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Epworth Era



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

A Long Run

A long-suffering traveller on a single track railroad ventured to complain to an attendant of the exasperating unpunctuality of the service.

The employee remonstrated in virtuous indignation.

"I've been on this line now upwards of eight years—" he began.

"Have you, indeed?" interrupted the other, sympathetically. "At what station did you get on?" The attendant did not pursue the subject.

But the Pen is Mightier

In some parts of Ireland it is a custom among bank clerks to speak of one another as "officers" of the bank; but little Jim Bender, the recently imported Cockney waiter in a County Mayo hotel, was not aware of the custom.

"Have you seen any of our officers here this morning?" asked a lordly knight of the quill of Jim a few days ago.

Jim glanced keenly at his interrogator. "Yussir," he answered promptly. "It isn't three minutes ago since one of 'em went out—with his sword 'beind 'is ear!"

Both on Their Guard

A plumber was sent to the house of a wealthy broker to make repairs, says the Philadelphia Public Ledger. He was taken by the butler into the pantry, and was beginning his work when the woman of the house entered.

"James," she said to the butler, with a suspicious look at the plumber, "remove the s'fver from the sideboard at once and lock it up."

The plumber turned calmly to his assistant and handed him his valubles.

"Tom," he said, "take my watch and chain and these few coppers home to my wife at once, and tell her to keep them safe for me."

Accommodating

An Irishman has oftentimes such particular regard for the feelings of a stranger, that, rather than contradict him, he will appear to acquiesce in many things that he could not be expected to believe. I said, he will appear to acquiesce. A tourist who was sailing upon Loch Erne once wished to test the alleged character of Irishmen for politeness. Now there was a regular squal on, and at a moment when the old boatman was engrossed and had all his energies bent to keep the little craft before the wind, the inquisitive one, leaning over to the old boatman, shouted in his ear "Very little wind to-day." "Very little, indeed," was the reply, "but what there is of it, it is mighty strong!"

A Stickler for Promptness

A certain merchant in Boston is noted for being a stickler in the matter of promptness, to the extent that he has been known to walk out of church because the services did not begin promptly, and to leave his sister alone in a strange city because she was four minutes late in keeping an appointment. Not long ago he overheard a forceful exposition of his peculiarity.

He had walked out to his stable and was about to go in when he heard the new groom within say to the coachman, "Is it thrue, Dolan, that the boss is cracked about doing things on time, and goes into a fit whin annybody is late?"

"Thru? Thru?" cried Dolan. "Let me tell you, Ryan, how thrue it is! If the boss had promised to mate himself at fifteen o'clock and was late, he'd find himself gone when he got there. That's how thrue it is!"

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Electricanufacturers, No. 5	30.00
Williams, No. 1	35.00
Smith-Premiers, No. 1	47.50
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Empires	40.00
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Remington, No. 6	70.00
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THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. VII

TORONTO, MAY, 1905

No. 5

Nearness to God

O Thou, whose home remains apart
From every evil place;
Thou visitest the pure in heart,
And they behold thy face.

The humble ones thy greatness please,
From scorn and envy free;
And who is living nearest these
Is living nearest thee.

Not rulers lifted up with pride
Contented subjects away;
The meek doth he in judgment guide,
The meek doth teach his way.

The skies exalt their arch sublime;
Beyond them is thy throne;
And none those heights remote may
climb
Who there would climb alone.

The lowly are the lofty ones,
From selfish splendor far;
They shall inherit crowns and thrones,
For they thy children are.

O thou who dwellest far apart
From every evil place;
Give us the purity of heart
Of those who see thy face.

—Edward N. Pomeroy, in *Congregationalist*.

Wise Counsels.—Bishop Vincent, during the week that he spent in Toronto, specially emphasized the importance of home religion, and strongly recommended family worship. He also repeatedly spoke of the value of the Scriptures, and urged his hearers to read the Bible more. Such exhortations are greatly needed.

Generous Gifts.—At the last meeting of the Toronto Social Union, Dr. Fotts made an announcement that caused all lovers of Victoria College to rejoice. He stated that a movement was on foot, looking to the addition of \$350,000 to the endowment of that institution. Our church owes much to the wealthy men whose generous benefactions make such advance movements possible.

Who is My Neighbor?—“Our neighbor,” says Dean Stanley, “is every one with whom we are brought into contact.” First our family; then our companions, acquaintances, townspenpeople; then the stranger—they are all neighbors, in Christ's sense of the word. To love our neighbor as ourselves is not an abstract command; it is a practical, everyday business, never ceasing for an hour.

A Splendid Force.—It is said that people from the United States who settle in the Canadian North-West, say, “You have one thing over here in Canada that we take off our hat to, the Mounted Police.” It is no wonder that this institution is appreciated for it is a strong clean force capable of grappling instantly with vice and lawlessness of all kinds. That it does this successfully a number of desperadoes from across the line have discovered to their sorrow.

Good News from England.—The London Methodist Times says: “Thank God, it is not now necessary to go to Wales to meet with fervor in chapels! All over England a new spirit of prayerfulness and expectation has been awakened in connection with what we call our ‘ordinary services,’ and ministers and people are now beginning to realize that it is gloriously possible to have an outpouring of the Holy Spirit without the presence of a special missioner. We have already got a revival of the spirit of prayer in many of our circuits, both in town and village.”

How to be a Christian.—The London Presbyterian says Dr. Torrey and his singing companion, Mr. Alexander, have secured a strong hold upon the people of London, and excellent work is being done. Each night Dr. Torrey gives a five-minute talk to the young converts on “How to Begin the Christian Life.” These words of advice to those just starting out are full of sound commonsense, and thousands of the audience stay nightly to hear them. The five points Dr. Torrey urges upon every convert are: (1) Keep looking at Jesus; (2) Keep confessing Jesus; (3) Keep studying your Bible; (4) Keep praying; (5) Go to work. If the young Christians will carry out these five points, there will be no fear of backsliding. His brief homily is closed with an exhortation to each one to at once join some church, chapel or mission.

Youthful Determination.—“A few years ago,” says Dr. Boyle, of Philadelphia, “a plainly dressed, bronzed youth appeared before a college professor. He was leading a bullock, his only possession, and said, ‘I want a steer's worth of learning.’ He was admitted, and worked his way successfully through the institution. President Race, of Grant University, tells how a young man recently walked one hundred and sixty miles, from the western part of North Carolina,

to Chattanooga, carrying his personal effects on his shoulder, and desired to secure a college education, without money and without friends. It is needless to say that he succeeded in working his way through the school. Not only that, but he took the first prize for scholarship. Such young fellows as that are the stuff that makes the foremost citizens in any land.

Responsibility of the Home.—The *Epworth Herald* calls attention to an important matter by quoting a sentence from President Wilson, spoken at the Pennsylvania School Teachers' Association. He says: “If you wish your children to be Christians you must really take the trouble to be Christians yourselves,” he declares. The *Herald* adds: “Sometimes children accept Jesus Christ on their own initiative; sometimes the gentle persuasion of a Sunday-school teacher wins them; sometimes the ministrations of the pastor draw them, but generally speaking, the statement of Dr. Wilson just quoted contains about the only terms upon which the home can work the gracious miracle of the conversion of the children and their development of the spiritual life. It is not fair to attempt to escape responsibility by putting it upon the Sunday-school. It does not belong there. True, the Sunday-school might do more than it does at present for the salvation of the children, but the same is to be said of the Christian home, and more justly. Many young people would accept Jesus Christ and begin the Christian life in earnest if they received the right sort of encouragement from their fathers and mothers, whose profession of religion justifies the children in expecting such encouragement. A young man is likely to have a higher respect for the Christian religion if he is asked to accept Christ as his Saviour by his own father or mother, in whose life he has seen the teachings of Jesus beautifully exemplified.” “No,” says President Wilson, “you cannot shift this thing by sending your children to Sunday-school. You may remedy many things, but you cannot shift this responsibility. If the children do not get this into their blood atmospherically, they are not going to get it into their blood at all until, it may be, they come to a period of life where the influence of Christian lives outside of the home may profoundly affect them and govern their consciences. We must realize that the first and most intimate and most important organization for the indoctrinating of the next generation in the home, is the family. This is the key to the whole situation.”

Two Beautiful Cities of the West

Victoria and Vancouver

A RECENT number of *The World To-Day* is devoted entirely to the "New West." This is one of the magazines that recognizes that a considerable portion of the American continent does not owe allegiance to the Stars and Stripes, and articles on Canadian resources and development are occasionally published. In this special number there is an interesting sketch of British Columbia's scenic and industrial attractions, by W. S. Herwood, from which we make some extracts:

If you have ever caught glimpses of noble old English homes, set within wide reaches of sward and trees, you have seen, only in ampler measure, what you may see as you drive

nerve-racking, life-blunting clang and clamor. For the nonce, anyway, he will part with this all cheerfully, enjoying the wide quiet streets, the noble reaches of the parks, the sweep of the sea, the vastness of the cedar forests, the splendid silence of a great battleship swinging gently at its anchor. To be sure, the streets can send up the noise of traffic, and the forests can fall at the call of the axe, and the sea can roar and the battleship boom, but these are not normalities. Victoria and its environs is pre-eminently a beautiful, quiet, restful place. Would there were more such cities in America, havens of refuge for those beset by the fiends of noise!



THE FOUNTAIN IN THE PUBLIC PARK, VICTORIA, B.C.

through the residential portion of the delightful city of Victoria, one of the outposts of the empire of Great Britain set at the gateway of the Pacific. Behind the English homes, to be sure, there may be as many centuries as there are years behind some of these Canadian manors; and yet, with the memory of England's rural glory in their minds, these rich British Columbians have built wondrously like their forbears. Rich, did I say? Well, possibly, not rich as Fifth Avenue is rich, and yet comfortably well-to-do in this world's goods, and still more richly abounding in that sterling horse sense which tells a man to stop before he has seized upon everything that is in sight—and some things out of sight that may, perchance, be his neighbor's—and find out if there be not some nobler thing in life than pots of gold and piles of dirt.

An American does not need to dispense with his patriotism, or even mask it, when he reaches Victoria; he may, indeed, if so he elect, hang desperately hard upon his national pugnacity; but, at the same time, if he have normal vision, he will see some things in this charming queen city of the Pacific he would like to copy. And then there is much he will miss: The tremendous hustle and hurry, the hair-raising,

I do not know how many Americans have stood upon the great stone causeway leading over to the noble parliament buildings, wondering how it came about that in their own city or state, after most reckless spending of money, they had not managed to erect something equally splendid. I doubt not, though, there has been ample cause for such wonderment. This building stands as one of the fine-t, though not one of the costliest, public buildings on the continent. It is the pride of Victoria; indeed, I fancy it is the pride of all Canada.

Lying down in one far corner of the great island of Vancouver, Victoria is alone, set apart from her neighbors, Seattle and Vancouver, and wholly unlike either of them in municipal type. She loses much in a commercial and a business way by not being on the mainland, by not feeling the touch and impact of the things of to-day. And yet she has not the railroads to blacken her blue sky and make bedlam of her streets; only the white steamships from her sister cities and those that reach out to the war-stirred lands across the sea to make bridges for her to other civilizations.

Without any huge manufacturing enterprises or any vast industrial establishments, it is a charming life these Vic-

torians had, full of delightful, even if caste-marked society, as many a garrison town is marked, rich in real culture, soberly aggressive in material development, willing to let the other fellow make part of the money, passionately devoted to uplifting sports, intensely British, but unconsciously American, after all. I wonder sometimes if these loyal Canadian folk realize how much they are being influenced by the great neighbor to the South. I said to a ruddy-cheeked Victorian:

"I hear that the Canadians of the great middle West beyond the Selkirks and the Rockies, and this side Winnipeg, are being much influenced by the so-called American invasion of Canada. Do you think these American farmers are going to make these people over so that they will want to come into the United States one of these days?"

He looked at me in indignant silence for a moment. Then with his British choler rising he burst forth:

"Let them go, if they want to, let 'em go to —," mentioning a place I have not been able to locate on the map. "British Columbia stands by the Union Jack to the death!"

It is a motley crowd, as the afternoon sun is striking the distant snow-clad peaks of the Olympians, that gently ebbs and flows through the streets of this old city: now and again a bronze-faced Indian; frontiersmen come in from the forests; jaunty city chaps in haste to a tennis tea; men in green with white belts and dark blue caps, men in scarlet coats with natty red caps tipped over their ears, men in handsome dark blue with brilliant red stripes or even more conspicuous white ones running down the trousers, men in white, men in yellow, men in khaki—so many of them you wonder where the rest

not brag about their climate: nobody on the Pacific Ocean from Mexico to Alaska ever does that! But they are willing you should draw your own inferences from their cleverly prepared tables and their ingeniously worded comparisons; and, before you are aware of it, especially if it be such charming weather as that which greeted the writer, you are seeing the year through an aureole of climatic glory.

Historically there is much of interest in Victoria from the early days when it was a fort of the Hudson's Bay Company. I can never forgive somebody, I am sure I do not know who it was, who let the good ship *Beaver* go out upon a voyage that wrecked her, the most interesting craft upon any sea. It was this little ship, long stationed at Victoria, which a number of years ago went to pieces on the rocks of Brockton when she ought to have been preserved for all time as a precious relic, the first steamer to cross the Atlantic Ocean, the first to round Cape Horn, the first to ride the Pacific.

Eighty miles up the bay from Victoria is Vancouver, another of the outposts of empire. Vancouver is a wide-awake, hustling, progressive place, full to overflowing with that American vim which, rightly directed, makes for fine municipal progress; wrongly turned, heads toward bursted booms. I went to church in Vancouver one night and I would hardly have known that I was not in some American city church on the eve of a municipal election, with some daring preacher uncovering a municipal receiptable with the scent of sulphur below its bed. He did not seem a sensational preacher; rather, I should say, a serious, matter-of-fact one, and yet stirred to his depths because of the prevalence



A DRIVE IN STANLEY PARK, VANCOUVER, B. C.

of the garrison may be; while around the corner swarthy fishermen are chattering; sealers for the arctics are swapping lies; a pair of wondering-eyed Chinamen stand watching a pudgy black bear, late caught and not half grown, who is alternately running up a telegraph pole as far as he can for the tethering chain, and again dashing down and along his few feet of leeway at the street gamin who is making his life a burden with a sharp stick, all in a vain attempt to cuff the lad with his powerful flat paw.

Round about Victoria are delightful places to visit, while inland upon the great island are opportunities for the royal sport of gun and rod. Of course, the people of Victoria do

of the social evil that infests with peculiarly brutal vigor the newer city. But the evil of this wild new town is not its chiefest feature. Vancouver is a babe in years compared with its conservative Canadian neighbor, Victoria. And yet the child has grown so lustily it has outrun its elder. Sixteen years ago there was but one house in Vancouver, set in a valley running down between the mountains to the sea. To day there is a rushing city of nearly fifty thousand people, so modern, so progressive, one can scarcely realize it is set at the very fringe of the wilderness, stretching northward through the mountains and forests of British Columbia, a mighty province having an area of nearly three hundred and

seventy-five thousand square miles. It was in Vancouver that I overheard a conversation between a camera merchant and his customer, who was bargaining for a camera with which to photograph a huge bear which had been making his daily morning calls upon the man's garbage heap. Could you match such a mingling of city and wilderness in any other city on the continent!

Vancouver itself is a curious mixing of the wild and the tame. It has fine, well-put-up business blocks; some twenty flourishing churches; I will not attempt to say how many places where liquor is sold; all modern public utilities; a central fire hall which is on a most elaborate scale; I doubt if there is one so admirably equipped in any city on the continent of twice its size. Millions of dollars worth of merchandise comes in at this port from the Orient; millions

of pounds of salmon and other fish are sent outward; mills of many types are noisy with whirring wheels. It is the western terminus of a transcontinental railway, the Canadian Pacific, and the chief Pacific port of Canada. Naturally it has not the finish or the polish of Victoria; it could scarcely be looked for. In one particular, however, it is uniquely fortunate. Someone with a wise eye to the future has set apart a noble natural park in the outlying part of the city, comprising several hundred acres of magnificent forest trees, largely cedars of enormous growth, many of them upward of three hundred years old. It is a park perhaps not to be duplicated on the globe. Victoria, too, has a royal park well worth the tourist's study. Two such magnificent public areas speak volumes for good taste and foresight.

A Great Scenic Trip

IF the Epworth Leaguers who went to San Francisco in 1901 were asked to name the most thrilling and delightful experience of the whole trip from Toronto to California, probably the majority would agree in declaring the journey up Pike's Peak to be the finest feature of the journey. The price of the tickets was \$5, which seemed rather a high figure for a trip of nine miles and return, but everybody agreed after the return that it was the best five dollars' worth of enjoyment they had ever experienced. By means of a winding path some tourists go to the top of Pike's Peak on foot, or by the use of donkeys, but the usual method is to take the car.

The Manitou and Pike's Peak Railway (familarly known as the Cog Wheel Route) was completed in the autumn of 1890. As an engineering achievement it is remarkable, and in many respects it is the most wonderful railway in the world. In general terms it is an Abt system cog road, though that conveys little idea of what it really is. There are similar roads in foreign countries, but they are all pigmies compared to the one whose head lies on the loftiest pinnacle of Pike's Peak, and whose foot rests on the plain. The greatest of these stops short of 7,000 feet of altitude. The Manitou and Pike's Peak Railway climbs 14,147 feet above the sea, a far greater attainment of elevation—even considering the difference in the altitudes of lower terminals—than any of the others.

The road is within a fraction of nine miles in length, and in this distance it overcomes one and one-half vertical miles. It is standard gauge, and with a road-bed that is all, in point of excellence, that it is possible to make it. Where this is not cut in the solid rock, it is most thoroughly ballasted. On the heavy grades the track is securely anchored at frequent intervals to guard against any possible displacement from the effects of extreme variations of temperature. The outside rails are of the ordinary T pattern, and here the similarity to the ordinary railroad ends. The T rails serve merely to guide the train and bear its weight. It is the rack rails in the middle of the track upon which the propulsion and safety of the train depend. The rack rails are double every inch of the way from the valley to the summit. They are made from superior Bessemer steel, and are of extra heavy weight on the steeper grades.

The locomotives are an exciting novelty to any one with an interest in machinery. These powerful mountain-climbers are constructed with the utmost nicety of detail. There are five of them in the road's equipment, all of the four-cylinder Vauculan type, weighing about thirty tons each. Two double cog-wheels underneath the locomotives engage the toothed rack rails. The locomotives are provided with brake power in abundance—hand brakes, steam brakes, water brakes, and automatic brakes.

The view from the top is beyond description. It is said that nowhere else on earth can the eye take in so large an

area. This is not because it is the highest mountain peak for there are others in Colorado that are higher, but because it rises to its great height abruptly from the plains. The field of vision includes an area of 50,000 square miles. To the south are the Spanish Peaks, in New Mexico, 150 miles distant. To the west is the Sangre de Christo Range, lifting



UP PIKE'S PEAK

its glistening crest of perpetual snow. To the north are Gray's and Long's Peaks, and Denver, and eastward are the limitless plains, now a purple sea.

Those who attend the Epworth League International Convention at Denver, should not fail to visit Colorado Springs and go up Pike's Peak. It will be the experience of a life-time.

Denver Convention Facts

THE International League Convention dates are July 5-9. The Convention opens Wednesday evening July 5th, with the oratorio "Elijah," by Professor Whiteman's chorus. Thursday morning at 10 a.m. general and formal opening. The Convention motto is "Evangelize." This will be the keynote of the Convention.

The Denver Committee has been organized for over fifteen

months, and has worked faster than any previous convention committee. All the sub-committees are organized and drilling. Plans are almost complete. The Reception Committee has eight hundred people to care for visitors. The Committee on Medical Relief has hospital tents and ambulances, and will provide pure distilled water for all. The Information Committee has hundreds to answer questions. Mail can be sent "Care Convention," and a specially hired clerk will distribute it.



ON THE TOP OF PIKE'S PEAK

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Big meetings will be held at Coliseum Hall, and at Trinity Methodist Episcopal and Central Presbyterian Churches. There will be a grand chorus at each place. All meeting places are down town.

The afternoon of Saturday, July 8th, will be given to excursions—one to the Continental Divide over the Moffat for \$2.50; over "Switzerland Trail" for \$2; to Pike's Peak and return, in parties of fifty, \$4 each; over the "Loop," Colorado and Southern, \$2. On Monday, July 10th, there will be an excursion to Glenwood Springs and return (three days' trip), *via* Denver and Rio Grande, for \$10. This is a very low rate.

Other attractions of Convention week are: Two special concerts by Whiteman's chorus of five hundred voices, Banda Rossa at City Park, short side trips to mountains by tramway for fifty cents round trip, smelters, City Park, University of Denver, and Chamberlin Observatory.

Rates: Private board, Harvard plan, \$1 per day for supper, lodging, and breakfast; hotels, \$2 per day and up; restaurant fare very reasonable, as reasonable as in the East.

The side trips to the mountains are among the finest attractions that Denver will have to offer to Convention visitors. For twenty-five cents you can reach the foothills of the Rockies, by tramway or train, and within a half hour's walk be in the heart of the great canyons, up among the peaks, where snow is forever found and where cooling breezes blow and solitude and rest come unbidden. No other city and no other convention city, where an Epworth League Convention has ever been held, can equal these short mountain side trips.

The Convention Committee is so far along with its plans that were the time for the Convention shortened by a month the Denver Committee could be ready to meet its guests.

The three great meeting places are within easy access from every car line, and are grouped down town, so that one need not go far to reach any of them. No tents will be used. Remember that, while Denver will not have any one large meeting place, or rather one central meeting, with all others subordinated to it, the auditoriums are of medium capacity, so that every one can hear what is said.

Denver

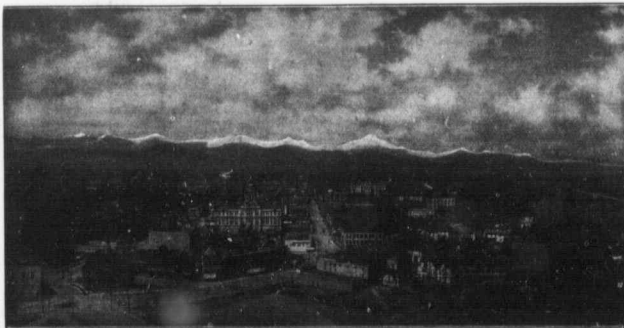
DENVER, the political, social and financial centre of Colorado, is situated in the north-central portion of the State, at an elevation of one mile above sea level. It is a city of magnificent residences, broad streets and avenues, fine public parks and buildings.

Commercially, Denver is one of the most important as well as one of the largest cities in the trans-Mississippi territory. The first settlement was made here in 1858-9. Now the city has a population of about 175,000, which is about one-third that of the entire State.

The ideal location, and a beneficent climate, together with the character of its people, have combined to make Denver a beautiful city. A source of delight and surprise to the visitor is the residence district, which is not surpassed in natural and architectural beauty anywhere.

The business section reflects the city's material interests, and the taste and enterprise of a progressive municipality. The streets are wide and cleanly kept; they are paved with asphalt and curbed with native granite; the walks are broad and of smooth stone and cement.

