

THE CANADIAN EPWORTH ERA



DAWN.

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Perfectly Plain

A pest of printers is the writer that abbreviates everything to save himself trouble without regard to the trouble for others. A story is told of a London paper that is afflicted with such a man.

The contractions are, as a rule, understood; but the other evening sub-editors and compositors alike were "floored," for in a report of a sermon made by this particular journalist there was this: "in." Solutions were sought in vain; so the writer had to be seen in order that an explanation might be got.

"What's this—in?" asked the chief sub-editor.

"Simplest thing in the world," said the abbreviationist; "what else could it be but 'transubstantiation'?"

A Clever Answer

He is a shrewd politician that in one sentence can win the enthusiastic applause of opposing factions. It is said that on the floor of the House of Commons, William Redmond was once asked by a member on the right, "Will you vote for this bill if it comes up?"

Mr. Redmond looked from one side of the House to the other, and slowly answered,

"I will—"

Immediately the right side of the House burst into a storm of applause. But Mr. Redmond continued, as soon as he could be heard,

"—not—"

Then the storm came from the left side, and as soon as it subsided for a moment he completed what he started,

"—answer that question."

And perfect silence reigned on both sides.

The Last Word.

It is a rare fact that "gets all the best words" after a rebuff. Politicians need it. Colonel Stone, of Tennessee, on one occasion got the last word, at least. When he was running for governor, he met for the first time a delegate from one of the rural counties to the state convention. The colonel said:

"I am glad to meet you. I have known your father for many years, but never had the pleasure of your acquaintance. I see, however, that the son is better-looking than the father."

"Look here, Colonel," said the delegate. "you need not be flattering me up, for I am out and out for Barksdale for governor, although the old man is for you."

"Why, I simply find you better-looking than your father, but I did not say you had half as much sense as he has," returned the colonel.

Those standing around roared with laughter, in which the delegate got humoredly joined.

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THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. VI

TORONTO, SEPTEMBER, 1904

No. 9

Looking Forward.

With every rising of the sun
Think of your life as just begun.

The past has shriveled and buried deep
All yesterdays. There let them sleep.

Nor seek to summon back one ghost
Of that innumerable host.

Concern yourself with but to-day,
Woo it, and teach it to obey

Your will and wish. Since time began,
To-day has been the friend of man;

But in his blindness and his sorrow
He looks to yesterday and to-morrow.

You and to-day! a soul sublime,
And the great pregnant hour of time!

With God himself to bind the twain!
Go forth, I say attain! attain!

—Ella Wheeler Wilcox.

The Same Religion.—A secular vocation is as truly a call to integrity as the ministry is to sacredness. In secular duties there need not be the secular spirit. The religion of the family altar should be the religion of the saleroom. He who will not carry his religion into his business has little to carry anywhere.



A Smile.—The *Southwestern Presbyterian* thus characterizes a smile: "What a wonderful thing is a smile! How it lights up the countenance! How it turns a plain face into one almost of beauty! It is as it were the very soul, the life, coming into the features, glorifying them and making them more than merely physical. It seems to come up from the depths of the heart that lies back of the face, and moves itself as well into the heart of the beholder. Why begrudge or be chary of such grace?"



They went to Sunday-school.—When the Rev. F. B. Meyer had been staying with the Prince and Princess Bernadotte, of Sweden, at their home, he recalls that their last words to him on Saturday night were: "Will you excuse us if we have breakfast an hour earlier on Sunday morning? because it is our custom to go with our children to our Sunday-school, which is always preceded by a prayer meeting for half an hour, and that we never miss." It has been a beautiful thing to see the Prince and Princess and their four children depart early in the morning to attend these services. If fathers and mothers generally would copy this example and go with

their children to Sunday-school it would be an untold blessing to all concerned. In this country, we have made the mistake of looking upon the Sunday-school as solely a children's institution.



Partisanship Run Mad.—The secular papers tell of an old man in Indiana who killed himself because his son voted for the candidates of a political party to which he was bitterly opposed. It had always been this old man's boast that he and all his sons had been life-long supporters of a certain political party, and the defection of his one boy preyed on his mind till he came to the act of suicide. Surely it would be hard to find a more remarkable example of partisanship run mad. The picture is pathetic.



Badly Handicapped.—The *Michigan Presbyterian* strikes the nail on the head when it says: "A church that has to expend a large part of its energies in raising a debt or in keeping out of debt by a narrow margin, cannot fulfil its whole duty to a community. It is like a piece of machinery that wastes most of its power in counteracting friction. It is the surplus of power over and above the mere running of the engine that counts for useful service. A church that is hampered financially is handicapped in its efforts."



Great Human Books.—Some interesting things were said on the subject of books and reading by Mr. John Morley in opening the new library at Somerville College, Oxford, a short time ago. Mr. Morley said: "In a well-constituted library a right-minded man or woman would, on entering, feel surrounded by an atmosphere which was truly religious. . . . As to the spirit in which a library should be used, libraries were places in which to think, and not to dream. . . . They should also remember not to leave out of account, in reading the great human books that taught them their lessons of pity, kindness and strenuous love, and prepared them for the great battle of life."



A Good Place.—Rev. Dr. Spencer, in the *Central Christian Advocate*, writes thus of the Epworth Hotel at St. Louis: "Having recommended this place, we were a little sensitive that it should be all and more than we said. It is. It is a permanent brick structure, ample, cool, modern, with expert service and, as we found, a fine table not particularly expensive. Fire apparatus is through the

building. The roof has a big roof-garden commanding a panorama of the Fair and of the city and of Delmar Garden, and there is an auditorium for Sunday and other meetings. The street cars stop at the platform of the hotel. What concerned this writer also was its accessibility to the Fair grounds. The hotel is 1,500 feet from the grounds; the hotel has put down a sidewalk, or the street cars run to the gates."



Burned Up His Home.—"That man lives in a rented house because he burned up his home." When asked to expound his parable, the village pastor said: "He smoked four cigars a day for ten years. Each day his cigars cost him 20 cents. Twenty cents a day means \$73 per year. \$73 per year, with compound interest at 5 per cent, for ten years, means over \$975. \$975 will buy the comfortable house and lot where he now lives, and which might have been his if it had not gone up in smoke."



Biggest Ship Afloat.—The "Baltic" of the White Star Line, which was launched recently, is, in respect to displacement, without a rival among ships now in actual service on the sea, although the two freight steamers built at New London for use on the Pacific may possibly carry as much freight when put into service. The length of the "Celtic" and "Cedric" of the White Star Line is 700 feet, that of the "Oceanic," 704 feet, that of the "Kaiser Wilhelm II." (which just now enjoys the reputation of being the swiftest of all the ocean liners), 706½ feet, and the "Baltic," 725 feet. No attempt has been made to obtain speed with the "Baltic," which is not expected to make more than about 17 knots an hour; but to many travellers this consideration is not important, while the increased steadiness of so huge a vessel will prove a strong attraction. Low speed also means to the owners a great saving in the cost of fuel consumption. The engines of the "Kaiser Wilhelm II." develop about 40,000 horse power, and those of the "Oceanic" about 27,000, while the engines of the "Baltic" are rated only at 13,000. The amount of coal burned bears a fixed proportion to the power developed.



Most Impressive.—One of the Filipino commission, when asked what had most impressed him in the United States, said: "Your public libraries, which furnish books for all the people without money and without price."

Behind Prison Bars

BY THE EDITOR.

PASSENGERS on the Hamilton line of the Grand Trunk Railway have often noticed the massive walls of the Central Prison, as their train whirled through the western part of Toronto. What specially attracts attention is the officer who parades back and forth on the top of the wall, with a rifle in his hand, to prevent the inmates from escaping. This indicates that the institution is different



DR. GILMOUR,
Warden of Central Prison.

from the factories by which it is surrounded. Most people are glad enough to keep away from the Central Prison, and yet a short visit to this place is an exceedingly interesting experience. It is located just off Strachan Avenue, within a few minutes' walk of the street cars, and comprises a substantial group of buildings, without very much architectural pretensions. It is intended for criminals sentenced to comparatively short terms, the maximum being two years, and the average about seven months.

There are at present 325 prisoners, which is much below the number of a few years ago. This is an institution in which a decrease of attendance is an encouraging sign. Fully one thousand men pass through the prison during each year. Some return again and again, while others are satisfied with one experience.

The prison is a hive of industry, as every man who selects "The Central" as his boarding-house is expected to earn as much as possible of his living.

First we enter a large building where wood work is being extensively carried on. Here the men are making children's sleighs, wagons, baseball bats, crokinole boards, dumb-bells, etc. The rope and twine factory employs a large number of hands. The work is not heavy, as the swiftly moving machinery quickly transforms the hemp into rolls of twine and rope, about four tons being turned out each day. The broom factory makes two thousand brooms every day. In the machine shop the iron work for the sleighs and wagons is done, and iron bedsteads and springs manufactured, which are of the very best quality, commanding the highest prices. The tailor shop and shoe shop are also places where good work is done, preparing supplies for the prison and other jails and public institutions throughout the Province.

All these industries are purely educational in their purpose, and are intended to fit the men to make a honest living when their term of imprisonment expires.

The occupations are of a decidedly humanizing character. In some prisons criminals are kept day after day breaking stone, or some other very menial drudgery, in which there is nothing elevating or inspiring. The Warden of the Central believes in making the daily employment of the men a means of improving them morally.

The cost of keeping a man in the Central Prison for one year is \$145, which includes all expenses, such as officials, salaries, etc. This is reduced to about \$100 by the profits

of the factories. There are fifteen instructors in the various trades and thirty officers.

"Do you have any good mechanics among the men?" was a question I asked of the Warden.

"Very seldom indeed," was the reply. "Good mechanics do not come to prison, except through whiskey."

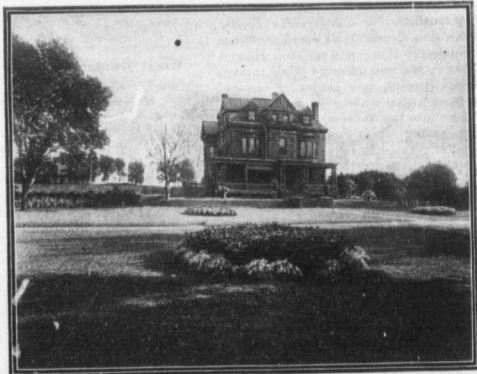
By the way, Warden Gilmour is death on whiskey. Knowing, as he does, how much crime and misery it causes, he is a strong advocate of total abstinence. Sometimes men come into the prison thoroughly soaked with strong drink, and fairly begging for a little whiskey, but they beg in vain. Not long ago, a man arrived who had scarcely passed a sober day for a year. When he learned that his whiskey supply was to be completely cut off, he pleaded piteously for a little indulgence.

"O, Warden," said he, "I shall die if you don't give me a drop or two."

"All right," replied Doctor Gilmour, "die if you want to, and I will hold an inquest on you." The man made the important discovery that it was possible for him to live without intoxicating liquor, and, of course, was greatly benefited by his compulsory abstinence.

The discipline of the Central Prison is strict, and yet kindly. Everything is done by rule, and strict observance to the regulations is expected of both officers and criminals. The men spend all their time in either one of two places, the cell or the workshop. The cells are arranged in tiers, one above the other, and the pushing of one bolt locks them all at the same time. They are not quite as luxuriously fitted up as the rooms in the King Edward Hotel, and are not particularly spacious, but they answer the purpose very well, and the occupants make no complaints.

The inmates of the Central all observe the rule of "Early to bed and early to rise." Every morning at five o'clock the rising bell rings, and at seven o'clock the shops are running in full blast. Twelve o'clock is the dinner hour. About fifteen minutes before noon a couple of large kettles of soup are brought into the corridor, from the kitchen, and ladled out into dishes which are placed side by side upon a large table. Then the men file past, and each one receives a bowl of soup and a good sized piece of bread. They carry these to



WARDEN'S RESIDENCE, CENTRAL PRISON GROUNDS.

their cells, and enjoy the meal at their leisure. After the prisoners have been locked in, an officer walks along in front of each row of cells and counts the inmates, after which these officers are lined up to give their report, so that the Warden may be absolutely sure that no one has taken his departure without observing the formality of saying "good bye."

The moral culture of the prisoners is not neglected. The Roman Catholics have service every Sunday morning at 7.30, and there is a Protestant preaching service at 3 in the afternoon. A well-organized Sunday School, under the superintendency of Mr. Hamilton Cassels, is held from 9 to 10.30 on Sunday morning. On Monday and Saturday evenings evangelistic services are conducted by the Salvation Army and other Christian workers.

"Do these efforts accomplish any lasting good?" was asked of the Warden.

"O, yes," was the reply, "quite a number are reclaimed. There is a spark of God in every man," added the Warden, "and no man has ever fallen so low that there are not in him divine possibilities."

The Prisoners' Aid Association is doing a fine work in seeking to help criminals to reform. Its agent, Mr. Spencer, visits the prison every day and becomes acquainted with the prisoners. When a man is discharged, Mr. Spencer accompanies him to the train and sees him off, or endeavors to secure him employment in the city. I was pleased to learn that the prejudice against employing discharged prisoners, is gradually disappearing, and most of the firms are quite willing to give any man a chance who is desirous of doing better.

Warden Gilmour is a strong believer in what is known as

"The indeterminate sentence," which simply means that a criminal shall be sent to jail for an indefinite term, which, however, the judge may decide shall be not longer or shorter than a certain limit. After the minimum period has expired, the prisoner practically holds the key which opens the prison door, as his liberation rests upon his conduct. The main object of imprisonment should be the reformation of the wrongdoer, and those who associate with him every day are the best judges as to when he is fit to leave the jail. If a man is allowed to go before the maximum limit of his incarceration has expired, it is with the distinct understanding that his freedom depends upon his good behaviour. If he begins drinking, or in any other way transgresses, he can be brought back to his cell inside of an hour, without any retrial. This seems to be an excellent plan, as the criminal's reclamation is placed largely in his own hands.

The Warden's residence is located in the beautiful prison grounds and is a very fine building. It was erected entirely by prison labor, and there is probably not a better built house in Toronto.

Dr. Gilmour is a model prison warden, who has made a special study of the subject of penology. The writer had the pleasure of taking lunch with him, after "doing" the prison, but has no special desire to become a boarder in the institution over which he so ably presides.

Queer Things About Japan

THIS is the title of an interesting book on Japan by Mr. Douglas Sladen. At present unusual interest prevails concerning Japan and the Japs. The patriotism, the courage and energy of the little nation during the present war have commanded the admiration of the world.

This book looks only at the humorous side of things, and to the Western mind there is a very funny side to Japan.

It is the land of the unexpected. There is a ridiculous upside-downness about everything. Here, for instance, is a quaint summary of a few of the oddities that at once strike the stranger's attention:—

"The Japanese baby never cries for Pears' soap, but he never gets it any more than kisses. The Japanese do not know how to kiss—if a Japanese girl knows how to kiss, it shows the work of a foreign instructor; she does it as an accomplishment, not as an enjoyment. The Japanese have no pens and no ink, but they make a very good shift with a paint brush. Their writing is so lovely that a poet is judged by his handwriting, and not by his compositions. It is no wonder that the Japanese think so much of poets. The Japanese houses have no chimneys, and you are never warm enough till the house catches fire. The Japanese tradesmen do without consciences, at any rate towards the people they buy from. To make up for it they have no swear words, and their children have no tempers. The Japanese have beef and no mutton; the Chinese have mutton and no beef. Japanese bells, like Japanese belles, have no tongues; you ring them by swinging a beam against them. When Japanese cherry trees have cherries, they have no stones—I think the oranges have no pips: this is no doubt part of the national politeness. Japanese snakes have no poison; Japanese music has no harmony. The Japanese alphabet is not an alphabet, but a selection of seventy vowel ideograms to dispense with the thirty thousand in ordinary use by the Chinese. Japanese theatres have no actresses, except one at Kioto, which has no actors. The Japanese have no forks, or spoons, or table-cloths; they have no shoes, no wine glasses, no tumblers.

"Is it any wonder that a Japanese is sweet tempered."

Japan is not all sunshine and smiles. It has more earthquakes to the square mile than any other corner of the globe. It has terrible storms called typhoons, which may lift your roof off and deposit it in someone else's garden. Your roof being made of laths and paper, it is easily replaced. Of course it may be tiled, and in that case it won't blow away; but it may fall and extinguish you if there happens to be an earthquake. You have to choose whether you will provide against the typhoon or the earthquake, but you can't do both.

Japanese houses are very simple structures indeed. They consist of four posts and a roof and a raised floor. The walls are merely movable slides of paper, and the rooms, if you want

rooms, are divided by more paper shutters, which are usually taken down in the daytime. There are outside shutters of wood to be fixed at night if you want to be particularly private, but the lively author says that even these will not always stand the sudden lurch of a drunken man.

Shopkeeping is an occupation that can be started at any moment.

"To start a Japanese shop is also the simplest thing in the world. You take off the front of your house, and arrange any of your worldly possessions you are disposed to part with on the floor. Japanese floors are raised off the street, though nothing is raised off the floor. The transient customer sits on the edge of the floor, side-saddle. A real shopper, who means to do the thing properly, like peasants in Italy buying jewellery in Italy, climbs up on the floor, which is also the counter, and squats on his heels. Unless compelled by foreign influence, Japanese shops do not have doors or windows or counters. Shop windows in New York do not leave much opening—or, perhaps, I should say closing—for anything else in a twelve-foot frontage; but even an American shop window does not give such opportunities as taking the whole front off your house."

Japanese English is irresistibly comic. Mr. Douglas Sladen at one time engaged a Japanese guide, who for various reasons was called "Man Sunday." He knew English. He undoubtedly did, for the most delightful illustrations are given:—

"This is how Man Sunday used to talk. Of Miss Aroostook, who was very pretty, he used to say, 'Very good countenance is.' If he wanted to go and wash his hands, he said, 'Hands having washed will probably come.' When I had not seen him for several days, he saluted me with this triumph, learnt by heart from Chamberlain, 'That after, lengthily honorable eyes in hang—not always agustly robust being,' which meant, 'It is sometime since we last met; I am delighted to see you looking so well.' If he thought I looked ill, he opened his conversation with 'Bodily feelings bad!' And if he considered it time for me to have a snack, he would say, 'Honourable inside become empty' or 'Honourable throat has dried!'"

Japan has a literature, and this too has a very humorous side. The three-volume novel has disappeared at home; but in Japan novels run to a hundred volumes. A book in Tokyo has very little in common with a book as we understand it:—

"Japanese books fully maintain the national reputation for upside-downness. Many a Japanese book is no longer than a magazine article. A properly constituted Japanese book is not bound. It is folded like a shilling book of views of Brighton, or a penny panorama of the Lord Mayor's Show; its two ends being gummed to oblong cardboard covers, en-

closed in silk made of hemp in these degenerate days. A Japanese book begins at the end, and the pages read from right to left, instead of from left to right, like a decent Christian book. They are not even content with this, but read vertically instead of horizontally."

These are only a few random pickings from a very interesting book. It is perhaps necessary to say that the book does

not pretend to touch the life of the educated classes. "Japanese great people are more dignified than other great people; they are not a legitimate subject for comedy." Mr. Douglas Sladen's aim is to give kindly but graphic pictures of the humours of life among the everyday people of a land that is crowded with interest, and towards which anxious eyes are turned from the West at the present crisis in its history.

The Habitant at Home

BY FRANK YEIGH.

ONE out of every 3½ persons of the population of Canada is enrolled in the census as of French descent. This means 1,649,371 French-Canadians out of a total population of 5,371,315. The province of Quebec, as the home of 1,322,115 of the 1,649,371 constitutes the France of the New World so far as her tongue is spoken. But Quebec is sending her Gallic sons elsewhere throughout the Dominion, until there are 150,000 in the neighboring province of Ontario, nearly as many in the three maritime provinces of Nova Scotia, New Brunswick and Prince Edward Island, and 16,000 in distant Manitoba and the territories. But Quebec is the home of the French-Britisher, there being only 290,000 English speaking people in that province.

One needs to meet the French-Canadian individually to

Dr. Drummond, the Poet of the French-Canadian has painted him to the life. He makes an old habitant say:

De fader of me, he was habitant farmer,
Ma gran' fader too, an' hees fader also,
Dey don't mak' no monee, but dat is n't fonny
For it's not easy get ev'ryting, you mus' know—
All de sam' dere is somet'ing, dey got ev'rybody
Dat's plaintee good health; wot de monee can't geev,
So I'm workin' away dere, an' happy for stay dere,
On farm by de reever, so long I was leev.

This homely subject of King Edward is wealthy, indeed, living beyond and above the world of financial hazard and speculation. The government savings bank having won his confidence, still holds it. He is a frugal man as he must needs



SCENES IN FRENCH CANADA—AN OLD THATCHED BARN IN QUEBEC.

know him and to appreciate his qualities. One should visit him in his village or hamlet. The habitant, with his native shrewdness combined with a child-like simplicity, with his inbred politeness and courtesy, which, thank heaven, are still communicated to his offspring, with his hospitality and domesticity, with his optimistic gospel of contentment is well summed up in a sentence: "when one is contented there is no more to be desired, and when there is no more to be desired, there's an end to it."

be, with his little farm and big family. It has been said that a Scotchman could live where an Englishman would starve, but I venture to assert that the typical habitant of Quebec exists on a smaller basis of cost than the most careful Caledonian, leaving porridge entirely out of the computation.

The entire shore line of the Saint Lawrence, from Montreal to the gulf, is a part of the Canadian land possessed by Johnny Capeau. The south shore is, in fact, a village 500 miles long, and as the traveler journeys beside this King of Rivers, the

eye is charmed by the picture; a stretch of blue water for a foreground, a sinuous shore, dotted with little white cottages, the parish church with its spire dominating the lines of steep roofs. Back of the long thin line of modest homes rise the spacious barns, disproportionately large; beside the barn may be observed the home-made windmill, built by the thrifty husbandman. Behind river, house and barn lies a ribbon of farm a mile long, though but a few furlongs wide, sweeping up the swell of a hillside. Away to the south rise tree-clad slopes, resting under a sky that rivals the river in its purity.

Let us see our friends at even closer quarters than from a vessel's deck or through a field glass. Let it be by means of a drive in a bobblety-bobbery cahech, drawn by a pony which, if it could not shrudge its shoulders and gesticulate, made up for it by a nervous vibration of muscle and limb and a speed that suggested breaking a record, if not a rib.

Through the narrow streets of old Quebec city we first sped, before crssing the Saint Charles river and striking the long white streak of Beauport road that leads to the Falls of Montmorency and the Church of Sainte Ann de Beauport. In quick succession were passed the two-wheeled hay wains, or market carts, with their blue-jeaned drivers, and such whip cracking as resounded along the entire way! Archaic stagecoaches stirred up clouds of dust, and the wayside children of the parish tossed smiles at one's eyes. Back from the road a few solitary manor-houses nodded in their seventeenth-century sleep, and within kneeling distance the symbols of Calvary receive their devotees, for the good folk of Quebec take time to pray.

