

The CANADIAN
Epworth Era



Photograph by Marshall, 1900

MISS KELLER AT WORK IN HER STUDY

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Toronto, May, 1903

Vol. 5

No. 5

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His Offhand Manners.

"Dan," said a contractor to one of his trusted employees, "when you are seeing about that lime this morning, I wish you to mention to Dempsey that I would like to have that bill paid. You needn't press it, you know, but just mention it to him in an offhand manner."

"Yes, sorr."

"I got the money from Dempsey," said Dan on his return.

"I'm very glad. You merely alluded to it in an offhand way, I presume?"

"Yes, sorr. I handed him the bill and told him if he didn't pay it I would let off my hand and give him one that he wouldn't forget for a month. He paid it at wasn'."

A Wasting Disease.

Mrs. Crockett and her daughter had gone together to the exhibition of paintings, and found much there to interest them. They stood, silent and absorbed, for some moments before a painting which represented a soldier, pale and exhausted, with hollow cheeks and staring eyes, propped up in an invalid's chair. On the frame were the words, "After the Attack of Lutzen."

"What is Lutzen, Mary Anne?" asked Mrs. Crockett, in a hoarse whisper.

Mary Anne was forced to admit that she did not know.

"Well, anyway," said Mrs. Crockett, with conviction, "it's a terrible disease. I can see that easy enough without anybody telling me."

Frontier Justice.

A young Arizona lawyer who recently visited Detroit gave the following as an example of the style of justice that prevails in some remote sections of the frontier:

A certain justice of the peace whose knowledge of the law was never gained from books or actual practice before the bar was hearing an assault and battery case. The lawyer for the defence was shouting his arguments when the court said:

"That will do. Set down."

He then adjusted his spectacles and sagely observed:

"Prisoner, shtand up! Accordin' tah 'th' law an' 'th' evydence 'ad there is no evydence. O! foind yez guilty, sor, an' foine ye \$50. If yez ar' guilty, faith, it's a very leight sintince; an' if yez are not guilty it'll be a mighty good lesson for ye."—Detroit Free Press.

A Good Coat.

A Scottish nobleman once, seeing an old gardener of his establishment with a somewhat threadbare coat, made some passing remark on its condition. "It's a verra guld coat," said the honest old man. "I cannot agree with you there," said his lordship. "Ay, it's a verra guld coat," persisted the old man; "it covers a contented spirit and a body that owes no man anything, and that's mair than mony a man can say of his coat."—John Mitchell.

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THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. V.

TORONTO, MAY, 1903.

No. 5.

A Wonderful Story.

BY THE EDITOR.

A BOOK of more than ordinary interest has just come from the press, entitled, "The Story of my Life," by Miss Helen Keller, published in Canada by our own Book Room. Everybody has heard something of the girl who was both deaf and dumb, and blind, and yet succeeded in obtaining a college education, but the whole story is now presented in detail for the first time. A marvellous account it is, reading almost like a fairy tale. That one, who had no means of communication with the outer world but through her finger tips should be taught to read, write, and even speak, in three or four languages is wonderful indeed.

Helen Keller was born on June 27th, 1880, in Tuscumbia, Alabama. She was like other children until she was a year and a half old, when a serious illness deprived her of sight and hearing, and of course speech was not developed. She grew up to the age of seven, an impulsive, self-willed child, without any attempt being made to control her or to impart information.

It was a great event in Helen's life when Miss Annie Sullivan came from Boston to teach the little blind girl. Miss Sullivan gave her entire time and thought to her pupil, and lived with her for several years. The first task was to teach Helen to obey, and this was by no means easy, as the little lady had been accustomed to have very much her own way. She responded, however, to patient and decided discipline, and soon learned to love her teacher exceedingly well.

The first attempt at imparting information was by the use of objects. Miss Sullivan gave Helen a doll, and then spelled into her hand the word "d-o-l-l." When this had been done several times Helen imitated the letters and pointed to the doll, showing that she had some understanding of the lesson. The same process was repeated with a piece of cake and other objects. Going out to the pump together, Helen held her mug under the spout while her teacher pumped. As the cold water gushed forth, filling the mug, Miss Sullivan spelled "w-a-t-e-r" in Helen's free hand. A new light came into the child's face as she began to comprehend, and very soon she was asking the name of every object she touched. In a few hours she had added thirty new words to her vocabulary. Of course her progress was slow, and infinite patience and perseverance were needed by both teacher and scholar, but it was remarkable what was accomplished during the first year. Miss Sullivan talked into Helen's hand just as mothers talk into their baby's ear.

In 1890, Helen learned to speak simple words, and she can now converse very well with anyone by placing her fingers over their lips, thus interpreting what is said, and

articulating a reply. She is now able to read very fluently by means of the raised letters used by the blind; she can write very legibly, runs a typewriter and rides a tandem bicycle.

It was a great feat to gain an ordinary English education, with which most young people would have been satisfied, but Helen was determined to go to college and graduate. In 1896, she entered the Cambridge school for young ladies, to be prepared for Radcliffe College. Miss Sullivan went with her, attended all the classes and interpreted the instruction to her through the hand. Here Helen studied physics, algebra, geometry, astronomy, Latin and Greek, and obtained a good start in French and German. In English literature she read Shakespeare, Burke, and Macaulay, and the "Life of Samuel Johnson." In the preliminary examinations she passed in everything and took honors in German and English. The work presented many difficulties, and often the poor girl was almost completely discouraged. Very few of the books required in the various subjects were printed for the blind, and she had to have them spelled into her hand, so that she needed more time to prepare the lessons than other girls. In telling her own story she thus speaks of her difficulties:

There are days when the close attention I must give to details chafes my spirit, and the thought that I must spend hours reading a few chapters, while in the world without other girls are laughing and singing makes me rebellious, but I soon recover my buoyancy and laugh the discontent out of my heart. For after all, everyone who wishes to gain true knowledge must climb the hill difficulty alone, and since there is no royal road to the summit, I must zigzag it my own way. I slip back many times, I fall, I stand still, I run against the edge of hidden obstacles, I lose my temper and find it again and keep it better. I trudge on, I gain a little, I feel encouraged, I get more eager and climb higher and begin to see the widening horizon. Every struggle is a victory.

Photograph by Falk. 1895.

HELEN KELLER AND HER TEACHER, MISS SULLIVAN.

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Helen Keller took the full course at Radcliffe College, and passed the same examinations as the other students, with great credit to herself. One of the most interesting parts of her book is where she speaks of her favorite books. "Little Lord Fauntleroy" was her "first love," which she read and re-read many times. Then she took up "Greek Heroes," "La Fontaine's Fables," Hawthorne's "Wonder Book," "Bible Stories," Lamb's "Tales from Shakespeare," "Child's History of England," by Dickens, "Robinson Crusoe," "The Pilgrim's Progress," "Little Women," etc. She d-dights in Homer's Iliad, and greatly admires Shakespeare, and "loves the Bible as she loves no other book." Next to poetry, she likes history, and tells us that she has read every historical work she could lay her hands on, "from a catalogue of dry facts and dryer dates to Green's impartial, picturesque history of the English people." In speaking of her love for books, she says:

"Literature is my Utopia. Here I am not disfranchised. No barrier of the senses shuts me out from the sweet, gracious discourse of my book friends. They talk to me without embarrassment or awkwardness. The things I have learned and the things I have been taught seem of ridiculously little importance compared with their 'large loves and heavenly charities.'"

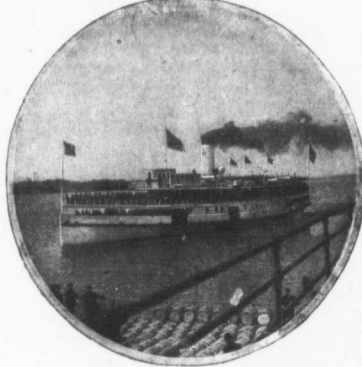
The literary style of her Autobiography is excellent, and her choice of words remarkably good. How such a command of language could have been acquired by one with such serious limitations is little short of marvellous. The book is divided into three parts. The first consists of Helen's own story of her life; the second comprises a number of her letters written to friends at various stages of her education; the third is Miss Sullivan's own account of her work, which supplies many details which in the nature of the case could not be told by Helen herself.

One of Helen Keller's most intimate friends was Bishop Phillips Brooks. As a child she used to sit on his knee and clasp his hand while her teacher spelled out his beautiful words about God and the spiritual world. Whenever the blind girl got into any difficulty over religious questions, she invariably applied to Phillips Brooks for help, and it was the great preacher's greatest delight to instruct her. One of the great things in her book is a copy of the letter she wrote to him when he was made Bishop. Here it is:

BOSTON, May 1st, 1891.

MY DEAR MR. BROOKS,

Helen sends you a loving greeting this bright May-day. My teacher has just told me that you have been made a Bishop, and that your



OFF FOR THE FLATS AND PORT HURON.

friends everywhere are rejoicing because one whom they love has been greatly honored. I do not understand very well what a Bishop's work is, but I am sure it must be good and helpful, and I am glad that my dear friend is brave, and wise, and loving enough to do it. It is very beautiful to think that you can tell so many people of the heavenly Father's tender love for all his children, even when they are not gentle and noble as He wishes them to be. I hope the glad news which you will tell them will make their hearts beat fast with joy and love. I hope too that Bishop Brooks' whole life will be as rich in happiness as the month of May is full of blossoms and singing birds.

From your loving little friend,

HELEN KELLER.

When this was written Helen was eleven years of age. She is now twenty-three, and is a thoroughly accomplished and educated young lady. She is the first to acknowledge her great indebtedness to Miss Sullivan, and in her life story pays her this tribute: "My teacher is so near to me that I scarcely think of myself apart from her. How much of my delight in all beautiful things is innate, and how much is due to her influence I can never tell. I feel that her being is inseparable from my own, and that the footsteps of my life are in hers. All the best of me belongs to her—there is not a talent, or an aspiration, or a joy in me that has not been awakened by her loving touch."

The book is profusely and beautifully illustrated. We have pleasure in presenting a couple of the illustrations, through the courtesy of the publishers.

The Rhine of America.

BY REV. J. F. BERRY, D.D.

WOULD you like to take one of the most delightful fresh-water sails in all the world? Yes? Then come with me, and go northward from Detroit to Port Huron by the great White Star Line Steamer *Tashmoo*.

A great steamer, I said.

The adjective was not misplaced. The boat is 320 feet



THE MARINER'S FRIEND.

long, and seventy feet in width at her widest point. Triple decks extend from bow to stern. She is painted white—as white as the driven snow. Eight hundred electric lights are used for illuminating the spacious decks and cabins. The interiors are finished in quarter-sawed oak, mahogany, chestnut, and stained malachite. The windows are large, and of best plate glass, so that the view from the grand saloon, dining-room, and staterooms is perfect. The private parlors are provided with bay-windows, and are very luxuriously furnished—in fact the boat is a floating palace. The *Tashmoo* carries 3,000 people without crowding.

Swinging out into the swift, blue Detroit River at 8.30 a.m., we take seats near the pilot-house, where the views of the journey can be seen to the best advantage.

Just ahead is Belle Isle. It is an island of 800 acres, almost in the middle of the river. It was purchased by the city some twenty years ago for \$266,000. Since then \$3,000,000 have been expended in beautifying it. Artificial rivers have been cut in every direction. Little lakes have been filled with mimic islands covered with flowers and bending shrubbery.

Shaded avenues run hither and yonder. Along the walks are beds of flowers and foliage plants. There are rustic summer houses and drinking fountains, and playgrounds for the children and grown-up folk. Away to the north are patches of dense forest, with their shade and solitude. No wonder that on a summer's day Belle Isle Park has from 20,000 to 100,000 visitors. When it is sultry and uncomfortable in the city the breeze is cool and refreshing on the island.

Good views of the Detroit water front and of the island park, and of Windsor and Walkerville on the Canadian side, are obtained from our high perch, and almost before we are aware of the fact we plunge into the waters of Lake St. Clair. There is only one Lake St. Clair.

This surely must be a gala day, for the waters seemed to be covered with craft. Not so. That is the regular thing during all the summer months.

What a variety of boats! There steams a pleasure launch,



COTTAGES AT THE FLATS.

the outlines of which are the perfection of grace. A little further off the skiff of a lone fisherman. Almost across our bow a sailing vessel, whose white wings are propelling it rapidly toward the south. Coming directly toward us is a long line of freighters drawn by a steam barge of tremendous power. Barges with lumber, barges with ore, barges with

grain, barges with merchandise, shoot past us in the channel. Now we pass a great passenger steamer. Then another. Then almost at once, a third. The passengers wave hats and handkerchiefs, and shout their greetings.

Time passes quickly. The eighteen miles of the lake have been crossed, and just ahead loom up, as if extending to meet us, the two great arms of the ship canal. To the centre of this our pilot points. Our speed is checked, and we are soon moving slowly through, between the walls of the

But we are now ploughing up through the waters of St. Clair River, breasting a rapid current. Glorious old river! Not a few persons who have sailed the Rhine, the Hudson and the St. Clair give the palm to the St. Clair. Its banks are not as rugged and picturesque as those of the Rhine or the Hudson. But the waters are so blue and wide, and the banks are so green and fruitful that the views never lose their fascination. I have sailed up and down a hundred times, and each new excursion is more charming than the last. I think I am justified in writing at the head of this article, "The Rhine of America."

After leaving Algonac we swing across the river to the Canadian side, and touch for a minute at Port Lambton. Farther up we call at the Canadian port of Sombra. Opposite Sombra on the American side is Marine City. It is a village of sailors and boat-builders, hence well named. A few miles above is St. Clair City.

Over there on the hill stands the little church in which I preached my first sermon. The sermon was more than an hour long, because I got started and did not know how to get stopped.

Just ahead there loom before us the twin cities of Port Huron and Sarnia. Above the buildings of one wave the Stars and Stripes, and above the buildings of the other floats the Union Jack. Between the cities ferries make frequent trips, and a very friendly feeling exists among the people.

Port Huron is worthy of a visit of days. It has broad streets, magnificent trees, palatial homes, and modern business blocks. But we dare not go too far from the wharf. It is a pity we could not take a run up to the "Fort," as we used to call it, where the blue waters of Lake Huron pour through a narrow channel into the river, tumbling and foaming as they come.

But the *Tashmoo* whistle pierces the air. All aboard for the return journey. The gong sounds, the gang plank is drawn aboard, and we are off!

The run down the river is remarkably rapid. The strong current unites with the power of steam to send us swiftly forward. It seems only an hour after leaving Port Huron before we enter the serpentine channel which bends through the shoal waters of the Flats. At the clubhouses and hotels many fishermen are taken aboard, with beaming faces and long strings of shining fish.

It is just dusk when the boat emerges from the canal, and



OLD CLUB, THE FIRST LANDING AT THE FLATS.

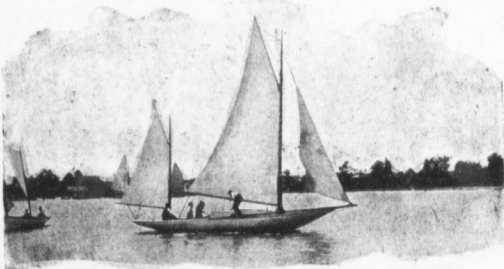
famous government channel. Emerging from the northern end of this channel, we are at the famous St. Clair Flats.

Imagine, if you will, 10,000 acres of land, covered with shallow water, with innumerable marshes and islands around which wind channels of clear water. Some of the islands are natural, others are artificial. The channel proper curves like a great serpent around these islands and through the marshes. On the left, erected upon piles, or upon land which has been made by excavation in deepening the channel, or upon the natural islands, are cottages, large and small. There are also great club-houses and hotels. All are gay with bunting and flags as if in holiday attire. All are peopled with happy, sun-browned children, and older people quite as brown.

The Flats is one of the famous fishing grounds of the country. In the fishing season hundreds of disciples of Izaak Walton throw out lines from the wharves or troll from launches and sailboats, and the catches of black bass and other palatable fish are enormous.

But on we sail. Two hours and a half after leaving Detroit we reach Harsen's Island. This island was a country appointment of Algonac Circuit thirty years ago. Not far from the spot where the charming Tashmoo Park is now located I preached on Sunday afternoons in a schoolhouse that would scarcely hold fifty people. In the summer my appointment was reached by boat. In the winter I crossed on the ice. One afternoon towards spring I went through the ice, and if I had not been pulled out by a friendly hand I would not now be writing down the fact.

After Tashmoo Park comes Algonac. In the old days the village was a sleepy place. The streets were covered with a carpet of green. In the winter season our isolation was almost complete. During the summer, however, the calling of the steamers and frequent boating and fishing excursions on the big river broke up the monotony of our lives. Now all is changed. An electric railroad runs to Detroit. Summer hotels and cottages have arisen. Many new people have come. It is now a most desirable place of residence.