The State Capitol, on the edge of Denver's business district, is the pride of Coloradans. It is of imposing design, and



BIRD-EYE VIEW OF DENVER

built of granite. The lawn around the building is beautifully kept, and has the appearance of a great green carpet of the most beautiful shade. A magnificent view of Denver and the Front range of the Rockies may be had from the Capitol dome.

The shopping district of Denver presents many attractions.

Colorado's Varied Attractiveness

"The Georgetown Loop"

BY WILLIAM POTTS GEORGE, D.D., LL.D.

THE Georgetown Loop! Who has not heard of it! Its name and fame have spread the world around, and everyone who talks of Colorado (and who does not?), and everyone who studies nature's wonders and man's facilities for reaching them, and everyone who reads the attractive advertisements at our city railroad offices, knows that somewhere in the Centennial State exist the rocks, canyons and valleys that lead to what was at the time of its construction, and is now, one of the greatest marvels of engineering skill upon some of the loveliest mountains and valleys in the world.

You can leave Denver in the morning, have the delightful scenic ride through the mountains, spend two and a half hours on the summit, and return in time for supper, in fine observation cars, so that everyone can see the scenery. You ride the first ten miles across the plains to the Golden City, or city of Golden, the first capital of Colorado. En route you pass the



COLORADO STATE CAPITOL, DENVER

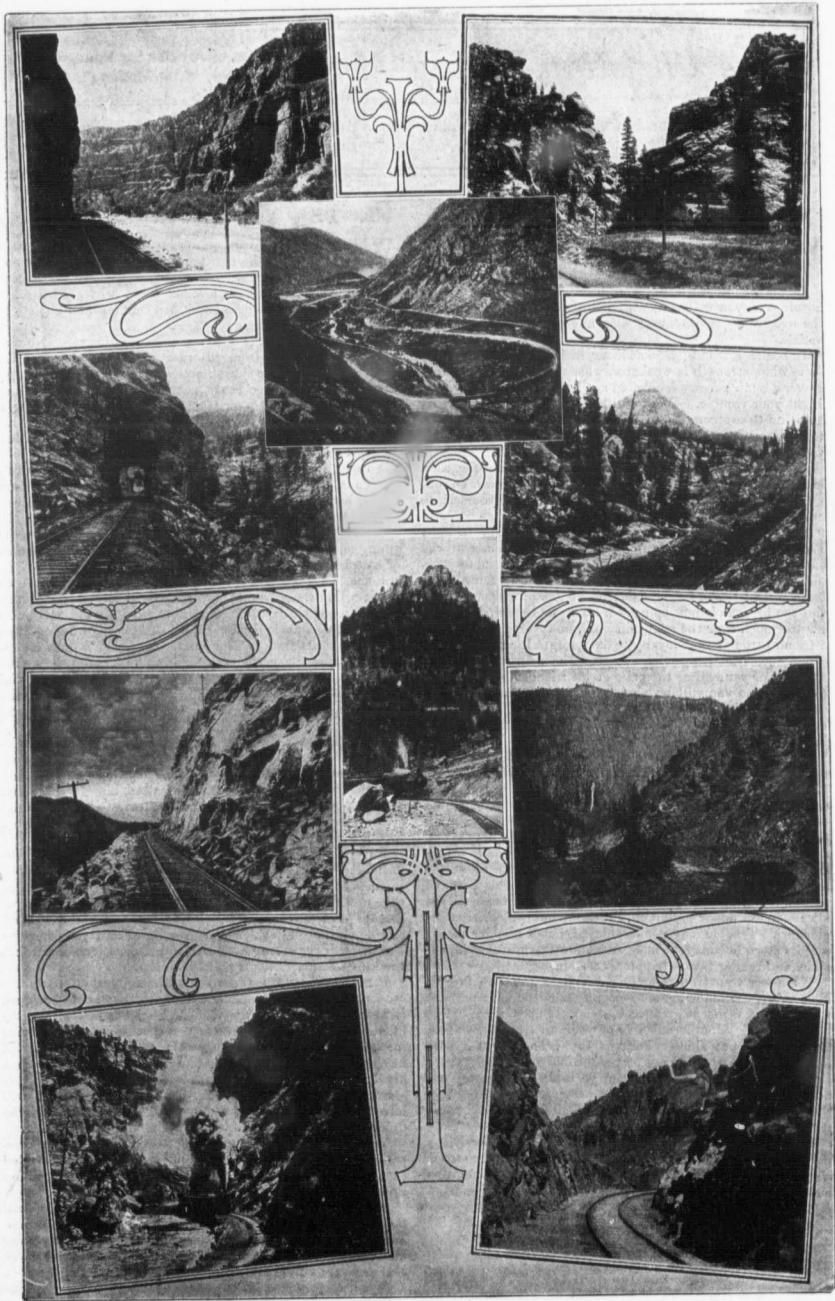
Argo, Grant and Globe smelters, the latter said to be the largest in the world, and on either side of you are the Jesuit and Presbyterian colleges. Both of these are near the Arvada fruit section, whence Denver is supplied with fruit and vegetable produce. Presently your olfactory nerves inform you of the nearness of the hog farms, where the railroad company is said to bestow on its patrons a souvenir in the form of a (scent). Like the "cannon" in Tennyson's famous poem, Long Peak is to the right of you, Pike's and Evan's Peaks to the left of you, and Grey's Peak just in front of you, and by the time you have taken in the situation you are at Golden, the city of the foothills. It contains now 1,500 inhabitants, whose Methodist wants are cared for by Dr. B. T. Vincent, brother of the Bishop. Golden is the first place where gold was discovered in the state, and at that time it was "Big Golden and Little Denver." Now the adjectives are reversed, and it is "Big Denver and Little Golden." Nevertheless, placer mining still yields the precious metal, and the sluices and boxes on either side the railroad tracks are worthy of your observation. Besides this, Golden contains the first irrigating ditch made in the state, and has also the far-famed state school of mines, where mineralogy can be studied in the midst of minerals, and the students scour the country every Saturday for that purpose. You take a good look at the turrets and bastions of the overhanging Castle Rock, and then commence your "serpentine route" through the lower canyon. It is rightly named "serpentine," for you twine and twist and twirl around the rocks as only a serpent or mountain route can do. And those same rocks assume fantastic shapes

or recall familiar faces, according to the play of your imagination. Here is a perpendicular wall of granite guarding the canyon, and frowning defiance on the newcomer. But the final defiance is ours, as we soon wind around and leave it in the rear. Yonder is an overhanging rock where every Salvationist would like to pause, for the features of their grand old General Booth are unmistakably carved by wind, water and weather from the solid stone. The trainman will be sure to point out to you "Inspiration Point" and "Mother Grundy," who, also carved in rock, poses as mistress of the Glen, and seems Mrs. Grundy-grumpy over this intrusion on her solitudes.

In the narrowest portion of the canyon, near to Mother Grundy (so proverbially narrow herself), the gloom gathers, only to be dispersed by-and-by when you emerge again in the sunlight. That same sunlight, which is the especial charm of Colorado, and but rarely absent from her skies, gilds all these rocks with golden grandeur, and assists your fancy also to play with the pines and mountain herbage which partly clothe those sloping summits with a livery of green. Still you turn and twist and twine, and twine and twist and turn again, and every turn reveals fresh glimpses of glory and vistas of delight, till you reach Idaho Springs, the principal city on the route. Here, if you wish, you may stay over and bathe in the warm soda springs of the large swimming pool. Their temperature is at 115 Fahrenheit, and they are said to be a sure cure for rheumatism. Should you linger here, a Carnegie library will bring you back to the outer civilization. But the party will proceed, and here we are at Dumont, whence you can see the ridge of the main range of the Rockies, and on the plateau where you are travelling you can study mountain farming at an 8,000 foot level. The Stanley mines and the Mackey mines are on your left, and away far up on the summits are the cow-paths of human tracks by which those mines are reached. And now you travel through another wider valley and admire the hills around you, till you reach Georgetown. Georgetown is a true "Tom Tiddler's Ground," where they pick up gold and silver, for, from one mile square, they have already taken out forty-five millions' worth, and say there is another fifty millions hidden there, at the lowest estimate. Georgetown is a city of 1,600 inhabitants, but we must not stay, for we are headed for Silver Plume, and shall soon traverse the famous "loop," which is the goal of our journey. And so we start at the lowest to reach the highest level, but in order to do this must cross and recross and cross again the valley. We must go over and under, and under and over, and over and under, again and again. You look where you have been and gaze up where you will be. Georgetown lies below you and Silver Plume is above you. The valley with its many beauties is all around you, and after one of the best rides in the country, here you are at last on the highest point of the route, with the prospect of similar enjoyment on the return trip.

Now you have done "The Georgetown Loop." You have admired the varied scenery on either side. The pines have nodded their waving plumes to bid you welcome; the prismatic hues of red, yellow and orange, and indeed of all the colors of the rainbow, have fed your artistic and aesthetic nature. Man's great work in overcoming nature's obstacles has made you love your fellow men. From both man and nature you look upward unto nature's God. You are in love with the world and all it contains. You look down upon the valley you have climbed, and, after visiting the mine and taking necessary refreshments, you are ready to retrace your steps and get the return views of the mountains, canyon, gorge plateau and Serpentine Route, till you arrive at Denver, where, reviewing the day, you are grateful to God and man for the opportunity to "loop a loop" that is a loop, and a loop that will linger in your memory forever.—*Epworth Herald*.

NOTE.—For illustration of "The Loop" see centre top picture on next page.



INTERESTING SCENES IN COLORADO

The Christian Young Man

A Series of Articles for Young Men
By Rev. W. McMullen, B.A.

I. The Young Man in Politics III. The Young Man in Business V. The Young Man in Trouble
II. " " " the Home IV. " " " the Church VI. " " " Society

V. The Young Man in Trouble

YOUTH is supposed to be care-free, but it is not, and it sometimes takes all the natural buoyancy of youth to shoulder youth's burden.

Never manufacture trouble; you can spin it out of airy nothings if you will, but you will probably have enough of the real thing to do away with any need for the fictitious article.

Ill-health is a burden some bear in youth. What can be done when strength is weakness, when youth resembles age? Never despair; many a hale old age has had a weakly youth. Fight your trouble. Work will help you to forget, and may help you to overcome. Fresh air and sunlight are sometimes the best doctors. Eat plenty of good food. Don't starve yourself to death; don't feed yourself to death. Trust in God, and look sunny. Better go to heaven with a smile, than in tears. Don't die till you cannot help it; you can do that when you can't do anything else. Don't dose yourself to death; remedies, perhaps, kill more than disease.

The alienation of friends is another source of trouble. Truth was made for friendship, and needs it. No mortal was meant for a porcupine; if you have quills, keep them to yourself. If you have lost a friend through your own fault, don't be too proud to ask forgiveness; if the loss prove permanent, and the breach cannot be healed, learn its lesson; but don't cry too much over the split milk. If, however, you have lost a friend through your loyalty to duty, forget it as soon as you can. Such friendships are a curse. The man who asks you to dishonor yourself as the price of his friendship is close kin to Judas, and you will be glad hereafter that the friendship ceased. Don't be quarrelsome, don't be meddlesome, don't be tiresome, and your friendships will be numerous enough. A few close friends are sufficient.

Sometimes a young man gets into financial trouble. Solomon said, "It is good for a man to bear the yoke in his youth," but it certainly is not pleasant. The pitiful petty economies that astonish our friends, and that we cannot explain, are hard to bear. The feeling that the base of our life is slipping rapidly away and we are unable to stop it, the sight of others of our own age possessing many things that we lack and enjoying life as we would like to enjoy it, is apt to make young blood rebellious. And yet this Spartan training is not without its compensation. Diamonds are always found under pressure. Pearls are but oyster's troubles glorified. Trouble may not be enjoyed, but it may be borne; and its stern lessons may make certain future mistakes impossible, and render future happiness certain.

Whatever your trouble may be, don't be afraid to face it. Remember, the tendency is to magnify our troubles; perhaps the difficulty is not as great as it seems. But you say, "I've been a fool." Your trouble is of your own making. Yes, and you are not alone. Perhaps there never was a wise man, save One, who had not played the fool some time. Truly David understood our need when he said, "His mercy endureth for ever."

Don't forget your folly. Don't think lightly of it, but remember its lesson, and sin no more.

Be patient. There is need of this grace. Persistent patience refuses to be conquered. A man may conquer trouble, even if it kills him. Longfellow well expresses this idea, the instinct of true unconquerable manhood:

"And, thou, too, whose'er thou art,
That redest this brief psalm,
As one by one thy hopes depart,
Be resolute and calm.
Oh fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong."

VI. The Young Man in Society

WHAT has a student, or a man of business, to do with society? Some curl the lip, and answer with a contemptuous smile, "Nothing. We are too busy." The student loves his quiet and his book, why not leave him there! The business man loves his counter and his ledger, why not leave him there!

One reason is, narrow lives are not the highest. No man can isolate himself from his race without real loss. The student evolves a one-sided impossible theory of life simply because he has studied books, not men. How often we find the academic view of a question fallacious simply because it is purely academic, while the theory that is born in the hot hurly-burly of strenuous life is found to be the workable one, simply because it took living men into account.

So with business men. No business can be run on purely academic principles. A business man may learn much from books, but if he fail to study his community he must starve.

The hermit is not the highest type of man.

Every young man needs the stimulus and the correctives of young men's company, and he needs also the refining influence of cultured womanhood.

Some, who spell society with a capital S will perhaps exclaim that this is what they have held for years. Methodism is too exclusive, too unworldly, and should mix more freely in fashionable circles. With this phase of the question we will not attempt to deal, for such society is open almost solely to the wealthy, the petted, and the idler, and the usefulness of balls and social functions, where nimble feet and rich apparel and length of purse count for everything, and intelligence and honest toil for little or nothing, is not beyond question.

But young men should cultivate the society of the intelligent, the virtuous, and the cultured, where mind and character count. In such society a young man will find his self-assertion curbed, his crude ideas combated, his wits sharpened and his horizon widened, while he will learn to look at things from different standpoints and so, unconsciously, acquire a broader culture.

But one characteristic of society is the merging of the individual in the mass. All tend to conform to certain types, in customs as in clothes. The wise man will not object to this, unless a question of morals is involved. Here acquiescence ceases. Among duty-loving men conscience is king, and no custom or fashion can ever be allowed to usurp its authority. The strong man carries his conscience even into the king's court.

Perhaps it is needless to refer to the folly that causes the student to forget his books, and the business man his business, in absurd devotion to society. The hermit is better than the idler, and isolation from society is better than absorption in society; but true wisdom seeks the wiser course, and neither shuns society nor worships it, but uses it to reach a higher, broader manhood.

Society is a training school. To interest others you will have to study their tastes, and you will learn that many who differ widely from you are yet very wise and good people.

You will gather inspiration and wisdom from your companions. Some men are like a whiff of sea air in a crowded city. They are full of wholesome life and vigor, and any room seems brighter when they enter.

One man is a marvellous story teller, and his stories will brighten many a lonely hour; another is a rabid reformer, and his zeal will help to quicken the slower pulse of cooler men; another has travelled widely, and you may get more real geography from him in an hour than from a dull book in a week; another is a philanthropist, and the sad-eyed, low-voiced man takes possession of you in such a way that even

against your will a new interest in humanity will be born in you; another is a philosopher, whose thinking often wanders far from beaten paths, but his ideas take hold of you and open up new worlds of thought.

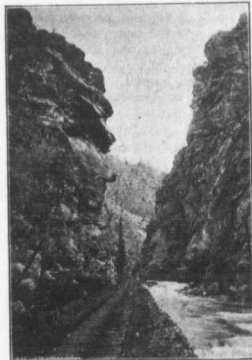
None of these men represent all of humanity; each of them represents some part of it; and so we study men, and find one common human heart, with unscathed heights of joy and unfathomed depths of sorrow, with limitless possibilities of faith and boundless capacity for love, underlying every varying type of our common humanity.

Be sure you find, in addition to all, some Christian associates full of evangelistic fervor that will help you heavenward.

Books are sorry substitutes for men. The dead teacher's voice is often a dim echo, sometimes untranslatable. Society, properly understood, is simply the College of Humanity, and young men need the training that it gives. Do not despise it. Do not misuse it.

The Far-Famed Loop

THIS is the most popular excursion in Colorado, and undoubtedly the most wonderful one-day trip on this continent. The trip covers 110 miles, Denver to Silver Plume and return, and takes you through the beautiful Clear Creek Canon, past the cities of Golden, Idaho Springs



CLEAR CREEK CANYON
On the Loop Trip, Colorado.

(Colorado's popular Spa), Georgetown, a pretty mining town, and culminates in the intricate Loop, one of the greatest engineering feats of the age. Leaving Denver at a convenient hour in the morning, you are returned for dinner in the afternoon.

Music Hath Charms

WE were surrounded by a large flock of sheep which were leaving the fold to go to their pastures. One of our party, who was no bad performer on the flute, and who always carried his instrument along with him, took it out of his pocket. "I'm going," said he, "to turn Corydon; let us see whether Virgil's sheep will recognize their pastor." He began to play. The sheep and goats, which were following one another toward the mountain with their heads hanging down, raised them at the first sound of the flute; and all with a general and hasty movement turned to the side whence the agreeable noise proceeded. Gradually they flocked around the musician and listened with motionless attention. He ceased playing; still the sheep did not stir. The shepherd with his staff obliged those nearest to him to move on. They obeyed, but no sooner did the flutist begin again to play than his innocent auditors again returned to him. The shepherd, out of patience, pelted them with clods of earth, but not one would move. The flutist played with additional skill. At last the shepherd was obliged to entreat our Orpheus to stop his magic sounds. The sheep then moved off, but continued to stop at a distance as often as our friend resumed the agreeable instrument.—From "Letters on Haydn and Mozart."

Not Hard

It were not hard, we think, to serve Him,

If we could only see!

If He would stand, with that gaze intense,
Burning into our bodily sense,
If we might look on that face most tender,
The brow where the scars are turned to splendor,
Might catch the light of His smile so sweet,
And view the marks in His hands and feet,

How loyal we should be!

It were not hard, we think, to serve Him,

If we could only see!

It were not hard, He says, to serve Him,

If we would only serve;

"He that doeth the will of Heaven,
To him shall knowledge and sight be given!"

While for His presence we sit reaping,
Never we see His countenance shining;
They who toil where His repairs be
The glow of His smile may always see.

And their faith can never swerve.

It were not hard, He says, to serve Him,

If we would only serve.

—British Weekly.

Leisure Hours

BY MISS C. G. WALLACE.

IT has been remarked, "Tell me how a man employs his leisure hours and I will tell you what he is." Man was never created for an isolated but a social being. In the nursery, in the school-room, in the play-ground, in the office, the public assembly, the church or in parliament itself, we see the adaptation of the mind for social co-operation.

In the hours of relaxation, of domestic intercourse, or of solitary occupation, the individual becomes his own master and shows what he really is. The hours of leisure are more precious than the wealth which many a busy day secures, and on the employment of these frequently depends the true enjoyment, and the right use of the hours to be devoted to the cares and duties of life.

Some men entertain a mistaken idea as to what education really is. We have heard men of considerable energy, still in the vigor of life, deploring the want of advantages in early years, and the deficiencies of their education in many ways, when in reality they were wasting leisure hours, which, if properly applied, would have secured for them greater attainments in knowledge, than they may have acquired under a system of youthful training. It is a fact that many men who have achieved success in life have been self-educated.

We are told that Robert Burns the Scottish poet, learned little more than the simple reading of English at the village school.

Every year our college-taught men are leaving the halls of learning, and men who have never entered a college hall are fully as often found writing books, editing newspapers, managing civic and commercial affairs, guiding vast manufacturing interests.

Our young people would do well to weigh this matter carefully. We might point to Benjamin Franklin as a remarkable example of what the diligent employment of leisure hours may effect, in converting the humble printer into the man of science, the statesman and diplomatist. In his account book we find such words as these: "Length of days is in her right hand, and in her left riches and honor. Her ways are ways of pleasantness and all her paths are peace."

"THERE is no situation which we cannot sweeten or embitter at will. If the past is gloomy, there is no need of dwelling upon it. If the mind can make one vigorous exertion, it can another. The same energy you put forth in acquiring knowledge would enable you also to baffle misfortune. Determine not to think of what is painful, resolutely turn away from vexatious subjects, bend all your attention to more elevating interests, and then you defeat the woes of the past. It is for the future and in the future that we live."

"Entertaining an Angel"

BY MRS. F. A. WALLWIN.

IN one of the large Western towns an Epworth League convention was to be held for the first time. I knew a family residing there, and became acquainted with some interesting facts concerning them and the holding of the convention.

Mrs. Simpson with her family, which consisted of one daughter and two sons, had been left a widow five years previously. Her daughter Isabel was then sixteen, and the only member of the family able to share in her mother's sorrow, for the two boys, Frank and Harold, were but eight and ten years of age, and while very affectionate and kind were not capable of realizing their loss nor of entering as yet into the real sorrows of life. Mr. John B. Simpson had been a prominent lawyer, a man of strong character but not of very strong constitution, and once, after a long, cold drive in the interests of an important case, had taken a severe cold, which developed into pneumonia had carried him off very suddenly, and almost before the family knew it they were left without husband and father.

Mr. Simpson's business affairs were somewhat tangled, as he had been interested in some real estate enterprises, and some how when all was settled up, Mrs. Simpson realized that to maintain their same comfortable way of living, combined with the expense of educating her family, would tax her income very heavily. In the many talks which Mrs. Simpson and Isabel had as to the best way to face these new conditions, it finally resulted in the decision that Isabel should continue her studies, having shown marked ability therein already, and fit herself for a High School teacher, thereby to relieve the situation financially and also, as mother and sister said, to be better fitted to guide her two brothers, in whom she was deeply interested, for since her father's death they seemed doubly dear to her, and she felt a heavy responsibility concerning their welfare and deep anxiety to guide, if possible, their lives into useful channels.

Isabel applied herself faithfully and was eminently successful, so that only five years elapsed till she was ready for a vacant place which occurred at that time in the Collegiate. Mr. Simpson had taken a deep interest in the establishment of the Collegiate, and had been a member of the Board since its inception till the time of his death, so that now when his clever daughter applied for the vacant place it was readily accorded her.

Isabel was a great comfort to her mother, being one of those solid characters upon which one may safely lean, but sometimes her mother wished she were a more active Christian. Mrs. Simpson had in her girlhood years been interested in every good cause, especially in Sunday School work, seeing as she did such wonderful possibilities folded up in young lives, but now for many years she was almost an invalid, rarely being able to go out and having to husband her small share of strength. There was no Epworth League in her young days, and she had frequently said to Isabel, "I wonder, dear, that you are not interested in the League, it seems to me a great sphere of usefulness for young people;" but of late she had not said anything about it, as she knew so well Isabel's lack of interest in it, and her usual answer, "I am not interested, nor can I get interested; to me the meetings are tiresome," and to continue the subject only seemed to confirm Isabel in her indifference. So for months, probably a year or more, nothing had been said on this topic.

It was, therefore, with some diffidence that Mrs. Simpson introduced the subject one evening at the tea-table. "Isabel," said her mother, "there is to be an Epworth League convention here in two weeks, and as it is the first in this part of the West those interested are very anxious to make it a great success, and Mr. Alton was here to-day to ask us to entertain two of the delegates."

