL CHURCH.

Chairman—Willis N. Grant, Esq., Kansas City, Mo.

Devotional Exercises—Rev. T. W. Lane, D.D., Cleveland, O.

Address—The Call of the Spirit: "The Spirit and the Bride say Come."—Rev. W. S. Lewis, D.D., Morningside, Iowa. (25.)

Address—The Value of Now: "Now is the Accepted Time."

—Rev. G. W. F. Glendenning, Halifax, N.S. (25.)

Farewell Address—Bishop E. R. Hendrix, LL.D.

MUSICAL DIRECTORS—John P. Hills.

Rev. W. E. Millson.

Anecdotal.

Independent Action

Two little girls became involved in a quarrel, the other day, which culminated in physical violence. One of the mothers took her little daughter to task very severely. Wishing to emphasize the enormity of her offence, the mother said: "It's the devil who tells you to do such naughty things." The little girl replied between sobs: "He may have told me to pull her hair, but I thought of kicking her shins all by myself."

Doing Well

An Irishman had received employment as a freight brakeman upon a railway in a mountainous section of Pennsylvania, and was to receive so many cents for each mile he travelled. Upon one of his first trips the engineer lost control of his train, and at a dangerous rate it was speeding down the steepest grades. Suddenly the conductor saw his Irish companion standing up not far ahead. "Don't jump! You'll be killed!" he shouted. "And do you think I'd be after jumpin' when I'm makin' money as fast as I am now?" replied the Irishman.

They Went Fishing

The late Bishop Beckwith, of Georgia, was fond of his gun, and spent much of his time hunting, says Representative Adamson. One day the Bishop was out with his dog and gun and met a member of his parish, whom he reproved for his inattention to his religious duties. "You should attend church and read your Bible," said the Bishop. "I do read your Bible, Bishop," was the answer, "and I don't find any mention of the apostles going a-shooting." "No," replied the Bishop, "the shooting was very bad in Palestine, so they went fishing instead."

"Show Him the Paper"

A short time ago some men were engaged in putting up telegraph poles on some land belonging to an old farmer, who disliked seeing his wheat trampled down, according to the voracious Register, of Great Bend, Kan. The men produced a paper by which they said they had leave to put the poles where they pleased. The old farmer went back and turned a large bull in the field. The savage beast made after the men, and the old farmer, seeing them running from the field, shouted at the top of his voice, "Show him the paper! Show him the paper!"

Had Seen Enough

Governor Folk brought a good assortment of Missouri stories with him to a recent New York banquet, and kept the audience in fine humor during his after-dinner speech. According to one of his stories, an old fellow in Pike County had trouble with his eyes. Soon after the last election, when Missouri went Republican, he went to a physician. When he came out he met a friend who asked what the doctor had said. "He said that if I didn't stop drinkin' I would soon go blind," replied the farmer. "And what did you say?" asked his friend. "Well," was the reply, "I told him that I had lived to see Missouri go Republican, and I thought I had seen about all I wanted to, anyway." Another story, which was used to describe the character of legislators related more particularly to the law-making body of Pennsylvania. Not long after a young couple had married the bride seemed greatly troubled, and finally she said, "John, I have not treated

you right. There is something I should have told you, but I really did not have the heart to do it. The truth is, John, my father was once an inmate of the Ohio Penitentiary. Now, John, don't think less of me for that. I could not help it. "Don't worry, Mary," said John, "I have a confession to make to you that I have delayed for fear of your resentment. My father was once a member of the Pennsylvania Legislature."

Need of a Plain Direction

The little town of Falaise, in Normandy, is famous as being the birthplace of William the Conqueror. The following incident, which is said to have occurred there, shows the importance of giving directions in a clear manner:

Many years ago Falaise had no lamps of any sort to light up the streets at night. There were, consequently, often quarrels, disputes, and accidents, much to the displeasure and annoyance of the mayor.

To remedy this state of affairs he caused the following decree to be proclaimed, to the sound of a trumpet:

"Henceforward every inhabitant of Falaise who goes out after dark must carry a lantern in his hand."

The next night the watch arrested an individual.

"Man of Falaise, where is your lantern?"

"Here it is."

"But there is no candle in it!"

"Well, but the notice never said there was to be a candle," answered the man. The following day a new proclamation was published:

"Henceforward every inhabitant of Falaise who goes out after dark must carry in his hand a lantern with a candle in it."

That night the watch again arrested the same person as on the night before.

"Man of Falaise, where is your lantern?"

"Here it is."

"But there is no candle in it!"

"I beg your pardon, there is."

"Why is it not lighted?"

"Dear me! The notice never said the candle was to be lighted!"

The following day there was a new proclamation by the town crier, and it was effectual:

"Henceforward every inhabitant of Falaise who goes out after dark must carry in his hand a lantern with a candle in it, and this candle must be lighted."

Why He Left the Church

Bishop Wilmer, second Bishop of Alabama, and a famous raconteur of the South, often told the following story: He had baptized and confirmed an old negro, signing him with the sign of the cross, declaring him an heir to the kingdom of heaven and a member of the Episcopal Church. In a few weeks the Bishop learned that the old man had severed his church alliance and was a "shoutin' elder" in the A. M. E. meeting-house, known as Hickory Stand. Several weeks later the Bishop heard that he had resigned that membership and had been immersed, becoming a professor of the Baptist persuasion at the negro church known as Frog Level. When next the Bishop met the old negro he asked: "Josiah, why did you leave my church? Anybody hurt your feelings there, or anything like that?" "La, no! Marse Hooker. La, no! De 'Piscopal dey is gem'men of dey ain't nottin' else. Dar ain't nobody hurt no feelin's. No, sah. I jed dat church 'caze I couldn't read in de book. Dey all reads an' dese ansahs back so cheerful lak, an' dese kase I can't read I can't come in right, an' de folks looks roun' when I ansahs wrong an' hearty. I bound to leave dat

church." "And why did you leave the Methodist Church so suddenly?" "Well, you see, Marse Hooker, dese Methodist folks dey is de 'Quiry Meetin'." Now you know yosef, Marse Hooker, cullud men can't stan' too much 'quirin' into. I 'bliged to quit dat church." "Do you think, Josiah, you can stick to the Baptist Church?" "La, yas, massa! 'Kase wid de Baptists hit's jes' dip an' done wid it."

He was a Philosopher

A lady was recently reading to her little son the story of a little fellow whose father was taken ill and died, after which he set himself diligently to work to assist in supporting himself and his mother. When she had finished the story, she asked: "Now, Tommy, if your father were to die, wouldn't you work to keep mamma?" "Why, no," said the little chap, not relishing the idea of working. "What for? Ain't we got a good house to live in?" "O yes, my dear," said the mother; "but we can't eat the house, you know." "Well, ain't we got plenty of things in the pantry?" continued the young hopeful. "Certainly, dear," replied the mother; "but they would not last long, and what then?" "Well, ma," said the young incorrigible, after thinking a moment, "wouldn't there be enough to last until you got another husband?"

A Grave Breach of Etiquette

A traveller related that, having changed cars at a small North Carolina town, he looked out of the car window and saw an old colored woman peddling hot fried chicken. He bought and ate some and found it so good that he leaned out and asked the chicken-peddler where she got it. Slowly and solemnly the tray was lifted from her head and deposited upon the platform. Then, looking up she said:

"Say, boss, you's from de Norf, ain't you?"

"Yes, auntie," he said, "but what has that got to do with the chicken?" "Well, boss," she said; "I knowed you was from de Norf, else you wouldn't never ask a pusion wher de dey get chicken."

The Music of the Storm

During one of Mr. Cleveland's Western trips, says the Argonaut, in which he was accompanied by Secretary Olney, he arrived during a severe storm at a town in which he was to speak.

As they entered their carriage and were driven from the station the rain changed to hail, and immense stones battered and rattled on the roof of the vehicle. A brass band, rather loudly piped by the storm, stuck bravely to its post and played.

"That is the most realistic music I have ever heard," remarked Mr. Cleveland.

"What are they playing?" asked the Secretary of State.

"'Hall to the chief'—with real hail."

Slightly Mixed

A high-school girl, excitedly telling her mother of the incident of her "eleven" on a very sloppy football field, said: "And, mamma, what do you think? They played in puds of middle!" Her mother laughed, and she hastily said: "O, I don't mean that; I mean they played in muddles of puddle!" "Find the way she was still wrong," she went still deeper by declaring she meant to say "muddles of pud." Her mother finally came to her rescue, and it was agreed that the game was played in "puddles of mud." But somehow, after the mixup, that doesn't sound much nearer than the other. Suppose you try it after you have read this.

From the Field.

Toronto Central District.

The Annual Rally of the Toronto Central District League was held at St. Paul's Church on Monday evening, May 15th. The speaker of the evening was Mr. Luther D. Wishard, of the Student Volunteer Movement, who gave an instructive address on the next forward movement for missions:

The report of the Missionary Treasurer of the District showed that \$1,650 had been raised during the year.

The following officers were elected:

President, Mr. W. K. Shortt.
1st Vice-Pres., O. R. Dayman.
2nd Vice-Pres., E. F. Church.
3rd Vice-Pres., Miss Clara Smith.
4th Vice-Pres., Miss F. Wilson.
Secretary, Geo. Wallace.
Treasurer, Miss N. Boynes.
Conf. Rep., S. C. Woodland.