A FLEET OF SAILBOATS IS MET IN THE RIVER.

speeds away across Lake St. Clair for Detroit. The shining lights of the buoys mark our course. Distant flashes tell of light-houses along the shore. Green and crimson shine through the darkness to tell the presence of approaching vessels, while little sparks here and there on the waters denote the presence of launch or sailboat. The starry sen-

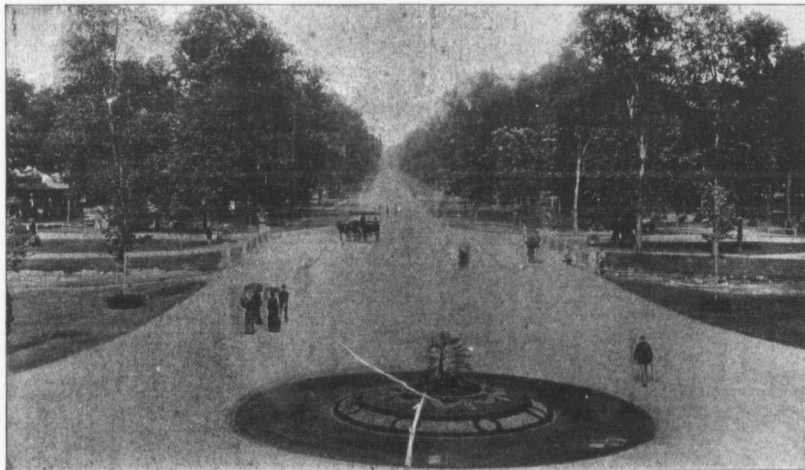
tinals in the sky are reflected in the water a "thousand fathoms deep." Amid such scenes the time passes quickly until suddenly the whole eastern sky seems filled with hanging baskets of fire. We near the great city, lighted by a multitude of electric towers.

Quickly swinging around in the current, the great boat creeps up alongside the wharf as gracefully as if it were a thing of life. The assembled crowd greets us with enthusiasm. We have had a great day, and step ashore without an atom of weariness. And our sleep is sounder and sweeter because of the invigorating ozone which has been taken into both our bodies and souls.

It is still early. Abundant electric lights have turned

from afar crowd their conversation. I knew a man who lived more than thirty years within eight miles of Niagara Falls, and never once visited the scene over which representatives of all the continents have gone into ecstasies. That which is near at hand and costs no exertion and money to see is apt to be neglected. I have no doubt that there are hundreds of persons who have lived in Detroit for years who have never seen the "Flats" nor the glorious St. Clair, just as there are persons in New York who have never taken the trouble to see Central Park, nor care for a view of the wonderful Palisades.

Of course, there are many other trips, by water and land, which the visitor to our International Convention may enjoy



CENTRAL AVE., ON BELLE ISLE PARK, DETROIT.

night into day. So as we saunter up from the river we get glimpses of the business district of this city without a hill.

We walk in Woodward Avenue. A great street it is. The width is 200 feet, and it runs as straight as an arrow out into the country to the north.

The city hall soon looms up. Across its wide front, in blazing electric lights, is the word "Welcome." Detroit has so many conventions that the hospitable word is left there during the summer months, and is always in order. In front is a broad lawn adorned with plants and flowers. On the south side of the main entrance is a huge iron cannon, a relic of the naval battle of Put-in-Bay, in which Commodore Perry won his famous victory. Directly opposite the city hall lies the Campus Martius. On the campus the soldiers' monument, a striking piece of sculpture erected in memory of the gallant soldiers and sailors. A little to the east is the red granite stone chair of Cadillac, erected to represent the location of the first town hall and court of justice, when Detroit was founded by Cadillac in the reign of Louis XIV. of France. Facing this chair is a cannon of modern type taken from the Spanish cruiser *Vizcaya*, destroyed in the naval battle of Santiago.

If our destination is out Woodward Avenue we get glimpses of great churches and palatial residences, and will need no argument to convince us that this avenue is not surpassed by any residence street in America.

There is only one class of persons who do not grow jubilant when they talk of the sail which we have just enjoyed. It is made up of certain people who have lived here always.

That is a strange quirk in human nature.

Certain people living in the lake region of Ireland and Scotland and England wonder why tourists rave over the wild grandeur of their mountains and lake streams. The German farmer who contentedly tills his acres on the banks of the Rhine cannot understand the superlatives with which visitors

He may sail in a magnificent steamer to Buffalo, to Niagara Falls, to Cleveland and to Toledo. Or he may take ship for Mackinac or Petoskey, or for the cities which dot the shores of the cool Lake Superior. Of these I have not space to write to-day. But some subsequent articles from this or other pen-points may reveal to you a few of their real fascinations.—*Epworth Herald*.

The Cavan Blazers.

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

THE Cavan Blazers were the sons of some of the first settlers of Cavan Township in the County of Durham. They were giants in physical stature, nearly every one of them being 200 lbs. in weight, and many of them being over six feet in height. They came of good stock. They were healthy, strong, vigorous fellows. The stuff out of which brave men are made. No young men of their day had better opportunities. Theirs was a goodly heritage.

The fathers of these boys were among the leading men of the community. They were prosperous farmers. Some of them occupied public positions. They were men of influence in the church and county. The mothers, likewise, were women of strong character—women of faith and prayer. These fathers and mothers belong to a class of pioneers whose names are worthy to stand side by side with the nation builders of any land. Such was the parentage of the Cavan Blazers.

Given such a parentage as this we have a right to expect great things of these boys. Surely they will make their mark. They will deserve well at the hands of their country. We will expect to find some of them achieving distinction in the social, political, commercial or religious world. Heredity was in their favor. Environment was not against them. They were cradled in a moral and religious atmosphere. They

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had capacity and opportunity. They had the foundation and starting point of useful careers. Alas! that the story which follows should be so disappointing and their lives an unfulfilled prophecy. True, that in some cases they were not restrained as much as they should have been in their earlier youth. Their parents went to church with regularity on the Sabbath, but there was not always room in the buggy for the boys, and it was too far to walk. Sunday became a sport-day for the boys at home. Riding wild colts or jumping on the backs of the cows or other exciting amusement would often be the way the hours were spent, while father and mother were at the church many miles away. Later on when the parents would have controlled these boys, they found to their sorrow, that they were beyond their control.

These were the boys, who, to the number of forty or fifty, while yet in their teens, met and organized themselves into a band to be known as the "Cavan Blazers." They appointed a leader or captain whom they designated as "Captain Blazer." This organization rapidly developed into a lawless "gang." The frequent meetings of the "gang" stimulated an unrestrained dare-devil spirit. They grew lazy and shiftless. They soon formed a contempt for ordinary work. Evil suggestion, low conversation, and secret plottings ripened into flagrant crimes and immorality. Loose reins were given to sinful desire and passion. They drank bad whiskey and kept the company of bad women. They broke the Sabbath and every other law in the Decalogue. They defied law, order and social custom. They disregarded God and man. They were not, however, without some good impulses. Sometimes they would go to a sick neighbor's farm at night, cut, bind and stook a field of wheat for him and be away before daylight the next morning.

The first business of this organized "gang" was to drive every Roman Catholic from the township. They had an in-

There was no resisting or escaping the terrorizing of the "gang." If any man, Catholic or Protestant, incurred their displeasure, they would go like a band of marauders, pull down his fences, take away his gates and destroy his property in general. It was a common thing for them to shave the manes and tails of the horses, and sometimes go so far as to cut their ears off or take their tongues out.

The "Blazers" had an aversion to paying toll, and at one time they cleaned every toll gate out of Cavan Township. When they went to mill or market they would often go in procession waggon after waggon or sleigh after sleigh. On one of these occasions they learned that the toll gate had been locked with a heavy chain and guarded by three or four men. They put a logging chain in each of their sleighs, and when they came to the gate they fastened these chains around the house and gate, hitched their teams to the same and pulled house and gate out of the road. Fired often by whiskey these "wild Irishmen" would so terrify the gate keeper that he was glad to let them pass without resistance.

There was a social side to this organization also. There is a true and false, a good and evil side to social life. Low social associations have done more to ruin young men than any other cause. It is the social features of the open bar, the gilded saloon, and many of the modern clubs, that make them a snare and pitfall to the unwary young men. The "Blazers" had their feasts, their carousels, their orgies. On these occasions, drinking, gambling, swearing, loud jesting, obscene stories and songs were much in evidence. For these social gatherings they would often go from farm to farm robbing cellar, barn and chicken coops of anything they needed. They took what they wanted without leave or license, and not a farmer dare say a word, knowing that if he did, a worse thing might happen him. They would steal a man's chickens, cook them in the open field or side of the road, and then for



GRAND CIRCUS PARK, DETROIT, MICH.

born hatred of Catholicism. Some of their ancestors had been piked over the Wexford Bridge in Ireland. They would serve a written notice on a Roman Catholic family giving them so many days to get out "or Captain Blazer and his men would see that they got out." When the time had expired, if the family had not gone, they would go and log by log tear the house down from over the occupants' heads. Not a Roman Catholic was allowed to remain in the township save one Irishman whom they used to force to beat the drum for them on their 12th of July marches, rewarding him with a plentiful supply of whiskey. Paddy pocketed his religion for the sake of the whiskey, and led the procession to the tune of "the Protestant Boys."

pure devilry compel the man to come and join the feast Such were some of the doings of the Cavan Blazers.

What about the harvest from such a seeding? There can only be one kind of reaping from such a sowing. The result of all this was a general demoralization of character. They soon went out of respectable society. Most of them came to an untimely end. The few who lived on were wrecks of humanity. The whole of that organized "gang," numbering some forty or fifty in all, with the exception of one here and there who saw the error of his ways and left the "gang," went to ruin financially, morally and every other way.

They were a non-productive element to the community. Many of them were bright and clever, and could have taken

useful places in life. But they perverted their powers, they prostituted their light and became vampires on the land. They lived in terror of the penalty of the law. They died in poverty and disgrace. "They sowed to the flesh and they of the flesh reaped corruption."

Some had to stand their trial for murder. One became a tavern keeper and literally rotted away with disease. The

a most desperate character, and said to have been the wickedest man in all that part of the country.

What a character these young men made for themselves! It makes one's blood grow chill to think of it. They made a mockery of religion and made a friend of sin. What is there for us to learn from the "Cavan Blazers"?

First, that we must guard and guide the development of the social energies of the boys. There is a tendency on the part of boys at a certain age to form in groups and "gangs." As "Farbush" puts it: "First he plays at home with a chosen companion or two, then he ventures forth to the ball field and swimming hole with a larger group. Finally his journeys are further away, his stay is longer. The group is more thoroughly organized and a mob spirit is apt to arise which passes from unorganized play and sportive frolic to barbarous and destructive devility." This is precisely what took place in the case of the "Blazers." We have in city and country the fully developed "gang." Only the other day the Toronto police unearthed a "gang" of fifteen or twenty, composed of the big tough newsboys of the city, known as the "Gay Cats." They terrorized the young newsboys and forced them to give them money. One of their number is now in jail for trying to hold up a Hamilton man at the point of a revolver. There is this to be observed on the part of parents, teachers and pastors—the development of the social instinct in the boy. We must seek to direct it to proper channels, prevent it from reaching the mob stage or manifesting itself in lawlessness. We must redeem and transform these social energies by the formation of helpful and carefully supervised associations and organizations for the boys.

The *Second* lesson from the "Cavan Blazers" is that the sons of good men may be bad men. In the First book of Samuel we read that "the sons of Eli were the sons of Belial." We are indebted to the late Dr. Parker for some of the thoughts on the subject. Bad people ought never to come out of good homes, but they sometimes do. We are apt to say because a man is bad, his father must have been bad before him. Not necessarily so. Young men, do not take it for granted that you will turn out in the end a good man because your father was a good man or your mother a good woman before you. You can upset the whole process of heredity. You can create a point of departure in your own development. It lies within your power, but not within your right, as Mr. Parker puts it to say, "That from the date of my birth there will be black blood in my family. I will live the downward life. I will make hospitality in the house for evil spirits." Thus it is that we sometimes find that the sons of civilization are the sons of barbarism; the sons of education are the sons of ignorance; the sons of refinement are the sons of vulgarity; the sons of wealth are the sons of poverty; the sons of prominence are the sons of obscurity; the sons of power are the sons of weakness.

The point is that our heredity may be broken in upon. Our ancestral privileges may be thrown away. "The sons of Eli may be the sons of Belial." The sons of some of the splendid pioneers of Cavan Township became the notorious "gang" of the "Cavan Blazers." This teaches us that we hold nothing simply by right of ancestry. Every man should hold his possessions by right of honest toil or moral conquest. That which costs a young man nothing, will be of little value to him, but that which God enables him to get by honest endeavor, will be his true wealth.

Such is the life story of the "Cavan Blazers." The facts of which were given me by a man now over 70 years of age. A man brought up in the same township with these young men, who knew them all, who followed their unfortunate careers. Who declares that he might have joined the "gang" but for the fact of his early conversion, becoming a Christian at 12 years of age. He lives to-day, they are dead. He has a hearty, happy, prosperous old age, with a clean record behind him, with 60 years of Christian service to look back upon.



CAMPUS MARTIUS, DETROIT, MICH.

flesh fell from his body before he was dead. One went West, kept a house of ill fame and died a bloated drunken sot. One died in delirium tremens. One, the grandson of a clergyman, was stabbed to death in a drunken row. One, a bright, clever fellow, but who would not work, went out to dishonor, became a drunkard, sank lower and lower, came to poverty and rags. A wreck for two worlds. One possessing a more than ordinary mind drifted further away from the moorings of his boyhood. Became cynical and sceptical. In his old age found himself cast out, faith gone, said he could not understand religion and made up his mind it was a myth and a fable. One ruined the life of a respectable young woman, deserted her, became a profligate; shattered his manhood, died at last without a particle of feeling. A moral cipher. Those who had property left them by their fathers went through with it. One squandered a \$20,000 property, another a similar amount and still another the price of a hundred acre farm in drink and devility, but was rescued at last by the fidelity of a good wife. "Saved as by fire." Is it any wonder that one of the fathers of these "Blazers" should say on his dying bed: "Oh what will eternity be for these boys." The influence that lived after them is seen in some of their sons one of whom was



There is but a memory of mis-spent years, wasted opportunities, dishonored lives. Boys, if you have not reckoned with Christ, do so now. Young men, if you have not given the Saviour a place in your life, delay not any longer.

‘Tis not for man to trifle,
Life is brief and sin is here;
Our age is but the falling of a leaf,
The dropping of a tear.
Not many lives, but only one have we,
One, only one.
How sacred should that one life be.
We have no time to sport away the hours,
All must be earnest in a world like ours.”

Toronto, Ont.

What Home Is.

BY JOHN RUSKIN.

HOME is a place of peace; a shelter not only from all injury, but from all terror, doubt and division. In so far as it is not this, it is not home; so far as the anxieties of the outer world penetrate into it, and the unknown, unloved,

household gods, before whose faces none may come but those whom they can receive with love,—so far as it is this, and roof and fire are types only of a nobler shade and light, shade as of the rock in a weary land, and light as of the Pharos in the stormy sea,—so far it vindicates the name and fulfils the praise of home.

And whenever a true wife comes, this home is always round her. The stars only may be over her head, the glow worm in the night-cold grass may be the only fire at her feet, but home is yet wherever she is, and for a noble woman it stretches far round her, better than celled with cedar or painted with vermilion, shedding its quiet light far, for those who else were homeless.

League Pegs.

BY REV. W. McMULLEN, B.A.

IT isn't the League with the loudest trumpet that does the most work. The hen that cackles the longest is the hen that never lays.

The convention orator is sometimes the prayer meeting dummy.

The collection is a means of grace, but it may be a great stumbling block to the man with the fat purse and the lean heart.

The League has a head as well as a heart. Intelligence is no substitute for religion, but religion is no apology for ignorance.

Too great caution is ruin. The world moves too fast for the hesitating and the loiterer.

Tact almost atones for lack of brains.

In choosing officers remember a good woman is better than a poor man, but a League without men seems lonesome.

Don't be afraid of the fervent Amen.

Sentence prayers are not unheard. All long prayers don't get to heaven.

The League hour is an engagement; keep it.

The League is not “the whole thing” although its importance is unquestioned.

Poor singing is better than none, but the best is none too good for the League.

A sleepy League may have magnificent dreams, but it is the wide-awake one that does magnificent work.

We can't do our work by proxy. Elijah's staff in Gehazi's hand is but a common stick. Moses' rod in other hands is but worthless wood.

In committees, two and one do not always make three, they may make zero. One man may count for ten, while ten may count for nothing.

The hymn-book can never take the place of the Bible.

The “newest thing out” may be the worst thing out. It may be the best, but time will tell.

Reverence is not out of place in the heart of youth.

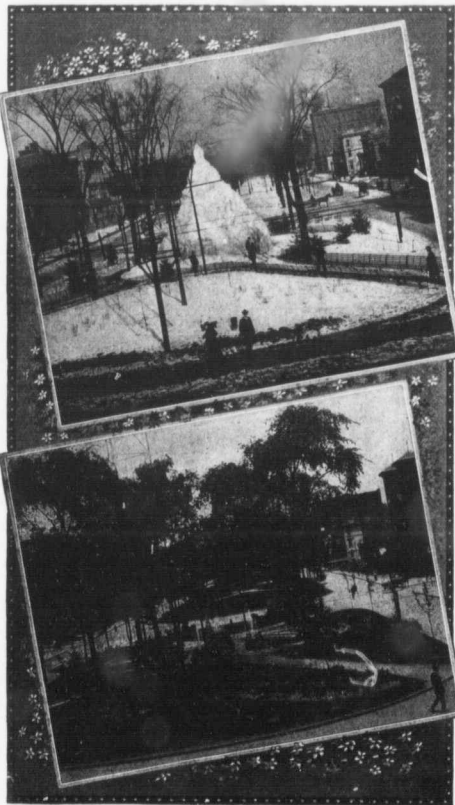
Some Leagues are like a regiment whose officers alone carried guns, the rest went unarmed. Let every soldier be prepared to fight.