"Well, mother, you are not strong, and I think it would be unwise to think of doing so, much as we would dislike to refuse any request from our pastor."

"But, dear, I think we could manage it; it is not at all likely that I could attend any of the meetings anyway; we have a spare room and three wholesome meals every day,

and the extra will be very little when you remember that it is just for three days."

"But, mother," continued Isabel, "I am very much pressed with my school studies at present and cannot spare any time. Now, if I don't go with them to the evening meetings, I know just how they will look and act—they will think me little short of a barbarian."

To this the mother simply replied, "Isabel, did you ever read this, 'Be careful to entertain strangers for thereby some have entertained angels unawares'?" This interested the boys and touched their sense of humor, and Frank said, "Now, Beil, let them come, it will be good fun to have some angels around here for a day or two. Mother seems to want them, and we won't let them hurt you." With this the subject was dropped; but that evening later, when mother and daughter were alone, Isabel revived it, telling of some disagreeable tales she had heard once about delegates and wondering what good the Epworth League was anyway, she had never seen any good in it, and delegates were so apt to be goody-goody sort of people. Mrs. Simpson listened silently, though she was pained, but her only reply was, "On your way to or from school to-morrow then just step in and tell Mr. Alton how you feel about it."

"Now, mother, you know I can't do that, for he is so in earnest I couldn't wound him ever so little, but I could write him a note and say that you are not strong, and I fear any extra exertion ——" "No, daughter, you must not excuse us on my account, for I am not only willing but would be glad to meet so small a request, and if you refuse the excuse must be an honest one." And thus the conversation ended.

Next day at noon, Miss Simpson, the young and talented Collegiate teacher, stepped up to the parsonage with every intention of refusing to entertain the Epworth League delegates, but in some way, perhaps it was her better nature, she hardly knew why herself, at any rate she came away realizing that she had, and rather cheerfully, too, consented to entertain the two delegates. As she walked along she said to herself, "Well, it is rather strange, isn't it, that I did not stick to my purpose, but I couldn't dampen his ardor or discourage one so anxious for a successful convention. Oh, well, it won't last long, and perhaps they'll not be so bad." Thus she consoled herself.

Coming into the house she called out, "Mother, dear, I hadn't the heart to refuse Mr. Alton, and your angels will be here on Tuesday next," and was surprised to find that she herself felt better for the way it had terminated. With the exception of a joke or two nothing more was said. Tuesday arrived and with it Miss Smith, the other delegate assigned to Mrs. Simpson having been unavoidably detained at home.

"Only one and she's not too awful," was Isabel's inward comment as they all sat down together at noon.

Miss Smith was young, bright and although not beautiful had something very attractive about her. She and the boys seemed to make up friends at once, entering as she did into an animated conversation with them on baseball. Again at tea-time did they have a happy half hour discussing Seton Thompson's stories of wild animals. Frank was a great lover of animals and birds and so it was not very surprising when he suggested to his mother the propriety of going to the meeting with Miss Smith, so that she might not have to return alone.

The following day the good impressions Miss Smith had previously made were well sustained, and though she entered heartily into their conversation she did not obtrude herself and had said but little about the convention. Frank cheerfully accompanied her again to the evening meeting, declaring it to be no inconvenience, as he had enjoyed the meeting the night before. At the tea hour of the third day Isabel was commenting to herself that without doubt Miss Smith was an interesting person and she wondered if after all Epworth League work was only a side issue with her, when she was soon convinced of her mistake by Miss Smith's answer to Mrs. Simpson's enquiry, "Won't you tell us something about the

meetings, for I am sorry that my rheumatism makes me a prisoner." Here Miss Smith was certainly at home and the subject one of her heart's own choosing. Enthusiastically she told about the meetings, the interest, the fervor, the addresses expressive of the aims and desires and hopes concerning the young people in our great Methodist Church, and the need of strong, true characters to take the place of the brave and self-sacrificing men and women that were passing away to the great beyond.

And soon they were all listening with as much interest as if Epworth League work had been one of great interest to them for years.

That evening of her own accord Isabel offered to accompany Miss Smith to the meeting, which was the closing one of the convention.

The President, after gathering up the striking points of the last three days, gave the closing address on the "Consecrated and Aggressive Life." He presented it clearly and strongly and with much effect. When they returned home all had retired, and sitting down together Isabel said, "I'm going to be honest and frank with you and tell you that I have never been interested in Epworth League work. I have occasionally attended the meetings, but found them a bore. Some young man or young woman would get up and read a little essay on this or that subject, possibly with so much nervousness that you ached in sympathy all the way down your back bones and heaved a sigh of relief when the ordeal was over, or perhaps the pronunciation was murderous and even the reading poor, so that the whole meeting seemed to me to be a trial on one's feelings rather than any uplift. Now tell me if you have ever had these experiences and how you became so interested."

"I shall indeed be glad to do so, Miss Simpson. I agree with you that often the meetings are as you say and of necessity. The Epworth League is primarily a training school for young Christians, where they first learn to open their mouths in public and first hear the startling sound of their own voices, and so we must have the nervousness. And then we have, and properly so, all classes. The untrained here meet on common ground with the cultured and educated and are often blessed with a more willing spirit, so we have the poor reading and pronunciation, etc."

"Well, then, Miss Smith, do tell me," interjected Isabel, "how you stand it, to say nothing of finding a real joy in the work as I must confess you actually seem to do?"

"Perhaps," said Miss Smith, "I can do no better than to tell you my own experience, for I was just where you are only four short years ago, only that I attended the meetings frequently from a sense of duty, but nevertheless found them very irksome and was ready always to absent myself over any trifling excuse. At this time we had a new pastor come, the Rev. A. L. Gordon, a comparatively young man, and his wife. She seemed to be very much interested in the young people; she was a clever woman, a B.A., bright and devoted. I noticed how heartily she threw herself into the work, how frequently she attended, despite many other duties, and with what kindness she apparently viewed all these amateur attempts, and I said to myself, 'How does she do it, and if she can, why can't I?' After we had become fairly well acquainted I determined to have a talk with her on this matter. So calling one day and finding ourselves alone I told her just how I felt—just as you have done me and almost in the same words. Mrs. Gordon answered me something like this, 'You will pardon me if I tell you that it is you and your attitude that is wrong and not the Epworth League. You will, I know, agree with me that the watchword of the world is *GET*. *Get all you can*,—and the commercial world panders to it on every side. It is bargains everywhere, bargain days and bargain sales, and so it is not to be wondered at if that low spirit has crept in among Christians and their church work, and if you just look you will find it. Mr. A. goes where he can *get* what he thinks is the best sermon, Miss B. goes where she can *get* the best music, and Mrs. C. where she can *get* the best society; only seldom do you hear of Mr. Y. going where he can do the most good and *give* the most help. In our church we have the wrong word, it is not *get* but *GIVE*—the Christian word is *GIVE*. Now I am perfectly aware of the narrow meaning this word generally possesses. Just as soon as I mention give, the mind reverts at once to the pocket-book and dollars and cents bound the thought. But not so—that is, after all, the easiest part of giving; the true meaning is, give time, give

cheer, give friendliness, give of your ability, your enthusiasm—in a word, give yourself. That is what Christ meant when He said: 'Give and it shall be given unto you.' Then we ought to go to the League not to get entertained, not to get helped (though we will), but to *give* in every way we can. And even the one-talent people can at least give their presence! I didn't reply at once, I was lost in thought, and Mrs. Gordon said cheerily, 'That is the way I look at it: others helped me when I was weak and trembling, shall I not do as much for some one else? You take my glasses for awhile, and when your eyes have been properly focused return them to me—I only keep them for lending.'"

Miss Smith looked at Isabel and she saw the words had taken effect and rising said, "I must retire or I shall miss my train in the morning," and with her cheerful good-night added, "You know where much is given much will be required."

Miss Smith returned home wondering if her prayer would be answered which she had so earnestly asked as she went to the Convention—"not that I may receive a blessing only, O Lord, but that I may be made a blessing."

Five more years have passed and in a word I must tell you about our friends the Simpsons. Isabel is now married—a doctor's wife, living in L., not far from me, and I know her home to be one of Christian joy and fellowship and open hospitality. She has laughingly said to her mother, who lives with her, "Not by the widest stretch of imagination can some delegates be called angels," but her mother tenderly reminds her that one in a lifetime is a good return. Isabel's two brothers were very perceptibly influenced by their sister—Frank being now President of the home-League—for from the time of Miss Smith's stay in the Simpson home and that conversation did Isabel become an earnest, active Epworth League worker. Mr. Alton frequently said, "It was worth all the trouble and all the care if nothing else was accomplished but the transformation of Isabel Simpson."

London West, March, 1905.

A Fight for Life.

THE following true story told by the *Philadelphia Public Ledger* is worthy of repetition:—

In an eastern city some years ago an eminent man had two sons, one a leading lawyer, and the other in the United States Navy in high command. The lawyer had every avenue of advancement open to him, with the ability, learning and industry, which enabled him to take advantage of his opportunity. He was at the height of his prosperity when the habit of drink seized upon him with irresistible sway. He struggled and fought against it; his family held councils on the subject; his friends rallied to his support. He resolved a dozen times, and a dozen times he fell, and finally, when he had reached another season of contrition and amendment, his brother, who was on a distant station with his ship decided that the time had come for action on his part. He got a long leave of absence, for reasons which do not appear in the regulations, hastened home, engaged a twin house, one side of which he occupied with his family, and in the other side he persuaded his brother, with his family, to reside. Then began one of the most remarkable of contests to strengthen the will of a man.

All concerned in this battle were intelligent and cultivated people. The days of the errant brother were given up to business; the social festivity of the evenings he could not escape. The houses were kept filled with friends; the wives of the two men studied cooking, in order that nothing might be lacking to a man subject to the cravings of a diseased appetite. The object of their solicitude, who was tactfully kept under surveillance day and night, was given means of enjoyment, or at least constant occupation, which kept his mind from his besetting sin. If books were read, it was somehow managed that those writers who spoke encouragement to the weak, who told of the conquering of obstacles, of manly resolution and triumph over difficulties, were chosen. At the end of two years the battle had been won and a whole family had been saved from ruin.

The naval officer then lost his distaste for the sea and set sail. He had lost the greatest opportunity for preferment which had come to American sailors in a generation, but he had helped to win one of the greatest battles ever fought, and everybody acquainted with the facts knew it.

Quiet Hour.

Waiting, Trusting

I am waiting, blessed Master
For thy discipline to-day ;
I am safe if thou but lead me,
Gently lead me on the way ;
I will fear no storm of trial,
Strong through faith my heart within ;
Walk beside me in the darkness,
Only keep me free from sin.

Let some weary, erring brother
See the Christ-light shine in me.
I will bow to all thou sendest,
Just that men may follow thee.
Let me see thee in the Garden,
Or on Calvary's rugged way,
If some poor, lost, wandering sinner
Only turn to thee to-day.

For my portion I will take thee ;
For my need trust thy supply,
Let thine image grow within thee ;
Be my life, that self may die.
I am waiting for thy blessing ;
For without thee I must fall.
Fill me with thy Spirit's fullness ;
Thou, O Christ art all in all.

—Rev. J. F. Baker, in the *Watchman*.

"Nehemiah's Prayer"

"Hear the prayer of thy servant, O God, which I pray before thee day and night." Neh. I. 6.

Nehemiah's position and Jerusalem's condition were not conducive to the seeking of Israel's welfare, but the good man prays earnestly and waits for indications of the divine favor.

His prayer was characterized by intense earnestness. "I beseech thee: Let thine ears be attentive and thine eyes open." It is plain to see that he means business; that he has some important suit to present, and that he cannot afford to waste time and words; so he pleads with God for his attention. Of Mr. Wesley, one who knew him has well said, "He thought prayer to be more his business than anything else," and it was the same with Nehemiah.

Earnestness is what counts every time, especially if it is a pious soul that is in earnest. Goodness and earnestness in a Christian worker will go a long way towards covering a multitude of faults and winning golden opinions. Of Elijah and Jesus it is said, "They prayed earnestly." May God grant that we may have that deep, calm, steady, intense earnestness that will win the favor of heaven.

It was an earnestness that was intent upon gaining its object, even though it might take time. To say that he prayed perseveringly would be putting it very mildly. His prayer was marked by impetuous continuity. Night and day the burden of his soul was poured forth. The ten days the disciples waited between the promise and its fulfilment at Pentecost seemed a long time, but here was a man praying four long months before any indications were seen that his prayer was being heard. He had great faith, and so he prayed on, and he who commanded the watchmen to cry day and night and he of whom his Son said, "And shall

not God avenge his own elect which cry unto him day and night," did not forget. "Now it is one thing to present a petition, but another thing to prosecute a suit." Nehemiah was prosecuting a suit, and when God saw that he was prepared to carry the thing through, he prepared the way and helped him.

But let us not forget that it was a practical prayer. He was willing to help answer his prayer; to undertake all that it involved of self-denial, toil and responsibility. When God answered his prayer in reference to the prosperity he desired, he was able to say, "Send me that I may build it." We pray for the heathen, but stay at home. He prayed for the Jews, but was willing to go and help them. These are the prayers that God delights to hear and answer, for then he is sure of co-operation.

We see the need for a revival; we are, no doubt, praying for one. Let us continue, but by all means remember the practical part, "if ye be willing and obedient." "Send me that I may build it."

"Jesus, Master, wilt Thou use?
As Thou wilt, I would not choose,
Only let me hear Thy call;
Jesus, let me always be
In Thy service glad and free."

CYRUS.

The Spring of Love

One has often heard of that spring as sweet as any that ever gushed from sunny hillside, which a traveler once found by the sea when the tide had ebbed away. Then the sea rolled in, and poured its bitter floods over the little spring, hiding it out of sight for hours, wrapping it in a shroud of brackish waters. But when the tide ebbed away again, the spring was still pouring up its sweet stream, with no taste of the sea's bitterness in it. Such a spring should the love in our hearts be. Though floods of unkindness and of wrong pour over us, however cruelly we may be treated by the world, whatever injustice we may have to endure from others, the well of love in our bosom should never retain a trace of bitterness, but should be always sweet.—*Sunday School Times*.

Signs, Good and Bad

"You look better," Marjorie's mother commented, as the girl dropped into a chair and tossed off her hat.

"I feel better," Marjorie answered, quickly. "Dear Miss Alice! Did she ever fail anybody yet. She ought to have a sign over her door—I made it up as I came along:

"Disappointments Glided,
Silver Linings Discovered,
Old Blessings Revived,
Faith, Hope, Charity, free to all.
—Miss Alice Kennedy, *Brightside*."

"Isn't it a pity, mother, that people don't have signs on themselves or their houses? Think of the people who pass Miss Alice's every day who are troubled, or discouraged, or blue, and how much Miss Alice could give them if they only knew! You can put up a sign if you have panicles to sell, or pumpkins, but not if you have strength or comfort to give away. It's queer, isn't it?"

The words, half whimsical, half earnest, clung to the thought of one who heard. Suppose, unknown to us, such a sign hung over our door, what would be its revelation? Beautiful legends there might be—"Finest quality of neighbor-spirit furnished here," "A house of content," "Encouragement and cheers for all," "Gladness new every morning."

Would such golden words shine above our door or would passers-by read instead, "Criticism for every one!" "Discontent and discouragement?" "Complaints of all varieties!"—*Forward*.

The Magnetism of a Sunshiny Nature

Enthusiasm in life is the great generator of sunshine. Without a living interest in the busy world, and that sympathy of feeling which connects us with every other living being, we cannot infuse our warmth into our manners, or bring others into sympathy with us. Helen Keller, whose sunshiny soul is as sensitive to impressions as a delicate flower is to atmosphere, in her "Story of My Life," writes: "The touch of a hand may seem an impertinence, while that of another is like a benediction. I have met people so empty of joy that, when I clasped their frosty finger tips, it seemed as if I were shaking hands with a north-east storm. Others there are whose fingers have sunbeams in them; their grasp warms my heart."

It is as natural for us to be attracted toward sunshiny natures as it is for flowers to turn toward the sun. In spite of a life of almost constant illness, Robert Louis Stevenson charmed all who came under his influence by his spontaneous cheerfulness and absolute freedom from all shadow of bitterness or repining. He found the keynote of each day in this simple prayer, born of his own inspiration: "The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep."—*Success*.

A Beautiful Blunder

It was Children's Day. The white-robed primary class sat on the rostrum. The main features of the day were recitations of scripture, a sermon by the pastor from a text given by the primary class, and an offering for missions. Four little boys presented the texts, as follows:

"My text is what Jesus said," announced Harold: "Come unto me."
"Mine is a mercy text," said Georgie: "Be ye kind."

Jamie with a clear voice quoted as his: "Watch ye."

Tiny Robbie, present at a church service for the first time, forgot the lilies he held in his dimpled hand as a reminder of his text, and, carried away by the presence of so many children, he laughed aloud in his joy. As he rose to present his text he also rose to the occasion; and,

waving his small hand, enthusiastically, cried: "Consider—consider—the little children, how—they—gwo!"

The effect was electrical. Both pastor and people also rose to the occasion. The pastor preached on the little children of heathen lands, and the audience responded with a generous offering for Missions.—*L. L. Newell.*

The Springtime of Life

BY MARGARET E. SANGSTER.

"Nothing," says Dr. Pusey, "is too little to be ordered by our Father; nothing too little in which to see his hand; nothing which touches our souls too little to accept from him; nothing too little to let us—"

"Tell him about the headache,
And tell him the longings, too,
Tell him the baffled purpose,
When we scarce know what to do.
Then leaving all our weakness
With the One, divinely strong,
Forget that we bore the burden
And carry away the song."

Time will not be misspent in which we shall consider gratefully the goodness of our Father in heaven. Suppose we make a business for the next two weeks of looking up in God's Word the promises he gives us of his presence in every hour of need. They gleam like stars in the sky when the firmament is swept clear from some clouds. The Father is ever waiting to hear our prayer, ready at every moment when we knock to admit us, and his compassions fail not. Blessed are the Lenten hours in which we leave the world behind and approach "the mercy seat, where Jesus answers prayer," and the Spirit gives us utterance!

Another phase of the subject of our personal religion may appeal to us as we sit in the twilight of these days of early spring. A few weeks ago the trees were leafless, the gardens withered, the grasses brown, the birds were silent. Insensibly to our observation a change has begun. The bluebirds are venturing back. The robins will follow. In sheltered corners timid flowers are lifting their sweet, shy faces. Soon there will be melody, and verdure, and bloom where lately there was chill and desolation. The spring is here. Soon her gracious presence will be manifest every where.

Analogous to this phenomenon of nature so familiar, and yet so impressive, is that which occurs in many a human experience. A revival of religion transpires the individual. I have heard people declare that they do not believe in revivals. They might quite as well insist that they do not believe in the spring. God sends both. When anyone has been cold and lifeless in prayer, formal and uninterested in service, apathetic in attention, and careless of love to the brethren, he needs a revival. A new breath of the Divine Spirit quickens and vitalizes him. The spring has found him; he has been renovated. "Awake, O north wind, and come thou south, blow upon my garden!" says the Lord of the garden, and then, "the spices flow forth," and there is perfume and gladness.—*From The Daily Pathway.*

The Morning

The morning is the gate of the day and should be well guarded with prayer. It is one end of the thread on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life we should be more careful of its mornings. He who rushes from his bed to his business and waiteth not to worship, is as foolish as if he had not put on his clothes or cleansed his face, and as unwise as though he dashed into battle without arms or armor. Be it ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the way begins to oppress us.—*C. H. Spurgeon.*

The Beauties of Life

Let us not depreciate what God has given. There is a rapture in gazing on this wondrous world. There is a joy in contemplating the manifold form in which the All Beautiful has concealed his essence—the living garment in which the Invisible has robed his mysterious loveliness. In every respect of nature there is a joy; whether it is the purity of virgin morning, or the sombre gray of a day of clouds, or the solemn pomp and majesty of night; whether it be the chaste lines of the crystal or the waving outlines of distant hills, tremulously visible through dim vapors; the minute petals of the fringed daisy or the overhanging form of mysterious forests, it is a pure delight to see.—*F. W. Robertson.*

The Strong Man

A man who bears all before him, before whose frown domestics tremble and quake, because he has his will obeyed and his own way in all things—we call him a strong man. It is his passions that are strong; he, mastered by them, is weak. You must measure the strength of man by the power of the feeling he subdues, not by the power of those which subdue him. Hence, composure is often the very highest result of strength. Did we never see a man receive a flagrant insult and only grow a little pale and then reply gently? That is a man spiritually strong. Or did we never see a man in anguish stand as if carved out of solid rock, mastering himself? or one bearing a hopeless trial remain silent and never tell the world what cankered his peace? That is strength. They who with strong passions are chaste; who, keenly sensitive, with many powers of indignation in them, can be deeply provoked and yet restrain themselves and forgive. These are the strong men, the spiritual heroes.—*Bishop Temple.*

God's the Only True Judgment

Oliver Wendell Holmes used to say that every man is three men—the man as the world knows him, the man as his intimates know him, and the man as he knows himself. At least two more men should be added to the list, so that it should read as follows: The man as the world knows him, the man as his friends know him, the man as his enemies know him, the man as he knows himself, and

the man as God knows him. Something may be said as to the value of all these differing judgments, but it should be the ambition of us all to see ourselves as God sees us, for in the language of Scripture: "Man looketh on the outward appearance, but the Lord looketh upon the heart." The idle world, our friends, our enemies, we ourselves, are prejudiced either for or against. God, on the other hand, sees us just as we are. And only as we see as he does will we see our sin and so our great need of divine help. It was a deeply sincere soul who could pray, "Search me, O God, and know my heart, Try me and know my thoughts; and see if there be any wicked way in me."

Robertson's Resolves

Rev. Stephen J. Corey once copied out for us the following set of excellent resolves made by the great preacher, Frederick W. Robertson, of Brighton, England. They are worth a position on every bedroom wall:

Resolves. To try to learn to be thoroughly poor in spirit, meek, and to be ready to be silent when others speak.

To learn from everyone.

To try to feel my own insignificance. To believe in myself and the powers with which I am entrusted.

To try to make conversation more useful, and therefore to store my mind with facts, yet to be on my guard against a wish to shine.

To try to despise the principle of the day: "Every man his own trumpeter;" and to feel it a degradation to speak of my own doings, as a poor braggart.

To endeavor to get over the audacious generation habit of seeking a sign. I want a loud voice from heaven to tell me a thing is wrong, whereas a little experience of its results is enough to prove that God is against it. It does not cohere with the everlasting laws of the universe. To speak less of self, and think less.

To aim at more concentration of thought.

To try to overcome castle-building.

To be systematic in visiting.

To listen to conscience, instead of, as Pilate did, the intellect.

To try to fix attention on Christ rather than on the doctrines of Christ.

To preserve inviolable secrecy on all secrets committed to me, especially on any confidential communication of spiritual perplexities.

To take deep interest in the difficulties of others so communicated.

To perform vigorously the examen of conscience.

To try to fix my thoughts in prayer, without distraction.

To contend one by one against evil thoughts.

To watch over a growing habit of uncharitable judgment.

What is Humility?