Toronto East District

The Toronto East District League held its Annual Convention in Carlton Street Church on Monday, May 8th. There was an excellent attendance, the spacious auditorium being nearly full. The guest of the evening was Mr. C. W. Viokey, of New York, who has charge of the Young People's Forward Movement in the United States. He delivered a most interesting and instructive address, illustrated by stereopticon views, calling special attention to the Annual Conference, which is to be held at Silver Bay, Lake George, July 21 to 30. He paid a fine tribute to the work of Dr. F. C. Stephenson, by stating that he had been the pioneer in this work, and the inspiration of the Forward Movement in the United States had come from Canada.

The Toronto East District has had a most successful year.

The following officers were elected:

President, Joseph Kent.
1st Vice-Pres., J. V. Denike.
3rd " " F. W. Lewis.
4th " " John Grady.
5th " " Miss Stockdale.
Secretary, J. Leslie Rook.
Travelling Secretary, W. C. Stephens.
District Representative, Dr. Frawley.

Cobourg District.

The Epworth Leagues of Cobourg District and the Woman's Missionary Society held a joint Convention in Cobourg on Friday, April 14th. In the afternoon the members of the District Epworth League assembled in the Methodist Sunday-school hall, and the members of the W. M. S. in the church. In the evening a joint meeting was held in the church. The sessions were interesting and helpful. Reports from the various Leagues on the District showed that good work had been done and the interest in missions sustained. Centreton reported a somewhat unique feature, in that The Epworth Era goes into every family in their church. Addresses were given by Rev. Eber Crummy, B.A., B.Sc., of Kingston on "How to Read the Bible," and Rev. E. B. Lancelley on "The Vital Force of the Epworth League." After a profitable discussion, introduced by Miss Idell Rogers, of Cobourg, it was decided to campaign the district to further advance the generally. The following committee was appointed for this work:—Rev. A. M. Irwin, Canton; Rev. H. T. Lewis, Cobourg, and Miss Idell Rogers, Cobourg.

The District officers elected for the ensuing year are:

President, Rev. M. Irwin, B. D., Canton.

1st Vice-Pres., Miss Pearce, Welcome.
2nd Vice-Pres., Miss Idell Rogers, Cobourg.
4th Vice-Pres., Mrs. Watt, Campbellford.
5th Vice-Pres., Miss L. McCutcheon, Centreton.
Secretary, Mr. Egan, Port Hope.
Treasurer, Rev. H. T. Lewis, Cobourg.
Rep. Conf. Ex., Rev. Wm. Limbert.

Toronto West District

The Toronto West District Epworth League held a most successful rally on Monday evening, May 22nd, in Trinity Church. There was a fine attendance, and fully one-third of those present were young men. The reports showed satisfactory increase of membership and of missionary givings. The handsome sum of \$2,425 was contributed for missions, which makes Toronto West the banner district of Canadian Methodism. Mr. C. B. Keenleyside, of London, gave a suggestive address, drawing lessons from "The Banks of the Besor."

President, Ernest Nielsen.
1st Vice-Pres., Ben. Spicer.
2nd " " Miss H. A. Sheppard.
3rd " " Miss C. G. Wallace.
4th " " Miss Kate Archibald.
5th " " Mrs. Harton.
Sec'y-Treas., F. R. Perkins.
Conf. Rep., Rev. A. P. Addison.

Excellent Characteristics

A correspondent sends the following on the special characteristics of the Meaford Epworth League. It certainly is an excellent showing, which other Leagues might well copy:

1. A progressive League.
2. No backward movement.
3. Some live young men.
4. An advertising manager.
5. A Look-out Committee without defective vision.
6. Cumulative membership.
7. Epworth League Reading Course.
8. Attractive literary evenings.
9. Enthusiastic Forward Movement.
10. Quarterly letters to representatives in Chims.
11. Delegate representative to International Convention.
12. The Canadian Epworth Era.

Brandon District

The third annual convention of the Brandon District Epworth League was held in the Methodist Church, Brandon.

We learned with regret that our chairman, Rev. J. W. Dickenson, could not be with us, owing to illness. The attendance was not large, but all who were present were closely identified with the work and very enthusiastic.

Favorable and encouraging reports were received from different societies, all pointing to progress. A few places, however, appeared disinterested, and from these we are hoping for better things during the coming term. The Epworth League Society generally is strong in this district, and the Forward Movement is generally recognized and successfully adopted. Quite a sharp discussion on the question as to the locality in which we should invest our missionary funds, led to a resolution favoring the support of a hospital in Chentu.

The following are the officers:

President, W. R. Thornton, Brandon.
Sec. Treas., G. A. Mayhew, Brandon.
1st Vice-Pres., Rev. S. Robson, Griswold.
2nd Vice-Pres., Frank Allan, Forrest.
3rd Vice-Pres., Mrs. J. T. Wray, Douglas.
4th Vice-Pres., F. Higgins, Virden.
5th Vice-Pres., Miss Rena Rogers, Forrest.
District Correspondent, G. N. Stacey.
G. N. S.

Holland League

At the annual meeting of the above, splendid reports were made by the heads of the different departments. The Forward Movement money (\$50.00) was in hand. Cottage prayer-meetings have been held once a week during the winter under the auspices of the League. The work of prayer helped our members, the Vice-Presidents and President, assisted by the pastor, each taking an evening. Election of officers, although spirited, resulted in most officers being re-elected.

Askin Street, London

A new method of collecting money was introduced into our League some time ago, which has been found to be greatly superior to the old one of monthly plate collections. Every member who so wishes is supplied with envelopes monthly—one for each weekly meeting—and in these the weekly offering is placed which has been previously promised. The system is very business-like, and the treasurer, during part of the evening, is seated at a small table on the platform in full view of the members. On the table is a framed placard with the words, "Our Thanksgiving" upon it. If a member gets a little behind in his payments, as is the case in almost all systems, a statement is provided showing the exact amount due. The advantages of this system over the old are easily apparent, and are as follows:

1. At the beginning of the year we have a good idea of the amount we will have to carry on our work.

2. By the presence of the treasurer on the platform we are constantly reminded of our offering—no chance to forget—as in the old method.

3. Our offerings are private, no one but the treasurer knowing the amount we give.

Amounts of one cent and upwards received. One cent is not deemed too small. During this year an Institutional department was introduced into our League, and a building with furnishings and apparatus erected at a cost of \$800. This building is divided into three different departments, viz., gymnasium, reading-room and parlor.

The practical work of our League is also good. The sick are weekly visited and provided with flowers, and the poor are also looked after. A very good report comes from the Visiting and Relief Committee of last year.

Our Literary department is in good hands, and it is the intention of the officer in charge to take up as one of the studies of the year the "Epworth League Reading Course."

CHAS. TURNER, Cor. Sec.

The Toronto Leagues

McCaull Street League reports progress in its work, an increase in membership and missionary givings during the past year.

The Missionary Department of the Metropolitan League, Toronto, has been studying Home Missions during the whole of the past year.

The League of Metropolitan Church, Toronto, has a band of young men who are to be found in every part of the church on Sunday evening, hunting out and welcoming strangers.

The Toronto East District has appointed a Travelling Secretary, whose business it shall be to visit all the Leagues, without announcing his coming, so that he may be able to report on what the societies are doing in their regular meetings. A good idea!

Central Church League has within it a keen missionary spirit. By means of its "Prayer Circles" it seeks to touch the many young people of its own neighborhood, and by giving \$2.33 per capita to missions, its influence is thus extended to the uttermost parts of the earth.

Trinity Church Epworth League has advanced along all lines of League work, membership greatly increased and missionary givings tripled those of last year. The Flower Committee is especially worthy of mention, touching as it does so many "shut ins," and is really practical home missionary work. The Christian Endeavour meetings are among the best attended of the League.

Zion Church League at Bracondale reports that mission work in connection with that League is in its infancy. Last year they gave \$17.00, while this year the Senior and Junior Societies donate the sum of \$202.00 to the Forward Movement. What may we expect of this church in maturer years? Many of the League members attended the Study Classes during the past winter held at Dr. Stephenson's home, and having freely received they have freely given.

With about thirty members in the Epworth League at Eglington, the sum of \$215.34 was subscribed for missions, making \$7.18 per member as an average. On their knees the people then pledged each a certain amount for the spreading of the Gospel. This was done at the beginning of the year, and the aggressive work accomplished since is evidence of the helpfulness of such a pledge. Mr. W. J. Shortt, the former president, has been honored with the presidency of Toronto Central District League.

Just a Line or Two

The Collingwood District Convention will be held at Thornbury, Sept. 28, 29.

Sixteen young people joined the Oxenden League as a result of revival services.

The League of First Church, St. Thomas, raised \$105 for missions during the past year.

The Oakwood League has a large increase over last year, and still more are expected to join.

As a result of special services at Preston, by Mr. McHardy, ten new members recently joined the League.

The Young People's Society at Canso, N.S., received "new blood and new impetus" as the result of a special evangelistic effort.

"The necessity of providing good literature for young converts," was the subject recently discussed by the League at Melita, Man.

The Hespeler League sends to the Central office twenty "Fellow-Workers' Covenant Cards" as their contribution to the Increase Campaign.

The Ridgeway District Summer School will be held at Elgin, Erie, August 1st to 6th, and not at Morpeth, as announced in last month's Era.

We are pleased to note that the first prize offered by *East and West* for the best short story, has been won by Rev. E. Ryerson Young, B.A., of Port Carling, Ont.

The Devine Street League, Sarnia, held "an evening with the EPWORTH ERA" not long ago. The pastor took twelve copies of the ERA and divided them into single sheets, stringing them on a rope around the room, thus affording an object lesson in the amount of good reading supplied by the paper for one year. Result: sixteen new subscriptions.

The Berwick, N.S., League held a reception service on Monday evening, April 17th, at which ten new members joined the League, five of them taking the active members' pledge.