The little lantern that never fails is better than the search light that goes out. The modest official that always does his best is better than the brilliant one that needs half a dozen to look after him.

“Ifs” spoil many a programme. Make the best of what you have.

The discourager wears our livery, but his place is in the enemy's camp. Ten men turned back all Israel into desert wandering.

Florence, Ont.



WASHINGTON PARKWAY, DETROIT, MICH.

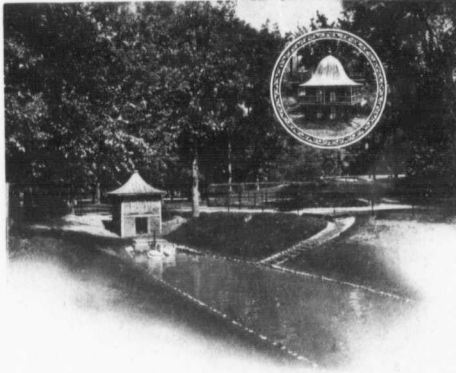
In Summer and Winter.

or hostile society of the outer world is allowed by either husband or wife to cross the threshold, it ceases to be home; it is then only a part of that outer world which you have roofed over and lighted fire in. But so far as it is a sacred place, a vestal temple, a temple of the hearth watched over by

Judging Others.

BY MISS GRACE HUFF.

HOW little we know of human life, and how little we are qualified to estimate the actions and motives of another! We can judge others only by ourselves, and in that we are unjust, for we place the weakness of others alongside of our own strength. There are only a few in this world whom



SWAN SHELTERS, BELLE ISLE PARK, DETROIT.

we are permitted to know well enough to form a correct opinion of them, and these being our nearest friends, we are inclined to be partial and hide their faults. Of our fellow men, as we meet them in life, we get but a passing glance. Of their inner life, the only true life, we cannot with any surety judge. All that we know of them is from observation, from external signs, which are only the images of the thoughts and feelings of the heart. Often they are the counterfeit, rather than the counterpart, of that which is written.

How are prisoners judged in our criminal courts? By what the witnesses *think*, or by what they *know*? How does a judge sum up a case, by popular opinion, or by the actual evidence? Appearances are deceitful and are not to be depended upon.

God knows and judges from the inner life. Therein lies the condemnation of the sinner, as he feels the condemnation of the world, and becomes discouraged in his endeavors to resist temptation, when he gives up struggling and trusts in God, saying,

"I leave it all with Jesus for He knows."

Would it not be better for all of us if we would come to Jesus and acknowledge our own weakness, and asking him to be merciful and lenient to us while we, in turn, endeavor to be more liberal minded, striving to hide the faults of others, and bring out the good?

How true are the lines of Faber:

"The discord is within that grates so harshly in life's song,
It's we, not they, who are at fault, when others seem so
wrong."

Rossmore, Ont.

"I Saw Nothing."

THE engineer of the Philadelphia & Reading flyer, which, on the night of January 27, ploughed its death-dealing way without warning into the splintered cars of the Easton Express on the New Jersey Central railroad near Westfield, was extricated from the wreck suffering terribly from wounds from which he has since died. When first carried to the hospital and questioned concerning the cause of the wreck, he could give no clear idea of how it happened that he ran by the red signal. In his agony he kept murmuring, "I saw nothing! I saw nothing!" His later testimony was

somewhat confused, but it hardly added to or subtracted from the force of that short, sad, lament—"I saw nothing!"

Many a mortal spirit rushes through this world seeing nothing, speeding on and on towards eternity, and recklessly running by signal after signal set by merciful hands to warn it of the dangers ahead. Many a man, when he comes at last to the sharp, bitter awakening which for the unbelieving inevitably attends the transition to another world, will be forced, as he reviews his earthly career, to exclaim, with bitterest remorse: "I saw nothing! I heeded nothing! I gained nothing! I have lost all!" There are individual's who press on through life like blind madmen. They see no Bible, no Christ, no church, no mission, no bruised and bleeding comrades by the way, no gate of heaven, no opportunities of winning everlasting glory. The rewards of life hereafter go to the man who sees—who discerns a Christ and a Cross in history, and who, halting in his mad career at the foot of mournful Calvary, receives from that sacred scene inspirations which thereafter carry him along paths of ministry and blessing which brighten more and more unto the perfect day. Very necessary is it for every man who would escape the perils and obtain the promises of life to pray the prayer: "Lord open mine eyes that I may see!"—*Zion's Herald.*

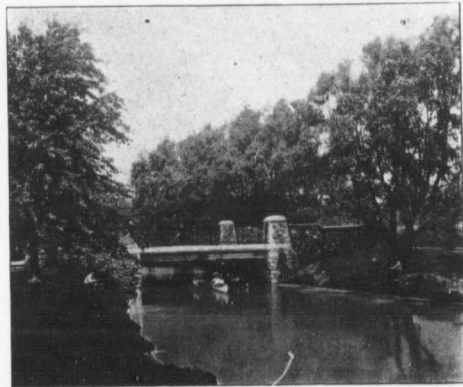
An Old Tigriss.

OUR old friend Androcles was not the only human who incurred the gratitude of a wild beast by doing for it, in its distress, what nothing but clever human fingers could possibly do.

In an interesting article which Mr. Frank C. Bostock contributes to *Frank Leslie's Monthly*, on the "Brute in Captivity," he discusses a few principles of the interesting profession of animal training.

"If I were to lay down a basic principle," he writes, "I should say, First of all, warm up to him. Treat him with frank common sense and kindly hand. Learn from his habits what nature has taught him, and then follow nature."

"Once a very fierce old tigriss which we had in London had nearly killed my brother, and her keepers were afraid of



A NOOK IN BELLE ISLE PARK, DETROIT.

her. It happened that she ran a bit of bone into her paw and had a sorry time of it. I undertook to remove it, and by the use of cords and a little patience I succeeded.

It took four men to help me. When we were about halfway through the operation she got the idea of what we were trying to do for her, and a more docile patient no surgeon ever had. The next day I put a poultice on that paw.

"After that till the day of her death I could enter the cage at any time without receiving from her any sign except one of pleasure."

What the Preachers are Saying * * * *

BRIEF
EXTRACTS
FROM
RECENT
SERMONS

The Church Member's Place.

The old white-haired pastor who received me into full connection looked us straight in the eye, and said: "Friends you are becoming members of the Church of God. Your place is here every Sabbath morning. It does not matter who the preacher is or what the weather is like, or whether you have a grievance or not. The moment you wilfully neglect these priceless opportunities and these solemn duties, spiritual disintegration will set in." I was simple enough to believe that statement, and much that I have observed during the intervening years, as layman and as preacher, has confirmed that belief.—*Rev. Byron H. Stauffer.*

The Knowledge of Christ.

The knowledge of Christ is the highest kind of knowledge. It admits to regions inadmissible to other forms of knowledge.

The knowledge of history familiarizes us with the great events of the past. The knowledge of astronomy introduces us to the planets and the stars. The knowledge of geology gives us some idea of the structure of the earth. The knowledge of literature makes us acquainted with the master spirits of every age, but the knowledge of Christ introduces us to a blessed experience of peace, to the rest of faith and to the outlook and prospect of eternal life. There is no higher knowledge than the experimental.—*Rev. Dr. Potts, in Metropolitan Church, Toronto.*

Value of Education.

Secular education is commendable because of its power over the destructive agencies and agents of life. The man who spends his life chopping wood will do it with better grace if he knows something of botany and forestry; the housewife who complains of the ceaseless round of eating and washing will find joy in her toil if she understands how it ministers to the future well-being of the home and the nation. No rich man can put a corner on culture. Education does not furnish brains; it cultivates them. It will accentuate the foibles of a man as well as his good qualities. Discoveries of knowledge make life less burdensome. One is justified in obtaining the best secular wisdom; but the one who is satisfied with this is imperfect. The knowledge of Christ is needed to balance it. Secular education is incomplete without moral and spiritual truth.—*Rev. C. T. Scott, B.A., in Methodist Church, St. Mary's.*

The Transparent Life.

A scene never to be forgotten was the strange sweet witchery and mystic beauty of the Canadian Ice Palace at Montreal. There it stood a thing of beauty, with its draperies of silver, its crystal turrets, its massive walls, an ideal elfin bower, a creation of the highest fancy.

It was seen at its best, like "fair Melrose," at night, when darkness drew her sable robes about the earth, by the magic of the electric touch the temple draperies were drawn aside, the solid walls became translucent and the glad, happy life within was seen and studied by the life without.

Human life at its best is transparent like this beautiful palace—such was the life of the Master. The outer life was a *fac-simile* of the life within. With a sweet, conscious calm He could throw wide open His heart to all inquirers and say "all things that I heard of my Father I have made known unto you."

A shrewd, wary mother said to her little son, "Willie, I don't want you playing with Johnnie any more. He is always taking you aside and telling you things he does not want me to hear." The life that is not open is to be feared. The communication that can only be given in a corner is not to be trusted. The transparent life is open and above reproach, and like the beautiful ice palace its inmost recesses may be seen.—*Rev. T. E. Harrison, in London West Methodist Church.*

The Other Fellow.

The interest of employee and employer are identical. Stop the factory one day and both suffer. If you divorce capital from labor, capital is hoarded and labor starves. Until the laborer discovers that when he is doing most for his employer he is doing most for himself, until the employer discovers that when he is doing most for his employee he is doing most for himself, and until industrial conditions make it easy for each to operate his discovery, not until then shall the Golden Era have arrived. The labor problem is a sum in multiplication. Wipe out one of the factors and there is no result. Increase it and the result increases. Policy as well as righteousness demands that you think of "the other fellow." Take my text, print it in letters of gold, frame it in silver, and hang it in your council halls. Stand up and repeat it together every time you meet, "Whatever ye would that men should do unto you, do ye even so to them." And the Carpenter of Nazareth, who is the Son of God, will give you His blessing.—*Rev. H. S. Douglass, B.D., in Methodist Church, Merriton, Ont.*

The Artificial Man.

The "artificial man" may be divided into five classes: First, the tailor-made man, or clothes versus character. "Better the soot on the face than the soot on the soul." Second, the money-made man, cash versus character. Many moral lepers are in society and the church to-day, and the talisman which gained them their place was money. Men too frequently "chloroformed their consciences." Third, the college-made man, or culture versus character. Many a college-bred chap to-day had more learning than wisdom. Education to-day was "too bookish." It did not give a chance for all-round development of the man. Fourth, the ecclesiastically made man, creed versus character. Men needed more than a paper belief. Sham Christians had done more harm to Christianity than infidelity ever could. Fifth, the society-made man, or class versus character. The society-made man was generally a woman, and fashionable women were to blame for leading men in this life.—*Rev. G. W. Kerby, B.A., at Toronto Junction.*

Political Morality.

Bribery has been rampant. The man that buys his way into Parliament will buy his way through Parliament. Bribery filches the liberty of the people. Better it is to live under tyrants and despots than to live under a free government, kept in power by bribery, for a man's soul will rise against tyranny, but greed and avarice will bring him to the lowest depths. Bribery is at the base of political corruption. The patronage of governments and the patronage of the member; lands and mines and concessions that are sought; the granting of public franchises, which seem to be the main business of our parliaments at present; if all these are in the hands of unscrupulous men, to what political debauchery they lead. If the government is impure the people are preyed upon. Neither character nor right can expect anything then. Only those within the corrupt circle can avoid favors. It was the glory of Queen Victoria that she purged her court and rid her council of impure men until the need for upright men in public life was felt in every public office in Great Britain, and only picked men became her representatives throughout the Empire and the world. No civilized people has ever endured corrupt rulers, and Canada will demand, does demand righteousness in her rulers.

As an ambassador for Jesus Christ, standing in this sacred place, I claim liberty of speech and freedom of utterance to denounce everything that is wrong. Of one thing be assured, the people of Canada are sound at heart and once they are aroused they will put an end to all parties and governments that exist by political corruption. This country must be governed in accordance with the righteousness that exalteth a nation.—*Rev. T. Manning, B.A., in Methodist Church, St. Mary's, Ont.*

Beware of Worldliness.

If an animal lives for nothing but what he can dig out of the ground, I don't see that it makes much difference whether he walks on two feet, and wears a ring on his hand, or walks on four feet, and wears a ring in his nose.—*Rev. Dr. Gifford, Clinton, Ont.*

Anecdotal.

Why Doctors Get Rich

Stories of the fabulous fees charged by great surgeons for services to sick patients amuse everyone except the patients themselves.

"I'm poor," said a visitor from the country the other day, "but I've got so I can appreciate those stories of high charges. When I came to town I noticed a little round swelling on my wrist. It bothered me, and one day when I saw a sign, 'Dr. John Doe,' I thought I would go in and have it looked at. Well, I was shown into a fine room, and in a minute a pleasant looking man came in.

"Dr. Doe?" I says, and held up my wrist.

"Ah, a weeping sinew," says he, "as if he'd been waiting years for a chance to study a case like mine.

"I didn't say anything, but kept my wrist out with the hand hanging limp while he took down a book from the shelf. I expected to see him turn over the pages, and look up my trouble under 'S' or 'W,' and then prescribe something, and advise me to eat no canvas-backs for a few days. Instead, he gave me a crack on the wrist like a thousand of brick! It was right on the swelling and hurt like a cannonball. I jumped high in the air and yelled.

"Your weeping sinew's gone," says the doctor, quietly. "Three dollars."

"I was too much surprised to say a word, and I said it." But no wonder your city doctors get rich! Three dollars! Any blacksmith would have done that job for the fun of doing it."

The Piano Tuner.

A lady stepped into a piano ware-room recently to engage a tuner, but before doing so insisted upon the strongest assurance that the tuner was responsible. She was so determined that the manager became curious to know the reason for her disbelief in the reliability of tuners. She gave her experience with the last tuner she had and this is the story as she told it.

He had about finished tuning the piano, when he looked up and said:

"Your instrument was in awful condition, you ought to have sent for me sooner."

"It was tuned only three months ago."
"Then the man who did it certainly did not know his business."

"No?"

"No, ma'am. He had better be doing street cleaning than tuning pianos. Why, my dear madame, a delicate instrument like a piano needs fingers equally delicate to handle it, combined with an ear of unerring accuracy. The individual who attempted to tune this instrument last evidently possessed neither of these. In fact, I am free to say he did it more harm than good."

"Indeed?"

"Indeed he did, may I ask who so abused your instrument?"

"It was yourself."

"Madam, you are wrong. I never tuned a piano in this house before."

"Probably not, but you tuned that instrument, nevertheless, or made a botch of it in attempting to do so. It belongs to Mrs. Jones, who sent it here while she is out of town. She told me you always had tuned it, and to send for you when—"

But the unhappy man fled with such haste as to make his coat-tails a good substitute for a table.—Philadelphia Musician.

Back to His Old Self.

During the first year of the Western Catholic Summer School, at Madison, Wis., a group of congenial spirits used to gather on the veranda of the Park Hotel after the last lecture of the day, and spend a pleasant two hours in story telling. The late Bishop Watterson was one of the group, and he recited the following story:

There was a German in our town who, by a lucky investment, became suddenly enormously rich, and desired to get into high society. He had noticed that a number of the bon ton affected the cult of theosophy, and he thought that he might be able to break through the social upper crust if he were to become a theosophist.

Unfortunately, however, he was entirely ignorant of even the proper name of the faith he desired to profess, so he

THE Sixth International Convention of the Epworth League will be held in the City of Detroit, beginning Thursday, July 16th, at 2 p.m., and closing on the following Sunday evening.

applied for information to the family physician.

"Doctor," he said, "what is dot new religion I hear of about India? My wife has got it fery bad, and I don't understand it."

"Tell me the name," said the doctor. "Is it Mohammedanism, Buddhism, Shintoism, Taoism, Confucianism or what?"

"No, it is no isms; but der name is a tramp's migrashun of der soul, and it?"

"Oh, you doubtless mean transmigration of the soul!"

"Yah, dot's it. Youst tell me about dot."

"Certainly. Transmigration of the soul is a very pretty poetic doctrine of the metempsychosis, which our friends of the Theosophical Society have borrowed from the Far East—"

"Here, here, doctor, tell me vot dot means, so I can understand what you was talking about."

"All right, I will tell you in plain language. Take yourself, for instance. You live to the allotted age of three-score years and ten, and then you pass away. Your soul goes into the body of a bird, a canary, we'll say, and from your gilded cage you fill a lady's boudoir with melody, living a life of luxury and fed from dainty fingers of beauty—"

"Oh, dot is beautiful, beautiful! I like dot."

"And then you die again and your soul goes into a lovely flower garden, and you fill the air with fragrance and delight the eye with your exquisite color and delicacy of petals—"

"Ah, dot's fine! I like dot relich-us!"

"As I was saying when you interrupted me, you live the life of a flower, until one day a donkey gets into the garden, and, attracted by your loveliness, he eats you, and your soul passes into the donkey—"

"Yah, yah."

"When some former acquaintance comes along, strokes your long ears, and says: 'Why, Staus, is it you? How little you have changed!'"

A Point He Overlooked.

A brisk, eager individual, says the Youth's Companion, called on a capitalist for the purpose of interesting him in a device for discouraging burglars.