I believe the best test of a truly great man is his humility. I do not mean by humility doubt of his own power, but a right understanding of the relation between what he can do and say, and the rest of the world's sayings and doings.—*Ruskin.*

THE CANADIAN EPWORTH ERA

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Editorial.

Our Main Hope.

Francis E. Leupp, Commissioner on Indian Affairs, in the United States, has a most interesting article in the *Outlook*, on "Outlines of an Indian Policy," in which he discusses the whole question of the relation of the Indian to the white man. There is one very significant sentence in this article:

"First, nothing can be done to change the Indian who has already passed middle life. By virtue of that very quality of steadfastness which we admire in him, when well applied, he will remain an Indian of the old school to the last, and all we can expect is to make his declining years as comfortable as possible. With the younger adults we can do something here and there, where we find one who is not too conservative, but our main hope lies with the youthful generation who are still measurably plastic."

The same truth applies to white people in regard to religious culture. Occasional cases of conversion occur in later life, but "our main hope" depends upon getting hold of the young folk. If this is true the main effort of the church should be turned in this direction.

Innocence Better Than Repentance

Is a Christian man any the worse for the sins committed before his conversion? To some readers the question may seem absurd; but we fear that there is a rather widespread notion to the effect that a Christian man is none the worse for having been a transgressor. There are not a few who hold,

"That had the wild oat not been sown,
The soil left barren, scarce had grown
The grain by which a man may live."

We once knew a man who used to thank God that he had so deeply stained his garments, and who seemed to think that he derived a distinct moral advantage from his sinful past. Even Renan is quoted as saying that, in the parable of the Prodigal Son, "he who has fallen is represented as having a sort of privilege over him who has always been just."

Neither Scripture nor experience gives any color to so dangerous a doctrine. On the contrary, we have always held that one of the things that ought to have moved the compassion of the elder son for his prodigal brother, was the fact that the boy who had played the fool in the far country,

had done himself injury that no repentance could wholly repair. Nothing is surer than that a course in sin brings into the life of the sinner shadows that never lift.

It is this solemn truth Mr. Hall Caine has in view when he takes exception to the criticism of Rev. Dr. Clifford on his recent novel, "The Prodigal Son." Dr. Clifford says that in emphasizing the doctrine of doom, "The wages of sin is death," the novelist overlooks the message of hope in the words, "Thy sins be forgiven thee." Perhaps Mr. Caine has overstated the sad side of the sinner's case. But he is undoubtedly right when he warns us that in preaching forgiveness and conversion, we must at the same time, remind people that it is impossible for any man to wholly undo the evil he has done.

To the end of his life, the Christian remains a penitent, and the clearer his vision of truth, the more he realizes that, "Repentance is neither so strong nor so beautiful as his elder brother, Innocence."

Calvary

The world will never outgrow Calvary. We may leave steam, electricity, even printing behind; we may reach untrodden and undreamed of heights; the necessities of to-day may be abandoned with a smile as the race seizes upon new and startling substitutes; we may girdle the world with a civilization that will make the twentieth century appear but as an age of savagery; slowly or suddenly the Golden Age may dawn at last, but as long as man dwells in time, as long as mortals toil and suffer and sin, as long as burdened hearts bow low in humble prayer, so long shall shine from Calvary that strange yet welcome gleam that tells to all ages and to all men that the Eternal Father loves his erring children, and through the golden gateway that only the pierced hand could open shall press the mighty throngs of ransomed men.

"Lift up the cross—it is no transient thing;
'Tis not of yesterday, and it shall not die.
The One who, suffering, upon it did lie
Through vast eternity is the crowned king."

Our Hymns

Hymns form part of the religious culture of our young people. Instruction, warning, petition, promise, praise, everything which a sincere heart should desire or utter find expression in hymns. They are easily learned, readily retained and recalled. The rhythm lingers in the memory, to give when needed a form to thoughts too weak to find their own expression, and amid the perplexities of life, to reassert those Divine truths which can alone interpret them. In no way can parents deposit more religious truth in the minds of children and leave it there to bear fruit in the character, than by teaching the beautiful and impressive hymns with which our Methodist literature abounds. Among the studies of our young people hymns should have a place as contributions to the stock of improvement and enjoyment.

Heaven Here and Now

Don't fret because heaven is a long way off. If you want heaven, make it. This is, at least partly, in our power. Young Christians should be happiness-makers. We put too much faith in the future; let us try to make the present what we expect the future to be. If we cannot make a big heaven, we can make a little one; if we cannot help a thousand adults at least we can help one child. Try and bring heaven to some one. Do it to-day.

The Heroic Note

It is a mistake to suppose that religion becomes most attractive when it is presented as something that is cheap and easy. The surest way to gain men is to sound the heroic note. The thing that gives its glamor to war is not its music, pomp and pageantry, but the self-devotion of those who freely offer their lives for their country's sake. It is the heroic aspect of a soldier's life that saves him from being abhorred as a slayer of his fellow men. There is in the mind of youth an almost universal capacity for self-sacrifice that only needs the right stimulus to call it forth. Undoubtedly, William James was right when he said: "What we now need to discover in the social realm, is the moral equivalent of war; something heroic that will speak to men as universally as war does, and yet will be as compatible with their spiritual selves as war is not." The moral equivalent of war has been found in missionary work. Hence the fascination which labor in the slums and in distant and dangerous fields exercises over the best of our college men and women.

Wanted to be a Poet

Every editor probably has his trials with people who imagine that nature has fitted them to write poetry.

The *Outlook* prints an extract from a letter, recently received, which is both amusing and pathetic. The writer says:

"I have a grate desire to be a poet. If you wish me to write short stories and poetry for *Outlook & Co.* please send me a letter by return mail and on what obligations you want me to write, as nothing would please me more than to become a poet, and that I hope you will obligingly answer my letter by return mail."

We do not know what "answer" the *Outlook* sent to this remarkable production, but if any of our readers are thinking of sending us poetry we have very decided advice to give them—"don't." Why do we say this? Simply because there is only one person in about a hundred thousand who has any ability in this direction, and you are probably not that one.

Everyday Religion

Those who draw fine distinctions between the sacred and the secular did not get much encouragement from Bishop Vincent during his stay in Toronto. He insisted that every day is a holy day, and all Christians are under obligations to live sweetly and nobly every hour of every day.

In one of his addresses, the Bishop gave an illustration which impressed this idea. During the previous night he had heard the clock strike twelve, and had said to himself: "It is midnight," but the clock went on hammering away until it had struck seventy-eight, without stopping. This was exactly the number of times it should have spoken during twelve hours, but it had struck itself out all at once, and for the next twelve hours was silent. Even so, said the Bishop, there are Christian people who do up all their religious duties during the revival services, or in Lent, and are not much heard from through the rest of the year. What is wanted is the Christian character that lives and works, and influences others for good, without any cessation. Spasmodic religion does not impress the world very much.

EYES do not mean sight; brains do not always imply thought; and Look-out and other committees do not always mean work done. If your committee is the eye of the League, keep it open; if the brains of the League, make it plan. Today has little time for waxworks; it wants life.

Beware of your hobby! It may be a source of help to yourself and others as long as you ride it, but if the hobby gets into the saddle and the bit is in the man's mouth, the result will be other than helpful. In all League work we need sanest, wisest workers. We cannot have too much enthusiasm; we cannot have too little fanaticism. Boil over as much as you like, but don't put out the fire.

In several of the States of the Republic very stringent laws have recently been passed prohibiting race track gambling. The papers declare that this will effectually put an end to speed contests, which shows how closely gambling is associated with horse racing. Probably the worst place for betting on the continent is the Woodbine in Toronto. And yet we call ourselves, "Toronto the good."

You cannot bring a revival by beating a drum. Frenzy is not power, but impatience gone mad. No amount of human energy or wisdom can produce conviction of sin or secure conversion, but whenever a sincere heart gets face to face with God, and humbly, reverently, obediently, and persistently, begins to plead with God, a revival is begun. Perhaps the main obstacle is our unbelief. Get right with God. Have faith in God.

The military efficiency of the yellow man is giving the western nations pause. Hitherto the palm for reckless courage has been borne by the wild Baggara, of the Soudan, while the highest military science has been supposed to be exemplified by the Germans. The Japanese combine the best qualities of both. Their soldiers have shown all the superb contempt of death that made the Khalifa's army formidable, and the generals have handled their men with a skill and precision that would have done credit to the genius of Von Molke.

A CITY church, a year and a half ago, was renting a house for their pastor's residence, and would have gone on doing the same thing, had not the landlord fortunately informed the trustees that the rent would be raised five dollars per month. A careful search made it apparent that it would be necessary to purchase a house in order to secure a suitable building. This was done, and the pastor and his family comfortably installed in a better residence than the church had ever rented. Now this parsonage is entirely paid for, and the congregation is in a position to increase the pastor's salary. Many a church might do likewise if some one would take the initiative. Do not be everlastingly paying rent, but buy or build a parsonage.

In his book, "Up From Slavery," Booker Washington pays a high tribute to the character of the late General Armstrong, one of the pioneers of negro education in the South. Speaking of the respect and devotion he inspired in the students, Mr. Washington says, "There is almost no request he could have made that would not have been complied with. When he was my guest in Alabama, and was so badly paralyzed that he had to be carried about in an invalid's chair, I recall that one of the General's former students had occasion to push his chair up a long steep hill that taxed his strength to the utmost. When the top of the hill was reached, the former student, with a glow of happiness upon his face, exclaimed: "I am so glad that I have been permitted to do something that was real hard for the General before he dies." Ought not this incident to inspire to heartier service many who have seldom, if ever, done anything hard for Christ? Only those who bear the cross know the highest joy.

Prominent People

Dr. Torrey and Mr. Alexander have an engagement to conduct revival meetings in Oxford University in November.

The Sultan of Turkey and Queen Wilhelmina of Holland are said to be the only total abstainers among the ruling monarchs of Europe.

Mr. Carnegie has given \$100,000,000 to libraries — \$68,517,472 in the United States, \$17,713,750 in Scotland, and the rest in England, Holland, Canada, Ireland, and Cuba.

President Roosevelt knows how to do it. When he gets to Colorado he will live outdoors all day and sleep outdoors all night. And he'll come back more strenuous than ever.

Commander Booth-Tucker of the Salvation Army, has recently returned to England from a tour in Europe. He says revival fervor is rising in France, Holland, Denmark, Sweden, and Norway.

Rev. G. Campbell Morgan has been ordered by his physicians to cancel all engagements for a short time and take absolute rest for his health. His incessant preaching and other labors have told on him severely since he returned to England.

General Superintendent Carman writes to Zion's Herald a "Message to Epworthians." The editor of that journal describes Dr. Carman in these words: "To the rugged qualities of Elijah, the prophet, there are added the gentle and illuminating graces of St. John, the apostle of love."

Mr. John R. Mott, General Secretary of the World's Student Christian Federation, is in England holding meetings with students in colleges and universities. He is seeking to arouse renewed interest in the ministry as a life work, and says one reason for the dearth of candidates for the ministry is the decay of home religion.

General Booth, who has long desired to see Jerusalem, as usual rose very early on a recent Saturday morning and spent the day in visiting the sacred places, accompanied by his staff. In the Garden of Gethsemane the General, profoundly moved, threw himself on his knees beneath the shade of one of the venerable olive trees and called fervently upon God to best the world. A Carmelite monk, who acted as Guardian of the place, courteously invited the Salvation Army leader to partake of wine. General Booth excused himself with equal courtesy, and eventually satisfied the hospitable instincts of the monk by accepting a glass of lemon water.

General Religious News

The Sabbath-school children of Philadelphia propose to raise \$15,000 to help forward Christian work among the Italians of that city.

Prayer-meetings of unusual interest and large attendance are being held in the west of Scotland from districts, between the shifts of work, around the furnaces.

Every ten conversions yield at the end of the year a net increase in membership of only one. The nine are required to make good losses by death and removal and backsliding.

On a brass plate around the rim of the wheel on all the vessels of the Mission to Deep Sea Fishermen is the motto: "Jesus saith, Follow me, and I will make you fishers of men."

Bishop Berry declares that "the demand of the hour is for earnest Christians. Not noisy Christians. Not fussy Christians. But men and women whose hearts are aglow with fire."

A revival of remarkable power has been reported among the students of Wesleyan Institute, near Chung-King, China.

Writing to the New York Christian Advocate, "Stylus" says: "Not for two years has Methodism in this city been so active, vigorous, and successful. In the most gracious and inspiring way the work is going forward. A spirit of blessed expectation rests upon the people, so that even greater things are being looked for with holy confidence."

Christian Endeavor Notes

The largest Christian Endeavor Society in Spain is at Barcelona, in the Wesleyan Methodist mission.

Since the Christian Endeavor Society entered Spain not a single year has passed without seeing a new society formed.

The missionaries in New Britain needed a boat. Word went around among the Endeavorers of South Australia, and straightway twenty-three societies contributed \$80—more than enough. The boat is to be called "The Endeavorer."

At Oxford, England, with the "Varsity racing 'eights'" practising near by, a firm of Christian shipbuilders is constructing the Endeavor, the mission steamer which Baptist Endeavorers in England have provided for use on the Congo.

Mr. Thomas Begg, of the British and Foreign Bible Society, who has taken charge of the newly organized Christian Endeavor Society in the Mandarin Church, Shanghai, reports that there were nine present at the first meeting, and that he suggested to them as a very practical way of doing Christian Endeavor work that each one present should help another one to the next meeting. The Endeavor spirit seems to have been in this company of young Christians, for there were nineteen present when next they came together. How is that for an Increase Campaign?

Temperance

In the State of New York a man was recently sentenced to three months' imprisonment for inducing a seventeen-year-old boy to take his first drink of liquor.

The people of Ireland spent last year for intoxicants \$16.20 for each man, woman and child, an aggregate of \$71,555,150, in spite of the great want among the people.

A German professor asserts that it would take 730 gallons of the best beer to afford as much nourishment as five pounds of bread or three pounds of beef. And the German professor would know.

Dr. Frank W. Gunsaulus says: "I do not believe there is an agency more destructive of soul, mind, and body, or more subversive of good morals than the cigarette is a light for civilization. This is my judgment as an educator."

It is said that barrels of beer have been taken back to Carnarvon because there was no market for them in Wales. This deepens the impression in the minds of many that the greatest temperance movement of the world would be a widespread revival of religion.

Speaker St. John set a very worthy example at his first public dinner last week, and created a precedent for Speaker's dinners for all time to come. Liquid refreshments were confined to mineral water and coffee, and the guests enjoyed the evening quite as fully as when the customary wine list was considered an indispensable adjunct.

The Michigan Central Railroad Company has discharged a number of its employees at Michigan City, Ind., and elsewhere, on account of liquor drinking, and announces that the abstinence regulations will be rigidly enforced. Orders are to "release" all men who defy the rule, dismissals to be made in such cases the first of each month.

Rev. Dr. Watson ("Ian MacLaren") in taking his farewell, said he was retiring simply because he was worn out and could not go on. "I have never been a strong man. I have ever had to do my work with the hindrance of bodily weakness; and now my strength seems to be nearly exhausted. What I saw was that, if I continued, the work of Sefton Park Church would not be thoroughly done, and that if in a year or two I broke down entirely the congregation would have the burden of an invalid minister."

Literary Lines

A statue of the late General Lew Wallace will be placed in the Capitol at Washington by the State of Indiana.

The sale of the late Bishop John F. Hurst's valuable library has been completed. It brought a total of about \$56,000.

The late Jules Verne was an enthusiastic admirer of several English authors, among other Dickens. Indeed, he said: "For Dickens I have the most absolute admiration. I have read him several times over. . . . You have everything in Dickens—imagination, humor, love, charity for the poor and oppressed."

Pertinent Paragraphs

Mr. Jula Ward Howe was once asked for a definition of the ideal aim of life. Her reply was full of wisdom: "To learn, to teach, to serve, and enjoy."

The best thing to take people out of their own worries is to go to work and find out how other folks' worries are getting on.—Mrs. A. D. T. Whitney.

Character and capacity are all of life that we take with us when death swings open the door from this into the next room in our Father's house.—Dr. Babcock.

The saddest sight in all the world is not a grave of the dead, grievous as that might be, but it is a grave of the living—humanity sepulchred while yet alive.—Frances E. Willard.

A buoyant, vigorous, eventful life is always the most satisfactory and attractive. To be something and to do something are highly laudable ambitions. No sensible person wishes to be a drone, a dullard, or a nonentity.—Selected.

The long history of Christian achievement teaches that power with men results only from power with God. They who stir the world for righteousness are such as know by experience the quiet of the inner chamber.—D. Baines-Griffiths.

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out power, and which, when touched accidentally, en-ound with sweet music.—Phillips Brooks.

Just as you now play a piece without the music, and do not think what notes you strike, though once you picked them out by slow and patient toil; so, if you begin of set purpose, you will learn the law of kindness in utterance so perfectly that it will be second nature to you and make more music in your life than all the songs the sweetest voice has ever sung.—Frances E. Willard.

Sir Phillip Sidney, chivalrous and noble in all things, has left on record a high and simple rule of friendship, well worth our following to-day: "There is nothing so great that I fear to do for my friend; and nothing so small that I will disdain to do for him."

President Roosevelt is authority for the statement that "in the long run, the most unpleasant truth is a safer companion than a pleasant falsehood." We like to be deceived about some things; that is the trouble. We like to be assured that wrong is clever and right is dull; we like praise that we have not deserved. But the president is right. Such pleasant company is bad; bitter company in the end, always.

Interesting Facts

The Krupp Company of Essen are turning out field pieces made of paper. They have half the lightness of forged steel, but will endure an equal strain. They are mounted on light carriages to be drawn by infantry.

Dr. Thomas C. Allbutt, regius professor of physics at Cambridge University, has declared that influenza is disseminated by express trains and steamships. He said that when there is an influenza epidemic the towns served with quick trains are always the first to be attacked.

Sixty thousand people in various parts of the world spend their lives making matches. Some of these are wood-cutters, felling trees, others getting the wood to trains and cities and factories, and in the factories there are men, women and children making matches and boxes. And all the rest of the world use and waste the matches without thinking of those sixty thousand match-people.

An idea of the immense size of the "Caronia" may be obtained from the statement that three acres of steel plates were required to enclose the great hull. Through either of the giant smokestacks two passenger locomotives could pass on parallel tracks. The big boat can carry 8,100 persons under normal conditions, besides an immense quantity of freight and fuel, and can make nineteen miles an hour.

Smiles

"What time is it when the clock strikes thirteen?" "Time the clock was fixed."

Mother: "Did you eat the whole of that doughnut?" Son: "No. I ate what was around the hole."

Grandma: "Bobby, what are you doing in the pantry?" Bobby: "O, I'm just putting a few things away, gran'ma."

"Gracious, Mr. Hailton, you have eaten all the bird seed!" "You don't say! I thought it was a new breakfast food."

"What are you plugging back into the water for, Pat? You just swam ashore." "Shure, Oi had to save meself first. Now Oi'm going back to fetch Molik."

Book Agent: "Uncle, I'd like to sell you a new cyclopaedia." Uncle Swayback: "Wa-al, I'm sure I'd like ter hev one, but I'm a little afeard I'm too old to ride the thing."

"I trust, Miss Tappit," said the kindly employer to his stenographer, "that you have something in reserve for a rainy day." "Yes, sir," answered the young woman; "I am going to marry a man named MacKintosh."

The Denver Convention

Names of persons who are "thinking about" attending the Denver Epworth Convention are coming in rapidly, and the prospects are that we shall have a fine Canadian party. It was expected that the programme would be published in full in this issue, but that has been found impracticable. Look out for it in the next number. In the meantime send for illustrated folder and circulate giving information concerning the convention.

Convention Preparations

Preparing for an International Epworth League Convention is very much like managing a presidential campaign, or organizing and financing a great industrial enterprise, or many other of the great undertakings that make this twentieth century so remarkable in the magnitude of its achievements. But the work of preparing for a great Epworth League Convention bears one marked characteristic difference to all other great tasks—it is done solely for the glory of God and the salvation of men. It is never a duty, always a pleasure, always bringing the realization that the work is high and that it means cheer, inspiration and the joy of Christian fellowship to thousands who are coming to join in this great gathering.

The Denver Convention Committee began early. That was the first wise step taken. Following the whirlwind campaign that won the convention for Detroit, the Denver Epworthians began to prepare for the great work that is now approaching. It was more than a year ago that the leaders of the Methodist Epworth movement in Denver met at the Y. M. C. A., and formed for the convention work. Attorney Halsted R. Ritter, the chairman, at once formed his committee, selecting sub-chairmen who bore themselves splendidly up to the task, and so the work began. The preliminary meetings were taken up, of course, with the discussion of preliminary topics: How many would come; how the committee should work; how the work should be divided; railroad rates and conditions, and the process of getting all Denver interested. Later meetings began the actual work of segregating the great tasks, discussing each committee's work, and preventing any co-mittee trespassing on the ground of another committee. Publicity began at the first, and altogether over 50,000 pieces of literature have already been sent out; some to the General Conference at Los Angeles; to the Nebraska Assembly; to the World's Fair; to other assemblies and State Conventions, and to the church papers. The convention prospectus, a comprehensive booklet about Denver was sent all over the United States and the world. Every corner of the road, and every road leading into Denver, has issued a specially prepared League Convention booklet, the edition running up into the thousands. Such wealth of material to talk of never has been furnished by any city and State.

Since the first of the year the committee has held regular weekly meetings, and these will continue until the convention. Mass-meetings, addressing Leagues, questions without, and all of them being solved so as best to conform to the comfort and pleasure of the 20,000 or more guests who are coming to the Denver gathering. The Reception Committee with Chairman Relsner, who is a bundle of energy and ideas, will begin drilling soon. Chairman Merritt, always a commanding general in a big undertaking, will begin his canvass of the city this week, and will have a responsible place at reasonable rates for 20,000 visitors, if that many come. Chairman Johnson, of the Reception Committee, has side trips to the Continental Divide, to the "Loop," to Pike's Peak, the "Switzerland

Trail," to Glenwood Springs, and other points in the Rockies, all arranged. Chairman Johnson's knowledge of railroad matters is becoming proverbial. Meanwhile Chairman Harper Leiper, himself a newspaper man of ability, is arranging his information corps, to tell every visitor everything of interest and importance, and keep every person posted. Chairman Dr. G. M. Edwards, of the Medical Relief, has his central hospital station arranged, with all drugs, water, and appliances, and twenty-five skilled physicians and nurses, for ambulances for every emergency. Prof. W. J. Whitman is drilling a grand chorus of 500 voices for the rendition of the "Elijah," and Prof. Whitman's choruses are worth coming all the way to hear. They are the event of the year in Denver musical circles. Chairman John D. Allea has a double corps of ushers and pages at work on their respective parts, and Chairman Liburn Merritt is arranging for some of the best junior meetings that have ever been held. Chairman F. J. Chamberlin, of the Meetings and Exhibits Committee, has the three great meeting-places, Coliseum Hall, Central Presbyterian, and Trinity M. E., and over 600 chairs. H. B. Ritter presides with dignity and marked ability, keeping the great machine in order, all parts well oiled and running, and with an eye to every detail. This is why there will be such perfect preparation and equipment for the thousands of guests when the Denver Convention begins on July 5 of this year in the city by the Rockies.