The last literary meeting took the form of a debate: "Resolved that the mind gains more knowledge by reading than by observation." The decision was in favor of the affirmative.

The Leagues and Sunday-schools of the Milford and Cherry Valley Circuits, on the Pictou District, unitedly held a very profitable Circuit Convention at Milford during the month of April.

Mr. Harold Plewman, late of Parliament Street League, Toronto, has been elected President of the St. James League, Montreal. St. James is to be congratulated on securing so energetic a worker.

The Misses Hall, evangelists, have been working at Delhi. As a result twenty-seven new members have been received into the League, and more have promised to join. The majority are young men.

The League of Devine Street Church, Sarnia, has a membership of 130. Forty-two new members have been added during the past few weeks. Missionary givings in this League are 50 per cent. in advance of last year.

A Junior Epworth League has just been organized at Tomlinson's, being the third organization of its kind born on the Mimico Circuit during the year. Unlike its predecessors the last is composed almost entirely of boys.

The Shoal Lake League, Man., publishes a very pretty topic list in unique form. This League has seventeen active members, and subscribes for sixteen copies of the EPWORTH ERA. The Editor wishes that some other societies would do half as well.

The Corresponding Secretary of the Central Church Epworth League, Sarnia, writes: "I have great pleasure in stating that our League during the past three months has greatly increased in attendance. We used to have from fifteen to twenty-five; now we have from fifty to sixty."

Book Shelf

All books mentioned here can be procured from the Methodist Book and Publishing House, Toronto.

Dr. Grenfell's Parish. By Norman Duncan, the Author of "Dr. Luke." Published by the Revell Co. Price, \$1.00.

This is a wonderfully interesting account of Dr. Grenfell's work among the fishermen of the Labrador coast. It describes the long journeys that he takes in summer and winter to relieve the distress of these poor people, and tells how self-sacrificingly he devotes himself to their welfare.

Helps for Ambitious Boys. By William Drysdale, Published by Thomas Y. Crowell & Co. Price, \$1.50.

This volume is intended to help boys and young men in preparing for their life-work, and treats such subjects as education, health, application, etc. The various professions and occupations are considered and very helpful hints are given. For the young man who scarcely knows what he ought to follow as his life-work the book is invaluable, and all young men who take life seriously will find its pages wonderfully inspiring and stimulating.

Sandy. By Alice Hegon Rice. Author of "Mrs. Wiggs of the Cabbage Patch." Toronto: William Briggs. Price, \$1.00.

This is a simple but interesting love story, which does not aim at teaching anything in particular, and has scarcely any of the quaint philosophy which made her first work famous. The author goes out of her way to caricature the attitude of those who oppose dancing as an amusement for young people, and there is not much in the character of the hero to inspire anybody to better living. It is simply an entertaining book with which to pass an idle hour.

The Harvest of the Sea. A Tale of both sides of the Atlantic. By W. T. Grenfell. Published by the Revell Co., New York. Price, \$1.50.

Dr. W. T. Grenfell is a medical missionary who has been working on the Labrador coast for a number of years with considerable success. His recent visit to Toronto has aroused special interest in the man and his work. This book is a most interesting ac-

count of the fisher-folk among whom he labors. The story is supposed to be told by a couple of fishermen, who give a most graphic picture of the perils and hardships encountered by these men of the sea in pursuing their dangerous calling.

Harold Bowdoin's Investment. By Hattie E. Goulet. Boston: Briggs. Price, 75c.

Harold Bowdoin is a wealthy youth who induces his father to invest some money in a poor boy named Ferdinand Lee, who is sent to College at Harold's expense and becomes a preacher. Of course he turns out to be a perfect prodigy, and as soon as his studies are finished he suggests, and secures, an aristocratic church at a salary of \$5,000 per year. His first prayer-meeting works a revolution in the church, and nearly everybody begins at once to lead a better life. It is a harmless tale, but somewhat unnatural and overdrawn. The lessons it teaches, however, are good.

Greatness of Little Things. By Rev. Charles R. Morrison. Published by the Western Methodist Book Concern for the Craddock Boys' School. Price, \$1.00.

A series of essays on the influence and power of little things, specially prepared for young people. It deals with such topics as "Little things that make for destiny," "Little things that make for character," "Little things that make for happiness," "Little things that make for health." The book contains many valuable hints and suggestions. It was read by the Principal of the Craddock Boys' School to the larger boys and thoroughly enjoyed by them. This suggested the advisability of reaching a larger constituency.

The Minister as Prophet. By Charles Edward Jefferson, Pastor of the Broadway Tabernacle, New York. T. Y. Crowell Co. Price, 95c. net.

In the midst of his heavy duties as administrator, pastor and religious leader, the modern minister is in danger of forgetting that his supreme business is to preach the Word. With this in mind, Dr. Jefferson has given us a book that every preacher ought to study. Its peculiar quality is in the inspiration it affords to the minister who feels how increasingly difficult it is to be a workman that needeth not to be ashamed. While the author gives us nothing that is absolutely new—how can he! He has a faculty of putting old truths in a fresh, original and powerful way. The chapter on "The Growth of Sermons" itself is worth the price of the book.

Summer School, 12 O'clock Park, July 3-10, 1905.

Epworth Leaguers will be delighted to know that the Revs. Eber Crumney, B.A., B.Sc., D.D., and S. C. Moor, B.A., B.D., will conduct the Bible Studies. The revival spirit will be emphasized by the Victoria College Evangelistic Band of five students, who will remain throughout most of the school. Mr. Arthur Osawa, Japanese student attending Victoria University, will give the story of his conversion. The Revs. J. J. Rae and S. T. Bartlett, so well-known to the League workers, will speak and teach, and we are now negotiating with others.

Convention rates will be given on all railways as follows: Delegates will buy single first-class tickets to Trenton C. O. R. station, and get standard certificate at starting point. Should fifty certificates be handed to Secretary, delegates will be returned for one-third fare plus twenty-five cents. Should less than fifty certificates be returned, return fare will be two-thirds single fare. Str. *Varuna* will give fare and a third on opening day of school.

All orders for accommodation at the Park must be sent to Mr. B. R. Orser, Trenton, Ont. Programmes ready about June 20th. Price five cents a copy for ten, twenty-five cents a dozen. Send orders to Miss Effa Sanford, Belleville, Ont.

Send to Secretary for Announcement Card.

S. F. Dixon, Secretary, Wooler, May 15th, 1905.

Missionary.

Notes

The Societies of Christian Endeavor find cordial welcome in the Hawaiian Islands. Last year twenty-five new societies were organized in that group.

In the hospitals of Japan one or more Christians are pretty sure to be found among the patients in almost every ward. The visits of missionaries to the hospitals serve to bring these men forward. They often aid in distributing literature and in explaining to others the Christian teaching.

In a conversation with Bishop Bashford, Dr. Griffith John, that stalwart veteran of the English Congregationalist Mission in China, recently said: "It is no longer a question of the awakening of China, but of the awakening of Christendom to the opportunity which now confronts her in the Celestial Empire."

"Whatever you may have been told to the contrary, I assure you that the teaching of Christianity among one hundred and sixty millions of civilized, industrious Hindus and Mohammedans in India, is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe."—Sir Bartle Frere, Governor of Bombay.

Missionaries report that in Japan Buddhism is studying and adapting Christian methods, forming Young Men's Associations, establishing great schools, inviting Christians and even missionaries to take a place among the lecturers to the students. The Buddhists are hoping to capture the secret of the energy and the power of Christianity. When they have found that secret, they will no longer be Buddhists, but Christians.

The English Church Mission in South China reports that in the large city of Taleung, where a missionary was formerly stoned out of the place for attempting to preach the Gospel, there is a remarkable movement toward Christianity, where not only the poor classes are joined in it. Several of the natives, all of whom are heathen save one, have purchased a place for preaching, paying for it over \$900, and promise to make it over to the English mission if a preacher and pastor shall be sent them.

Any effort to try for further the cause of civic righteousness is missionary work, and the effort to see that the Indians get a square deal is, at any rate, an adjunct to missionary work. I spent twice the time I intended to, because I became so interested in it that I began to travel all over the reservations to see what was being done, especially by the missionaries, because it found no time at all to see that the great factors in the uplifting of the Indians were the men who were teaching the Indian to be a Christian citizen.—President Roosevelt.

Prayer is the mightiest power in our hands to-day. Is it not a great sin that we do not use this talent of all talents? What blessings we are withholding from ourselves, the church, and missions by not praying! If, like Pastor Gossner, we could learn to ring the prayer-bell rather than the beggar's bell, we might have his success—one hundred missionaries put into the field, who gathered

thirty thousand converts before his death at sixty-three—and be worthy of his epitaph. "He prayed mission stations into being, and missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands."—Rev. C. A. Bowen.

J. Hudson Taylor is arranging for a forward movement in China, in the form of a special itinerant evangelistic band, composed of consecrated young men, who are willing for Christ's sake to devote five years of their lives to itinerant preaching in specified districts, without marrying or settling down until after his period of service. Two evangelists and two Chinese helpers will usually journey together, preaching and selling Scriptures and Gospel tracts, and returning after a time to the central station, where the missionaries will pursue their Chinese studies, and the native workers will receive systematic Bible teaching.

Father Damien, the Belgian priest who give his life to alleviate the sufferings of lepers in Molokai, has found a successor alike of his labors and of his self-martyrdom in Brother Serapion van Hoof, a Belgian nobleman, who has been in the leper settlement since 1895, and has at last contracted the disease of those to whom he ministered. Eighteen months ago he began to recognize its insidious approach, and went to Honolulu, where an examination confirmed his fears. He returned to the settlement, where he will continue to give what is left of his life

to his fellow lepers. Hereafter he will be segregated from the outer world entirely, and will live in a hut close to the one in which Father Damien died.