The exploration of the southern shore of the Saint Lawrence by springless cart or stylish carriage, by caleche or planquette, forms yet another delightful experience because it takes one into the real habitant land. Along the winding way are the unending dual lines of frame houses with whitewashed exteriors, green window frames, curious dormer windows, and roofs

turned to the eaves in graceful curves. The French-Canadian dearly loves a river, and, therefore, his houses will, where possible, cuddle close to its banks or dip their feet in the water. He loves a neighbor, too, with whom he can exercise his native fondness for speech, while the fumes of the native-grown tobacco shut out the sunlight. But if he is fond of the neighborliness and given to hospitality, he has a greater weakness for a horse race, and many a speeding contest did we witness, with the turnpike as an improvised derby course.

Sunday is visiting as well as worshiping day. After his religious duties are observed come the joys of social intercourse. Everything on wheels and every beast capable of holding a harness are brought into requisition, and as day deepens into dusk, something more than neighborly hobnobbing is indulged in, when Jeane and Clarisse are evidently talking in a language that is not confined to the tongues of Gaul and Anglo-Saxon.

As we were bowled along from Riviere du Loup to Cacouna, from Saint Fabien to Bic, from Rimouski to Little Metis, glorious glimpses were had of the noble river, ever widening as it rolled toward the sea, the Laurentian hills receding or approaching.

In rolling off the miles of distance, no sooner does one lose sight of a lofty spire than another rises from some cliff or plateau. Fine churches they are that the great church has encouraged its children to erect—massive stone structures built to last for more than one generation of worshippers. White and gold constitutes the favorite decorative scheme for the interiors. Judging by the crowds that fill the spacious auditoriums, Quebec is still faithful to the church, even though they have shown an increasing spirit of independence in placing their votes for political candidates. The fact that 500 saints are immortalized as place names in the province throws an interesting light on the prevailing faith of the people.

A Song of Books

OF all the privileges we enjoy in this nineteenth century there is none, perhaps, for which we ought to be more thankful than for the easier access to books.

The debt we owe to books was well expressed by Richard de Bury, Bishop of Durham, author of "Philobiblon," published as long ago as 1473, and the earliest English treatise on the delights of literature: "These are the masters who instruct us without rods and fessles, without hard words and anger, without clothes or money. If you approach them, they are not asleep; if investigating you interrogate them, they conceal nothing; if you mistake them, they never grumble: if you are ignorant, they cannot laugh at you."

This feeling that books are real friends is constantly present to all who love reading.

"He that loveth a book," says Isaac Barrow, "will never want a faithful friend, a wholesome counsellor, a cheerful companion, an effectual comforter. By study, by reading, by thinking, one may innocently divert and pleasantly entertain himself, as in all weathers, so in all fortunes."

Imagine, in the words of Aikin, "that we had it in our power to call up the shades of the greatest and wisest men that ever existed, and oblige them to converse with us on the most interesting topics—what an inestimable privilege should we think it—how superior to all common enjoyments! But in a well furnished library we, in fact, possess this power. We can question Xenophon and Cesar on their campaigns, make Demosthenes and Cicero plead before us, join in the audiances of Socrates and Plato, and receive demonstrations from Euclid and Newton. In books we have the choicest thoughts of the ablest men in their best dress."

"Books," says Jeremy Collier, "are a guide in youth and an entertainment for age. They support us under solitude, and keep us from being a burthen to ourselves. They help us to forget the crossness of men and things; compose our cares and our passions; and lay our disappointments asleep. When we are weary of the living, we may repair to the dead, who have nothing of peevishness, pride, or design in their conversation."

Macauley, who had all that wealth and fame, rank and talents could give, yet, we are told, derived his greatest happiness from books. Sir G. Trevelyan, in his charming biography says that—"of the feelings which Macauley entertained

towards the great minds of bygone ages it is not for any one except himself to speak. He has told us how his debt to them was incalculable; how they guided him to truth; how they filled his mind with noble and graceful images; how they stood by him in all vicissitudes—comforters in sorrow, nurses in sickness, companions in solitude, the old friends who are never seen with new faces; who are the same in wealth and in poverty, in glory and in obscurity. Great as were the honours and possessions which Macauley acquired by his pen, all who knew him were well aware that the titles and rewards which he gained by his own works were as nothing in the balance as compared with the pleasure he derived from the works of others."

The love of reading which Gibbon declared he would not exchange for all the treasures of India was, in fact, with Macauley "a main element of happiness in one of the happiest lives that it has ever fallen to the lot of the biographer to record."

"History," says Fuller, "maketh a young man to be old without either wrinkles or gray hair, privileging him with the experiences of age without either the infirmities or inconveniences thereof."

Books are now so cheap as to be within the reach of almost every one. This was not always so. It is quite a recent blessing. Mr. Ireland, to whose charming little "Book Lovers' Enchiridion," in common with every lover of reading, I am greatly indebted, tells us that when a boy he was so delighted with White's "Natural History of Selborne," that in order to possess a copy of his own he actually copied out the whole work.

Mary Lamb gives a pathetic description of a studious boy lingering at a bookstall:

"I saw a boy with eager eye
Open a book upon a stall.
And read as he'd devour it all;
Which when the stall-man did espay,
Soon to the boy I heard him call.
'You, sir, you never buy a book,
Therefore in one you shall not look.'
The boy passed slowly on, and with a sigh,
He wished he never had been taught to read,
Then of the old churl's books he should have had
no need."

Such snatches of literature have, indeed, a special and peculiar charm. We may sit in our library and yet be in all quarters of the earth. We may travel round the world with Captain Cook or Darwin, with Kingsley or Ruskin, who will show us more perhaps than ever we should see for ourselves. The world itself has no limits for us; Humboldt and Herschell will carry us far beyond the sun and even the stars; time has no more bounds than space; history stretches out behind us, and geology will carry us back for millions of years before the creation of man, even to the origin of the material Universe itself. We are not limited even to one plane of thought. Aristotle and Plato will transport us into a sphere none the less delightful because it acquires some training to appreciate it. We may make a library, if we do but rightly use it, a true paradise on earth, a garden of Eden without its one drawback, for all is open to us, including especially the fruit of the tree of knowledge, for which we are told our first mother sacrificed all the rest. Here we may read the most important histories, the most exciting volumes of travels and adventure, the most interesting stories, the most beautiful poems; we may meet the most eminent statesmen and poets and philosophers, benefit by the ideas of the greatest thinkers, and enjoy all the greatest creations of human genius.—*Sir John Lubbock in "The Pleasures of Life."*

Making the Most of Leisure.

TOO much cannot be said of the value of the hours which can be most well waste. One of the prime qualities of a man of force and ability is his clear understanding of what can be done with the time and the tools at his command. Such a man wastes no time in idle dreaming of the things he would do if he could go to college, or travel, or have command of long periods of uninterrupted time. He is not guilty of "no possibility" for his career by getting behind adverse conditions. If the conditions are adverse, he gets in front of them and so gets away from them. Conditions look very solid and formidable, but a plucky man often discovers that their portentous show of strength is a sham, and that the great guns which frown upon him are merely imitations. Everything yields to a strong hand.

The question for each man to settle is not what he would do if he had means, time, influence and educational opportunities; the question is what will he do with the things he has. The moment a young man ceases to dream or to bemoan his lack of opportunities, and resolutely looks his conditions in the face and resolves to change them, he lays the corner stone of a solid and honorable success.

A young man who ceases to dream about the things he would do if he had plenty of time and plans the things he will do with the time he has, may go slow but he will go far.

Such a young man, thirty years ago, suddenly discovered that by using in a continuous way the time he spent in omnibuses and railway trains he might have a good deal of leisure. This leisure was made up of half and quarter hours at the beginning and end of the day—the odds and ends of time which most people regard as of no account. Taking them separately, they are of little account; putting them together, by treating them as a whole, they furnished a fine opportunity for the liberal education of a young man of business. This young man saw the uses of these odds and ends of time if he could treat them as a whole. That was really a very simple matter, though multitudes of people have never found it out. To utilize these hours and make them as valuable as if they formed a continuous period of time, it was only necessary to make a little plan of work, and to have the material in hand so as to turn every quarter of an hour to account.

This young man wanted to know German. He bought an elementary grammar and phrase book and some simple German stories. He kept a book in his pocket, and when a spare quarter or half hour came he studied the book. It was not difficult, and in a little while it became very interesting. He was soon reading simple German, and from that point his progress was rapid, and the pleasure of the occupation steadily increased. In less than a year he had German so well in hand that he began to study Spanish. He became engrossed in the study of languages as an occupation for his leisure hours; he found it very enjoyable, and every language learned was an open door to more enjoyment. In a few years he was reading German, Spanish, French and Italian easily and with keen

enjoyment. In the meantime his business advancement had been very rapid, and he had secured a very important and lucrative position in a great organization. His studies had not only given him an education but they had also conduced to his success in practical affairs by the quickening and training of his mind. This is but one among thousands of similar achievements.—From "The Young Man."

Reading.

BY REV. W. A. QUAYLE, D.D.

READING is the chief instrument of culture in reach of the many. Extended or culture-giving travel is not possible for the majorities, but must remain the possession of the minorities. Nor is contact with the makers of history the opportunity of many. The personal touch with the living actor is the rare privilege of few. To see Tennyson and hear him read the "Passing of Arthur," or the lyrics in the "Medley"; to be associated with such an illustrious spirit as Browning and have entrance through the postern gate to the secrets of his semi-Shakespearean thought; to be closeted with Gladstone; to hold colloquy with the creator of the German Empire; to have the confidence of a Blaine; to hear Hawthorne tell the story of the "Scarlet Letter"; to sit at meat with the authors of "Henry Esmond" and of "The Tale of Two Cities," these must always be the delight of the few spirits; and from such the many must be perpetually barred.

But by reading, we come to be the intimates of the great spirits of the world. The voice, the laughter, the jest, the boyish delight, the rollicking spirit of Charles Dickens, through "Forest and Fields," become a part of our apparent experience. We know through books persons we have not met, not seen, nor heard, as we do not know our neighbors and friends. The doings of statesmen and diplomats are the property of the world; and their careers are photographed before our eyes. "A good book" to use the old but deathless phrase of Milton, "is the precious life blood of a master spirit." In other words, the author has pressed from his veins the express wine of his life. All the vigor which made him the man he was, he poured as a libation at our feet or emptied into our cup.

"Books are drenched sands"

On which a great soul's wealth lies, all in heaps,
Like a wrecked argosy;"

is a description as accurate as beautiful. The opulence of Shakespeare, the majesty of Milton, the fecundity of thought and expression of Burke, all are piled at our feet like an offering to a god. We are by reading entered into all men's labors. The Platons and Emersons toil in our field, and bring their harvests into the garner of every man, however unknown or unobserved.

Reading, then, is the open door into the great life of the world. Through it we know the history of forgotten centuries, and become the intimates of immortal spirits. It is the pre-eminent instrument of culture, and, because of this unique pre-eminence and worth, is an important subject of consideration. Bacon has told us that "Reading makes a full man." It cultivates, gives stores of knowledge, supplies background to figure, puts a man with his back against the centuries, and his face fronting all the future. He has taken history into his constitution, so that it is as if a man had lived from the world's morning to this high noon. It is the knowledge thus supplied which, properly considered, destroys individual insularity and creates a man a cosmopolitan.

"BE GLAD, then, that through the happiest hours goes the secret pain of something wanting. Be thankful that nothing on earth ever seems quite perfect; that nothing it can offer ever quite lashes the heart's hungry moan. That which satisfies lies beyond, and that we are hungry here is proof of our heirship of the fullness of the Father's house."

"In 'The Man from Glengarry,' Ralph Connor says of the minister's wife: 'She lived to serve, and the where and how were not hers to determine. So with bright face and brave heart she met her days and faced the battle.' That is the spirit in which we should all work, leaving God to fix on the circumstances of our labor and care for the results of it."

The Leagues True Worth.

BY REV. H. S. MAGEE.

IN the latter part of his sermon on a recent Sunday morning, Dr. Ross, of Oakville, in illustrating the passage, "They shall run and not grow weary, they shall walk and not faint," described the mountain stream which comes tumbling down from rock to rock in spectacular grandeur. It is admired and praised by all passers-by. But yonder in the plain is the river with nothing spectacular in its appearance, yet it fructifies the fields, turns the wheels of the mills of commerce, and refreshes man and beast. No one notices or praises the river, yet it really renders the best and truest service. Thus, he said, do some lives compare, and thus it is with some movements. The Epworth League was organized a few years ago, and the young people of Methodism joined it in hundreds and thousands. There was much that was spectacular, banners, processions, and conventions. Then the praises of the Epworth League were on the lips of every one. After a few years the report came of "Decrease." Then praises were in many quarters changed to serious questionings. The truth is the Epworth League has passed from the spectacular mountain torrent period to the more practical period of the river in its progress. There are not so many banners, processions and conventions, but the Epworth League is doing better and more practical work than ever. The Bible is studied, the prayer-meeting sustained, the sick are visited, the intellectualities are emphasized, and the spiritualities developed. The wise pastor finds in the Epworth League his most efficient ally in revival work. Best of all, the Epworth League is stirring the life of the Church by a mighty missionary propaganda.

As I came away from the church a young man said, "When I was a boy I often lay awake at night with visions of service to Christ passing through my mind, but no one ever invited me to a place in the church, or to come to Christ. How different it is now! How much the Epworth League does for the young people." Through the Epworth League that young man is one of the most efficient church workers.

Toronto, Ont.

Practical Advice to Young Women.

BY REV. C. T. SCOTT, B.A.

THERE is nothing more mischievous to young girls than to give them the idea that their only object in life is to get married. When a girl is possessed of that notion she is likely to spend more time and effort in the pursuit of a man than in qualifying herself for the duties of a wife. If she fails to capture one, then her life becomes embittered. If she succeeds she has to begin too late in life to learn how to be a companion and help-meat to a worthy man, or else she merely dwindles into a society doll or a sloven.

I believe in woman suffrage, for it is wrong in principle to make women pay taxes when we refuse them the right to vote. But women should not think of their disabilities so much as to make them forget their advantages. Virtuous women will get the ballot and almost anything else they want when they concentrate the power of their affections to that end.

The noble woman of the last chapter of Proverbs is commended for her thrift. Women are usually more frugal than men. It is a rare woman who blows twenty dollars a year through her teeth in smoke, or ventures her hard earnings on the probability of a horse race. But girls are sometimes thoughtless. Their extravagance often drive parents to extremities. True happiness is not found through increasing our comforts, but in diminishing our necessities. Girls who are more anxious "to keep up appearances" than to be what they seem, are destined to a double poverty. So also the noble woman dignifies labor. Woman is constituted for labor as well as man, and if she regards being "ladylike," as being "lazylike," she will degenerate into a mere piece of bric-a-brac. It is coming to be considered that a woman is not truly cultured who cannot make her own clothes, and cook victuals that will be better than reservoirs of dyspepsia.

Woman has a peculiar privilege as a comforter. There is no hand like a woman's in time of sickness. Her eye is the first to detect hidden grief. It is her peculiar province to feel

the world's woes and make others feel them. It is yours to be the visible angels of earth in relieving distress, and you cannot dismiss your responsibility by a donation to the poor. But above all woman's crowning virtue is her devotion to religion. If woman did not fear the Lord the church would be mostly "invisible," and Heaven itself would be a lonely place. Where there is religion in the household you generally find some woman tends the altar fires. The greatest anomaly in the world is a woman who denies her heart's love to Jesus. Christ has done so much for woman He has a right to your affection and service.

London, Ont.

The Blessedness of Being Young

EACH season of the year has its own peculiar delights. Each brings with it blessings which do not belong to the others. Those who are wise do not spend their summers bewailing the departure of spring or longing the approach of autumn, with its golden harvests; but rather welcome each season in its time, and try to discover its blessings and their uses.

So each period of human life has advantages all its own. There is a glory in childhood, and another of youth, and another of mature manhood, and another of old age; and it is the part of wisdom to learn to appreciate and enjoy each in its time. It is a great thing to be a full grown, well-rounded man or woman, vigorous in body and rich in mind and heart; and to look forward to the attainment of such manhood or womanhood is the privilege of every youth. But it is also a great thing to be young, to look upon the world with eyes not yet dimmed by use or blinded with tears; to have a heart all aglow with the ardor and enthusiasm not yet chilled by disappointment; to feel in one's brow the fresh breeze of the morning, and to walk in the light of hope that knows no doubt. There are blessings that belong to youth which, once lost, are never regained in this world. For

"Nothing can bring back the hour
Of splendor in the grass, of glory in the flower."

Be glad, therefore, that you are young, and enjoy your care-free years in innocent and noble ways. That, for the present, is a very important part of your mission; for thus may you help those who have grown older and upon whom cares and burdens of life are heavy to keep in their hearts somewhat of the freshness of springtime. But remember that while youth is for gladness and hope, it has also its serious duties. Meet them resolutely and in the strength of God, and then, by and by, you will find that middle life and old age bring with them compensations for all losses.

What a Small Vice Costs.

"HOW can you afford these books?" asked a young man, calling upon a friend; "I can't seem to find spare change for even the leading magazines."

"Oh, that library is only my 'one cigar a day,'" was the reply.

"What do you mean?" inquired the visitor.

"Mean? Just this: when you advised me to indulge in an occasional cigar several years ago, I had been reading about a young fellow who bought books with money that others would have burned in cigars, and I thought I would try to do the same. You remember that I said I should allow myself one cigar a day?"

"Yes I recall the conversation, but don't quite see the connection."

"Well I never smoked, but put by the price of a five-cent cigar every day, and as the money accumulated I bought books—the very books you see."

"You don't mean to say that your books cost you no more than that! Why, there are dollars' worth of them."

"Yes, I know there are. I had six years more of my apprenticeship to serve when you advised me 'to be a man.' I put by the money, which at five cents a day amounted to \$18.25 a year, or \$109.50 in six years. I kept those books by themselves as a result of my apprenticeship cigar money; and if you'd done the same as I did you would by this time have saved many more dollars than I have, and would have been better off in health and self-respect besides."—*Success.*

In September.

Mornings frosty grow, and cold,
Brown the grass on hill and wold :
Crows are cawing sharp and clear
Where the rustling corn grows sere :
Mustering flocks of blackbirds call ;
Here and there a few leaves fall,
In the meadow larks sing sweet,
Chirps the cricket at our feet.

In September.

Noons are sunny, warm, and still ;
A golden haze o'erhangs the hill,
Amber sunshines on the floor
Just within the open door :
Still the crickets call and creak—
Never found, though long we seek,—
Off comes faint report of gun ;
Busy flies buzz in the sun,—

In September.

Evenings chilly are, and damp,
Early lighted is the lamp ;
Fire burns, and kettle sings,
Smoke ascends in thin blue rings ;
On the rug the children lie ;
In the west the soft lights die ;
From the eims a robin song,
Rings and sweetly lingers long,—

In September.

Home Stayers

BY ANNIE M. TOOHEY.

THERE are many people who, either from choice or inability to take a vacation, remain at home during the heated term. All things considered, home is not such an undesirable place to stay, even during the hot weather. At home one may dress loosely, and in garments suiting one's own tastes and comfort, eat good wholesome food, and in a general way comfortably do as one pleases, unobserved by critical—stranger—eyes. Many devices for summer comfort and enjoyment may be improvised temporarily in and around one's house—such as simple diet, cool, temperance drinks, hammocks strung under shade-trees, and couches removed to piazzas, and plenty of cushioned and pillowed easy chairs and rockers set conveniently around for use. The daily bath for young and old, generously supplied with good, pure soap and towels, and the occasional hotteas perfume about one's person, also, even the hottest weather tolerable to those of every class. Heat, like every other trial sent for our endurance, may, if we are consistently submissive and keep a cool head and temper, be tolerated at home as well as in any place.—*Christian Work and Evangelist.*

Dinners and Books.

BY JOHN RUSKIN.

WE talk of food for the mind as of food for the body. Now, a good book contains such food inexhaustibly, it is a provision for life, and for the best part of us ; yet how long most people would look at the best book before they would give the price of a large turbot for it !—though there have been men who have pinched their stomachs and bared their backs to buy a book, whose libraries were cheaper to them, I think, in the end, than most men's dinners are. We are few of us put to such a trial, and more is the pity ; for indeed, a precious thing is all the more precious to us if it has been won by work or economy. And if public libraries were half as costly as public dinners, or books cost the tenth part of what bracelets do, even foolish men and women might sometimes suspect there was good in reading, as well as in munching and sparkling ; whereas the very cheapness of literature is making even wise people forget that if a book is worth reading it is worth buying. No book is worth anything which is not worth *much* ; nor is it serviceable until it has been read and re-read, and loved and loved again, and marked

so that you can refer to the passages you want in it, as a soldier can seize the weapon he needs in an armory, or the housewife bring the spice she needs from her store. Bread of flour is good, but there is bread, sweet as honey, if we would eat it, in a good book, and the family must be poor indeed, which, once in their lives, cannot for such multiplicable barley loaves pay their baker's bill. We call ourselves a rich nation, and we are filthily and foolish enough to thumb each other's books out of circulating libraries.

Why Did She Marry Him ?

BY GEORGE WHITMAN, D.D.

IT is an old saying that "No one can understand the ways of a woman's heart." And yet I fancy that the heart of a woman is not such an impenetrable jungle that a person of ordinary wisdom cannot find his way into it, and safely out of it. Every action has back of it a motive, and we cannot conceive of a woman marrying a man without a motive for her proceedings.

The question of motive is always difficult, and sometimes it is even dangerous to inquire into the motive of marriage. Some women marry for wealth, and some to avoid old maidenhood, and some to get an empty title, and some because marriage seems to be woman's destiny, and it may be said truthfully that some still marry on account of old-fashioned love. I knew years ago one of the sweetest little women that ever walked this earth, who stood four feet nine in her high-heeled shoes, who, when she was asked why she was about to marry, responded : "O, I think it will be such fun !" I saw her several years afterward in a large house, doing her own work, with two small children to keep her busy day and night, and I had a fond suspicion that she had a larger share of "fun" than she expected.

There is an old saying that "Love lightens labor," and no one who has tried this antidote for care can doubt its efficacy. Every marriage is sure to bring many cares and trials. Indeed, the real burdens of life begin on the wedding day. Without love in the home these burdens cannot be successfully borne ; but with a rich infusion of love even the heaviest duties will become a pastime and a pleasure.

But all women do not marry on account of love. I think more of them would marry from this motive, if they had the chance. They have not the chance, because cruel custom has decreed that only man shall make the advances in match-making. I may be letting out a very unsavory secret, but it is a truth that comparatively few women marry the man of their choice. How can they ? If she lets the man know she loves him society calls her imprudent, and men are such dunces that they naturally run away when a woman makes the advances. If she doesn't let the man know of her affection, he foolishly is drawn into the silken snare of a society belle, and marries a woman who loves only her poodle dog. Woman is at the mercy of man in this business of marriage, and I am heartily sorry for it. But it will take more than my sorrow to stop the wheels of this cruel Juggernaut of custom.

