

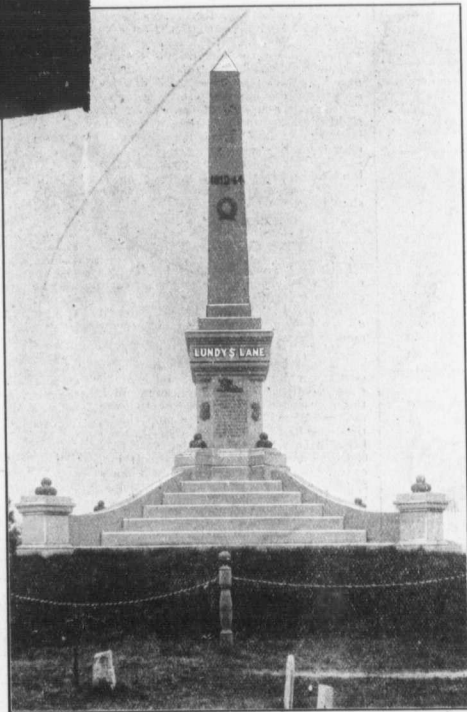
PAGES

MISSING

THE Canadian South Area

Toronto
July . . . 1906

No. 7



SOLDIERS' MONUMENT AT LUNDY'S LANE

ALMA COLLEGE

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**COWAN'S
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IN answering any advertisement in this paper, please state that you saw the advertisement in THE CANADIAN EPWORTH ERA.

The Excelsior Picture

The "Excelsior" picture on the front page of our Boys' Number, which was so much admired, was designed by Mr. Herbert Ecclestone, a rising young artist of this city, who has had some training in New York. He is one of the young men of Parkdale Church.

Trouble to Himself

General Sherman once had occasion to stop at a country home where a tin basin and a roller towel on the back porch sufficed for the family's ablutions. For two mornings the small boy of the household watched in silence the visitor's efforts at making a toilet under the unfavorable auspices, but when on the third day the tooth-brush, nail-file, whisk-broom, etc., had been dilly used and returned to their places in the traveller's grip, he could suppress his curiosity no longer, so boldly put the question, "Say, mister, air you always that much trouble to yo'self?"

Reminded of Old Times

A hard-headed old Pittsburg manufacturer who made his fortune, as he expresses it, "with his coat off," was induced by his daughters to accompany them to a Wagner concert; the first he had ever attended. The next day he happened to meet an acquaintance who had seen him the night before, who asked, "I suppose you enjoyed the concert last night, Mr. Brown?" "Yes; it took me back to the days of my youth," the old man said with a reminiscent sigh. "Ah, summer days in the country, girl in a lawn dress, birds singing, and all that?" "No, the days when I worked in a boiler shop in Scranton."

The Golden Egg

Father: "Now, see here! If you marry that young pauper, how on earth are you going to live?"
Sweet Girl: "Oh, we have figured it all out! You remember that old hen my aunt gave me?"
"Yes."

"Well, I have been reading a poultry circular, and I find that a good hen will raise twenty chicks in a season. Well, the next season that will be twenty hens; and as each will raise twenty more chicks, that will be 420. The next year the number will be 8,400, the following year 168,000, and the next 3,360,000! Just think, at only fifty cents apiece we will have \$1,680,000. Then, you dear old papa, we'll lend you some money to pay off the mortgage on this house!"

The Way Home

When the Bishop of Truro, Doctor Gott, was Dean of Worcester, says a writer in V. C., his absent-mindedness was so notorious that he earned for himself the sobriquet of "Dean For-Gott."

On one occasion he had invited some friends to dine with him. On their arrival, a short time before the dinner-hour, he suggested that in the interval of waiting his friends would perhaps like to walk through the grounds.

After spending about a quarter of an hour in admiring the flowers, shrubs, and green-houses, they suddenly came upon a door in the garden wall.

"Ah," said the dean to his astonished guests, "this will be a much nearer way for you to go home than by going back to the front!" and forgetting his invitation, he opened the door and bowed them out.

Didn't Expect It Right Away

An old coachman in St. John's, Newfoundland, said to his Methodist employer one day, "I have signed the pledge," "I am glad to hear of it," said the master. "Now, of course, you will have to work and vote for prohibition." "Oh, yes, I suppose so," said the coachman, "but with the help of God, it won't come in my time."

How the Dutch Republic Was Saved

William the Silent, Prince of Orange, is usually called the savior of the Dutch Republic; but there is a story told in Motley's history that gives great credit to a small spaniel. This dog always passed the night upon the bed of the Prince, and when the camp was surprised, and the Spaniards were slaughtering it and left, this faithful creature sprang forward and began barking furiously, and then, returning, scratched his master's face with his paws. The Prince awoke just in time to mount his horse and escape.

To his dying day the Prince kept a spaniel of the same blood in his bed-chamber, and in the church at Delft may be seen the statue in stone of the little dog that saved the savior of Holland.

The Governor's Dilemma

Governor Van Sant, of Minnesota, recently returned in New York and went to a hotel. Shortly after a former resident of that State called, and was shown to his room. He found the governor sitting in a chair surveying with a gloomy countenance a trunk which stood against the wall.

"What's the matter, governor?" asked the caller.

"I want to get a suit of clothes out of that trunk," was the answer.

"Well, what's the difficulty—lost the key?"

"No, I have the key all right," said the governor, heaving a sigh. "I'll tell you how it is. My wife packed that trunk. She expected to come with me, but was prevented at the last moment.

To my certain knowledge she put in enough to fill three trunks the way a man would pack them. If I open it the things will boil all over the room, and I could never get half of them back. Now, what I'm wondering about is whether it would be cheaper to go out and buy a new suit of clothes or two additional trunks."

THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. VIII

TORONTO, JULY, 1906

No. 7

Probably a Fine Advance.—It is too early yet to give any accurate statement concerning the numerical standing of our Epworth Leagues for the past year, but there is every indication of a handsome increase. The Toronto Conference reports an increase in the membership of young people's societies of over 2,000. Unless the other Conferences have very serious decreases, we shall have a fine advance for this year.

✕

Young Men's Work.—The Young Men's Associations in connection with our city and town churches have had a prosperous year. They are very properly asking for some recognition by the church which will probably be granted by the General Conference. Would it not be a good idea for these organizations to be affiliated, in some way, with the Epworth League? The young men of Toronto have recently commenced the publication of a monthly magazine called "The Canadian Young Man," devoted especially to the interests of the Young Men's Clubs. It is a very creditable production, indeed.

✕

The More Difficult Task.—In a race and interesting address before the Toronto Methodist Conference, Rev. J. B. Silcox, of the Congregational Church, put the question of church union in somewhat striking form when he said: "It may be difficult to form a basis of union that will be satisfactory to all, but the task of justifying ourselves in maintaining our present divisions is much greater." There is a big element of truth in this remark. But little more than sentimental reasons can be advanced for the policy of keeping open three or four churches of various denominations in small places where one would be amply sufficient.

✕

Railway Building.—The most remarkable feature of development in Canada, just now, is the building and projection of new railways. Even in the great West, it is expected that in a few years no settler will be forced to live more than about ten miles from a railroad. What a boon that will be! In Ontario many electric radial lines are being planned to run in various directions from the large cities and towns to serve the double purpose of bringing in the farmers with their produce, and carrying the workers of shop, office and factory from the dust and noise of the city out into the summer green and perfume of the country. The more such roads we have the better.

Our Monument Pictures.—For the two fine pictures of Lundy's Lane monuments which appear in this issue, we are indebted to the courtesy of the author of "Pen Pictures of Early Pioneer Life in Upper Canada," which deals in a most interesting manner with the early settlement of this country, with special reference to the social and industrial conditions of the first settlers.

✕

A Great Railway.—In an editorial letter in the N.Y. *Christian Advocate*, Rev. Dr. Buckley writes: "I will not say that the Canadian Pacific Railroad is the best managed railroad on the continent for the comfort of passengers, lest I should create animosity in some directions, but will affirm that none better can be found." This is high praise coming from one who has travelled round the world.

✕

Church Union.—As was expected, the General Assembly of the Presbyterian Church voted in favor of proceeding with the negotiations for organic union. There was some opposition, of course, but not more than might have been looked for. Our General Conference will probably take similar action, and then the whole matter will very likely be referred to the congregations of the three denominations concerned. When that time comes there may be some lively discussions. No matter what may be the result, good will result from the present movement.

✕

General Conference Representation.—One of the Conferences sent forward a memorial to the General Conference asking that half of the General Conference delegation be chosen from the senior members of the Annual Conference by rotation, as is done in the Presbyterian Church. The originators of this proposal have overlooked the fact that the General Assembly of the Presbyterian Church is held once every year, while our chief court assembles quadrennially. A young preacher entering the Toronto Conference at the age of 23, would find over three hundred men ahead of him, and before he reached the coveted honor would be about eighty years of age. It would result in the General Conference being composed almost entirely of aged men. There is really no necessity for such a measure as a good percentage of new men are elected by our present system. For next General Conference Toronto will have 6 new men, Hamilton 8, London 9, Bay of Quinte 7, Assiniboia 7. This seems to be about the right proportion of new blood.

Passing Strange!—Sherring, the winner of the Marathon race, received a wonderful ovation from his native city of Hamilton, and a fund of several thousand dollars has been subscribed for his benefit. About half a dozen lines in the newspapers was deemed sufficient recognition of young Rose's achievement in gaining the highest scholastic honors at Oxford. Strange, isn't it, that physical prowess is honored so much more highly than intellectual ability!

✕

Self-Support in the North.—A most encouraging report was made at the recent Toronto Conference by Rev. James Allen, Superintendent of Missions for New Ontario, concerning the work under his jurisdiction. Largely through his personal influence during the past year, no less than ten missions have become self-supporting, and \$4,000 less is being paid in missionary help to Northern districts than formerly. This is just as good as an increase of that amount in missionary givings. Mr. Allen's work in stimulating the missions to assume their independence has been of the greatest value. There are, doubtless, many other places that might by a little encouragement be led to take similar action.



Notable Canadian Monuments



V.—Laura Secord

IN the little cemetery at Lundy's Lane, near Niagara Falls, there stands a stately monument erected to the memory of the heroic Canadian soldiers, who so nobly defended their country, in the war of 1812. Quite near to it there is another stone, much less pretentious in appearance, which, to

freely about their plans, and especially of the importance of securing the Beaver Dams as a base of operations, which would give them a great advantage.

Laura Secord listened quietly but eagerly to the conversation, and when the officers had left the house consulted with her husband as to what should be done. It was impossible for Mr. Secord to go and there was no one else to send. Mrs. Secord was a woman of action and did not lose much time in deliberation but quickly decided to go herself.

On the morning of June 24th, before daylight she started from her home, and reached St. David's just as the sun was rising. Her principal fear seemed to be that she might be captured by the American Indians before reaching the British lines, but she bravely risked her life and freedom in order that she might convey the information so valuable to the British forces.

Her niece, Elizabeth Secord, accompanied her as far as Shipman's Corners, but her feet became so sore that she was unable to go farther. From that point Laura Secord's journey was pursued absolutely alone. Emma A. Currie, in her biographical volume, thus describes the situation:

"It had been a very rainy season, the streams were swollen, and where the rude bridge had been swept away, on her hands and knees she crept over a fallen tree. To avoid danger she had to recross the stream more than once to travel beyond the ordinary route. As she neared the vicinity of FitzGibbon, in coming up a steep bank she came upon the Indians who were encamped there. They sprang to their feet upon her appearance, with piercing cries, demanding to know what white woman wanted. Though terrified, her presence of mind did not forsake her, but to the last years of her life she could never speak of that time without emotion. They were Caughnawagas and did not understand English. With difficulty the chiefs who partially understood English at last comprehended that she had a message of importance for FitzGibbon and must see him. It was seven o'clock in the morning when she came upon the Indian encampment. After what seemed a long detention she was at last conducted to FitzGibbon and told him of the coming attack. There was no waste of words on either side; FitzGibbon recognized the danger, and his arrangements were promptly made."

The officer immediately sent Mrs. Secord to a place of safety, and we are not surprised to learn that she "slept right off," as she was in a very exhausted condition.

As a result of Mrs. Secord's warning, Col. Boerstler was surrounded and captured, together with the colors of the 14th United States Infantry, two canons, two baggage waggons, and five hundred stand of arms, as substantial tokens of the victory which had a most inspiring effect upon the country.

Laura Secord returned quietly to her home without any boasting of her remarkable adventure. Her grandson says, "She was a modest and unassuming woman and did not attach the importance to her exploit that it merited."

An incident of Mrs. Secord's life in Chippawa is related by her granddaughter, Mrs. Cockburn:

"My grandmother was a woman of strong personality and character, and her word carried great weight with it, as the following incident will show: Upon one occasion a negro in whom she was interested was very ill with the smallpox. Of course there were no isolated hospitals in those days, the patient having to be treated at home, precautions being taken to prevent the contagion from spreading. Grandma heard that the doctor intended smothering the poor negro, and ac-



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cordingly challenged him as to those reports. 'He admitted the charge saying at the same time, he is only a nigger and not much account anyway.' 'As sure as you do,' my grandmother answered, 'I will have you indicted for murder.' This seemed to set him thinking, and putting forth renewed efforts he pulled the poor fellow through, who in after years testified his gratitude in many ways for the saving his life. She was a great favorite with young people, who, on returning from

school for their holidays, would say, after a brief time in the house, 'Now we must go and see Mrs. Secord.'

Mrs. Secord's personal appearance is thus described: "Laura Secord was of fair complexion, with kind, brown eyes, a sweet and loving smile hovering about the mouth but which did not denote weakness. She was five feet four inches tall and slight in form." She died on October 17th, 1868, at the ripe age of ninety-three.

A Gambler's Experience with Mounted Police

AMONG the many persons who are pouring into the Canadian West at the present time, one perhaps somewhat more illustrious than the others, is William McDonald, of Lewiston, Idaho, who a few years ago was one of the members of the Supreme Court of the State of Washington.

He went North a few weeks ago, took a look about Stettler, Alberta, and decided to locate there. "I am on my way home again," said he to the *Albertan* the other day, "and I shall bring my two married daughters and their families and my family back to this country, and will locate out on the Stettler line.

"I like this country. It is good enough for me. I like your customs. I like your ways. I like your people, and this country is the greatest that God ever made. In ten years Canada, I am convinced, will have a population of 60,000,000. We are loyal people at the present time. We think much of our Stars and Stripes; but we shall be just as good people for your country and just as loyal to you."

Mr. McDonald is a very interesting talker, tells a good story, and, unless all signs fail, will be heard from in this country in a very short time. He has formed a great admiration for the North-West Mounted Police. He says he had heard that this police force was superior to any other in the world, and was prepared to see something pretty good, but that he was amazed at the orderly and satisfactory way in which these people do their work. In this connection he tells the following story:

"I had one case brought to my attention. There was a man in my country who was a member of a gambling gang, a bunch of tin horns, and a bad crowd. One of them I assisted in getting where he belonged. When I came up here I saw another member of the gang, and I knew him, but he didn't recognize me.

"What do you think of Canada?" I asked him.

"It's the limit," he replied. "It's the worst ever."

"Why, I've heard that it was a great country—fruitful, rich, and the very best," I answered.

"Yes, the country may be all right; the land may be good enough; but it's the people that are the limit."

"I always heard that they were law-abiding and decent people," I answered.

"Law-abiding enough, but they don't treat American citizens with ordinary decency."

"Never heard that before," I replied. "Did they misuse you?"

"Yes, they did," replied our tinhorn friend. "They did to me something that should have led to international complications, to the breaking off of friendly relations between nations. Well, I should say it would."

"What did they do?" I replied; "I am getting interested."

"Well," said he, "I hadn't been in Calgary more than a few days when one of these red-coated soldier policemen they have up there, Mounted Police I think they call them, came into the hotel I was stopping at—"

"What were you doing in Calgary?" I asked, breaking in.

"I was just looking around."

"Well," as I said, "continued the tinhorn person, 'he came in and asked for me. I thought it was the Duke of York or some of those chaps that wanted to see me, and went down to see him. When he saw me he says, 'Oh, yes, you are Mr. —,' had my name down pat and all that. He seemed to know me. 'Well,' says he, 'you get out of here.' 'Why?' asks I. 'I don't know,' says he, 'but you get out. You are not wanted here.' I says, 'I'll go when I feel good and ready.' He says, 'You'll go to-day, and if you are here to-morrow you'll be arrested.'"

"Did you go?" I asked.

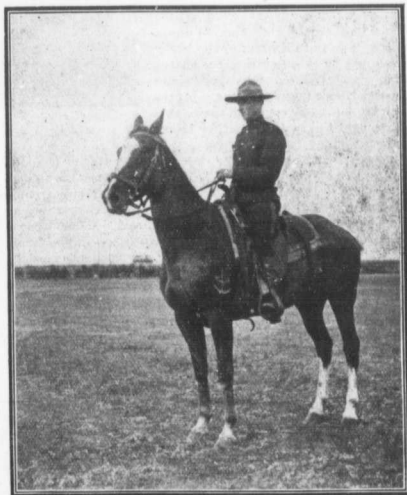
"Yes, I did go."

"Why didn't you stay and fight it out? You had a good case, if you were an innocent man."

"Well, I'm innocent, all right; nothing against me, but—well, I wasn't very particular about stopping, and what would you do, stranger, get away in time, or stay and fight the whole British Army? I came away that day. But that is a scandalous way of treating an American citizen."

"That is convincing proof to Judge McDonald that Canada is the country of law and order, and that the Royal North-West Mounted Police know their business."

"There are some Spokane papers which are trying to stem



NORTH-WEST MOUNTED POLICEMAN

the tide to this country and keep our people at home," said Mr. McDonald. "When any man comes back from Canada, however worthless he may be, the Spokane papers will give him the paper if he keeps on hammering the country. It isn't doing any good. It's only making the people more keen to have a look at this country."

"There is nothing good about this country that I am not prepared to say about it."

The Reason

"Why, the time was," said the passenger with a gorgeous watch-chain, "when we had our county so well in hand that we could elect a brindle pup to any office we chose to nominate him for."

"And you can't do it now?"

"I should say not. The other fellows have beat us three to one in the last two elections."

"To what do you attribute the change?"

"Well, I'm inclined to think that, when we had the power we elected too many brindle pups."

With Pencil and Camera in the West

I.

BY THE EDITOR.

Port Arthur and Fort William

FROM North Bay to Port Arthur is a journey of six hundred and thirty miles, for the most part through a wilderness of rock, forest and swamp. There is scarcely anything worth looking at before Lake Superior comes into view, and then the scenery becomes quite attractive until Port Arthur is reached.

It is like coming upon an oasis in the desert to find two flourishing towns, surrounded by a barren desert for hundreds of miles, but the commerce of the great lakes, with the tremendous western business of the Canadian Pacific Railway, have developed great financial interests which have brought the people from all parts of Ontario and from over the sea.