W. C. Williams, Secretary Committee.

The Exhibit

One of the most interesting features of the Denver Convention programme will be the exhibit. This will not, as in the past, be confined to missionary curios and literature, but will include all the departments of League work, and is intended to show, in pictorial form, just the activities in which the young people of Methodism are engaged. It will be worth a trip to Denver to study this Exhibit alone.

Baltimore Christian Endeavor Convention

A splendid programme is being prepared for the International C. E. Convention, to be held in Baltimore, July 5th to 10th. The main meetings will be held in the Fifth Regiment Armory, seating 16,000 people.

The convention is to be financed through the sale of convention stock, per value one dollar per share, on which dividends will be declared "in the blessings of a successful convention." Several thousand shares have already been taken by Baltimore Endeavorers.

The Board of Trustees of the United States has decided to give cooperation at this convention a plan that is a decided advance step, and will solve the financial problems of all subsequent conventions.

Each delegate will be required to subscribe for one share of convention stock, through the payment of a fee of one dollar when registering. This will make the contributor a member of the convention; and secure the souvenir programme, official badge, and printed report of the convention.

The official badge, which can only be obtained by registering, will secure admission to all sessions of the convention. Christian Endeavorers everywhere will recognize in this new plan another forward movement, which will enable us to share in the convention blessings will welcome the privilege of thereby making a nominal contribution toward the expense fund.

Dr. V. H. Lyon, Ottawa, is transportation manager for Ontario.

The Lookout Committee

Do It Now

An observant worker says: "The Lookout Committee should be composed of some people who understand the meaning of whatsoever they hand finds to do, do it now. While it is well to put some persons on this committee who really need looking after, that they may be strengthened by looking after others, the model committee must have a number who do not let the grass grow, the snow melt, or the mud dry beneath their feet."

Meetings with the Pastor

Perhaps more than any other committee in the League, the Lookout Committee should consult with the pastor, and he should feel that here is his most valued assistant. If possible, an evening should be set apart, once a month, for pastor and Lookout Committee to talk and pray over the work. The pastor can furnish names of young people who ought to be looked up, and vice versa. The best work can only be done by working together in this way.

Take a Census

Several Canadian cities have recently been taking a religious census, for the purpose of discovering how many people do not attend church. Something like this should be undertaken by the Lookout Committee, just as soon as possible after its appointment. Make a list of all the young people in the congregation and neighborhood who ought to be members of the League; then appoint each member of the committee to visit one or more of these persons to extend a personal invitation to the League meetings. It is a good plan to assign different parts of the church auditorium on Sunday evening to lookout for strangers.

Hand-to-Hand Work

If persons are unfaithful, the members of the Lookout Committee may employ certain clerical methods to recall them, such as sending printed slips; but this is much like Elisha laying his staff upon the face of the dead child. Our work should be personal, hand to hand, eye to eye, as his also finally came to be before it was successful. No Lookout Committee can succeed without doing pastoral work; that is, without going to the homes and speaking to the members as Christian with Christian. The Scripture motto, "Let not that which is lame be turned out of the way, but let it rather be healed," should be the motto of the Lookout Committee. Its special work, indeed, is not to bring people into the society, but to encourage and sustain them in the Christian life. They are the pastor's helpers in this regard.

A Large Associate List

Do not, when seeking new members, forget the class of associates. I have known societies that took pride in having a small list of associate members. This pride is justified only in case the society has had a large list of associates whom, by evangelistic effort, it has won to the active list and to church membership; not otherwise. Even then it would be better if the society had gained recruits to its associate list as fast as the associates were transferred to the fuller fellowship.

Don't be satisfied until your list of associates contains all the young people connected with your congregation that are

not ready to consider themselves Christians, but are ready seriously to think the matter over and desirous of putting themselves under Christian influences. Of course all Endeavorers understand that under no circumstances whatever should a church member be allowed to become an associate. This class is solely for non-Christians.—Prof. Wells.

Its Work

After giving much serious thought to the work of this committee, one is struck by how much it involves. To be worthy of its name it must be "look-out" in every sense of the word.

1. Introduce new members;
2. Reclaim lax or indifferent members;
3. Discover the cause of absence of members from the consecration meeting; but infinitely more.

The Look-Out Committee must be a foundation—a basis—upon which the other committees may raise the superstructure of a well-organized, successful society.

Let me add to the work suggested the following:

4. It must look out that members keep their pledge in the letter at least, especially that difficult clause, "to take some part." It must remember that its duty is to speak to these members, and encourage them.
5. It must look out that there be no tendency to frivolity or irreverence in any meeting, even in a social gathering.
6. It must look out for new members. This is highly important, for we must prove the truth of our motto by numerical as well as spiritual improvement in our churches.
7. It must look out for fresh faces in the church and extend them a welcome; and a hand-shake may work a miracle.
8. It must look out for suggestions to the Prayer-meeting Committee; ideas for the Social Committee, never usurping the prerogatives and privileges of any, but ever looking out for the general benefit.
9. It must look out for people needing a visit, and either report to the Visiting Committee or send one of its own members to see them.
10. It must look out that its own committee meeting be frequent, well attended, and carefully and discriminatingly conducted.

The Pastor's Cabinet

The Lookout Committee of the Society has often been called "The pastor's cabinet"—not a bad name, by any means. Many cases of spiritual decline can be reached by its members which he cannot touch. Much information concerning the advancement of the young people in the pilgrim path naturally comes to this committee, which otherwise the pastor would find it very difficult to gain.

Let the wise pastor make the most of this agency for helping and becoming acquainted with his young people.

No pastor can do better than to call all the committees of his Young People's Society together two or three times a year, for consultation, and for the inspiration which he alone can give them. Let him consult with his cabinet, however, oftener than this. "How is Johnny doing, getting on?" "I have not heard Susie B.'s voice in prayer-meeting lately; what is the reason?" "I think that Charlie C. shows some signs of interest; couldn't you help me to bring him nearer to the kingdom?" These are some of the

questions and suggestions that will be heard at this cabinet meeting. There is no prying espionage involved in this, but simply a kindly and pastoral solicitude, using the readiest and most efficient method for helping the individual young person in the critical days of early discipleship. Brethren, let us make disciples. Let us make cabinets. Look-out committees, see that the members of your pastor's cabinet are alert, intelligent and faithful.—The Lookout Committee.

A Fable for Lookout Committees

A sheep had wandered away from the flock. "Now," said the shepherd to his Jack, "I will see what my dogs will do. Jack is a good dog, but Carl is hardly worth keeping." So the shepherd turned away and left the flock alone.

"There's a stray sheep," said Jack to Carl.

"Yes," said Carl, "but I have already run after that sheep twenty times to-day. The silly thing may get loose if it wants to."

"But there are wolves prowling around."

"I told the sheep so; my barking makes no impression upon her."

"But that one sheep will lead others astray."

"Possibly. They're an ungrateful lot. They treat me as if I were their foe instead of their best friend."

"But what will our master say if we do not drive her back?"

"Our master is not looking."

"Well, whether you help me or not," said Jack, "and whether the sheep thanks me or not, and whether she will run away again the next minute or not, and whether the master is looking or not, I am here to look out for that sheep."

So Jack rushed off just in time to save the sheep from a prowling wolf, and the master dismissed Carl from his Lookout Committee the very next day.—Amos R. Wells.

Advertise the Meeting

The Lookout Committee is to constitute itself a Christian Endeavor advertising agency. Too many societies get into a rut in the matter of announcements of their services. If the notices are read from the pulpit, they are always prepared in the same form. If they are announced upon a bulletin-board, the announcement is always written in the same style, upon paper of the same size, and placed in the same corner of the board.

Do things in different ways—that is the secret of advertising. Especially when you wish to emphasize some important meeting, or unusual feature of a meeting, do it by adopting some new mode of announcement. Place the notice in some new position. Have it read in the Sunday-school. Send it to the town papers. Work off on a manfolder a hundred or so circulars, and station an Endeavorer in the vestibule to distribute them to the congregation or to the Sunday-school scholars. Use the town bulletin-board. Plaster the trees. Send notifications from house to house. Get space in the church paper. Of course you will use the church calendar, if there is one.

The Lookout Committee may well appoint one of its own who has special talents in this direction, and dub him the society's "advertising manager."—On the Lookout.

Coming Conventions

- July 5-9—International Epworth League Convention, at Denver.
- July 5-10—International Christian Endeavor Convention, at Baltimore.
- Sept. 21—Cedarwood District Convention, at Thornbury.
- Oct. 10-12—Ontario Provincial C. E. Convention, at Belleville.

Anecdotal.

Telephones Few

Compared with some of the old-world countries the number of telephones in use in Canada in proportion to the population, is very small. Norway, Sweden, and Denmark for instance, whose rates are much lower than in this country, have one telephone to every fourteen inhabitants. If this standard were reached in Canada the number of telephones would be 393,960, instead of 63,192.

The Reason Why

"Mr. Editor," said a patron one day, "how is it you never call on me to pay for your paper?"

"Oh," said the man of types, "we never ask a gentleman for money."

"Indeed!" the patron replied. "How do you manage to get along when they don't pay?"

"Why," said Mr. Editor, "after a certain time we conclude he is not a gentleman, and we ask him."

Too Much Success— for Naples

Similarly, I have been told of an Italian baker, who happened to make a certain biscuit which gradually became a kind of "Sally Lunn" in popularity among the foreign residents. It brought him an increased clientele and his fortune as a baker seemed assured; but one fine day the delightful little cakes were not forthcoming, and why?

"Alas, Signor," I had to cease making the delic; so many ladies wanted them!" —From Fitzgerald's Naples.

Slight Error

"John," said the devoted wife, "you told me that there was a photograph over at Midgeley's that reminded you so much of me."

"Did I?" asked John.

"Yes. Don't you remember? It was the day Mr. Midgeley had you in to see how he was having his stairway remodeled. I was over there to-day and I didn't see any photograph anywhere in the house that looked the least bit like me. Was it an album?"

"Photograph?" My dear, I said a photograph."

Mother and Son

Among the truly remarkable feats performed by the post-office employees, in the way of deciphering addresses and discovering the persons to whom letters are addressed, the following incident, which took place in New York not long ago, is one of the most interesting. A letter was received at the general office addressed simply, "My Mother, New York, America." The chirography was somewhat difficult, but even with this finally mastered and the deciphering of its Irish postmark, the fact that there was more than one mother in Manhattan with a son in Ireland made the post-office people despair of ever discovering the rightful owner.

A day or two after the receipt of this mysterious missive a cheery-looking Irishwoman elbowed her way to the general inquiry window. "Ye haven't a litter from me b'y, have ye?" she queried, eagerly.

"As most of the employeess on that floor had had a laugh over the address of the letter to "my mother," the thought of it returned to the mind of the inquiry clerk at mention of me b'y." It was quite

possible that such a questioner might be the mother of such a writer.

The home of the "b'y" was found to be the same as the postmark on the letter, and after a few more precautionary inquiries, the missive was handed over to "my mother," on condition that she open it on the spot and verify her claim. This was done, and "my mother" was actually identified among the three million and a half recipients of mail-matter in the great city.

Standard of Honor and Courage

Perhaps the truest gentleman I ever knew brought up his little daughter by the same standard of manly honor and courage that he did his son. Did he hear her retelling some bit of foolish gossip, "A gentleman never tells tales," would be his grave rebuke. Did she bump her head or pinch her chubby finger her refuge was his arms. And sometimes "Courage, my soldier!" And sometimes when she had resisted a sharp temptation, or acted with spirit and decision in a sudden crisis, he would say proudly: "That was done like a gentleman. Allow me to shake his arms." Kisses were for every day. She was sure of his affection even when she was foolish and naughty, but when he said, "Allow me to shake hands," she felt that she had come to his own high standard, and had acted as he would have done in similar circumstances, and her small heart swelled with such pride and joy that it was almost like pain. Every one acknowledges that such training is good for sons; why not for daughters also?—Children and the Home.

Beef Tea

This story was told by an old physician who had practised for nearly fifty years in a small country town. One day he was summoned to a farm-house where he found a woman in a high fever and evidently exceedingly ill. He said to her husband, who was the only other person in the house:

"Your wife is very sick and must have nothing to eat, except milk and beef tea, but I want you to give her a cup of one or the other every two hours." When he came the next morning and asked about his patient, her husband said:

"That beef tea don't agree with her, doctor. It certainly don't. She began to feel bad as soon as she took it."

"That's odd," said the doctor. "You didn't give her any little bits of the meat in it, did you?"

"No sir, I strained it first on account of the grounds," roared the doctor.

"What did you make that beef tea out of?"

"Corn beef and the best green tea. I boiled 'em together all yesterday afternoon to get the strength out. But it don't agree with her, doctor. It certainly don't."

All He Needed

Arguing forcibly, if not convincingly, against the custom of taking a bath, still happily prevalent in certain quarters, a writer in the London Chronicle relates the savory story of a Kentish farm worker, whose horny hand had grasped that of the writer.

"Good Kent dirt," said the man, catching the writer's glance.

"Haven't had time to wash your hands before tea?" was the reply.

"Wash my 'ands!" exclaimed the man. Then he became explanatory. "I never washes my 'ands. When they gets 'ard I lies 'em."

Her Future Assured

She was one of five beautiful sisters, and the young man didn't seem to be able to centre his affections on any particular one of them.

"Yes," she said shyly: "I have been working in the kitchen all day. Mamma thinks it is wonderful the way I have learned to cook. I baked bread and pies to-day, and besides that got the dinner, as it was the cook's day off."

"That is fine," said the young man. "Miss Imogene," he continued, while she tried not to look expectant, "there is a question I want to ask of you, and on your reply will depend much of my future happiness."

"And what is it?" she asked, edging a trifle nearer to him.

"If I should marry one of your sisters will you make your home with us?"

The Sly Weasel

A sawmill was infested with rats. But one day a weasel came upon the scene, and at once declared war upon the rats.

One by one the rats became victims of the weasel's superior strength, until only one very large, strong fellow was left of the once numerous colony. The weasel attacked the big rat several times, but each time the rat proved more than a match for his slender antagonist, and chased the weasel to a hiding place.

One day the weasel was seen busily digging under a lumber pile near the mill. Later he appeared again in the mill, seeking his old enemy. He soon found him, and at once renewed hostilities. As usual, after a lively tussle, the rat proved too much for him, and he ran, pursued closely by the rat, straight to the hole under the lumber pile.

He ran in, still followed by the rat, almost immediately reappearing round the end of the pile, and again dodged into the hole behind the rat. Neither was seen again for some time, but the weasel finally reappeared, looking no worse for the fight.

The curiosity of the men in the mill was aroused, and they proceeded to investigate the hole under the lumber pile. They found that the weasel had dug the hole sufficiently large at the first end to admit the rat, but had gradually tapered it as he proceeded, until at the other end it barely allowed his own slender body to pass safely through.

When the rat chased him into the large end of this underground tunnel, he quickly slipped on through, and while the rat was trying to squeeze his large body into the smaller part of the hole, the weasel dodged in behind him, and catching him in the rear and in a place where he could not turn around, finished him at his leisure.

The "Gastronomical" Man

Joel Chandler Harris, the author of "Uncle Remus," is fond of stories illustrating the love of the average old-fashioned negro for long words, of whose meaning he is often ignorant.

"A friend living in Georgia," says Mr. Harris, "has in his employ as a house servant a venerable and polite old dandy, one of the ante-bellum type.

"On one occasion the friend in question was startled by the announcement from his servant that—

"De gastronomikal gen'lman desires to see yo', sah."

"The master made no reply, but gazed at his servant in a way that clearly indicated his perplexity as to the meaning of the expression used.

"De gastronomikal gen'lman, sah," repeated the old chap, most gravely. "I understands, sah, dat he desires to see yo' 'bout de gas meter dat's out of order."

Missionary.

Notes

In Barbados, West Indies, with a population of 196,000, it is reported that upward of 178,000 persons attend church worship or are adherents of Christian communities.

Rev. Dr. Sutherland reports that the receipts of the Missionary Society are about \$4,000 in excess of the same period last year, and the prospects are good for a satisfactory increase.

Bishop William Burt reports that in Norway and Sweden he addressed congregations of 2,500 and 4,000 people, and in these places many converts were gathered into the Methodist Episcopal Church.

Bishop Warne, of India, says that there are 50,000 inquirers in two Conferences of that country who cannot be baptized because there are no trained workers to care for the converts. Is this not a loud call for reinforcements?

Every missionary biography tells the same story; prayer has been the preparation for every new triumph; and so, if greater triumphs and successes lie before us, more fervent and faithful praying must be their forerunner and herald. Arthur T. Pierson, D.D.

The mission field and the home church as they appear to one who has just returned from amongst the teeming population of the Congo district: "Here there are so many to teach, and so few to be taught; there, how many to be taught, and how few to teach."

Bishop William Burt is reported as saying that numerous requests have been received from many parts of France asking that work be begun by the Methodist Episcopal Church. Able preachers speaking the French language are ready to go, and this work will be started as soon as the necessary funds are forthcoming.

Mrs. Isabella Bird Bishop, the famous traveller, who was opposed to missions when she first began her world-wide journeys, but was won to believe in these most heartily from her actual experience of their results, has left several bequests to missionary organizations, the medical work being especially favored by her will. About \$30,000 is thus given by this gifted writer.

For some twenty years past the private secretary of the Empress of Japan has been a Christian woman who is an active member of the Congregational Church. Another member of the Congregational Church, active in religious work, is the wife of Marquis Oyama, commander-in-chief of the great army that has been pushing the Russian army back to the north. It is not well to claim for Christianity too great an influence in the making of the new Japan. Yet when one learns that these brilliant and influential women have made their Christianity prominent during their long and important careers, one has assurance that Christianity has weighed somewhat in bringing about the new order of things.—The Presbyterian.

John G. Paton, whose autobiography is the most widely read and the most stirring of missionary volumes, had a claim to \$70,000 as royalty on it, but he refused the money, saying: "It is the Lord's. Pass on the bread of life to my brethren." That is a notable example of genuine missionary heroism. What cause but Christianly would enable a man to refuse in that way \$70,000.

The following is given by D. L. Pierson as the surest way to kill a missionary meeting: "Take one dimly lighted church parlor at a temperature not to exceed sixty degrees, add a few people—the older the better—drawn together by a strong sense of duty and an apologetic announcement. Begin to stir to slow music or a formal prayer at from five to twenty minutes late; drop in one at a time, ad infinitum, some not over-fresh facts relating to the geography and customs of any mission field. Close up all outlets and let stand, but do not fail to extract a few pennies from each atom present."

the results of missionary work in Fiji and New Guinea. He paid a splendid tribute to the zeal and efficiency of the Wesleyan missionaries who have labored in those parts of the world where he has ruled as representative of the Sovereign.

The head of one of the best preparatory schools in the United States—the one where President Roosevelt has sent one of his boys—made a speech lately, in which he is reported to have said he would rather have among his graduates a foreign missionary than a president. If he can get the same spirit into his boys, it will be a hopeful thing for the mission field. It is a wise spirit, too—for who would not have been prouder of training the Apostle Paul, the first foreign missionary, than even the best of the Roman emperors?

How great a change has come over the views of leading men in China is shown in the reception lately accorded Dr. Timothy Richard, Baptist missionary, in



CAMP MEETING AND SUMMER SCHOOL AT BERWICK, N.S.

At a missionary convention a venerated minister was called upon to offer prayer. He halted, and began to fumble in his pocket. "Father A—, they want you to pray," whispered somebody in his ear. "Yes, yes," replied the wise old man, "but I cannot pray until I have given something." That old saint prepaid his prayer.—T. L. Cuyler.

Twenty years ago the first Protestant missionary settled in Korea. To-day there are in Korea over 60 missionaries, who have under their care 820 and more partially organized churches, some of these of large membership. In these churches there are 12,233 communicants, 11,003 catechumens, with a total of over 40,000 adherents, or men and women that call themselves Christians.

The Gower Street Methodist Church of St. John's, Newfoundland, recently held its annual missionary meeting, and invited the Governor of the Colony to be one of the speakers. His Excellency responded with a fine address, in which he told of what he had personally seen of

the city of Ching-Chau Fu, in Shantung. When he first visited that city, thirty years ago, the inhabitants regarded him as a "red-headed devil," and refused to permit him to lodge in the place over night. They believed that his presence would place the whole community in peril. But the past summer, when he returned to the same city, he was given a public welcome, being met by prominent mandarins and escorted by his place of entertainment with every mark of honor, addressed as "Venerable Prince," and asked to speak upon needed reforms in China before a gathering of fifty municipal officials.—The Interior.

Rev. William A. Strongman, of Canboro', writes: "We spent eight weeks last fall before Christmas with very blessed results. We held four services in four appointments, two weeks in each. Many were helped to a higher life, several were converted. The work had a great effect on missionary giving, even the juvenile collectors reached out to greater attainments. The circuit that had been low in missionary givings has increased 100 per cent in the past three years.

YOUNG PEOPLE'S Forward Movement for Missions.

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

Will You Do It?

A few lines in writing will bring you the following **FREE**:

Map of Japan, with Methodist Stations Marked and Helps for Leaders. By Jessie Porter.

"On the Banks of the Besor." By C. B. Keenleyside.

"The Students' Challenge to the Churches." By Luther D. Wishard.

"Workers Together with God." By Rev. E. B. Ryckman, D.D.

"The Home Mission Problem." By N. W. Rowell, K.C.

"Present Conditions and Future Needs." By Rev. William Briggs, D.D.

"Japan and our Work." By Rev. Davidson Macdonald, M.D.

"Reminiscence of Japan." By Rev. G. M. Meacham, D.D.

"Cheering Tidings from West China." By Rev. W. E. Smith, M.D.

"From the Heart of Sz-Chuan." By Rev. R. B. Ewan, M.D.

"Our Indian Brethren." By Rev. J. A. Jackson, M.D.

"Record Folder for Forward Movement Missionary Solicitor."

"Pray, Study, Give Declaration Card."

"How to Make the League Go."

"Special catalogue of missionary literature."

"Ren Shou." The story of the opening of a Mission Station in West China.

"Mr. Jay," a Bible man, and a member of the Methodist Church, who was betrayed by the Boxers. By Rev. G. E. Hartwell.

Sufficient Cycles of the Week of Prayer Programmes to give one to each member of your League.

If you will send to the address below the names and addresses of your new Epworth League officers (for 1905-6), specifying the office which each holds, we will send to the President, Secretary, or Missionary Vice-President, all the above literature free. We will pay postage. If you feel that we are giving you too much, you may enclose ten cents toward the cost of postage and wrapping. If there is a hearty response to this offer, our contention that this literature is wanted will be sustained, and this will have a great influence on providing free literature for the future.

Send addresses of officers to F. C. Stephenson, Methodist Mission Rooms, Toronto, Ont.

Joint Summer School

Sarnia and Strathroy Districts will unite in holding a Summer School in a beautiful grove on the shores of Lake Huron, adjacent to the popular summer resort known as "Wees Beach," two miles north of Sarnia. The date is August 14th to 21st. The programme will be a short session for study each forenoon, except Sunday; afternoons left entirely free for recreation, and public mass-meetings in the evening. No registration fee will be charged. The expenses of the school will be provided for by collections at the public meetings, and the proceeds of a sacred concert. It is expected that Mr. E. A. Hardy, B.A., of the Provincial Sunday-school Association, will give some lectures on Sunday-school work.