Often when I reflect upon the unequal mating of young men and women, I am led to ask, in the words of Artemus Ward, "Why is this thusly ?" A dove gets married to a bear, and a weasel to a giraffe ! Of course I am "speaking figuratively," as the preachers say. The smallest woman in the town chooses the largest man. Miss Dorothy Eighty-Two marries the sedate minister ; and Miss Prudence Piety runs off with the Travelling Salesman.

I have seen in Palestine an ox and a camel pulling a plow together ; but that is a small matter compared with the incongruities we see in married life. The slouchy woman marries the man who has just crept out of the band-box ; the Sunday School Teacher marries the infidel who will keep her away from church, or "know the reason why."

I should like to dispel that delusion which has held the mines of woman in thrall these thousands of years—that a woman must marry, or miss the object of her creation. That idea is a relic of barbarism. In China an unmarried woman is the smallest fraction of nothing—a thing to be despised and trodden down. But that is heathen China, not Christian America. The people who think contemptuously

of an "old maid," are Chinese in spirit, if not in nationality. There is a couplet that reads:

"Aimlessly, uselessly drifting through life,
What was I born for? To be somebody's wife!"

Well, if you are only a piece of driftwood you had better get married, even if you have to anchor yourself to a sot. But all the "old maids" I have known are anything but driftwood. They are a wonderfully aimful and useful set of people. They are a noble and honored class, in spite of the animadversions of foolish people, and the conditions of life are steadily making it more and more easy for a woman to live and be happy without the necessity of marriage.

Having said this in justice, let me hasten to say another necessary word, in the interest of honesty. That word is this: There isn't an "old maid" in all this land who is so happy but that she might be a little happier, if she had the right sort of a husband. Mark the words "the right sort." Marriage is still "honorable in all." The married life is the natural life. We talk of "single-blessedness," but there is no true blessedness that is not shared with others. You had better share your life with an old gray cat than try to be happy in solitude. To set ourselves against marriage is to fight against nature; and nature has a remorseless way of grinding our prejudices and preferences into powder. Therefore, I say, get married, if you can find a man to honor; but if Providence doesn't bring him to your door, be resolutely happy without him.

And may the homes of all our young people be crowned with mutual love and blessed companionship with each other, and with the Christ who honored the home.—*Baptist Union.*

Tabooed Topics.

AN interesting movement for the revival of the almost lost art of conversation is reported from England, and in a recent address on the subject one of its sponsors said: "There is no real conversation nowadays. We talk about the weather and our ailments, and call that conversation."

We really believe that the banishment of these two topics from our daily conversation would inure to the better mental and physical health of all of us. On a wet, dreary day what is more depressing than to have a friend repeatedly call our attention to the weather? The inevitable effect is to cause spirits to fall with the barometer. How often it happens on a summer day, when the thermometer is soaring in the nineties and we are managing to keep fairly cool in some shady nook, that a friend drops in, perspiring from every pore, and mopping his face with his handkerchief, exclaims: "Whew, but it is hot!" We had not noticed the temperature particularly before, but now that our attention is called to the evident torridity we feel ten degrees warmer, and we blame our friend for having in some way brought the heat. And we are right.

The other conversational topic referred to, our ailments, should unquestionably be sentenced to perpetual banishment from respectable society. Even the least imaginative of us is prone to acquire a friend's symptoms, in minor degree, from listening sympathetically to their recital, and such is the subtle effect of mind upon body that often we do not suspect the real cause of our indisposition.

Even if we are not interested in making conversation an art, let us taboo these two most undesirable and easily dispensable topics.—*Robert Webster Jones, in Housekeeper.*

A College Education.

IF a college education means anything, it means fitting a man to do better service than he could do without it. If it does not mean that, it means nothing; and if a man does not get that out of it, he gets less than nothing out of it. No man has a right to arrogate to himself one particle of superiority because he has had a college education, but he is bound, if he is in truth a man, to feel that the fact of his having had a college education imposes upon him a heavier burden of responsibility; but it makes it doubly incumbent on him to do well and nobly in his life, private and public.—*President Roosevelt.*

The Joy of the Lord.

I asked a medical student to stay with me for class-meeting one day. On coming away, after walking some distance, the student said: "Well, those people kept saying how glad they were, and how happy they were, but they didn't one of 'em look it." It is less and less true of Christians, but nevertheless true to a large measure, that they fall short of realizing what the effect of the joy of the Lord is, or what it should be. People who are conscious of strength are not the long-faced people. The lawyer who is conscious of strength is the lawyer who looks it; the doctor who goes into the sick-room with a consciousness of power in his profession is the doctor who carries an atmosphere of good cheer with him. So with the Christian; the Christian who realizes the victorious fact of life springing from a knowledge of God that covers the emotions, the soul, and the mind, will show it in his face as certainly as the lover shows the victories of love in his face. There are too many made-up faces in the classroom. It ought to be a good place to take pictures of people; but some of us would change our class-meeting expression very suddenly if we knew the camera was pointed at us.—*L. T. Weeks, Ph. D.*

The Ploughman.

Clear the brown path to meet his coulters' gleam
Lo! on he comes, behind his smoking team,
With toil's bright dew-drops on his sunburnt brow,
The lord of earth, the hero of the plow!

First in the field before the reddening sun,
Last in the shadows when the day is done,
Line after line, along the bursting sod,
Marks the broad acres where his feet have trod.
Still where he treads the stubborn clods divide,
The smooth, fresh furrow opens deep and wide;
Matted and dense the tangled turf upheaves,
Mellow and dark the ridgy corn field cleaves;
Up the steep hillside, where the laboring train
Slants the long track that scores the level plain,
Through the moist valley, clogged with oozing clay,
The patient convoy breaks its destined way;
At every turn the loosening chains resound,
The swinging ploughshare circles glistening round,
Till the wide field one billowy waste appears,
And weary hands unbind the panting steers.

—*Oliver Wendell Holmes.*

Use What You Have.

WHAT is that in thy hand, David? It was a sling, a little weapon he had made for pleasure, or with which to keep the wolves away from the sheep. Yet with that sling he slew Goliath, whom the whole army of Israel dared not meet. Some of us have accomplishments we have never thought of more seriously than as a source of some slight pleasure to ourselves or to others. We can sing, or play an instrument, or draw, or paint a picture, or tell a story well. Have you ever thought of using your accomplishments for God? Or may be it is some power you have gained in the more serious endeavors of business or profession. Whatever the accomplishment, whatever the power you have developed or skill you have cultivated, why not use it for God? You have no idea how much it may result in if you will only use it, as David used his sling, in the name of the Lord of Hosts.—*G. B. F. Hallock, D. D.*

Drivers Without Whips.

THE dozen or fifteen drivers of teams employed by George E. Stanley & Co., dealers in coal and forwarders of freight, are not allowed to use whips, and the custom works so well in practice that the firm is convinced that it's a paying investment financially. "I don't know of any other concern in Lowell that bars the use of whips by its drivers," said George E. Stanley to a *Telegram* man last week; "but we have found it to work so well that it would not be surprising if we had imitators. It's simply a matter of having good horses and good drivers. With this combination there is no need of whips, and to my mind whips are not of much use with bad drivers or bad horses."—*Lowell Telegram.*

Quiet Hour.

A Song of Hops.

Lord, every little sparrow finds its crumbles to eat from Thee,
And chirps its little chirp of praise
To Thee, the Giver of its days,
And bids to-morrow "go its ways;"
And so will I.

Lord, every little daisy lifts its face up
to the sun
And drinks in of its warmth and light,
And revels in its days so bright,
Without a fear of coming night;
And so will I.

Lord, every little nightingale warbles its
love song sweet,
Choosing the night to sing to Thee
A tender, heaven-born melody,
Sung in the darkness hopefully;
And so will I.

"Songs in the night He giveth," and listens
to hear them sung—
Songs of a tender Father's love,
Songs of a fairer home above,
Songs whispered by that Holy Dove
Who broods o'er all.

He Calls Thee by Name.

God holds thee individually, whoever thou art. "He calls thee by thy name" He sees thee, and understands thee. He knows what is in thee—all thy own peculiar feelings and thoughts, thy dispositions and likings, thy strength and thy weakness. He views thee in thy day of rejoicing and thy day of sorrow. He sympathizes in thy hopes and in thy temptations. He interests Himself in all thy anxieties and thy remembrances, in all the risings and fallings of thy spirit. He compasses thee round, and bears thee in His arms; He takes thee up and sets thee down. Thou dost not love thyself better than He loves thee. Thou canst not shrink from pain more than He dislikes thy bearing it; and if He puts it on thee, it is as thou wilt put it on thyself, if thou art wise—for a greater good afterwards.—*John Henry Newman.*

Life and Time,

Nothing is ever finished here. Life and time do not agree together. Life demands eternity for its unfolding. Die when we will, there is something that remains undone. Brunelleschi plans the Duomo; but it must be left to some other hand to spring the arch and rear the dome and enrich from half a hundred quarries the glittering facade. Michael Angelo plants the tomb of his Medicean patron; but he passes away before the granite mask is taken from the face of the recumbent figure. Raphael beholds in a vision of the soul the transfused Christ; but the unfinished panel is borne before the bier upon which the dead artist lies. Nothing is ever finished here. That is the reason Jesus most frequently connected "life" with "everlasting" and "eternal." Our summer is too short for the ripening of the soul. The voice has grown still just

as it was about to sing a song sweeter than its sweetest. Just as the man is best fitted for accomplishment he begins to decay. However many his years upon earth, he who does not attain to the resurrection, says our Lord, "shall not see life."—*Interior.*

The Daily Life of the Christian.

The best proof of the divinity of the Christian religion is the daily life of the Christian himself; not his words and professions, but his conduct and spirit; not his Sunday garb and service, but his everyday tone; not his Church ways, but his home walk. In the first third of the first century the world saw the incarnate God—the Word of God made flesh and dwelling in human form among men. The nineteenth and twentieth centuries need no less than this. They must see God manifest in the flesh, that human eyes may now behold, and human hands now handle the Word of Life; that the supernatural may be brought within our easy reach; that to all inquirers the Church may now say as Jesus said to the disciples of John, "Go tell the things which ye do hear and see," not deeds of healing wrought in the flesh, but "greater works than these"—works of healing in the spirit, evil passions subdued, bad habits broken, burdens of sin removed, blessings of spiritual life bestowed, steadiness of purpose and experience through all outward vicissitudes made clear to a witnessing world. A life thus setting forth the power of Christ in this present time is worth more than all the books of argument and all the sermons and lecture courses of a century in favor of Christianity. It is another word of God, a living epistle read and known of all. It is a silent, present, unshadowed, unanswerable demonstration. It makes doubt impossible. Men simply feel its force and are silent; then turn to pray.—*Bishop John H. Vincent.*

Wonders of Grace.

The day of life was growing late in the old man's experience. The western sun merely peeped over the horizon of a mispent life. The difficult tread, the dull ear, the dim eye, bent form and tremulous voice and hand, already announced that ere long this mortal must face immortality. So near the terminus of life's journey Mercy found him—unsaved.

It happened that near the close of the services one Sunday morning a young girl, praying God's guidance, sat down by this grizzled, decrepit, old battle-scarred sojourner, and taking him by the hand, with all the earnestness of her heart, all the impetus of love for her Christ and fellow-beings that youth and consecration can give, she talked with him concerning his soul. A new light illumined the old man's face. He turned his eyes away. Then he turned and earnestly gazed into the windows of the soul of this messenger of God. "Ah! interested in me! God loves me! Can it be that after these years of rebellion, of wandering, of sin, that there is really parlon for me! Freedom from the bondage of sin!" He bowed his head, buried his face in his hands and sat motionless.

The Holy Spirit moved upon his soul, calling him once again to forsake sin and accept offered mercy. He left the service with a promise to pray. Earnestly did the young girl wrestle with the Father for an answer to that prayer.

In two days at the afternoon service the old man crippled down the aisle and sat near the front. He had kept his promise, but victory had not been gained. That afternoon he bowed again in prayer. His pleadings for mercy and confessions of a wasted life were pitiful. All seemed dark. Finally the one so interested in his salvation whispered to him: "Do you forgive the wrong?" (He had told her part of his life and the wrong he felt he had endured.) "Oh, no! I can not forgive! I cannot!" "But you must if you're forgiven." Then this prayer ascended to the throne: "God help me to forgive! God help me! Help me!" God proved true to Himself and answered the prayer. The light of His eternal love burst through, the clouds dispersed, and the prodigal who had wandered seventy-eight years from home and Father arose with the shout of victory on his lips and in his soul.

Oh, the wonders of redeeming grace! Poor lost soul away from God, though you have wasted many years in riotous living, spurning the Father's love, there's mercy yet this side the grave—but remember, mercy only extends to the grave.—*Etta Mae Powell.*

Diligence in the Christian Life.

We must be diligent to cast out the evil things that we find in ourselves. Roots of bitterness springing up trouble us, and it is not easy to get rid of them. The Canadian thistle is said to be one of the direct plagues with which the settler has to contend. It seems impossible to extirpate it. It is well-nigh proof against the most desperate efforts of the husbandman; fire, poison and the knife have only a temporary effect upon its vitality. No scythe, nor hoe, nor plough can destroy it. Dug up, burnt up, strewn with salt, treated with aquafortis, covered with lime, it springs, blooms, and seeds anew. Nothing remains but to blow it up with dynamite. The roots of bitterness in our nature are at least equally tenacious. Our faults are so deep and inveterate that we must bend our whole strength to the task of their elimination.

We must give diligence to bring into our life all good and beautiful things. The apostle in this passage enjoins us to add one virtue to another until we possess and display them in full completeness and beauty. It is not enough to cultivate isolated patches of life, to raise this grace or that; we must bring in every perfection and beautify the whole range of character and action. Most gardeners are content when their grounds include only a few floral specimens of earth's many types and climes; if they can produce a fair show with these, they are satisfied. It is quite different, however, with the national gardens at Kew; there the aim is not to possess even a profusion of floral treasures, but to make the grounds and conservatories widely representative, comprehending as far as possible every shrub, tree, and flower that grows upon the face

of the earth. The object kept steadily in view by the authorities is to afford the student an opportunity to study a specimen of the infinite vegetation that comes between the alpine mosses and the orchids of the tropics, between the hyssop on the wall and the cedars of Lebanon. The ideal of the Kew gardens must be the ideal of the Christian life. Too often the Christian is content with some graces of character and life, whilst the New Testament demands every moral and spiritual perfection. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." The paradises of God bear all manner of precious fruit, and if our heart and life are to be in any worthy sense the king's gardens we shall need to give all diligence.

Having brought all good things into our life, it is only by diligence that we keep them there. "If ye do these things, ye shall never fall"—indicating the tendency and peril of our nature. Constant diligence and culture alone can hold the heights we have scaled, the fields we have won, the ground we have reclaimed. Neglect a beautiful garden for a while, and savage nature forthwith avenges herself and spoils your paradise.—*Rev. William L. Watkinson.*

The Steadfast Face.

The movement of Christ was ever toward the goal of his life. It wasn't a "shining goal," only as he looked far beyond it, but nothing kept him from going steadily forward. You never find him standing still debating whether he shall finish the work given him to do. Steadily, steadily on he moves till the day is done, and the heart breathes out the words, "I have finished the work thou gavest me to do." The servant is to be as his Lord. It is not always easy travelling—we all know that; but nothing should stand in the way of the steady onward move toward the end. The path of service leads through many strange experiences, but neither hardship nor peril, fear nor pain should be allowed to frighten us. Go on unflinchingly, do your duty in "good and evil report," and at the turn of the road yonder is peace, eternal and abiding.—*Baptist Union.*

"He Knoweth."

How little we know of our nearest friends! How little they know of us! What riddles we are to one another! Our inmost souls are unread, and others judge of us wholly from their own points of view. They can not enter our hearts and stand side by side with our yearnings. We are alone in that inner holy of holies, and there is none to offer his incense before that mercy seat. Our sorrows and our joys, the depth and height of our nature, are beyond the veil even to sympathetic eyes. There are beaches along whose pebbly strand they have never trodden. They have not heard the moaning of the bar. Their best intentions do not reach our hearts. Their counsel

though kindly meant, falls far short, and they wonder why their tender ministreries are so unavailing. There are times when we are as absolutely alone as if cast upon some uninhabited island. There is no fellowship except when we look up. We know there is none but God who wholly understands, and with tears and absolute confidence we throw ourselves in His encompassing arms. Oh, it is a great comfort to the heavy in heart to know that God is true, and that from friendships which fall short and from sympathies which fail we can turn to Him and find repose.—*United Presbyterian.*

Use of Illustrations.

In his illustrations Henry Ward Beecher often used the commonest picture by the country roadside. On one occasion he was speaking of the effect of conversion on temper. He scorned the idea that the temper was to be taken out of a highly vital man, but instead it was to be harnessed to the service of God, and this is the way he makes us see his truth:

"There goes down by the side of a man's door a thundering brook; and he thinks to himself: 'That continually rattling, that forever bubbling, that lazy, rollicking brook, I will take out of the way.' Well, let him take it out of the way—if he can. He may take his bucket, and work night and day, and scoop up bucketful after bucketful, and carry it away, and yet the brook will be undiminished as long as the mountain clouds dissolve and feed its sources. But that man, in a better mood, says: 'I will throw a little dam across that brook, and will build a mill, and will make it work for me.' Ah, that he can do. He builds his mill, and sets his wheel, and the brook is taught to run over the wheel, and the wheel works to the pressure of the brook, and industry goes on within. He could not subdue the brook, but he could make it work for him. A man can not eradicate his temper, but he can determine what it shall do."

In the Secret Place.

The practice of committing long passages of scripture to memory is probably less frequent now than in the days of our fathers; the benefit of it is even more and more obvious. On a day in 1819, spent by Wilberforce in discussion with many people in that time of political crisis, he wrote in his diary: "Walked home repeating Psalm cxix. in great comfort." Think of the joy and peace. After a hot morning in conference, after all the agitation and wrangling, the excitement and conflict, the secret of comfort is to walk home in quietness, with the thought of God in our minds and confidence in him in our hearts.

Once when his disciples were in danger through the interest and worry of uninterrupted work, Christ said to them, "Come ye yourselves apart into a desert place and rest awhile." Irritation, apprehension, dullness, the barrenness of a spirit that has lingered too long in the machine shop and is growing insensible to the unobtrusive influences of the Holy Spirit,

begin all to be dispelled when a man steps into the "shadow of the Almighty." In the secret place of the Most High evils are seen in their true value, and the forces at work in their relative strength. And that secret place may be constituted by a devout spirit in the very midst of the bustle and eagerness, which enter into and help to form the conditions of most men's lives.—*R. Waddy Moss.*

"Truck Off o' One Acre."

A colored man was telling of his way of giving to the Lord. "Yes, sir," said he, "I gibs de truck off o' one acre ebbery year to the Lawd."

"Which acre is it?" the friend asked.

"Well, dat is a different question. Truf is, the acre changes most ebbery season."

"How's that?"

"Why, in wet season, I gibs de Lawd de low land, and in dry season I gibs him de top acre of de whole plantation."

"In that case, the Lord's acre is the worst in the whole farm, for in wet seasons it would be quite flooded, and in dry times parched."

"Yes' so. You don't allow I 'se going to rob my family of de best acre I 'se got, did ye?"

Is not that too much the fashion of our own offerings to the Lord—shreds of time, bits of talent, dribblets of money, fringes of things? It is not our poorest, but our best, that we should give to the Lord.—*Wayland Hoyt.*

Duty.

A great preacher once said that any duty left unperformed jarred the whole moral universe. It sounds at first an extreme statement, but does not appear so extreme when one thinks it over. See how the failure of one person in a large staff throws things out of gear! Take railroad system. The General Manager is a big man, with big responsibilities and big pay. For him to neglect his duties may mean loss of business to the road and of dividends to stockholders. But the humblest switchman on the road has only to neglect his duty to be the cause of disarrangement, wreck and death; so that, rightly considered, the performance of duty by the switchman is just as important as the performance of duty by the general manager.

Take the cook in a lumber shanty. Suppose he gets drunk instead of leaving dinner prepared for the men as they come in at noon from their work. The immediate consequences may be discontent, ill-feeling, angry words, perhaps blows before all is through, possibly a fatality; and all this chain of evil consequences because of one employee's neglect of his duty.

These consequences, it will be observed, are not physical, but moral; and who would be bold enough to say to what indirect and remote results they may lead!

So the preacher may have been right in a deep sense, in saying that any duty left unperformed jarred the whole moral universe.

Hints for Workers.

Christian Courage.

Workman of God, oh! lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible.

Blest, too, is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

Then learn to scorn the praise of men,
And learn to lose with God;
For Jesus won the world through shame,
And beckons thee His road.

—*Frederick W. Faber.*

A Complete Motto.

Charles Dudley Warner once said that "all the gospel in the world can be boiled down into a single precept, 'Do right now.'" It would, indeed, be hard to pack more practical, spiritual wisdom into these words. The young man or woman who writes this motto on the fly leaf of a daily-read Bible, and also on the "tables of the heart," will find that it untangles the most puzzling problems and leads to the surest joy.

A Great Preserver.

"Ye've called me names, an' ye've called me names," said a little newsboy on the street to his tormentor, "but I ain't got no time to 'tend to ye 'cause I've got my business to look after. If I ever get a vacation so I've nothin' more 'mportant on hand, I'll lick ye." The bystanders laughed, but the small boy had proclaimed a great truth—busy people have no time to quarrel. Work is a great preserver of the peace, and those who are intent on some useful task have no time to waste in broils and bickerings.

The Path to Happiness.

Jesus Christ calls you to happiness not through self-indulgence, but through self-sacrifice. The cross that He bears He bids you bear; the suffering He took for love's sake He lays on you, or asks you rather to lay upon yourself. There is higher happiness than indulgence of self; it is sacrifice of self for the sake of love. Is there any happiness in this world of ours like the delicious happiness of a mother? Is there any sorrow in this world of ours like the exquisite sorrow of a mother? In this strange symphony of our human life the minor and the major key are twined together, and life passes from the one to the other with transition so rapid as to be bewildering. Did you ever think that the highest expression of joy is a tear, and the highest expression of sorrow is a tear?—*Lyman Abbott, D.D.*

Encouragement.

"Nothing encourages like encouragement"—not flattery, not indiscriminate praise, but the sincere "Well-done" of appreciation. One who is doing anything well, whatever his work may be, is earning not only his promised wage, but also the approval of all who see and understand, and it is no more honest to withhold the latter than the former. Yet many a faithful worker's arm grows weary, many an earnest spirit faint and lonely, for lack of the encouraging words that are carelessly left unspoken.

Take Christ With You.