Rev. Dr. Griffith John has just passed the fiftieth anniversary since he went to China in the service of the London Missionary Society. He is now seventy-four years of age, and is still at work. He has seen peril, persecution, hardship, and the most strenuous service, and in view of it all, as he looks back over the half century of devotion, he says: "It is a great privilege to be permitted to work for God at all; but to be permitted to work for him in China, and for so many years, is an unspeakable privilege. I see nothing but grace, mercy, and loving-kindness everywhere." His great field is in Central China, at Hankow, in the midst of the provinces of Hupeh and Hunan.

Every member of the church can engage personally in the work of bringing the unredeemed to Jesus. If he is shut in by a mass of Christians, without personal contact with the unconverted—that is at yet a situation well-nigh inconceivable—then he can send his money and his thought and his prayers to those dark regions where the missionary, single-handed, is grappling with whole unsaved peoples. The work of foreign missions, in other words, in addition to that of individual evangelism, offers to every follower of Christ the privilege of personal participation in the saving of the world.

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION

<p style="text-align: center; font-weight: bold; font-size: 2em;">M E N E N O U G H</p>	<p>16,000 Missionaries on the Field</p> <p>50,000 Required to Evangelize the World</p> <p>1,000,000 men engaged in the Russo-Japanese War</p> <p>1,195,000 in the Standing Armies of the United States, Great Britain and Germany</p> <p>12,000,000 American, British, and German College Graduates of a Generation. 1-24th would Evangelize the World.</p>	<p style="text-align: center; font-weight: bold; font-size: 2em;">M O N E Y E N O U G H</p>
	<p>\$20,000,000 Income of Foreign Missionary Societies of the World</p> <p>\$800,000,000 Army and Navy Expenditures of the United States, Great Britain and Germany</p> <p>\$115,000,000 Cost to Great Britain of South African War</p> <p>\$796,207,000 Annual net Increase in Wealth of Protestant Church Members of the United States over and above all Expenditures</p> <p>\$25,000,000,000 Total Wealth of the Protestant Church Members of the United States</p>	

POWER ENOUGH

And Jesus came and spake unto them, saying, All Power is Given Unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the World.

WE CAN DO IT IF WE WILL

This is a copy of one of three charts lithographed in colors, 3 feet by 3 feet 8 inches in size, and mounted on rollers. Price, \$1.00 for the set, to be had from Dr. F. C. STEPHENSON, Wesley Buildings, Toronto.

Devotional Service

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

(These topics harmonize with the chapters of our Bible Study text-book, "Studies in the Apostolic Church," which is advertised in this paper.)

JUNE 18.—"THE RIGHTEOUSNESS OF FAITH."

(STUDY II. APOSTOLIC CHURCH.)

In their Christian culture young people should seek to be "rooted and built up in him and established in the faith," and, in order to do so, they must give careful thought to the great doctrines of the Scriptures, and clearly comprehend their meaning. We have for our topic this week one of the great doctrines, the righteousness of faith. It is not as easy to understand as some doctrines, and will therefore require all the more careful study. But the results of close investigation will amply repay the time and effort expended. How shall man be justified before God? Wherein shall I come before the Lord? Such questions have presented themselves to man ever since sin had an entrance into this world. Such questions demand an answer now. Let us not shrink from considering them.

1. The very nature of God's nature is holiness. The outcome of holiness in effect and action is righteousness, hence God, perfectly righteous himself, requires righteousness in his rational creatures. To come before God with acceptance we must have righteousness; and righteousness is having righteousness; and obeying God's law—and obeying it perfectly—for God admits of no imperfections.

2. What then is our condition as regards the law of God. The law condemns us, for we have not perfectly obeyed it. Our very best actions are so mixed with imperfections that they come short of what God's holiness requires. Everyone who thinks with any seriousness of God and of himself—God in his holiness, I in my sins—must necessarily ask, What must I do? Shall we then turn again to God's law, try to keep it more perfectly, leave off sinning, seek righteousness by our own doings? Vain efforts! The more we try, the more plainly we shall see our failures. By the law is the knowledge of sin, but no righteousness for man. Man, left to deal with God's law with his own efforts alone, either falls into spiritual blindness and deadness of heart, or betakes him to some vain superstitions to bring peace to his conscience which they never can bestow.

3. The Gospel of Jesus Christ proclaims the way in which man can be justified, accounted righteous before God. This is not by the law. God cannot forego the claims of his law, cannot clear the guilty. But the Gospel does for us what the law cannot do. The Lord Jesus, made man for us, standing in our place, bearing our sins, rendering a perfect obedience to the law as man, has redeemed us from the just condemnation of the law. He is declared in the language of prophecy to be "Jehovah, our righteousness" (Jer. xxiii. 6). All that believe in him are justified; they have a righteousness given to them by God. They are even said to "be made the righteousness of God" in Christ. (2 Cor. v. 21.)

4. By this marvellous work of God wrought out for us in and by the Lord Jesus, the most blessed results ensue.

All God's glorious attributes shine forth. His holiness is vindicated, his justice satisfied, his law honored, his love triumphant.

The glorious contradiction of Exod. xxxiv. 6, finds its blessed solution: "Forpiving iniquity and transgression and sin, and that will by no means clear the guilty," Christ taking the place of the guilty, the believer's

sins are forgiven. Hence God can be just, and yet justify the faithful. Hence he is not only merciful, but "faithful and just to forgive us our sins."

5. This great Gospel truth of justification by faith in Christ, almost lost in the visible church in the times of mediæval darkness, but recovered and proclaimed anew in the Reformation, is now in the opened Scriptures set full in view of us. Let us receive it, hold it fast, rejoice in it, and let us prove in our own life that it is a doctrine according to godliness. "Even the righteousness of God which is by faith in Jesus Christ is to all and upon all those that believe, for there is no difference." The apostle means to say by this expression that it is a righteousness which comes to us by believing in Jesus Christ. It is not our faith that is our righteousness; it is not our act of believing that justifies. If your faith were your righteousness, then faith would be just reduced to the level of all other works, and would be itself a work. If it were our faith, our act of faith that justified, then should we be justified by our own acts, by our own deeds. The expression then "the righteousness of God, which is by faith in Jesus Christ," means simply that it is a righteousness which passes over to us, and becomes available for us, by believing in him whose righteousness it is—that is, by believing the Father's testimony concerning Jesus Christ. Or it is just as if we were saying, "I have no righteousness, seeing I am wholly a sinner;" but I take this righteousness of the Son of God, and draw near, expecting to be treated by God, just as if I and not He were the righteous person. I cannot present my sufferings to Him in payment of penalty; but I take this suffering of the Son of God, and I claim to have it reckoned to me. Thus it is "Christ is the end of the law for righteousness to every one that believeth." And the faith by which this righteousness is enjoyed is not a momentary act once for all. It is a confidence held fast to the end.

POINTS FOR THE PRESIDENT.

The logical unfolding of this fundamental Protestant doctrine will be found in the foregoing. If your Pastor could come and give a quarter of an hour's talk on this rather difficult subject, it would be profitable. If not, appoint one or two in advance to expand the points given in this exposition. Prepare yourself as President, by careful study, to add clearness and impressiveness to the topic study.

JUNE 25.—"MORE RECENT YEARS."

"THE HEART OF JAPAN," Chap. 5.)

At the commencement of the third decade of the work of the mission in Japan (1893-1903), the field was occupied by seven foreign missionaries engaged in evangelistic work, and engaged in educational work, and there were assisting them twenty-one native ministers and probationers. The total membership reported was 1,987, being fifty-nine over the returns of the previous year. Fields were opening up in a most promising manner, new opportunities were presenting themselves, and those on the field were pleading for reinforcements.

A SERIES OF FIRES.

The old church in Shizuoka was burned on Jan. 8th, 1892, but on Nov. 12th, with most commendable energy, a new church was finished and dedicated with a series of services extending over eight days. Many of the most influential persons of the city, who had never before been persuaded to attend a church service, were present, and heard the gospel earnestly and lovingly set forth. This beautiful new church was destroyed by fire,

which swept over the central part of the city on the 14th of December. Another church, on the same place as the one reduced to ashes, was commenced, and on Nov. 25th, 1893, the new building, the third church built in Shizuoka, was dedicated to the service of God. Such was the pluck, the indomitable perseverance, the unbounded faith of the Methodist Church in Canada and the Christian workers on the Japan field.

GREATER REVIVAL.

These more recent years have witnessed a wonderful outpouring of the Spirit of God. In Japan there has been a Twentieth Century Evangelistic Movement, which stirred the country. The movement originated in the Japan Evangelical Alliance, a society of Japanese Christian churches. From April, 1900, to May 12, 1901, there was a period of preparation, of prayer, and of heart-searching. The central committee met weekly for prayer and business. Union prayer meetings, to pray for the success of the movement, were held in most of the churches. Twenty different denominations threw themselves into this work. The cost of the movement, some \$10,000, was met by the Christians of the country, the larger part being paid by the Japanese. In the work there was no "native" and "foreign," but all were Christian brethren.

On the streets, by preaching, in house-to-house visitation, by conversation with strangers and with friends, these Christians showed their love by their service. Those who could do nothing else invited people to the meetings and distributed Christian literature, over two and a half million tracts being scattered in this way during the campaign. The presence and power of God were evident throughout, and "the Lord added to them day by day those who were being saved." It is estimated that the number of Christians in Japan at the commencement of this campaign was 40,000, and that at least 20,000 to 25,000 were added to this number during the year through these special evangelistic efforts.