Wingham District Summer School

The second Summer School of the Epworth Leaguers of Wingham District will be held in Kincardine, August 7th to 13th, inclusive. The meetings will be held in the Horticultural Society Building, in Lakeside Park, the free use of which has been kindly granted by the Kincardine Council. No better place for the holding of such a gathering could possibly be found. The meetings will proceed along three well-defined lines—missionary, Bible study, and evangelistic. For the Bible study, Harlan P. Beach's textbook, "New Testament Studies in Missions," will be used. This will be an advantage, as every student can have a book.

Mission study classes on the "Heart of Japan" will be conducted each morning by W. B. Beer, B.A., Principal of Kincardine Model School; S. W. Perry, B.A., Principal of Kincardine High School, and W. I. Chisholm, M.A., Public School Inspector for West Bruce. These will be illustrated by maps and charts, and the impression formed will be strengthened by a lecture on "Our Missions and Mission Stations in Japan," illustrated by five-ight views. Daily classes in Sunday-school teacher-training will be taught by E. A. Hardy, B.A., of Toronto, appointed by the Provincial Sunday-school Executive for such work. These are expected to be exceedingly helpful and profitable, and as nearly all Epworth Leaguers are Sunday-school workers, this is a rare chance to obtain new ideas and new methods.

An effort is being made to secure Dr. Anna Henry, of Chentu, who will be able to give much first-hand information regarding our mission in West China, and arrangements are now pending, by means of which it is hoped to secure several other prominent summer school workers. The various ministers of the district are also desirous to assist in making an excellent bill-of-fare. Morning and evening sessions will be held, each morning session to be opened with a prayer and praise service, each evening session by a service in which plain, simple, heart-to-heart talks will be given on "Consecration." The afternoons will be free for recreation, and every opportunity will be taken to the students to enjoy themselves. Boating, fishing, bathing, tennis, football, and other pleasures may be indulged in to the heart's desire.

The music during the school will be in charge of Mr. S. W. Perry, B.A., leader of the Methodist choir in Kincardine. The committee in charge of the arrangements consists of Rev. Joseph Philip, B.D., Rev. E. W. Edwards, B.D., W. C. Thompson, J. Beaton, chairman, and W. H. Kerr, secretary. Anyone desiring further information should communicate with the secretary, whose address is Brussels.

Summer Schools for Study of the Bible and Missions

Bay of Quinte Conference—Twelve O'clock Point, July 3rd to 10th. Secretary, Rev. S. F. Dixon, B.A., Woolter, Ont.

Montreal Conference—Montreal, July 17th to 21st. Secretary, Rev. W. T. Halpeny, B.A., 369 Delisle St., Montreal.

Wingham District—Kincardine, Aug. 7th to 13th. Mr. Kenneth J. Beaton, Clinton, Ont.

Exeter District—Grand Bend, July 31st to Aug. 6th. Mrs. A. B. Sutcliffe, Corbett, Ont.

Hamilton Conference—Grimsby Park July 31st to Aug. 6th. F. C. Stephenson, Methodist Mission Rooms, Toronto.

International and Interdenominational—Silver Bay, Lake George, N.Y., July 21st to 30th. Secretary, C. V. Vickery, 156 Fifth Avenue, New York City.

Goderich District—Goderich, Aug. 7th to 13th. Secretary, Rev. G. N. Hazen, Goderich, Ont.

Ridgetown District—Morpeth, Aug. 7th to 13th. Rev. Geo. W. W. Rivers, Morpeth, Ont.

Nova Scotia Conference—Berwick, Aug. 7th to 15th. Rev. G. W. F. Glendinning, 78 Seymour Street, Halifax, N.S.

London District—Dorchester, Aug. 14th to 20th.

Windsor District—Kingsville, Aug. 16th to 27th. Rev. Geo. H. Long, Harrow, Ont.

Sarnia and Strathroy District—Wees Beach, Ont., Aug. 14 to 21st. Secretary, Rev. R. D. Hamilton, Petrolia, Ont. President, Rev. J. W. Baird, Sarnia, Ont.

Matilda District—Iroquois, Ont., August 8th to 15th. Secretary, Rev. W. A. Hamilton, Finch, Ont.

We would advise those who wish particulars regarding any of the above schools to write to the secretaries, who will supply printed matter and other information. For various reasons dates of some schools may be changed.

The Secretary of the Young People's Forward Movement is prepared to lend missionary maps to Summer Schools, and will, on application, send supplies of missionary literature for sale. He will also, under the direction of the Summer School Advisory Committee, assist, as far as possible, in supplying specialists to take part in the programmes. Address, F. C. Stephenson, Methodist Mission Rooms, Toronto.

Revivals and Missions

A minister in New Brunswick reports: "A few weeks ago I held a missionary meeting at an appointment where there was a revival in full swing. Result: One hundred present, increase in money and a great increase of interest every way. Some people said it would 'stop the revival,' and 'stop the work,' but it didn't."

Rev. F. M. Mathers, of Hagersville, writes:

"We have had a revival here, and as a result increased interest has been taken in the children in our catechumen class and in our mission band. Quite a number also of our larger givers have increased their missionary subscriptions."

Rev. A. H. Brown, Oil Springs, Ont.:

"We have just closed special services on April 2nd. A number yielded themselves to God. Last fall we had a special service in the League, and we gained quite a number of new recruits to give one dollar per year for the Young People's Forward Movement for Missions."

Rev. H. W. Crews, of Hamilton, says: "We had a revival last November under the direction of Crossley and Hunter, in which three other churches united. The result was that fifty adults and sixty children united with our Church. The missionary givings have increased this year 35 per cent. over last year, and, no doubt, the revival has had considerable to do with this increase. Our Sunday-school is raising \$150 for missions this year."

From the Field.

Good News from Newfoundland

In the last issue of our Epworth Era, you express a desire that more of the Leagues would report their doings to The Era, and yet not wishing to hear of socials, entertainments, or interesting meetings.

The Epworth Leagues of Newfoundland seldom report their work in The Era, but undoubtedly there is much that could be reported, and receive your approbation. The present writer has the honor of representing Cochrane Street Epworth League as its president.

Our Epworth League has been actively engaged in evangelic work since the beginning of the year, so that we have not had an opportunity for social or entertainment meetings, but our evangelic services have proved to be very interesting and profitable, being attended by more of our members than our regular topic meetings. We have several new members waiting for the next reception meeting.

We are actively engaged in missionary work, having collected directly from the members of our League the sum of \$50 for the Epworth League Forward Movement.

We have just terminated a notable feature of our Epworth League work in this city, which you will likely hear about from other sources. The Epworth League and Christian Endeavor Societies, having united in evangelic services, the pastor of the Presbyterian Church felt called by the Holy Spirit to suggest to the Epworth Leagues and Endeavor Societies that evangelic service be held on St. Patrick's Day (it being a general holiday), and this was agreed on unanimously that four united meetings be held, three on St. Patrick's Day and one on the night previous.

For three months before these meetings the societies interested made the services a subject of prayer. Our prayers were graciously answered, and St. Patrick's Day was one that shall long be remembered by the Leagues of St. John's. During the service a person thanked God for a Sunday in the middle of the week. Such was the divine influence experienced in the meetings that it was deemed advisable that the united meetings should be continued. And every night for the past two weeks (Saturday and two nights for the Sunday-school Convention excepted) Gower Street Methodist Church was thronged with hearers. The first services were held in the lecture-room of the church, but on account of the large numbers seeking admittance the auditorium had to be used, and perhaps not since the visit of Crossley and Hunter did such numbers congregate to an evangelic service on a week day as on the night of March 31, which concluded the united services, which resulted in the spiritual quickening of Christians and the conversion of many.

It is not significant of the union of the churches which has been discussed so much lately, that Methodists, Presbyterians, and Congregationalists have united in such a way as they have done in our city during the past two weeks.

The Congregational minister in one of his addresses said that "if we get nearer to Christ, we shall get nearer to each other."

We sang as the closing hymn of the united services, "Blest be the tie that binds," and parted with a feeling of regret that circumstances called us back to our different folds.

The first duty now demanding our attention is the annual meeting and election of officers, and are looking forward to greater diligence being manifested in the Epworth League work of our city.

Wilson Clarke.

Moose Jaw District

The memory of the Moose Jaw District Convention, held at Milestone, will long live in the hearts and minds of those who had the privilege of attending.

All denominations, including our Roman Catholic friends, contributed to the success of the convention by providing unlimited accommodation for the delegates and local visitors.

The presence of Revs. Darwin and Doyle added greatly to the success of the convention. Mr. Darwin, in his address on the consecration meeting, said that consecration was a looking back over the past and an oiling up for the future. His second address was on child conversion, which, he said, suggested the unpleasant thought of child degeneracy, and the child life is Christ-like. Mr. Darwin so emphatically declared that the child ought never to be out of the church that the following resolution was passed:

"Whereas, we Epworth League and Sunday-school delegates assembled in convention at Milestone consider that the church does not recognize its relationship with the children and young people as it should,

Therefore resolved, that the church in Conference do consider the above subject with the object of fostering the children in the church after baptism, and providing a record of same, and that they be acknowledged as members of the church until such times as they choose to withdraw from it."

All present listened with rapt attention to Mr. Darwin's third address, which was on Home Missions.

Rev. J. A. Doyle spoke effectively on the Forward Movement for Missions. The absence of Rev. T. E. Holling, chairman of the district, and others, because of illness, was much regretted, but the convention was somewhat cheered by Mr. Holling's letter of greeting, expressing hearty sympathy and earnest prayer.

A resolution was brought by Rev. R. S. Stevens, Yellow Grass, protesting against any change being made by the Dominion Parliament in the school system of the North-West Territories, which met with unanimous approval.

Rev. Chas. Endcott, of Estovain, was appointed to campaign the district in the interests of the Forward Movement for Missions.

The officers elected were:

President, Rev. D. B. Kennedy, B.A.
1st Vice-Pres., Rev. Dr. Cook.
2nd Vice-Pres., H. W. Connor.
3rd Vice-Pres., W. McLeod.
4th Vice-Pres., Mrs. Endcott.
5th Vice-Pres., Miss A. Smith.
Sec. Treas., Logan M. More.
Conference Representative, Rev. R. S. Stevens.

Edmonton and Vermilion River Districts

The second annual Epworth League Convention of these districts was held in McDougall Methodist Church, Edmonton, on the evening of March 15th and all day March 16th. In this far west a convention has great interest for those living thirty and forty miles across country from the nearest town, and all who could possibly come were in attendance.

Rev. C. H. Huestis gave a splendid talk on "The Aim of the Epworth League," reviewing and enlarging upon the aims as set forth in the constitution, and warning against the danger of having too much useless machinery.

Rev. Principal Riddell, of Alberta College, followed with a Bible Study on the Epistle to the Romans.

The morning session, March 16th, was an exceedingly live one. The reports from the farthest away Leagues interested every one, and the two papers, one on "A Model Social Committee, read by

Miss Cora Rye, the other on "Amusements—Wise and Otherwise," read by Miss H. Sproule, both dealt with the social problems of to-day, which are of so much importance, and they called forth a great deal of discussion.

The afternoon session, after a practical paper on "Difficulties and How to Overcome Them," given by W. J. Weir, was devoted to the missionary question. Dr. A. E. Jamieson gave a paper on "How to Conduct the Monthly Missionary Meeting," which was very suggestive and helpful, and Dr. H. Smith told us what we had done and what we are going to do for missions. Then a question drawer was very ably conducted by Professor Cecil Race, B.A., of Alberta College.

The last session was the evening one, held on the same day. We were very fortunate in securing the Rev. James Woodsworth, D.D., now of Winnipeg, for an address on the "Spirit-filled Life." Rev. A. R. Aldridge, B.A., also gave a very practical and inspiring talk on "Individual Work for Individuals."

The officers elected for the next year were as follows:

President, Prof. Cecil Race, B.A., Edmonton.
1st Vice-Pres., Miss H. Sproule, Strathcona.
2nd Vice-Pres., H. R. Smith, M.D., Edmonton.
3rd Vice-Pres., W. J. Hobbs, Fort Saskatchewan.
4th Vice-Pres., Mrs. H. Stutchbury, Edmonton.
Secretary, Miss K. Chegwain, Edmonton.
Treasurer, Rev. E. J. Hodgins, B.A., Daugh.
Representative to Conference Executive, Rev. R. E. Finlay, Clover Bar.

Regina District

The first annual convention of the Regina District Epworth League was held at Indian Head on March 8 and 9. From beginning to end it was marked by enthusiastic interest. To say the least, it was a grand success, and has filled the Leaguers and Sunday-school workers of the district with new inspiration and zeal.

The addresses were excellent, and one of the best and most noticeable features of the convention was that the discussions were lively and interesting.

The officers for the ensuing year are:

President, Wm. Hindson, Regina.
1st Vice-Pres., Mr. Tasker, Indian Head.
2nd Vice-Pres., Miss Edna Gerry, Indian Head.
3rd Vice-Pres., Mrs. Hinds, Regina.
4th Vice-Pres., Mrs. Stillborn, Balgonie.
Sec. Treas., Miss Hastings, Sinitaula.
Conference Representative, Rev. J. B. Taylor.

After the close of Thursday's session the Epworth League of Indian Head right royally entertained the delegates. And much of the success of the convention is due to their kindness and consideration.

Just a Line or Two

Victoria Avenue Church, Chatham, has a flourishing Junior League of fifty members, organized last December.

The Wellington League held a very delightful "At Home" at Miss Dorland's residence, on March 10th and gave the collection to missions.

Tilt Cove, Newfoundland, reports a fine revival, with an ingathering of over one hundred souls. Many of these have joined the Epworth League.

The League of Wesley Church, Vancouver, has had a very successful year. There has only been one consecration meeting, at which new members were not joined. Subscriptions to the Forward Movement during the year have increased from \$35 to \$100.

The Wroxeter League recently had a debate on the subject: "Resolved that woman has done more for the improvement of the world than man."

An Epworth League of Christian Endeavor has been organized at Zion Apptment on the Little Britain Circuit, with an active membership of over thirty.

The secretary of the Junior League at Deseronto reports that their motto is: "More members, more regular attendance, and increased offerings to missions."

Valleyfield League recently enjoyed a pleasant evening with the Ormstown Leaguers. On a Sunday in March forty-two scholars of the Valleyfield Sunday-school signed the triple pledge.

Zion Church League, on the Camborne Circuit, holds temperance and literary meetings, carries on the Epworth League Reading Course, and studies "The Heart of Japan," and "The Apostolic Church."

Dr. W. E. Willmott, '92 College Street, Toronto, would like to have the names and addresses of the secretaries of all Young Men's Clubs and Associations throughout the Methodist Church in Canada. Kindly respond if you have such an organization.

During the first ten months of the present League year the Calgary Epworth League paid \$350 toward the building fund of the new Methodist Church recently opened in that city. This, of course, does not include the personal subscriptions of the members.

The Sherbourne League had a very enjoyable and instructive "Evening in Fiji" recently. The programme was divided into three parts: (1) Fiji, its geography and natural history; (2) Manners and customs of the people; (3) Introduction of Christianity and results.

Western Notes

A Junior League has just been organized in Brandon.

Manda, Man., reports a new E. L. of C. E., with fourteen active and six associate members.

A new Epworth League of Christian Endeavor has been organized at Cottonwood, Assa., with seventeen members, by Rev. J. A. Doyle.

The joint convention of the Deloraine, Souris and Arcola Districts was held at Hartney, March 21st and 22nd, and was highly successful.

Brandon District League held an excellent convention at Brandon on March 28th. The programme was intensely practical and interesting.

A combined Epworth League and Sunday-school convention for the Lacombe and Red Deer Districts was held at Red Deer on Tuesday, March 7th.

Summer School, 12 o'Clock Park

July 3rd to 10th, 1905.

The Bay of Quinte Conference Epworth League Summer School for the Study of the Bible and Missions will this year be held at Twelve O'clock Park, from July 3rd to 10th, and it is confidently expected that a deeper interest will be aroused than formerly. This is the first annual school held at the park, but is the first one held by the direct authority and under the direct control of the Conference Epworth League. The school of 1903 was officially supported by the seven eastern districts of the Conference; the school of 1904 was officially endorsed by

\$3.00 Church Money

No Investment. No Risk. Send No Money.
If you wish to raise money quickly and easily for any church purpose send on the photograph of your church and your pastor, and we will reproduce them, together with a carbon photograph of the 20 extra limited aluminum tin trays, and send trays to you express and duty fully prepaid. Every tray will contain a scientific and convincing account of our members quickly sell them at 25c each. You keep \$30 for your profit and send us \$3 in full payment for the 20 extra trays. Send photographs and size and name to-day. **Send no money.** Your workers will sell all the trays in ten days, as many of others have, and you can send us our money any time within a month. **Write us! Learn success of others.**
New Method Co., 5526 S. Park Avenue, Chicago, Ill.
New Method Co., The 200 Trays received just a week ago, are now available at all to all sell them. In fact, the 200 were not being spared to make this school helpful to Epworth League workers. The strong features of former schools will be retained and new features introduced. Special emphasis will be placed on Bible study and practical methods of missionary and evangelistic work. It is felt that now is an opportune time to emphasize "the revival," which should always grow out of the prayerful study of the Bible. The programme is not yet complete, but we might mention that we expect a Japanese student to be attending the sessions of the school, and to help us get a deeper insight into the life of that interesting country. We feel sure when the programme is published that leaguers will feel that the school will be among the best.
Twelve O'clock Park is a summer resort near Trenton, at the eastern end of the Murray Canal, and is touched by the classic waters of the Bay of Quinte. Visitors at former schools who had no previous knowledge of the park were delighted with the cool breezes, the stately pines, and sturdy oaks.
Hitherto the committee had been unable to secure the park for any part of July, but this year the proprietor has given us control for the first week, which will give many the opportunity to attend who have formerly been precluded by their work in June.
We strongly advise pastors to urge leaguers to attend. On some circuits a party large enough to rent or bring a tent and board themselves could doubtless be formed. Rooms at the temperance hotel and cottages may be secured from Mr. B. R. Orser, Smithfield. As it is expected there will be a larger attendance than formerly, districts or Leagues ordering cottages or rooms must allow the manager, Mr. Orser, to fill such cottages or rooms to their utmost capacity, should a sufficient number from such districts or Leagues not attend.
As a part of the school, a great historical excursion to see the old Hay Bay church (the oldest church in Canadian Methodism) will be run on Saturday, July 8th.
The officers of the school are: Hon. President, Mr. E. A. Morden. President, Rev. A. W. Coone, S.T.L. Vice-Pres., Rev. H. W. Foley, B.A., B. Treas., Miss Effa Sanford. Secretary, Rev. S. F. Dixon.
All communications re accommodation should be sent to Mr. B. R. Orser, Smithfield; other inquiries to the Secretary.
S. F. DIXON.

the Conference Epworth League; the school of 1905 is being held as a part of the official work of the Conference Epworth League. By legislation of the last Conference Epworth League convention, the Committee of Management for the Summer School consists of certain officers of the Conference Epworth League. It is expected, therefore, that delegates will be present from every district of the Conference. No pains are being spared to make this school helpful to Epworth League workers. The strong features of former schools will be retained and new features introduced. Special emphasis will be placed on Bible study and practical methods of missionary and evangelistic work. It is felt that now is an opportune time to emphasize "the revival," which should always grow out of the prayerful study of the Bible. The programme is not yet complete, but we might mention that we expect a Japanese student to be attending the sessions of the school, and to help us get a deeper insight into the life of that interesting country. We feel sure when the programme is published that leaguers will feel that the school will be among the best.

Wooler, April 12th, 1905.



Free sample tray on request: 5526 South Park Avenue, Chicago.

Programme of Windsor District Summer School

TO BE HELD IN KINGSVILLE, AUGUST 16-27, 1905
Hours: 9:30 to 11:00 a.m.; 3:30 to 4:00 and 7:30 to 10:00 p.m.

- I. MISSION FIELDS.
 1. Studies in Japan, by Returned Missionary.
 2. Studies in China, by Returned Missionary.
 3. Studies in North-West.
 4. Studies in New Ontario, by Rev. Jas. Allan.
- II. PRACTICAL METHODS.
 1. Studies in Practical Work in League, by Dr. Stephenson.
 2. Missionary Work in Sabbath-school, by C. B. Keenleyside.
 3. Missionary Literature, by Dr. Stephenson.
- III. HISTORICAL.
 1. Biography: Short and Inspiring Sketches.
 2. Pioneer Mission Work in Ontario: (a) Eastern District; (b) Central District; (c) Western Peninsula.
- IV. BIBLE STUDIES IN THE NEW TESTAMENT.
 - One session each day to be given to this.
- V. DEVOTIONAL AND EVANGELISTIC.
 1. Knoll Talks on Heart and Life Problems. Half-hour talks under the trees by leaders in this department.
 2. All evening services not given up to missionary mass-meetings to be evangelistic services.

This is a brief outline of the programme now being planned for our district. All speakers and leaders for the different departments have not yet been secured, but correspondence with some of our very strongest men and women is going on and will likely result in the completion of one of the most inspiring and strongest programmes ever put on in this work. The best is none too good. There is a strong probability of the beautiful Mettaw's grounds on Lake Erie, with its spacious casino and splendid appointments, being secured, and situated as it is on the shores of Lake Erie and alongside the town of Kingsville, provides an ideal place for a gathering of this kind.
The chairmen of the sub-committees are:
Printing and Advertising—Rev. W. E. Millson.
Programme—Rev. G. H. Long.
Financial—Rev. J. C. Reid, B.A., B.D.
Grounds and Entertainment—Rev. H. D. Moyer.
Rev. W. E. Millson is chairman, and Rev. Geo. H. Long, secretary of the Committee of the Whole, made up of the several sub-committees. The completed programme will be ready for distribution about June 1st.
GEO. H. LONG,
Secretary of Committee.

Devotional Service

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

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

MAY 21.—"MEMBERS OF CHRIST'S BODY."

(STUDY 15. APOSTOLIC CHURCH.)

1 Cor. 12, 12-31.

The striking illustration of Paul in comparing Christians to the human body in its members and the performance of their functions, conveys a fundamental truth much needed in the Church to-day. With diversity of gifts all are necessary to make a complete organization for God. Mutual regard for one another, no matter how lowly the position may be in which one is placed, is a plain inference, and every one doing his or her part in the Church's work is an evident teaching.

THE BODY OF CHRIST.

Observe not merely, "Ye are a body," though that has been the burden of the chapter. The give and take of support and sympathy, and service, between part and part; the interdependence of part and part for life and growth; the diversity of capacity and function, all contributing to the welfare of the whole and of each part; all have been dwelt upon fully. All are as true of any organized society and corporate life, as of the Church of Christ. But this is only what the members are to each other. Here Paul goes further, "Ye are a body; ye are Christ's body, ye are a body united to him; we are a body for him; ye furnish him with an instrument analogous to your own. What your body is and for you, that ye are to and for Christ."

THE CONNECTING LINK.