"I want to get the idea patented," he said, "and I haven't any money. I am willing to go halves with any man that will give me the financial backing. My scheme is this: You first make all your doors and windows secure, so that they can't be opened at all from the outside; and there are plenty of devices for doing that nowadays—make them all tight and fast, except one. Leave that one so it will open easily. Then run a wire from that window to the head of your bed, where you have an alarm bell. The burglar comes along, tries the doors and windows, and when he comes to that one he raises it. The alarm goes off, the burglar hears it and flees, or it wakes you up and you are ready for him. In either case it accomplishes your purpose."

"But," said the capitalist, "if you can make all the doors and windows fast except one, why not make that one secure, too, and thus keep the burglar out entirely?"

"I never thought of that!" replied the inventor, rubbing his jaw.

Needed an Interpreter.

A Norwegian in Kansas had his share of the difficulties of mastering a new language. The Epworth Herald gives one of his experiences:—

A druggist was obliged to be absent from his store one day, and his wife took his place. A large Norwegian, who spoke English with difficulty, entered and said: "Hi owe de firm fifty cents."

"Very well," replied the druggist's wife; "just pay it to me and it will be all right."

"Hi owe de firm fifty cents."

"Yes, I understand. If you are afraid, will give you a receipt for it."

The man looked at her in astonishment and walked out without a word. Pretty soon he returned with a fellow countryman, whose command of English was a little better, and who interpreted his friend's remark by explaining, "He wants fifty cents' worth of iodiform."

Quiet Hour.

Class More Than Grade.

BY REV. H. S. DOUGALL, B.D.

He came running; that indicated earnestness. He kneeled, that revealed reverence if not worship. He enquired what he must do to attain possession of the kingdom, he was religiously inclined. And finally he affirmed his high moral character, all the ordinary demands of morality he had observed from his boyhood. He had been an honoring son. He had been a law-abiding citizen. He had been socially pure. And yet this high-grade, moral character was not sufficient. Some people appear to think that it is. Christ says it is not. "One thing thou lackest." In a conflict of opinions that of Christ can safely be accepted as authoritative. Some people put so much faith in their respectability that their respectability runs a chance of damning them. They are so respectable they can only attend a high-toned church. They are so respectable that they cannot afford to acknowledge before God and men that they are just ordinary unrepentant sinners. They are so very respectable that they could not for a moment think of leaving at the same altar with their servants for instance, or with other people whom they would not invite to their parlors. They are so eminently respectable that they will never do for heaven, because the out-cast, the prodigal, the poor and the down-trodden will be there—some any way. Their only hope must be high-grade society in perdition. If they will go there, I am sure I wish they find the proper society, for I would not deny them small comforts.

No! morality, respectability are not sufficient. I have heard so many say "If I could not be a better Christian than some I know, I do not want to be a Christian." Let me tell you what I think. I would rather be the poorest, weakest, struggling Christian in christendom than the most respectable moralist on God's round earth. I would rather have the lowest seat in heaven than the highest seat in hell. I would rather be a tail among heads than a head among tails. In my Father's orchard are two apple trees. One looks green and thrifty, but there is a worm at its heart which has the mastery of it. It is under the power of death and it shall die. The other is a weakling, leaves few and puny, fruit small and crabbed. But with this tree a peculiar thing has been brought. We will call it the spirit of vegetable life, the predominant spirit. Still there is weakness, still struggle, but now with each struggle there is added strength. It is under the power of life and it shall live. There came a point in time when it ceased to decline, when slowly but surely it mounted towards health. Some, not knowing, might prize the other tree more highly, but there is all the difference between them that there is between progress towards life and progress towards death. The class to which you belong is of much more importance than the grade you hold in the class. It is of

much more importance to belong to those in whom are the conquering forces of life, even though you be weak, than to belong to those in whom are the conquering forces of death, even though you be now strong. Class is about everything.

The most difficult person to reach religiously is the self-satisfied moralist. The one who is pleased and proud of his comparatively clean life, with no big sins clubbing him into remorse. He is so good that he feels no need of a Saviour, and while he so feels he will never have one, for Jesus came to call, not the self-righteous, but conscious sinners to repentance. Men will perish because of their many little sins, their whispering sins, silent sins that never arouse the conscience. The ashes which fell so silently, so softly upon Pompeii did more to obliterate the stately city than did the crushing stones and burning lava.

Merriton, Ont.

The Best Advertisement.

Some one was speaking of an institution of learning that had weathered the financial storms, under which other institutions of the same kind went down.

"I can't understand," said one, "why, when other schools lost prestige and patronage, this one held its place."

"Oh, that is easy," someone explained; "every man who went out from that school advertised its superiority. They may not have talked much, but the men themselves showed what the school was capable of doing."

In one of his letters Paul refers to the fact that while we are saved for our own sakes, there is also the purpose of showing what the exceeding riches of God's grace are. In other words, every man who is made a new creature in Christ is a living testimony of what God can do if he is allowed to take possession of a man.

Staying a Christian.

On a recent Sunday in New York one well-known clergyman preached on the theme, "How to Become a Christian," while another clergyman addressed himself to the question, "How to be a Christian." The one theme grows out of the other. To become a Christian is very necessary, but that is only part of the matter. The problem how to stay a Christian is fully as important, and perhaps more difficult of solution. The Christian experience is not represented by a mathematical point, but by a line. The thing is not simply to get into the kingdom, but as well to make progress therein. Some people have an idea that upon conversion they receive a ticket giving transportation and parlor-car privileges all the way to the heavenly terminus, and that, after the start is once made, all they have to do is to lean comfortably back on the car cushions. The proper figure of description for the Christian life, however, is not the pull-man, but the pilgrim metaphor. After becoming a Christian by entrance through the wicket gate, the believer is thereafter obliged to struggle on step by step and day after day, often climbing steep slopes and treading the edge of sharp precipices, and frequently exposed to the danger of

mistaking some treacherous by-path for the main highway. No man ever stays a Christian by force of a mere moral inertia. He keeps in the kingdom, if at all, only by dint of constant effort, ceaseless activity, earnest prayer, and alert watchfulness. The same divine grace that enables a man to become a Christian in the first place will enable him to be a Christian to the glorious end.—*Zion's Herald*.

The Home Altar.

These boys and girls—the men and the women of to-morrow—need more help than they are receiving to-day. Before their education comes a need which education never can supply. Intelligence is not a synonym for character, nor yet a synonym for Christian virtue. To be educated is not necessarily to be good. Before the school comes the home. Upon the home life depends the worth of the school life. There are men and women to-day who came out of homes, covered with the fragrance of prayers ascending from the family altars. But their children are not likely to go out under the same heavenly blessing, for the reason that we are not gathering about the family altar as our fathers steadily insisted upon. It is time for a great building movement—the building of new altars and the re-building of those that may have fallen into ruin.—*Baptist Union*.

Keeping Clean All the Way.

It was a transcontinental train. He was fellow-passengers and had become quite well acquainted by reason of our sharing the same section for a day or so. He was a young man full of hopes and ambitions. Learning who I was, he became quite confidential and told me of his plans for the future and the purpose of his present journey.

He was on his way to a western town to marry the sweetheart of his boyhood days. On the second day, after a very dusty ride across the desert, I missed him for a time. He soon came back from the toilet room cleanly washed and shaved, his clothing neatly brushed and fresh linen in place of the soiled.

I said to him, "You must be getting near the end of your journey to where you will meet your future bride."

"Oh, no, said he, "I find that the best way to be clean at the end of the journey is to keep clean all the way along."

O, if the young men and women of our day, would not put off cleaning-up time until the end of the journey! If they would not think that they will have time enough to prepare to die! If they could only be made to realize that it is a far more serious thing to live than it is to die, and that the only way to be clean at the end of the journey is to get clean now and keep clean.—*Bruce Kinney*.

ALL along the line of life we must be prepared to erect altars on which we may yield to God in sacrifice, habits, associations, fascinations, which He has revealed as alien to our true well-being. The soul that dares to live this life will find streams flowing from every smitten rock.—*Rev. F. B. Meyer*.

Hints for Workers.

Life's Calling.

A Hymn for Young People.

BY R. WALTER WRIGHT, B.D.

O what visions glow before me
As I on Life's threshold stand;
All the prospects, all the glory,
Of a wondrous promised land.

May no doubt, or foolish weakness,
Or unmanly truce with sin,
May no haughty lack of meekness,
Bar my way from entering in.

Lord, it is the star of Duty
Shedding round me influence sweet,
Providence in silent beauty,
Which can guide my hopeful feet.

Time's camp rings with clang and clamors,
Mingles moping gloom with mirth,
Brawn and brain with sordid hummers
Shape the golden gods of earth.

Doing present duty, waiting—
Though the world calls loud and shrill,
Till some Jordan's flood abating,
Opens up my Father's will.

Let my life with all its powers
Saved from self, by Christ be owned;
All its treasures, promise, dowers,
Are but gifts the Lord hath loaned.

With thy presence Lord assure me,
With thy strength and love endue,
That the wrong may not allure me,
Right no courage need to do.

Wisdom's voice, O let me hear it,
Heaven's sweet mercy be my guide,
In the counsels of the Spirit
My life's work would I decide.
Beamsville, Ont.

Joyous Activity.—"If you wait for happiness to come to you," said a shrewd observer, "you'll wait till the last train has gone, and so you'll miss your chance to reach it." The way to happiness is not traveled by sitting still. Happiness is not a passive state, but the joyous activity of the best and highest powers of the soul.

The Call to Service.—A few years before his death, Rev. Henry Ward Beecher severely arraigned the members of his church for their unreadiness to respond to the pressing calls for personal service. "Plymouth Church," he said, "has a large organization for diffusing knowledge, and we are brought nearly to a standstill in many respects because we cannot have people who are willing to take their knowledge and light and use them in behalf of those who are deficient. . . . There is in this congregation a vast amount of educated ability that is rotting in sentimental selfishness." The experience of the great Brooklyn preacher was by no means singular. All over our land there are men and women in our churches who sit in the pews and receive, but who seldom think of the duty of ministry. They

have the capacity for service, but make no response to the call for service. They sit at ease on the cushion of self-indulgence. They wrap their talents in a napkin and bury them. After all due allowance is made for the pressure and strain of busy life, there is a wide margin of unused power. There is a manifest lack of the sense of responsibility for personal service. Even where duty is faintly apprehended it is made to wait on convenience and personal comfort. The Christian life is too often regarded as a thing of ease and self-pleasing, rather than as a life of strenuous, self-forgetting service. Even personal religious culture is a maimed and one-sided thing if it does not find expression in service. We are saved to serve.

Worthy of Imitation.—If a man has any rare and remarkable gift, how beautiful a thing it is to bring it and lay it as a free-will offering at the feet of our King Jesus, instead of rolling it in the dust at the feet of Mammon, or offering it upon the glittering altar of society. In a thrifty church not far from Gotham, is a wealthy and prosperous man who is a master of music, who has a voice of rare compass and richness, and who enjoys teaching music to others. Of course he could be lionized in society if he choose to give forth his fragrance upon that atmosphere. But he places a much higher estimate upon his talents than this. He devotes it all to the Lord. He takes full charge of the music of his church, trains and leads the choir, has them meet at his elegant home, gives all of his spare time to it, and misses not a meeting of the

church. That church has superb and appropriate music, and that man is a benediction to his church and pastor. Oh, for more such men!—*Zion's Herald.*

BEFORE my conversion, I worked toward the Cross, but since then I have worked from the Cross. Then I worked to be saved; now I work because I am saved.—*D. L. Moody.*

WE will not be here forever, anyway: soon Death, the kind old nurse, will come and rock us all to sleep and we had better help one another while we can: we are going the same way—let's go hand-in-hand.—*Elbert Hubbard.*

WHENEVER you see a youth yearning for more education, for a fuller life; when you see him devoting every spare moment to acquiring information which may help him in his business or occupation, or enlarge his mental horizon; when you see him cheerful and prompt, always trying to do everything he touches to a finish, you may be very certain that that boy will succeed.—*Success.*

IN answer to the question—"How to reach the masses?"—The Bishop of London, in a recent address, urged "burning zeal" as a primary qualification, followed "up by house to house visitation, bright and attractive services and wise utilization of the Sunday School. These he regarded as the old-fashioned methods of evangelistic work. Of the newer ways of reaching the masses, he thought boys' clubs and the Church Lads' Brigade were great agencies for good.

Prominent League Workers.

REV. H. S. DOUGALL, B.A., B.D.



THE new president of the Hamilton Conference Epworth League has been associated quite actively with the League for several years, and his elevation to this important position is a recognition of faithful service rendered as first Vice-President

for the past three years, during which he has done splendid work in pushing the "Forward Movement in Bible Study and Evangelistic Work." He has also been president of the Woodstock and St. Catharines District Leagues.

Mr. Dougall was born of Scotch-Presbyterian parents, but as he was converted in a Methodist revival, the first that he ever attended, became connected with the Methodist Church. Like a great many other preachers, he served an apprenticeship as a school teacher before entering the ministry, commencing at the early age of seventeen. He graduated from Victoria University in 1892, with honors, and carried home with him a gold medal. He was ordained the same year, and took his "B.D." from Yale in 1894. He is now stationed at Merriton, where he is doing excellent work, giving special attention to the young people. Mr. Dougall is a forcible speaker, and a clear thinker. He is regarded as one of the rising men of the Hamilton Conference.

Practical Plans.

A Model League Executive.

BY REV. H. MCCONNELL, B.A.

The League Executive, according to the constitution, shall consist of the Honorary-President, (the pastor), the President, ex-President, four Vice-Presidents, one for each department of League work, two Secretaries, a Treasurer, also the chairman of all the standing committees under the various departments; and since our executive is composed of so many individuals to realize a Model League Executive is no mean undertaking.

You cannot make a holy church out of an aggregation of people who are individually unholy. Neither can you make a Model League Executive out of an aggregation of officers, who individually do not come up to the standard of Model. To treat the subject fully therefore, I should need to show the qualifications essential to each individual office, but since this is impossible, in the space allotted, I shall confine myself to general principles.

A first qualification then for every member of the Model League Executive is the grace of God. Discipline provides that every officer must be an active member, and all active members of the League must be members of the Methodist, or some other Christian Church. Methodism insists that every member of our Church must be a regenerated man or woman. But there are Christians and Christians, babes in Christ, and young men in Christ, and those of full age in Christ. The Model League Executive must be composed of young men and women of the highest spiritual attainment. One of the dearest, most unsatisfying things in the world is a Church or League run by mere human enthusiasm without the presence and power of the Holy Spirit in the hearts and lives and efforts of its members.

But other things are necessary to the Model officer besides grace. One of our laymen a few years ago, in *Onward*, said the qualifications for a young preacher were three (1) grace (2) grit (3) gumption, and these three qualifications are necessary to the Model officer. *Grit*. Sometimes the chariot wheels of progress in the League drag heavily. When one officer falls then the Model officer must doubly exert himself to make his own department attractive, and so far as possible make up the other's deficiency—not offensively, but effectively, nevertheless. Some of the noblest of God's aristocracy on earth, such as Elijah and Elisha, lived their lives in times of national and spiritual degeneration. Judged by human standards their lives were a failure, but their record is on high. So though there be billows of opposition and tides of indifference the faithful officers must breast the tide, exemplifying the truth that God's grace is sufficient. Thou canst not toil in vain. Your labor shall not be in vain in the Lord.

The model officers must have *gumption*, that is practical wisdom or tact. More blundering has been done in connection with Christian work than with any other enterprise in which men have engaged.

If there had not been something Divine in it Christianity would have perished long ago. Yet nowhere is tact and skill more needed. He that winneth souls must be wise, must become all things to all men that he win the more.

The model officer must grasp the true ideal of life, the altruistic ideal, the ideal of service. In Matthew xxii. Jesus gave us a picture of the judgment and the test of the judgment is the amount of service we have rendered to our fellow men. Not a word is said about the so-called specially religious duties, not a word about personal virtues, but only of service rendered. "Inasmuch as ye have done (service) to the least of these my brethren ye have done it unto me." We need to hold fast to the individualism of the past which emphasized the importance of personal experience, but we need also to get into the swing of the Christian spirit of the times, a most important element in which is undoubtedly the trend toward a Christian socialism, properly so called. Man has lost his manhood physically, intellectually and spiritually through sin. The object of the atonement is to restore to man his lost manhood. If Christianity is not doing this Christianity is a failure, and if our Leagues are not doing this our Leagues are a failure. The League is an organization not merely to furnish enjoyment for its members but for doing effective work for God in serving and uplifting our fellow-men physically, intellectually and spiritually. How important then that the model officer should have a grasp of the true ideal of life, the ideal of service, even as his Master was among men as one that served.

Each officer must specialize in his own department. The world is upside down, and the men who turn it right side up are the specialists. Sometimes they are called cranks. So the model officer must determine how his particular office or department can minister to the general plan of uplifting those about us and then bend all his energies in that direction.

Unity of aim must be preserved. While each officer must specialize in his own department he must not forget his relation to the other departments. This will be accomplished by a close attention to the constitution which carefully outlines the work. Therefore each officer should be well versed in the constitution and act accordingly. Here possibly I may also say that each League should seek to promote unity of aim of the work of the Church at large. The work of the League should not militate against the Sunday-school or the congregational prayer-meeting or the public service. Every League officer should have an intelligent grasp of the great connexional enterprises of the Church, Missionary, Educational, Temperance, etc. To do this he should read the connexional organs, *Erworn Era*, *Guardian*, *Outlook*, etc.