There is such rivalry between the two towns that there is a little difficulty in discovering their respective populations. Ask a Port Arthur man and he will tell you that Port Arthur has 7,000 people and Fort William 6,000. Ask an inhabitant of the latter place and he unhesitatingly declares that Fort William is exactly one thousand ahead of its sister. I propose to let the people of these two places fight this question out for themselves.

Port Arthur is beautifully located at the head of Thunder Bay on Lake Superior, and as a place of residence has special advantages owing to its splendid site on gently rising ground which is high and dry. There is one drawback, however, in the fact that the town is "founded on a rock," and building a cellar or constructing a sewer is a costly operation as all excavating has to be done by blasting. The houses are mostly frame, although there are quite a number of beautiful brick buildings. The new Methodist church is built of stone, and is as pretty an edifice as can be found between Halifax and Vancouver. It cost about \$50,000 and is equipped with every modern appliance, including one of the brightest and most convenient Sunday-school rooms I have seen anywhere. Pastor Rev. J. C. Walker has the privilege of preaching every Sunday evening to a congregation that fills the spacious auditorium.

A Busy River

Fort William, three miles westward, is built along the Kaministiquia River, which affords unusual opportunities for shipping. One side of the river is lined with wharves of all kinds for several miles, and as trade expands the other side can be utilized in a similar way, so that by-and-by there will probably be ten miles of accommodation for boats. On the second of May, eighteen big vessels were lying at the elevators loading and unloading, and others moving up and down bellowing like bulls of Bashan.

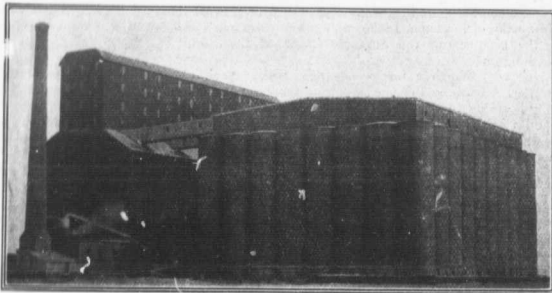
For business purposes, Fort William has the advantage of Port Arthur, and will probably become much the larger place. The two towns will, however, probably gradually grow together, and become a great city.

The Big Elevator

During my stay in Fort William a most interesting visit was made to the new C. P. R. elevator, which is probably the biggest in the world. It is built of iron, cement, tiles, etc.,

so that it is absolutely fireproof, not an inch of wood having been used in its construction. The employees declare that there is nothing to burn except the dust, and certainly there is plenty of that.

This elevator holds about a million and a quarter of bushels, and a hundred cars of wheat are unloaded into it every day. During the year of course it handles several million bushels, as for some months the grain passes through quite rapidly.



A GREAT GRAIN ELEVATOR

Thirty-five men will operate the whole plant, and almost the entire work is done by machinery.

The grain is lifted up into great hoppers and weighed, and then transferred on broad leather carriers which turn it into the huge cylinders where it remains until the time for loading comes, when iron tubes convey it to the holds of the vessels which carry it to Montreal, Depot Harbor or Buffalo.

I do not know of any sight more interesting than to watch these gushing showers and streams of golden grain. I thought of the broad and fertile prairie which produced this wheat, the finest in the world; I thought of the toil of the western farmer, his hopefulness as he deposited the seed in the soil, his anxiety as he watched its growth through the season, and then experienced the joy of harvest; I thought of the bread that

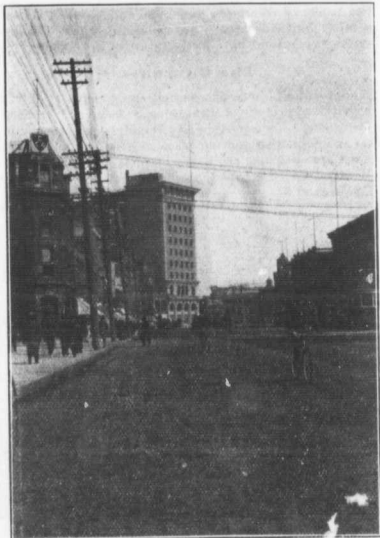


UPPER STORY OF A GRAIN ELEVATOR. (Interior)

this wheat would make, of the homes and hearts that it would gladden, the lives that it would sustain and strengthen, and came to the conclusion that there is no more useful or honorable calling than that of the farmer, the man who co-operates with God's soil, sunshine and rain in producing the "staff of life."

From the top of the elevator a magnificent view can be obtained of the twin towns, lake and surrounding country. It is a fine place to get an idea of the wonderful growth of the past few years.

We have a growing Methodist cause in Fort William. The



MAIN ST., WINNIPEG, LOOKING TOWARD UNION BANK BUILDING
From photograph taken early in the morning

pastor is Rev. M. C. Flatt, but he is not at all like his name. He is sharp and alert, and a hard worker.

Municipal Ownership

These two towns have done more than any place in Canada to demonstrate the practicability of public ownership of common utilities. The water works, street cars, the gas, electric light and telephone systems are all owned and operated by the towns themselves and are proving quite profitable. The people pay one dollar a month for a telephone in a private home, and twenty-five dollars a year pays the cost of an instrument in a business office. Money is made at these figures, which is an indication that the corporations in most towns are charging too much. The people of Port Arthur and Fort William thoroughly believe in keeping these valuable assets in their own hands. Probably in time other places will become equally sensible.

Pure Water

Fort William during the winter and spring experienced a terrible scourge in the form of a typhoid fever epidemic, caused by bad water. Early in the fall a passing steamer, dragging its anchor, tore up the intake pipe in the river, so that water was pumped from a point near where the sewage of the town was emptied. The inevitable result followed. There were eight hundred cases of typhoid, with about seventy deaths. The visitation has not been without some attendant good, for it has directed attention to a beautiful little lake on the mountain, overlooking the town, with clear, crystal water, so situated that there is no possibility of contamination. The elevation is such that no pumping will be necessary; gravitation will carry pure water to all parts of the town, and streams will be easily thrown over the highest buildings. Thus do our misfortunes often prove our greatest blessings.

More Beautiful than Niagara

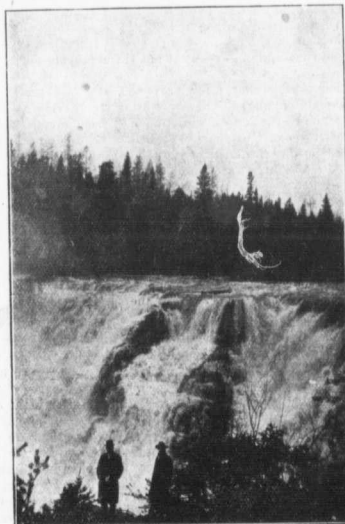
About twenty miles from Port Arthur there is a bit of scenery known as Kakabeka Falls which is a rare gem of

beauty. It is somewhat off the main line of travel, and consequently the majority of tourists never visit it, but if its attractiveness were generally known, many more would stop off a train and take the journey to see what is probably the most beautiful Falls in Canada. Indeed I have never seen anything to equal it anywhere, not even the famous waterfalls of the Yosemite Valley. Of course it has not the massiveness of Niagara, but in every other respect is far ahead of it. The water is of a rich amber color, and pours over in billows, not falling in one sheer drop, but heaving out over the rocks so as to delight the eye. In the centre there is a projecting rock, which in midsummer is dry, but at the time of my visit, the first of May, there was quite a stream rippling over and around it, the water at a distance forming a striking contrast to the amber of the nearer fall. It seems a pity that such a gem as this should be destroyed, but, as at Niagara, the esthetic seems doomed to yield to the utilitarian, and great works are being built for the purpose of developing power to run the mills and elevators of Port Arthur and Fort William. Probably not enough water will be diverted to entirely ruin the falls, but its beauty will undoubtedly be impaired.

I would strongly advise visitors to the West to stop over for a few hours at Murillo, and drive six miles to see the Kakabeka Falls. They will find it a vision of beauty which they will never forget. I took several photos of the falls, but as the camera was a new one in inexperienced hands the pictures show only a portion of the waterfall. At any rate, no photograph can begin to do justice to this wonderful bit of scenery.

What's in a Name

About three hundred miles west of Fort William there is a little town of about five thousand inhabitants formerly known as Rat Portage, but it is altogether too pretty a place to bear such an ugly name, so a change has recently been made and the brakeman now calls out "Kenora" when the train pulls into the station. The town is romantically located on the Lake of the Woods, and in the summer thousands of visitors make their home here. The summer cottages can be seen from the wharf



KAKABEKA FALLS

Rev. J. C. Walker and Rev. M. E. Wiggins in the foreground

and stretch away for miles, the scenery being of the most delightful character, and very similar to that of Muskoka. The trip by boat from Kenora to Rainy River and Port Francis is a charming one, which can be made with tolerable comfort in a couple of days.

Kenora is well supplied with churches, most of which are too large for the needs of the place, as the denominations apparently built for an increase of population that has not materialized. Our church is doing well under the energetic pastorate of Rev. Hiram Hull, B.A., the ministerial giant of the Manitoba Conference.

In almost all the towns in the west one sees evidence of denominational overlapping, and can well understand why the sentiment in favor of union is so strong. At Murillo, for instance, there is a population of about sixty souls, and three churches. Here is a practical argument in favor of organic union. The Methodist church is a small building, seating about one hundred persons, attended by twenty-five families, including those who come from the country. The Presbyterian church, which is only a stone's-throw away, accommodates the same number and has a constituency of nine families. Both of these churches receive aid from the missionary funds, when either one of them would amply supply the religious needs of all Protestant people in the neighborhood. Instances like this could be greatly multiplied in travelling between Fort William and Calgary. It is no wonder that a practical and progressive people like those who occupy our western prairies are becoming tired of this kind of thing, and are working hard for union.

Winnipeg the Metropolis of the West

Winnipeg has already been described and illustrated pretty thoroughly in these pages, and I have no intention to repeat what has been said, or to give facts and figures which have been published far and wide.

Just a few impressions of the city as it appears to one who has not seen it for a year or two. I have been fairly familiar with Winnipeg for the past seventeen years, but it seems to be a different place every time I visit it.

I might as well candidly confess that the reports of recent growth in the prairie city that appeared in the papers seemed to me to be greatly exaggerated, and the prophecies for the future absolutely ridiculous, but having spent a few days walking and driving about its streets, I am prepared to believe everything that has been written, and to accept almost any forecast concerning the destiny of this young giant of the west. When I went to Winnipeg in 1889 the population was forty thousand; now the people believe that it is not less than one hundred thousand, and really it has the appearance of a city of that size.

Whole sections that, a few years ago, were open prairie, are now thickly populated, and street after street may be seen, closely lined with houses, which have all been erected within the past three or four years. It makes no difference where you go, the same evidences of growth appear. In the wholesale district, many large warehouses have been erected, and others have been enlarged, indicating that business has greatly increased. It is quite a common thing to see the upper part of a wholesale house built of fresh new brick to provide two or three extra stories. Almost all the big firms of the East have branches here of the most profitable kind.

House Rent is High

One result of this remarkable influx of people is that houses have become an expensive necessity. A modest residence, with nine rooms, which in an Ontario town would rent for twelve or fifteen dollars a month here brings fifty dollars, and coal costs \$10.50 a ton, so that housekeeping is a serious business. Apartment houses have sprung up in all parts of the city, and seem to be quite popular. Five rooms in a well located apartment, heating included, can be obtained for from fifty to seventy-five dollars a month. The people do not, however, seem to complain very much as most of them are making more money than they did in Ontario, and apparently enjoy the fun of spending it. They live well, and have many luxuries. Fruit, for instance, which comes a long distance, and is quite expensive, is freely purchased, perhaps more so than in any other part of Canada.

Magnificent Streets

Winnipeg is laid out on a generous scale, and its principal streets are usually wide. Main Street and Portage Avenue are apparently twice as wide as Yonge Street, Toronto, and public buildings present a fine appearance. Main Street has improved greatly during recent years, but Portage Avenue

seems destined to become the retail street of the city. The change that has taken place on this thoroughfare is scarcely less than a transformation.

The new post office is a magnificent structure, but before it has been opened the statement is made that it will be entirely too small for the business that must pass through it.

The banks of Winnipeg are large and beautiful modern structures which indicate the confidence which the great financial corporations have in the future of the city.

The Churches

Churches of all kinds, names, and creeds have sprung up all over the city, many of them being attended and supported by foreigners. For a western city Winnipeg is a law-abiding, moral and Sabbath-observing place, although quite a number of stores are open and are doing business in a quiet way on the Lord's Day. Perhaps the police do not see these places.



SOME FINE BANK BUILDINGS IN WINNIPEG

Church attendance is probably as good as in Ontario with a somewhat larger proportion of young men in the pews.

For ten years, while the population doubled, our Church made absolutely no advance, but recently a connexional movement has resulted in a number of new church enterprises. Old buildings have been enlarged and new ones erected.

Grace church still stands as a strong centre of religious influence, and the pastor, Rev. Dr. Sparling, preaching to congregations that crowd the building, but quite a number of families will "swarm" in a short time to the splendid building on Broadway. Methodism has not been strengthened by the past tendency to concentrate the Methodist people in Grace church.

Zion Church has now an edifice of which the people have reason to be proud. Wesley Church has doubled its capacity, as has Maryland Street, and both have fine congregations. Young Church is planning to build, and Fort Rouge already has a modern Sunday School room, the finest in the west, which will be used for the public services for a few years.

"All Peoples' Mission" has already been described in these pages and need not be referred to at length. Rev. Mr. Wigle and his enthusiastic helpers are doing good work among the foreigners and others.

The People

After all, wide streets, big business blocks, splendid churches and schools do not make a great city. The character of the inhabitants is the biggest factor in the development of a modern metropolis. The population of Winnipeg is a conglomerate, consisting of representatives from almost every nationality in the world. It is said that there are about 20,000 foreigners in Winnipeg, and fully thirty different languages are spoken on its streets. The English-speaking people come mostly from Ontario, with a fair sprinkling from England and the United States. They are largely young and energetic men and women who have been attracted by the larger business openings of the west. It is quite a common thing to hear an Ontario boy, who has been in Winnipeg a year or two, say "Oh I couldn't satisfy myself to live in the

east now." This feeling is due largely to the great opportunities that open up to ambitious and energetic young fellows. It is certainly a good country for such persons, but the man who is comfortably situated in Ontario ought to be satisfied to remain where he is.

They Are Learning Fast

The foreigners are learning the English language and adopting Canadian customs quite rapidly. When a visitor asks the Icelandic and Galician children in the schools what they are, they always shout with enthusiasm: "Canadian! Canadian!" and they are learning to sing "The Maple Leaf" and "God save the King."

The Development of Christian Character

BY MR. F. FREEMAN TRELEAVEN

THE greatest thing in the world is Man; and the greatest thing man can possess is character. Character that is noble character, is an easy thing to admire—it is a hard quality to define. We would say that character is the accretion of a man's thoughts, his words, his actions, into a complex unity, which makes the man what he really is.

How great is this attribute of man which we call character? God alone knows; man cannot estimate. We do know this much. (1) Man does not inherit a character, good or bad; he must acquire it. One may be born to wealth, or to power; he may inherit talent along some particular line; but character he must develop. (2) Heaven is a very beautiful place—rich and splendid beyond description. In that land they do not require man's wealth or his power, his glory or his eloquence—but they do need his character, and so when he leaves this for a better and happier world, that is all he can take with him.

There are various kinds of character, good character and bad, strong character and weak, mild character and vicious. And is it not reasonable to conclude that the longer a man builds a good character the better it will become? And the longer he builds a bad character the worse it will become? While men of maturer years do in some cases change their ways, giving up bad living for good, and alas, on the other hand sometimes giving up the substance for the shadow, still we know as a fact that the majority of voyagers travel this world's journey on the tracks on which they get their start. This shows the importance in character—development of home influences. These are the influences which may—in fact, which in many cases do—make or mar the young man's future. Any young man, who during the first twenty-one years of his life has had the kindly counsel of a sainted Christian mother, and the helpful advice of an interested and God-fearing father, should have a foundation already laid on which to build a noble Christian character, and a start for which he should be truly thankful. A great many young men do not have such an advantage.

After a young man reaches the age, say, of eighteen, he must naturally be more dependent upon his own resources, and there are three or four ways at least by which he may help himself towards the attaining of a true Christian character.

One of these is by reading. Of course, to all wise young men there is a Book of Books. That is the Bible. This should be read thoughtfully every day. And he should find time for other good reading, for books which will be an inspiration to him in the everyday battle of life. With public libraries as easy of access as they are in this age all excuses of inability to procure the best in literature's realms must prove valueless. In these days of cheap and exciting, trashy and hollow (if, indeed, not worse) literature, there are a great many young men whose brains are so feeble that they are incapable of reading anything requiring mental effort. They are not the great and influential men of to-morrow.

What a young man *thinks* may be largely helpful or detrimental in his efforts to make for himself a strong and sturdy Christian character. Most people, not young men alone, should do more thinking. Sometimes occurrences like the recent California catastrophe cause us to stop and think; but just thinking for a few minutes, or off and on for a few hours, at most, will not do as much towards helping the ordinary

man, as thinking would do for him if he would pause every day and consider upon the seriousness of life, or upon how much he has to be thankful for, or upon his duty towards his brother and his God. It is after such thinking as this that a young man goes out into the world and does something. Because if a man thinks seriously at all he must live better and do better.

And that is the next thought. What a man does helps to determine what kind of a character he will have. We hear a lot to-day about young men who always say No. That may be all right, but a young man who always says No will never do much. The need of the world to-day is young men who can and will say Yes. Yes to opportunities to help raise the standard of a fallen humanity; Yes to opportunities to relieve misery and suffering; Yes to opportunities to prove themselves men, and to bring the heart of this sinful world nearer to the Christ whose love for it was so great that he died to save it. If a young man aims to build a Christian character he should guard carefully every action, for the things he does—as well as the things he does not—will largely determine the nature of his character.

And too, the people a young man associates with in the business world, in the social world, and in the religious world will have much to do with the moulding of his character. A young man should ever choose his company. He should cultivate the friendship of men whose lives from day to day will be a help, not a hindrance, men whose lives will encourage, not dishearten, men who will sympathize, not deride, men who will assist, not act as stumbling-blocks. But, above everything and everybody else, he should cultivate a friendship with Jesus Christ. A man may have a good character, but unless he knows his Saviour as an ever-present and all-powerful Friend he cannot have the best character which might be his.

Toronto, Ont.

Confidence

No longer doubt, ye timid saints,
No more to anxious care give heed,
Dismiss your murmurs and complaints;
Your heavenly Father knows your need.

The flower that spreads its tender leaves
And sheds its fragrance on the air—
The sparrow nesting neath the eaves,
Are objects of His constant care.

No lily fades, no sparrow falls
Unnoticed by His watchful eye;
And when His weakest creature calls,
His ear is open to its cry.

Then why these gloomy, anxious hours,
To needless doubts and fears a prey!
He careth for the birds and flowers,
And ye are better far than they.

Seek first His righteousness to know—
His gracious kingdom from on high—
And all things needful here below,
His love and bounty will supply.