To us a body is the link between us and the outer world. It mediates between the immaterial part in us and the material existences outside us. The immaterial in one man communicates with the immaterial in another through their two bodies. Such analogies may not be pressed far, but hold good thus far. We influence the outer world through the instrumentality of our bodily part; the outer world is known to us and affects us largely through the organs and sensations of our body. In somewhat similar fashion is Christ pleased that his church should be (a) a body for him, mediating between him and the world. (b) In one particular also the world reaches him through his body. Take this latter first.

1. "Why persecutest thou me?"—not "my people." Saul reaches further, deeper than he thought, as he "hates men and women to prison," or "consents to the stoning of Stephen, persecuting those of the way unto death." Not the hand or foot alone is touched or wounded; the head is hurt; Christ feels the pain. The sufferings of the martyrs are the "afflictions of Christ." His earthly life of a few years and his church's life of many centuries were one life and one history, both of work and persecution; the centuries a continuation, an extension of the duty which he assumed to himself all the pain, as well as the toil and the success of a church's life. The first Adam and his race fell as one; the second Adam and the new race of those who are "in him" rise as one; they suffer as one. The old doctrine of federal headship, in the modern phrase, the solidarity of successive generations, is an attempt to express particular phases of the great principles underlying this "Touch a Christian, burn him, wrong him, persecute or hate

him; you touch, burn, wrong, persecute, hate Christ." Let persecutor and persecuted remember that Christ is to be taken into the count.

2. With freedom of the analogy, it may be said Christ reaches the world through his body, through the activities of his church. Whether man can act upon man and upon matter otherwise than through the body's powers and organs, may be open to discussion and carefully gathered evidence. There is no doubt that Christ can and does. There is a sovereignty about times of visitation to churches and to nations and generations.

Christ sends forth wide influence, when the church has asked little, done less, or herself been a body of health, too feeble to effect or to initiate anything. He is independent of his body, as we are not of ours. Yet he does not only make large use of his organ and instrument, but was largely pleased to make his work depend upon, and be conditioned by, and executed through, the activities of his people. As the body is organic to the man, so the church is organic to Christ. Every member of a body is under the control of the will of the man. So the indwelling Christ rules in, as well as over every member of his body. Humanly speaking, if the church is not active, the world goes unreached, unsaved. Its activities are his, and are the usual and ordinary ones through which he expresses and effects his will and purpose in the salvation of the world.

CORPORATE RESPONSIBILITY.

The church should always be at its best of spiritual force and health, a fitting, serviceable instrument, always ready to do the will of the head. A ready test is provided, distinguishing between right and wrong activities of his church. In what enterprises should it engage—and in what not? What work should it or should it not undertake or be led into? Can the enterprise, the work, the activity, whether in fact or in proposal, be conceivably attributed to Christ himself, and identified with him? Could it be his activity? It is inconsistent that some forms of amusement and money-raising should be attached to the church and its enterprises; they could not be conceivably attributed to Christ; they cannot be the action of his body.

THE OTHER SIDE.

On the other side the principle makes some forms of activity obligatory upon the church, and upon the churches. For example, can anything else be supposed but that Christ should desire his Gospel carried to the heathen and to all lands? The obligation of missions, "Home and abroad," upon the church of Christ, can never be an open question. He must desire it. His body is not revealing or expressing him if it is not actively, aggressively "missionary." It is no speculation that Christ's body and every part of it should express him. There are, happily, Christian men and women in whom every one who comes into contact with them feels he has come into close contact with, has seen Christ. The obligation not to misrepresent him, the obligation to represent him lies upon the church, because it is his body. Hearts are asking, the world is asking, "We would see Jesus." It ought to be possible to say, "Look at his body."

THE CHURCH UNIQUE.

This relation to Christ differentiates the church from all other corporations. It is not merely one amongst many societies and organized associations of the same order. No doubt, he who is the ruler of human society and its every movement takes care that there is no

form of association between man and man, but has the control of his hand. It subserves his purpose. It has a real relation to him. But this corporation is unique. It has a unique relation to him. He has assumed it into union with himself. He is "head over all things," for his body's sake. "He is head of the church;" himself dwells in every member.

POINTS FOR THE PRESIDENT.

There are four or five distinct paragraphs in the exposition above on the topic for the week. You could not do better probably than assign these paragraphs to as many members of the League to expand for the meeting. It is rather a difficult subject to make interesting. Study it well yourself, and be in a position to throw light where necessary. The topic conveys one of the most important lessons that the church and its members need to learn.

MAY 28.—"SUMMER SCHOOLS AND THE FORWARD MOVEMENT FOR MISSIONS."

The Summer School is a gathering open to all who are interested in the study of the Bible and Missions. The lectures and addresses are given by college professors, missionaries, and specially qualified workers and leaders. It has been said that the Epworth League discovered the young people to Methodism. The Forward Movement for Missions revealed the mighty force in these young people for the evangelization of the world. The development and use of this force in our young people demands trained workers qualified to lead. This is the opportunity for this training is supplied by the Summer School through the lectures, study classes, practical methods of work, Bible study and addresses, all of which combine to make the school of educational value and helpful to the development of the spiritual life.

The aim of the Forward Movement is the extension of God's kingdom, and this can only be done by prayer, study, giving. The school is held for prayer, study and giving. Those interested assemble at the school not to talk about "How to study?" but to spend the time in studying our mission fields and methods of work, in increasing their knowledge of the Bible, in gaining a wider vision of the world we live in, and in planning to give themselves for the help of others.

ADVANTAGES OF THE SCHOOL.

These are well set forth by one who attended one of these schools. "He gives at least four important advantages, as follows:

1. Rest and recreation have been most successfully combined with study and inspiration.
2. The social side of the Summer School life is strong and wholesome. The "esprit de corps" of Christian friendship grows from day to day.
3. Intellectually every session is replete with fresh, crisp, interesting and up-to-date information in all phases of church work.
4. The spiritual side of the Summer School work is, perhaps, the most helpful of all.

OBJECT IN VIEW.

The object of this new institution of Methodism, the Summer School, is concisely set forth in the following three paragraphs:

- To deepen the spiritual life and missionary purpose of the church of the future.
- To develop efficient leaders for the carrying on of a vigorous campaign

among the present generation of young people.

To help every Methodist realize more fully than ever before that "The Evangelization of this Generation" is the supreme and urgent duty of the Christian Church.

WHO SHOULD GO ?

Pastors, Epworth League presidents and Missionary vice-presidents, District Epworth League officers, Sunday-school superintendents, officers and teachers—these all ought to attend.

Every one else who is interested in the study of the Bible, the problem of worldwide evangelism, and the practical relation of both these subjects to the Sunday-schools and Epworth Leagues of our Church—these all are cordially invited to attend.

Leaders of Young People's work are specially invited. All are welcome.

BIBLE STUDY.

The text-book recommended for use at Summer Schools this year, is "New Testament Studies in Missions," by Rev. Harlan P. Beach, M.A., F.R.G.S., Education Secretary of the Student Volunteer Movement.

In past years the Bible-class each morning has been markedly successful in creating a strong, spiritual atmosphere, which has permeated the whole school. Scholarly men are selected to conduct the Bible study and lead the delegates into an understanding of the truth. Those attending should bring their Bibles, and be prepared to enter heartily into the work of the Bible class.

INSTITUTE OF METHODS.

This department of the school, for which a printed syllabus is prepared, will include practically all phases of missionary work in the local congregation, Sunday-school, Epworth League and other sections of the Church. Experienced teachers will conduct the discussion of the various subjects.

MISSION STUDY.

Study classes for the study of our mission work in China, Japan and Canada, are led by specialists, using the following text-books: "The Heart of Szechuan," by E. W. Wallace, B.A.; "The Heart of Japan," by A. P. Addison, B.A., B.D.; "Methodism in Canada," by A. Sutherland, D.D.

RECREATION.

Probably the majority of those who attend the school do so during their vacation period. Consequently it is very necessary that sufficient time be left free for physical rest and recreation. No sessions will be held during the afternoons. The delegates may feel perfectly free to go where they like and do as they please. A competent committee is at the service of the delegates to direct outgoing parties and athletic exercises for all who desire it.

LITERATURE.

One of the most helpful and interesting features of the school is the exhibit of missionary literature, maps, charts, and other accessories for practical work. The exhibit is in charge of experienced missionary workers, who gladly furnish any information or explanation.

EVENTING.

Two services are held each week evening, except Saturday. The first of these takes the form of a brief pointed talk on some one of the different phases of Christian life and conduct. Last year these knoll-talks, as they were called, proved a rich spiritual blessing to all who were able to come. The other is a public meeting when inspiring and instructive addresses are delivered by some of the strongest men in our Church.

Any further information regarding the matters discussed in this article will be cheerfully furnished by Dr. F. C. Stephenson, Mission Rooms, Wesley Buildings, Toronto.

JUNE 4.—"AN INTERIOR VIEW OF A GREAT SOUL."

(STUDY 16. APOSTOLIC CHURCH.)

2 Cor. 4, 7, 5, 9, 6, 1-10, 11, 22-29, 12, 10, 15.

There are various ways of testing the interior workings of the human mind. A great soul always manifests its greatness externally in one form or another. Paul, great soul that he was, exhibited his inner activities in so many ways that it is necessary to select from the many in order to centre attention upon the one, and thus determine the source from whence it came. There is, perhaps, no better method to discover what a man is, than to see how he conducts himself under the restraints and reverses of life. We shall view Paul in this way, and then conclude the quality of his real self.

LIFE'S LIMITATIONS.

It is one of the great problems of human existence—what to do with the restrictions and limitations of our earthly lot. And what a high-minded, satisfying, spiritual solution the great apostle gives of this troublesome, every-day question! We have three instances of St. Paul's incarceration. He is a prisoner of the Philippians (Acts 16, 23). He is prisoner of Felix (Acts 24, 25-27). He is a prisoner of the Romans (Acts 28, 16). In each case he is arrested in the discharge of his duty, and in obedience to his divine commission. In custody under such circumstances, although accused by the civil law of the time, he regards himself as innocent before the divine tribunal. And, inasmuch as his imprisonment was permitted by his divine Lord, he considers himself a prisoner, not of the Philippian jailer, not of the Governor Felix, not of the Roman Emperor, but of Jesus Christ, who overrules all things for the ultimate good of his people and his kingdom.

1. Paul a prisoner by Jesus Christ. As we have seen, Christ allowed his people to be in a state of such a mishap. If the insignificant sparrow is in God's thought, how much more the lives of his people. The apostle was no drift-wood plank cast up on the shore of prison hardships. The eye that sees all, observed his trouble, and knew its outcome. Christ accompanied him to his prison, and with Christ there it was no prison. And then, Paul was a prisoner for a purpose:

(a) That he might rest. He was weary and worn with long-continued, exacting toil.

(b) That he might be protected under Roman guardianship from bitter, persecuting Jews.

(c) That he might have access to the saints in Caesar's household, and through their faithfulness, preach a salutary lesson of steadfastness to the world.

(d) That he might write and send abroad his epistles, and thus powerfully speak through all the centuries. His letters to Philemon, to the Ephesians, Colossians and Philippians, were written during his Roman imprisonment.

Observe the practical lesson which these facts unfold: If you are Christ's remember that you are his in your imprisonments and limitations, and that wise ends and divine purposes may be wrought out through them. The altering of our letter will change disappointment to his appointment. Happy are we when we can discover God's appointments in our disappointments.

2. Paul a prisoner for Jesus Christ. The apostle says in one place, "Christ

shall be magnified in my body whether it be by life or by death." A great truth this—that my imprisonments, whatever form they may take, cannot hinder me from doing my best for Christ in the midst of them. Paul in his restrictions developed character, encouraged the saints, sought converts, displayed manly fortitude, and wrote messages of salvation to Christendom. He did not fold his arms and feet and complain, and charge God with unkindness. He rejoiced that what was both rational and Christian—maintained his trust in God, polished and brightened the diamond of his own character, and did what he could for the welfare of others. Oh, doubting, fearful child of God, learn this: He-reaching truth and apply it in the barrowing walls of your own life.

3. Paul a prisoner determined to become like Jesus Christ. Hear this utterance from his prison, "Not as though I were already perfect, but, as if I were." And he follows after Christ and comes near him, and grows like him by means of his prison life. He makes Christ his ideal, and reaches out to obtain his ideal. Instead of magnifying the hardships of his prison life, he busies himself to know how he might become more like Christ, how he might cultivate the mind of the Master, how he might bring himself into subjection to the will of his Lord. Paul, like all other Christians, who rightly estimate themselves and their religion, considered spiritual values superior to temporal values and counted all things but loss, that he might win Christ. He regarded an additional virtue added to his character more highly than additional capital added to his wealth. He prized nearness to his divine Master more highly by far than nearness to an independent fortune.

When God and mammon are competitors for the Christian's affection and service, he hesitates not a moment, but chooses God as the sum of all good, both here and hereafter. This is the action of a great soul.

4. What are our imprisonments? Not a jail, a reformatory, a penitentiary. No, let us hope not. But we have prisons just as real, if not as belittling. Here are some of them:

(a) Our employment. We are not free in the popular sense. There is the compulsion of work. The obligation of obtaining a livelihood. There is the monotony of daily routine, and no option. Our employment is imprisonment.

(b) Our domestic and civil relationships. There are the claims of home, home life, home support. There is the training of children, care of the sick, providing of food, clothing, shelter. There are civic claims in our relation to the government, and the various duties that flow therefrom.

(c) Our troubles and cares, disappointments and reverses and losses. There is the imprisonment of sorrow. There is the limitation of small pay and many demands. The restriction of our pleasures according to our income and circumstances.

(d) Our faculties and abilities. These are both limited and circumscribed. How often we wish that our physical endurance were a little greater. Or our mental were a little wider and sweep and grasp a little wider and deeper! Or our spiritual insight a little more profound! But, no! We are restricted, limited, finite. There is but one infinite.

5. What shall we do with these limitations?

(a) Turn your seeming imprisonment into freedom. "Ye shall know the truth and the truth shall make you free." The soul cannot be imprisoned, if the soul wills it otherwise. The soul is only limited by the universe of God. Christ and his truth will transform apparent slavery into welcome liberty. Paul and

Silas were in prison, but their songs of praise could not be stopped.

(b) Get good out of your imprisonments. They all have their lessons and opportunities. They seem severe teachers, but they are kindly at heart. Moses in forty years' banishment prepared and mastered himself for wide usefulness and conquest.

(c) Look around you in your imprisonment for chances of service. And as you serve you will forget your prison. Bunyan served the Christian world for all time when he wrote "Pilgrim's Progress" in Bedford jail.

(d) In your imprisonment think more of Jesus Christ than of prison walls. Thus Paul did, and his most cheerful messages that have blessed mankind were given from behind prison bars, like the music of a caged bird.

POINTS FOR THE PRESIDENT.

We study Paul in this topic under limitations. We see this great soul expand to find God in his trouble, even as the eye dilates in darkness to find the light. Notice how Paul carries himself through his imprisonments, and then learn how we should hold ourselves under similar circumstances. There are five distinct thoughts in the foregoing exposition. Why not appoint five members of the League, and let each expand to a four-minute paper or talk, one of these paragraphs. Then let the President be prepared to make brief timely remarks as the meeting proceeds. It would be profitable to have a brief testimony service, keeping the topic thought in view. Remember that religion is for the cloud as well as for the sunshine.

JUNE 11.—"A TEMPERANCE MEETING."

Ep. 18.

Temperance is not only total abstinence from strong drink as a beverage but is the wise regulation of all activities by righteous legislation. In the interpretation of this subject we shall embrace the two verses preceding the one assigned for study, and thus not only include the consideration of the sin of intemperance, but widen the scope of our inquiry to other kindred matters.

Paul was in the habit in his epistles thus to give a broad exposition of the subject of temperance, and we will make no mistake in following his example. His injunction in verse 15 is in regard to temperance in Christian conduct.

REGULATING THE OUTWARD LIFE.

"See that ye walk circumspectly not as fools, but as wise" (v. 15). The Christian needs not only spiritual fervor and enthusiasm, but also prudence—sanctified common-sense. It is possible to do a right thing in a wrong way, or in such a way as to cause more mischief than benefit. There is a severity of virtue that repels and arouses resentment, and there is a parade of Christian liberty that shocks the sensitive. The truth lies between two extremes. Christian wisdom is seen in maintaining the truth and avoiding extremes. "I, wisdom dwell with prudence." Success in soul-winning is only given to skill, earnestness, sympathy, perseverance, tact. Men are saved, not in masses, but by careful study and well directed effort. It is said that such is the eccentric flight of the snipe when it rises from the earth that it completely puzzles the sportsman, and some who are capital shots at other birds are utterly baffled here. Eccentricity seems to be their special quality, and this can only be mastered by incessant practice with the gun. But the eccentricity of souls is

beyond this, and he had need be a very spiritual Nimrod—a mighty hunter before the Lord—who would capture them for Christ. "He that winneth souls is wise."

SEIZING PRESENT OPPORTUNITY.

1. Observing the value of time amid the prevalence of evil. "Redeeming the time, because the days are evil" (ver. 16). Time is a section cut out of the great circle of eternity, and death is for us the limit, within which the work of life must be done. It is a precious gift bestowed by the beneficent hand of God—a gift involving grave responsibility; and we must render a strict account of the use we make of every swing of the pendulum. It is sold out to us in minute fragments. One single year is made up of 31,536,000 seconds. Every tick of the clock records the ever-lessening opportunities of life. Time is in perpetual motion. Like a strong, ever-flowing river it is behind and under everything into the boundless ocean of eternity. We never know the value of time till we know the value of the fragments into which it is broken up. To make the most of a single hour we must make the most of every minute of which it is composed. The most dangerous moments of a man's life are those when time hangs heavily on his hands. He who has nothing to do but kill time is in danger of being killed himself. It is a miracle of divine goodness if he is preserved from serious folly, or something worse; and such miracles rarely occur. The man who has learned the value of time can learn any lesson this world may have to teach him. Time is the opportunity for the exercise of Christian wisdom, and should be the more sedulously used "when the days are evil"—when evil is in power. Oh, for wisdom to number our days to grasp the meaning of present opportunity! Here come the moments that can never be had again; some few yet to be filled with impure—abominable. Let us apply our hearts—all our powers—unto wisdom.

2. Having the good sense to recognize the divine will—"Wherefore be ye not unwise, but understanding what the will of the Lord is" (ver. 17). We must read and interpret the signs of the times in the light of God's purpose. A close and deep study of the divine mind will reveal to us the significance of the passing opportunity, and aid us in making the wisest use of it. Our biggest schemes are doomed to failure if they are not in accordance with the will of God. The noblest tasks are reserved for those who have the keenest spiritual insight and are most in harmony with the divine purpose. The will of God is not mere resignation, a passive attitude, to passive events. It is an active principle that should replete every act, the standard by which we measure every circumstance. The will of God is our highest well-being for both worlds.

THE FOLLY AND WASTE OF TEMPERANCE.

"Be not drunk with wine, wherein is excess" (Ver. 18). The Asian Christians were a social, light-hearted people, fond of convivial feasts. Wine was their danger; and even in the celebration of the Lord's Supper they ran into excess, and degraded the holy ordinance. There were doubtless drunkards among them; and the warning of the text was specially needed. Intemperance is not only a folly and a waste, it is a degradation and a sin. It is the excessive indulgence of a craving that at bottom may be in itself good if wisely regulated—a craving for an intense life. One finds many say, "Monod," "the man that greatness of our nature, even in its most deplorable errors. Just as impurity proceeds at the bottom from an abuse of

the craving for love, so drunkenness betrays a certain demand for ardor and enthusiasm, which in itself is natural and even noble. Man loves to feel himself alive; he would fain live twice his life at once, and he would rather draw excitement from horrible things than have no excitement at all." When the physicians told Theotimus that except he abstained from drunkenness and licentiousness he would lose his eyes, his heart was so wedded to his sins that he answered: "Then, farewell to my life!" Intemperance these days is not only a danger to the individual, but is a menace to the welfare of the nation. The liquor traffic like a huge destroying beast, is seizing the body politic, and it will only be by constant vigilance and determination that the monster will be kept at bay. Down with him!

CONTROL OF THE DIVINE SPIRIT.

"But be filled with the spirit" (ver. 18). The excitement of drunkenness must be supplanted by a holier and more elevating stimulus; the cup that intoxicates exchanged for the new wine of the Spirit. The general adoption of the principle will be the grandest triumph of temperance. The cure of drunkenness will not be accomplished simply by the removal of temptation, unless a relish for higher things is created and springs of holier pleasure are opened in the hearts of men. A lower impulse is conquered and expelled by the introduction of a higher. Anachonis, the philosopher, being asked by what means a man might best guard against the vice of drunkenness, answered, "By bearing constantly in his view the loathsome, indecent behavior of such as are intoxicated." Upon this principle was founded the custom of the Lacedaemonians of exposing their drunken slaves to their children, who, by that means, conceived an early aversion to a vice which makes men appear so monstrous and irrational. There is no excess in drinking copious draughts of the spirit. Christian wisdom opens the soul to the ever-flowing tide of his influence, and strives to be animated and filled with his all-controlling power.

INTERTEMPERANCE, WHAT IT IS!

1. It is an ungrateful use of God's bounty.
2. It divests the man of his native dignity and sinks him below the beasts.
3. Is injurious to the body as well as mind.
4. Wastes a man's conscience as well as his substance.
5. Intemperance generates other vices—impure feelings, angry passions, profane language, insolent manners, obstinacy of heart, and contempt of reproof.
6. Has most lamentable effects on family life and happiness.
7. The Scriptures abound in solemn warnings against it.
8. This sin must be renounced, or the end of it will be death.

POINTS FOR THE PRESIDENT.

Give a broad interpretation of the subject of temperance, to include total abstinence and moderation in all things. In connection with the exposition of the topic, have three members each give a three-minute paper on these subjects: 1. The effect of strong drink on—The individual. 2. The home. 3. The nation. You might interest four other members of the League by giving each one of the four headings of the foregoing exposition for a Monday. "The man that greatness of our nature, even in its most deplorable errors. Just as impurity proceeds at the bottom from an abuse of

Sunday School

Knew the Golden Texts

A young Chinaman who attends the Metropolitan Sunday-school of this city, a few months ago, found it necessary to undergo an operation for appendicitis at the General Hospital. During the time that the chloroform was being administered, and when he was coming out from its influence, he repeated, over and over, the Golden Texts of the previous quarter's Sunday-school lessons. The doctors and nurses got a good dose of Scripture for once at any rate. This incident shows that the teaching of the Sunday-school had made a deep impression upon the mind of the Chinaman.

Concerning Amusements

That amusements and recreations differ in character, quality and moral influence, there is no doubt. What, so far as comparatively innocent, others are calculated, and are often intended to minister to the lower and baser tastes of our nature. That "he who created all things, and is the source of all good," intends all conscious beings to be happy. We have abundant evidence both in his Word and his works; and that happiness is the best secured by a willing compliance to the written and unwritten requirements of both physical and moral laws. Ought any of our Sunday-school teachers or scholars, any, indeed, making a profession of religion in our church, to sanction by their presence, or defend in any degree what they cannot, and dare not, ask God to bless?