NOTABLE FEATURES.

Rev. Mr. Borden, writing from Tokyo, says: "Among the notable features of this revival are the following: It is under Japanese leadership and was initiated by them, and while missionaries have co-operated, the management has been in Japanese hands. Not only have such men as Revs. Kozaki, Tamura, Ukai, Urumata, and others been active, but prominent laymen, such as Hon. Taro Ando, Hon. Shio Nemoto, and Mr. Kataoka, President of the Imperial Diet, have been most active. Mr. Kataoka, I think, has been on the platform almost every night, and is usually present at the afternoon meeting. I have attended the evening services and have been deeply impressed with the close, reverent attention that has been given to the Gospel. It will not take long to convert Japan when the Japanese awake fully to a sense of their own responsibility. Then the preaching has been evangelical. Nothing is heard of Christian civilization, or morals, or apologetics, but the Gospel has been preached in such a way as to reach the heart."

POINTS FOR THE PRESIDENT.

As it is a matter of historical facts, you might arrange to have the above sketch read before the League. Then have three persons appointed in advance as usual for the following:

1. What encouragements in our Japan work during this period?

2. What discouragements in the same?

3. What may we learn from this period as to the best way of taking encouragements and bearing discouragements in Christian work?

Let the hymns you select refer to Christian toil and achievement.

JULY 2.—"THE CHRISTIAN AND SIN."

(STUDY 18. APOSTOLIC CHURCH.)

Rom. 8, 2-4; 6, 2-14.

The ruling powers in the natural man are "sin and death," the ruling power in the spiritual man is "the law of the spirit of life in Christ Jesus." The law of the spirit is the controlling power imposing itself on the will, guiding the understanding, regenerating the emotions, elevating the nature. The Holy Spirit is the gift of Jesus Christ, the result to man of the Saviour's mediatorial work. The spirit is communicated to us through Christ. The Gospel frees not by its own power, but by Christ. We must come to the great central truth that Jesus Christ is the true emancipator of the race. If we have any freedom it must be in, by and through Jesus Christ. Let us seek then to follow out the wide teaching of the topic, and ask in what sense Jesus Christ makes His people free from sin.

1. Jesus Christ makes men free from sin. It is impossible accurately to explain the precise nature of the bearing of the Redeemer's sacrifice upon God's moral government and man's spiritual relations; nevertheless we may adhere to the truth that man was and is a sinner, and that Jesus Christ died in the penitent and believing sinner's room and stead. Man had incurred a great debt by transgression, and had not wherewith to discharge the claim; for Jesus Christ teaches the prayer "Forgive us our debts, as we forgive our debtors." Man is under a curse, for it is written, "Cursed is everyone that continueth not in all things which are written in the book of the law, to do them." Men are guilty before God, for he that offends in one point is guilty of all. Guilty the man stands in the presence of Almighty God, and is as a man in prison. When a man comes to feel his guilt, he longs to be set free. His cry is, "O wretched man that I am! who shall deliver me from the bondage, who shall set my conscience free from the chains with which the law has bound it? And the gracious answer comes: "Christ hath redeemed us from the curse of the law, being made a curse for us." Jesus takes away man's guilt by becoming himself also guilty. "Jesus was laid in the borrowed tomb, indicative of the fact that he carried borrowed sins." When the debt-burdened man is set at liberty, the clouds are swept away, sweet sunshine enters the soul, the time of singing birds returns, the flowers give forth their fragrance, and all things are revived. So it is when the sinner believes that Christ Jesus has discharged every claim.

2. Christ Jesus makes men free from sin by finding congenial employment. When a man has been in prison for a term of years and is set at liberty, he finds it difficult to adapt himself to his new state of life. For example: A man had been in prison so long that his hair had grown grey through the confinement, and his old friends did not know him, and now most of them had passed away from this world; the old familiar scenes of childhood looked strange and almost repulsive to him; he had forgotten the employments and the amusements in which he was accustomed to engage long ago, in what seemed to him another life. He came back to the prison doors, and with tears in his eyes begged to be readmitted that he might end his days in his beloved cell. Better the confinement of the prison than the liberty of the man who does not know what to do with himself and who finds no sphere for the exercise of his powers. Now Jesus Christ introduces the freed to blessed companionships, to holy employments, to scenes and engagements where their natures will find satisfaction and their love repose. Christ Jesus makes men free by renewing the nature, and then by finding employment for that changed condition.

3. Christ Jesus makes men free from sin by surrounding with wholesome restraints.

There are those who imagine that restraint and freedom are opposed; but so far from that being the case restraint is the true conservator of the true sweetness of liberty. Now Jesus Christ surrounds his people with wholesome restraints that conserve and promote Christian liberty, and that enables them to enjoy the blessings of divine freedom. He places them within the circle of truth and of duty, their satisfied desires have no longings to overleap the bounds of that circle. The true law of the Christian life is liberty to do right and restraint in the direction of wrong doing. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Liberty in loving service. Bondage compatible with liberty. The bird flies far and wide on the wings of love to provide for her young ones; but however large her circuit, however wide her flight, she is bound to the nest, and seeks not to lose herself from the invisible bond. The angels in heaven find loving service liberty. We shall never experience true freedom until we know how to serve in Christian love.

4. Christ Jesus makes men free from sin by binding them to himself with the cords of love. It is a burlesque on freedom to imagine that consists in shaking one's self loose from all family, social and national restraints. There is a gracious freedom in the loving heart which it alone can experience, and which it cannot explain to any other. The heart of man is full of trembling and uncertainty, till it be fixed in the beloved object, till it has returned unto God, the soul's true rest. Away from the binding influences of the Saviour's love, we may have the so-called freedom of the homeless wanderer who goes up and down the earth seeking rest and finding none, but gathered into that love we have the home feeling of those welcomed by dear ones. When the spirit is bound to God by faith and love it soars in the highest regions; but when it breaks those bonds, its powers are curtailed, and it lies in wretchedness. If the Son makes free by binding to himself with love then are men free indeed.

5. Christ Jesus makes free from sin by causing them to love the pathway of holiness. The pathway of holiness is the way to freedom. It emancipates the spirit from selfishness as the rule of life, from those low passions which cramp the immortal nature, and leads upwards to those heights where the spirit revels in ever-expanding liberties. Christ Jesus is the world's great liberator. Sin is the prison house where Satan causes his victims to serve, and holiness is the bright sphere where Jesus leads his delighted followers. "But now being free from sin, and become the servants of the living God, ye have your fruit unto holiness, and the end everlasting life." Liberated men must let the world see that sin has no mastery. "Though Christ were born a thousand times in Bethlehem, and not in thee, thou remainest eternally a slave." If the cross of Golgotha is not erected in your heart, it cannot deliver from the evil one.

Looking upon striking pictures of the Crucifixion will not save. Wearing gold or ivory crosses will not redeem. There must be loving attachment to the Saviour's person, there must be believing recognition of the sacrificial nature of his death, there must be willing obedience to his will.

POINTS FOR THE PRESIDENT.

There are five distinct paragraphs in the foregoing. Let five members of your League each expand a paragraph to a four minute paper or address. This is a great theme—the freedom from sin enjoyed by the believer, and the larger activities in which he finds delight. Make these two thoughts clear, and show the exalted privileges of those who have entered into this Christian liberty.

JULY 9.—"PAUL'S TESTIMONY BEFORE KINGS"

(STUDY 19. APOSTOLIC CHURCH.)

Acts 9, 15; 16; 24; 24-27; 26; 13-23.

Paul was as fearless in his declaration of the truth before royalty as before peasantry. He was one of those servants of God who had learned not to fear the face of man. It should not be forgotten that the wealthy and the titled need the Gospel as much as others need it. And while there is much adverse criticism and harsh statement against the so-called wealthy churches and high salaried parsons, such remarks often lack sympathy with the mission of the Gospel, which is for all, and fail in comprehensiveness of view. The hearts of the rich are as empty as the hearts of the poor without Christ.

We study this week Paul's appearance before Felix and Drusilla.

THE MAGNIFICENT AUDITORIUM.

The auditorium was Herod's palace at Caesarea, constructed at the height of the King's Glory. It was a wonderful building with bloody recollections. Here had Herod uttered the death sentence upon his sons. Here was their betrayer, the ruthless Antipater, imprisoned. Before these gates for five days and five nights had the complaining Jews lain and besought Pilate not to degrade their temple. Here had Herod Agrippa breathed out his hypocritical soul. So adhered numerous historical images to this place, and from the days of Herod downward, blood stuck to every stone. In a marble hall attached to the palace was a sermon about to be preached such as is seldom heard by mortal man.

THE DISTINGUISHED HEARERS.

There was Felix, the Roman Governor, whose character on its worst side was well known to Paul; its hideous cruelty and rapacity caused Josephus to pronounce him the worst ruler that ever swayed the destinies of Judea. There was Drusilla, the wife of Felix, whose evil reputation was hardly less than his own. She deserted her lawful husband under the solicitation of a Jewish magician named Simon, who had been employed by Felix for the purpose, and became the third wife of this infamous governor of Palestine.

THE FEARLESS PREACHER.