Ah! my brother, work must be done; yet it will be well with you if you say: "I will set about no task to-day until Christ goes with me." The world is beautiful, enjoyable; but it will be well with you if you say: "I will take no pleasure to-day until Christ takes it with me." That is never a task for you, or a sport, to which you must go alone. Better stop where you are, and for days wrestle with your evil heart till it is overcome, if you can go anywhere alone.—*Amos R. Wells.*

Furrow by Furrow.

Just as the ploughman takes furrow by furrow, one ended before another is begun, so our duties come to us, not in battalions, but singly; our life's plan, if we read it aright, is beneficently designed; we are not abandoned to blind chance; confusion and entanglement can only come by our choosing to refuse guidance and to shape our lot for ourselves. So it will seem to us when we have come to the end of it, and can look back—a divinely ordered whole, which even our failures cannot mar; for God only asks of us our best and bravest, and if we give Him these, we need not grieve overmuch if some of the furrows refuse to run straight. The failure may be success after all, as far as our discipline is concerned. . . . Our very failures may be an answer to our doubts—evidence of a time when we shall neither faint nor fail, when the acre will be freed from weeds, and ready for a fair harvest. For in the midst of our saddest blunders we have visions of higher things, unfulfilled aspirations, cravings for growth; and these will be satisfied, every one of them. We who have tasted the bitter fruit of the tree of knowledge are meant to inherit the tree of life; and somewhere else the task dropped here may be taken up and made good.—*Sunday at Home.*

Just for Show.

A traveller in England was taking some bypaths and visiting some cottage homes. In one thrifty home was found an old Englishwoman who had all her life been accumulating what her heart delighted in. She exhibited with pride three hundred pieces of tinware and fourteen lamps. Think of it! She could not possibly use them all, and, what is more, she never thought of such a thing. Use them, indeed! They were too precious for that. They were for show. Of course we laugh at her in a superior way.

But are we free from the same foible? Is all our mental furniture and are all our possessions of ever sort strictly useful, and are they put to good use?

Some of our belongings may indeed make a fine appearance, but let us acquire or keep nothing "just for show."

"Fetch 'Em."

A good story was told at the Bible Christian Missionary meeting, held in London. A Salvation Army lass was beating a drum in the market-place of a certain village. The vicar came out and protested.

"Are you obliged to beat that drum? It makes such a horrid noise, and I do so dislike it!"

"Are you obliged to ring your church bell on Sundays?" asked the girl. "It makes such a noise, and I don't like it."

"Oh, but," he rejoined, "that's very different; the bell seems to say to the people, 'Come! Come!' that's why I like it."

"Well, sir," the Salvation lass rejoined, "I like my drum, because it seems to be saying about the people, 'Fetch 'em, fetch 'em!'" Home missions, said the speaker, mean fetching the people who might never come.

Saturday Evening Quest'ons.

1. In what particular instance or instances have I practiced self-denial for the good of others within the week now closing?

2. Have I by word, smile or act, relieved any one's sorrow, or inspired hope in the heart of any discouraged one?

3. Have I, or have I not, by word or act, commended my divine Lord and His salvation to the favorable consideration of any one whom I know to be unsaved?

4. If I were to die this night, what special thing have I done during the week to justify my Lord and Judge in greeting me with: "Well done, thou good and faithful servant!"

A Foe to Pessimism.

"The word is growing better to al who are honestly trying to make it better," remarks a keen observer. Really, when one comes to think of it, it is chiefly the people who are standing aside and taking no part in the great movements of religion and philanthropy who see such signs of decay and degeneration. Work is a wonderful foe to pessimism. We find what we look for; we believe in what we work for. If you really think the world is going the wrong way, what are you doing to hinder it?—*Forward.*

To Do Good Forget Not.

The words which Walter Scott puts in the mouth of Jeanie Deans, in her memorable address to the Queen, are true as they are beautiful: "When the hour of trouble comes—and seldom may it visit your leddyship—and when the hour of death comes, that comes to high and low—lang and late may it be yours, O my leddy!—it is na what we have done for ourselves, but what we have done for others, that we think on most pleasantly."

Anecdotal.

The Baillie's First Day.

It was the Baillie's first day on the bench. When the first prisoner was brought before him he asked: "Are you guilty or not guilty?" "Not guilty," replied the man promptly. "Not guilty!" exclaimed the Baillie, then what are ye daein' here? Tak' that man awa', policeman, and bring in one that is guilty, and I'll gie him sixty days."

Obeying Orders.

Little Willie was left in care of his new nurse, while his mother went shopping. On her return, the first thing she saw was a large lump on Willie's forehead. The *Philadelphia Press* tells the story:

"Nurse! nurse!" she said. "How did he get it?"

"'Tis from the boom he got," the new nurse explained. "Ye tould me ma'am, to let him play on th' pianny if he wanted to, an' wanst, whin he was slidin' on th' top, he slid too far, ma'am."

Rather Harsh Criticism.

"When I was a boy in Washington," said John Philip Sousa, "there was an old Scottish musician with whom I played now and then. One afternoon I ran through for this old gentleman a new waltz of my own composition.

"Well, sir," I said, when I had finished, "what do you think of that?"

"It carries me back to the home land, laddie," said the old man. "It carries me back to a day when I played at an entertainment in a Scottish lunatic asylum. My instrument was a fiddle, and after I had ended my fiddle solo, the head of the institution said to an aged lunatic on the front row:

"Weel, Saunders, how did ye like that, man?"

"Saunders answered, frowning at me: 'It's a guid thing we're a' daft here.'"

What the Big Order Meant.

Orville Wright, the flying-machine man, told a reporter this story:

"A little boy bustled into a grocery one day with a memorandum in his hand.

"Hello, Mr. Smith," he said. "I want thirteen pounds of coffee at 32 cents."

"Very good," said the grocer, and he noted down the sale, and put his clerk to packing the coffee. "Anything else, Charlie?"

"Yes, Twenty-seven pounds of sugar at 9 cents."

"The loaf, eh? And what else?"

"Seven and a half pounds of bacon at 20 cents."

"That is the arrow brand. Go on."

"Five pounds of tea at 90 cents; eleven and a half quarts of molasses at 8 cents a pint; two eight-pound hams at 21 cents, and five dozen jars of pickled walnuts at 24 cents a jar."

"The clerk bustled about, and the grocer made out the bill.

"It's a big order," he said. "Did your mother tell you to pay for it, or is it to be charged?"

"My mother," said the boy, as he pocketed the neat and accurate bill, "has nothing to do with this business. It is my arithmetic lesson, and I had to get it done somehow."

A Resourceful Missionary.

Bishop Cranston at a Methodist Conference recently said: "When I was in China I was in very close touch with a man who was always ready for an emergency; constantly in his work throughout China he was beset by mobs, his life often in danger. He was always able by shrewdness and presence of mind to avoid anything serious. On one occasion, when a mob was threatening his life, making it all but impossible for him to escape, he said to them: 'I am about to take myself apart. First, I will take out my teeth.' He took his teeth out, and the mob disappeared. Another mob gathered not far away. Taking the teeth out again, they withdrew to a respectful distance, and putting both hands to his head, he said: 'If you do not clear out, I will unscrew my head.' That man is about to address you." To this Dr. Hykes adds: "The good Bishop did not tell the whole story. After the mob had dispersed, I was approached by a Chinese juggler, who told me he would give me anything I asked if I would show him how he could take out his teeth and unscrew his head."

A Hard Outlook.

A little maid of seven summers had been busy for an hour dressing and undressing her pretty doll, but, tiring at last, she sat with folded hands, gazing fixedly at the glowing fire in the grate. Looking up, finally, with a thoughtful expression on her face, she said:

"Mamma, if I get married when I grow up, will I have a husband like papa?"

The mother turned, and looking into the earnest eyes of the child, answered, with a smile:

"Why, yes, dear, if you get married you will have a husband like papa."

The little brow clouded. Again, she asked:

"And if I don't get married, will I be an old maid like Aunt Nellie?"

"Yes, dear, you would be an old maid," answered the mother, laughing at this rather complex question; "but whatever put such thoughts into that little head?"

But the child didn't laugh. She only looked grave, and said, dejectedly:

"Well, it's a pretty tough world for us women, ain't it?"

A Peculiar Experience.

William E. Evenson, of Janesville, tells, in the *Milwaukee Sentinel*, of an unusual experience he had in the town of Fremont, Nebraska:

As I alighted from the train, I saw a street-car with a mule attachment standing near by, and as it appeared to be the only conveyance to take me to the business district, I boarded the car and took a seat. No one appeared upon the scene for fully half an hour. Then a man in blue jeans and straw hat of ancient aspect poked his head in the door, and

inquired: "Want to go up town, stranger?"

"That is my desire," I replied.

"Well, take the whip and hit the mule a crack, and you'll get there all right. The track ends right in the centre of the business parts, and the critter 'll stop when he comes to the end of the line."

"Don't they have any drivers on this line?"

"No. That is ter say, they don't allers have a driver, when he gets sick."

"How do they get their money out of it?"

"Most folks is honest enough to drop a nickel in the box, and them as ain't gets their ride for nothin'."

A Laugh Which Won an Infidel.

The Rev. Dr. Louis Albert Banks, in a course of "Soul-Winning Stories" in "The Christian Endeavor World," writes:

"A good woman came to me one day, and told me that a policeman was ill in a house where she lived; that the doctor said he was going to die; that he was a professed infidel, and it seemed terrible to have him die so hard and bitter. I reflected over it a little, and finally went to see him.

"I made the excuse that I was a new man in the community, and liked to get acquainted with the people. I talked with him on general subjects; but he was wary, and treated me very coolly. He did not ask me to call again, but I went two or three days later. I talked about the news of the day; was cheerful and genial, but said nothing about religion. This time, in a rather awkward way, he asked me to come again.

On my third visit, after describing some humorous incident, I laughed most heartily, and he looked at me in astonishment, and said, 'What makes you laugh like that?'

"Oh," I said. "It comes natural. I am happy, and it just bubbles out."

"Well, I would give anything if I could laugh like that," he sighed.

"That was my chance; and, as Philip began right where he found the eunuch, so I began at that very point with my policeman, and 'preached unto him Jesus.' A few weeks later he died a very happy Christian man."

He Loved Books.

Here is a good story from Gladstone, who was fond of loitering around the second-hand book shop windows, and fingering the volumes which were thus displayed. If he picked up a book that interested him, he frequently became quite oblivious to his surroundings. On one of these occasions, a loafer, who must have carefully studied Mr. Gladstone's habits, whispered quietly: "Half a crown, please, sir." Without raising his eyes from the book, Mr. Gladstone put his hand in his pocket, and handed over the half-crown. A few minutes later he was going off with his prize, when the bookseller, who knew him well by sight, stopped him with the demand for one shilling, the price of the book. "But I have already given you half a crown," said Mr. Gladstone, and explanations followed.

THE CANADIAN EPWORTH ERA

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

PUBLISHED MONTHLY AT TORONTO, ONT.

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

SUBSCRIPTION PRICE, 50 cents per copy, payable in advance.
For every five subscriptions received, one free copy of the paper will be sent.

SUBSCRIPTIONS should be sent direct to the office of publication, addressed to REV. WILLIAM BRIGGS, Wesley Buildings, Toronto; or to C. W. COATES, Methodist Book Room, Montreal; or Rev. S. F. HURSTIS, Methodist Book Room, Halifax, N.S.

ALL ORDERS for Topic Cards, Pledge Cards, Charters, Epworth League Reading Course, or other League Supplies, should be sent to one of our Book Rooms at Toronto, Montreal or Halifax.

COMMUNICATIONS for this Paper, News Items, etc., should be addressed to the Editor, REV. A. C. CREWS, Wesley Buildings, Toronto.

Editorial.

Just One.

What about a Reading Circle in your League this year? Is it not possible to have one? "Oh, no," some one replies, "we have not more than one or two persons who have any taste for reading in our League."

If that is the case yours is the very place where the Reading Circle is needed. It is not necessary to secure a large number of persons interested in good reading in order to have a Reading Circle. The interest can and must be created where it does not exist. "How many are necessary to undertake the work?" is a question which is often asked, and the correct answer is, "Just one." If there is one individual in a community who feels the need of greater knowledge, and is all alive to the importance of awakening the dormant ones, that is enough to start with. If that one should happen to read this issue of THE ERA, we trust that this statement will at once be tested. The testimony of those who have started the Reading Circle is that it is a wonderful source of instruction and inspiration. Why not try it!

The Law of Substitution.

Dr. Wrinch, our medical missionary at Hazelton, B.C., not long ago showed a couple of old Indians over the fine hospital which has been erected there. They seemed greatly astonished at what they saw, and asked many questions. When they were informed that all these healing appliances were for their benefit and free to all, one of the Indians exclaimed:

"What use of the medicine man have we now? It would be foolish for us to go to him when this beautiful hospital is here."

We cannot much blame the ignorant Indian for patronizing his ignorant heathen "medicine man" when he has no other resource in the times of sickness. We must meet his difficulty by the law of substitution and give him something better.

The same principle applies to other matters. There is no such effective way of meeting the influences of questionable amusements among our young people as by supplying innocent and healthful recreations. One pastor we know of almost completely weaned his young people away from some objectionable social practices by organizing a reading circle. They became so absorbed in reading and discussing the interesting books of the course that the taste for dancing and card-playing seemed to be gone. Pastors and leaders in our Leagues have an important duty in applying this law of substitution.

The Devil's School.

Where is it located? Everywhere, and there is a branch of it in your own town. The Devil's school is the street. Here children learn profanity, impurity and all sorts of wickedness. Especially is this true of the streets of a city at night. The old curfew regulation was a good one, and might be used to good advantage to-day in all our centres of population. Parents should see that their children are not on the street after dark.

"Reigned in His Stead."

In one of our Sunday School lessons not long ago there was this significant sentence: "And Ahab, his son, reigned in his stead." Something like this is continually occurring to-day. Fathers who have borne the burden of official duties in church and state are being taken from us, and they are succeeded by their sons and daughters. Happy the father who can see, before he dies, that his children are preparing themselves to fill his place in the church, by developing Christian characters, and by taking hold of Christian work! The church which is not training its young people for service is doomed to deterioration and decline, for the elderly workers will very soon pass away.

Do Not Miss It.

Everybody who can possibly afford it should visit the great World's Fair at St. Louis before it closes. The trip should not be regarded merely as a holiday excursion, but rather as an educational opportunity, not likely to occur again for many years. It is probably not too much to say that one will learn as much by a fortnight's stay at the Exposition as by a trip round the world, or a year at college. The National Cash Register Co. will close its works for two weeks in order that all its operatives may attend this great summer school, and everybody is expected to go. A gentleman who has just returned from the fair, says that "any teacher who stays away, who can attend, is committing a crime."

Among the notable educational features there is the Philippine exhibit, which covers forty-seven acres. Here are 1,100 Filipinos, representing the twenty different tribes that inhabit the islands, living exactly as they do, and with the same surroundings as in their tropical home. The Jerusalem exhibit, with its nearly one thousand inhabitants, will be of rare interest to all Bible students. The month of October will be a good time to go to St. Louis.

How to Have a Good Time.

A somewhat exciting incident on the first day of the Terrace Beach Summer School was a runaway. A spirited horse which was left standing without being tied, started to walk off. When he realized that he was under no control the idea apparently came to him that it would be a great bit of sport to run away. It worked badly, however, for the first thing he did was to collide with a fence and throw himself down. In getting up the buggy was overturned, and he proceeded to run up the road dragging the vehicle upside down. It was not long before that horse concluded that there was very little fun in the proceeding, for of his own accord he stopped after travelling a short distance.

Many a young man has been similarly disappointed in the life of free self-indulgence to which he has looked forward when he should be delivered from all restraints. There is far more real satisfaction in a life of self-control, surrounded by the restraining influences of home and church, than in the hilarious "good time" of him who simply follows his own inclinations.

The Smoke Cure.

It is said that dozens of men who were chronic users of tobacco have given it up altogether since the Exposition at St. Louis began, and it is quite a common form of salutation to be heard among the employees of the fair: "Have you taken the smoke cure?"

Men have given up the tobacco habit simply because they had to obey a certain order, which forbids all smoking in the Exposition buildings. Those who have quit have found that they can get along very well without their customary indulgence. The best "smoke cure," however, is not to begin to use the weed.

DURING the past month we had a very pleasant call from Rev. Dr. Randall, the new General Secretary of the Epworth League in the M. E. Church. We are free to confess that we like him. He is an exceedingly brotherly man, and impresses everybody with his tact and good judgment, associated with a large measure of enthusiasm. This is rather a good combination not so frequently met with. Dr. Randall speaks very optimistically of the Denver International Convention next summer.

ONE thing that makes the Japanese soldier a good one is the obligation under which he feels himself never to degrade the good name of any of his ancestors, and coupled with this is the burning ambition to make a name for himself that posterity will delight to honour. This is a worthy purpose for every young person that cannot fail to have a stimulating effect upon life and conduct.

SAYS Dr. Phelps of the ambitious preacher: "He will keep ahead of his sermons, so that Sunday's expenditure will not leave him intellectually bankrupt. He will accumulate more power than he needs, so that each draft shall not drain his bank. David gathered five stones for one Goliath." This is good advice for the leader of the Epworth League devotional meetings, and for the Sunday-school teacher too.

THE new Wesleyan hymn-book, recently published in England, is enriched by such hymns as "Dear Lord and Father of mankind," "Now the day is over," "Peace, perfect peace," "The day Thou gavest, Lord, is ended," "None other Lamb, none other Name," "In heavenly love abiding," "We plough the fields and scatter," etc. When will we have a hymn-book in Canada containing these fine hymns and others like them?

DR. F. E. CLARK, after travelling round the world, says: "Into whatever mission land I go, I find the same spirit, the same enthusiasm, and the same overmastering motive of love to Christ as are found in English-speaking lands. Not a single country has been found, or a single evangelical denomination, where, if the genuine principles of Christian Endeavor have been faithfully applied, they do not bring forth the same fruits of acknowledgment of Christ, service for Christ, fellowship with Christ's people, and loyalty to Christ's Church. In all the mission lands I have visited I found Endeavor Societies doing all kinds of mission work, some sending contributions to the land that gave the society its birth."

REV. ROBERT STEPHENS, in the *Pittsburg Church Advocate*, tells the preacher of a number of things which he ought to do on his new charge. One of them is to organize a Reading Circle among the young people. This is good advice. The pastor's influence counts for much in encouraging habits of useful reading in his congregation. The minister who is really enthusiastic about it can start a Reading Circle anywhere.

WE cannot always agree with Goldwin Smith, but on the party question he seems to be about right. To justify party existence and contests he thinks there should be some great principle at stake, such as slavery. In the absence of such, parties are an evil. Parties without real differences of principle and policy become mere organizations for power and spoil. What more than this are the political parties in Canada to-day?

"I AM able to give a dollar a week for missions by dismissing my washerwoman and doing my own washing," said a Christian lady. "Did you secure another place for the woman?" enquired the friend to whom the statement was made. "Why no," was the reply, "I never thought of that." "Well," said the other, "you may be giving the dollar to missions, but the washerwoman is paying for it if she has been deprived of employment." Let us be careful lest, in our desire to help a good cause, we act unfairly toward others.

DURING the summer several Deaconesses have given a number of poor children from the city a delightful holiday at the Fresh-Air Home at Whitchy. While out bathing one day two of the Deaconesses came very nearly losing their lives. One of them was unconscious for some time after being rescued. A little girl, who thought that her benefactor would never speak to her again, exclaimed: "Oh, teacher, if I had known that you were going to be drowned I would have brought a bouquet." The youngster had the too common notion that the proper time to present our friends with flowers is after they are taken from us.

"How warm it was in church to-day," remarked a member of the congregation as we passed out after service on an August Sunday evening. Really we had not noticed it, as our attention had been taken up with something else. Most people increase their discomfort, when the thermometer begins to rise, by going about complaining and telling everybody that "It is a hot day," "Warm! warm!" etc., which only serves as fuel to the heat. Go ahead with your work, think little of the weather, and it will not bother you much. No doubt other unpleasant conditions around us might be successfully treated in the same way.

ONE of the most celebrated of English artists, George Frederic Watts, has recently died, aged eighty-seven. Of frail body, he found it necessary to take unusual precautions regarding his health. Writing to a paper, he said: "Being naturally sickly, I had orders to take care of my body. I have never smoked. The cigarette is the handmaid of idleness. For a long time I have never touched any form of alcohol. With food, I have been obliged to be very abstemious—to eat moderately and of simple food, to go to bed early (nine o'clock, for the most part), to rise with the sun, to avoid violent exercise, and to enjoy plenty of fresh air." The young men of to-day might do worse than follow an example of this kind. But, alas, many of them think of scarcely anything else but having a good time.

Prominent People.

Kubelik, Bohemian violinist, is said to have made over \$500,000 in the last three years.

Miss Susan R. Anthony, at the age of eight-four, is still an active and ardent exponent of the rights of woman. She is now attending the International Council of Women at Berlin.

Dr. Mary Pierson Eddy is the only woman ever licensed to practice medicine in the Turkish dominions. She gives her attention entirely to women, as Mohammedan women are not allowed to see male doctors.

In his recent journey, Dr. Clark, president of the Christian Endeavor Society, travelled 33,700 miles in 195 days—23,000 by sea and 10,700 by land. He gave 175 addresses, conducted fifty conferences and wrote fifty-eight articles.

The American evangelists, Dr. Torrey and Alexander, have engagements ahead in England as far as 1906. Mr. Alexander was recently married to Miss Helen Cadbury, of Birmingham, one of the prominent Quaker families of England.

Justice Wills, of Great Britain, is said to be contemplating retirement. It is remembered to his praise that on one occasion, after giving a decision as an arbitrator, he came to the conclusion that his award was unjust, and straightway sent to the defeated litigant a cheque for the amount in dispute.

Rev. R. J. Campbell, of the City Temple, London, whose pulpit ministrations attract so many hearers, is going to experiment with institutional work, with the hope of exerting a greater influence over those who live in the immediate neighborhood of the church. An assistant pastor is engaged, to have charge of the enterprise, and the lecture-hall is to be made into parlor and library for the use of the people.

Temperance Notes.

Prince Edward Island has prohibition in force throughout the whole of the province.

Did any one ever hear of a liquor-dealer who did enough good to society to atone for the evil which his business caused? Why, then, should a traffic which is always on the wrong side of the books be allowed to exist?

The old story of drink has been told again in the statement of George Gee, who was hanged at Woodstock, N.B., for the murder of his cousin. He laid the blame of his downfall upon rum and dissolute companions. The accused thing which destroys homes and character, should be driven from the land.

Never shall my hand or voice be lifted against so-called "temperance fanatics." If ever a cause justified fanaticism, the temperance cause does. To me there is nothing more disheartening to the cause of humanity than the selfish, ease-loving, luxurious man indulging in dissipation and denouncing temperance fanatics.—Phillips Brooks.