The Model Executive will do the work of the Executive. It will watch over, plan, and direct the work of the Society. To do this, regular executive meetings must be held as provided by constitution, and every officer will be present at every meeting, and on time, except where absolutely unavoidable. An individual member or a part of the Executive cannot do

the work of the whole effectively and even if they could it would not be advisable. For instance, the pastor should be present and show his practical sympathy in every way, but even the pastor may become a damage to the Society by assuming too largely the control of the Executive and of the League. Even the pastor has not all the brains in the Society. There are diversities of gifts and there are fields in which all may be exercised. The president should be an all-round man, capable of handling any of the departments and yet he should not do so except when absolutely necessary. His business is to advise, inspire, and superintend the work of those who have charge of the various departments. Mr. Moody has said, "It is better to set ten men to work than to do the work of ten men yourself." Not only must the other officers submit themselves to those upon whom by our votes we have laid the chief responsibility, but also we must all submit ourselves one to another in the fear of God. Further, even the members of the Executive must not do all the work. There is usually much "fallow ground" in every society. Many who seldom are heard in prayer or testimony, because we get into a rut and allow the Executive and a few others prominent in the work to monopolize the time, whereas by a little urging perhaps we could lead the backward ones into the active work.

The individual officers as well as the Executive as a whole must put their individuality into the work. There are diversities of dispositions and of gifts among the officers. There are diversities of disposition and of character also among those whom we seek to influence. Hence the need of the diversity of method which will result from each officer throwing his own individuality into the work. I have said that the work of our Society is outlined in the constitution. Yet it is only outlined. You must go beyond the letter of the constitution to its spirit. No man ever became great or accomplished great things by mere imitation. There is still room for invention in Christian method and activity as well as in the sphere of secular life. Hence the Executive must try each art. It must work in its own way according to its peculiar circumstances to accomplish the best results, Weyburn, Assa.

Special Music by the Month.

One term the music committee divided its work by assigning one month to each member of the committee. The committee man during his month was to provide extra music for special meetings, or whenever it was thought best to have it—solos, duets, quartettes, choruses, and instrumental music. The plan worked admirably, and musically the term was the best in the history of the society.

Just think of it! "The Young People's Wesley" for 50 cents, postpaid. See advertisement on last page. It will help in preparing for the Wesley celebration.

THE CANADIAN EPWORTH ERA

ORGAN OF THE EPWORTH LEAGUES AND OTHER
YOUNG PEOPLE'S SOCIETIES IN THE
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COMMUNICATIONS for this Paper, News Items, etc., should be addressed to the Editor, REV. A. C. CREWS, Wesley Buildings, Toronto.

Editorial.

Thanks.

Our thanks are due to our many friends who have worked so faithfully to bring up the circulation of this paper to the place where it should be. They will be interested in knowing that at the annual meeting of the Book Committee, this month, the EPWORTH ERA will show an increase of over one thousand in its circulation. This is very gratifying, and yet much remains to be done. This paper ought to be in the hands of all our League officers at least. Let us work for this.

The International Convention.

Our International Epworth League Conventions are not held for the sake of giving the young folks a pleasant summer outing, but there is no harm in combining pleasure and profit when it can be conveniently done. In selecting a place for the gathering, it is very desirable that it should be a pleasant and attractive city. We are very fortunate this year in having the privilege of visiting Detroit, one of the most delightful cities in America. There are few places that have so much scenic beauty within a few miles as the "City of the Straits." It will be an ideal spot for a short holiday. Dr. Berry's interesting article in another part of this issue will give our readers some idea of the attractions of the famous Detroit River, and other illustrations afford a pleasing picture of the beauties of Detroit.

The programme, which will be found on another page, is intended to be inspirational and spiritual. Look over the list of subjects and speakers, and then ask yourself if you can afford to miss such a treat. The railways have agreed to a single fare for the return journey. On another page will be printed the rates from some of the leading cities and towns.

The majority of the delegates will be entertained at private homes at a reasonable rate. It is expected that there will be no difficulty in obtaining good accommodation, at \$1.00 per day, which will include room, breakfast and supper, leaving visitors to obtain dinner wherever they may happen to be at the noon hour.

On account of the accessibility of Detroit, Canada ought to send a very large number of people. Surely we should aim at a Canadian attendance of at least two thousand. Every member of the Epworth League or Methodist Church will be regarded as a delegate. The Convention is simply a great mass meeting, and all who choose to attend will be entitled to all

its privileges. At the same time it will not be amiss for the Leagues to appoint one or more of their members to attend, so as to be sure of being represented. We trust that many Leagues will send their pastor and provide for his expenses thus affording him a pleasant holiday. Those who are thinking of going to this Convention, and desire further and later, information than can be given just now, should write to the Editor of this paper, Room 9, Wesley Buildings.

The Wesley Bi-Centenary.

It is a good thing to observe special days and epochs. Birthdays, anniversaries, and centenary celebrations afford an opportunity of calling the attention of the people to the great men and great events of the past. Many important lessons may be learned from contemplating the careers of those who have left their impress upon the world's history. These anniversaries are especially valuable to the young, to whom much of the special information brought to light is entirely new.

Next month we shall have a celebration of unusual significance to Methodism, the Bi-centenary of John Wesley's birth. It happens to fall upon a Sunday, June 28th, affording a splendid opportunity of bringing the life and work of our illustrious founder before all our people. We trust that all of the Leagues will arrange for "Wesley Evenings" during the week. The subject is so fruitful that there is plenty of material for a number of programmes.

The next issue of this paper will be a Wesley number, and almost the entire thirty-two pages will be devoted to John Wesley and his work. We are anxious that this number shall reach every Epworth League in Canada, and propose to print a large edition, and supply the paper to local societies and churches, by the hundred. This issue will be splendidly illustrated and will be full of interesting facts and incidents concerning our illustrious founder.

The Book Steward will send to any address at the following prices, postpaid:

25 COPIES FOR.....	50 cents
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Card Playing.

The subject of gambling is occupying much attention in the daily papers, and in police circles just now. It has been shown that many young men are being ruined in gambling houses and clubs. The officers of the law say that there is a great deal of gaming in private homes which they cannot reach. Many of these are schools of vice, as many young people here get a taste for the game and are easily led into resorts where their money is lost, and their character ruined.

We do not purpose to discuss the general subject of gambling at this time, but simply to ask, what should be the attitude of our young people toward cards? We are frequently told that the games played with these little pieces of paper are perfectly innocent in themselves, and when no money is staked it is nothing more than a pleasant diversion. It must be remembered however, that cards are the gambler's tools, and are usually associated with gambling and loss of money. The element of chance enters into the game to such an extent that it is scarcely interesting to intelligent people unless something is staked. The "innocent" little game of cards in the parlor is really a dangerous pastime, as it tends to something more exciting that everybody admits is evil. We are puzzled to know why people should be so crazy to play

cards when there are so many games infinitely superior, which are scarcely ever thought of by "society" people. The best thing for Methodist young folks is to leave cards entirely alone.

What about attending parties where card playing and dancing are indulged in? Is it better to accept invitations to these places, and then refrain from indulging in the pastimes, or would it be wiser to stay away altogether? Each individual must answer these questions for himself or herself, with an enlightened conscience, but we are satisfied that as a general rule the most satisfactory plan for our young people will be to entirely ignore the social functions where these amusements are indulged in, and give their energies to something better. Very often the best antidote to the card party is a pleasant social evening in a bright cheery home, where good healthful games are played, and where "Home, sweet home" is sung not later than eleven o'clock.

Life of Wesley.

The first thing necessary to make the Wesley Bi-Centenary celebration a success is *information*. Read John Wesley's biography carefully, and you will be surprised to find what a wealth of material there is in it, to stimulate all departments of Christian activity.

We have a few sets of this year's Reading Course still on hand, and in view of the extraordinary interest now developed in Wesley, have decided to sell the "Young People's Wesley" separately from the other volumes. We have always declined to break the sets, in the past, and this must not be regarded as a precedent. It is, however, very desirable that our people should have reliable information about the founder of Methodism in convenient and readable form. Very few people have the time to read Tyerman's three ponderous volumes, but all can find pleasure and profit in perusing a little book like this. "The Young People's Wesley" is marvellously interesting, and full of valuable information. It can be obtained, as long as the limited supply lasts, for 50 cents, postpaid. See advertisement on last page.

Reading Course Examinations.

The proper way to close up a Reading Circle for the season is for the members to take the examination, and thus find out whether they have been reading to advantage. These examinations are quite easy, and no one need fear undertaking them. Those who pass for three years, in succession, will receive a very handsome diploma, printed in three colors, as a souvenir of the Course.

There is no fee whatever—everything is perfectly free. Send to the General-Secretary, Room 9, Wesley Buildings, for the papers which will be ready May 1. The examination may be conducted under the direction of the pastor or League president.

In Condition.

The athlete in condition can bear the roughest usage. The boxer laughs at hard blows, for to hard hitting he opposes hardened muscles, and so he wins. The Christian in condition laughs at the devil's blows. The devil hits hard, but his blows fall upon a spiritual athlete's hardened muscles, and fail. The Christian not in condition will be badly hurt, and perhaps knocked clean out of the church. He blames the blows he has received, but these we should expect, and if we spent more time preparing for the devil we would not fare so badly when we meet him. The soft Christian is sure to get hurt, and the devil drives at the weakest spot. In fighting evil expect hard blows and give them.

Gain and Loss.

The Christian Endeavor Society has recently secured a new secretary in the person of Mr. Von Ogden Vogt, a college man from the west. He is said to be a man of ability as a speaker, and of fine Christian spirit. Certainly the position to which he has been called, opens up great opportunities of usefulness. Mr. Vogt has our congratulations and best wishes for his success.

Almost simultaneously with the announcement of this appointment, comes the news of the death of Rev. Clarence Eberman, Field Secretary of the Christian Endeavor Society. He had just visited British Columbia and was on his way to the North West Territories and Manitoba, when the final summons came to him at Banff. He was a brother much beloved for his works sake, and will be greatly missed.

The Cigarette Question.

The vote in the House of Commons on the cigarette question was exceedingly gratifying, as such a fine majority in favor of prohibiting the cigarette was scarcely expected. Of course this does not settle the question, as the bill has yet to be introduced, but it is difficult to see how those who voted affirmatively can go back on the stand they have taken. We believe they will not do so, as there is a growing feeling all over the country that something must be done to save our boys from this serious evil. To make legislation effective, however, the cigarette paper must be included in the prohibition. The Woman's Christian Temperance Union has been carrying on a splendid campaign. It is a question, however, which concerns the whole community, and the strongest pressure should be brought to bear upon the legislature to stand by the declaration which has already been made in the recent vote.

EVERY day the *Globe* has in its news summary a record of the number of settlers passing through Winnipeg. Each item is an argument in favor of the Special Emergency Fund.

SPECIAL attention will be given to the singing at the Detroit Convention. In addition to the great chorus choirs, there will be special music by the North Indiana Conference Quartette, and the Troy Conference Quartette. The Clafin University colored boys will also be there. Canada will send Mr. H. Ruthven McDonald of Toronto.

In addition to the programme for the International Convention, printed on another page, there will be some features of special interest. "A Morning Watch" service will be held at an early hour, in charge of Rev. Dr. Berry. At noon of each day several meetings will be held in factories for the special benefit of the workmen. On Saturday afternoon, there will be a monster mass meeting in Belle Isle Park, when the subject of Christian citizenship will be discussed by eminent speakers.

Just a whispered hint to those whose business it is to prepare Convention programmes. There is a danger of enlisting as speakers clever people who can argue, criticise and suggest to perfection, but whose work as Leaguers begins and ends at the Convention. It gives one a decided shock to discover that the speaker who cut such a figure on the platform, counts for nothing in the prayer-meeting; is not looked upon as an active worker, and, so far from being *en rapport* with the young people gives the League and Leaguers the cold shoulder. We do not mean to say that such cases are common. But, unless there is some very special reason for employing him, one such speaker at a Convention is too many.

Programme of the International Epworth League Convention.

TO BE HELD IN DETROIT, MICH., JULY 16-19.

Convention Shibboleth—"Forward."

Watchwords:

WAITING—"Tarry Ye."
WITNESSING—"Ye shall be Witnesses."
WORKING—"Created in Christ Jesus into good works."

THURSDAY, 2 P.M.

EPWORTH AUDITORIUM.

Chairman—Rev. A. Carman, D.D., Toronto.
Devotions—Rev. Dr. Handley, Long Branch, N.J.
Address of Welcome—Hon. Wm. Maybury, Mayor of Detroit.
Address of Welcome—Rev. W. H. Shier, D.D., Detroit.
Response—N. W. Rowell, Esq., K.C., Toronto.
Keynote Address—Rev. J. F. Berry, D.D., Chicago, General Secretary Epworth League, M. E. Church.

TENT ONTARIO.

Chairman—Rev. Dr. Featherston, Hattiesburg, Miss.
Devotions—Rev. Alfred Brown, Windsor, Ont.
Address of Welcome—Hon. A. T. Bliss, Governor of Michigan, Detroit.
Address of Welcome—Rev. Geo. Elliott, D.D., Detroit.
Response—Rev. Dr. Du Bose, Nashville, Tenn.
Keynote Address—Rev. Wm. Sparing, B.D., Toronto, Ont.

THURSDAY—7.30 P.M.

EPWORTH AUDITORIUM

Chairman—Rev. A. C. Crews, Toronto, Ont.
Devotions—Rev. Dr. Roeder, Cleveland, O.
Address—"The First Pentecost"—Bishop D. A. Goodsell, D.D., L.L.D.
Address—"The Eighteenth Century Pentecost"—Bishop C. B. Galloway, D.D., L.L.D.
Address—"The Object of Our Present Waiting"—Rev. Jas. H. Potts, D.D., Detroit, Mich.
Moments of waiting.

TENT ONTARIO.

Chairman—Rev. Dr. Filiben, Pacific Grove, Cal.
First Address—Same topic as above—Rev. E. H. Hughes, D.D., Malden, Mass.
Second Address—Same topic as above—Rev. J. S. Ross, D.D., Walkerton, Ont.
Third Address—Same topic as above—Bishop W. F. Mallalieu, D.D., L.L.D.
Moments of waiting.

OPERA HOUSE.

Chairman—Mr. J. A. Patten, Chattanooga, Tenn.
Same Topics.
Devotions—Rev. Dr. Sweet, Binghamton, N.Y.
First Address—Same topic as above—Rev. Melvin Taylor, Montreal, Que.
Second Address—Same topic as above—Bishop E. E. Hoss.
Third Address—Same topic as above—Rev. J. O. Wilson, D.D., Brooklyn, N.Y.

FRIDAY—6 A.M.

CENTRAL M. E. CHURCH.

The Morning Watch—Rev. S. B. Towne, D.D., Greencastle, Ind.

FRIDAY—9 A.M.—Departmental Conferences.

CENTRAL M. E. CHURCH.

Spiritual Work Department Conference.

Devotions—Rev. J. S. Cook, M.A., B.D., Wallaceburg, Ont.
"The Heart of the League, the Weekly Devotional Meeting"—Rev. H. E. Warren, M.A., B.D., Ormstown, Que.
"Our Obligation to the Juniors"—Mrs. Anna H. Woodcock, Aurora, Neb.
"Training the Worker for Personal Work"—Rev. A. B. Higgins, B.A., Middleton, N.S.
Moments of waiting.
"Prayer, a Force in League Work"—Rev. F. S. Parker, Crowley, La.
The Presence of the Spirit an Essential—Rev. J. J. Robinette, Maryville, Tenn.

EPWORTH AUDITORIUM.

Missionary Department Conference.

Chairman—W. W. Cooper, Chicago.
"Historical Statement"—Mr. John W. Pennington, Colorado Springs, Col.
"Missionary Campaign"—Rev. Seth Ward, D.D., Nashville, Tenn.
Outline of the Work of the Missionary Committee—Mr. S. Earl Taylor, New York.
"Giving"—Rev. A. P. Latter, Sudbury, Ont.
"Missionary Library"—Miss Bessie Brooks, Beaver, Pa.
"Missionary Study"—Mr. C. V. Vickery, New York.

CENTRAL PRESBYTERIAN CHURCH.

Junior Department Conference.

Chairman—Rev. A. K. Birks, M.A., London, Ont.
"Problems of Child Culture"—Rev. J. O. Knott, Baltimore, Md.
"Instructions for Juniors"—Mrs. S. T. McKim, Traer, Ia.
"The Problem of Our Big Boys and Girls"—Rev. A. F. McKenzie, B.A., Toronto, Ont.
Conference on Tried Plans—Mrs. Annie E. Smiley, Springfield, Mass.
1. Pledge signing and keeping.
2. Sunday-school and Church attendance
3. Leadership of devotional meetings.
4. Record of attendance.
5. Decorum in the Junior League.
6. Enlistment of adult helpers.
7. Grading the Junior League.

FIRST UNIVERSALIST CHURCH.

Literary and Social Department.

Chairman—Rev. G. M. Workman.
The Literary Scope of the Reading Courses—Miss Clara Wallace, Toronto, Ont.
The Management of Reading Circles.—Rev. W. E. Grose, Baldwin, Kansas.
School Work Possible at League Institutes and Assemblies—Rev. A. E. Lavell, B.A., Waterloo, Ont.
Open Conference—Rev. J. C. Willets.
"How Far the Epworth League May Attempt to Furnish Social Fellowship and Recreation"—Rev. C. O. Jones, Holiston, Ia.

"Reading Rooms and League Parlors"
—Rev. W. P. Eveland, Bloomsburg, Pa.
Question Drawer—Conducted by Rev. W. F. Thirkield, D.D., Cincinnati.