—Rev. H. G. Jackson.

An Institutional Church

"Open 365 Days in the Year"

BY THE EDITOR

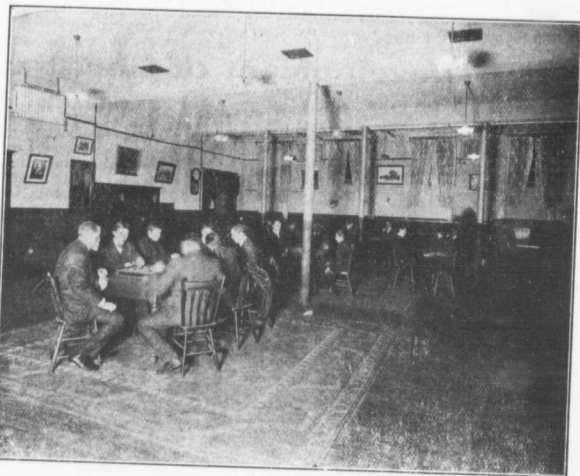
THE church that is open but one day in the week, and that only for distinctly religious services, cannot successfully compete with the saloon in reaching the young men of the community, is the conclusion that has been reached by the Rev. G. W. Kerby and those who are associated with him in the Calgary Methodist Church. Consequently they have announced that their church building will be open for 365 days in the year, and provision has been made for the physical, social, and intellectual needs of young men as well as for their religious culture. From eight o'clock in the morning until ten at night, seven days in the week, the door swings open at the slightest pull and an officer of the church is on hand to greet all who may come. As it is the best example of an Institutional Church in Canada perhaps some description of its methods may be of interest.

Concerning the equipment, the splendid pictures which accompany this article will give a better idea than could be conveyed in any other way. The rooms are all located in the basement of the church, but this is not regarded as much of a disadvantage as there is usually no dampness in Alberta basements. At the outside door there is a large announcement board setting forth the fact that the privileges of the rooms are free to all men who choose to use them, and this board is probably read by a greater variety of men from more parts of the world than any church bulletin in Canada.

On entering, the visitor finds himself in a large and comfortable room in which a number of young fellows are playing shuffle board, checkers, and other games. Adjoining this is a reading room, which is nearly always well filled, containing a fine assortment of the best magazines and papers. The gymnasium is well fitted up with appliances for developing physical strength, with a shower bath attachment. It is well patronized by the boys who seem to appreciate very highly what has been done for them by the church. The parlour is a cosy place in which to chat with a friend, while the writing room provides facilities for correspondence.

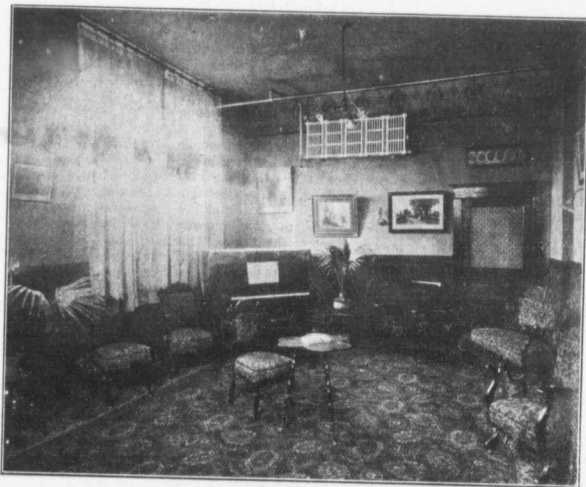
Everything is in charge of the very capable secretary and physical director, Mr. F. W. Green, who has a private room in the building and gives his whole time to the work. He is always on hand to greet strangers, to give them information, and to help them in any way possible. The first thing a young fellow wants when he reaches a city like Calgary is a lodging place, and the next is employment. The Young Men's Club seeks to meet both these needs. A list of good boarding houses is kept, and

a stranger can always be directed to a comfortable Christian home. The Employment Bureau is a splendid feature which has assisted a great many men in obtaining good positions



THE GAME ROOM, CALGARY YOUNG MEN'S CLUB

and given some of them a different idea of the church from that which they had formerly entertained. It has greatly impressed them to find some interest taken in their material comfort and happiness.



PARLOR OF CALGARY YOUNG MEN'S CLUB

Just a cosy place to chat with a friend.

belong to the same race as those on the street outside?" The Gospel truly has a transforming influence on the whole life!

It is inspiring to hear these Christian Chinamen sing. Some of them sing in English and some in Chinese, but they keep together splendidly, and seem to enjoy it hugely. Many of them read the Scriptures very well indeed. The new building, now in course of erection, will enable this mission to do still better work, under the superintendency of Rev. Jas Turner.

✕

Wesley Church, Vancouver, is one of the finest congregations in Canadian Methodism. It would be hard to find a more inspiring audience than that which fills the spacious auditorium on Sunday evenings. It is largely an assembly of young people, with an unusual proportion of keen, intelligent men who are prepared to listen to the very best that the preacher can bring to them. There is an air of movement and progress about the whole institution that is very refreshing, and the missionary spirit has been well developed.

The people of Wesley Church are so well pleased with the work of the pastor, Rev. W. E. Pescott, B.A., that they are hoping the General Conference will remove the time limit and allow him to remain in Vancouver. Certainly, splendid success has attended his work.

✕

A large Epworth League and Sunday-School meeting was held in this church on Monday evening, May 21st. The building was almost completely filled, and great enthusiasm prevailed. Rev. Dr. Potts gave one of his characteristic and stirring addresses on Sunday-School work, and the Editor of this paper spoke on the Epworth League. The choir was out in full force and rendered some fine music.

The collection. Ah! here is where the western churches shine! "Alexander the Coppersmith" is absolutely unknown; nothing but good, clean, white money is ever seen on the plate, with an occasional piece of paper. The collection at this week evening service amounted to \$53.00, and included one hundred silver quarters. The British Columbian thinks no more of dropping a quarter, or "two bits" as it is called on the coast, into the plate than many people in the Eastern Provinces do of giving a five-cent piece. The copper is looked upon with positive contempt. It is said that a tourist gave a squaw five coppers at a railway station, and the old dame immediately dropped them, one by one, into a crack in the platform, where they would probably never be seen again.

✕

The Epworth League of Wesley Church seems to be a strong, aggressive organization of young people, who work very harmoniously with the pastor. At the close of the Sunday evening service they usually have a short service in the church parlor for fellowship and song which appears to be a very valuable feature, especially for the purpose of reaching strangers.

✕

On my return from the coast I spent a delightful day at the Morley Indian Mission, which is located just at the foot of the Rocky Mountains. The country here is a rolling prairie, with many picturesque features, and though not adapted for farming, is well suited for stock raising, as it affords good pasturage for cattle and horses.

There are about six hundred Indians on the reserve, but they are very much scattered, and as they are a nomad people, the missionary has long drives in order to reach them. He needs to keep at least three horses in order to overtake his work.

Rev. Marchmont Ing has charge of the mission and is doing excellent work. He preaches in the Morley church every Sunday morning to a congregation which usually fills the building, many of the people coming six or seven miles to the service.

In the afternoon fourteen class-meetings are held in as many different sections of the reserve, each in charge of an Indian leader. I asked the missionary how many of his two hundred members attended class. Imagine my astonishment when he replied, "All of them." The church membership roll has a large number of peculiar names. Here are a few of them:

"Adam Two-young-men," "John Powderhouse," "Geo. Yellowcalf," "Mrs. John Rockymountain," "Peter Bears-paw," "Agnes Lefthand," "Joe Rolling-in-the-mud," "Tom Powderface," "Susan Bigwoman," "Moses Soldier."

✕

The Indians are a dependent people, always willing to accept assistance from either the government or the church. The frequent requests for help of various kinds is often a serious embarrassment to the missionary whose means do not allow him to give to "every one that asks." Mr. Ing showed me this little note, which he had just received from an Indian:

"I tell you what I think. I ask you what you don't like to do it but I want you to do because you love God. Please can you give me coat and pants? I know great man you are because you love God."

It is to be hoped that the poor fellow got his "coat and pants."

✕

Four miles away is the McDougall Institute for the education of Indian children, named after the heroic missionary Rev. George McDougall, whose picture hangs in the waiting-room of the institution.

Mr. and Mrs. Oakley have charge here. This institution owes much to the Rev. John McDougall, D.D., who for years bore the burden of maintaining it, before it was taken up by the church. Much of his personal property was used in paying the expenses of what was known in the early days as "The McDougall Orphanage."

The Indian youngsters learn quite rapidly, and make excellent progress. The girls take to music like a duck to water, many of them being able to play the organ very well. An Epworth League has recently been organized among the pupils, and, of course, an impromptu meeting had to be called to welcome the "Okeman" or "big chief" of the Epworth League, who gave them a talk and promised to send them a charter. The young folks sang several hymns very nicely and closed with "The Maple Leaf," which they had learned specially to sing for Prince Arthur.

✕

The Church has a big problem on its hands to keep up with the phenomenal growth of population in the West, but is doing fairly well. The Missionary Superintendents, Revs. Oliver Darwin and T. C. Buchanan, are doing splendid work, and fully justifying their appointment. Missionary money spent somewhat freely just now will bring splendid returns a little later on. For instance, a second Methodist Church was started in Edmonton, as a mission, two years ago. Now it has one hundred members, a congregation of about three hundred, and is off the mission fund, paying its pastor nine hundred dollars. Surely this is growth! Of course, a sad tale could be told about the duplication of church machinery in small places and the waste of missionary resources, but the denominations will, perhaps, by-and-by, come to a better understanding in regard to this matter. "More preachers" is the cry just now, the Alberta Conference alone asking for

thirty-five new workers for the coming year, and nearly a hundred are called for in the three Western Conferences.

✕

Alberta College, while under Methodist auspices, ministers to the needs of all classes, creeds and nationalities, and is appreciated by all. It is impossible to estimate the influence of such an institution in a new country like this. A short time ago a couple of Swedish girls called upon Dr. Riddell, and one of them said: "Principal, I want to get an education, but I have no money. Will you let me come to the College, and I will pay you when I am able, after a while?" "Why, yes, of course, I will," said the Principal. The girl turned to her friend and exclaimed, with an air of triumph, "I told you he would." They had evidently been discussing the question between themselves, and one of them had been a doubter. The Doctor said that within a very short time every dollar of the indebtedness had been paid. It is very refreshing to find young people so hungry for knowledge.

✕

Rev. J. P. Rice took hold of the Red Deer Industrial School a couple of years ago when it was looked upon almost as a forlorn hope, but through his energy and good management it has become practically a self-sustaining institution, able to carry on its work with the per capita allowance made by the Government, without drawing anything from the Missionary Society. It is doing excellent work which reflects great credit upon the Principal and his staff. The Indians, however, manifest very little appreciation for what is being done for the education of their children in any of our schools. They seem to have the idea that they are conferring a very great favor on the church by sending their boys and girls to the schools. All the same they need the training which they receive and work of this kind must not be neglected.

✕

What enthusiastic fellows those western probationers are! There were about forty of them in attendance at the Assiniboia Conference in Brandon, most of them sleeping on cots provided in the Clubrooms of the Church. They had the time of their lives in fellowship one with the other, in singing and prayer, and in attending the Conference sessions and the meetings of the Probationers' Association. Most of the young men are Englishmen brought out by Dr. Woodworth, who are doing remarkably well. They seemed hungry for information concerning anything that would help them in their work. Preachers of such calibre are sure to be successful.

✕

The Manitoba Conference reported an increase in Epworth League membership of 497. What a pity it is that some League did not skirmish around a little more and get three additional members so that there might have been the even half a thousand advance! If the other Conferences do as well as this we shall have the largest increase for a number of years past. In Sunday-School attendance the Manitoba Conference had an increase of 468, thus making an advance of nearly one thousand in the two departments. Considering everything, this showing is very satisfactory indeed, and yet several members of Conference spoke in the most dismal and pessimistic way of the situation. They were, however, for the most part, men who knew very little of the work that is being done, and who drew general conclusions from some particular case where the standard of efficiency did not appear to be very high. The League officers who have had charge of young people's work during the past few years in Manitoba deserve great praise for their successful efforts.

The newspapers frequently refer to the "wild and wooly west," but as far as Canada is concerned, there is no such district. There is as little lawlessness, and as high a degree of civilization in the western provinces as in any part of the Dominion, and the average intelligence and culture of the people are as great. Those who picture the west as peopled with blustering bullies, swaggering cowboys, who shoot right and left at the slightest provocation, and who care nothing for the law, are entirely astray. Nothing of the sort will be found even in the newest settlements. The credit for this belongs largely to the Northwest Mounted Police.

✕

The tide of population is moving westward with ever-increasing volume, and Manitoba is suffering almost as much as Ontario and the Western States from removals. Land has now become quite expensive in the "postage stamp" province and many of the farmers are pulling up stakes and turning their faces toward the newer provinces where cheaper farms can be obtained. Notwithstanding many removals the Manitoba Conference reports an increase in the membership of 1,500, which indicates that very effective work has been done by the churches. When in the old Manitoba and North-West Conference it was announced that the membership has increased one thousand, one of the older ministers exclaimed: "Praise the Lord," but now in less than one-third of the territory, under much more discouraging circumstances, the increase has been greater.

✕

Neepawa, where the Manitoba Conference was held, is a local option town, in which a liquor license has never been granted, and as one of its citizens remarked the other day, "not a dollar of blood money has ever found its way into the public treasury." Of course, other places make fun of it, refer to it "as a dead town," and generally indicate that prohibition is a great hindrance to prosperity.

Well, if Neepawa is a dead town I would like to see a live one. I do not think that I have noted so many evident tokens of prosperity in any place that I have visited during the past ten years. The buildings are of an unusually substantial character, the stores are well stocked and attractive, the hotels are the best in the province, while the town boasts of a beautiful little hospital, and has the largest livery and sale stable in Canada.

On Saturday afternoon, June 9th, by actual count there were 125 vehicles standing on the street, within two blocks, beside many that were left in the sheds and stables, and this was not exceptional, but is said to be the regular thing every Saturday. This ought to mean good business for the shops and stores. The business men are so well satisfied with local option that a majority of them sustain it with their votes whenever an opportunity occurs.

✕

The three prairie Conferences are very proud of Wesley College and they may well be so, for it is an institution that has had a unique history of struggle, growth and success. Dr. Spaulding, the honored Principal, is entitled to very much of the credit for the very enviable position in which the college now stands with its surplus of over \$3,000 for the past year. In the University examinations, in competition with three other colleges, Wesley students carried off eight out of nine medals. Why they did not capture the remaining medal the worthy Principal did not explain, but probably there was some little feeling of sympathy for the other colleges which were generously allowed one honor between them. And yet some people say that Methodism is behind in the matter of education!

A. C. C.

Quiet Hour

Live Day by Day

I heard a voice at even softly say :
 "Bear not thy yesterday into to-morrow,
 Nor load this week with last week's load of sorrow ;
 Lift all thy burdens as they come, nor try
 To weight the present with the by-and-by ;
 One step, and then another, take thy way—
 Live day by day !"

Live day by day !

Though autumn leaves are withering round thy way,
 Walk in the sunshine—it is all for thee.
 Push straight ahead as long as thou canst see ;
 Dread not the winter whither thou mayst go ;
 But, when it comes, be thankful for the snow,
 Onward and upward ! Look and smile and pray—
 Live day by day !

Live day by day !

The path before thee doth not lead astray.
 Do the next duty : it must surely be
 The Christ is in the one that's close to thee.
 Onward, still onward, with a sunny smile,
 Till step by step shall end in mile by mile.
 "I'll do my best," unto thy conscience say ;
 Live day by day !

Live day by day !

Why art thou bending toward the backward way ?
 One summit, and another, thou shalt mount ;
 Why stop at every round the space to count ?
 The past mistakes if thou must still remember,
 Watch not the ashes of the dying ember ;
 Kindle thy hope, put all thy fears away—
 Live day by day !

—Julia Harris May, in *The Evangelical Messenger*.

Why Don't You Ring?

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

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

Lowly Service

It is easy for us to overlook the blessedness of lowly service. The thing that is wrought in the eyes of the world is the thing we most aspire to. But in the eyes of God this may be a most menial service, and one all unworthy of our exalted destiny. The lily, though it bloom in the valley, and low among the grasses, hath a mission as beautiful as the cedar on the top of the mountain. Men admire the higher rather than the lowlier stations. We feel that we are equal to the highest, and the ambition may be wise. But perhaps the endowment God has given us is only such as can successfully be used down by the side of the lily, and not up where the cedar grows. It may be our mission in life to carry out His work in spheres that are hidden from the public gaze. And this, for us, and for Him, is best. It is better to be the strength of the foundation than a piece of ornamental sculpture over the door to be gazed at by the passer-by. To be

unseen and unknown, yet faithful to our God-appointed mission, is better than to seek a station for which we are unfitted and where only failure awaits us. Success in life lies, not in rising higher and higher until we reach the top, but in doing the very best possible in the station where we are.—*The United Presbyterian.*

"Remind Me of the King"

Our besetting sins are bad enough at best, but self-deception is, perhaps, among our chiefest sins. And among the means of self-deception is the belief that some sins cannot be overcome. A chaplain of a certain regiment spoke once on the sin of uncontrolled temper and was sharply taken to task afterward by his commanding officer, who said his remarks were much too plain. "Now, I have a hasty temper," said the officer, "and I cannot help it and I cannot control it." The next Sunday the chaplain preached on self-deception and paid particular attention to the excuses men are wont to make. "Why," said he, "a man will declare it is impossible for him to control his temper, when he very well knows that, were the same provocation to happen in the presence of his sovereign, he not only could, but would, control himself. And yet he dares to say that the continual presence of the King of kings imposes upon him neither restraint nor fear." The next day, the officer meeting the chaplain, said, "You were right yesterday, chaplain. Hereafter, when you see me in danger of falling, remind me of the King."

27th Psalm Turned the Scale

According to Clinton Rogers Woodruff, it was the 27th Psalm, suggested by Director Shoyer, that encouraged Mayor Weaver, of Philadelphia, to dismiss Directors Smith and Costello, nearly a year ago, and begin the fight for better government.

Mr. Woodruff was one of the speakers at the Patria Club dinner in New York, on Friday night. In describing how Mayor Weaver broke with the organization, Mr. Woodruff said:

"When the ring realized that Mayor Weaver was getting 'shaky,' as they described it, a shrewd, clever lawyer was sent to him, who threatened the Mayor with the biggest kind of a scandal that would make his name a byword, and would send him to his political death. At that moment one of the Mayor's loyal supporters, a good Christian man, entered the room.

"Fred," said the Mayor to him, 'Frank threatens me with a big scandal if I dismiss these two Directors. I don't know what he means, but what would you do?'

"You just tell him to read the 27th Psalm,' the other replied.

"From that moment," said Mr. Woodruff, "the Mayor's mind was made up; he dismissed the two Directors, and the fight for pure government, which culminated so gloriously, was begun."