Any man or woman who uses alcoholic drinks as a beverage, even in moderation, is deceived thereby. Alcohol is purely a stimulant; it is neither food nor medicine. It does not assimilate with the blood to form bone or muscles or sinew. It simply stimulates—that is, it excites the system, and usually to overexertion. Some one well said: "The man who drinks alcoholic beverages is like a man who sets his house on fire, and warms himself by the flames."

One of the immigrants recently landed in Montreal because of "slack times" in Glasgow, says: "I am bound to say that much of the misery which is seen in Glasgow is due to whiskey. Why, men work there for no other purpose, it would appear, than to spend all their money in drink."

The drink bill of Ireland has now a population of only about 4,413,000, they spent last year the frightful sum of fifty-five millions of dollars for whiskey and beer, and the excise duty amounted to thirty millions of dollars. For all classes of intoxicants the expenditure is reckoned at over seventy millions of dollars. About seventy-five dollars for every family of five, or fifteen dollars for every man, woman and child in the country.

General Religious News.

The International Bible Reading Association has now a membership of 820,000, and membership cards are printed in about thirty foreign languages.

The Free Churches are strong in Hull, England, as is evidenced, for one thing, by the fact that in that city over 500 ratepayers are pledged to refuse payment for the Education Act.

The British and Foreign Bible Society on one day last month despatched nine tons of Bible and parts of Bibles in twenty-eight different languages from its warehouses. The demands from all parts of the world for the Scriptures are said to be surpassing all previous records.

The love of Christ is helping to blot out the lines of caste in India. In one small church at a communion service there were seen a Brahman, one below caste, an outcaste, and a man lady was an outcaste that she had taught.

Bishop Galloway, starting on his long mission Conference in the from a lady a check of \$10,000. The same day given the Bishop a check of \$10,000. The money was for the Hiroshima College in Japan—the erection of an additional building to cost \$10,000.

The churches of Liverpool are to erect a building which will seat 11,000 people—besides affording standing-room for many others—for the use of Dr. R. A. Torrey and Mr. Alexander, the American evangelists, in their work in that city next fall. The building will have 28 exits. A band of ushers, numbering 1,000, and a choir of 3,000 voices, are being organized.

The deaconess movement is not confined to the Methodist Episcopal Church. The latest church to adopt it, and appreciate the services of the deaconesses is the Congregational. A Deaconess Home was dedicated at Pana, Ill., on Sunday, June 25th. The services of a trained Methodist deaconess, Miss Catharine Dockery, were secured. She began her labors among the miners and their families at Pana.

One of the most remarkable examples of reversal of judgment is the case of the Salvation Army. From being reviled and ridiculed, it has come to be praised by kings, princes, and common people. General Booth is recognized as one of the personalities of the times, and the Army as a vital, redeeming force in society. The great Congress held in Albert Hall, London, was addressed by King Edward VII. and Ambassador Choate, of the United States.

A peculiar but tender form of charity in the large cities is what is known as the Flower Mission. Bouquets are distributed throughout the summer to the various institutions, settlements, hospitals, and schools of the cities. The mission was begun about thirty years ago by Miss Helen Tinkman, of Boston.

In Rev. Dr. Russell Conwell's Philadelphia "Temple," a string of megaphones is suspended before the pulpit platform, and in the choir gallery, and the sermon, hymns, and anthems are thus conveyed by telephone to many shut-in patients in the hospitals. The whole service is very clearly transmitted to them and proves a great blessing.

In Santa Rosa, Cal., is a Baptist Church holding two hundred persons which is built entirely of timber sawed out of a single redwood tree. No plaster, bricks or mortar were used in the construction of the building. The roofing, too, was made of shingles sawed from the same tree, and after the unique edifice was finished there were 60,000 shingles left. A companion tree to that just mentioned furnished employment for two years to two hard-working men who reduced it to shingles.

Literary Lines.

One of the prominent publishing houses states that "during one recent average year the firm received 500 unsolicited book manuscripts, not emanating from authors regularly on their list. This is double the average number of five years ago."

The Epworth League Reading Course for the coming season is now ready.

salarnagangalioarpatalonet. Kujalik-jutikosakatsainaralloadpoguelo." Yet "Pilgrim's Progress" is the book of which Macaulay said, "We have observed several pages that do not contain a single word of more than two syllables."

When Robert Burns returned to his native place after being lionized by the brilliant Edinburgh society of his day, he had £500 in his pocket, the proceeds of the first edition of his poems, which, by the aid of his great friends, had met with a very enthusiastic reception. It was good pay for a poet of his kind compared with the value nowadays put upon single autograph poems of his. The MS. of the "Cottar's Saturday Night," with Burns' autograph, was sold by auction the other day at £500.

A year ago, in a Bible-class of one hundred and twenty-five exceptionally bright college students, the teacher alluded to brave, tender, faithful Mr. Great-heart, and not over half a dozen eyes brightened with responsive thought. The teacher, being a lover of good literature, and having been familiar with Mr. Great-heart from her earliest childhood, was staggered. "What!" she thought, "have only so few college boys read that finest of classics, 'Pilgrim's Progress'?" How did it happen that sixscore of young men, from home where a college education was thought desirable, had mothers who never read to their children "Pilgrim's Progress"? There never has been any bed-time story like it, and there never can be.

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- II. **THE PLEASURES OF LIFE.** By Sir John Lubbock,
- III. **KOREAN SKETCHES.** By Rev. James S. Gale.

THESE BOOKS have been carefully selected, and will provide a large amount of inspiration and entertainment to those who read them, while to the members of the Reading Circles who study them, they will be found to be a mine of instruction. The following are the principal Chapter headings:—

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Theory of Electricity.
Electrical Currents.
Atmospheric Electricity.
Electric Generators.
The Electric Telegraph.
Receiving Messages.
The Telephone.
How the Telephone Talks.
Submarine Telegraphy.
Short-Line Telegraphs.
The Telautograph.
Some Curiosities.
Wireless Telegraphy.
Niagara Falls Power.
Electrical Products.

THE PLEASURES OF LIFE

The Duty of Happiness.
The Happiness of Duty.
A Song of Books.
The Choice of Books.
The Blessing of Friends.
The Value of Time.
The Pleasures of Travel.
The Pleasures of Home.
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Wealth.
Health.
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First Impressions.
The Coolie.
The Yalu and Beyond.
From Poverty to Riches.
The Korean Pony.
Across Korea.
The Korean Boy.
Korean New Year.
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The Korean Gentleman.
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"**The Pleasures of Life,**" by SIR JOHN LUBBOCK, is a delightful book, which has become a literary classic. It is impossible to read it without being stimulated to a larger appreciation of the blessings of life, and inspired to better things.

"**Korean Sketches,**" by JOHN S. GALE, is a particularly opportune volume, as the eyes of the world are now being turned to Korea, on account of the war now going on between Japan and Russia. It is generally acknowledged to be the best book on Korea ever published.

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From the Field.

League Anniversary.

On Sunday, July 24th, League anniversary services were held at Thornbury. Rev. N. Wellwood, of Dundalk, a former pastor, preached. We had decorated the church with the League colors and with palms and flowers. The leaguers were more than pleased with the very helpful sermons given us, and felt that they had received fresh inspiration for their work in the future. The services were well attended and everything showed the great interest taken. For several weeks past the Visiting Committee has been doing good work in going to the homes of the sick and the aged and holding prayer-meetings, this being very helpful both to those visited and visitors. Considerable interest is taken in the Forward Movement for Missions.

Floral Sunday.

The Social Committee of the Epworth League of the Methodist Church, Neepawa, Man., furnished a very interesting and unique Floral Day on the first Sabbath in August. The church was beautifully decorated for the occasion with wild and cultivated flowers, the pulpit being a mass of green, red, pink and yellow, artistically arranged, and every available post was twined with wild cucumber vines, as well as the chandeliers. The choir loft was festooned with yellow marguerettes and green vines.

The morning service was addressed especially to the children, and the large crowd showed the keen interest that the boys and girls take in God's handiwork—the flowers.

The evening service was directed to the adults, and a very impressive sermon was preached from the text, "Consider the lilies of the field." Each person was provided with a bouquet, and both the minister and large audience seemed to be drawn very near God by the sweet perfume of the many beautiful flowers around them.

As the League workers waited while the audience passed out, and as they listened to the exclamations of praise that burst forth from the people, they could not help but feel that God had blessed their efforts, and they felt amply repaid for their work.

Carman District Convention.

The Carman District League met in Carman Methodist Church for its fifth annual convention, July 5th, with Mr. J. W. VanNorman, of Roland, President, in the chair.

Miss L. Staples, of Treherne, then led the Quiet Hour, which was one of spiritual power and helpfulness.

This was followed by a Bible Study on Jonah, led by Rev. Manson Doyle, of Sperling.

At 6 p.m., a sumptuous repast was furnished by our host, followed by a recognition meeting, when reports of all Leagues on the district were given.

At 7.45 p.m. a song service, led by the Carman choir, was followed by an address of welcome, ably presented by Mr. F. I. Brooks, of Carman, and fittingly replied to by Mr. W. T. Shiply, of Glenboro'.

At 8 p.m. Mr. J. A. M. Alkins, K.C., of Winnipeg, delivered a fine address on Christian Citizenship.

On Wednesday Mr. Doyle resumed the "Study of Jonah," in which obedience to God and self abnegation were emphasized.

Next an open parliament on "The Active Member," by Mr. J. W. VanNorman.

Then an excellent paper on "The Model Junior League" was given by Miss E. Sanderson, of Carman.

The afternoon session was opened with a "Quiet Hour," led by Rev. Mr. Middleton, of North Treherne. At 3 p.m. "Bible Study on the Sermon on the Mount" was presented by Rev. J. C. Switzer, of Holland.

Then an address on "The League and

4th Vice-Pres.—Miss Henedy, Elm Creek.
5th Vice-Pres.—Miss E. Sanderson, Carman.

Representative on Conference League Executive—Rev. W. H. Hughes.
District Secretary—Mr. Herbert Young, Cypress.

District Treasurer—Dr. McLachlan, Carman.

ROLAND DISTRICT.

Hon. President—Rev. F. B. Stacey.
President—Rev. W. H. C. Leech.
1st Vice-Pres. Rev. H. H. Gilbart.
2nd Vice-Pres. Rev. R. A. Swyers.
3rd Vice-Pres.—Miss Helen Stacey, Roland.

4th Vice-Pres.—Miss Playfair, Baldur.
5th Vice-Pres.—Mr. H. Close, Swan Lake.

Representative to Conference League Executive—Rev. F. B. Stacey.

Treasurer—Mr. H. Close.
Secretary—Rev. A. W. Kenner.

At 7.15 p.m. Dr. McLachlan, of Carman, conducted an open parliament on "The Missionary Department" which was of great interest and inspiration to all in attendance, and in this connection it was resolved to ask Dr. Cox, our representative in China, for a quarterly letter for distribution among our Leagues.

After the song service, at 8 o'clock p.m., Rev. R. P. Bowles, pastor of Grace Church, Winnipeg, delivered a splendid address on Canadian patriotism to a packed audience.

Thursday morning, July 7th, was begun by Mr. H. Close, of Swan Lake, leading an early prayer-meeting, which was followed by a Quiet Hour at 9 a.m., conducted by Miss A. Leppington, of Stockton, which took the form largely of a "Witness Meeting," when many were the testimonies given as to the inspiration of the whole convention.

At 10 o'clock, Rev. J. C. Switzer took charge of a Bible Study, ably presenting the thought of "The Prodigal Son."

A Great Day.

The Epworth League of Central Methodist Church, St. Thomas, recently had a great day, when the services morning and evening were taken charge of by the members. Reports of the Junior and Senior Leagues were presented.

The report of the Junior League showed a membership of 64, and that the young leaguers are as methodical or more so in their beneficence as many older persons, for they give systematically, and have raised nearly \$30 for missions and flowers.

The report of the Epworth League, given by E. C. Cutler, showed the endeavors of this organization in its spiritual work department, and dealt principally with the work of the year in connection with the Elm Street mission.

At the morning service, Mr. Robert Alway, the energetic president, presided, and Dr. Bartlett gave a very interesting "Chalk Talk." In the evening Rev. E. Powell, of Port Stanley, preached an eloquent sermon.

The decorations consisted of a decorated arch over the rostrum, bearing the motto, "Welcome," with a similar message of greeting over the choir orchestra. But this escutcheon was not essential to make a stranger feel he was being hospitably treated, for the heartiness of his welcome was written on every countenance, justifying the application of the phrase, "Strangers here and church of the cordial greeting." This church has long been known for its hospitality to those who perchance attend its services. The pillars were wound with red, white and blue colors, many potted and cut flowers, added to the ap-



REV. W. R. HUGHES.
New President of Carman District League.

its Rivals," by Rev. F. B. Stacey, who summed up all by saying that the most dangerous rival is always to be found in the lack of spiritual life in the leaguer himself.

Owing to the fact that by action of Conference the old Carman District is now divided into two parts, known as Carman and Roland Districts, respectively, the convention saw fit to divide on the same lines for District Epworth League purposes.

It was, however, decided that in reference to the support of Dr. Cox, our



REV. W. H. C. LEECH.
New President of Roland District League.

representative in the foreign field, there be no division.

The following were then appointed as officers for the ensuing year:

CARMAN DISTRICT.

Hon. President—Rev. J. W. Saunby.
President—Rev. W. R. Hughes.
1st Vice-Pres.—Rev. M. Doyle.
2nd Vice-Pres.—W. T. Shiply.
3rd Vice-Pres.—Miss J. Peach, Cypress.

pearance of the platform; a large white cross decorated with flowers was at one side of the rostrum and against the western wall the Epworth League Maltese cross, bearing the motto, "Look up! Lift up!" was suspended.

The credit for the decorations belongs to Mrs. E. C. Cutler and her committee.

Epworth League Picnic.

On the evening of Monday, July 25, the Meaford Epworth League held their annual picnic, one of the most delightfully successful in the history of the League. A goodly company were present, almost all being leaguers. The Epworth League baseball club have had for several consecutive years, through the liberality of a townsman, the free, exclusive use of a beautiful practice ground near the river, and on these grounds, under the trees by the river bank, the refreshments were served, after which a game of baseball was played.

Valued Member Gone.

August 2nd Avon Methodist Church witnessed the touching tribute of sorrow both from relatives and friends at the funeral of Henry Wiltise. He was born in Westminster, County Middlesex, in 1836, and came into this neighborhood when quite young and settled in Avon. He was an ordained local preacher of the Methodist Church, of which he was a staunch supporter, always prominent at camp-meetings, revival services, or at prayer-meetings. Latterly he was an active member of Epworth League. Pray that his mantle of spiritual earnestness may fall on some of our younger members. Rev. J. Pring preached funeral sermon, text—2. Tim. 4, 7, 8.

Just a Line or Two.

We have received very attractive Topic Lists from the E. L. of C. E., in Queen Street Church, Kingston, the Epworth Leagues of Simcoe, Wallaceburg, and the E. L. of C. E. at Medicine Hat, N.W.T. The Editor would be glad if others would send their programmes.

The Epworth League at Zion appointment, on the Cambridge Circuit, presented their pastor, Rev. C. W. Barrett, with a beautiful gold watch and chain, previous to his leaving the circuit. The Bethel friends, on the same circuit, gave the same gentleman a sum of money.

Denver '05.

The committee on the Seventh International Convention of the Epworth League writes: "One year must elapse before the Epworth hosts come to Denver for their International Convention, but today the Denver 1905 committee and the citizens and business men are working as vigorously for this great gathering as if it were only a few weeks away. The visit of General Secretary E. M. Randall, of Chicago, to this city last week was a new source of inspiration to the committee. Dr. Randall hardly expected to find work begun in a systematic way, and instead found that the committee had been organized for six months, was planning already for the events of convention week, and was ready for the next step, whatever that might be. At a banquet given in honor of the distinguished visitor, the convention committee, business and professional men, railroad managers and the mayor of the city were present to welcome him and to extend the courtesies of the city, and make pledges of co-operation in doing everything possible to make next year's convention a success. Dr. Randall's reply was a splendid address on what the 1905 convention can accomplish for all concerned.

Provincial Convention.

The Provincial Christian Endeavor Convention will be held in the city of Toronto, October 6-8. We have not received any information in regard to the programme, but no doubt there will be a fine list of speakers. The day sessions will be held in the Metropolitan and Cooke's Churches, and the evening meetings in Massey Hall. A large delegation is evidently expected as 5,000 badges and programmes are being prepared. The local committee, under the direction of President Johnston, is making great efforts to ensure the success of the gathering. We hope that our Methodist Young People's Societies will be well represented at this convention. At the present time, when there is so much talk about church union, it will be a most appropriate thing to hold a religious assembly which shall be attended by the young people and ministers of all the evangelical churches.

Reading Circle in a Small Place.

Can a successful Reading Circle be conducted in a small place, where the membership is only about a score? The answer comes from the village of Schreiber, where, last season, a very fine circle has been carried on, largely through the efforts of Mrs. Petch, the pastor's wife. At the editor's request, a correspondent gives the following account of how the work was done:

"In the way of exciting an interest we have sought to show the importance of good reading as a means of information and as a factor in the formation of character. We have aimed to do this by personal interview and by a sermon once in a while at the regular Sabbath services. Another important factor is what we call our "Literaries," three or four of which are given during the winter. They take the form of a public entertainment, are announced as "An Evening with Scott," or, "An Evening with Tennyson," as the author may be. An author is taken up each evening. The programme consists of an essay on the author's life and works, with selections from his works, read, recited, or sung, every member of the League taking part in some way. This leads to an acquaintance with the author, and a desire to read his works.

With an interest created for good reading, the way is made easy for organizing a Reading Circle. We announce a meeting to organize, which organization consists in enrolling members, ordering books, and arranging time and place for meetings. Our Circle meets twice a month, at the home of one of the members. A certain number of chapters are assigned in each book of the set to be read by the members during the two weeks. We find it best to take up two books at a time, assigning about two chapters in each. For each book a member is appointed to open the discussion, which consists in giving a brief review or explanation of the chapters assigned. The other members ask questions or give their own opinions, all of which tends to give a lively interest. The President is ever alert to arouse flagging interest, or cool it down if it should become too warm, or direct its course if it should wander from the subject. After the two books have been discussed, each occupying about forty-five minutes, chapters are assigned and members appointed to open the discussion for the next meeting.

This year we have tried as an experiment reading some poetry in connection with poems as "Lancelot and Elaine," or the discussion on the books assigned. The President reads aloud, for half an hour, such poems as "Lancelot and Elaine," or "Hiawatha," and continues the reading

at the next meeting. This adds interest and tends to secure regular attendance. Our experiment has been a decided success here.

Our meeting lasts two hours. We begin on time and close on time. Each year a personal canvass is made for members. Each member is expected to induce others to join, or to visit the circle. Visitors are always welcome and generally become members.

Our young people are delighted with the books that are on the course from year to year."

How to Rise.

A young woman recently found employment in a queensware store. She immediately began a course of study in her leisure moments upon glassware and china. She then read some recent works upon the appointments of the table, and in a short time, by applying herself to her business, became the most valued employee in a large store.

In the milliner's establishment the young woman who found time for reading a book or two on colors and their harmonious combination, found her own taste greatly improved and her ability to please patrons greater. She was soon a favorite with employers and customers.

The young woman who, to earn an honorable living, went into a lady's kitchen, and instead of gossiping every evening found time to read a few good books and household papers, was soon too valuable a housekeeper to be kept in a subordinate position in the kitchens. She knew how a table should look for a formal dinner; she knew what dishes were in season; she knew how to serve a meal in its proper courses; and more than that, she knew something about the food value of different dishes.—Woman-kind.

Book Shelf.

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

Fifty Literary Nights. By Robt. L. G. Ayres. Published by Eaton & Mains, New York. Price, 25 cents.

This is a series of valuable suggestions for literary evenings. It is the second volume which is even better than the first.

A new and very valuable feature is the introduction of material for carrying out the author's plans. This will be a great help to Epworth League chapters remote from libraries, although the books indicated are in many cases easily accessible. Mr. Ayres has done his work well in suggesting the programmes and their methods of treatment. But no one need hope to find that his plans will work themselves. If they would we should not recommend them. As it is, we do, and that most cordially.

Here are some of the "Evenings" suggested: an evening with "Joseph Addison," "John Bunyan," "Robert Burns," "Thomas Carlyle," "William Cowper," "John Milton," "Sir Walter Scott," "Autumn," "Winter," "Spring," "Summer," etc.

The Singular Miss Smith. By Florence M. Kingsley. Published by the G. N. Morning Co., Toronto. Price, \$1.25.

This book is a discussion of the servant question. The popular author seeks to show, by illustrations exactly the difficulty that exists between mistress and maid. The peculiarities of various kinds of employers are shown up in amusing and suggestive fashion. "The Singular Miss Smith" is a wealthy young lady who becomes a servant-girl and takes several lessons in order that she might discover why the girls who prefer to do the work to domestic service. Considerable light is thrown upon the subject, and the book makes very interesting reading.

The Summer Schools

The Summer Schools for the study of the Bible and Missions have been more numerous and more successful than ever this summer. Quite a large number of districts have conducted a school of their own. This arrangement has its advantages as a much larger number of people are enabled to avail themselves of the benefits. In some cases where there was an attendance of a couple of hundred, nearly everybody drove to the school, thus saving railway expenses.

There can be no doubt that these gatherings have been a source of much instruction and inspiration to young and old. When the attendance has of course been largely made up of young people, the adult element has not been lacking.

The visitor could not fail to be impressed with the deep interest taken in the school by the ministers of the district. A majority of them were present, and took an active part in making the occasion a successful one. The chairman of the district, Rev. Jasper Wilson, had a tent on the grounds and spoke upon several occasions. The chief responsibility rested upon the President, Rev. J. W. Baird, and the Secretary, Rev. J. W. Hilbert. These brethren were kept hustling during the week, and had a large amount of work to do before and after the school. Their previous experience, however, at Elgin, made them very efficient leaders, and all who attended were very much indebted to them for their valuable work.

ment of the Lord's Supper was conducted by Rev. J. W. Baird. There was a registration of over three hundred, but this included a number who did not stay right through the school. There were probably a hundred and thirty, at least, who remained from beginning to end. The proceeds of the concert on Friday evening amounted to \$67. In spite of heavy obligations, the committee were enabled to meet all expenses.

The officers elected are:

President, Mr. W. H. Bradley, Bothwell.

Secretary, Rev. G. W. Rivers, Morpeth. Treasurer, Mr. W. Forshe, Florence.

AT KINCARDINE.

The Kincardine District held a very successful school in the town of Kincardine from August 9 to 14. The meetings were held in a large exhibition building, which admirably suited the purposes to which it had been put. Bible readings were given each morning by Revs. R. W. Woodsworth, J. W. Holmes,



RIDGETOWN DISTRICT SUMMER SCHOOL.

The introduction of lectures on Sunday-school Methods has attracted to several of the schools many Sunday-school officers and teachers, who have been anxious to improve themselves in this important department of work.