There stood Paul, the noblest of the party, if not the governor of a province. At the request of Drusilla he had been brought from his place of confinement into the judgment hall. As a daughter of Agrippa I, she may have been desirous of hearing one of the chief preachers of the new sect of Christians whom her father had persecuted. Paul showed no timidity. Having the Lord on his right hand, what need had he to fear? The man who had fought with the wild beasts at Ephesus (Acts 19, 32) who had confronted the mob from the castle stairs in Jerusalem (Acts 21, 40), who had beard the Sanhedrists in their star-chamber (Acts 23, 1), was not likely to quake at the sight of these two profligate representatives of authority.

THE ALARMING SERMON.

The theme of the sermon was generally faith in Jesus Christ, which would doubtless lead Paul to dilate upon the main facts and doctrines of the Gospel, and in particular upon the death and resurrection of Jesus Christ. Faith in Jesus Christ is the highest need of the human soul in whatever state of body that soul may be ensnared. The application of it brought the noble orator to close quarters with the conscience of his hearers. He spoke to them of righteousness, that demand for upright and holy living toward God and man which the divine law demanded, which the moral sense of both proclaimed to be just, and which the Gospel declared to be indispensable to all who would partake of the salvation Christ had come to introduce among men. Next

he reminded them of temperance or self-control, that mastery of the lower appetites and passions which Christianity requires of its followers, but of which the illustrious pair were sadly wanting. And then he lifted up his hearers and himself to the judgment to come, that awful tribunal before which all men—kings and princes and common men alike—must one day stand, a tribunal over which Jesus Himself of whom he spoke, should preside, and which the secrets of all hearts should be laid bare, and from which impartial awards should be made to every man according to his works.

THE EFFECT OF THE SERMON.

What impression this pointed sermon, so earnestly and courageously given, had on those who heard it is only on record in part. What did Drusilla think of it? Did the remembrance of her first husband occur to her? Did the revolting character of her present wickedness disturb her? Did the events of the impending judgment-day startle her half-dead conscience? Or, did she steel her heart and mind against the soul-piercing words of the Lord's servant? Did she draw the still small voice that whispered within her bosom and wooed her to better things? We cannot answer the question. So far as Drusilla is concerned an unbroken silence will encompass her until the trumpet of the Great Day shall sound. But for Felix, we have light upon his case. How he felt as the weather-beaten missionary of the Cross warmed to his theme; how he felt as the celestial words echoed through his spirit—how he felt and what he said, have been set down in burning letters, memorable for all time. Felix troubled at the picture which this strange man had painted on the canvas of his soul. And he grew terrified with that fear which ever seizes on the guilty when their wickedness is on the eve of detection, and said "Go thy way for this time; and when I have a convenient season I will call thee unto me."

THE PITIFUL CONCLUSION.

This great sermon ended in three sad things. 1. It ended in delay. Felix was called to decide in a matter which affected himself alone, and for which the materials lay at hand. For him the clear duty of the moment was to repent and humble himself before God, to separate himself from the beautiful but wicked woman at his side, to break off his immoral courses in life, and to turn to God in righteousness and holy obedience. But he delayed till a more convenient season. And so far as we know the convenient moment never arrived.

2. It ended in resistance. Felix, it appears, had frequent interviews with the prisoner, but never again allowed his peace of mind to be disturbed, or his better nature to be aroused. He strenuously fought his convictions down. "He hoped withal that money should be given him of Paul." He never proposed to Paul the question of the Philippian jailer—"What must I do to be saved?"

3. It ended in rejection. Whatever promise of good may have been in Felix's soul when he trembled under Paul's preaching, it ultimately died away. He left the brave apostle, whom he knew to be innocent, to languish in prison for two whole years. Thinking to ingratiate himself with his much-abused subjects, and hoping to shut their mouths against him at the bar of Caesar, Felix left Paul in bonds.

SIDE-LIGHTS.

There is a possibility of hearing the gospel without being saved.

There is great danger of trifling with one's conviction of sin.

It is the part of wisdom to decide for God and Christ at the earliest moment.

There is probability that opportunities for being saved once rejected may not return.

There is almost a certainty that he who deliberately turns from the light will stumble on and down into deeper darkness.

POINTS FOR THE PREDICATOR.

Here is a topic that is spectacular in its interest and valuable in its teachings. There are lessons both for saved and unsaved. This suggests the treatment of the topic for study as follows:—(1) Arrange beforehand for the capable members of the League to prepare a ten-minute paper or talk on: (1) Lessons for the saved in the topic; (2) Lessons for the unsaved in the topic.

The exposition which precedes will give suggestions.

Earnestly and pointedly press home the lessons upon both classes. May those be some present who will not put off to a convenient season the important matter of making Christ the object of trust and service.

JULY 16.—"A CHRISTIAN AMONG MEN."

(APOSTOLIC CHURCH STUDY 20.)

Acts 17. 20-36, 33-36.

Followers of Christ have been accused of other-worldliness; and too often has this epithet been deserved. The place to live our Christianity is here and now. If we do this there will be no trouble about the future life.

"Act, act in the living present."
"Heart within and God o'erhead."

What this generation needs among other things, and before many things, is the Christian among men, the Christian in all relationships.

Paul was such an one, and he shows it at the shipwreck and every other place. Let us study some things about Paul's religion.

1. We may note what we call clear-headedness of St. Paul's religion. The religion of too many is a thing of haze. They do not see through it, and they do not know their position in it. Their abounding experience is that of mist. In Paul's religion there is not a trace of this. His religious outlook is clean and clear. He does not at this moment know very well where he is as a voyager in God's world, but he does know distinctly where he is and what he is as a religious being and God's government. He is a Christian as surely as he is a man. He lays his own hand on all that belongs to a Christian. There are mysteries enough without having this, too, for a mystery. "The God," says he, to the hearkening crowd on the deck, "whom I am, whom also I serve." Paul does not see what is awaiting him in Rome, but he will tell himself, and he will tell other men, that he foresees sufficiently well what is awaiting him in the heavenly "city of the great king."

2. A second thing, then, which we note in Paul's religion is its clear-heartedness. Paul, it is easy to see, is not embarrassed by his religion. There is nothing of load or weight in it—nothing of the entanglement of anxiety, or fear, or concealment, or shame. It is plain that he is rather proud than otherwise of his religion. On that long voyage he has never kept it a secret from any man how it stands between God and him.

There can be nothing in his religion that is unworthy of a man, nothing that is unbecomingly to the most gifted and capacious of human spirits. Does it appear to have broken his energy or crushed his high spirit—this submission of himself and his powers to the control of his God? Nay, if all the truth were told, Paul was never Paul at his best, or anything near it, till he could say, "The God whose I am, whom also I serve."

3. A third thing we have to note about the religion of Paul is its outward expression—the form it presents to the observation of men. This appears in the phrase "whom also I serve." That signifies "to whom I do worship—to whose honor I perform all my religious rites, and at whose hands I take all my religious duties." In a word, Paul worshiped his God—by his worshiping and worshiping obeying. His religion, rich with reverence, seeks outward manifestation of

itself—the manifestation it finds is worship—the observance of all the prescribed yet untrammelled methods of homage which are suitable to such a God as his. Those listening men had most of them their gods, to whom they did serve, gave honor, made offerings. Men could thus read their religion. So it was more finely with Paul. His religion, much more than theirs, was a spiritual religion, but it was not least altogether bodiless. It was in company with—

4. But a fourth thing which we must now note about the religion of Paul is its inward thoroughness—its personality, and depth, and solidity. The essence of Paul's religion, we have said, is in this passage; we may now say that the essence of the passage is in these three words—"whom I serve."

Paul, then, simply does not belong to himself, but to his God. For him "to live is Christ," and to die is only more of Christ. But we must let these three words of Paul's mean to ourselves the whole that they meant to him. Assuredly enough, he had consecrated his life to God's will; but he had done more. He had given his whole being to God Himself—to Father, Son, and Spirit—"Whose," says he, "I am,"—precisely meaning what he says. Of course Paul was His—His, as the flower on the mountain-side is His who made it; as the silent far-off star is His, and all the bustling burden of our wheeling world, for they bear upon them the lines of His creating hand. Of course, Paul was His, for nothing else than His all-working providence from moment to moment could have preserved Paul to this hour. True, but the words carry more intensity in them than these considerations could ever have inspired. Paul had seen what stirred him more than all creation and all providence. Paul, with his vision divinely cleared, had looked and beheld his God, as the Man Jesus, had girded himself to meet the desperate needs of Paul, had pitied Paul in his helplessness and guilt, had set before Him to redeem Paul at any cost that stayed short of unrighteousness, and had very religiously relieved him of the cost of comfort, companionship, reputation, worldly success.

5. The last thing we will note about the religion of Paul is its temporal and eternal actuality. That we may better feel this momentous characteristic of Paul's religion, let us look at the simple facts of the record. Paul knows that his God is great enough to be invisible, and mighty enough to be controlling all things everywhere. He knows he is the friend of his God. He is now in jeopardy. Paul's religion, then, with all its soaring sublimity and all its nearly incredible creed, was still a system of facts and not of fancies. His religious sentiment worked among actualities and not among shadows. His religious alliance had a vastness of substantiality behind it, and not an infinity of cloud. Paul felt his foot firm, and had reason—firm for time and firm for eternity. It will be little more than extending our consideration of this last characteristic of Paul's religion if we turn our own eye upon the first three of this messenger's words—the key-note of his message—"Fear not, Paul." Absolutely speaking, it is the key-note of the whole religion of Christ, and it is the key-note of no other—hardly a tone at all of any other.

POINTS FOR THE PREDICATOR.

We have given you the benefit this week of some thoughts by another writer, as we sometimes do, hoping they may assist in the illumination of our topics.