The Psalm which nerved the Mayor to defy the organization leaders begins:

"The Lord is my light and my salvation; whom shall I fear! The Lord is the strength of my life; of whom shall I be afraid."—*Philadelphia Ledger.*

Day by Day

All we are authorized to ask God to give us at any time is simply enough for the present day. Even if in the evening our last crust be eaten, and there be nothing in store for to-morrow, we need not be afraid nor think that God has forgotten. When the morrow comes we may ask for the morrow's own bread and know that God will hear us and answer our prayer in the right way. Let us learn that wonderful lesson of living a day at a time—a lesson which runs through all the Bible. It would save us an immense amount of worry and anxiety if we could really learn this lesson. It is trying to carry to-morrow's burden besides to-day's that breaks people down. Anybody can do one day's tasks in a day, or endure one day's struggle; but that is enough for any one, all God intends one to carry.—*Rev. J. R. Miller, D.D.*

Practical Plans

Six Helpful Rules

The American Institute of Sacred Literature gives the following six excellent rules for Bible study:

Work regularly. Have a definite time for your work every day, and as regularly as possible use that time for your work.

Read intelligently. Consider as you read whether you understand what you are reading. If there is a word the meaning you do not know, look it up. Many such words cannot be found in any English dictionary; you should also consult a Bible dictionary. But do not, if you can avoid it, pass over a word without knowing what it means.

Read attentively. Notice the character of what you are reading, giving special attention to the form of the saying.

Record the results of your study. Have your note-book always at hand as you study, and use it freely to make your thought clear, and to help you to hold what you have gained. Every day's reading ought to give you some result so clear and definite that you can write it down. Frequently let your note be a summary in your own words of the narrative or teaching of the passage studied. At other times note down whatever most impresses you, whatever you have got for yourself from the passage.

Make frequent reviews. The portions assigned for each day's reading are very brief. Much of what is most interesting and instructive will come to you only as you connect these short portions together, and see the teachings in relation to each other.

Study with open mind and heart. The study of the Bible ought not only to store the mind, but to mould the heart and shape the life. It is possible, indeed, to be in too great haste to find the practical lesson in every passage; and many of the best lessons come not from a single section, but from the readings of many days.

These teachings of Jesus contain a message and a method of life for us in our day as surely as for those in his own times. Let us keep our hearts open to receive them and to live by them.

Open-Air Services

From late Spring to early Fall many Leagues will find open-air services a great means of usefulness. Contrary to the usual belief, the summer is a most favorable time for revival and evangelistic work, but not in stuffy churches and badly ventilated halls. The widespread habit, which our climate fosters, of spending as much time as possible in the open air during the warmer months, offers a suggestion to the aggressive Christian which ought not to be ignored.

The people are already out-of-doors. A little music will usually draw a large crowd. The open-air service which follows, if it is wisely planned, will hold the crowd which the music draws.

An open-air meeting must not be conducted after the same fashion as one conducted inside a church building. There must be an entire absence of stiffness. The street is not the place for ritual. The meeting must stand entirely on its own merits. It can have no crutches of Churchly surroundings, of the dim religious light and Sabbath like atmosphere of the sanctuary. Whatever is done must be done promptly, positively, and without any break in the chain of exercises.

The singing must be vigorous, confident, and sufficient in volume to sustain itself without any assistance from the crowd. The crowd may choose to join in, but it is well not to be dependent upon it. The hymns that are sung will be set to practicable tunes, tunes that are attractive, if not familiar. But it is not necessary to copy slavishly the methods of the Salvation Army. Methods are not so important as spirit. With the proper knowledge of the character of a street crowd, an intelligent leader can usually devise his own method.

If the open-air service is to be held in an incorporated town it will be necessary to seek official permission before taking any positive steps. A good location should be selected beforehand.

Do not start out, like Abraham, not knowing whither you go. The best location is one which, while being close to the main stream of travel, is not so near as to be disturbed by the noises of the street.

In the conduct of the meeting one or two things should be specially noted. Long prayers are fatal to an open-air service. Indeed, it is sometimes wise to omit prayer altogether. A preliminary meeting with the workers may be held in some quiet room, and prayer for the service may there be offered with large prospect of blessing. But when the meeting is on the crowd must be held. Anything which breaks the magnetic current between the speaker and the hearers will hurt the meeting. A street crowd, once its attention is distracted, is gone.

The speaking should be direct, forceful, and brief. If a sermon is attempted, its introduction and peroration should both be amputated, and what is left set on fire with earnestness.

The closer the workers are to the crowd the better. A prayer-meeting may drag itself along to some sort of a conclusion with twenty feet of empty benches between the people and the leader, but in an open-air meeting the thing is utterly impossible. Hold the meeting, if practicable, so near to the church or other meeting place that a brief after-service may be held indoors. To this service all who desire to come will be welcome. There direct personal dealing with individuals about their souls' salvation will be entirely in place, and often fruitful of blessed results.

Personal Evangelism

Personal Christian work is not easily done. It is, perhaps, the most difficult form of Christian service. But at the same time, it is the most valuable form, richest in benefits to the worker, and in results. It requires a measure of personal spiritual life that is not so markedly demanded by any other form of religious work. One can do many things in connection with the Church and the Epworth League without possessing the highest and most definite personal experience, but the work of seeking others, and dealing with them face to face, concerning their salvation, cannot be done when the spiritual life is at low ebb. The prayer-life must be unobstructed, and the sense of communion with God uninterrupted.

In the first place, then, the personal worker should seek the fullness of the Christian life for himself. Then there must be the most complete and most unquestioning dedication of his powers to this work. With such a beginning, the fear of man will become an unimportant thing. The Bible should be studied for its bearing on the matter of personal salvation. Then, here are a few simple rules of approach:

Be perfectly natural when speaking of spiritual things.

Avoid denunciation, or positive statements concerning particular sins. Leave these to the conscience, as it is enlightened by the Holy Spirit.

Do not be too careful. Prefer an occasional mistake to the missing of an opportunity.

As a rule, do not try to do personal spiritual work in a crowd.

Use simple language, and avoid as much as possible those stereotyped phrases which everybody recognizes, but which have ceased to convey any definite meaning.

Do not argue. Seek for points of agreement rather than for points of difference.

Be free to make use of your own experience.

As much as possible confine your work to those of your own sex and age.

Use prompt action.

Secure co-operation in prayer. It is a great gain if the unsaved can be induced to pray for himself.

Do not tell any one that he is saved. He will find that out from a better authority than you are.

The beginning of personal work need not be postponed until you have a great number of people among whom to begin. There is some one already near to you whom you know, and to whom you can go without need of introduction or special ceremony. That one is the first person to whom your duty calls you.

When decisions have been reached, there is great need for care, and of the following up of each individual case. Do not drop the acquaintance when the first great purpose of your work has been accomplished. You have not only brought a soul to Christ, but you have won a friend. Offer all possible help in the beginning of a new social life. Enlist the co-operation of a few warm-hearted, and congenial Christians. Secure your new-found friend as a member of the Epworth League, and set him to work at once at some definite Christian task.

Some Marks of a Good President

He will be a loyal and intelligent Methodist.

He will be careful in appointing constitutional committees.

He will be quick to note and to welcome strangers in the meeting.

He will keep constantly in mind the real purpose of the Epworth League.

He will be an unobtrusive assistant of the Sunday-school superintendent.

He will learn how to make announcements briefly, impressively, and effectively.

He will be a good, common-sense parliamentarian, not finical, not fanciful, but firm.

He will be able to enlist others in the service; to set them at work without coaxing, scolding, or putting.

He will see to it that nothing dies on his hands or on the hands of the Epworth League. If any work needs to be discontinued, he will insist on its being done formally and definitely.

Let these things should discourage somebody, let it be said that all of these qualifications can be acquired by an ordinarily intelligent young Christian if he is determined to do his best for his League, his Church, and his Lord.

Hints for Workers

The Daily Test

"It is our week-day life, under the stress and strain of temptation, far more than our Sunday life, under the gentle warmth of favoring conditions, that really tests our religion. Not how well we sing and pray, nor how devoutly we worship in church, but how well we live out in the stress of affairs, how loyally we do God's will, how faithfully we carry out the principles of religion in our conduct—these are the things which tell what manner of Christians we are."

A Pleasant Place

Said a poor woman of the Boston Medical Mission: "I'd like to be the janitor in this place, so I could stay here all the time. It is so pleasant, and everybody loves everybody so much." Herein is a lesson for pastors and all Christian workers. Blessed is that church and that mission whose attendants long to be janitor, and remain always in the house of God, because love reigns supreme. David said: "I would rather be a doorkeeper in the house of my God, than dwell in the tents of wickedness."

The Christian's Duty

Dr. Maltbie Babcock, in writing of the Christian's duty to mankind said: "If God send me riches, I must bless my brothers; if poverty, I must set an example of rich faith. If he sends me health, I must divide my strength with others; if sickness, my patience must speak of God. If I am tempted I must consider my brother as well as my God. If I only looked to God I might spend more money on myself, and drink wine, and ride my bicycle Sunday afternoon, for in themselves these things may not be sinful; but when I look at my brothers, some poor, some weak, some worldly, I hesitate. The law of liberty would let me as I look up, but not the law of love as I look out."

Pick Them Now

A young girl visiting in the country was following the farmer's wife along a winding half overgrown path amid a tangle of wild flowers. The young visitor exclaimed over their variety and beauty. "I mean to gather all I can carry when we come back, and I have a little more time," she said. The elder woman pushed back her bonnet for a glance, and a word of advice. "Better pick them now if you want them, sister. 'Tain't likely we'll come back this way." It was one of those simple, homely incidents that sometimes seem to epitomize life. We must pick now, if we want them at all, the flowers that God satters along our way. The pleasant hours, the dear friendships, the offered confidences, the happy gatherings—all the brightness and blessings that we so often push aside, but mean to find leisure to enjoy sometime—we must take them day by day as they come or we shall lose them altogether; we never can turn back to find them.

Time for Duty

A man of national reputation, a clergyman, author, editor, and leader in many movements, recently told a friend that for years he had made it his practice to get up at half-past four every morning, and do three good hours' work before breakfast. "I am so likely to be interrupted later in the day," he explained, "that it is necessary to have this time for concentrated work." He was an unusually hard worker from breakfast to bedtime besides.

In the face of such lives, what becomes of the ordinary Christian's excuse that there is no time to read the Bible before breakfast? The available hour for duty is always there if we are determined to avail ourselves of it. The unavailability or availability lies with ourselves, not with Father Time. The great spirit of the strong will, regardless of bodily ease, finds the available hour, when smaller, self-indulgent souls cry, "There is no time!"

A Lesson of Rescue

In 1902, the big steamship Assyrian drove ashore on the rocks at Cape Roll, in Newfoundland, known by sailors as the "ocean graveyard." The agents of the line in Quebec took in hand the salvage of ship and cargo, amounting to half a million dollars. They summoned the salvage companies, and proceeded, through a whole week, to consider and debate prices. At the end of that time they had cut down all the estimates considerably; but when the salvage tugs steamed out to commence their work, there was no Assyrian there.

The wind and tide had broken her against the rocks, and sent her down, a total wreck, impossible to save, during those hours while the agents were considering the salvage offers.

No wise ship-owner ever waits an unnecessary moment to rescue a ship on the rocks. Rescue is a prompt business. Storm and wave are too deadly to be trifled with. Every hour makes a difference. This is a truth that holds good in spiritual matters. There are souls around us every day drifting on the rocks of evil, or just grounded. It does not do to consider plans or to count the cost of our time. If we want to help them, now is the time. The rescue work that breaks most is that which begins earliest, before the moral tangle-up is advanced. "It's too late now!" How many a human wreck has said that to father or mother, guardian or friend, who might have saved him by earlier care and wisdom! Those who would help others, who would rescue them from the rocks, must be alert and watching. "The King's business requir'eth haste." Are we letting it wait?

Delight in Life

One of the best and most useful men of his day, one of the most brilliant, one of the clearest thinkers, beloved by thousands of young men, whom his noble life and words had helped, said this about work:

"To be at work, to do things for the world, to turn the current of things about us at our will, to make our existence a positive element, even though it be no bigger than a grain of sand, in this great system, where we live—that is a new joy of which the idle man knows no more than the mole knows of sunshine, or the serpent of the eagle's triumphant flight into the upper air. The man who knows, indeed, what it is to act, to work, cries out, 'This alone is to live!'"

It was Phillips Brooks who uttered these ringing words not long before his own life of unceasing activity was done. He knew their truth. He lived.

A Right Standpoint

The standpoint from which a view of anything is taken determines the nature of the view obtained. A correct view demands a correct standpoint. Men may reason very logically from a wrong standpoint, and come to a conclusion which is wide of the truth. The more logically they reason, indeed, from such a standpoint, the more surely must their conclusion be erroneous.

It is upon the Word of God that we depend for a correct standpoint in our view of Christian truth and duty. The Christian's point of view is wholly different from that of the man of the world. It is a much higher standpoint, and affords a much broader and clearer view than any other. No matter what powers of intellect a man may possess, it is utterly impossible for him to see what the Christian sees, so long as he occupies a worldly point of view. It is as impossible as for two persons to get the same view of an object looking at it from opposite sides.—Review and Herald.

Nuggets

What a man knows should find its expression in what he does. The value of superior knowledge is chiefly in that it leads to a performing manhood.—Bovee.

When a concerted religious movement is undertaken in a community it is the duty of every Christian to help it along. Next, he is to pray for its success, if he is not called upon to take active part in it. Last, he is never, under any conditions, to stand aside and find fault.

Doubting and depression are, if nothing worse, an unparadise waste of time, when there are so many duties to be done, and battles to be fought. It was a wise thinker who wrote:

"Many a glorious record
Had the angels of us kept.
Had we done—instead of doubted,
Had we worked—instead of wept!"

Being defeated is unpleasant; but it is a very common experience, which need not make any young soldier despair of victory in the end.

"'Tis written since fighting begun,
That sometimes we fight and we conquer,
And sometimes we fight and we run."

The main thing is to keep on fighting, and to be sure we are fighting for right things, and fighting hard.

"Mr. Henry is a fine young man," said an old family servant of one of the sons of the family. "If he undertakes to do a thing, he will do it. He does not say he will do it and then leave it for others." "Yes," said his mother, "Henry has a very just mind." The just man does his work and keeps his word. The man or boy of unjust mind sees no shame in leaving his work to others, or forgetting to be true.

Prominent People

Mr. Rockefeller has found another superb use for his money. He will give a million dollars toward the building of reformatories for young criminals.

It is said that so many of President Roosevelt's checks to his tradesmen are bought up by souvenir-hunters, and never cashed, that the bank clerks hardly know how to balance his account.

Sir Frederick Holden, Speaker of the House of Representatives in the Federal Parliament of Australia, is a Wesleyan Methodist and a lay preacher. A few weeks ago, though Parliament was in session, he conducted three services on one Sunday. A number of eminent Wesleyans in England are lay preachers.

President Roosevelt is deeply interested in girls and boys; he likes to meet them; he is interested in their home life, and especially in their sports and the books they read. On all public occasions, when there is a group of young folk come to greet him, he is sure to show his pleasure. He is not disconnected by the cry of the very small child that the mother in the country district must bring with her, or miss the sight of the President. The fact that the President has children of his own, to whom he is a most sympathetic elder brother, has much to do with his attitude toward the young folk.

The story is told of the late President Harper, of Chicago University, that once, when a young theological student wanted to get some special instruction from him, no hour could be found for it in the regular day's work. Suddenly the president said, "Would five-thirty in the morning suit you?" The young man, entirely taken aback, stared, and then said, feebly, that it would. "Very well," said Dr. Harper; and the work was fixed for that hour. The young man afterwards learned that for years the president's working day had begun at five, since, as one of his friends expressed it, "Harper believes so thoroughly in the eight-hour day that he puts two of them into every twenty-four hours."

The new King of Norway, Håkon the Seventh, served an apprenticeship in the Danish navy as a midshipman, which must have been a pretty wholesome experience, as one of his messmates tells of it. He stood the hazing of his mates good-naturedly. They called him by his first name, Karl. He had no advantages or "extras" over the rest of the men, and no deference was paid him because he was a prince of the realm. He ate the same food as the rest and shared all their hardships. He had to mend his own clothes, darn his socks, sew on his buttons, and keep his accoutrements in good order. He slept in a regulation sailor hammock, with his clothes rolled up for a pillow, and without a nightcap. Every morning he had to help pass up buckets of water and scrub the quarter-deck with a sage broom. He could never get used to chewing tobacco, so he chewed rye bread.

We congratulate our friend, Rev. James Atkins, D.D., General Secretary of Sunday-schools for the M. E. Church South, on his election as a bishop. The balloting, in his case, was rather peculiar, as he received the following votes:

1st ballot	Dr. Atkins had	79
2nd	"	" 75
3rd	"	" 76
4th	"	" 75
5th	"	" 41
6th	"	" 31
7th	"	" 3
8th	"	" 2
9th	"	" 1
12th	"	" 148

And was declared elected.

The Wesleyan Christian Advocate says of Rev. Principal Sparling, our official delegate to the General Conference of the Methodist Episcopal Church South: "Dr. Sparling had not proceeded far in his address before it was very clear that he had his audience with him. He spoke for an hour and forty minutes, and it was a rare speech, abounding in humor, with here and there passages of great force. He is a masterful platform man."

Temperance

The working population of Glasgow spends annually in drink, on an average, \$16,707,250 which is three times as much as it pays for rent.

A well-known English lawyer, moved by the revival in Wales, it is said, has decided to give up taking cases on behalf of breweries. By this decision he sacrificed \$10,000 a year.

When scientists, philosophers and humanitarians agree as touching the influence of alcohol upon the human system, who has the right to question their conclusions on this great grave question of race import?

The English Admiral, Beresford, says: "I do not believe that alcohol in any form ever has done, or ever will do, any one any good. I am now sixty years old, and since I have entirely given up wine, spirits, and beer I find I can do as much work, physically and mentally, as I could do when I was thirty, or more."

President Roosevelt, when at the head of the New York Board of Police, gave his opinion of the rum traffic as follows: "The liquor business tends to produce criminality in the population at large, and a law-breaking among the saloon-keepers themselves; debauches not only the body social, but the body politic as well."

The British naval lords are adopting a stricter policy regarding the use of liquors by naval officers, and there is a probability that before many years the wine-glass will not be found on the table of the ward-room mess. The Lords of the Admiralty find that battleships are poor investments when pitched in the hands of men unsteady by drink.

The man who hangs about loafing places, who spends his evenings away from home, and his nickels and dimes over the bar, has no right to complain of ill-fortune. Every hard-headed man of the world do not seek for trustworthy men in drinking resorts. The world has no sonnets for the loafer. Good fortune makes friends of the man who is trying to do his best.—United Presbyterian.

While spending a few hours in a Michigan city recently we noticed this sign on an iron trolley pole: "Don't hit here; it is dangerous." Curiously enough, the pole stood in front of a saloon. The sign surely served a double purpose. It is just as dangerous to hitch to a saloon as to an iron trolley pole—and a good deal more so. Young men don't hitch to the saloon; it's dangerous!