AT TERRACE BEACH.

The Ridgetown District held its third Summer School at Terrace Beach, Morpeth, beginning Tuesday, August 9th. Terrace Beach is a mile from the village of Morpeth, on the shores of Lake Erie. There are only a few cottages, occupied by summer visitors, so that all of the delegates had to live in tents. Very comfortable arrangements had been made so that everybody was well provided for and had very small expenses. The meetings were conducted in a tent which seated about three hundred persons, but very frequently many more than this number listened to the words of the speaker, as the sides of the tent were rolled up. Meals were supplied at reasonable cost in a dining tent nearby.

Mrs. F. C. Stephenson gave a missionary talk every morning during the week, which was very much appreciated. Rev. A. C. Crews delivered a series of lectures on Sunday-school Methods each forenoon, and also spoke at one of the evening services. Three of the Victoria College Band were present and rendered valuable services. Mr. E. W. Morgan, Mr. J. H. Wallace, B.A., and Mr. W. A. Gifford, spoke on missionary and Bible topics to the edification of all who heard them. Rev. Dr. Young delivered a couple of strong and inspiring addresses, and Miss Ida Sifton, a returned missionary from Japan, gave an interesting address on Japan. The musical services were conducted most efficiently by Rev. W. E. Milson, of Romney. On Saturday evening Dr. Jackson delighted the people with his stereopticon views of British Columbia. On Sunday Rev. Richard Hobbs preached stirring and helpful sermons morning and evening, when it was estimated that fully two thousand persons were present. The sacra-

J. Philp, B.D., Kincardine, and E. W. Edwards, B.A., Tiverton.

At ten o'clock each day a Mission Study class was conducted, taking up "The Heart of Sz-Chuan." Rev. J. R. Gundy, D.D., gave an address on "The China of the Future." Rev. J. E. Hunter spoke on "The Forward Movement." Rev. J. A. Jackson, M.D., gave an address on "Christianity as a Projective Force From the Home Field" and also greatly entertained and profited the people with his magnificent stereopticon views. Rev. C. C. Kaine spoke on "The Forward Evangelistic Movement." Every evening from seven to eight very profitable talks were given on "Life and Its Problems." The evening of Wednesday was given up to a lecture on "Pienching in Palestine," by Rev. Jos. Philp, B.A., B.D. Rev. J. E. Husser, M.A., B.D., spoke on "The Open Door of the West; or, The Macedonian Call at Home." Rev. A. E. Jones gave an address on "The History of Japan, and Our Japanese Work." On Friday, August 12th, the Annual District Conven-

tion was held, with a very excellent programme. Rev. F. C. Stephenson, M.D., was present and gave several addresses, greatly adding to the interest of the occasion. In the evening a grand sacred concert was given which was quite suc-



REV. J. W. HIBBERT.

cessful. Principal Perry, of Kincairdine, rendered valuable aid by conducting the song service, and also by taking missionary study classes. Rev. W. H. Vance, of Bervie, gave a fine address on "The Most Requisite Need of Missionary Enterprise To-day." Rev. James Henderson, D.D., preached eloquent sermons in the Methodist Church on Sunday at Kincairdine. There was a registration of 166. Rev. Kenneth Beaton, as president, showed great executive ability, and Mr. Kerr, as secretary, rendered valuable service. Altogether the school was voted a great success. It was decided to hold another Summer School next summer.

AT MONTREAL.

The Montreal Conference made its first venture in holding a Summer School, during the week commencing August 15th, by conducting a series of very helpful services in St. James Methodist Church. We have not received any report of this school, but understand that it was an occasion of very great interest, and the attendance was three times as great as expected. On Friday, August 12th, the Biennial Convention of the Conference was held. At the morning session Rev. W. P. Boshart, B.D.,



REV. J. W. BAIRD.

spoke on "Systematic Giving." The subject was discussed under the direction of Mr. J. A. Tompkins. Mr. W. R. Leroux gave an address on "Junior Work." Mr. T. W. Quaryl, of Ottawa, spoke on "How to Prepare for the Meeting." Rev. S.

Mick discussed "The Pledge, Its Use and Abuse." "The Future of the Summer School" was the topic assigned to Rev. W. T. Halpenny, and Rev. G. C. Cleandinen. Each of these addresses was followed by discussion. In the evening a "Heart to Heart Talk on Life's Problems" was given by Principal Riddell, and public addresses of a high class were delivered by Rev. E. Thomas, of Lacate, Que., and Rev. J. J. Rae, of Picton, Ont. Principal Riddell rendered most valuable services during the week in conducting Bible studies.

AT PORT STANLEY.

The Epworth Leaguers of the St. Thomas District held their first Summer School at Port Stanley, August 15-26. Port Stanley is a summer resort on Lake Erie about twenty miles from London, and is chiefly known to the people of the west as a delightful picnic ground. It proved, however, to be very suitable for the purpose of a religious gathering. The attendance was very satisfactory indeed, and exceeded the expectations of many.

The meetings were held in a tent with a seating capacity of 500, and on several occasions it was well filled.

Many of those who attended, stayed for the whole week, finding accommodation in neighboring homes. One house was entirely taken possession of by a merry crowd of young people, who brought baskets with them, and thoroughly enjoyed a week of study and recreation, although, at the end of the week, a few discovered that they preferred beds to stretchers.

Among those who took part in the programme were Rev. R. D. Hamill, who spoke on "Faith"; Rev. A. Elliott, of the Victoria College Band, who gave an interesting address on "Japan"; Rev. Dr. Young, who gave the young people some good counsel on their opportunities and possibilities; Rev. A. J. Langford, Rev. Fred Langford; Mr. Clark, of St. Thomas; Rev. Mr. Butt, Rev. W. Kettlewell, Dr. Gifford, Rev. A. Thomas.

During Rev. A. J. Langford's address, a thunder storm came on, and the speaker had to stand on the front seat, while the people raised umbrellas, and continuously changed places in an effort to keep dry, as the tent leaked considerably. A worse misfortune than this, however, occurred later, when, during a storm, the tent fell. This did not discourage anybody, for the next morning the preachers set it up again, but the Wednesday evening service was held in the church.

The closing concert on Friday evening was a decided success. It was decided to hold another school at Port Stanley next summer, and pledges were made by various Leaguers in the district, promising to defray the expenses if there happened to be any deficit.

The success of the undertaking, this year, is due largely to the executive ability of Rev. E. G. Powell, pastor of the Port Stanley Church.

AT ORANGEVILLE.

The Orangeville District adopted a somewhat novel method for its Summer School work, and divided the programme into three parts, or at least a very similar programme was rendered at three places, Paigrae, on Monday, August 29th; Orangeville, Tuesday, August 30th; and Perm, on Thursday, September 1st. Rev. F. C. Stephenson, M.D., and Rev. A. C. Crews attended services at Paigrae and Orangeville. At Perm Rev. John Locke and Rev. F. C. Stephenson gave addresses.

AT SACKVILLE, N.B.

The Summer School at Mount Allison University, Sackville, N.B., was intended specially for Sunday-school teachers. The attendance was not as large as last

year, but the sessions were unusually profitable. Dr. and Mrs. Hamill had charge of the Bible study and teacher-training departments, and delivered a number of addresses. Their presence was a great inspiration to all who attended.

AT KINGSVILLE.

Some years ago a large and very fine summer hotel was built at Kingsville, on the shores of Lake Erie, and known as "The Mettawas." For some time it was patronized by wealthy people from the United States, but it never paid, and the owners tiring of it, had the building torn down. Several smaller buildings, however, were allowed to remain, including the Casino and "Annex." The grounds are spacious and beautiful, well lighted with electricity, and supplied with waterworks. The officers of the Windsor District saw that "The Mettawas" would make an ideal spot for a Summer School, and were fortunate in securing the use of it for a week, commencing August 16th. The manager of the school and grounds was Rev. W. E. Millson, who gave freely of his time and energy in arranging for



REV. W. E. MILLSON.

the comfort of those who attended. In addition to being an excellent singer, Mr. Millson is a most enthusiastic worker, and puts his whole soul into all he undertakes. The school was greatly favored in having Principal Riddell to conduct the Bible studies, and deliver several "life talks." Others who took part in the programme were Dr. J. A. Jackson, Dr. Stephenson, Revs. H. W. Locke, H. J. Uren, J. C. Reid, A. Andrews, J. E. Ford, R. Hicks, B.D., Geo. H. Long, Rev. R. Hobbs preached on Sunday.

An interesting feature of the programme was the daily biographical studies when the lives of Francis Asbury, George McDougall, Nathan Bangs, etc., were considered.

The afternoons were left free for recreation.

AT DORCHESTER.

The London District held a Summer School at Dorchester, August 23-26, in a beautiful grove overlooking a charming little lake. Those who attended from outside points lived entirely in tents, and enjoyed their meals, in picnic fashion, on the grass.

The programme, which was not at all crowded, provided for a Bible study and an address each morning, recreation in the afternoon, and a public address in the evening.

On Tuesday evening, Rev. Dr. Crews

gave an address on "The Lost Christ." On Wednesday evening a most interesting lecture was delivered by Rev. James Livingstone on "The Human Voice." On Thursday evening, Rev. C. T. Scott gave an eloquent temperance address, and a sacred concert was rendered on Friday evening. Miss Ida Sifton, Rev. Jos. Colter, B.A., Rev. Dr. Daniel, Mrs. G. Wright and Mr. McLaren took part in morning sessions. Rev. A. H. Going, President of the District, and Miss Minnie Barter, Secretary, worked hard for the School. Those who attended are greatly indebted to them.

Presentation at Toronto School.

The students of the Summer School, held this summer in Victoria College, Toronto, presented their fellow-student, Miss Laura Hamby, missionary under appointment to China, with a handsome seal writing portfolio and a small library of books, consisting of copies of Tennyson's Poems, Whittier's Poets, Emerson's "Essays," "The Autocrat of the Breakfast Table," "Natural Law in the Spiritual World," one of J. R. Miller's books on "Prayer," Polly Oliver's "Problem," and McLean's "Better Lives for Common People."

Principal Riddell's Impressions.

Principal Riddell, of the Edmonton College, has spent the greater portion of July and August in Ontario and Quebec attending Summer Schools, and rendering very valuable service. At our request, he has written his general impressions of this department of work, which has recently assumed such proportions:

"This is the second year I have attended the Summer Schools in Ontario, and I am pleased to give to your readers some of my impressions and experiences. The Toronto School I found to be fully up to the high water mark of last year in point of interest and practical results. The young people in attendance at this School were, in my judgment, fully above the average in intellectual and spiritual acuteness. They represent the most vigorous elements of the young life in the Methodist Church. With the utmost heartiness they entered into the discussion of the life of the early church as reflected in the Epistles of Paul. For some years I have been teaching New Testament exegesis, and the general lines adopted in the class room were used here with splendid results. I found the members of the class eager to ask questions, and ready to discuss different points, even after the class-work was over.

"At Grimsby Park the interest in the study grew with the days, and the last lesson was among the most helpful experiences I ever had. It was truly inspiring to see the large platform of the Temple crowded on every side with eager listeners from all parts of the country. One young lady, who, by the way, was a Roman Catholic, and a public school teacher from Buffalo, was especially frank in her expressions of appreciation of the methods of teaching. This little incident, to which many others might be added, shows your readers the importance of laying emphasis upon such places as Grimsby Park.

"At other points, the young people came to study the Bible and Missions; here they come for other purposes, and are at first attracted by the novelty, then become interested, and will, in many instances, go away with an intensity of purpose unknown before. But the interest and enthusiasm in Bible Study at Kingsville far surpassed all the others I attended. One of my most interested students at Kingsville was the rector of

the Church of England from the town. Seidman here I found a more appreciative and intelligent student of the Scriptures. My last study here covered nearly the stated time, but as the storm necessitated a change in the order, so creating a gap in the programme, the class requested me to continue for the next hour. Here was a lesson on Romans and Corinthians two hours long. This instance I cite simply to give you an idea of the interest taken in the study of the Scriptures. In all these cases I used practically the same methods that I employ in the lecture-room of the College, avoiding, to be sure, many technicalities, which would properly belong to the College work.

"The most unique gathering I ever saw was the last general session at Kingsville. After an address on the "Mission Fields of the North-West," the chairman of the meeting called upon the rector of the Church of England for an address. He opened with a few words of introduction, and then turned the meeting into a prayer service, leading it himself. This was followed by an earnest exhortation from the chairman to the audience to consider their lives to God. When the invitation was given, three young ladies stood up, promising to give their hearts to God. Thereupon a marked change took place in their conduct. Before this, they were often listless members of the School. Now they could not leave enough of heart sufficient about the work of the missionary.

"The Montreal young people I found especially interested in the "Heart to Heart" talks on "Life's Problems." The first meeting, under the spreading branches of the trees on the old mountain side, is never to be forgotten. The attendance at the last crowded the room in which it was held, and the general feeling was that it was a time of decision for many of those present. More people attended the "Knoll Talks" at Kingsville than at any other School, but my feeling was that the words there did not grip the souls of men and women as they did at the other places. At every place I found young men coming forward at the close with questions about living right.

"The Study Classes at Toronto were conducted along splendid lines, and must produce excellent results. Dr. Maclean's address at the evening meeting in a grand sight to see the Doctor holding forth for over an hour a Grimsby Park audience while he spoke in his own inimitable manner on the habits and language of the Indians of the West. Time and space would fail to tell of all the good things said and done at the school. Missions in Montreal were surprised at the interested crowds which attended the evening meetings. At no School did I find the resident ministers showing so much interest as at Montreal. This is a great work. It grows upon me. Its possibilities seem greater than ever. The outlook for next year is especially encouraging. To my mind, this is a great opportunity for the Church of God to send out the truth and to bring forward a noble band of thoughtful and intelligent workers."

Bright as God's Promises.

Missionary work is to be ultimately successful because it is God's work. Every patient and persevering toiler on the foreign field has been buoyed up by this conviction. Christianity has never failed in any century yet, nor is it being failed in the coming age. A uniform increase of missionary converts, to be sure, may not be expected. Conversions on the foreign field go by leaps and bounds, and vary in rate and extent in different lands and periods. Some mis-

sionaries, like Morrison of China and Judson of Burma, have to wait many years before securing a single convert. But no true missionary ever doubted the final success of his divinely-commissioned work.—Zion's Herald.

Our Young People Can Save the World.

Young people must be the prime objective in the work of evangelization, for usually before or during adolescence if ever, the foundations of a Christian life are laid, the student life is determined and the trend for greatest usefulness established.

If for thirty consecutive years all the people in the world between ten and twenty-three years of age could be reached by Christian teaching, the world's evangelization would be accomplished. Five successive generations of young people, from ten to seventeen years of age, during the years would be most responsive to the claims of religion, would have been under the influence of gospel truth, and five successive generations, between sixteen and twenty-three years of age, the second period most determinative of a religious life, would have similar influence. Within these two periods nearly every person assumes the personal relation to religion which he makes final. The vast majority of those who are now twenty-two years old, of whom probably less than two per cent. would ever be converted under the most favorable conditions, will have passed to their final account in thirty years, and the world would be occupied by those who had faced the responsibility of accepting or rejecting Christ, at the most favorable periods of their lives and the world would be evangelized.

Young people are not discriminated against in the outworking of God's purpose. They receive from Christ the commission to "go," which is never withheld from those who "come." As they necessarily constitute the chief subjects of the world's evangelization, they must largely furnish the agents and accessories for its accomplishment. Their number would of itself make them an important factor in this great work, but their quality is more important than their quantity. They are acquisitive and at an age when, if ever, they will enthrone God and lay the foundations of devotion and liberality. They most readily acquire strange languages, are enthusiastic, aggressive and courageous, rarely pessimistic, have endurance and improvidence. They are the part of the army who are most easily mobilized, for they are not as yet articulated with society and high enterprise appeals to their spirit. They are flexible and easily adapted to changing conditions. They furnish the very material for a successful propaganda and offer the rational field for recruiting the agents and developing its supporters.

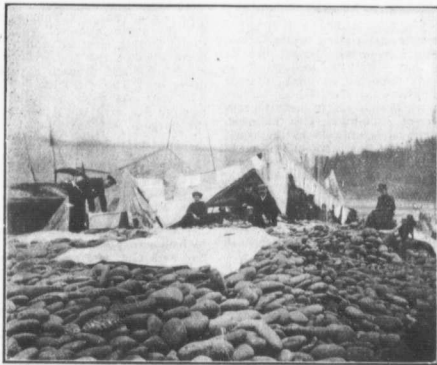
If the leaders are to be truly great, their training must be commenced when young that they may discover their aptitudes, develop their endowments, gather detailed and comprehensive knowledge, acquire skill and be adjusted to their mission. It is more than a coincidence that during adolescence when men and women are more responsive to the call of God, they are also most available for spiritual development and teaching, and then, if ever, the habits of devotion and liberality can be established. Every one is commissioned to be Christ's witness "to the uttermost parts of the world." The burden of proof is with each one to show how he is justified in his personal attitude at the cross age. If that is clear, he is under positive requirement to be at the front representatively so far as possible. To hold the lifeline is as important and obligatory as to go into the breakers.—Rev. J. F. Goucher, D.D.

Missionary.

Dangerous Trip in a Houseboat.

BY REV. C. W. SEAVICK, B.A., M.D.

A trip by a houseboat is exceedingly novel, interesting, exciting and spicy, so much so, indeed, that we find it almost impossible to read, study or write. The



AFTER THE WRECK—No. 1.

scenery is most diversified and exceedingly beautiful; the mode of travel is totally new; the rapids are numerous and their ascent laborious and exciting; the boatmen and trackers are noisy; villages, temples, shrines and pagodas almost countless; the native boats passing up and down are many; wrecks are not infrequently seen, with their damaged cargoes arrayed on the shore or mountain side to dry; and there are not a few other sights and sounds and experiences that keep eyes, ears and nerves constantly alert.

Our party had two houseboats, and of course we should have been surprised if both of them had come up without accident. The unfortunate boat had just ascended one of the smaller rapids when, no one knows how, she got loose and was carried against a sharp projecting rock with great force, which, of course, opened up several large seams. Messrs. Mortimore, Hoffman and Cox at once set to work bailing and rowing. They reached shore none too soon, for the boat soon sank in about seven feet of water. Wondering why the other houseboat was so long out of sight, I stepped out and walked back to learn the cause of the delay, and was soon informed of her mishap. I at once called a small boat and went down to see and to help. I arrived in time to assist in removing the most of the cargo from the boat, and an unpleasant task it was I assure you. At last we had all the dripping boxes on shore. What an uncomely sight! We at once commenced opening the boxes, but I shall not describe the contents because I cannot. I leave it all for the readers to imagine. We were nearly four days unpacking, drying, repacking and reloading.

Picture No. 1 shows a rear view of the scene on shore. Note the immense tent made of the houseboat sails which we had to erect to shelter the boxes, etc., from an almost continuous drizzle. When the sun did shine we had as many wet articles as possible outside, as you see in the picture. In the left of the pic-

ture is seen the stern of the houseboat still partially filled with water.

Picture No. 2 gives a scene under a part of the tent—viz., ourselves arrayed in our worst, after a busy forenoon, about to partake of our midday meal. We are all sitting on boxes, with others in every hand. I need not say we enjoyed our dinner. We ate heartily, though hurriedly. Incidentally observe the patched condition of the sail above our heads.

tion in front of a blackboard; he told of the journey across the American continent, the ocean, and, finally arriving at Japan, he drew a map of the country, indicating the mountains, the railroads, the rivers, with a rough sketch.

The introduction of the Statistician caused laughter, for she was a young woman whose well-known hobby was figures. She told the population of Japan, its wealth, the number of islands, the population of the principal cities, the comparative number of educated and illiterate people, the number of Christians, etc.

The Observer told, in a sketchy style, something of the people, their dress, their houses, how the children played; of their charming festivals, of dolls and chrysanthemums; of what they ate, of the fact that their back yards are always marvels of beauty, while the front yard may be strewn with tin cans, etc.

Then the Theologian was introduced, and proved to be the pastor, who told in his inimitable way of the religions of Japan, the forms of worship, of what was being done to promote Christianity.

The President of the society led in prayer, souvenirs were distributed—a tiny Japanese fan to each person—and what was pronounced a delightful missionary meeting came to a close, with an invitation to the travellers to report again should they visit other countries.

Not Easy.

Robert E. Speer says of the difficulties of missionary work: "It is the richest thing about this missionary enterprise that it is not an easy enterprise. I count it among the finest moral resources of the Christian church that this task is one of enormous and stupendous difficulty. Why does a man's heart go out toward the problem of the evangelization of Islam, except because it is the hardest missionary problem in the world? The Roman Catholic Church is afraid of nothing—misery, sickness, dis-

A Company of Travellers.

The curiosity was great in the young people's room of the church when the bulletin board announced the following:

"We take pleasure in announcing that we have secured the service of a company of travellers who have recently returned from Japan, and they will be with us at our next missionary meeting, June —, 190—. The company is composed of

The Historian, who knows the past of Japan.

The Geographer, who knows how the party went.

The Statistician, who is always giving figures.

The Observer, who doesn't pretend to know, so always looks.

The Theologian, who studies strange religions.

Of course all the young people, and the older ones, too, will derive the advantage of this exceptional opportunity for enlarging their knowledge concerning Japan. Come one and all.

The Missionary Committee.

One and all come, and on the evening of the meeting the room was crowded.

After a brief missionary song service and prayer the chairman of the committee rose and introduced the Historian, who proved to be a young man who had recently entered the church—a "bookish young man." With his hands in his pockets, and in a chatty and interesting way, the Historian told of the past of Japan, of her early ruler, who claimed to be descended from the sun, of the entering of Christianity and civilization.

The Geographer was then introduced; he was not a stranger, but was the president of the society. He took his posi-



AFTER THE WRECK—No. 2.

tion in front of a blackboard; he told of the journey across the American continent, the ocean, and, finally arriving at Japan, he drew a map of the country, indicating the mountains, the railroads, the rivers, with a rough sketch.

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Devotional Service

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

SEPT. 11.—"EPWORTH LEAGUE READING COURSE."

1 Tim. 4. 13.

The Epworth League, ever since its inception, has stood for intellectual culture. The Reading Course, under its auspices, from year to year, has furnished books of the first order, and those who have regularly pursued the reading will have secured a vast store of information which will be valuable for a lifetime. And more than this, and even better than this, the members of Reading Circles will have obtained a mental training and an elevated taste for good literature which will enrich the years as they come and go.

READING—A DUTY.

Members of the Epworth League, if true to the purposes of the League, cannot be neglectful of the Christian duty of proper attention to books and reading. It is a Christian duty. "Add to your faith knowledge," says the apostle. Primarily, no doubt, this word "knowledge" refers to a knowledge of divine things, a familiarity with biblical truth. But the term may be understood in a wider sense to include a search for all truth and the consequent mental attainment. Paul urges his young friend and co-worker, Timothy, to "give attendance to reading," a piece of counsel which referred to a study of the sacred books as they were then known, and probably any other books which might throw light thereon. And the wise man in the Proverbs (see Prov. 3. 13-17) makes an appeal equivalent to an imperative demand that "wisdom" and "understanding" must be sought and found, otherwise existence is darkness, and life a puzzle.