Saturday Night

Teachers should avoid parties and late hours on Saturdays nights. If they desire to be active and bright in their teaching, they should heed the Apostle Paul's advice, and endeavor to keep the body under. Avoid hearty dinners just before the session of the class; a teacher who hurries away to the classroom from a full meal on Sunday will find the brain dull and the most careful preparation of little use. Neither should those who have chronic headaches appear before the class. I have heard of a teacher who, weak after work, would say as she held her hand to her aching head, "Now, children, do be quiet; for I have such a bad headache I cannot bear any noise, and I can hardly talk to you." Children will carry home unpleasant impressions of teachers from whom they receive only dull and stupid lessons. Teachers should consciously impart much of their own feelings to the children before them.—Israel Black.

An Extra Plate

My pet extravagance is an extra plate on my table. My husband, a teacher, ventures any day to send up a pupil to say that some visiting teacher is coming home to dinner with him, or to bring a homestead freshman without any notice. Our graduates come back to town and call upon us and stay to supper. A lonely newcomer in town is brought home from Sunday-school to dinner with us. Sometimes I write some young man or woman ill in a boarding-house to spend a week or two with us as soon as he is able to be moved. The extra plate encourages unvarying dauntiness in the table. I keep an "emergency shelf" stocked with cans of soup, mixed vegetables, and fruit, and in the jar a loaf of cake that improves with age. If the guest be one of the "people of importance," I can thus add to my menu, but in general those to whom I think that our hospitality means

most come to the home simplicity of our usual fare. Our extravagance amounts to some money in the course of a year, but we have decided that no other expenditure gives us so much pleasure. We go a little into "society," and we give few dinner parties. There are no elegant clothes in our closets, no handsome furniture in our parlor—in fact, we have never had a parlor. But we are content with a cozy living-room with an open fire, a friend talking with an extra plate, and a friend with us to add to our cheer.—Woman's Home Companion.

Teaching from the Standpoint of a Superintendent

Like teacher, like scholar.

Like those scholars if you would have them love you.

Make some personal sacrifice: "Inasmuch as ye have done it unto the least of these ye have done it unto me."

Are you in earnest? If not, do not attempt to teach.

"I can" generally means "I won't." Say you will try, and then pray for divine aid.

Be present every Sunday and "on time." Make the same effort you would make to keep a business engagement or to catch a train. Do not stay away unless unavoidably detained on account of serious illness. If you are compelled to be absent, take enough interest in the class to appoint a substitute.

Promptly and reverently take part in all of the exercises of the school.

Make suggestions to the superintendent, but do not find fault. He will make mistakes; tell him of them, but don't tell anyone else.

Organize your class by electing officers and giving them something to do.

Invite the scholars to your home occasionally for a social evening.

Bring your own Bible every Sunday and teach from it; this will encourage the scholars to bring and use their Bibles.

Write plainly in your class book the name and address of each scholar, and see that the record is properly kept.

Always write or call on absent scholars; let them know that they are missed.

During the week look up some illustration to be used in teaching the lesson.

Don't try over the scholar's heads; get down to their level and lift them up.

We should labor for the conversion of the scholars, but that is not all. We should endeavor to keep them in the paths of righteousness.

Do the things that are hard to do; you do not deserve any credit for doing that which is easy.

Teach the scholars by example as well as precept to make some sacrifice in their giving.—A Superintendent.

The "Middle-Aged" Boy

I know of but one power that will hold, educate, and elevate a class of middle-aged boys, and, at first sight, this power may seem to have but little to do with the purpose for which the Sunday-school exists. It is the compelling power of friendship between the teacher and his pupils, and among the pupils themselves. Friendship, individual and collective, is in this case the "tie that binds."

"But," says the perplexed teacher, "how can such a friendship be brought about? I see my boys only for an hour on Sunday. They do not seek me out for their confidences, and I feel diffident about approaching them on religious matters saving at the appointed time."

To such a one I would say in all reverence, "Make it your business to become acquainted with the tastes and interests of each lad. It matters little

whether it is for rabbit keeping or postage stamp collecting, for camping, or for reading stories of impossible adventure—it is the avenue by which you may approach him.

It is absolutely necessary that your interest in his pursuits should be genuine. The "middle-aged" boy is above all else a truth discerner, and if you play him false he will judge you swiftly with the pitiless judgment of inexperienced youth. It may be that you know nothing of the subject with which he looms so large in his horizon. In this case he will gladly become your teacher, and strange to say, this reversing of your relative positions will strengthen your influence with him amazingly. On the other hand, if his subject is one with which you are familiar, your superior information will win you his respect and confidence. Presently, if all be well, there will come the crucial moment when he tells you his aspirations, and from that time on you know the boy even better than he knows himself.

Once possessed of his secret hopes, you can well afford to ignore many glaring faults—faults which belong far more to the transition period through which he is passing than to the boy as an individual—but steadily, by word and example, you must hold before him a lofty ideal of friendship, of service to others—for the boy loves definite work to do—of good fellowship throughout the class, of the good will to all mankind of which the angels sang!

Lo, even as you labor, your "middle-aged" boys are suddenly boys no longer. The transition period with all its dangers is over, and about you is a band of earnest youths united in a comradeship of brotherly love, and reaching out eagerly towards that most perfect of all friendships, the friendship of Christ.—Mrs. C. F. Fraser, of Halifax, N.S., in The Sunday-School Teacher.

Teacher Training

Dr. H. M. Hamill, the well-known Sunday-school expert, has recently published a little book on "Sunday-school Teacher Training," which is undoubtedly the best thing which has yet appeared on the subject. He discusses such topics as "Is teacher training needed?" "Who should do it?" "What it should be?" "Ways of doing it," etc.

The book, which is published by the Sunday-school Times Co., of Philadelphia, only costs 50 cents. It should have a wide circulation.

Rev. S. T. Bartlett, of Colborne, writes that about 100 of their Sunday-school scholars have sought Christ in the meetings that have recently been held.

Our teachers and superintendents everywhere are talking of the great improvement which has taken place recently in "The Sunday-school Banner." Those who do not take The Banner are missing a good thing.

Upon a recent Sunday there was an actual attendance at the Parkdale Methodist Sunday-school of 804, and a collection of \$18.55. This school has a splendid lot of officers, and is doing better work than ever in its history. There are ninety-two little folks on the Cradle Roll.

Every Sabbath-school teacher who can possibly do so, should plan to attend the great International S. S. Convention in Toronto, June 23rd to 27th. Alberta is entitled to send a delegate, Assiniboia 4, British Columbia 6, Manitoba 12, Newfoundland 8, New Brunswick 30, Nova Scotia 20, Ontario 60, Prince Edward Island 8, Quebec 16, and Saskatchewan 4; but every visitor will be welcomed to all the meetings.

Junior Department

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

Johnny's Happiness

Little Johnny on the corner,
With his papers 'neath his arm,
Looked this morn so bright and happy,
That I said to him, "What charm

"Have you found, my little lad,
That you look so bright and gay?"
But he only looked more happy
As he answered, "Mister, say,

"Don't your preacher tell you Sundays
What you ought to do each day?"
"Cause our preacher at the mission
Tells us we must watch and pray

"For a chance to help somebody,
For a chance to make them glad;
Then our days will not be wasted,
Nor our hearts grow hard and bad.

"Now, I haven't any money,
But I helped poor Nanny there
Carry home her load of washing
Over yonder 'cross the square.

"And I told poor little Tommy,
When I saw him crying so,
'Cause he hadn't sold his papers,
Not to cry, but let it go;

"And I'd help him, if he'd let me,
As I had sold my line,
You jest oughter seen him laugh then,
And his eyes begin to shine.

"So no wonder I feel jolly;
Do you think you'd be sad
If you'd make two people happy?
Don't you think you would be glad?"
—Christian Advocate.

Weekly Topics

(Abbreviated Suggestions.)

May 14.—"A cord of blue: the value of reminders." Num. 15. 37, 38, 39; first clause.

It is easy to forget. We need to be kept in remembrance. Especially is this true of our duty to God. The Israelites by the blue ribbon of the text were reminded of their obligations to Jehovah. The particular value of the ribbon was in its suggestiveness. It stood for something. That something was God's commandments. So, if when they saw the blue they knew that they were not obeying God, it became a rebuke, or a reproach to them. We need to be reminded. Our pledge card is meant for such purpose. Keep it where you can see it every day. It stands for your promise to God, and you cannot look upon it with an easy conscience if you are not keeping it. . . . The blue ribbon of the Temperance Reform, and the white ribbon of the W.C.T.U., and the various colors and emblems of other societies all are intended to remind their wearers of their obligations to their promises or pledges. They are "reminders" to them. What do we particularly need to remember? Here are some things, e.g.: Our Creator, Eccles. 12. 1.; His past mercies, Ex. 13. 3.; His divine leading, Deut. 5. 1-5; His Holy Name, Ps. 20. 7.; His daily benefits, Ps. 103. 2.; His wondrous works, Ps. 77. 11.; His Holiness, Ps. 97. 12.; His Redemption of His people, Deut. 15. 15-24. 18.; The works of Christ, Luke 24. 6-8.; The sufferings and death of Christ, Lu. 22. 19-1 Cor. 11. 24, 25.; One another in thankfulness and with prayer, Phil. 1. 3-1 Thes. 3. 6-2 Tim. 1. 3. (Let these

passages be read in your meeting and from them draw the lessons of the day.) Summarize as follows:

- Recall God's mercies.
- Express your thanks.
- Make a joyful noise.
- Exalt His Name together.
- Meditate on his loving kindness.
- Be studious of His Word.
- Examine your hearts frequently.
- Remind one another.

May 21.—"Growing up for God (union meeting with the older society)." Eph. 4. 13-16.

Christ is here called "the head." The Church is "His body." The head and the body are vitally connected. The Church cannot exist apart from Christ. He is called "the head of the Church" in various places, e.g., Eph. 1. 22, 5. 23; Col. 1. 18, 2. 19, etc. The connection between our physical body and head is not more vital than that between the Church and Christ. (1) It is the connection of life. (2) Of mind. (3) Of power. (4) Of sympathy. We can neither live, think, act, or love as Christians without being in Christ. So let us see to it that we are in Him. Then we are to grow up into Him in all things. Our life is to "increase." If it does not we shall soon lose it altogether. Keeping alive is not enough. We must not always be "children." Our intelligence must be enlarged, and our wisdom increase, our power to do God's will and serve his cause must become more and more evident by our works; our love for him and his must expand and grow so that we serve him with all our heart and mind and soul and strength. We are to become men and women "unto the measure of the stature of the fulness of Christ." This growth is gradual. We do not pass from childhood to manhood instantly, but by a process of development. So in nature. The ripe grain of harvest does not come at once from the seed sown in spring-time. "First the blade, then the ear, then the full corn in the ear." If we as Christians are ever going to be matured, we must grow. As in nature, so in grace, nourishment is needed. God sends us sun and rain to produce the crops, and he says, "Their soil shall be as a watered garden." But when he has done all he can for us, there is much for us to do, and we must remember that as far as our part is concerned the best way to grow is to

- Go Right On
- Working with Him.

May 28.—"The story of the riven rock." Num. 20. 1-13; Ps. 106. 32, 33.

This story, interesting in itself, can be properly understood and interpreted only as read in the light of 1 Cor. 10. 4. While there are many lessons to be learned from the scene in the wilderness, it is not only with the historical setting of the narrative we have to do, but with its deeper spiritual meaning. After freedom from the water, the riven rock was to the thirsty Israelites, Christ is to every pilgrim through earth to the heavenly Canaan. Point out (1) the water was given in answer to the urgent need of the people. So with Christ. Our need is never supplied except in and by him. (2) The water was just what the people needed. So Christ is suitable for all. He is appropriate to all. (3) The water was sufficient. So in Christ there is "enough for each, enough for all, and enough for evermore." (4) The water was free. So it is "without money and without price" that we are invited to come and drink of the "living water" given by Jesus

Christ our Lord. . . . How thankful we all ought to be! And yet how often we are like the Israelites. (Ps. 78. 15-17.) By our ingratitude and disobedience we show how unworthy we are of God's continued mercy. Yet, he is kind and merciful, and as in Ps. 78. 72, it is true of us, he feeds and guides still. To make the story "stick," study it around the letters of the most important word "water," thus—

- Wearv Wilderness Way.—v. 1. 2.
- Angry Appeal.—v. 3.
- Thirsty Thousands.—v. 4. 5.
- Earnest Enquirers.—v. 6.
- Riven Rock.—v. 7-13.

Then complete the study by showing that Christ, our "Water of Life," is

- Love-given.
- Invigorating.
- Free.
- Everlasting.

In this way the Old Testament story will be both illuminated and applied.

June 4.—"The fiery serpents." Num. 12. 4-9; Jno. 3. 14, 15.

As in our last week's Topic, so to-day, the true exposition of the Old Testament incident must be sought in the New. The spiritual and universal significance of Numbers 21 is given by Jesus himself in his conversation with Nicodemus. Review the Old Testament story: (1) A discouraging journey. (2) A disheartened people, slinking. (3) A divine punishment, teaching. (4) A sorrowing multitude, praying. (5) An effective remedy, healing. . . . The application of this story to the salvation offered from sin in Jesus Christ may be seen thus: (1) It was a needed way. The people were dying and a cure must come. (2) It was a divine way. So with Jesus given by God to cure us of the deadly poison of sin. Sin is death. We need a remedy. Only God can give it. And he has sent his Son to save us. Jesus Christ came from God to bring salvation to a dying world. (3) It was the only cure for the serpent's bite. There was no other. So with Jesus. "There is no other name," etc. (4) It was a personal way. Each bitten Israelite must look for himself. So God saves us one by one, not by thousands or hundreds or tens. "When he beheld the serpent of brass he lived." Notice the form of the pronoun "he"—not they. (5) It was a simple cure. "Look" and live. The look showed desire, faith, entreaty and God did not disappoint any. So with us and Christ. "Look unto me and be ye saved." (6) It was a sufficient way. All that was needed was there. So Christ is a sufficient Saviour from sin "able to save unto the uttermost." Hence consider—

- Just as we are.
- Everybody who looks to him.
- SAVES
- Unto the uttermost.
- Soon as we trust him.

As a sample of the work possible in the Junior League Bible Study Department, we give a couple of short essays written by two bright Juniors of the Colborne League. The pastor, after a few short, progressive lessons on the books and authors of the New Testament, asked the members to write at home within a space of 200 words, as much as they could of the matter learned in League. About a score of short papers resulted. The two given were adjudged the best by A. M. Peters, E.A., Bible class teacher of the Sunday School, and are given here as a stimulus to other League workers to continue to give a good intelligent foundation for faith to their Juniors.

The New Testament

"The New Testament, which is the second division of the Bible, consists of twenty-seven books, which were written by eight men, namely: Matthew, Mark, Luke, John, Paul, Peter, James and Jude.

The first four books are known as Gospels, and they contain a history of the life of Jesus Christ. They bear the names of their writers, which are, Matthew, Mark, Luke and John. These four books, with the following one, written by Luke and called the Acts of the Apostles, which gives a history of the early Church after Christ's death, are the Books of History.

Then follow fourteen epistles, written by the Apostle Paul. First, there was one written to the Romans, then two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, and one to the Hebrews.

These are followed by seven general epistles bearing the names of their writers. They are: James, First Peter, Second Peter, First John, Second John, Third John, and Jude.

The last book of the New Testament, called Revelations, is a book of prophecy, written by St. John the divine. It is written about the things which are yet to come. Carrie Martin.

The Bible is divided into two parts—the Old and New Testaments. The Old Testament was written before the birth of Jesus Christ. It contains thirty-nine books, while the New Testament only has twenty-seven books. The New Testament contains the records of the life of the Lord Jesus Christ. It was written by eight men, named Matthew, Mark, Luke, John, Paul, Peter, James and Jude. The New Testament is divided into twenty-seven smaller books. Matthew wrote one of these, Mark one, Luke two, John five, Paul fourteen, Peter two, James one, and Jude one. The first four books bear the names of their writers, Matthew, Mark, Luke and John. They are called Gospels, and with the Acts of the Apostles are books of history. The next fourteen are Paul's epistles. Then come seven general epistles, and the last one, Revelations, is a book of prophecy. All the books of the New Testament, in order, are Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude and Revelations. Flossie Button.

The Cargill Juniors

The Junior League of Cargill, Ont., have been doing good work this past year. Two months ago they undertook to do some work for the Children's Aid Society. They collected money enough to buy cotton for pillow cases, and with the assistance of their mothers made 44 pillow cases, which were appreciated indeed. On April 7th they gave a public meeting on the temperance topic, holding a silver medal contest for oratory. The selections were taken out of the W.C.T.U. National Education and were much appreciated. The Junior choir rendered appropriate music from anti-alcohol song-books. This was the first L.T.L. medal presented in the village, and Miss Gladys Gringer was awarded the prize on the selection, "One standard for both sexes." The collection taken was in aid of the piano fund. They expect to hold another meeting of this kind shortly.

A Mother's Good-Bye

Go forth, my son, as God's true knight,
Nor hide the standard that you bear;
Fight down the wrong, and serve the
right,
And only gain that you may share.
Be gentle as a brave man ought;
Let no lie take you by surprise;
And have no friend, nor deed, nor
thought,
Which may not meet your mother's
eyes.

Just what we Expected

When Rev. Wray R. Smith went to Arthur, a few months ago, we prophesied that there would be a Junior League in that town before long. The news of organization has arrived, although a little delayed. The secretary writes as follows:

"About four months ago our pastor, Rev. Wray R. Smith, organized a Junior League, with Mrs. Wray R. Smith as superintendent; Master Stanley Brocklebank as president (aged fifteen); and Master Alvin Humphries as secretary (aged fifteen). We have now on the roll a membership of over 70, with an average attendance of over sixty. At our last monthly 'moonlight' meeting our school-room was filled with leaguers and their friends. Mite-boxes are to be distributed in the interest of the Forward Movement for Missions. All the committees are doing good work, and reporting each month."

Early Home Training

A pure and happy childhood home ever abides in one's memory, and helps to hold the life to that which is good and true. Those, therefore, who have the moulding of the home should make it attractive and loving.

The "Watchman" well expresses the idea in the following paragraph: "More of the evil in the world than often we think for can be traced back to the lack of home-feeling in childhood days. Where that does not exist, the young man or woman loses the invaluable consciousness of the solidarity of the family. They come to feel that they stand only for themselves, that they need not consult the interest of others, and they miss that happy restraint or affection for those with whom God united them in the closest of ties."

"In spite of all that is said about the misdoings of the children of devout parents we believe that it will be found almost universally true that the children of happy Christian homes turn out well. They have a special guard in their hearts against the seductions of evil. They do not sin against the home, and the men or women of their own happy households weave an ideal of the homes they desire to build, which keeps them brave and pure and human.—Sunday School Journal.

A Brave Boy Who Became a Missionary

When Coley Patteson was a boy at Eton he was popular with all his schoolmates. He studied well, and besides he was "captain of the boats," and on the cricket eleven. At a certain gathering course songs were started. They were part of the traditions of the school, and had been sung for years. But Coley was as brave morally as he was physically. He declared that those songs should not be sung in his presence. When one was started he left the room—something few boys would have dared to do—under the circumstances. Then and there, however, the custom stopped.

That brave boy at Eton, who courageously stood up for his principles, even at the risk of being described as "tied to his mother's apron strings," be-

came a famous missionary in the South Seas. As Bishop Coleridge Patteson he fearlessly faced the Melaneseans with their clubs and arrows, and daily risked his life for the cause of Christ. Physical courage has a moral foundation. Dare to do right, boys, and nothing of physical danger then can daunt you.—Athelete and Guardian.

Outdone by a Boy

A lad in Boston, rather small for his years, works in an office as an errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him:

"You will never amount to much; you never can do much business; you are too small."

The little fellow looked at them.

"Well," said he, "small as I am, I can do something which none of you four men can do."

"Ah, what is it?" they asked.
"I don't know that I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that none of them were able to do.

"I can keep from swearing!" said the little fellow. There were some blushes on four many faces, and there seemed to be very little anxiety for further information on the point.

Politeness

Fannie lived in a large city, and while she had been taught to be kind to the poor, unfortunate people, she was unlike some little girls, for she remembered what she had been taught.

One day she saw on the street a poorly-dressed Irish girl, with a homely face, looking anxiously at the houses. When she reached Fannie, she asked, politely: "Can you tell me where 874 is, Miss?" "Let me see," said Fannie, obligingly. "This is No. 40. It is a long way to 874, and you have to turn twice; but I am going nearly there, and will show you."

Fannie thinks she shall never forget the happy look that made the face of her companion almost pretty when she said: "Indeed, I do thank ye, miss; but I wish that everybody carried as pleasant a tongue in their head."—Reformed Church Record.

The Little People

A dreary place would be this earth

Were there no little people in it;

The song of life would lose its mirth

Were there no children to begin it,

No little forms like buds to grow,

And make the admiring heart surren-

der;

No little hands on breast and brow

To keep the thrilling love chords tender.

The sterner souls would grow more stern,
Unfeeling nature more inhuman;
And man to stoic coldness turn,
And woman would be less than woman.
Life's song, indeed, would lose its charm
Were there no babies to begin it.
A dolorful place this world would be,
Were there no little people in it.

—J. G. Whittier.

Just What Education Is

In a composition upon "Education" a boy once wrote: "Education is going to school, which is being marked every day and examined on paper and then promoted, and if you are a girl you graduate and have flowers, but if you are a boy you don't have flowers; you only go to college." A somewhat vague, deplorable, but comprehensive definition.

High-Priced Dirt

The highest priced real estate in London is near the Bank of England. Land sells there at the rate of \$375 a square foot—\$16,250,000 an acre. From this centre the price diminishes in a receding tide, rising again in the Strand to a price of from \$50 to \$100 a square foot. In Bond Street, in the West End, a still higher price of \$175 a square foot, or more than \$7,500,000 an acre, has been reached.

Changed Frequently

A gentleman about to move out of the city called on a friend and said:

"You've been living in the suburbs so long I suppose you've had considerable experience with servant girls?"

"Well, Yes," replied the other. "It's got so that when my wife is interviewing an applicant now she always begins by asking: 'Were you ever employed by me before? If so, when and for how long?'"

Slightly Selfish

When Johnny marched away with his treasured dime to buy some treat for his little visitor of the afternoon, his generosity was warmly commended by the older members of the family, but when the small boy returned with bananas, his mother reminded him that his guest did not like them and never ate them. "Yes, I know," answered Johnny comfortably, "but he ought to like 'em, 'cause they're good. I like 'em best of anything; that's why I bought 'em." It is to be feared that many of us, in our so-called efforts to make others happy, follow very much the same plan. We study not their tastes, needs, or desires, but our own preferences and inclinations; we want them to be happy, but we want them to be happy in our way instead of their own. —Forward.

The Way to Denver

Epworth League delegates and friends are cordially invited to select their own home line, the Grand Trunk Railway system, on their way to Denver. Canada's finest train, the International Limited, and choice of lines from Chicago will take you from Toronto to Denver in two days' time. The low rate of \$28.40 covers first-class accommodation, Toronto to Denver and return. Proportionate rates from other points. Tickets good going June 29th to July 3rd, and returning until July 14th, and on payment of 50 cents will be extended until August 5th. Call on Grand Trunk agents or address J. D. McDonald, district passenger agent, Toronto.

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