Mr. John Makins, superintendent of the Christian Endeavor's Seaman's Home, Nagasaki, Japan, is hated almost as much by the saloon-keepers of that port as Elijah was by Jezebel, and John as Herodias. He boards the transports and men-of-war, and persuades the men to come to the Home and drink soda-water, instead of wasting their money in the saloons and houses of ill-fame. He tells the drunkard of the power of Jesus to save from the appetite of drink, and in many ways cuts down the profits of the grog-shops.

Mr. Carnegie was the guest of honor at dinner in Philadelphia, and his eyes close not a few of the guests noticed that his wine-glasses remained untouched. At last, just as the dinner was about to end, one of the more inquisitive persons present said, "I beg your pardon, Mr. Carnegie, but I notice you have not touched your wine. I did not know you were a total abstainer." "No?" Mr. Carnegie remarked, with a smile. "Well, you know glasses are used both over and under the nose. I always use mine over."

If moderate drinking led to more moderation, and that to total abstinence, it would not be so dangerous. The trouble is that it leads to more drinking and intemperance. Fifty years ago, in France, the people drank freely of light wines, using little strong drink. But the French people have learned a sad lesson. The wines created a thirst for intoxicants, and now strong drink has a firm hold on the people. Light wines are no longer satisfactory; distilled liquor and drunkenness are the common thing. The average consumption of alcohol is thirty-three pints a year to each inhabitant, twice as much as in any country in Europe, except Switzerland; eight times as much as in Canada. It is a sad commentary on moderate drinking, but a very suggestive one.

Interesting Facts

The average inhabitant of Great Britain writes each year 78.3 letters and postal cards; the average citizen of the United States, 67.6; and all other countries fall below these two.

One of the crop authorities estimates this year's increase of wheat acreage in the Canadian North-West at 10 per cent., and predicts that the crop of 1906 will be from 120,000,000 to 125,000,000 bushels.

The Railway and Locomotive Engineer remarks that, although the loss of life caused by railroad accidents in the United States is deplorable, a greater number of people lose their lives every year by falling out of windows.

An African king plays football, but his game is not a very lively one. His men are afraid to be rough with their king, and one servant follows him to hold an umbrella over him, while another keeps near with a chair so that the king can take a rest when the ball is far away.

In the diamond mines of South Africa the precious stones are found imbedded in mud, and the workmen have to be watched closely to keep them from secret sale. They are compelled to leave the mines at night naked, so that they can conceal nothing about their clothes; but even then these crafty men contrive to hide diamonds in their mouths, between their toes, and sometimes swallow them. Before a man is allowed to leave the mines, an inspector examines his toes to see that no diamonds are concealed in them.

It is a curious fact that a century and a half ago a letter travelled much faster than ever it has done since. It was in 1753 that Lord March made a heavy wager that he would cause a letter to be conveyed on horseback a hundred miles within an hour. His lordship engaged a score of cricketers, all expert throwers and catchers, had the missive inclosed in a ball, and arranging his men at intervals in a circle, got them to throw the ball as swiftly as possible from one to another. At the end of an hour it was found that the letter had travelled almost one hundred and twenty miles.

It is not shade alone that makes it cooler under a tree in summer. The coolness of the tree itself helps, for its temperature is about forty-five degrees Fahrenheit at all times, as that of the human body is. So a clump of trees cools the air as a piece of ice cools the water in a pitcher. That is why the Legislature has authorized the park authorities of New York City to plant trees in the tenement districts. If the air can be made purer and cooler by the trees, fewer children will die of heat ailments.

Here are a few interesting items concerning the inhabitants of the earth. There are seventy-two races in the world, who speak 3,004 different tongues, and there are about 1,900 religions. According to the most careful computation only one person in 100,000 attains the age of 100 years, and six to seven in one hundred, the age of 60. The total population of the earth is estimated at about 1,500,000,000, and the death-rate averages 67 a minute. The number of men and women is very nearly equal, the average longevity of both sexes being only thirty-eight years. About one-third of the population dies before the age of seventeen.

Pertinent Paragraphs

God never has any special message for the man who "lays off" from his work to wait for it.

The times (as Carlyle says) are bad; very well, you are there to make them better.—John Burroughs

If honor be your clothing, the suit will last a lifetime; but if clothing be your honor, it will soon be worn thread-bare.—William Arnot.

Sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; it is self-sacrificed, illuminated by love, is warmth and life.—F. W. Robertson.

I believe that if you and I were more to heed the whippers of our Father, we should not have so many of His thunders.—J. Harrington Evans.

We must dare to be happy, and dare to confess it, regarding ourselves always as the depositaries, not as the authors, of our own joy.—Amiel.

"A soldier readily follows his general who has worked his own way up from the ranks. There is no service or trial in which Christ has not preceded us."

"One of the secrets of happiness is the using of little pleasures. So many wait for the larger blessings, and, because they seldom or never come, miss all the joy."

I more than doubt whether, until our small services are sweet with divine affection, our great ones, if such we are capable of, will ever have the true Christian flavor about them.—George Macdonald.

The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God, and when they serve to unite us with Him eternally.—Fenelon.

Heaven will be not only a gaining, but a regaining. We shall have not only what we have dreamed of while on earth, but what we have had and lost. Heaven will be the eternal spring, when all dear familiar flowers will bloom again and forever.

"In the freshness of thy youth remember God who made thee. Do not give to him from whom thou hast received all—for he is thy Creator—the mere refuse of thy life; but offer to him the brightest flowers and first and richest fruits of thy years."

Missionary

When the church is afire with missionary zeal, she will light the world to Christ.—The Wellspring.

The only reason why Christianity does not possess the world is because Christ does not possess the Christians.—Rev. J. C. White.

The modern missionary enthusiasm in the church is raising up a generation of Methodists broader in mind, of larger personal grasp, on the greatness of the Divine work.

When Stanley made his journey of 999 days across Africa, in 7,000 miles he did not meet a Christian. Now there are churches, schools, and over 100,000 native Christians.

There are over 1,000,000 students in schools in heathen lands. Over eight hundred medical missionaries, one thousand hospitals and dispensaries, helping annually 2,500,000 patients.

There are 138 Congregational churches, each of which is supporting its own foreign missionary under the American Board, and the number is growing. It is the coming method of missionary operation.

It is stated that many Chinese have gone forth as foreign missionaries, their goal being South Africa, where about 40,000 Chinese coolies are engaged in the mines of the Transvaal. A desire to reach these and to uplift them from their degradation has prompted their Christian countrymen to take this step.

An epoch-making conference of missionaries, representing twenty different societies at work in China, was recently held at Peking, the far-reaching results of which it would be impossible to estimate. The purpose of the meeting was the promotion of Christian unity and the formulation of plans for complete co-operation in missionary work and effort throughout the empire.

The action recently taken by Lothian Road United Free Church, Edinburgh, in reviving the opium question, is bearing fruit. A special committee of the House of Commons is taking charge of the subject, and it is hoped that a day may be got when the question can be properly discussed. It is an open secret that Mr. Morley is in agreement with those who seek to make redress to China on this question.

Some one has said that he who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service; therefore, we should search ourselves carefully to find how we are fulfilling the trust committed to us, and we should acquaint ourselves with the important parts of the Lord's great vineyard. Much has been done in the past, as the records of missionary work prove, but the field is yet white, and the Macedonian cry still comes for aid and help.

Bishop Oldham, speaking at the Kansas City missionary convention, ascribed the missionary's success in India to the fact that the heathen has found that Christianity brings prosperity. "The craving for religion," he said, "exists in India and has existed there for centuries. India does not need religion; it needs a Saviour. Buddha taught brotherhood, but it was to be based on suffering. It was comradeship and misery. The real brotherhood of hope is the teaching that will prove the salvation of India."

A missionary was driving along a road in India, when he came to a great tree in the middle of the road. There was scarcely room to pass by. "Why don't

they cut this tree down?" he demanded of the coachman. "Cut it down?" replied the coachman in consternation at the idea. "Cut it down? Why, that tree is a god, and were we to cut it down there would be a famine which would overtake the village! No, we cannot cut down a god." So there it stood in everybody's way, and people brought presents to it to keep it from getting angry.

The statement made by John R. Mott at the Student Volunteer Convention at Nashville, in February last, that "It is an utterly impossible proposition to save the world in this generation without strengthening the home work," needs no emphasizing, for we all agree as to its truth. When we neglect the strengthening of the home work, giving our zeal and energy in behalf of the foreign, it will only be a question of time until there will be no foreign work, as there will be no base of supplies to draw from. You see that, do you not?

The Australasian Synod met last fall at Erromanga, in the New Hebrides. At this place, the islanders, then heathen cannibals, murdered the missionaries John Williams and James Harris in 1836, the missionary Gordon and his wife in 1861, and Gordon's brother a few years later. But at this Synod, the native who opened the meeting with prayer, a useful and tried elder in the Presbyterian Church of Erromanga, was Presby, son of the heathen murderer of Williams. Foreign missions do accomplish things, no matter how angry their critics get at the idea!

"Tidings from Japan" gives an extract from a "Missionary speech by Hon. W. J. Bryan," from which we quote his answer to the objector to foreign missions. But my understanding of religion is that it is not meant simply to save men for heaven, but it also intended to teach them what this life means. If this is true, then we have an obligation to make Christ and his Gospel known to every human being. The Sermon on the Mount far surpasses all the wisdom of the sages. Because Christianity gives an assurance of life that now is as well as that which is to come, I am anxious to see this religion brought to all mankind."

Nearly one-third of the missionaries of the American Board in India and Ceylon are the children or grandchildren of missionaries who were sent out by the Board two or three generations ago. In the three India missions, including Ceylon, there are now ninety-five American laborers, nineteen of whom were children and grandchildren—thirty in all—of missionaries, the most of whom have ended their earthly labors. They have taken up the work of their parents, it is said, not because it was easy or remunerative in a worldly sense, but because they have the same ideal of Christian service, which led their progenitors into the missionary work.

"The Spanish-American War opened the Philippines to aggressive missionary work, and within a few months after the declaration of peace Bishop Thoburn was in Manila, where, in the Filipino theatre, March 6th, 1899, he preached the first sermon ever delivered in the Philippines by a regularly accredited representative of a Protestant missionary society. More than a year passed, however, before a regularly appointed mission to the Philippines arrived. Six years more have passed since then, and the work is now organized into the Philippine Mission Conference, with two presiding elders' districts, with several hundred Filipinos in training for Christian work, and with a total membership of 13,000. Surely this is a marvellous fruitage."—Rev. N. L. Rockey.

Sunday School

Secrets of Success

At the Denver convention Mrs. Bryner told of a young woman, who one Sunday asked each member of her class of thirty young men to write on a slip of paper one reason why he should attend Sunday-school. These are some of the answers:

"You have faith in young men."
 "You are interested in us, and what we do."
 "You know you will be at Sunday-school."

"You know us on the street,"
 "We believe in your prayers,"
 "You welcome us to your home,"
 "You understand young men,"
 "We know you are a Christian,"
 "You always come prepared,"
 "You don't think we are all bad,"
 "You live as you teach."

The Teacher's Creed

I believe in boys and girls, the men and women of a great to-morrow: That whatsoever a boy soweth the man shall reap. I believe in the curse of ignorance; in the efficacy of schools; in the dignity of teaching, and in the joy of serving others. I believe in wisdom as revealed in human lives as well as in the pages of printed book; in lessons taught, not so much by precept as by example; in ability to work with the hands as well as to think with the head; in everything that makes life large and lovely. I believe in beauty in the school room, in the home, in the daily life and in and out of doors. I believe in laughter, in love, in faith, in all ideals and distant hopes that lure us on. I believe that every hour of every day we receive a just reward for all we are and all we do. I believe in the present and its opportunities, in the future and its promises and in the Divine joy of living.

Some Truths Tersely Told to Teachers

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

The teacher who is late starts with an obstacle hard to overcome.

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

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

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

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

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

The teacher who does not come must go.
 The teacher who does not feel will never be felt.

The Superintendent

Any superintendent who does not enter into his Sunday-school work with as much vim and push as he does his secular business, is not an exponent of the nineteenth century of Sunday-school work.

There was a time when the stage-coach climbed slowly over the mountains, and it was a popular mode of travel. There was a time when the unwieldy flatboat swam lazily down the big old Mississippi, and hundreds delighted to take their journey upon her. But the old stage, bootless, curtainless, and windowless, lies in the neglected corner, and will soon be

gathered as a relic of antiquity. The old flatboat rots on the sand-bar. They have given place to the mighty mountain-pusher and the palatial steamer. Any superintendent who still rides on a stage or a flatboat deserves the sustaining sympathy of his friends. We love to see a superintendent with "the roar of the engine, the click of the telegraph, and the ring of the telephone in every movement," a very embodiment of nineteenth-century progress. Brethren, if we believe that the world is real, that sin is real, that Christ and heaven are real, we must give this work the most intense energy of our souls.—J. R. Pepper.

Treatment of Bibles

A little item in a paper has greatly interested us. It was a comparison between the treatment of the flag by the army officials and the treatment of the Bible by the Sunday-school—by the Bible we mean the material, printed pages. The army men when the flag is taken down fold it carefully and with ceremony lay it away for safe-keeping. Nowhere about an army post will you find a flag being treated with careless indifference, nor would a tattered and dirty flag be tolerated. Yet it is only a symbol! But how about the Bibles in your school? Are they thrown around here and there or dropped to the seat or floor? Are they torn and soiled, suffering from lack of care? To be sure the book, as a mere mass of paper, is nothing, but is it not as sacred for what it contains and the ideas it stands for as the flag is sacred for what it symbolizes? Ought we not, then, to be as careful how we treat the Bible in our school as the army men are as to the treatment of the flag at an army post?—Convention Teacher.

The Duty of Keeping Order

The duty of keeping order is one of the first and most serious tasks enjoined upon a superintendent. This work must not be delegated to the teacher; the teacher is not a policeman, but a teacher, and every organized force of the school is for the teacher's aid. Teaching is the end for which all other things are the means. But there must be attention before there can be instruction. Mr. Henry Ald says: "That it is not easy to preserve order every superintendent will admit, and some find it impossible; the latter class had better resign. A uniformly disorderly school proves the incompetency of the Superintendent. Order is heaven's first law, and it ought to be the first law of every Sunday School. Good work cannot be done in a disorderly school. No exercise should be begun until order is obtained. This is a rule that should be inflexibly enforced."

In the Olivet Memorial Sunday School, New York, the following methods have been successful in maintaining order equal to that of the best day schools: Four doors only of those that admit to the main floor and the gallery are used; others guard these during the whole session of the school. The ushers watch for the lifting of the Superintendent's hand, which is the signal for the doors to be opened; this signal is given during exercises of any kind. When the doors are quickly to their places; meanwhile the Superintendent and school wait in perfect silence. The Rev. William Dorman, D.D., of this school, says: "As talking is apt to be overdone, the Superintendent's eyes and hands very largely take the place of his tongue, and in this manner the piano has supplanted the bell. A few chords sharply struck is the first

call to order, while the second call, after a brief interval, is the playing of a short strain. In no instance are the signals repeated; we act on the principle that once asking is enough, and invariably find it so. Scholars are not allowed to leave the class without permission of the teacher, nor to leave the school without a pass from the Secretary. We have found that scholars soon come to have a wholesome regard for a superintendent who knows how to wait in perfect calm with his eyes fixed upon them, and for all officers who enforce the rules of the school without fear or favor."—Modern Methods in Sunday School Work.

The Sunday-School Library

Five years ago the Toronto Methodist Conference appointed a committee to prepare a catalogue of books suitable for Sunday-school libraries. This committee consisted of prominent representatives of the Toronto Sunday-schools, and labored for several years, examining books with the purpose of obtaining a list of volumes that would be entirely free from objection.

It was decided that no book, not well known to the committee, should be placed in the catalogue until it had been carefully read by one or more of the members, and passed upon by the whole committee.

The questions asked concerning every book were the following:

1. Is the book well written?
2. Are there any objectionable words or phrases in it?
3. Is the general teaching of the book good?
4. Is it more appropriate for the Junior, Intermediate or Senior Departments?
5. Do you consider the book suitable for our Sunday-school libraries?
6. Tell what the book is about in a sentence.

A large number of books were examined in this careful way, involving, of course, much time and labor, but all the members of the committee gave their services gratuitously. Publishers of Sunday-school literature co-operated to a considerable extent, particularly the Methodist Book Room.

It was found that many books had to be thrown out, because of the profanity which they contained. The wise parent will not allow his boys and girls to associate with swearers, and the effect is almost equally bad when this is done in books. It seems a safe rule to adopt, that the books placed on the shelves for the use of our young people shall be free from profane expressions.

Quite a number of works were discarded because they referred in a somewhat favorable way to drinking, smoking, dancing, etc., and others were excluded on account of their very pronounced "American" flavor, some of them being quite anti-British in their sentiments. It was felt we cannot afford to feed our young people with literary food that would in any way tend to weaken their feeling of loyalty to their own country.

This catalogue is now ready, and will be supplied free to all who write for it. Send a post-card to the Methodist Book Room, Toronto, and ask for the "Revised Catalogue."

An Important Institution

The Sunday-school as an institution is, to my mind, the most important part of the church. It is at the present moment doing more, I believe, than any one agency, apart from the home, to preserve this republic in all forms of integrity looking toward the future righteous-ness of this nation. I say this without qualification.—Charles M. Sheldon.

From the Field.

Successful Anniversary

The Epworth League of the Glenoe Methodist Church held their anniversary on Sunday, June 10th. The pastor, Rev. W. J. Ford, preached excellent sermons morning and evening. On Monday evening the members of the League gave a social tea in the basement of the church. The church was prettily decorated in red and white. The programme consisted of addresses, music and refreshments.

Assiniboa Conference League

A session of the Assiniboa Conference League was held at the Conference in Brandon, and the following officers elected for the coming two years: President, Rev. H. A. Ireland. 1st Vice, Rev. L. McConnell, B.A. 2nd Vice, Rev. J. A. Doyle, B.A. 3rd Vice, Rev. J. Toole, M.A. 4th Vice, J. T. Brown, B.A. 5th Vice, Mrs. (Rev.) G. H. Bennee. Secretary, Rev. P. L. Thacker. Treasurer, Rev. J. T. Harrison, B.A. Representative to General Board—Rev. J. A. Doyle.

An Apple Social

The Epworth League at Almonte recently held a unique social, in which the Young People's Society of the Baptist Church participated. A fine programme of music and readings was rendered. The intermission in the programme was spent in a novel way. Each person was given a card, on which was printed a letter of the alphabet. Each one was to move around and collect other letters that would spell the name of some species of apple. Groups were formed and poems composed about the apple represented, causing much merriment among the many groups. Half an hour was given, at the close of which a number of the poems were read to the audience. Dr. Ryckman was called on for his poem, but as he had not one ready on an apple, he recited an excellent Southern poem instead. Refreshments were served and a vote of thanks was tendered the leaguers from the Baptist Society for the pleasant evening they had spent in union.