A GUIDING PRINCIPLE.

"The great scriptural terms, "wisdom," "understanding," "knowledge," "attendance to reading," bring us into the presence of revealed religion and spiritual culture and indicate an experimental knowledge of the one, and a permanent possession and enjoyment of the other. Hence our reading should be so directed as to comprehend an increase of knowledge of religious truths on the one hand, and an enlargement of spiritual culture on the other. Here, then, is a safe and general principle for our guidance in ranging over the great kingdom of books.

WHAT KIND OF BOOKS?

"Oh, just what I thought," says some one, "we can't read anything but the Bible and a few sacred books." Not so fast, my young friend. Even if your reading were confined to these, you would have an uncommonly liberal education. But if this is the conclusion you have reached, you have quite misunderstood our general principle just laid down. Read it carefully and you will see that it covers a wide field. Indeed, it will be found to include all the good books of all the ages, as well as the best literature of our own times and of the coming generations. It means to begin with an adequate knowledge of the greatest book in the world, the book that is able to make us wise unto salvation, and prepare us for all that is good and great—the Bible. But it means more. It points to the laudable endeavor of becoming familiar with all literature that will contribute to our highest good; and this embraces the best in the realms of theology, history, poetry, biography, science, philosophy, fiction, travel and adventure. Now, revel in this rich mental pasture. By such reading, the intellectual powers

are enlarged, the sympathies widened, knowledge increased, and the possibilities of usefulness multiplied, all of which is a contribution to spiritual culture at once direct, ennobling and abiding.

HOW TO SELECT BOOKS?

In earlier days it was difficult to procure books of any kind. Nowadays the perplexity is what to select. Not what to read, but what to leave unread, is the problem. What shall we do? 1. Avoid bad books. As you would not take poisonous food into your body, so take no tainted thoughts into your mind.

2. Pass by commonplace books. The good, strong, inspiring books are so numerous that life is too short to squander any moments on weak, diluted, trashy literature.

3. Read the best books in each department of letters. Commune with the great minds of the ages, mingle in the companionship of the best men and women of this world, and see what we can make a wise selection of the books we read. For books are not dead, but pulsing volumes of immortal thoughts that live while there is a mind to apprehend and a soul to be inspired.

4. Enjoy the reward of such discrimination. It may be expressed in the words of Hershel when he says: "If I were to pray for a taste which should stand me in stead under every variety of circumstances, and by a source of happiness and cheerfulness to me through life, and a shield against its ills, however things go amiss, and the world frown upon me, it would be a taste for reading. Give a man this taste and the means of gratifying it, and you can hardly fail of making a happy man."

A PRACTICAL SUGGESTION.

To aid our young people in the difficult task of selecting profitable as well as interesting books, the Epworth League Reading Course is prepared. It consists of three books, well-chosen from the many kinds of volumes that cater to the public taste. Every League should organize a Reading Circle, and every member should read the books. The reading will furnish a most delightful season's mental enjoyment and profit, and the books will be the nucleus of a valuable library which can be enlarged from time to time.

WORTH REMEMBERING.

A collection of books is a real university—Carlyle.

In books we have the choicest thoughts of the ablest men in their best dress.—Alkin.

A library is true fairyland, a very palace of delight, a haven of repose from the storms and troubles of the world.—Anon.

The love of reading was a main element of happiness in one of the happiest lives that it has ever fallen to the lot of the biographer to record.—Trevelyan of Lord Macaulay.

Whosoever acknowledges himself to be a zealous follower of truth, of happiness, of wisdom, of science, or even of the faith, must of necessity make himself a lover of books.—Richard de Bury.

A little library, growing larger every year, is an honorable part of a man's history. It is a man's duty to have books. A library is not a luxury, but one of the necessities of life.—Henry Ward Beecher.

Oh for a book and a shade nooche
E'ther in doore or out:
With the grene leaves whispering overhead.

Or the streets cries all about,
What may we reade all at my ease,
Both of the newe and old;
For a jollite goode booke whereon to looke,
Is better to me than golde.

—Old English song.

POINTS FOR THE PRESIDENT.

At this meeting try to show the pleasure and necessity of every young Christian reading good books, persistently, systematically. Send for a set of the new reading Course (Wm. Briggs, D.D., The Book Room, Toronto), and have it on hand to show it to the League at this meeting. Talk it up beforehand, and make every effort to organize a Reading Circle. Write to the General Secretary, Rev. A. C. Crews, D.D., Wesley Buildings, Toronto, for the circular, and "How to Organize a Reading Circle." It will be sent free of charge. Thus equipped, begin the organization of your Reading Circle at this meeting, and be ready to begin work on the first week in October. Have some one prepare a paper or address on "The Delights of Reading." Ask your pastor to be present at this meeting and give you a helping hand in the purpose you have in view.

SEPT. 18.—"THE SYMPATHY OF JESUS."

John 11. 31-36.

The word "sympathy" means literally to feel with another. If one is joyful, feel with him, and be joyful. If one is sorrowful, feel with him and be sorrowful. The idea is expressed in Paul's letter to the Romans when he says, "Rejoice with them that do rejoice, and weep with them that weep." There is a tendency towards the sympathy of Jesus to occasions of sorrow, forgetting that he was as much at home at a wedding feast as he was at the grave. If we are Christ's followers, he feels for us, and with us in all earthly events, entering our gladness, assuaging our sadness, and giving an inspiration to every scene. Our topic Scripture leads us to a consideration of the sympathy of Jesus in sorrow.

SYMPATHY IN SORROW.

Jesus is ever near his people in their sorrow. Though he had delayed to come immediately to Bethany when told of the sickness of Lazarus, it was only that the glory of God might be more fully manifested. But when the time had come, he hastened with sympathetic feeling to comfort his sorrowing friends, "to give the oil of joy for mourning, the garment of praise for the spirit of heaviness." Meeting with Martha beyond the village confines, he strengthened her weak faith and sent her to call her sister to him in order that he might comfort her also. And as we view Mary coming weeping to him, followed by a wailing crowd of friends, Jesus himself becoming troubled at the sight of this grief, lessons of divine comfort and sympathy spring to the mind.

GRIEF OF THE MOURNERS.

It was natural and Jesus did not rebuke the grief of the mourning friends at the departure of a loved one. He does not forbid his people not to mourn in their hours of sorrow and bereavement. What he does require of them is "not to sorrow as those who have no hope." (1 Thess. 4. 13.)

SYMPATHY OF FRIENDS.

After the Eastern custom, many friends and acquaintances had come from Jerusalem to comfort the sorrowing sisters and walk at the grave. The majority were, no doubt, sincere in their sympathy. But how little can friends do in such an hour, although often their presence soothes the feelings of the bereaved, showing their attention to other things. But some of those present were apparently merely formal in their sympathy (vs. 38-46). At the feigned sorrow of these, Jesus was displeased. All shams were hateful to him; and where

are shams more hateful than in the presence of death and in the light of eternity! Hypocritical sympathy wounds in the place of healing.

SYMPATHY OF JESUS.

The tenderest and sincerest human sympathy cannot bring lasting comfort to the bereaved. It cannot remove the chief cause of grief. It cannot call back the departed. But the sympathy of the Saviour, continues Scott, can do what human sympathy is unable to effect. For when we go to him when sorrow comes, he can tell us with authority that those prison doors of death that have closed on our loved ones, shall one day be broken open and the prisoners set free. He can tell with authority of the welcome awaiting those who have known and lived in the Father's love and have gone to a place in the house of many mansions. He can assure those that mourn that the loved ones are safe now, that even their dust is in safe keeping, and that at last we shall meet again those whom we

"Have loved long since and lost awhile."

And even although he does not yet wipe away our tears and bring back at once radiant joy, as he did at Bethany, yet he points to his own empty tomb and recalls his promises of that coming hour when the dead "shall be raised incorruptible," when at his word of power an exceeding great host shall appear, and death shall be no more.

WORTH PONDERING.

The surface of the river of life smiles and sparkles; but there is ever a deep undercurrent of sadness.

As the perfect Son of man, Jesus felt for human suffering more keenly than any merely human friend could do.

The thought of all the sorrow and suffering caused by sin and death to mankind affected the Saviour's soul, and the pressure of his grief found relief in tears.

He who wept with the sisters of Lazarus was the Man of Sorrows, the Incarnate Son of God. His mind and will were at one with the mind and will of his Father. So that we are assured of the divine sympathy.

The Father does not weep. There are no tears in heaven. Only by becoming man and dwelling on this earth, could the Son taste the cup of human woe.

Still there are love and sympathy in the heart of the divine Father. And the sympathy of Jesus with human sorrow, and those tears at Bethany, are the visible expression of the Father's heart.

Jesus raised Lazarus and restored him to his sorrowing sisters and friends. This was only a pledge and prophecy of the coming time when sin, sorrow and death shall pass away, and "God shall wipe away all tears from their eyes."

While the thought that Jesus sympathizes with his people¹ in their sorrow, brings heavenly comfort; not so the thought that he mourns for some who have gone back from him. His feeling for such is like that which moved him to weep over Jerusalem.

POINTS FOR THE PRESIDENT.

Here we have a lesson in the sympathy of Jesus. It has two sides—sympathy in gladness; sympathy in sadness. Have these two sides brought before the meeting in two papers or talks prepared by capable persons. At an appropriate time, have a number read the brief paragraphs above under the heading "Worth Pondering." Write them out in advance and have them ready.

SEPT. 25.—"OUR MISSION IN WEST CHINA. WORK FOR WOMEN."

Work for women in China shows how far a country will depart, without Gospel, from Christ's ideal for human happiness. The condition of girls and women in that far-off land is shocking to the moral sense of Western civilization, and any help that the Christian church can give to ameliorate this condition would not only bring present relief to those in distress, but would result, in the future, in giving an impetus to Christian missions of great value.

CHINESE WOMEN.

The Woman's Missionary Society of the Methodist Church has present a force of ten well equipped women missionaries in the field at Chentu. But what are these among so many? This work among the Chinese girls and women is of the utmost importance, but is, perhaps, as discouraging as any other department of Christian work in China. The Chinese girls are considered an expense and a nuisance, and women in general a necessary evil.

From centuries of such treatment, they have come to think of themselves in this respect to be content to be the playthings or the drudges of men, incapable of independent thought and action. As a result, though they are attracted from curiosity to the foreign ladies, they do not readily respond to the efforts put forth to better their condition.

GIRLS' SCHOOLS.

With the women, as with the men, the new hope is in the schools, where the young girls are trained in Christian Methods, and made to realize their own powers. As education for girls is not common in China, it is difficult to get parents to send their daughters to school, and so far the schools maintained by the W. M. S. have been few and far between, by comparatively few. Everything in China works slowly, and it takes many years to accustom the people to do what they have never done before.

On entering the boarding-school the girls' feet must be unbound, and while this rule has undoubtedly prevented many girls from entering, it is already working a change in public sentiment regarding this cruel and senseless custom. Formerly they were called "slave-girls," because of their big feet. Now, the passer-by only says, "Oh, they are scholars; they study books."

SUNDAY SCHOOL.

On Sunday afternoon, Sunday-school is held, attended by between fifty and eighty scholars. They are divided into classes, and are given little cards with texts, which they memorize for the next Sunday. Several of the older girls are studying English, and three of them take charge of junior classes, and are training for teachers. The results of this work are very satisfactory. There are, at present, twenty-five girls in the schools. They have received new conceptions of God and right, and most of them are trying to live Christian lives. The influence on the city of these earnest young women as they leave the school and go back among the people, must be most helpful.

THE ORPHANAGE.

The idea of an orphanage first came to Miss Ford when she found two little girls who had been left out on the street to die. She took them home, and until her death looked after them. Then the orphanage was started in her memory, and there are now twelve orphans in it, while the two Miss Ford found have been transferred to the boarding-school. One of the most terrible customs of the Orient is that of casting out to die the poor or too careless to support.

SELLING CHILDREN.

Mothers have come to the mission and offered to sell their children, as they could not, or would not, keep them. Most of the children in the orphanages have been picked up off the street, many so weak from cold and exposure that they have died almost immediately, or have later succumbed to some disease. Some of them, however, survive, and grow into bright, happy girls. These girls, with no home but the mission, are most affectionate, and as they have never known heathen influences, will doubtless become effective workers when they grow older.

MEDICAL WORK.

Medical work, dispensary work, and hospital work are carried on among the women as among the men. These means are accomplishing much. For example, the hospital is a large, bright building, containing four general and three private wards, dispensary, waiting, consulting and operating rooms, and other facilities. Service is held in the wards every Sunday, and no opportunity is left slip of telling about Jesus. Often a large proportion of the in-patients of an hospital are seekers after the knowledge of Jesus Christ, for they receive daily instruction in his teachings.

SYMPATHY AND PRAYERS.

They need our sympathy and our prayers, these Chinese women, as they slowly grope their way out of the darkness in which they have lived, into the larger and nobler life that the devoted missionaries are laboring to present to them. And this work is one that vitally concerns the future of China. No nation that keeps its women in a state of comparative slavery can ever reach the measure of its possibilities. Only when her women have taken their rightful place in the life of the Empire will China begin to be what she might be.

POINTS FOR THE PRESIDENT.

Select some capable young woman of the League as president of the minutes paper on "The Women of China." It is a most interesting subject. Then, have another paper on "Our Mission Work Among the Women of China," lasting five minutes. Ample information will be found in the exposition above for his latter. For the first, consult some first-class encyclopedia. Then question the members present as to the information contained in these papers. Then have prayer that an intelligent understanding of the condition of the women of China may be secured, and general effort to give relief may be forthcoming.

Oct. 2.—"REWARDS IN THE KINGDOM."

Matt. 19, 27; Matt. 20, 16.

Rewards that are worth having are always based on conditions that must be fulfilled. It is so in regard to the rewards which purely secular toil will bring. It is equally true with reference to the Christian life, its toil and its triumphs.

WHAT CHRIST DEMANDS.

Christ places all the more sacred and precious things of life—family ties, brother and sister, wife and children—and all these he says we are to surrender for his sake. What does he mean? Well, Christ explains the words of this text (Matt. 19, 29) in another of his sayings to this effect, if any man loves anything more than me, he is not my disciple.

1. There must be the surrendering of everything we possess; that is to say, we shall put all things which we can say, "I have them,"—houses, lands, mills, factories, home, bank account—we shall

put all these second, and put Jesus Christ first.

2. There must be a surrendering of all the people we love—a mother's tenderness, a father's care, a wife's self-sacrifice, children's love—all these are to be rigidly subordinate to the supreme love of Christ, and all there are to be put aside if they would cross the path along which our eye should travel towards the Author and Finisher of our faith.

WHAT CHRIST PROMISES.

If we respond to Christ's demands, he promises us that we shall receive an hundredfold, and inherit everlasting life. What does this mean?

1. If a man will keep earthly things and earthly love second, and make Christ first, all the things which he so gives away become more precious. Religion puts a new spirit into everything. The love of home, for example, held in subordination to the love of Christ, and all illuminated by that love, derives a higher sweetness than under any other circumstances. Likewise houses, and lands, held as from him, and subordinated to him, used according to his will and for his sake, all become to be enjoyed with a higher blessedness than the same with God excluded.

2. If we are one with Christ we possess things and persons in a deeper and worthier way. Strictly speaking, a man's property is exactly what he can appropriate—that and no more. But on what does the power of appropriation depend? Surely on the kind of life that is in us, and on the manner in which our faculties have been trained and developed. He who has most life in him—most true life—and in whom this life has been best cultivated, will certainly possess himself of most that is really valuable and enduring.

3. But this does not go to the bottom of our Saviour's words. It would be a strange statement to make to a man to say, "Do not care so much about the world, because then you will make a great deal more out of it." We must go a great deal deeper than that thought and see what is the hundredfold compensation that the text promises us. What is it? It is Jesus Christ. Christ says in effect, "If you will give up house and lands for me, you will get me, and I am an hundredfold, I am infinitely more than you would give up."

4. Even more is promised—everlasting life. These words point to the everlasting ages inherited beyond the grave. Note the difference, "shall receive an hundredfold," and "shall inherit everlasting life." We receive everlasting life not as the result of a certain course of conduct, but as a gift.

GAS AND ELECTRIC LIGHT.

An illustration. There is no way, says MacLaren, of getting free from the dominion of the world, except by giving ourselves to our Lord and letting his love rise up in our souls. Then just as the electric light in our streets makes the gas we thought to be so bright, look red and smoky and dim, so this better light in our hearts will dwarf the beauty and dim the brightness of all other lights by reason of its purity and strength.

ALL FOR CHRIST.

A friend once told me, says a writer, what had been the happiest time in his life. It was soon after his conversion from infidelity; but that conversion involved the loss of friends and fortune. For all, however, he found amends in Christ, who had saved his soul and had awakened in him the hope of immortality. The happiest hour was in the city of Paris, when he sat down on a stone in the Champ Elysees, with no friend in all the place, and with just two souls in his pocket. "For now," he felt, "Christ is all to me. I have no other friend. I

have no other joy." The equipages rolled past; the gay people shouted and laughed; but none of them all felt so rich and so happy as the stranger who, there on the stone, sat under Christ's shadow with great delight; but no other friend in the place, but the Saviour at his side. Just a penny in his pocket, but so rich in his new friendship, that joy was expressed in every feature, and he was assured, "I have all and abound."

POINTS FOR THE PRESIDENT.

In this topic notice that Christ makes a certain demand, and in response promises a certain reward. Two brief papers or addresses would, therefore, be appropriated—1. What Christ demands. 2. What Christ promises. A personal question or two to those present should not be omitted. 1. Have you all responded to Christ's demand? If not, now is the accepted time. 2. Are you all learning the richness of his reward here and now? If not, what is the cause? Let there be an earnest searching of heart and experience.

OCT. 9.—"THE KING AND HIS KINGDOM,"

Matt. 6, 10; Matt. 21, 1-17; John 18, 33-37.

Just as a pocket telescope is in sections which appear to grow out of one another until the instrument assumes considerable length, so the Lord's Prayer is made up of sections or petitions, which fit perfectly the one into the other—one petition growing out of the other which precedes it, until with this divine telescope of truth we may view the Father on the throne and discover revelations of His power and love which the unaided intellect could never grasp. The petition, "Thy kingdom come," grows out of the one before it, "Hallowed be thy name." For the Father's name is to be hallowed by the coming of his kingdom upon earth.

MEANING OF KINGDOM.

In the New Testament we meet with two meanings for the word "kingdom." 1. The territory over which the king rules. 2. The kingly rule itself. In the expression, "thy kingdom come," it has the second meaning and stands for the kingly rule. Of course the earth is already the kingdom of God in the first meaning of the word—the earth is the Lord's and the fulness thereof. But other lords have dominion over it. His kingly rule is not yet come. The cry of the world has been, "we will not have this man to rule over us." And when we pray, "thy kingdom come," it means that we derive that the kingly rule of the eternal God may have sway over all the earth.

A SPIRITUAL KINGDOM.

The orthodox Jews had a very narrow idea of what the kingdom of God was to be. They thought it was to be simply a political machine to be set up in Jerusalem, a monarchy under which the Jewish Government would be restored. This was what they were looking for. Certain Pharisees with thought in their mind came to our Lord one day and demanded of him when the kingdom of God should come. He answered them, "The kingdom of God cometh not with observation." What did the Saviour mean? Just this—none shall be able to point here or there for a proof of its coming. The Saviour withdraws the kingdom of God wholly from the local and visible world and transfers it to the moral and spiritual influence. Where is it then, and what is it? In the words of the Master, "The kingdom of heaven is within you." "It is righteousness and peace and joy." "It is set up in the hearts of men if anywhere and there it exercises its divine authority.

HOW IT EFFECTS THINGS.

The kingdom of God is in its essence a spiritual kingdom. The seat of its dominion is in the thoughts and affections of men, and the tokens of its sway are right-doing, deepening purity, and growing peace and joy among men. Of course it takes hold on things outward, continues Gladden, and shapes them by its law. It changes the manners and customs and laws and social relations of men. But it effects these reforms by first transforming the thoughts and desires of men. It works from within outward. Its forces are all spiritual, though its manifestations are visible in all the realms of life. It includes everything that is true and pure and lovely, everything that is honest and brave and noble in the universe.

WHAT IT MEANS.

It is the most comprehensive wish that man can entertain—"Thy kingdom come." There is hardly anything that we ask for that is not comprehended in this prayer. It is a petition that the whole world may grow gently and stronger and truer and kinder and happier year by year. And it is a recognition of the fact that this can come to pass only if the world is filled with the knowledge of God and ruled by his law; only as the people in the world come to know him better and to obey him more perfectly.

HOW TO PROMOTE IT.

How is this kingdom to be brought about? Not by the sword. Not by the tactics of statesmen. Not by eloquence, learning, or organization, although these may be means to the end. The kingdom is to come by the mediation of Jesus Christ, by the instrumentality of the Cross, and by the power of the Holy Spirit. But what is our part? The humblest can do something to advance its approach. What is my part?

1. "Accept the Kingdom yourself." Oh heart of mine! thy gates and let the King of Glory come in! 2. "Use your influence to advance the Kingdom." Whenever you help another to the living of a better life, to be more truthful, more upright, more honorable, more faithful in his duties to God and man, then you are hastening the coming of God's kingdom. Every projection upon the world of your inward life of purity and godliness will be like a ray of light to hasten the dawning of the coming day.

3. "Pray for the incoming of the Kingdom." Think not when you pray, "Thy kingdom come," that they are empty words. If the kingdom of God is within you when you offer that prayer, it is mightily effectual. The sight of the world's sin in his power and universality is a discouraging prospect. How long the kingdom is coming! But we must have patience. God inhabits eternity. His ways are not our ways, nor his thoughts our thoughts. One day his kingdom is to be supreme and every opposition shall fall. The kingdom of this world shall become the kingdom of our God and his Christ, and he shall reign for ever and ever.

POINTS FOR THE PRESIDENT.

You might interest a half dozen of the members of the League this week by giving each a phase of the topic to explain. You will find in the exposition above the following heading which will answer the purpose suggested—"Meaning of Kingdom." "A Spiritual Kingdom." "How it affects things!" "How to promote it!" Here are four subjects, to which you might add one or two others. Have the papers read or the talks given, consecutively, each about four minutes long. Then after singing and appointing a man, make your personal application of the teachings of the topic to those present.

Sunday School

Rally Day.

Rally Day has now come to be regarded as one of the great Sunday-school festivals of the year. Its benefits are manifold.

1. It helps to bring together for the fall and winter work scholars and teachers, who have been scattered during the summer vacation. There are few schools that do not suffer some diminution of numbers in July and August.