FRIDAY—2 P.M.

General Topic—Witnessing.

EPWORTH AUDITORIUM.

Chairman—Rev. R. F. Eakles, La Grange, Ga.
Address—"The E. L. and Personal Testimony"—Rev. F. H. Coman, Buffalo, N.Y.
Address—"The E. L. and our Unsaved Associates"—Rev. W. F. Packard, D.D., Tyler, Tex.
Half Hour of Waiting—Rev. Henry Ostrom, Greencastle, Ind.
Address—"The E. L. and the Indifferent Multitude"—Rev. J. R. Patterson, Grand Valley, Ont.
Address—"The E. L. and the Boy Problem"—Rev. G. A. Hough, Los Angeles, Cal.

TENT ONTARIO.

Chairman—Rev. I. Garland Penn, Atlanta, Ga.
Devotions—Rev. D. N. McCamus, Sarnia, Ont.
Same Topics.
First Address—Rev. H. C. McDermott, D.D., Scranton, Pa.
Second Address—Rev. W. N. Ainesworth, D.D., Macon, Ga.
Half Hour of Waiting—Rev. G. R. Stuart, Cleveland, Tenn.
Third Address—Rev. H. S. Dougall, M.A., B.D., Merritt, Ont.
Address—"The E. L. and the Boy Problem"—Rev. James M. Ogden, Indianapolis, Ind.

OPERA HOUSE.

Chairman—Mr. C. R. Magee, Boston, Mass.
Address—"The E. L. and Personal Testimony"—Rev. M. D. Canell, D.D., Traverse City, Mich.
Address—"The E. L. and Our Unsaved Associates"—Rev. J. P. Danes, Athens, Ga.
Half Hour of Waiting—Rev. H. G. Ogden, Frankfurt, Ind.
Address—"The E. L. and the Indifferent Multitude"—Rev. C. E. Manning, Montreal, Que.
Address—"The E. L. and the Boy Problem"—Rev. R. D. Hollington, Kenton, O.

FRIDAY—7.30 P.M.

EPWORTH AUDITORIUM

Chairman—Rev. M. N. Waldrip, Bentonville, Ark.
Devotions—Rev. W. J. Ford, L.L.B., Essex, Ont.
Address—"The Field Near at Hand"—Rev. John McDougall, Calgary, N.W.T.
Address—"The Field Far Away"—Rev. A. B. Leonard, D.D., New York City.
Address—"My Part in the World's Evangelization"—Mrs. Jane B. Robinson, Detroit, Mich.

TENT ONTARIO.

Chairman—Rev. R. J. Elliott, Simcoe, Ont.
Same Topics.
Devotions—Rev. W. H. Brooks, D.D., New York City.
First Address—Rev. H. M. Hamill, D.D., Nashville, Tenn.
Second Address—Rev. J. W. Robinson, India.

OPERA HOUSE.

Chairman—Rev. Dr. Goucher, Baltimore, Md.
Same Topics.
First Address—Rev. Hiram Hull, B.A., Arden, Man.
Second Address—Rev. Dr. Downey, Brooklyn.
Third Address—Rev. C. B. Mason, D.D., Cincinnati, O.

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CENTRAL M. E. CHURCH.

Chairman—Rev. Chas. O. Mills, Cameron, Mo.
 Same Topics.
 First Address—Rev. J. S. French, Chattanooga, Tenn.
 Second Address—Rev. Dr. Oldham, Chicago.
 Third Address—Rev. J. C. Speer, D.D., Toronto, Ont.

SATURDAY—9 A.M.

DOMINATIONAL CONFERENCES.
DETROIT OPERA HOUSE.

Conference of Methodist Church, Canada.

Chairman—Rev. A. C. Crews, Toronto.
 Devotions—Rev. A. Carman, D.D., Toronto.
 "Improved Methods of Bible Study"—Rev. A. J. Irwin, M.A., Norwich, Ont.
 "Outlook for Forward Movement for Missions"—Dr. F. C. Stephenson, Toronto.
 "The Junior Department"—Miss Brookings, Cobourg, Ont.
 "The Reading Course"—Miss Idell Rogers, Cobourg, Ont.
 As far as time will permit, discussion will follow each topic.

SATURDAY AFTERNOON.

Street parade and park service.

SATURDAY—7.30 P.M.

General Topic—Working.

EPWORTH AUDITORIUM.

The Church and the Industrial Masses.

Chairman—Rev. H. G. Armstrong.
 Devotions—Rev. Dr. Trevor.
 Address—Mr. John Mitchell, Chairman United Mine Workers' Union.
 Address—Hon. Mark A. Hanna.
 Address—Rev. Dr. Buckley, New York City.

TENT ONTARIO.

Same Topic.
 Chairman—Mr. A. J. Wallace, Los Angeles, Cal.
 Address—Mr. Jas. M. Kittleman, Berwyn, Ill.
 Address—Rev. E. N. Mills, D.D., Elmira, N.Y.

OPERA HOUSE.

The Church and the Liquor Problem.

Address—Rev. J. H. Oliver, Listowel, Ont.
 Address—John G. Wooley, Chicago, Ill.

SUNDAY—9 A.M.

Ten Love-feasts in the Churches.

SUNDAY—10.30 A.M.

Preaching in all the Churches.

SUNDAY—3 P.M.

EPWORTH AUDITORIUM.

Men's Meeting.

Addresses by Rev. J. J. Rae, Oshawa, Ont.; Rev. R. A. Carter, D.D., Atlanta, Ga.; Rev. Geo. R. Stuart, Cleveland, Tenn.

TENT ONTARIO.

Women's Meeting.

Addresses by Mrs. T. E. Harrison, London, Ont., and Miss Iva May Durham, St. Louis, Mo.

CENTRAL M. E. CHURCH.

Children's Meeting.

Addresses by Rev. Dr. Osterhout, Port Simpson, B.C.; Miss Mary M. Dennis, and Mrs. Annie M. Smiley.

SUNDAY—7.30 P.M.

Outlook Meetings.

EPWORTH AUDITORIUM.

Chairman—Rev. Dr. Ross, Walkerton, Ont.
 Address—"Christ Our King"—Rev. J. W. Bashford, D.D., Delaware, O.

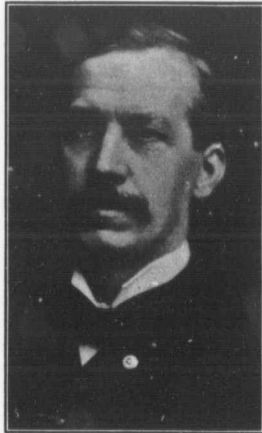
Address—"His Conquering Kingdom"—Rev. A. Carman, D.D., Toronto, Ont.
 Address—"My Place in the Army"—Bishop Hamilton.
 Waiting Hour—For the Descent of the Holy Spirit—Rev. Henry Ostrom, Greencastle, Ind.

TENT ONTARIO.

Chairman—Rev. G. P. Mains, D.D., New York.
 Same Topics.
 First Address—Rev. J. M. Buckley, D.D., New York City.
 Second Address—Rev. C. O. Johnston, Toronto, Ont.
 Third Address—Bishop Galloway.
 Waiting Hour—For the Descent of the Holy Spirit—Rev. G. J. Bishop, London, Ont.

CENTRAL M. E. CHURCH.

Chairman—Rev. Eli Pitman, Elmira, N.Y.
 Devotions—Rev. T. T. George, Chat-ham, Ont.
 Same Topics.
 First Address—Rev. J. H. Riddell, B.D., Winnipeg, Man.
 Second Address—Rev. Dr. McDowell, New York.



MR. W. SCOTT JONES.

Secretary Committee of Arrangements for the Detroit Epworth League Convention.

Third Address—Rev. W. K. Piner, D.D., Memphis, Tenn.
 Waiting Hour—For the Descent of the Holy Spirit—Rev. Geo. R. Stuart.

WINDSOR, CAN.

Chairman—Rev. W. G. Beasley, Gilliam, Mo.
 Same Topics.
 Addresses by Rev. L. H. Murlin, Baldwin, Kan.; Rev. W. C. Matthews, Chatham, N.B.; Rev. C. E. Manchester, D.D., Steubenville, Ill.
 Waiting Hour—Prof. R. H. Walker, Delaware, O.

WOODWARD AVENUE BAPTIST.

Chairman—Rev. Melvin Taylor, Montreal, Que.
 Same Topics.
 Addresses by Rev. C. Golder, D.D., Rev. U. V. Darlington, and Rev. C. E. Hamilton.
 Waiting Hour—For the Descent of the Holy Spirit—Rev. R. J. Treleaven, Toronto, Ont.

SIMPSON M. E. CHURCH.

Chairman—Rev. T. E. Harrison, London, Ont.
 Same Topics.
 Addresses by Rev. J. H. Race, D.D., Bishop Williams, and Rev. W. P. Thirkield, D.D.
 Waiting Hour—For the Descent of the Holy Spirit—Rev. Frank McElfresh, Zanesville, O.

TABERNACLE M. E. CHURCH.

Same Topics.
 Chairman—Rev. A. J. Irwin, M.A., Norwich.
 Addresses—Rev. S. J. Heaton, Kansas City, Mo.; Rev. T. N. Boyle, D.D., Pittsburg, Pa.; Rev. S. Van Peit, D.D., Peoria, Ill.
 Waiting Hour—For the Descent of the Holy Spirit—Rev. J. F. German, D.D., Toronto, Ont.

Convention Notes.

The builders of the programme pride themselves that they have prepared about as fine a bill of fare for a religious assembly as was ever put together.

Quite a number of the members of the Toronto Executive Committee of Arrangements for the '97 Convention are talking of going to Detroit to see how things are done over there.

The M. E. Church South is sending two of their greatest speakers to the Convention in Bishops Galloway and Hoss. To hear Bishop Galloway alone is worth the trip to Detroit.

It will be noticed that our American friends have done us the honor of naming the big tent, "Tent Ontario." Let us show our appreciation by doing our share toward crowding that tent to the utmost capacity.

Everybody who can possibly do so should now arrange for holidays so as to be in Detroit July 16-19. A more enjoyable vacation cannot be had than a few days at the Convention, followed by a trip to Port Huron, or Cleveland.

It is very desirable for the General Secretary to know who intend going to the Convention. If a sufficient number attend from Toronto, a special train will be run. It will greatly enhance the pleasure of the trip for delegates to travel together.

Detroit's Welcome.

In our hearty welcome to the delegates who will attend the great Epworth League International Convention we are not unmindful of the cordial reception, and the hospitable treatment accorded at the convention in Toronto six years ago.
 Arrangements will be complete to comfortably locate in nice homes our visitors, near to convention meeting places.

For beautiful sight-seeing, our city stands without a rival. We invite you to enjoy all of it.

Our water excursions will be to you a delightful feature, and the programme is so arranged that opportunity will be afforded to enjoy these.

The programme promises to be very strong. The presence of six bishops is an additional guaranty of its strength.

The theme of "waiting, witnessing, working," will be developed by the ablest speakers the programme committee can command.

Let everybody catch the spirit of the single word motto of this convention, "Forward!"

Come with your hundreds, and your thousands. Our wide-open doors are only exceeded by the hospitality of our hearts. Fraternally,

W. Scott Jones,
 Secretary.

Sunday School

Sunday-school Spectacles.

A superintendent who was remarkable for his happy manner of illustrating the lesson, explained that he "went through the week with his Sunday-school spectacles on." His meaning was, that he filled his mind with the succeeding lesson early in the week, and was on the lookout, from day to day, for what would illustrate the points he desired to make. This is what every superintendent ought to do.

Discipline.

A Sunday-school without discipline is a bedlam. No spiritual results can be secured without order. "Dew never forms in a gale." In a Sunday-school, as in heaven, order is, or should be, the first law. The superintendent who cannot obtain it should resign without delay, for the longer he stays in office the more de-normalized the school will become, and the harder task he will leave for his successor. A school in which scholars are allowed to rampage is as bad as horses that have once run away.

A Novel Review Service.

An interesting and appreciated change was recently observed at the Sunday-school review in Knox Church, Acton. Mr. Hynds, its superintendent, with his usual interest in the work of his Sabbath-school, suggested that instead of the general review, the teachers should change classes. There was a complete arrangement whereby the minister took the superintendent's place; the superintendent visited the school, and all the teachers had new classes for the day. The result was entirely satisfactory.

The Pastor's Work.

The question of the better training of Sunday-school teachers will not be solved by jocose remarks about the undisciplined young women who take Sunday-school classes, and the necessity of replacing them with experts in pedagogy and psychology. The main source of an improvement in Sunday-school instruction must be the pastor of the church. By the wise use of a teachers' meeting he can accomplish much toward raising the ideals of instruction in his school, and he can double the efficiency of many of the teachers. One of the things the theological seminaries can do is to equip him for precisely this sort of service.

Trapped.

Sometimes a teacher gets caught in a trap where the laugh is on him. At such times it is often a temptation not to see the point, but this is the time when the teacher's sense of humor is particularly needed. It does not lessen the dignity or authority of the teacher in the eyes of the school to take a joke well, if it is really a good joke. It is more likely to increase their sympathetic regard for him. An incident which occurred in the school-room of a friend of mine illustrates such a situation. She was trying to explain a problem to the class when she became aware that all were not paying attention. "Children," she said, "I want you all to look at me." Whereupon one irrepressible scamp whispered something to his neighbor, who immediately seemed in danger of explosion. "Paul!" came the question, "what did you say just then?" (A very dangerous inquiry, be it noted.) Paul didn't wish to state. The teacher insisted, however, and all too late for regret to be effective, elicited the reply, "I just said you wasn't so much to look at."

Interesting Bible Class.

The "Church Economist" gives the following information about a very successful Bible-class conducted in Detroit by Mr. E. C. Knight, who, by the way, is Chairman of the Committee of Arrangements for our International Epworth League Convention:

Ten years ago, the then pastor of the Tabernacle Methodist Episcopal Church of Detroit asked a young man, who had lately united with that church, E. C. Knight, to help in the Sunday-school. He consented to do so, and was given the task of recruiting a scattered class.

The first week's effort found and brought back to the school three girls. The following Sunday seven were present, and the class rapidly grew till the capacity of the room was exhausted. A larger room was provided, and the attendance steadily increased until now the class is the largest and one of the most interesting in Detroit, averaging an attendance of from sixty to eighty each Sunday.

Mr. Knight kindly consented to tell the "Church Economist" some of his principles and methods. The main thing, he said, was to convince the members of a class that you were sincerely interested in them. People will respond to a real interest in their welfare. This must be known in practical ways by ser-



MR. E. C. KNIGHT.

VICES that cost something in time, strength, thought and money. Then there must be variety. Mr. Knight said he was constantly on the lookout for new methods, new printed matter, new ideas. In a class of this sort it was fatal to get into a rut.

All that takes time. Said Mr. Knight: "I find I must take, and I do take, fifteen hours each week preparing for my class. If I don't, the class suffers. Some people have an idea that a little hurried preparation is enough for a Sunday-school class. That is a great mistake. Such a class wants the very best you can give it, and the best has to be toiled for."

"Personal friendship and oversight are all-important. In the vestibule to our room is a frame, such as hangs before store windows. Each girl has her number, and when she comes she puts a ring on it. This does away with the wearisome and time-consuming roll-call. I have four small boys who act as a messenger service. After each service they report the numbers who are absent, and I send them at once to the houses with a card for the member to sign, giving explanation for absence—sickness or other reason. If there is real sickness I know it at once; if any other cause deters the scholar, I know that, and so can follow up the case immediately. This is done."

"Most of the girls are employed in business offices. It is hard to keep them

interested. Their life makes them pre-occupied and averse to serious Bible work. But they are trained to catch the leading thoughts of the lesson, and the spiritual side of the class is ever made prominent. We seek for conversions and the class has long been one main source of our growth.

"Interest is helped by class spirit. We have our own room, our own quartette, and our own exercises. By action of the class we all kneel at the prayers. We have our social meetings and in every way keep up a strong spirit of comradeship.

"Altogether about 500 girls and young women, averaging in age about twenty-two years, have been or are connected with the class." I know them, and, of course, I am meeting them all over town. Hundreds of them have graduated into homes of their own. The work, as I have said, involves much labor, but it pays."

"Baraca."

When I find a good thing I like to share it with my brethren. The Baraca class is the best thing I have found for reaching young men. It is simply a young men's Bible-class with some novel features of organization which was born in the brain of an earnest young business man who knew what would appeal to young men. The name is the Old Testament word berachah, somewhat shortened to fit a class-pin. Its meaning is "blessed" or "happy," suggesting that the way to true blessedness lies through knowledge of the word of God. The name itself has attractive power. The spirit of the class is expressed by its motto: "Young men at work for young men, all standing by the Bible and the Bible-school."

The organization is simple. The usual officers and a few committees. Its most important committee is called "the hustlers," a name which in itself tends to set them at work. There is also an entertainment committee and an athletic committee. Entertainment is not made a business for its own sake, but nothing is disdained that helps to interest young men and to make the class an attractive centre around which they may gather. One class, for instance, has a "Baraca ball club," in the spring a "Baraca tennis club," with their own grounds, and a "Baraca bicycle club" in the summer, and a "Baraca working club" in the winter, and a "Baraca male quartette and chorus" which works the year round. Attendance upon the Sunday sessions is made a condition of participation in the other interests of the class. Young men enjoy these things and it is right they should enjoy them. Why not centre such enjoyment about a Bible-class and make them means of drawing attention to higher things?