The Victoria Epworth League at Clarksburg has raised \$5.50 for the Japanese Reference Library, \$25 for the Chentu Hospital, and \$22 for Japanese famine fund.

A Prosperous Western League

Clareholm, situated on the Calgary and Edmonton Railway branch, about thirty miles north of Macleod, is a growing town of promise. It is quite modern, possessing an elevator, flour mill, electric light plant, three churches, a fine school house, besides bank, general stores, etc. About four months ago a chapter of the Epworth League was organized, which has now 32 members, 24 of these being active.

The Christian Endeavor Department holds its meetings after every Sabbath evening service. The meetings are always short, bright and interesting. Sometimes leaderless meetings are held, when all take part. Appropriate solos are often rendered, and occasionally the orchestra aids in the musical part of the programme.

The Missionary Committee has succeeded in obtaining a large subscription for Foreign Missions, the Forward Movement being emphasized.

A "weighing" social was held some time ago, and was a decided success,

part of the entertainment being an interesting debate. When the district meeting was held in Clareholm, June 5th, the Social Department gave the ministers a reception.

Our league has made such rapid progress that we believe it will be one of the best in Alberta. Cor. Secretary.

A "General Increase"

The new president of the League at Moncton, N.B., Mr. R. W. Gues, writes hopefully as follows:

"God has wonderfully blessed us during the past four months with a general increase of interest taken in the League. During the past four months twenty-three new members have been added to the roll, making a total of seventy-six on May 28. Five of the associate members have taken the 'active' pledge. On June 5 seven more new members were added, three as 'active' and two as 'associate.' Thus the total increase of members in the past five months is twenty-eight. Two of the Leaguers have joined the church.

"The second vice-president reports having raised \$62.23 for the Forward Movement in connection with Mr. Hennigar, missionary to Japan."

Epworth League Anniversary

The Tehkummah (Manitoulin Island) Epworth League held its anniversary services on Sunday, May 27th, morning and afternoon. The church was prettily decorated with arches of foliage and cherry blossoms, house plants and cut flowers in abundance. The choir place was draped with the League colors, red and white. Rev. Mr. Morton had charge of both services, and took for his morning subject one of the League mottoes, which were placed on the walls, "Look up. Lift up." In the afternoon Personal Salvation was the subject.

A social evening was given a few evenings later, at which a very enjoyable time was spent. The main feature of the evening's programme was an address by Miss Sproule, W.C.T.U. missionary, on her work among lumber and mining camps. Collections were taken at all three, and amounted to about \$11.

Manitoba Conference League

The Epworth League workers of the Manitoba Conference met in Neepawa, Man., on Saturday, June 9, and elected the following officers for the Conference League:

Hon. President, Rev. J. H. Morgan, B.A., Winnipeg.

President, Rev. A. W. Kenner, B.A., Cartwright, Man.

1st Vice, Rev. A. E. Smith, Portage la Prairie, Man.

2nd Vice, Mr. W. Stewart, Winnipeg, Man.

3rd Vice, Mr. H. Kenny, Bowman, Man.

4th Vice, Miss A. Argue, Winnipeg, Man.

5th Vice, Miss Grace Greenway, Celkirk, Man.

Secretary-Treasurer, Rev. B. W. Allison, Newdale, Man.

Representative to the General Board, Rev. B. W. Allison, Newdale, Man.

It was decided that a representative of the Executive should visit each district convention during the year, and also to hold a convention during the year.

On Monday evening, June, 18, at a missionary meeting, addressed by Dr. Stephenson, the members of the Elm Street League, Toronto, pledged \$412.44 to missions for the coming year. Last year they gave about \$150.

Just a Line or Two

A new Epworth League has been organized at Carmel, on the Ravenna Circuit of Collingwood District.

For the year just closed the Meaford League has largely increased its membership, almost doubled last year's subscription to the Forward Movement for Missions, and more than doubled its total society contributions.

The Epworth Leaguers of Meaford recently visited Thornbury League, and had a delightful time. The auditorium of the Thornbury Church was filled to the doors with earnest, intelligent and appreciative young people.

Book Shelf

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

Spiritually Fit. A Young Man's Equipment. By Albert G. Anderson, and Fernier, Edinburgh and London. Price 75 cents.

The author of this book believes that it is just as important for a young man to be spiritually in condition as it is to be "physically fit." The volume is full of good suggestions and inspiring thoughts for young people.

The Church of Christ, Its Character, Purpose, and Unity. By Rev. T. A. Watson, B.D. Published by Westminster, N. B.

This little volume aims at giving a true view of the character and purpose of the Church of Christ. The author discusses "The Church Militant," "The Chief End of the Church," "The Church and the Masses," "The Church and Secret Societies," "Unity and Diversity," "Organic Union," etc. One valuable chapter is devoted to a brief historical sketch of the three denominations in Canada which are contemplating organic union.

A Person's Pious-ings. By Rev. J. L. Low, D.D., rector of St. James' Church, Ottawa. Published by William Briggs.

Sketches on various subjects which appeared in the "Week" of Toronto, mainly suggested by the occurrence of the time, and written from the Anglican point of view. In the chapter on "The Historic Episcopate," the author makes it clear that the Church of England does not propose to give up its adherence to "Apostolic Succession," in any negotiations that may take place for organic union. The book is written in racy and interesting style.

Epworth League Methods. By Dan. R. Brummitt, Published by Jennings and Graham, Chicago. Price \$1.00.

Mr. Brummitt, for some years, has been assistant editor of The Epworth Herald, and has had exceptional opportunities for gathering material relating to Epworth League work. He has now published the most complete and comprehensive plans and methods that has ever been prepared. It deals with the various departments of the work of the Epworth League in the M. E. Church, but very much of the contents are applicable to our own work. The book is a valuable one. The matter on our "Practical Plans" page this month has been selected from these pages.

Wesley and His Century. A study in spiritual forces. By Rev. W. H. Fitchett, LL.D., President of the Methodist Church in Australia, and author of "How England Saved Europe." Published by William Briggs, Toronto. Price \$1.50, by mail \$1.65.

The reviews of Dr. Fitchett's Life of Wesley have given it, what seems to be, almost extra-ordinary praise, but really the book is worth of all the good things that have been said of it. So many biographies of Wesley have already been written that there did not appear to be room for another. Dr. Fitchett's is, however, in a class by itself. It is not merely a record of events and incidents, but a strong and suggestive character sketch, written in a wonderfully interesting style. It should have a large sale.

Devotional Service

(The Missionary Text-Book for this year is "Methodism in Canada," by Rev. A. Sutherland, D.D. The missionary topics correspond with the chapters in this book, which can be secured from Dr. F. C. Stephenson, Wesley Buildings, Toronto. Price, postpaid, in cloth, 50 cents; in paper cover, 25 cents.)

JULY 15.—"HOW CAN I BE A TRUE FRIEND."

Prov. 17. 17, 18, 24, 27, 9, 17, 19; Eccl. 4, 9, 10.

DAILY READINGS.

- Mon., July 9.—A Working Basis for Friendship. 1 Cor. 13.
 Tues., July 10.—The Master's Exposition of Friendship. Luke 10, 25-37.
 Wed., July 11.—Friendship Under Test. 1 Sam. 20.
 Thurs., July 12.—The Memory of Friends. 2 Sam. 9.
 Fri., July 13.—Evangalism Among Friends. John 1, 40-46.
 Sat., July 14.—The Word of a Peerless Friend. John 15, 12-17.

"There's not a Friend like the lowly Jesus."

"I've found a Friend in Jesus,"
 "Jesus, my Saviour, Brother, Friend,"
 "What a Friend we have in Jesus."

These, and other hymns, which will suggest themselves, and may form a fitting part of the programme when our topic is considered, are at once the evidence of the heart-hunger of humanity for friendship, and, at the same time, they tell us where this longing for kindly and helpful fellowship has been fully met. Jesus, full of compassion! Jesus, who changes not! Jesus, who knows all about our troubles!

Because of the supremacy of Jesus in the field of friendship—no tale of enduring and helpful love being equal to that of the upper chamber at Jerusalem with its seal of the Cross—we shall learn best, "How to be a true friend" at the feet of the Master, whatever may be the aphoristic wisdom upon the subject found in the proverbs of Solomon or elsewhere. "Nearness to Christ," some one has said, "is the best cement of Christian friendship," and while it would be altogether unwise to deny value to any other kind, yet, as that is the highest and the standard to which, as Leaguers, we hope to come, let us learn, here, at the feet of Jesus, "to serve and give, and, rejoicing, self-denial." For such is, undoubtedly, the principle of the friendship of Jesus, and, as the spokes of the wheel come nearer to each other as they approach the hub, so the nearer one attains to the secret of Jesus, as a Friend, the more effective shall be his life in its output of friendliness, and the closer knit will be the bonds of his attachment to those of like precious service.

Our topic texts, upon which, elsewhere, some insights are thrown, are rich in suggestion as to the characteristics of true friendship. Taken in the order in which they come, without reference to their relative merits, these characteristics might be named as follows: Prov. 17, 17, Steadfastness, unflinching. Prov. 18, 24, Approachableness; large and all but endless resources of sympathy and help. The friendship of Jesus is without such qualification. His resources are exhaustless. He never fails. He "sticketh closer than a brother" can, even if he will. The last words of President Edwards when he came to die, and after he had bidden farewell to his relatives, were: "Now, where is Jesus of Nazareth, my true and never-failing Friend?" When he had said this he fell asleep.

Prov. 27, 9. Genuineness, unflinching, unflinching sincerity. Prov. 27, 17, Quickening, brightening helpfulness. A

good friend will wear off many angularities in thought and conduct. He is, unconsciously, a sculptor. Prov. 27, 9. An intuitive perception of the thing needed. Quick perception of the heart of another by a thorough understanding of your own and knowledge of affinities of disposition and character.

Eccl. 4, 9, 10. A study in moral mathematics will be twice one is more than two. One could scarcely say he had earnestly sought to know "how to be a true friend" without giving close attention to the Master's parable of "The Good Samaritan," or prayerfully studying the heart-searching qualities of such a character as described in Paul's peerless delineation in 1 Cor. 13. What are the outlines, the graces, "the ingredients," as Drummond calls them, "in the Spectrum of Love" without which friendship fails? He names them, it will be remembered, "His name's keenly accurate and sympathetic microscope, as follows: Patience, Kindness, Generosity, Humility, Courtesy, Unselfishness, Good Temper, Guilelessness, Sincerity. If our hearts can combine such helpful qualities as these in the white light of love there has also been shown in that full ray the power of the truest friendship. Aristotle says: "Friendship consists much rather in loving than in being loved." Robert South says: "Love is the greatest of human affections and friendship is the noblest and most refined improvement of love—a quality of the largest compass." J. R. Miller, in the preface to a tender and suggestive little book on the "Personal Friendship of Jesus," says: "Nothing reveals a man's heart better than his friendship. The kind of friend he is tells the kind of man he is." Jesus says: "Ye are my friends, if ye do whatsoever I command you." "This is my commandment, that ye love one another as I have loved you." Some one, unknown to the writer, says: "The greatest thing a man can do for his Heavenly Father is to be kind to some of His other children." These brief, but pertinent quotations insist upon this much, at least, that to be a true friend the heart must be filled with Christlike love. The strain filled with Christlike love. The strain filled with Christlike love. The strain filled with Christlike love. The strain filled with Christlike love.

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TOPIC TEXTS—COMMENTS AND ILLUSTRATIONS.

Prov. 17, 17.—The beautiful story of the constancy of the friendship between David and Jonathan as recorded in 1 Sam. is ample illustration of the fact that a friend loveth at all times. "He only is a true friend whose friendship lives long as himself, and who ceases to love and to breathe at the same instant." George Eliot's story of the friendship of Dinah

Morris for Hetty Sorrel is also a charming illustration. T. G. Selby says: "In Dinah Morris, the holy, believing, compassionate spirit of early Methodism has been more perfectly presented to the world than in the pages of our best ecclesiastical historians." Leaguers, how much of that spirit have we retained? Have we surpassed it in sweetness or power?

Prov. 18, 24.—Joseph Parker, speaking of the tempting of friendship, utters these caustic words, which will reveal, by contrast, what our text means. "There are persons who are always tempting our friendship. They do not broadly and lovingly trust it; they do not meet half-way in joyful and hopeful co-operation, but they continually set traps by which they may catch us if they can. Have you had acquaintance with such disagreeable persons and their detestable habits? If they fall a little way behind, just to see if you will look after them. They are always testing you, tempting you, giving you opportunities of showing how much you care for them. They stay away from church just to see whether the minister will miss them. Nice people to have to deal with!"

Prov. 27, 9.—"It is one of the severest tests of friendship to tell your friend of his faults. If you are angry with a man or hate him, it is not hard to go to him and stab him with words, but so to love a man that you cannot bear to see the stain of sin upon him, and to speak painful truth through loving words—that is friendship. But few have such friends. Our enemies usually teach us what we are at the point of the sword."—Beecher.

Prov. 27, 17. In Goethe's annals these words are found with reference to the friendship formed between himself and Schiller: "Schiller's power of attraction was great, he held fast all who approached him. It is not hard in his plans, and to proceed to forward him, for his 'Horen,' a great deal that was lying hidden by me. His spouse, whom from childhood I was wont to love and appreciate, contributed her part toward a lasting relationship. Our common friends were all glad, and so, by means of a dispute between object and subject, the most fundamental of all disputes * * * we sealed an alliance, which has lasted without interruption, and been, both for ourselves and others, the instrument of much good."

Note.—"For me, in particular," Goethe adds, "it was a new spring, in which everything secreted in my nature burst into joyous life, in happy fellowship, all seeds opening, and tender growths shooting up with increased vitality."

Prov. 27, 19. Besides the meaning that we may discover or judge others by ourselves and befriend them accordingly, this also, which J. R. Miller writes, may throw light on this text: "Friendship transforms—all human friendship transforms. We become like those with whom we live in close, intimate relations. Life flows into life, heart and heart are knit together, spirits blend, and the two friends become one."

Eccl. 4, 9, 10. "No worse fate can befall a man in this world than to live and grow old alone, grieving and unloved. To be lost is to live in an unregenerate condition, loveless and unloved; and to be saved is to love; and he that dwelleth in love dwelleth already in God. For God is love."—Drummond.

SUGGESTIVE AND HELPFUL.

"Make Christ your constant companion."

"Make Christ your constant com-rest, Ambrosius, loved him much beyond the rest,

And honor'd him, and wrought into his heart
A way by love that waken'd love within,
To answer that which came."
—The Holy Grail—Tennyson.

Friendship is a strong and habitual inclination in two persons to promote the good and happiness of each other.—Addison.

"God never made
Spirit for spirit, answering shade for shade,
And placed them side by side—
So wrought in one, though separate, mystified,
And meant to break
The quivering threads between."
—Selected.

"Sudden intimacies are always shallow.
Wells quickly dug are quickly dry."—Beecher.

"In any case affection in friendship should not be a passion; for passion is blind in its choice, and evaporates with time."—Kant.

"Friendship is a spiritual thing. It is independent of Matter or Space or Time."—Drummond.

"Not mine the sweetness or the skill,
But mine the love that will not tire,
And, born of love, the vague desire
That spurs an imitative will."
—In Memoriam—Tennyson.

"The love that shall prove itself equal to the occasion must possess very uncommon attributes. It must be stronger than fear and the instinct of self-preservation which so often harden the heart. It must be superior to the prejudice which chills pity by the thought that the claimant is one of another race and religion. It must be generous and uncalculating, grudging no expenditure of time, pain, or money, which may be necessary for the effective succor of distress. In word, it must be a love like that of God—self-sacrificing, ready to die for its object, even though that object should be an enemy; a love in which is revealed the maximum of gracious possibility, and which finds its secret reward in the blessedness of its own deed."—A. B. Bruce.

"Nine tithes of times
Face-flatterer and backbiter are the same,"
—Tennyson.

"Do you think he ne'er reproved me?
What a false friend He would be,
If He never, never told me
Of the faults that He must see!"
—Ellen Lakshine Goreh.

"Friend of my many years!
When the great silence falls, at last, on
me,
Let me not leave to pain and sadden thee
A memory of tears.

"But pleasant thoughts alone
Of one who was thy friendship's honor'd guest
And drank the wine of consolation pressed
From sorrows of thy own.

"I leave with thee a sense
Of hands upheld and trials rendered less—
The unselfish joy which is to helpfulness
Its own great recompense;

"The knowledge that from thine,
As from the garments of the Master,
stole
Calmness and strength, the virtue which
makes whole
And heals without a sign;

"Yes, more, the assurance strong
That love, which fails of perfect utterance
here,
Lives to fill the heavenly atmosphere
With its immortal song."
—A Legacy, by John G. Whittier.

JULY 22.—"CHRIST'S LIFE. VII. HOW CHRIST PRAYED, AND HOW WE SHOULD PRAY."

Mat. 14, 23; 26, 36-44.

DAILY READINGS.

Mon., July 16.—The Master's Mountain Instruction on Prayer. Mat. 6, 5-15.

Tues., July 17.—The Penitent's Prayer. Ps. 51.

Wed., July 18.—Pleading the Promise. Neh. 1.

Thurs., July 19.—Persevering in Prayer. Luke 18, 1-8.

Fri., July 20.—The Efficacy of Prayer. Jas. 5, 13-20.

Sat., July 21.—Our Lord's Prayer of Intercession. John 17.

Our topic brings us face to face with this fact of first importance to every follower of Jesus Christ, namely, that He had stated times and selected places for prayer, and that under these circumstances of definite preparation He held direct, earnest and protracted communion with His Father, God.

The life of Christ cannot be read without perceiving that a large place in it was given to prayer. How much in that life was dependent upon prayer, what strength and sublimity and transcendent success flow from that high commerce of Jesus with the Father it is impossible to estimate. The mere consideration of it lifts us into the glorious heights of spiritual mysteries amid the things which the eyes see not and the ears hear not, and which have not entered into the heart of man.

But we can be assured that our Lord in "being perfected," followed the course of Divine privilege and necessity; and the necessity of His humiliation and the privilege of His sonship. And here we may discover the basis of our fellowship in prayer with Jesus Christ. Have we not need of prayer? Thank God, the privilege is offered and urged and commanded.

Because of the times and places where Jesus prayed, what wonderful chapters we have in the story of His life! Prayer, in the night, continuing all night; prayer in the morning, a great while before day; prayer in the garden; prayer, alone in the mountain; prayer, private and public, had part in our Lord's baptism of the Holy Ghost with power, the choice of His disciples, their special instruction for Apostleship, the sermon on the mount, the transfiguration, the model prayer, the promise of the Comforter, many miracles and Calvary.

The selection of passages confirming the above will be a profitable exercise.