2. It serves as a new impulse to the teachers and officers, and recovers many scholars from indifference.

3. It affords a fine opportunity to bring the claims of the Sunday-school before the people.

4. It is a splendid suggestive starting-point from which to work toward Decision Day.

Sunday, September 25th, is the day set apart for this purpose by our General Sunday-school Board. As this is Review Sunday, the Rally Day exercises can be conducted without interference with any of the regular lessons.

The successful observance of this day depends almost altogether upon the amount of preliminary work that is put upon it. Here are some suggestions which may be useful:

1. A meeting of officers and teachers should be held at least three weeks prior to the day. The purpose of the occasion should be explained, its importance emphasized, and the teachers should decide whether to observe such a day. Committees of arrangements should be appointed. A Committee of Invitation is the most important. There should also be Committees on Programme and Decorations.

2. Upon the zeal and fidelity of the Invitation Committee hangs the success of the undertaking. The secretary of the school should serve on this committee, and can contribute greatly to its efficiency. Plans should be laid with a view to securing the attendance of every member of the school on Rally Day. First, each teacher should be seen, and pledged not only to be present, but to invite each individual in his or her class to be present. If the expense is not too great, a printed card should be prepared, bearing an invitation in cordial terms. These the teachers should deliver personally, if possible; if by mail, they should be accompanied by a personal letter.

3. The Sunday-school room should look its best on Rally Day. Brooms, soap and water, and a touch of paint, may be used with good effect in many school-rooms. For the rest, let the season prompt you. Autumnal flowers and foliage will afford the simplest and richest of materials without expense, and if you choose to emphasize to its full the harvest idea, you will have the beautiful products of orchard, field, and garden with which to adorn your room.

4. An attractive programme for Rally Day has been prepared by direction of the General Sunday-school Board for use in all our schools. It will add to the interest of the occasion to use it. See advertisement in this paper regarding cost, etc.

5. By order of the General Board the collection on this Sunday is to be devoted to the Sunday-school Aid Fund, which is used in promoting Sunday-school work throughout the church, especially in establishing new schools and aiding poor schools in places where the population is sparse. Certainly no cause could be presented to our Sunday-schools that would make a more direct appeal to their sympathies.

6. The Roll Call is an essential feature

of Rally Day programme. Teachers and scholars should occupy their usual places in classes, remembering that this is a day for organization and not disorganization. When the Roll is called each teacher should answer with a statement of the number of the class register, and the number present. Earnest effort should be made to secure the attendance of every scholar.

A Novel Teachers' Meeting Plan.

Perhaps you may be interested in knowing something of our teachers' meeting. At present, each teacher is taking a turn at teaching. The lesson is taught by the teacher as though those present were members of that particular teacher's class. One of the best meetings was one in which the primary teacher taught and some who were doubtful as to the help they would get from a primary lesson were given a surprise, and carried away several thoughts and points that they could use to advantage in their classes.

This method we are finding out what each teacher is teaching; and then it is possible to get the younger teachers to teach a lesson when otherwise they would not do so. At the conclusion of the lesson there is time for discussion and kindly criticism, and the pastor takes two or three minutes to give the one thought that he would like every teacher to present to his class. Thus it is possible for the school to receive one great lesson to be carried away every Sunday.

From time to time various problems and questions are taken up for discussion. —Arthur Robb, in Sunday-School Times.

A Standard Sunday School.

J. R. Pepper and James Atkins were a year ago appointed a committee to state the points which shall constitute a standard Sunday-school under our administration. The committee reported as follows, and this report was adopted by the Sunday-school Board of the M. E. Church South:

Inasmuch as hitherto no standard of uniformity in our schools has been promulgated by this Board, having general oversight of the entire Sunday-school work of the church, and as there is so much lack of uniformity in the organization and working plans of our schools, we deem it of great importance at this time to announce and urge the adoption as far as at all practicable, of such methods as will make for the largest efficiency in this most helpful field of endeavor among the young.

Wide observation leads us to believe that the following points of excellence can be reached by any of our schools that make a determined and persistent effort. Hence we set these as the standard to be worked to:

1. A school session every Sunday in the year.
2. Bible in the hand of each scholar.
3. Attendants on time every time, with a contribution of some amount, however small.
4. A weekly teachers' meeting—for the study of the school, showing number of times in attendance, with Bible and contributions.
5. Quarterly review, either oral or written.
7. Must use our own Sunday-school literature.
8. Must be a missionary society, as provided for in the Discipline.
9. Must keep careful, correct records, showing how many times each member of the school was present on time or late, how many times with Bible in hand, how many contributions for each quarter.

10. Must observe Decision Day (Easter Sunday preferred), when the pastor or some one appointed by him will present the claims of the gospel and make a call for decisions for Christ, preparation for membership in the church having been made some time in advance.

11. Must observe Children's Day and Rally Day each year.

12. Must be a graded school according to the following plan:

(a) Cradle Roll Department. For infants however young and up to three years, when they should enter the regular school session.

(b) Primary Department. For children from three to nine years. Said department to be subdivided according to age and advancement, as may seem best to those in charge.

(c) Intermediate Department. For boys and girls from nine to twelve years. To be subdivided into classes according to the best judgment of the officers in charge.

(d) Junior Department. For boys and girls from twelve to fifteen years, divided into proper classes.

(e) Senior Department. For persons from fifteen years and upward, with such divisions as appear best.

(f) Normal Department. For persons preparing to teach, making the Teacher-training Course the basis of study.

(g) Home Department. For persons of all ages who for special reasons cannot attend the sessions of the school, but who will promise to study the current lessons of the school at least one half hour each week and report such study at the end of each quarter.

The Sunday School as a Power in the World.

The future of this province, and the future of the country, and I might say, the future of the world, depends very much upon the moral education of the present generation. Lord Beaconsfield once said, "Remember that you are the trustees of posterity." To be trustees of the future of Canada is no small responsibility. That responsibility will very soon be transferred to the Sunday-school children of this country. The child is the pivotal point of the Sunday-school. No good Sunday-school teacher allows a child to get away from him. Have we thought how the face of the world would have been altered had there not been such and such a child born, educated or preserved to the world? What would Scotland have been if there had been no such boy as Johnnie Knox? What would the sixteenth century have been without little Martin Luther? What would Methodism have been without little Johnnie Wesley? or the great Baptist Church without the boy Charlie Spurgeon? A little tender boy like Isaac Newton, who grew to manhood, revolutionized the face of the world. The business of the Sunday-school is to direct the moral potentialities of the child in the right direction, and so deal with him as to make him fit for citizenship, for humanity, for God. The Sunday-school teacher must have his angelic vision in dealing with his scholars. What can I make of the boy, with all his boyish passions? What would he lift him out of his meanness, inherent in humanity? Your constant thought with the boy, with the girl, is the intrinsic value of the child's soul for time and eternity. At the foundation of our civilization lies the work of the Sunday-school. The work of the Sunday-school is to develop the moral and religious life of the child. The Sunday-school must "Ring out the darkness of the land; ring in the Christ that is to be."—Hon. G. W. Ross, M.P.P., LL.D.

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.

Memory Facts in Life of Christ.

HOME STUDIES.

Last month we did not give any new facts, for through the holidays our juniors need a rest from study. This month we give ten new facts. Learn them within the month. Early in the year we promised a prize to the junior sending in the best set of answers from memory to the first three months' studies. We have decided that Miss Sallie Harrington 44 Seymour Street, Halifax, deserves this prize. But Lorne and Gladys Keeling, Cargill, Ont., are the only ones who have kept up their studies throughout, and it will be a hard task to decide which of them has won the prize at the end of the year, if both keep up their excellent record. Where are all the rest who started these studies early in the year? Don't get tired. Send along your papers to Mr. Bartlett as soon as you have them ready. The more the merrier you know.

67. 24th miracle. Money in the fish's mouth. Matt. 17, 24-27.
 68. Discourses at Capernaum. Matt. ch. 18.
 69. Christ attends the Feast of Tabernacles. John, ch. 8.
 70. 25th miracle. The man born blind. John, ch. 9.
 71. The Good Shepherd. John, ch. 10.
 72. Leaves Galilee. Mark 10, 1.
 73. The seventy sent forth. Matt. 11, 20-30.
 74. The Good Samaritan. Luke 10, 25-37.
 75. Visits Martha and Mary. Luke 10, 38-42.
 76. At the Feast of Dedication. John 10, 22-42.

Weekly Topics.

September 18.—"A boy who dared."—Daniel 1, 8.

This is a wonderful story of a boy's bravery, and ought to help your boys know when to say "No!" The time of the story was, say, 600 years B.C. The place was Babylon, some 500 miles east of Jerusalem. The circumstances were briefly as follows: Nebuchadnezzar had been successful in war against Jehoiakim, King of Judah, and had selected some of the highest families from which to pick captives. They were choice youths. Removed to Babylon they were put into training to become Chaldean scholars. Daniel had seen the religious reformation under the godly Josiah, and was trained in the religious faith of the best of the Jews. A promising lad, he had every prospect of rising to renown in the palace of the King if he would but improve his opportunities for courting the favor of his earthly master. But Daniel honored his Heavenly King first. So, because it would be dishonoring to God, and not for his glory to use the rich provisions of the royal kitchen, Daniel declined to partake of them, and said, "No!"

N.B.—It is still better to start right than go wrong and reform after a while. Boys must remember that, if they would grow up to good men, their parents must remember this, if they would see their sons develop into useful and noble characters. The central thought of this story is that of Courage. To dare to

do right, as Daniel did, is not easy. But it is necessary. It was not easy for Abram to leave home, for Moses to come out of Pharaoh's palace, for Gideon to go into battle against great odds, for David to fight Goliath, or, indeed, for any of the heroes of the past to do as they did. It is not easy for our juniors to say "No!" to temptation to-day. People still laugh at us for being "stuck." Our way is not always through sunny fields. The tasks of duty are not light ones. It is not pleasant to refuse very palatable food, because it will harm us if we eat it. But as Daniel dared, so may we. If we do, God will surely bless us and honor us who honor him. So, Daniel's character, Daniel's purpose, Daniel's strength, and Daniel's victory may be ours. Review the study by showing how Daniel's purpose was.

Pure.
 Unselfish.
 Reverent.
 Prayerful.
 Odd.
 Sober.
 Earnest.

September 25.—"How to be Good for Something." Gal. 6, 2.

THOUGHT—SERVING OTHERS.

"Truth."—To be good for something, means to be of some service to others.

"Point of Contact."—What do you mean when you say, "That dog is good for something?" Do you mean simply that he will not bite; or that he stays in the yard and does not bark at people passing? No, he would be a good dog if these if these things could be said of him; but unless he were a good watch-dog, caught rats, carried parcels, or could be of service in some way, you would not say he was good for something.

A watch may be good when it lies in a showcase in a store, but it is only when it is wound up and tells the time that it is good for something.

"Bible Illustrations."—Dorecas (Acts 9, 36); Peter was good when he was on the housetop; but he was good for something when preaching in the house of Cornelius. Acts 10.

Joseph—Going on an errand for his father (Gen. 37, 13, 14); helping others in prison (Gen. 39, 21-23); providing against the famine (Gen. 41, 38-57); caring for his father's family (Gen. 45, 23-28; 47, 5, 6).

David—Feeding his father's flocks (1 Sam. 16, 11, 12); playing upon his harp before Saul (1 Sam. 16, 19-23); killing Goliath (1 Sam. 17, 31-51); king over Israel (2 Sam. 2, 14; 5, 1-5); preparing for the building of God's house (1 Kings 22, 1-5); showing kindness to Mephibosheth (2 Sam. 9).

"Lesson Taught."—A boy or girl who does not lie, steal, quarrel, or scold may be very good, but to be good for something he or she must not only do these things, but must do something. Service for others and good-for-something must go hand in hand.

The boy who gets up early in the morning and mows the lawn to save father, or the girl who keeps the stockings darned without being asked to do so, is good for something.

Two boys started out with a heavy basket hung on a stick which they carried between them. Soon the larger boy noticed that the smaller one was getting tired. He said nothing, but gradually lowered his end of the stick till he carried the most of the weight himself. The little fellow trudged on happily, not knowing that he was not carrying his full share of the load.

The secret of being good for something is, thinking and doing. Think of things to do for others. Then do them.

October 2.—"Bearing Fruit for Christ." John 15, 8.

Explain that fruit-bearing in the light of character and deeds is a matter of necessity. That is, we are all bearing some kind of fruit, if not for God, it is for the devil. If not good fruit, then bad. No life is fruitless in the sense of Christ in this passage, for the vine and the branches desires that we bear "much fruit," and thereby glorify God. And he adds, "So shall ye be my disciples." Hence, bearing much fruit for God's glory is the sure test of discipleship. Not saying, but doing, is what Jesus meant. This was ever promised in the Master's teachings. The problem for us all is, "How can I bear the most fruit for God?" Well, 1.—We must be very careful of the seed we sow. " whatsoever a man soweth that shall he also reap" is the one great law of nature. And so of character. If a sower seeds of evil in his thought, words or desires, we will surely reap a harvest of bad deeds later on. Habits of thought, speech, reading, companions, are all seed that boys and girls are sowing day by day. Let them be good. 2.—We must give good attention to the growing crop. We have seen many fruit trees spoiled for bearing good fruit, because so thickly grown with too much wood. They need pruning. Many grape-vines have poor grapes because improperly cared for. Grapes as needed in field, garden or orchard that the best results may follow. So with life. The church in all its departments of work, the home in all its relationships, and the school in its various exercises should all work together for the cultivation of our youth in the capacity for fruit-growing for God's glory. 3.—We must seek God's blessing. "Paul planteth, careful Apollos watereth; but God giveth the increase." We may be very careful in selecting our seed, and very industrious in attending the growing crop; but if the sun does not shine and the rains fall, there will be but a poor harvest. So prayer and work go hand in hand in fruit-growing for Christ.

N.B.—If you have not used the Bible reading on this topic, as given in the August Era, it will be a very appropriate and helpful study in connection with this week's study. Look it up.

October 9.—"Laziness." Prov. 26, 13-16. (See also Prov. 23, 30-32.)

We learned last week that work is a law of life. Paul said, "He that will not work neither shall he eat." Laziness is common nevertheless. There are plenty of people who try to "get through" as easily as possible, and who do not exert themselves as they should. There are boys and girls who do so too. They are ready to "make excuse" for idleness when the real reason is they are lazy. Lazy people, whether old or young, have a hard time after all. The time always comes when reality is shown that only workers really succeed. Lazy children are poor students, and are often the "plucked" ones on examination day. The plodders are the ones who win honors. Laziness is a bad habit, not only for the harm it does the person himself, but because it is so "catching." One lazy boy will harm a whole class. And so at home. Indeed, the most useless and harmful members of society everywhere are the do-nothings. They are the drones who live on other people's labors. Bees that do not live altogether. One of the laws of the hive is that all must work or "get out." It would be a hard thing for some boys I know if they were used in the same way. It is the "lazy bones" who does the grumbling. He will do more complaining and grumbling over a

little task than a whole class of industrious lads would over ten times as much. Work is hard or easy, according to the way we go at it. If we set right to it with a will and "stick to it" until done, it is not half as hard as it seemed to be before we started in at it. So cultivate the habit of cheerfulness in what you do. An old Chinese proverb runs, "Never wipe your eyes except with your elbows." That would mean that we would not do much crying over our duties. Laziness does not make work hard and breeds discontent in our minds; but as an old sage said, "An idle brain is the devil's workshop." If we are unoccupied Satan soon puts us to work. "Satan finds some mischief still, for idle hands do." Therefore, keep busy. Do something. Do something good. Do that good something well. So, be useful. We have no time for idleness that means temptation, sin, death. In all our towns and cities, the bad citizens are mainly those who will not work. They get into bad company, dissolute habits, have comfortless homes, untidy children, and are altogether, a disgrace. The industrious, persevering portion of the community are its strength. So, if our juniors would grow up to be a help and blessing to all, let them learn to work and study with true application, and do their best.

October 16.—"Setting a Good Example."
1 Tim. 4. 12.

Paul said to Timothy, "Be thou an example." And then he goes on to tell him in what he desires him to be such. Notice: "In word, in conversation, in charity, in spirit, in faith, in purity." And then he tells him how he may help himself be this good example to other youths. "Give attention," he says, and then tells him in what to do so. "To reading, to exhortation, to doctrine." Paul knew that others would take note of Timothy. He had early become a Christian, and others would watch him to see what he was doing necessary therefore, that Timothy should be careful of all his life before them that they might not see in him anything that was unworthy of a follower of Christ. So, every young Christian today is known of others by the way he lives before them. Be an example. That is, live so that others will be safe in copying you in what they see you do. Now, ask yourself, "Am I worthy of being followed?" The answer comes to all and says, "As far as you follow Christ may others follow you." Then be prayerful that your heart may be kept full of his love. That is the first lesson. Pray! The next is keep strict watch over yourself. Think before your words are spoken else your "conservation" will not be helpful to those who hear you. I suppose there was some "slang" in common speech where Timothy and Paul lived, and Paul wanted Timothy to use none of it. There is plenty of it yet. Don't use it. Then we must guard our "spirit," that is, our motive. Speak, act, think, from good purpose. Do not be outside and inside. Let the "love of Christ constrain" you. Have "charity." Paul knew that the people then were often unkind in their criticisms of one another. They are so still. The world is full of critics. So is the church. Don't be one, or if you are, don't be an unkind, harsh kind of a one. "Little children, love one another." And so Paul goes on. It is just such advise as every boy needs to-day. Now mind the rest. "Neglect not the gift that is in thee. Timothy is to be an example in usefulness in the church. In How many of our churches expect the children to be useful, or give them any chance or opportunity of doing anything for the cause of

Christ? Every Junior League is a training school in methods of work for the Methodist Church and the Kingdom of God. Utilize the gifts of the young. Give them something to do, and help them to do it. "Let no man despise thy youth," Paul wrote Timothy. And to every child who desires to be used for the good of the work of God, we say the same. Shame on the older men and women who say: "They are too young to be of any service." Jesus was about his Father's business when but a boy. So may every boy bring his talents, however, immature to the work of the kingdom. Give the boys a place. Use the girls. Train them to become Timothys and Phoebes in the church. So will the future never lack for trained workers.) And now, dear juniors, let us remember that others are copying by us, and if we set them a poor blurred "copy" in our lives we will likely spoil their as well as our own. It isn't whether we shall be an example or not; but whether we shall be a good example that we should study. Let us all, by the help of God, resolve that we will neither speak or do any word or deed that we would be ashamed to see in another. So shall our lives be like his who, "leaving us an example that ye should follow his steps," was and ever will be the world's greatest teacher in all goodness and truth.

Nuggets of Gold.

The following paragraphs are extracts from the last number of The Junior Worker's Quarterly, which we again cordially commend to all junior superintendents. It is published by the Methodist Book Concern, 220 West Fourth Street, Cincinnati, Oh., at 30 cents per year. Subscribe for it at once, if you want bright, helpful hints for your work:

"Send the juniors home from their regular meetings each week so full of good lessons and Junior League plans that they will bubble over to their parents like a babbling brook."

"The great object of the Junior League is to win the little feet into the paths of righteousness, and the little hearts into a living, loving touch with the great heart of the Heavenly Father, Any method which secures this end is the best method."

"We must believe in and thoroughly master the methods we use before we undertake to present them to the children. And we must enjoy them ourselves to the fullest extent, for children are quick to catch the spirit of the teacher. I have always found that when I enjoyed a meeting the children enjoyed it also."

"Successful work among juniors requires a variety of methods, for children soon grow tired of monotony. No matter how successful a method may seem to be, it is better not to let it be so continually used that it will grow 'shop-worn.' However, no method can be otherwise than cold and meaningless to children unless it is accompanied by the spirit that should govern all manner of Christian work."

"Another very successful method is picture work, or the use of the blackboard. Do little or no elaborate drawing before coming to the meeting; one stroke of the crayon in the class is worth fifty outside. Use simple lines. Don't try to draw what you cannot; a straight line may represent a man; a shorter one a boy. Children have wonderful imaginations, and are fully capable of endowing a straight line with all the characteristics of a man."

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Each to His Calling.

Bourke Cockran was asked by a St. Louis reporter to give the public some advice on the art of public speaking.

"A youth," Mr. Cockran answered, smiling, "once went with your question to an old Englishman who had made a good success as a lecturer.

"How may I become, sir," said the youth, "a successful public speaker, like yourself?"

"The old lecturer laughed.

"'Tha wants to be a public speaker, do tha, lad?' he asked. 'An' tha thinks Awm the chap to put tha up to a wrinkle about it? Tha's reight, lad. Ah am.

"Now, hark tha. When tha rises to mak the speech, hit thaible an' oppen thy mouth. If nowt comes, tak 'a sup o' water an' hit thaible again, an' oppen thy mouth wider than afor.

"Then, if nowt comes, tak thysen off, an' leave public speykin' to such as me.'"

Silenced by a Word

As Professor Peirce, of Harvard, was a man of very decided likes and dislikes, and had the gift of putting his convictions in a pleasing way, he was once chosen to represent the views of the college professors on a question coming up for discussion in town meeting.

Several of the professors attended the meeting, and Peirce made his speech. Then a townsman rose and took the opposite side, expressing the hope that the meeting would not allow itself to be dictated to by these nabobs of Harvard College. When he sat down, Peirce remained in placid silence, making no reply. When the meeting broke up, some one asked Peirce why he had not replied to the man.

"Why, did you not hear what he called us? He said we were nabobs! I so enjoyed sitting up there and seeing all that crowd look up to me as a nabob that I could not say one word against the fellow."

Cured.

Rev. Madison C. Peters, of Philadelphia, is a favorite with boys. Talking to a group of boys one day, he said: "When I was a youngster I wanted to be a ventriloquist. I wanted to play ventriloquist jokes on every one in the world. So I bought a book on throwing the voice, and, with a friend named Jake, I began to study the difficult art. I had poor success, and Jake also had poor success. He, thought, imagined he was doing well, and one day he declared that he was a good enough ventriloquist now to begin to do a little fooling. Jake knew an old engineer in a factory, and the next afternoon he visited him. He seated himself in a corner, and, after a little conversation, he imitated the squeak of badly oiled machinery. The old engineer trotted to a certain valve and oiled it. Jake let a few minutes pass, and emitted another series of squeaks. 'That that valve,' said the engineer, and he oiled it again. A third time there came a squeak, and now the engineer saw through the joke. He walked up quietly behind Jake, and squirted a half-pint of oil down the back of his neck. 'There,' he said, 'There'll be no more squeaking to-day.'

A Sensible Horse

Rev. Dr. Parkhurst, on seeing a horse frightened at the approach of an automobile, remarked: "That horse was less intelligent than one I saw the other day. I was walking down Fifth Avenue. The horse stood before a rag dealer's. A motor-car stopped close by, and the wise animal, instead of shying at it, edged up and gave it a hearty kick."

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