There are five distinct points in the exposition which might be developed by five members of the League, occupying about twenty minutes in all. Have some practical-minded member prepare a paper or talk on "How may we show our religion in every-day life." It would be profitable to have a testimony service, and a song service, to conclude, "What have I done this past week to show that I am a Christian among men?"

Junior Department

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

Weekly Topics

June 11.—(Band of Mercy Meeting) "How an animal talked to a prophet." Numbers 22, 28-33.

As stated above, this study is intended to teach kindness to animals and to warn against cruelty. The object of the Band of Mercy is to pledge our Juniors to treat all dumb animals with kindness. Many an animal if it could speak would ask, like Balsham's ass: "What have I done unto thee that thou hast smitten me . . ." Teach that nothing is gained by harsh or cruel usage. Our domestic animals respond more quickly to kind treatment than to harsh. Many of them will resent unkindness and keep a "grudge" against the giver of it. Animals remember and recognize their friends, and, on the other hand, do not forget their enemies. For the sake of the creatures themselves it pays to be kind to them. Teach, too, that unkindness to the brutes is positively harmful to those who manifest it. It does them no good and does us harm. Cruelty of spirit and temper grows on us. Many a boy by throwing a stone at an unoffending cat or dog has cultivated a cruel resentful spirit in his heart and has become indifferent to the finer traits of kindness, benevolence and charity as he has grown older. We should never inflict pain unnecessarily. The delight sometimes shown in the sufferings of birds, beasts or reptiles is evidence of a barbarous disposition. The disposition to tease or torture some innocent victim is one of the first evidences of a savage nature and the first step to an unfeeling and cruel heart and life. Boys that are cruel to animals will soon be cruel to boys, and will show a spirit in later life that is utterly opposed to that of a gentleman. Impress on your Juniors the cruelty of neglect as well as of actual maltreatment of their pets. To have birds, cats, dogs, poultry, ponies, rabbits, and other popular pets is well. To properly care for them is praiseworthy; but to neglect them and thus cause suffering is cruel. Clean quarters, fresh water in the hot summer weather, careful feeding, and such points of care must be observed. Neglect is not always a proof of a cruel disposition; but it is of a thoughtless one. Our animal pets relish cleanliness in their persons, houses, food and drink as well as we do ourselves. Let us provide them with such. The proper care of our pets will cultivate thoughtfulness, attention to details, thoroughness, punctuality and other such minor virtues in our Juniors, as well as the more prominent and important ones of kindness, mercy and gentleness. Warn against the infringement of the right of the animals and birds. A mother bird has a right to rear her young un molested, therefore, do not disturb, rob or destroy her nest. Even the cattle, sheep, colts and such animals have a right to quietly feed in their pastures, therefore, do not disturb or frighten them for "the fun of the thing." Be just! Be kind! Be gentle! Be generous! And the results of such will be manifest. Confidence will be reposed in you because worthy of it, and mature character as man or woman will resemble His "who went about doing good."

June 18.—"Hinderers or helpers." Num. 32: 6-18.

Recall the story of the study of May 7. The scene of to-day's lesson is within easy distance of Canaan as that was. The time is near to pass over and occupy the promised land. Nearly forty years have passed since the spies were sent "from Kadesh-barnea to see the land." Caleb and Joshua alone of the twelve showed a brave courageous spirit

and a trustful heart (see verse 12.) Now that the time has come to possess the land there are some who prefer to remain out of it. The spirit of discord is at work. Moses eventually overcomes it, and by partial compromise with the complainers secures their co-operation. So it amounts to this: We all belong to one of two parties that are found in almost every "camp." The camp may be used to represent a town, a church, a school, a home; but there are sure to be in it those who help and those who hinder. Every good work needs helpers. Show how we may help, e.g., by our

Heartiness.

Energy.

Zealors.

Prayers.

Hearty, energetic, laborious, prayerful helpers! Every church, Sunday-school, League, needs them. With them success is sure. Without them work is hard, a few have to do it, and success is small or delayed. Be a helper! Show how we may hinder, e.g., by our

Hesitation.

Indifference.

Neglect.

Distrust.

Example.

Refusal.

How many persons when called to work begin to make excuse. They say, "I don't know," "I don't care," "I can't," "I don't think so," "I won't," etc., and not only keep themselves idle, but by their example keep others idle, too. We cannot afford to be a "hinderer." For the sake of the work as well also of our own we ought to work. We must work if we are to feel as our Lord felt, and do like him, for he said, "I must work the work of him that sent me," and "my meat and drink is to do the will of my Father, and to finish his work." Of which class has your League the most—"helpers" or "hinderers"? And to which do you yourself belong?

June 25.—"What God says about studying our Bibles." Deut. 6, 6-9.

The wilderness journey is about over. The Promised Land is near. Moses addresses the people. Deuteronomy contains the report of his sermon. His subject is obedience. He reminds them in this fifth chap. (v. 1)—That God's Word has been given. His commandments have been taught them. (v. 2)—The object of God's Word as thus given to them. They are to "keep" i.e., obey it. Prosperity is promised them if they thus live. (v. 3)—This calls for attention. "Hear." Give heed to the Word. God's Word thus first comes to our minds. (v. 4, 5, 6)—The emphatic word here is, "love." God's Word is to dwell in our "hearts" also. We are to love and obey it. (v. 7)—This says "teach" it at home. To the "children" in the "house" the Word of God is to be taught. Rabbi Judah said, "The boy of five ought to apply to the study of the Sacred Scriptures." Rabbi Solomon said, "When the father begins to talk his father ought to converse with him in the sacred language and to teach him the law; if he does not he seems to bury him." (v. 7)—Also speaks of God's Word in our conversation. "Talk of them when thou walkest by the way." God's Word is not as frequently on our tongues as it ought to be. We talk freely of less important matters. Why not of it? (v. 8)—"Sign" is the word to emphasize. It means witness. If God's Word is obeyed by us, our lives will show it. By holy life and pure conduct we will prove that we are keeping the commands of God. (v. 9)—This calls for a place for God's Word in public life. "Dates" calls for publicity and prominence to the Word in civic affairs. The village, town or city must exalt the Word by obedience as well as the private citizen. (v. 10-13)—These refer to the nation, and the conditions of

national prosperity and greatness are given. So it is shown that the individual, the home, the city, the country, all need the Bible. We cannot do without it. It is to be in our minds, hearts, homes, conversation, lives, town and nation. With it there we shall prosper. Remember that we are pledged to read it every day.

July 2.—Dominion Day Topic, "Our own country." Deut. 11, 12.

For this meeting nothing better can be suggested than a patriotic programme. Assign to some of your more capable members the preparation of one or two papers on such subjects as: "The size and extent of Canada," "The blessings of being a Canadian," "How God has blessed our country," etc. "Why our country needs the Bible," etc. These, with suitable hymns, and, if practicable, an address from your pastor, will make a better meeting than any short article here could do.

Confederated provinces, 1867.

"A land which God careth for" (v. 12).

Natural resources unlimited.

A free and united people.

Dominion from sea to sea.

A loyal part of the British Empire.

Put some such exercise on your black-board.

July 9.—"What God wants us to choose." Deut. 30, 19, 20.

"Life," "Love," and "Obey" are the central words of this Scripture lesson. God wants us to choose "life," and that we may truly live we must "love" Him and "obey" His Word. By thus choosing we have every "blessing." Make it clear that life is goodness. Mere existence is not living, according to this standard. Life and death are not applicable to the body only. Many are said to be dead even when they live. God wants us to choose His service because only in it is real true life found and enjoyed. And this life must be a matter of choice. It cannot be forced upon anyone. The will is supreme. If we will not hearken and heed we must die rather than live. A bad man does not know what God means by life. "This is life eternal, that they may know the Father and Jesus Christ whom thou hast sent," and we are to choose to know Christ! This is why God "sent" Him into the world. . . . And to know Christ is the way to "love" God. Love is life. And knowing and loving God we shall "obey" Him. Obedience is life. So "life," "love," "obey" are the important words for study. Show that we are choosing either life or death, either blessing or cursing, by the way we treat Jesus Christ. There is no neutral ground. We are either "for" or "against" Him. Show that it will choose Him and His service He will confess us before His Father, and eventually own us in His eternal kingdom.

Summarize your teachings by the following Blackboard Exercise.

CHRIST.

Heartily.

Only.

Obediently.

Steadily.

Eternally.

NOTE.—We cannot too urgently press upon our junior workers the use of the board in their meetings. Appeal to the eye as well as the ear. Draw out the Juniors' suggestions along the lines of your presentation and point by point, as you progress, give them something to remember. Our topic treatment is only suggestive. The original thinker and worker will not be limited to any other person's thoughts or words. The best we can do is to set you thinking for yourselves and thus ensure the maintenance of your own personality at your meetings. Do not hesitate to put such an acrostic as the above before your meeting. The two words in capitals "CHOOSE CHRIST" are vital. The others follow in turn and show us the why and how of our choice.

Sunday School

Parents' Meeting

A most helpful and inspiring meeting was held recently in connection with the Sunday-school of Yonge Street Methodist Church, Toronto. The parents of the scholars contributed largely to the programme in song and address, taking up such themes as "The Co-operation of the Home and School in Character-Building," "The Co-operation of the Home, Church, and School," "The Influence of the Holy Spirit in Decisions for Christ." Such a meeting could not be but productive of great good, making stronger the link binding the school and church together through the influence of the home.

Co-operation of Home and School

BY MR. S. ORAINEER.

The Earl of Shaftesbury once said, when a bill was being introduced into the House of Commons for the education of the English people. "The Sunday-schools of England have saved the country." The Sunday-schools of every country form one of the greatest factors of salvation. The work of the Sunday-school is a self-sacrificing work, an unselfish work, a work for which the only pay is in the love of the children, the liberating of them from the power of evil, and bringing them into a living fellowship with Christ.