An invaluable feature is the "secret service," whereby the Christian men of the class are enlisted in prayer and effort for the unconverted members. The Baraca plans have ceased to be experimental. They really avail to set young men at work for young men, to interest again in the Bible-school those who have drifted from it.—Northwestern Advocate.

Tact in Holding the Attention.

Tact is an intuitive sense of what is true. The teacher who is to teach reverence can't be reverent herself, if her manner is irreverent, the children will learn more from that than from any of her teachings. Another way in which children know intuitively as to whether a teacher means what she says in that she expects to be obeyed. Children don't obey those who think they will not be obeyed. Children can grasp spiritual truth a great deal more quickly than most grown people.

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Missionary.

A Japanese Family.

President Roosevelt would have no cause to complain if all American families were like the one whose photograph we present on this page. This is Dr. and Mrs. Inouye, of Shizuoka, Japan, with their children, eight boys and two girls. The picture was taken by a Japanese artist, and we doubt very much if any Canadian photographer could improve on it. The grouping of the children is exceedingly well done. It will be noticed that the countenances of all the little folks are quite serious, and there is an entire absence of the proverbial photographic smile. This is characteristic of Japanese children. They look upon anything of this kind as staid, sober business, and conduct themselves accordingly.

Doctor Inouye, who was educated in Tokio, has a private hospital in Shizuoka. Mrs. Inouye is a cultured Christian lady, educated in a mission school in Yokohama. She can converse readily in English, and used to conduct a Bible-class in the normal school. Of late her time has been, of course, devoted to her chil-

loves Billee, who is his helper, and whom he has taught the secret of the mess kettle and the art of navigation.

There is nothing connected with sailing the boat that Billee does not understand. Now you see his turban peeping over the mat roof, as he stands on the pilot's platform, steering the craft; anon with the men as he pulls at the oars; again as he hoists the sail; now as he leaps and scrambles over the rocks.

He is dignified, withal, is little Billee. The light which flashes from his soul and kindles his eye and parts his shining teeth is genuine fellow feeling; but he tucks up his hands into his flowing sleeves, and sets up his shoulders as no West Point cadet could better do, and unaffectedly poses with pre-Confucian responsibility. He loves to be loved, and therein his Mongolian blood shows its kinship with the Anglo-Saxon's. How can I help slipping into his hand oranges and sweets and choice tibbits from our generous mess? And when, accepting a humorous banter, he seizes me and searches my pockets for what I have indugently taught him to expect, somehow my eyes swim, and I think of other little rompers, who played me tricks when my hair was black, and whose going away

beard; his little breast heaves like a Yang-tse billow, and the heir apparent is not prouder or happier.

There is a day-school in the compound gateway in Chungking, for Chinese boys, each one of whom shouts out his exercises at the same time, at the top of his voice. It is Babel to me, but to them it is the most fun since they swung bandaged to their mothers' backs. It also explains why, grown up, they like to talk, all at once, in our expected meetings; there is no confusion in it to them.

Poor Billee!—he knows not a character, and his yearning glance at the lucky lads studying there is inexpressibly pathetic. Must he go back to the greasy cook-hold of the quazze, and live and die in ignorance?

"Billee, would you like to go to school with these boys?"

"Sh!"

"Would you be good and study hard?"

"Sh!" (eyes and teeth conspicuously in evidence).

"Then have your father and mother bring you here Monday morning, and I will pay your bills as long as you are obedient and dutiful and industrious."

Before my breakfast is finished Monday he is waiting for me, his "mother" as happy as he that her boy is to have a chance; for the Chinese women have tender hearts and high hopes of their sons.

It is all arranged, and Billee's voice swells the chorus. A new Chinese trunk, towels, soap, etc., mysteriously enter his quarters. It is surprising how little it all cost; say, fifteen dollars (Mexican) for the outfit, and thirty dollars for the year's schooling and boarding; possibly fifty, all told, or thirty gold dollars. Already I have double that amount of satisfaction.

Billee is sorry when I go away for a three weeks' trip through the interior, and is the first to greet me when I return. Mrs. Myers, who has charge of the day-school, had called for volunteers to scrape and paint the walls and clear up the yard; little Billee was the first to roll up his sleeves and go to work, and he practically superintended the task. "Obedient?" "Perfectly. Granted permission to visit his boat-home, on condition that he would report back at a certain hour, Billee was punctual to the minute, smiling and happy. He is a jewel!" First dividend on the investment; but a greater follows. Since the annual meeting Brother Myers had been holding revival services. My only evening there I attend. The altar is filled. Joy of joys! little Billee is there, and rises with a new and blessed light illuminating his somber eyes, and a still more radiant smile o'erspreading his face. Then I see the future in a vision; and Billee, a man sent of God to preach Christ and the new life to the wretched and degraded river-men.

It is our good-by. Something in the eyes quenches the light and in the throat chokes the voice. But through his gentle teacher I manage to preach faith in God to him, from his faith in me, which led him, simply upon my promise, to leave father and mother and follow me. If this was safe, how much safer and better to leave all and follow Christ, who had promised eternal life to those who believed and kept his word. "Sh! Sh!" Yes, little Billee, God understands you, and accepts your pledge. Then he carries my bed to the boat. The Chinese way of shaking your own hands is too good. I slip my hand up his sleeve, and clasp his, with a pressure that both understand. Then my hand makes a second trip up that big sleeve. It is against the rules to give the scholars spending-money; but when I withdraw my hand, little Billee's sleeve sags suspiciously between the wrist and the elbow. Still, it does not take much in Chinese "cash" to weigh a lot!— Christian Advocate.



A JAPANESE FAMILY.

dren, whom she is training as a Christian mother should. Mrs. Inouye is only one example of the good work our lady missionaries are doing in bringing the girls of Japan to Christ. We are indebted for the photograph to Mrs. C. T. Cocking, of Penatang.

"Little Billee."

BY BISHOP D. H. MOORE.

A sturdy Chinese lad he is; fourteen by our count, fifteen by the Chinese. His full black eyes beam with expression, and when he smiles he shows teeth beautiful enough to move a coquette to envy. He is a Yang-tse river boy, an upper Yangtse boy, where perils are his daily experience. For who that climbs and descends the fierce rapids which line the banks with wrecks and claim their victims by the thousand, and who braves the relentless whirlpools which swallow the stoutest junks as a very little thing, has not sucked the udder of the she-wolf of terror?

He is somebody's boy; the captain claims him, and the captain's goat-footed wife patches his rags with blue drilling; but neither he nor they know who his parents were. The big rough cook, bronze-faced and stout of arm, he

first streaked it with gray. So little Billee empties my pockets and steals my heart.

We hold long and animated conversations, Billee and I, though neither understands a word the other says. But lovers need no words—eye answers eye, and smile responds to smile, and Billee knows that I have plans for him, and toils cheerfully on toward Chungking, wondering and expecting. Others know my plans, and, arrived in Chungking, act as my agents, first, to transform the ragged, dirty little plate—plate he is, but do not forget his eyes and teeth—into presentable respectability. How the bathing and combing are accomplished I know not; only my precious stock of soap is sadly depleted, first and last. But you should see the young gentleman who is ushered into my presence, and gratefully kotows before I can prevent it: he is "Little Billee," spick and span, from cap to shoe, in the only good suit of clothes he ever owned! You should see those eyes beam, and those pearly teeth flash into a smile more eloquent than words! Now I can hug him without fear of creeping things—maybe I do not! (These eyes of mine, how weak they are! Never mind; isn't there something about all tears sometimes being wiped away?) As for Billee, it is almost more than he can

From the Field.

Birtle District.

The Birtle District is never behind in methods for effective League work. Last November they organized as a district. Since then three Leagues have been organized, and each League on the district has been campaigned on behalf of the Forward Movement for Missions. The advance step Birtle District took was the engaging of Miss Alice Gutteridge, of Hamiota, as district lecturer and organizer. Thus far, Miss Gutteridge has visited four or five Leagues on the district endeavoring to secure more perfect organization for effective League work. She expects to complete the work in June. Miss Gutteridge is an ideal League worker, and is thoroughly prepared on all workings of the society. Wherever she has gone on the district, very satisfactory reports come to the writer as a result of her ability as a speaker, and her power to organize. She tells the League what they ought to do in the different departments, and show them how to do it. Great good will be the result of this Forward Movement on the Birtle District.

The League in Edmonton District.

League work in the Edmonton District is entering upon a more active stage in its history. At the recent Ministerial Convention, the writer was appointed to supervise the work, and to act as district representative for the northern part, in compliance with the recommendation of the Conference Epworth League Committee, as we have no district organization in this locality, of about 60 x 100 miles, there were at the close of last Conference, four Leagues. Two more have been organized since Conference. The writer was further appointed to visit the Leagues, and present to them the claims of the Forward Movement for Missions. This work has just been completed. Five out of six have adopted the Forward Movement, and are giving systematically to missions. The sixth I have been unable to reach personally, but have written them. Have not yet heard from them. Two years ago, the Leagues on this district raised only one dollar for missions. Last year they raised \$17.45, and this year we expect from \$75 to \$100 for the Forward Movement.

Tofield Epworth League was organized a year ago last January. It is stated that the secretary has only missed one night. A model secretary, is she not? Rev. Mr. Longley, the pastor in charge, says that five out of the ten or twelve members have not missed a meeting in six months. The president is a young lady of sixteen years.

Eight of the eleven members in the Beaver Hills League have promised ten cents per month for the Forward Movement. You know, Mr. Editor, we do not find the two-cent a week plan practical here, because of the scarcity of pennies. Any one who has been in the Territories will understand this.

Strathcona has a live Missionary League. Thirty out of the thirty-nine members are giving from ten to twenty cents per month for missions. As a special feature, they have a Missionary Fund in their League, which they use for buying missionary literature. The books are passed around among all who will read them.

Clover Bar Epworth League is not quite seven months old. We have thirty members, fifteen active and fifteen associate. Fifteen are giving ten cents per month to the Forward Movement.

Edmonton League has taken a much more active interest in Christian work this year. Missions are well to the front here also.

Bethel League, twelve miles north of Edmonton, is the youngest in the district. Unless there be a League in the Klondike, Bethel is probably the most northerly League in the Dominion of Canada. It is only about six weeks old, and has fourteen active and five associate members. It was visited by the writer about two weeks ago, and they heartily endorsed the Forward Movement. Twelve persons promise ten cents per month in its support. This Edmonton District is likely to be divided at the coming Conference. Then these two districts, with Calgary District, could, if properly organized, support a missionary of their own.—Com.

Young Men's Club.

On Thursday evening, March 26th, the Young Men's Civic Club, of the First Methodist Church, St. Thomas, held its first annual banquet. The occasion was not only a notable success, but one of great pleasure. The toast list was, "Civic and Interprovincial," and embraced the usual toasts to "The King," "Army and Navy," "Our City," together with the "several Provinces of the Dominion," "The Ladies," "The Press," and "What's Left," which latter has since furnished the pastor of the church with a theme for a good sermon. The young men exceeded the expectations of their friends by their eloquence, the aptness, and the humor of their remarks.

Interesting Debate.

No meeting of the Bowmanville League has attracted so much attention during the past season as a debate on the subject, "Resolves that Moses was a greater man than Paul." Six young business men fought it out with great earnestness, twelve minutes being allowed to each, and five minutes for reply. The large audience listened with the keenest interest. Three worthy judges decided in favor of the negative, but many differed from the decision, so that the subject is still under discussion. Any topic that sends young people to their Bibles should be encouraged.

Newfoundland Conference.

We are pleased to know that at the recent Epworth League Convention in St. John's, Newfoundland, steps were taken to make the organization permanent. The following officers were elected: Hon. President, President of the Conference.

President, Rev. L. Curtis, M.A.
1st Vice-Pres., Rev. J. L. Dawson, B.A.
2nd Vice-Pres., Rev. T. B. Darby, B.A.
3rd Vice-Pres., Miss Bessie Taylor.
Vice-Pres., Miss Bessie Skinner.
Secretary, Mr. W. G. Currie.
Treasurer, Mr. H. N. Burt.
Cor. Secretary, Miss Jennie Knight.

Donation Party.

On April 15th South Cayuga Epworth League held a "Donation Evening," when the members of the League contributed a large supply of dried fruits, groceries, blankets, quilts, etc., to be sent to our missionary, Mr. Gaudin, at Nelson House. Welland district is this year taking hold of this way of encouraging Mr. Gaudin, besides contributing money for his support.

Empire Day.

The Sunday-school of Dominion Church, Ottawa, will have a special service for Empire Day, on Sunday, May 24th. There will be responsive readings, patriotic hymns, and addresses on "Canada and its religious possibilities," also an address by the pastor, and a talk on "Reminiscences of Sunday-school work."

Interesting and Instructive Meetings.

Two very interesting and instructive meetings were recently held in the South Cayuga League. One was a question contest on the life of the Apostle Paul. The League was asked to read through the book of Acts, previous to the meeting. Sides were chosen, and the pastor asked some eighty-five questions. Mr. Isaac Overholt, the oldest, yet one of the youngest in spirit, held the floor till the last. The League room was filled, and much enthusiasm was manifested.

The week previous, the Literary Committee prepared a debate, "Resolved, that the pulp is more potent for good in the world than the press." Some excellent points were scored by both sides, and some clever debating was done. The decision was awarded in favor of the affirmative. Though the roads are almost impassable, yet the attendance at our League is very large, and the interest steadily growing.

Bracebridge District Convention.

The annual Epworth League Convention of the Bracebridge District was held in the Methodist Church, Huntsville, April 9 and 10, 1903. The attendance of delegates was good, every League on the District being represented. A close interest in the papers and discussions was manifested throughout the sessions. At the opening session, Thursday evening, the subject, "Relation of League to Missions," was taken by Mr. H. Scriever, of Bracebridge. In the discussion following, and resumed on Friday morning, a deep interest in the Forward Movement was manifested. It was resolved that this convention request our missionary authorities to assign us some definite field of work as soon as possible.

Friday's sessions received a happy send-off in a sunrise consecration service, led by our chairman, Rev. J. J. Ferguson, of Bracebridge.

Reports from various Leagues were very encouraging. Interesting reports on Junior work were received from Miss Turner, Gravenhurst, and Mrs. Scott, Utterson. Mr. Grey, of Burk's Falls, read a paper on "How to Have a Good League Meeting." Mr. H. Boyer, Bracebridge, spoke on "The Church and the League." "Relation of League Members to the Church" was presented in a paper by Mr. Swan, of Burk's Falls. "Taking Pains for Christ" was the subject of an excellent paper by Miss Rickett, of Gravenhurst. Rev. Geo. Lawrence, Uffington, gave an address "On the Work of the League." A helpful paper on "Five Reasons Why I Should be a Leaguer" was read by Mrs. Scott, Utterson. Rev. A. J. G. Carscadden, Windermere, gave an address on "How Can the League More Successfully Reach the Young Man?" "How to Develop Leaders" was the subject of a paper by Mr. H. Rice, Huntsville.

Misses Boyd, Brown, Malone, Murray, and Mr. Knight, in solos, Messrs. Knight and Scriver, in duet, and the Huntsville orchestra in musical selections, added very much to the enjoyment of the sessions. A resolution urging leaguers to a more faithful attendance upon class-meeting, and a resolution calling upon pastors and leaguers to do all within their power to stamp out the cigarette habit were heartily carried.

The convention, by resolution, expressed its appreciation of the faithful services of the retiring President, Mr. G. W. Boyer, and the retiring Secretary, Miss M. Brown, both of Bracebridge.

The following officers were elected: Hon. President, Rev. H. Harper, M.A., Huntsville.

President, Rev. Geo. Lawrence, Uffington.

1st Vice President, 2nd Vice President, 3rd Vice President, 4th Vice President, Treasurer, Secretary, Representative, Committee, Rev. E. N. Burck.

The young men, pleasant to the League, young ladies, plenty of plants, at a very price. The room, ping-pong, the company. There are each table, ber. At with che seemed to is in a v.

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1st Vice-Pres., Mr. H. Boyer, Brace-
bridge.
2nd Vice-Pres., Miss Rickett, Graven-
hurst.
3rd Vice-Pres., Miss West, Burk's Falls.
4th Vice-Pres., Mrs. Rice, Huntville.
5th Vice-Pres., Mrs. Scott, Utterville.
Treasurer, Miss Wallis, Port Carling.
Secretary, Miss Foster, Uffington.
Representatives on Executive Com-
mittee, Mr. G. W. Boyer, Miss Groves,
Rev. E. R. Young, Mr. Swan, Miss Ker-
nick.
The next convention will (D.V.) be held
in Burk's Falls, on Good Friday, 1904.

Ping-Pong Social.

The young people of Hope Methodist
Church, East Toronto, enjoyed a very
pleasant time on their social evening of
the League, on Monday, March 30th. The
young ladies of the League had the room
nicely decorated with evergreens and
plants, and in other ways, which gave it
a very pleasing and attractive appearance.
The room being cleared of seats, three
ping-pong boards were set in order, and
the company proceeded to play ping-pong.
There were twenty-four players for
each table, each playing in turn by num-
ber. At the close plates were passed
with chocolate and cream drops. All
seemed to enjoy themselves. The League
is in a very flourishing condition.

Just a Line or Two.

The League at Lucan has raised \$30 for
missions, and has undertaken to give \$100
towards the church debt.
North Street League, on the West-
minster Circuit, has raised \$40 for mis-
sions during the past year.