Our topic texts introduce us to scenes of peculiar sacredness. It becomes us to let the foot fall lightly and to hush our voices at the sight of any prayer, anywhere. How much the more shall we command ourselves to a great quiet, and to the reverential silence of a great awe when we draw aside the curtain of the mountain retreat and see Jesus talking with God "when the evening was come, and "He was there alone!" What words that mortal man can utter can fitly describe the sensations of the devout when his soul is filled with the fullness of the vision of his suffering Saviour when, at the midnight, in the shadows of Gethsemane he sees Him kneeling, gay prone upon His face, shaken by His exceeding sorrow into preternatural agony, "great drops of blood falling down upon the ground," and hears Him, in the intensity of a thrice-repeated struggle, upon which the salvation of the world is depending, cry, "My Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as Thou wilt?"

Are we prepared to ask now "how Christ prayed?" Lo, we see it, but can

we ever understand? Rather let us be still; or simply, like the disciples, under circumstances less momentous, say, "Lord, teach us how to pray."

How we should pray.
1. At stated seasons. "Three times a day." Daniel (ch. 6, 10). "Morning, noon and night." David (Ps. 55, 17) are good examples. What does the Master expect is your practice in this regard when He says, "And when thou prayest enter into thy closet?"

2. At selected places. "Enter into thy closet." A place where you may be alone. Jesus chose the lonely spot on the hill side or the shady retreat of the garden. Peter had his vision on the housetop. A dear old nonagenarian whom the writer knew pointed to a spot secluded by willows as having been his sacred oratory through the long years of his vigorous manhood.

3. If earnestness and perseverance: if directness and submissiveness and faith are in evidence in the prayers which Jesus uttered, surely nothing less should mark our approach unto God. He that cometh unto God must believe that He is, and that He is the rewarder of them that diligently seek Him.—Heb. 11, 6.

4. When ye pray, forgive. What is the attitude of our heart towards others when ye pray? This is vital. Mat. 6, 14, 15.

QUESTIONS.

1. Was Christ's Gethsemane prayer answered?

2. If so, in what way was the answer made manifest? Did it remove the cup?

3. Is to have the character strengthened of greater importance and value than to have the foreboding or active trouble taken away?

4. Wherein is submission to God's will the triumph of prayer?

5. How would you show that "to bring the will human into harmony with the will Divine" is not a complete fulfillment of the purpose of prayer? Give texts.

6. Dare one trust that he shall so attain to the spirit of prayer that he shall be "instant in prayer" and shall "pray without ceasing" without first forming the habit of prayer at set times and in selected places?

SOME DEFINITIONS OF PRAYER.

"Prayer is the expression of man's dependence upon God for all things."—W. B. Pope.

"Prayer is the compound harmony of repentance, faith, contrition, desire, and other graces; each 'beaten small,' proceeding from the 'broken heart,' offered daily, and inspired by the Spirit of God. It is such things as are according to the will and for the glory of God."—G. S. Bowles.

True prayer is an approach of the soul by the Spirit of God to the throne of God. It is not the utterance of words, it is not alone the feeling of desires, but it is the advance of the desires to God, the spiritual approach of our nature towards the Lord our God. It is spiritual commerce with the Creator of heaven and earth. * * * It is a spiritual business from beginning to end; and its aim and object end not with man, but reach to God Himself.—Spurgeon.

HOW SOME MEN HAVE PRAYED.

"Asbury was a literalist in following the Scriptural command, 'Be instant in prayer.' He usually prayed with families at the close of each meal, at taverns or elsewhere. In every pastoral visit he offered prayer. For years his custom was to pray for each preacher by name daily. On his rides he prayed ten minutes of every hour."—Hurst.

"J. Hudson Taylor, founder of the China Inland Mission, was so pressed by important demands upon his time, from

early morning until late at night, that he found himself being deprived of quiet time for meditation and prayer without being able, seemingly, to prevent it. Yet, so impressed was he with the absolute necessity for such a season daily that he arose about three in the morning, retiring again after an hour's study, and sleeping until the usual time for rising. And he succeeded in establishing the habit so well that he could waken for the hour's quiet communion, and sleep again at its close."

The foregoing is from a helpful booklet on "Keeping Tryst," by S. D. Gordon.

"Mr. Rowland Hill," says Spurgeon, "was a remarkable man for a depth of his piety, but when I asked at Wotton-under-Edge for his study, though I rather pressed the question, I did not obtain a satisfactory reply. At length the good minister said, 'The fact is, we never found any. Mr. Hill used to study in the garden, in the parlor, in the bedroom, in the streets, in the woods, anywhere.' 'But where did he retire for prayer?' They said they supposed it was in his chamber, but that he was always praying. It seemed as if his whole life, though he spent it in the midst of his fellow-men doing good, was passed in perpetual prayer."

David Gregg, in his stimulating book on "Individual Prayer as a Working Force," related the following: Among the private papers of Sir Thos. Browne, the noted British physician, the following was found: 'I have resolved to pray more and to pray always, to pray in all places where quietness inviteth, in the house, on the highway, and on the street; and to know no streets or passages in this city that may not witness that I have not forgotten God. I purpose to take occasion of praying upon the sight of any church which I may pass, that God may be worshipped there in the Spirit, and that souls may be saved there; to pray daily for my sick patients; and for the patients of other physicians; at my entrance into any home to say, "May the peace of God abide here"; after hearing a sermon to pray for a blessing upon God's truth, and upon the messenger; upon the sight of a beautiful person to bless God for His creatures, to pray for the beauty of such a one's soul, that God may enrich her with inward graces, that the outward and the inward may correspond; upon the sight of deformed persons to pray God to give them wholeness of soul, and by and by to give them the beauty of the resurrection.'"

QUOTATIONS.

"Men should not stand up to pray, except with reverential head. The pious of ancient days used to pause one hour before they began to pray, that they might direct their hearts to God. Though the King salute, one must not respond; and though a serpent wind itself round his heel, one must not pause."—Talmud.

"Prayer, for the faithful, is as a celestial ascension; open thine eyes to this divine rapture. Consider not prayer as an irksome task; it is an honor which God desires to grant us. It is the support of religion; and the cornerstone of the house of faith."—Nabi Elnedi.

"Your prayer will kill your sin, or your sin will kill your prayer. There is, therefore, no surer or clearer test of how a man is dealing with the crucial matter of sin in life than which, in especially his secret life, is the survivor—sin or prayer."—Com.

"My spirit does God's majesty adore, And without wings shall to His presence soar. There to behold His glory evermore, At dawn, at noonday and at night."—Moses Ibn Ezra.

"There are two parts to prayer—listening and speaking. Listening first. Then speaking. Keep first things first. So much prayer is one-sided. God has such difficulty to get men to listen to Him. What He says to us will make such a difference in what we will say to Him. Give God a chance to be heard. Say earnestly, 'I will hear what God the Lord will speak.'"—S. D. Gordon.

"More things are wrought by prayer Than this world dreams of. Wherefore let thy voice Rise like a fountain, flowing night and day:

For what are men better than sheep or goats, That nourish a blind life within the train,

If, knowing God, they lift not hands of prayer, Both for themselves and those who call them friend?

For so the whole round world is every way Bound by gold chains about the feet of God."—Tennyson.

Hymns from which to choose in the Canadian Hymnal, Nos. 201, 439, 202, 217, 389, 37, 223, 204, 36, 49, 224, 203.

JULY 29—"MISSIONARY MEETING."

Chapter VII.—"The Methodist Church in Canada and Newfoundland."

Subject—"How Methodism Contended for Civil and Religious Liberty."

SUGGESTED PROGRAMME.

Hymn 11.

Prayer—That the combined influence of the religious life, educational advantages and civil liberty of our great Dominion may be appreciated and guarded by every Canadian; that we may help the strangers who are coming to us; that Canada may be attractive not only for her great national resources, but also for her high standard of Christian citizenship.

Reading of the Scriptures—1 Cor. xiii.

Address—"The British Government and the Early Days in Canada." (1) Representative and Responsible Government, (2) The Treaty of Paris (1763), (3) The Quebec Act (1774), The Constitutional Act (1791).

Review—"The Struggle for Religious and Civil Liberty," (from 10 to 20 should take part in this). The real foundation of the struggle. Two great leaders—Bishop Strachan and Egerton Ryerson. The voice of the people, The Christian Guardian—a mighty weapon. What Canadians owe to Methodism. Some of the results of the victory."

Hymn—"God Save the King."

Benediction.

IN PREPARING FOR THE MEETING.

Be wide awake, we are studying Canada.

Secure a map of the Dominion. One will be loaned for postage, 25c. each way, or given free (postage 25c.) to anyone who will form a study class for the study of Canada.

Decorate your League room with Dominion flags and maple leaves. Form a chorus for a couple of patriotic songs.

Don't forget to pray for its success. Ask everyone whom you invite to attend the meeting to bring a fact about Canada referring to the period being studied. Use these facts in response to the roll call.

Read in "Makers of Methodism" sketch of life of Ryerson, p. 277.

Hunt up a Canadian History, and read it.

Do not fail to read Chapter VII of the text book.

Don't forget we are studying roots in order to better understand and cultivate the fruits which we now enjoy.

Determine that this Dominion Day-month meeting will be the best you can make it—then work to make it the best.

Ask the old people you know to tell you about the early days. They will appreciate your care.

If there is a man in your community who remembers Egerton Ryerson and his work, ask him to take part in the meeting.

The old people in your neighborhood would enjoy attending this meeting. Can you arrange to have them there?

Remember the young people who are now in our Leagues must guide our destiny in the years to come.

In 1826 there appeared in the "Colonial Advocate" over the signature of the "Methodist Preacher," a "Record of the sermon published by Archdeacon Strachan." This sermon, published on the death of the Bishop of Quebec, was in reality an appeal to the British Government on behalf of the Church of England in the Canadas. The misrepresentation of the Methodist ministers and their work, as well as the attitude toward the civil and religious institutions of Great Britain contained in the letter aroused feelings of strong indignation, and Egerton Ryerson was appointed to reply to the "Sermon preached and published" by Archdeacon Strachan.

When the review was published it was recognized a leader had been discovered. The fight for religious liberty was begun and the battle was long and keen. The great questions at issue were, 1st, the inherent right of the Church of England to be an established church in every part of the British Empire, and therefore in Upper Canada; and this carried with it the right of that church to the exclusive control of the clergy reserves. 2nd, the admission of this inherent right would extinguish the claim of the Non-conformist bodies to the status of a church. Therefore these bodies were fighting for their very life. 3rd, The absolute control of education throughout the Dominion.

The struggle lasted about 25 years; the educational, political and religious interests of the whole Dominion were involved and the whole population engaged. The outcome meant for Canada an educational system under Government control, the abolition of state-churchism, and establishing for the future of Canada civil and religious liberty.

AUG. 5.—"DUTY, PRIVILEGE AND EXCUSES."

Luke 14, 15-24.

HOME READINGS.

Mon., July 30.—An "ought ye," 2 Pet. 3, 1-12

Tues., July 31.—The duty of obedience. Acts 5, 25-29.

Wed., Aug. 1.—A privileged class. Matt. 3, 1-10.

Thur., Aug. 2.—"The last shall be first." Matt. 19, 27-30.

Fri., Aug. 3.—A weak excuse. Matt. 5, 15-22.

Sat., Aug. 4.—Paying one's vows. Ps. 116, 12-19.

SOME BIBLE HINTS.

Men who will agree in nothing else will agree in making excuses to avoid doing their duty (v. 15).

Possessions and the care of them keep many from God. Thy possessions possess them (v. 15).

Worldly business keeps many from the Father's business; it will prove to be a

bad business before they are through with it (v. 19).

Pleasure and social joys keep many from the highest joy, these sweetens and enriches all pleasures (v. 20).

SUGGESTIVE THOUGHTS.

Nothing is really done for Christ till it is done with gladness.

When Christ asks us to do a duty, there can be no excuse; when He does not ask us, we need no excuse.

If duty seems a harsh word, it is because you have not gone back of the word.

How proud we should be if an earthly ruler gave us the opportunity of serving him that the Ruler of the universe gives us!

A FEW ILLUSTRATIONS.

"Endeavor" means "on duty." We are sentinels in the King's army. We speak of excess "that will not hold water." The holes in the sieve were eaten by the rust of worldliness.

A promise is not a chain binding us to our duty; it is a tool helping us to do our duty.

A volunteer and a conscript both take the soldier's oath, but with what a difference! Epworth Leaguers are volunteers.

QUESTION SPURS.

How does doing duty strengthen moral fibre?

How is privilege higher ground than duty?

Have you received any blessing through working in the Epworth League?

How do the excuses made in these times compare with those referred to in this parable?

TO THINK ABOUT.

Is my religious work a genuine pleasure?

Are my Christian duties growing in joyfulness?

Will my excuses be accepted by Christ?

A CLUSTER OF QUOTATIONS.

Duty done is the soul's fireside.—Robert Browning.

Your next duty is just to determine what your next duty is.—George MacDonald.

"It is wisdom's law, the perfect code

By love inspired:
Of him on whom much is bestowed
Is much required.

—Charlotte Perry.

Do thy duty, that is best;

Leave unto thy Lord the rest.

—H. W. Longfellow.

THOSE "OPENING REMARKS."

Take care lest they do not really "open the meeting," but shut it up tight.

Make them brief. Three minutes is long enough.

Make them enthusiastic and sprightly, in manner as well as matter striking the key-note of a good meeting.

Don't try to say everything you can think of concerning the topic. Try to say just one thing, in a way that will set others to think of the other things.

Don't think what the society will think of your speech. You are to lead the meeting, not to make a speech.

But do think of what God will think about it, and plan solely to please Him.

The best opening remarks, therefore, are those that lead the society to follow them up. Put questions into your remarks, and do not answer them. Put suggestions of topics, and do not treat them.

The best possible opening speech is simply one that relates a personal experience bearing on the subject, and does nothing else. The next best is one that relates the experience of some one you know. It is life that answers to life.

AUG. 12—"MY FAVORITE PARABLE AND HOW IT HELPS ME."

Matt. 13: 10-17.

DAILY READINGS.

Mon., Aug. 6.—Parable of the Sower. Matt. 13. 3-9.

Tues., Aug. 7.—The Purpose of Parables. Matt. 13. 10-17.

Wed., Aug. 8.—The Parable Explained. Matt. 13. 18-23.

Thurs., Aug. 9.—The Lost Sheep. Luke 15. 3-7.

Fri., Aug. 10.—The Lost Piece of Money. Luke 15. 8-10.

Sat., Aug. 11.—The Prodigal Son. Luke 15. 11-32.

CONCERNING PARABLES.

In preparing the helps for the present topic it seemed to the writer best to offer a few suggestions on the subject of parabolic teaching and interpretation, and to apply these suggestions to the parable which led to the discussion contained in the passage of Scripture connected with this topic.

WHAT IS A PARABLE.

A parable is an earthly story with a heavenly meaning. It takes an incident from common life and rounds it into a gem-like picture to set forth some corresponding truth in the higher and spiritual world. It differs from a fable in that it deals with spiritual truth rather than with worldly and merely prudential wisdom. Further, the fable distorts earthly things by making animals, trees, etc., talk. A parable never does this.

THE PARABLES OF JESUS.

Parabolic instruction was a favorite Jewish method of putting truth, but it reached its highest and richest development in the ministry of Jesus. Some thirty parables are recorded in the gospels. About one-third of our Lord's teaching that has come down to us was delivered in this way.

WHY DID JESUS TEACH IN PARABLES?

1. Partly to conceal the full meaning of His teaching from those who were not prepared to receive it. (Matt. 13. 10-17.) Jesus had hearers who neither deserved nor desired the truths he came to teach. He had enemies who would pervert his teaching. He had hearers who would become qualified to understand later. The ethical precepts of the Sermon on the Mount could be appreciated by all. But only a select few were prepared to receive the "mysteries of the kingdom." Jesus obeyed His own maxim. (Matt. 7. 6.)

2. Partly to stimulate the curiosity and whet the appetite of those who desired to look into the mysteries of the kingdom and who hungered for spiritual truth. After the story had been told and the idle and unspiritual crowd departed, and the captious, controversy-loving critic had gone, a few remained who thought there was an inner meaning to the story. And to these Jesus expounded the parable—broke the shell of incident and exposed the kernel of truth. (Luke 8. 9-11.)

3. The story form of teaching was a mercy to those who at first did not understand Christ's teaching, for the story struck the mind like a burr in the hair. After a while the story seemed to take on a deeper meaning, and the careless man became thoughtful, and returned for further instruction. Or perhaps a month or a year after hearing the story the light which had been concealed within the darkened lamp flashed forth. Thus, while this method was of the nature of judgment on the hard-hearted for the moment, it was really in the deepest sense a device of love to prolong the time of their opportunity, to give them re-

peated chances instead of only one. (Mark 4. 26f.)

4. To put the truth in such form that it would be easily remembered by all classes throughout all time. The parable arrests attention at the time, and is easily remembered afterwards. It appeals to the imagination, a faculty active alike in ignorant and learned. By awakening and gratifying the imagination, the truth finds its way more readily to the heart, and makes a deeper impression on the memory. Abstract truth is hard to grasp and easy to forget. But "the story, like a float, keeps it from sinking; like a nail, fastens it on the mind; like the feathers of an arrow, makes it strike; and like the barb, makes it stick."

INTERPRETATION OF PARABLES.

Two opposite dangers are to be avoided. One the one hand we must beware of trying to find a meaning in each detail of every parable. A parable is not made "to go on all fours." Trying to make it do so will lead to all sorts of error. Thus, in the Parable of the Ten Virgins, we are not to assume the five were foolish and five were wise that one-half of the world is to be lost. The lesson of that parable is, "Be ready." In reading the Parable of the Sower, no man must excuse himself on the ground that he is bad soil for good seed. The parable takes no account of the fact that the condition of the spiritual soil may be altered by divine grace; that the trampled ground can become soft, the rocky ground deep, and the thorns be rooted out. Man can go to God and receive a better nature, and be changed into fruitful soil. A parable is a word-picture, and we must beware of confusing the drapery with the main figure or figures.

On the other hand, we are not to slight any great truth the parable is designed to teach. In the Parable of the Sower we have the inestimable advantage of our Lord's exposition. Studying it under his guidance, we find that it contains three essential features, viz., The Sower, The Seed, and the Four Kinds of Ground.

THE PARABLE OF THE SOWER.

(Topic Hints for Expansion.)

The Sower.—Primarily Jesus Christ. (Matt. 13. 37.) Afterward His apostles. But to-day the sower is represented by all who propagate the Word of God—missionaries, colporteurs, Sunday-school teachers, League workers, deacons, parents, etc.

"The Seed is the word." Primarily the gospel as found in the documents we call the New Testament. But at all great truths founded on the word of our Lord and His apostles, all Christian truth expended and applied to the conditions of each age and country.

The Soil.—The heart of mankind. Notice the four kinds of soil here depicted.

1. The Hardened Soil, representing the Indifferent Hearer (Matt. 13. 4, 19) in whom there is no result. The word touches only the surface of his nature, so that any passing influence becomes Satan's agent in carrying away the good seed.

2. The Shallow Soil, representing the Eager Convert, in whom there is promise of harvest, brilliant, but short-lived. (Matt. 13. 7, 22.) He has new emotions, but not a new heart; he enjoys the excitement, but does not give himself body and soul and spirit to God. As soon as any real test comes he falls away. One reason why God permits trials is to show who are real disciples, and who are not.