Are we as parents interested in this work? Do we care whether or not our boys and our girls, while yet in their youth, choose Christ as their example? Do we care under what influences they are placed, or what kind of characters they are forming? Surely to none so much as to the parents is this of such importance.

We would covet for our children the Christ-life, and desire that they be surrounded by the very best influences possible. Then will it not pay us a thousandfold to uphold the work of the Sunday-school, and be not sparing in any help or encouragement we can give the teachers, thus making that one hour of the week tell to its very utmost, that hour when some of the very holiest and best influences surround our children.

We might consider a few of the practical ways in which we as parents can co-operate in this work.

The first way which naturally suggests itself, is by seeing that our children are present at the school every Sunday when possible. This sometimes may imply more than simply seeing that they start for the Sunday-school. Many a mother thinks her boy is at the school, when in reality he is at the park, or some other place of amusement, having been enticed away by his companions. There are ways of knowing that our children are really in the Sunday-school, and of ascertaining how they conduct themselves while there. If necessary, it might be well for us to exert a little parental authority in order to enforce the proper reverence for God's house. There is no doubt that a great deal of the trouble our teachers sometimes have with our boys and girls would be avoided were that teacher's influence supported by the father's authority. We should advise when we say the father's authority. There are some things which mothers can do, but which fathers can do to a great deal better. Where the inattention is one of thoughtlessness on the part of our children, a few words regarding the reverence which is due God's house, and God's Word, would no doubt bring about the desired result. Let us try to help the teacher in this respect, and it will make the work so much easier. It is very hard indeed for a

teacher to make a lasting impression for good upon an inattentive child.

Then I think we should see that our children are punctual at the Sunday-school. Nine times out of every ten when they are late, especially the younger children, it is through some irregularity in the home. We are very particular to have our boys and girls on time at school on Monday, why not be just as particular on Sunday? Let us help our children to form these habits of regularity and punctuality, and these habits so formed will serve them well when they take their places in the work of life. Thus, while we are helping the school we are helping our children in the formation of character.

Another way in which we can help the work of the school is by coming with our children. There is no excuse for anybody not belonging to the Sunday-school. From the Cradle Roll to the Home Department the whole territory is covered, and a place is found for all. Let us have it the custom in our home for every member of it to attend the Sunday-school. If we cannot take our place as teachers, let us come as scholars, or if members of our home are too young to come alone, let us bring them with us to the Primary Class, where we will always receive a warm welcome. If we come in such numbers that there is not room enough, no doubt accommodation will be found for the mothers and the babies.

Let us see that the names of all the little ones are enrolled on the Cradle Roll, a most beautiful part of the primary work. We cannot begin too soon to throw around our children influences for good, and can any one say that forces will not begin to operate in the child's life if he is too young even to fully comprehend the meaning of the Sunday-school, or the lessons therein taught, forces which will eventually lead him to choose those things which go to the making of a strong, good character. The result of the example of our children, and the influence on their lives of seeing our homes closed every Sunday afternoon, and mother and father at the Sunday-school, eternity alone may reveal. Let us make the Sunday-school our own. Speak of it as "my" Sunday-school, or "our" Sunday-school. This will cheer the hearts of the superintendent and teachers, and will increase the respect our children will have for the school, and the work it is doing.

We can also help the school by devoting some of our time each week in assisting our children to prepare the lesson. Let us read it over with them, and encourage the asking of questions. This will give them some knowledge of the lesson, and may often create a desire to know more. Encourage them also to tell what they have learned from the teacher. This will give us the opportunity of knowing what our children are being taught, and of correcting any errors which may have crept into that teaching. Sometimes it may be that, through an incomplete explanation, or probably inattention on the part of our children, a wrong impression has been formed. Let us talk it over, and we will find the opportunities of emphasizing any truth which we think specially suited to them.

Then let us meet the teachers half-way in their work, and encourage their visits to our homes. Think of the many times during the year our teachers have come through the cold and storms of winter, or the heat of summer, possibly many times with a body weary and ill, or a mind perplexed with cares, to teach our children the way of truth, and let us not feel that because they have done their duty that we have done ours, simply by seeing that our children are present. Let us not throw the entire spiritual training of our children on the teacher, or expect that the result can be accomplished during the one short hour on a

Sunday afternoon, which we make no effort to secure during the other six days of the week.

Another way in which we can be most helpful in this work is by refraining from criticism. One of the easiest things in this world to do is to stand by and criticize while some one else does the work. No one is perfect, and all are apt to make mistakes, but that teacher who is doing her very best according to the talents which God has given her, whether it be with ten, or with only one, that teacher is above our criticism. Of her the Master says, "She hath done what she could, and will be very faithful of her work." Let us never on any account speak slightly of the teacher in the presence of our children. A word thoughtlessly spoken may kill for ever any influence for good which that teacher may have had on our children. No matter what the teacher may be, or how unfit to teach our boy or our girl, it is not our right to lower that teacher in the estimation of our children. There are other ways of having the wrong righted.

Our children are imitators, and if constantly hearing the voice of criticism and uncharitable speaking in our homes, we may depend upon it they will develop this habit in their own characters, and the habit once formed will prove a great hindrance in their Christian life. Let us be loyal to our Christ and its officers, and when others may criticize—let us be loyal.

We can also aid the school by helping the superintendent. You may not know how I can help, but let us have the helpful spirit, and when the opportunity presents itself, let us willingly share the responsibility, which is by no means light.

Then we can pray for our school. Our teachers need all the assistance and encouragement we can give them. The teacher's is not an easy task, and often the waiting is long ere they see the results of their patient labor. What a wonderful stimulus it would prove if the teachers knew that the parents of every boy and girl in their classes were praying for them. If we have not already done so, shall we not begin to do so now, and pray earnestly that the teacher's words to our boys and our girls may be so directed by the Holy Spirit that they may be constrained to accept their Saviour and Friend. Shall we not pray that a great blessing may accompany the teaching of the lesson on Decision Day, the result of which will be that many may turn to Christ, their Life.

And can we not as parents be more helpful to our boys and girls who have already decided to follow Christ. Let us not make light of their good resolutions, but cherish and guard them as very precious jewels. Let our children see that we are intensely and intensely interested in the decisions they make.

Best of all ways, in which we can help the school, is by living up to the standard we have set for our children being what we would have them become. If ever before them in our homes we set the good and the true, they will imitate, and constant imitation of that which is right and pure and good, will result in the formation of good, true and noble characters. Let us try to realize how short is time, and that what we would do should be done now. Our children are daily growing older, and less likely to respond to the good influences with which we would surround them. Let us not forget as parents that God has given the children to us first, and to the teachers next. Let us lift our boys and train our children to do their best, and it will help our school to do its best. Thus the home will not only co-operate with the school, and the school with the home, but each will be a co-worker with God, and for work faithfully done will receive rich reward.

Smiles

"Papa, does the number on the back of the automobile show how many persons the driver has run over?"

Swatter—"I see you are mentioned in one of the books just published. Primmer—"Indeed! What book?" Swatter—"The Directory."

Irate Father—"I thought you said you were worth ten thousand a year?" Would-Be Sultor—"Yes, sir; but I get only six hundred."

"How did that last 'endurance contest' of piano players come out?" "It ended, I believe, at the fourteenth hour. The neighbors interfered."

"Hans, how long have you been married?" "Vell, dis is a ting that I seldom don't like to talk about; but ven I does, it seems so long as it never vas."

Rev. Longnecker—"I wish I could think of some way to make the congregation keep their eyes on me during the sermon." Little Tommy—"Pa, you want to put the cloak right behind the pulpit."

"I never become angry because a man does not think quite as I do," remarks the professor; "for when I find a man who disagrees with me, I realize that it is probably with difficulty that he thinks at all."

She—"Are you really so much better since you returned from your trip abroad?" He—"Yes, indeed, I'm quite another man, I assure you." She—"Well, I'm sure all your friends will be delighted to hear it."

"Does the baby talk yet?" asked a friend of the family. "No," replied the baby's disgrusted little brother; "the baby doesn't need to talk." "Doesn't need to talk?" "No. All the baby has to do is to yell, and he gets everything there is in the house that is worth hearing."

An "imported" citizen was recently brought before a magistrate, says the New York Sun, charged with having threatened to kill another man with an axe. "What have you to say, Pat?" asked the magistrate. "I niver struck any wan wid an axe!" said Pat, vehemently. "Yer honor, I wouldn't hit a newborn baby wid an axe." "Discharged," said his honor.

Ho! for Denver

The Canadian delegates to the International Epworth League Convention at Denver, will travel together, leaving Toronto on Monday, July 3rd, at 8 a.m., by the Canadian Pacific Railway. From Detroit the route will be by the Wabash, Chicago and North-Western, and Union Pacific Railways. These were the roads patronized by the Canadians on the way to the San Francisco Convention in 1901, when everything possible was done for their convenience and comfort by the railway officials. Those who desire sleeping berths in the tourist cars from Chicago to Denver, should make application to Mr. B. H. Bennett, agent Chicago and N. W. Railway, 2 King Street East, Toronto.

Very attractive rates are offered to those who desire to go through to the Coast and visit the great Exposition at Portland.

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All who intend going to the Denver Convention should send word to Rev. A. C. Crows, Wesley Buildings, Toronto.

From present indications there will be a jolly crowd of about one hundred delegates, but there ought to be many more. Read the programme in this paper and you will certainly want to go.

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