3. The Thorn-Infested Soil (Matt. 13. 7, 22), representing the Pre-occupied Convert; he who gives fairer promise and larger hope. He makes a profession of religion, and assumes the outer forms of a spiritual life. But his religious experience is "choked with the cares of

this life"—anxieties about worldly success—things not wrong in themselves and in their degree, but which are not subordinate to higher purposes. "And riches"—(Mark says the deceitfulness of riches)—riches which give the impression that they are able to bestow what they cannot give and lure men on to moral injury. "And the pleasures of this life"—the lust of the flesh, the lust of the eyes, and the pride of life." But even pleasures, harmless in themselves, may become so absorbing as to choke man's higher life.

4. The Deep Mellow Soil (Matt. 13, 8, 23). Soudly converted men who (a) intelligently and obediently receive divine truth; (b) steadfastly cleave to Christian principles; and (c) bring forth fruit according to their ability.

ADDED POINTS AND ILLUSTRATIONS.

The Germans have a better name for the Parable of the Sower. They call it the Parable of the Four Kinds of Ground. This title goes right to the heart of the matter.

A wise sower will not only use good seed, but will use good judgment in sowing it, and pray that the fertilizing dew of the Holy Spirit may water the seed sown.

The sower scattered his seed broadcast. We are to sow beside all waters. After we have faithfully sown the seed, the responsibility for the harvest is in other hands.

Observe that the hardened pathway was made hard by the uses of lawful commerce—man and beast passing to and fro engaged in the work of finding daily bread.

A man stationed on Lookout Mountains may hold a silver quarter so close to the eye that all the spacious champaign stretched before him is hidden from his view. So, by holding the petty affairs of this life too close to the eye of the soul, a man may easily shut out the view of God eternally.

"The birds of the air devoured it"—there is the bird critical, the bird of evil habit, the bird of low companionship, the bird of bad literature.

QUOTATIONS.

When the artist Thorwaldsen came back to Copenhagen from Rome, he brought with him more than the works of art that have made his name immortal. In the straw that wrapped the statuary were seeds of flowers that soon were blooming in the gardens of the Danish capital. The artist unconsciously scattered sweet flowers, whose beauty and perfume were to refresh and gladden his native city years after his hand was as cold as the chisel. It so magically moved. So we unconsciously sow seeds by our character, our life, our words.—Peloubet.

I have seen beneath a microscope a seed three thousand years old start into instant germination when touched with a drop of water. So a human soul, apparently long dead, begins to grow when touched by the water of life.—Wilberforce.

"I never heard a single sermon," said a man who had attended church for twenty years. "I attended church, but my habit was, so soon as you began the sermon, to begin a review of last week's trade, and to anticipate and to arrange the business of the next."—Guthrie.

"The wave is mighty, but the spray is weak;

And often thus our great and high resolves,

Grand in the foam like an ocean wave,

Break in the spray of nothing."

—Anon.

It has been noticed that the first (failure) is more the fault of careless, unattentive childhood; the second of ardent, shallow youth; the third of world, self-seeking age.—Alford.

Junior Department

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

"Now the Accepted Time"

When I have time, so many things I'll do
To make life happier and more fair

For those whose lives are crowded now
With care,

I'll help to lift them from their low
Despair,

When I have time.

When I have time, the friend I love so
Well

Shall know no more these weary, toiling
Days;

I'll lead her feet in pleasant paths al-
ways,

And cheer her heart with words of sweet-
est praise,

When I have time.

When you have time! The friend you
hold so dear

May be beyond the reach of your sweet
Intent;

May never know that you so kindly
meant

To fill her life with sweet content,
When you had time.

Now is the time! Ah, friend, no longer
wait

To scatter loving smiles and words of
cheer

To those around whose lives are now so
drear;

They may not meet you in the coming
year—

Now is the time.

—Unknown.

New Testament Study for Juniors at Home

St. Paul

III.

Third group of twelve New Testament facts about St. Paul. Learn them. Write out the story in your own way, and mail to Mr. Bartlett.

25. Set apart as a missionary at Antioch. Acts 13, 1-3.

26. Barnabas, Saul, and John Mark go to Cyprus. Acts 13, 4, 5.

27. The Roman Governor is converted. Acts 13, 6-12.

28. Saul becomes known now as Paul. Acts 13, 9.

29. They go to Antioch in Pisidia. Acts 13, 14.

30. Paul preaches to them two Sabbaths. Acts 13, 14-18.

31. They are driven out and go to Iconium. Acts 13, 50-52.

32. Great numbers of people believe. Acts 14, 1.

33. They are forced to flee from Iconium. Acts 14, 2-6.

34. A cripple healed at Lystra. Acts 14, 7-18.

35. Paul stoned at Lystra. Acts 14, 19.

36. From Derbe they return again to Antioch in Pisidia, through Iconium and Antioch in Pisidia. Acts 14, 20-27.

This is known as Paul's First Missionary Journey.

As a sample of the kind of essays we want our juniors to write, read this one—the best we have received on Study II.

"THE LIFE OF SAUL UP TO HIS CONVERSION."

Saul was born in Tarsus of Cilicia, about A.D. 2. He went to school in his native city until he was about twelve years old. He was the son of a wealthy,

free-born Roman citizen, but as it was the custom for boys to learn a trade at the age of twelve, Saul learned tent-making.

His parents sent him to a large school in Jerusalem, and there, under a teacher, Gamaliel, he studied hard to get an education.

Saul, being a Jew, detested the Christians, and he, with many others, persecuted them in every imaginable way.

While he was yet in Jerusalem, he gathered together a band of these Jews, and stoned a new righteously man, Stephen by name. Saul did not stop here, but went into many other cities persecuting and tormenting the true believers.

One day he was on his way to the city of Damascus, to continue his work of persecution there, when a bright light shone around him; so bright that he was blinded, and he heard a voice from heaven saying, "Saul, Saul, why persecutest thou me?" Saul recognized the voice at once, and cried out, "Lord, what wilt thou have me to do?"

Saul was led by the hand to the city; but he never afterwards persecuted the people, but went about preaching the Gospel, for he had been converted and made one of the best men who lived in that day, laboring and trying to convert others.

FLOSSIE BUTTON.

Colborne Junior League.

Flossie, of course, has had the advantage of studying the story of St. Paul in the weekly League meeting. Such a course, made supplemental to the regular Topic Study may be made very entertaining and instructive. Let the superintendent first thoroughly master the recorded facts, then tell them in story form, and add from time to time additional items that will increase the learner's store of information. Use the blackboard or map to give an outline idea of the localities referred to in the story. Then allot certain portions of the Scripture record for home study, and in all be sure not to go too fast or the memory of the junior will fail to retain all the truths desired. This leads us to make a few observations on

THE BIBLE FOR CHILDREN.

That Bible study for the young is not very attractive, we will all admit. And yet the Bible should be a book of unique interest to children and youth. It is a most wonderful story book. The biographies, history, parables, and even the precepts of the Bible, should be made of great interest to our children by being stated in simple language and narrative form. Take Christ's parables. Explain to the child that a parable is an earthly story with a heavenly meaning, and that behind the facts of the story itself lie great moral truths that Jesus wanted to make plain. From the story to its moral purpose is a short step. State the facts of Bible Biography plainly and simply, and having the interest gained you have prepared the way for the great principles involved. In short, make the children's Bible study simple and entertaining if you would have them study it. Do not first allot a portion of the text for study. Tell the story first. Take, for instance, the lessons on St. Paul now current on this page. The story all through is as fascinating as any in all the world's biography. Let the superintendent know it, simply tell it, re-tell it after another in the League to tell it over to the rest, and having been made acquainted with the facts thus, assign the Scripture necessary. The boy or girl will go through the 9th chapter of the Acts with avidity after having heard you tell the story in your own words: but if you merely say, "Read Acts ix and learn what you can about the conversion

of St. Paul," few will do it, and at the best do it poorly. To make the Bible both simple and entertaining, the teacher must know both the "what" and the "how" of it. We must know the Book and the child. What it says and how to impart that to our Juniors are indispensable. No one can do this without study. Study both the Book and the Junior, and you may enkindle an interest in the study of the Book by the Junior that will be but the beginning of a course leading to later adult wisdom and culture. If your Juniors do not like the Bible because they consider it a dry book, it is your privilege and duty to remove the dislike, and to replace it with a growing relish that will develop into reverent love for the truth. Of this subject we shall have more to say in the future.

THE LITTLE THIEF.

In his story of Oliver Twist, Charles Dickens, the great novelist, describes how Bill Sykes and his companion in crime, when going to commit burglary, took the little boy Oliver with them that he might pass through the narrow window at the back, open the door and let the big thieves in. So it is with morals. The little thief goes through the unguarded place and makes a way for the big thief who without his aid could never get in. Who does not know this little thief? Look out, boys! A cigarette is the little thief that with many preparations makes a way for the big pipe. A slang word opens the door of the lips for swearing. An unkind tongue gives a clear way to lying and slander at last. The thief of a cent may be the little thief that makes way for the big one of forgery and imprisonment. Big burglaries in morals are often done in the way Dickens speaks of in his story—the little thief gets in at the narrow window to open wide the door for the big thief to enter. Keep the little thief well locked out.

Weekly Topics

July 15.—"The Greatest Artistic." Gen. 9. 13. Matt. 6. 28, 29.

Both Old Testament promise and New Testament precept are intended to teach God's care of His creatures and His faithfulness to His word. He has given us the rainbow as a symbol of promise. Jesus referred to the Hy to teach us to trust our Heavenly Father. The seven colors in the rainbow are red, orange, yellow, green, blue, indigo, and violet, and they shade beautifully into one another, making a lovely arch across the sky formed opposite the sun on falling raindrops. But it is not with the natural phenomenon, but with its moral significance our lesson deals. "I do set my bow in the clouds," said Jehovah. Why? As a sign of His care. "Consider the lilies how they grow," said Jesus. Why? To learn to trust our Heavenly Father. So God speaks to us in nature. The heaven above us and the earth beneath us, both give evidence of His goodness and teach us to look up to Him in loving gratitude. How blind we are. Why Jesus said, "having eyes, they see not, and ears they hear not." We do not study God's works as much as we should. His care is shown everywhere. We shall know him better if we read His books more. He has two great books—Nature and Revelation—the universe and the Bible. Read Ps. 19. It is in two parts. Verses 1-6 speak of Nature. The rest is about Revelation. We should love to know Him in each. Both are His and for us to study and understand. (During the vacation season when books are largely closed, encourage the Juniors to see God through His works, and to learn to love and reverently enjoy Him.)

July 22.—"The Provider for the Birds." Matt. 6. 26.

On this text a beautiful story may be built, and great lessons drawn from it. (Last night, June 5th, we had a very stormy night. To-day when walking down street we met a little boy and his sister. They had an empty robin's nest. The storm had blown it out of the tree, the eggs had been broken, and the children had picked up the wreckage of nest and shells.) Here is a good opening for great lessons. . . . "What have you seen?" "Let us look at it, Who made it?" "The birds." "Why?" "To have for a home." "See how many pieces are in it, and how nicely put together. How did they get so many?" "They picked them up." "How did they manage to put them together so cleverly?"—(Here was a hard question.) "God told them how" we explain, and then go on to impress the lessons. It was easy going. The peculiar instinct of the robins, their hard work in collecting the materials, their wonderful skill in putting all together so nicely, the warm lining of the nest, and such points taught simple yet essential truths—e.g., thoughtfulness, order, labor, etc., and pastor and children mutually interested and edified. At first reading this verse may seem an excuse for indolence to the young student. But it is the reverse. God feeds the birds by giving them the ability to hunt and gather their food. If they do not use this ability they will starve. "He that will not work, neither shall he eat." God provides for them by giving them the faculties and powers for building their own nests; but they must build for themselves or have no home to live in. A lazy bird is like a lazy boy—a loafer who makes others and becomes a burden. God gives us what we need, but it is ours only as the result of intelligent labor on our part. As sidelights on the Topic, such texts as Prov. 6. 6-11; 10. 5; 13. 12; 15. 19; 19. 24; 20. 4; 26. 13-16 will be found useful. Be urged not to give no ground for indolent habits in the study of the Topic.

July 29.—"The Story of Our Flag." Ps. 20. 5; 60. 4; Isa. 13. 4.

This may be made a patriotic service. Every child should know not merely the name of "our flag," but better still, what it represents. The flag as we have it now is the product of centuries. The various crosses combined in it stand for the union of England, Scotland, and Ireland. The Canadian coat of arms added make the "Union Jack," truly "our flag." (Assign to some bright Junior the work in outlining the history of the flag as given in that grand book, "The Story of the Union Jack.") But better still, make clear and definite to all the glorious principles for which the flag stands—e.g., 1. Unity. The map of the world in colors shows great spots of red representing the British Empire, and there all over the globe we see the red color prominent. Many peoples in many and various climes, but one flag! There are more people under the union Jack to-day than any other empire in the world's history ever knew. And yet they are one and united. 2. Loyalty. The flag calls to service. And "in love serve one another" should be the aim of all. The King is represented by the flag, and "God save the King" is sung and prayed wherever it floats. Many millions of people united under one flag in loyal service to the King! 3. Freedom. The flag is the guarantee of freedom to all who live loyally under it, and at the same time it is a terror to evil-doers, for it also stands for 4. Justice. No eye can see, no tongue can express can be encouraged where it flies. King Edward VII. lives in the love of his subjects, and his wise and just reign will ensure to him his peo-

ple's loyalty. 5. Righteousness, Christianity and the flag of Great Britain go hand in hand. It opens up the way for the missionary, and protects him in his work of unfolding the other banner, that of the cross of Calvary. This is our banner, and we are ever to walk beneath both. As young Canadians and Christians let us cherish the flag of our country, and "marching 'neath the banner of the cross."

AUGUST.

Thought for the month—"Power."

August 5.—"Sowing the Seed." (Temperance Meeting. Prov. 23. 31, 32; Isa. 28. 7.

"Why are you so careful in selecting your seed grain, and why do you look it over so closely?" Ask a farmer this, and he will tell you that he wants good, sound, plump seed, and must have it clean of weeds, or else the fields will be overgrown with foul plants and the harvest will be of mixed grain. Every boy should be just as particular of the seed he sows in his mind. If any weeds had seed he will reap a bad life. Our first text has an important word at its start—"Look." Sometimes we say, "Look out!" when we see danger ahead. We say it now. There is danger for every boy or girl who ever thinks of drinking strong drink. If boys look upon the wine they may want to taste it. A taste will form a habit. The habit may become fixed, and before long may master them. The last text gives some results—they "spire," they "stagnate," they may be cast to purity, honor and usefulness in this world and in that to come. A thought is a seed. A look is a seed. A word is a seed. Bad thinking leads to bad desire. A look on may mean a longing for a bad thing. The life of a man may be evil in the seed he sows. Therefore "look out!" (Show that no man becomes a drunkard all at once. It is little by little that he goes from bad to worse until he is utterly lost. Most drunkards began by taking just a sip or two. Then gradually, the thirst grew until they could not "leave it alone." Every Junior League should be thoroughly pledged to total abstinence. Are you?)

August 12.—"Cultivation." Prov. 16. 32.

There is life in a seed. A seed sown in the ground will grow. This is true of weeds as well as of good grain. Therefore, as we saw last week, do not sow bad seed. But even the best of seeds will not grow their best unless we help them. So we not only plant and sow; but we rake and hoe, and in various ways cultivate the growing crop. The same is needed in our characters. The best men have grown. Just in this way are men made. The Junior League is like a garden in which the growing plants are being cultivated. Let us work for it and take a pride in it. We want our Juniors to be cultivated. How can boys and girls be this? Have you sown a good thought? Then encourage it. Have you a bad word? Root it up. Is your mind filled with wrong thoughts because you have read harmful books? Burn them. Have bad companions led you astray? Leave them. A well cultivated young Christian will take good care to have thoughts, words, books, companions, all clean. Are you? Cultivation is in prospect of harvest (as next week's topic teaches), it means hard work, continued work, intelligent work; but after all success. "Ye shall reap if ye faint not."

"How does Charlie like going to school?" kindly asked the visitor of a little six-year-old boy. "Oh, I like going well 'nough," replied the latter, "but I don't like stayin' worth a cent."

Just for Fun

"Fannie, I have told you again and again not to speak when older persons are talking, but wait until they stop."
"I've tried that already, mamma, but they never stop."

A kindergarten teacher explained to little Dorothy that an Indian woman was called a squaw, and asked her what an Indian baby was called. The reply came promptly, "A squawker."

He: "Do you think it would be foolish of me to marry a woman who was my intellectual inferior?" She: "I don't know that it would be foolish—but it would be a difficult thing for you to do."

A young lady went into a well-known establishment a few days ago and said to the floor-walker, "Do you keep stationery?" "No, miss," replied the man; "if I did, I should lose my job."

Doctor (to Gilbert, aged four): "Put your tongue out, please." Little Gilbert cautiously put out the tip of his tongue. Doctor: "No, no. Put it right out." Gilbert: "I can't, doctor. It's fastened on to me."

Mamma (to Walter, who has just returned from his first experience with a fishing-rod): "What, back so soon?" Walter: "Yes'm; I thought I'd come home. The worms were so nervous that I couldn't get 'em on the hook."

Little William was standing at the window watching an approaching storm. Great, black clouds overspread the sky, when suddenly a bright flash of lightning parted them for an instant. "O, mamma," he said, "I saw that funder wink!"

Old Lady (to Druggist): "I want a box of canine pills." "What is the matter with the dog?" Old Lady (indignantly): "I want you to know, sir, that my husband is a gentleman." The druggist put up some quinine pills in profound silence.

Little Dorothy had been intently watching her brother, an amateur artist, blocking out a landscape in his sketch-book. Suddenly she exclaimed: "I know what drawing is." "Well, Dot, what is it?" "Drawing is thinking, and then marking around the think."

One of the richest specimens of a real Irish bull was that perpetrated by the clever and witty, but blundering, Irish knight, Sir Richard Steele, when inviting a certain English nobleman to visit him. "If, sir," said he, "you ever come within a mile of my house, I hope you will stop there."

This was how the Geography put it: "Where the pine forests of the South have been cleared away are now to be found flourishing truck-farms." This was the teacher's question: "What do we now find where the pine forests of the South have been cleared away?" And this was the answer: "Stumps."

The next bull that comes under our notice was uttered by a poor woman, who, in all the pride and glory of her maternal heart, declared to a kind-hearted listener that "Since the world was a world, there never was such a clever boy as my Micky, for he's just made two chairs and aiddle out of his own head, and has got plenty of wood left for another."

A New York teacher of instrumental music was one day telling the father of a pupil, a lad of ten years, of the progress made by the boy in his studies. "I think he is improving a great deal," said the professor. "He will certainly learn to play the piano." "Is that so?" asked the father, much gratified. "I didn't know whether he was really improving, or whether I was merely getting used to it."

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