At the last reception service of the
Kingsville League, nine new members
were received into active membership.

The League of Yarmouth Centre sub-
scribed for a copy of The Epworth Era
for each one of its officers, and "they all
like it."

Rev. S. T. Bartlett reports that a very
successful revival has been held in
Napanea by the Evangelists Kennedy and
Whyte. There were 500 professed con-
versions.

A correspondent from Bay Roberts,
Newfoundland, writes that the Epworth
League, organized last year has been a
"great help to the members." The out-
look is good.

The League at Chapman supplies every
family in the neighborhood with a copy
of Onward, and also sends The Epworth
Era to all the League members. Good
for Chapman! We wish there were
more Leagues like it.

A very interesting and profitable
"Evening with Tennyson" was held, dur-
ing the past month, by the League at
Cardinal. Selections from the great
poet's works were read, and several mus-
ical numbers rendered.

Rev. J. M. Harrison, chairman of the
Cavanan District, has sent out a circular
to every minister on the district, asking
some pointed questions, calculated to stir
up thought, and spur to action in Epworth
League and Sunday-school work.

A year ago the League at Dauphin,
Man., pledged itself to raise \$100 on the
church debt, and it is now nearly all
paid in. A year ago, less than \$2 was
raised for missions. This year already
\$20 has been paid to the district treasurer.

"Our Reading Circle, which has just
closed for the season, has proved very
helpful, both mentally and spiritually."
All the members enjoyed it very much."
So writes a correspondent from the Chap-
man League, on the Thomasburg Circuit.

The Social Vice-President of the To-
ronto Central League believes in doing
something. A very pleasant social re-
sion was held in the Elm Street Church
on Thursday evening, April 21st, when
representatives from the various Leagues
on the district were present.

Valleyfield League is now delightfully
alive. Mr. Edward Jackson, who has
come into church fellowship, is president.
Miss E. Boyd, secretary of the League,
added appropriation to Forward Move-
ment, and on March 27th, by a literary
concert, with refreshments, made \$16 for
St. James' debt.

At a recent meeting of the Camborne
League, there was a debate on the sub-
ject: "Resolved, that man has done
more for the world from the love of
humanity than through the love of
money." Each side was well sustained,
but the judges acknowledged that they
were in such a degree "depraved" as to
fall in with the money side.

C. E. Convention at Denver.

For those who desire to take a longer
trip than the journey to Detroit affords,
the Christian Endeavor Convention at
Denver will be exceedingly tempting.
Added to a fine programme, there will be
some of the finest scenery on the contin-
ent as an attraction. The cost will be
twenty-five dollars from Chicago, added to
single fare from local points to Chicago.
This, of course, does not include the ex-
pense for sleeping-car and meals.

The Book Shelf.

Janet Ward. A College Girl's Story. By Margaret
E. Sangster, author of "Winsome Womanhood," etc.
Published by the Revell Co., New York, Chicago and
Toronto. Price 25c.

Whatever Mrs. Sangster writes may be
relied upon to be pure, elevating, and in-
teresting. "Janet Ward" is one of the
best stories for girls that we have read.
It has a high moral tone, and without
any preaching inculcates excellent lessons.
Every Sunday-school library should have
a copy.

A Whalesman's Wife. By Frank T. Bullen. Pub-
lished by William Briggs, Toronto. Price 25c.

It is surprising what fine stories Mr.
Bullen writes, considering that a con-
siderable part of his life was spent on a whale
ship. In some respects this is the best
book that he has published. It relates
many exciting experiences on two whale-
ing ships, and shows the difference be-
tween sailing with a good captain and a
bad one. Although some rough men are
described, there is no profanity in the
book, but much beautiful religious teach-
ing is to be found within its pages. A
very fine volume for the Sunday-school
library.

Lovey Mary. By Alice Hegan Rice, author of "Mrs.
Wiggs and the Cabbage Patch." Published by
William Briggs, Toronto. Price 25c.

For some months "Mrs. Wiggs and the
Cabbage Patch" has been one of the best
selling books in all the book-stores of the
continent. The quaint, but bright, phil-
osophy with which its pages are filled
has made it exceedingly popular. "Lovey
Mary" is very much like it, and in-
troduces several of the same characters.
Mrs. Wiggs is still engaged in the blessed
business of trying to cheer and help every-
body around her. "Lovey Mary" was
a little girl who was constantly snubbed
and repressed in the orphans' home where
she lived, and everybody thought her
awkward and homely. The story shows
what a change took place in her circum-
stances and surroundings, and associa-
tions of the "Cabbage Patch."

The Antion and the Sabbath. Third Edition, by
Rev. W. H. Jamieson, D.D., published by
William Briggs, Toronto. Price 60c.

The object of this little book, as stated
in the preface, is "to frame an argument
in favor of a weekly rest. The question
is viewed, first, on its theological side and
then from the standpoint of political
economy." The author believes that with
the ever-widening influence of Christianity
the Sabbath is destined to reach all lands,
and that it shall yet enter into national
life everywhere.

On account of the special efforts now
being made in this country to preserve our
Sabbath, the publication of this book is
quite timely. It contains much valuable
information.

"The Planting of the Cross."

The Whitaker and Ray Company (In-
corporated) of San Francisco, announce
that they will issue from their presser,
about May 1, a new volume by Dr.
Horace M. Du Bose, editor of The Ep-
worth Era. The title of the work, which
is a poetic narrative, or series of lyrics,
based on the records of the early mission
days of California, is "The Planting of
the Cross." The story is a chain of
shifting pictures of adventure, priestly
zeal, devotion, romance, and history.
It is the result of years of sympathetic study
of the romantic records of the mission
settlement of Alta, California. The pub-
lishers are giving it to the public in the
confidence that it will prove a pleasing
and acceptable contribution to American
literature.

Of Dr. Du Bose's last volume, "Unto
the Dawn," the late Maurice Thompson
wrote in unqualified praise. Of the
author he said: "Mr. Du Bose has a fine
imaginative feeling, a full sense of word
color and of melodious phrasing, and a
high regard for poetical seriousness."

"The Planting of the Cross" will be
put on sale by Bigham & Smith, Nash-
ville, about May 15.

**Railway Arrangements for
the International Con-
vention.**

The railroad rate for the Detroit Con-
vention will be single fare. By multi-
plying the number of miles from your
town to Detroit by three, you will obtain,
very nearly, the price of the return ticket.
The following are the exact figures for
a few of the leading places:

Halifax, N.S.	\$28.00
St. John, N.B.	23.50
Montreal, Que.	15.00
Ottawa, Ont.	14.45
Smith's Falls, Ont.	12.90
Peterboro, Ont.	8.90
Toronto, Ont.	6.50
Cueph, Ont.	5.20
Galt, Ont.	5.15
Woodstock, Ont.	4.25
London, Ont.	3.40
Chatham, Ont.	1.50

Tickets will be good for the time
covered by the convention, but by de-
positing ticket in Detroit, and paying 50
cents the time will be extended for one
month. The Canadian Pacific Railway
will make special arrangements for the
convenience and comfort of delegates,
running extra trains if necessary.

Canadian Headquarters.

We have received word from Detroit
that the Cass Avenue Methodist Church
has been set apart as Canadian headquar-
ters during the International Convention.
As far as possible, Canadian delegates will
be assigned boarding places in the vicinity
of this church, which will be a con-
venience.

Summer Schools.

The Toronto Summer School, July 4th to 14th.

VICTORIA COLLEGE, TORONTO.

The Summer School for the Study of the Bible and Missions will be better than ever this, its third, year. Many who have attended for the past two years expect to be with us again, and welcome the newcomers. The date at which the school will be held, July 4-14, is arranged so that all who wish may join the party going from the school to the Detroit Convention.

Victoria College, with its cool halls, airy class rooms and beautifully shaded grounds makes an ideal spot for summer gatherings. Toronto is among the world's beautiful cities. The Recreation Committee are planning so that every op-

portunity will be given to see the city and its surroundings under the direction of competent guides. The school's trip across Lake Ontario to Niagara Falls gives all the advantages of thoroughly seeing wonderful Niagara. The regular sessions of the school are from eight to twelve every morning in the college, for the study of methods of work, our mission fields, and the Bible; at 7.30 p.m. the "Quiet Hour" talks, under one of the great trees, are very helpful; at 8 p.m. the open-air meetings on the knoll, in the college grounds, are addressed by our leaders in missionary thought and work.

THE OBJECT OF THE SCHOOL.

How can our mission work be a "Forward Movement" unless we go forward? It is to help our young men and women to prepare to lead our great army of Epworth Leaguers in mission work that this school is held. The aim of the

MISSIONARY LITERATURE.

An important department of the Summer School is missionary literature. Our Forward Movement for Missions is educational, it stands for intelligent giving, through prayer and study. The missionary books, which are for examination, and on sale, are an evidence of what we have to supply the demand for information. The Missionary Exhibit teaches many object-lessons and reveals many needs. It will repay careful study.

THE ATTENDANCE.

All who wish to attend the school are welcome. No one grows old in the Young People's Forward Movement for Missions. We ask all our Epworth Leaguers to unite with us in making this school of real service to as many as we can. It would be to the advantage of every League to send a delegate; it will help the missionary and every other department. Many of our ministers would like to attend. Could your church send your pastor as its delegate? The W. M. S. Auxiliary of your church may not know that the Summer School is a splendid place for our W. M. S. members to study their work; show the president the programme, and help her plan to have some one represent the auxiliary. If you know of any, to whom you think the Summer School would be a help, explain the school to these friends, and ask them to attend. The volunteer delegates

make up the greater number of our students. Can you volunteer to be with us? If so, tell your League you are ready to attend the school, and will help the League delegate bring home reports. Your personal influence and work will help make our school successful.

WHAT IT WILL COST TO ATTEND.

Arrangements have been made for convention rates; a fare and a third from July 1st to 24th is assured, but we hope to be able to offer single return fare. Board will cost from \$3 to \$3.50 per week in homes secured by the Reception Committee. Expenses for the recreation trips are light, and the trip to the Falls less than under any other management. It may cost the giving up of something else in order that you may attend, but it will repay you for any self-denial.

WHAT TO BRING.

Do not burden yourself with more clothing than you can bring in a valise



SUMMER SCHOOL GROUP ON THE STEPS OF VICTORIA COLLEGE, TORONTO.

or dress suit case. Bring your Bible, a note book, and pencil. The missionary books will tempt you; bring some money and take home some books. Bring a commission from your League to buy books for your League library. Bring a list of the missionary books in your League and Sunday-school libraries. This is important for the use of the Missionary Literature Department of the Summer School, and for your own reference when looking over the missionary books.

BRING SOME ONE WITH YOU.

What Will You Find in the Missionary Bulletin.

A letter from every missionary representing the young people. A photo of each missionary. The latest news from the mission field. The best material for your missionary meetings.

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The quarterly report of the missionary work in our Leagues.

The number of members and the number of Leagues in each district.

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Programme for the Toronto Summer School.

Three factors make a school—lecturers, subjects taught, and the students. Weaken any leg of this tripod, and you weaken the institution. One great educationalist has said, "Give me lecturers of the right kind, and I will build a college anywhere, and students will find their way to it, even though it be in the middle of Africa." A school, however, is known by the subjects it teaches, and its perpetuation depends upon the kind of men it turns out.

Our Summer School is exceedingly fortunate in securing men of more than continental reputation as leaders and lecturers. The subjects taught, namely, "The Bible and Missions," are two of the most important subjects which can possibly interest a Christian.

SPEAKERS, SUBJECTS AND SCHOLARS FOR THIS YEAR.

We need only to name a number of our speakers. Rev. A. Carman, D.D., our General Superintendent, needs no introduction. He will speak to us on the "Methodist Church of Canada and her Historical Factors." Rev. Chancellor Barnard will lecture on "The Anglo-Saxon race, and its Relation to the Establishing of the Kingdom of God on Earth." Rev. J. Henderson, D.D., Associate Secretary of Missions, whose name is also a household one, will lecture on "John Wesley and the Influence of his Life." Rev. A. C. Crews, General Secretary of the Epworth League, will lecture on "The Epworth League in Canada and the United States; What it is and what it Accomplishes." Rev. J. G. Bond, Editor of The Christian Guardian, will make us acquainted with "The History of Methodism in Newfoundland and the Maritime Provinces." Rev. John Scott, D.D., Superintendent of Methodist Missions in Japan, will take us from mission to mission, and tell us of the work which has been done, and is being done, in the Island Empire of the Pacific. Rev. G. Meacham, D.D., returned missionary from Japan, will lecture on "The Winning of the Japanese to Christ." Rev. V. I. Hart, D.D., Superintendent of Methodist Missions in China, and who is our Chinese missionary pioneer and prophet, will lecture on "The History and Future of our Work in the Beautiful Province of Szechuan." Rev. John McDougall, Superintendent of Missions in Manitoba and the North-West, will deliver a number of lectures dealing with the history and development of our great Canadian North-West. Rev. S. S. Osterhout, returned missionary from British Columbia, will, out of his years of experience and careful study, lecture to us concerning the "Sunset Side of the Rockies." Rev. F. J. H. Riddell, M.A., B.D., of Wesley College, Winnipeg, and Rev. Prof. J. F. McLaughlin, M.A., B.D., of Victoria University, will deliver a series of lectures on the Bible. Rev. James Allen, M.A., Superintendent of Missions in New Ontario, will give an interesting account of his work. Rev. Hiram Hull, President of the Manitoba and the North-West Epworth Leagues, will lecture on "How to Overcome Difficulties in Rural Districts." Our Bro. Hull has a record which, if known, would make every rural Epworth League worker desirous of learning his secret of success. Several other Epworth League leading ministers and experienced

laymen have consented to lecture, lead, and teach our young people in different branches of study in connection with the great work which we are carrying on. One evening will be spent listening to farewell addresses of out-going missionaries.

Special convention rates have been arranged. People living in other cities, towns, and villages should ask for the regular standard certificate, which we hope will give them a return trip free. If 300

from Lake Ontario to the Bay of Quinte. The origin of the name, "Twelve O'Clock Point," is involved in mystery, but possibly the researches of the leaguers may result in clarifying the question. The programme will be similar to the Toronto Summer School. The mornings will be devoted to the study of the Bible, and Missionary Study classes will be conducted; the afternoon to rest and recreation, the evenings to mass-meetings.

Rev. J. P. Berry, B.A., will each morning conduct a Bible study on "The Kingdom of God." Dr. F. C. Stephenson, Rev. H. B. Kenny, and Mr. G. E. Deroche will be among the speakers. At least one, and probably two, returned missionaries will be present, and speak at both morning and evening sessions. A number of other capable speakers and teachers will take part in the programme, including several professors and students from Albert College. The Study Class will be held in the summer pavilion, the mass-meetings in the open air, when the weather is favorable. Friday, the 12th, will probably be "Historical Day,"



TEMPERANCE HOTEL AT TWELVE O'CLOCK POINT.

certificates are presented. These certificates will be good for returning after the Detroit International Epworth League Convention, July 16th to 19th.

Those who desire further information may communicate with the secretary, or send five cents in postage for the Hand Book, containing much valuable information regarding Methodism in general, and Toronto in particular, including a good map of Toronto, as well as an outline of the studies to be taken up at the Summer School.

Address F. C. Stephenson, Wesley Buildings, Toronto, Ont.

Summer School at Twelve O'Clock Point.

Another Summer School will be added to the list of successful gatherings of this kind, which have been conducted recently. It will be held at Twelve O'Clock Point, June 10-15, under the auspices of the Brighton, Campbellford, Belleville, Napanea, Tamworth, and Picton Districts.

Twelve O'Clock Point is an ideal spot for a Summer School. Situated at the eastern end of Murray Canal, where the waters of the Bay of Quinte and Lake Ontario meet, reached both by boat and rail, it is visited by thousands of excursion-

when there will be an excursion to Hay Bay where the Methodist Church of 1792 was erected in the U. E. Loyalist district. A lecture will be given on the boat going over, by Mr. Wm. Johnson, of Belleville, on "The History of Methodism," and on the return there will be a lecture on "The Bicentenary of Wesley's Birth." The evening mass-meeting will be devoted to the same subject. Special attention will be given to the Sunday services. Recreation will be found at the baseball grounds, lawn tennis, croquet grounds, bicycle track, which may be used free of charge, while boats and canoes may be obtained at reasonable rates. Every League within the bounds of these districts is urged to send representatives to this gathering. Orders for cottages, rooms, etc., should be sent to Mr. R. B. Orser, Smithfield, up to June 5th. After that to Trenton. The school is being managed by a Union Executive Committee consisting of representatives from the various districts.

Other Schools.

The Nova Scotia Conference League will hold a summer school at Berwick in August. Rev. Dr. McLean, Rev. A. C. Borden, M.A., returned missionary from



TENTS AT TWELVE O'CLOCK POINT.

ists. The accommodation at the Temperance Hotel and cottages is good, and it is expected that tents will also be provided. In earlier times the Point was the scene of great political picnics, and Methodist camp-meetings. "Carrying Place" was so named when the Indians were accustomed to carry their canoes

Japan, and other missionary leaders will assist.

The Ridgeway District will hold another summer school at Elgin, Erie, Aug. 11 to 16. A good programme is being prepared, and the prospects are bright for a fine attendance.

Devotional Service

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

MAY 17.—"THE LAD WITH THE LOVES AND FISHES."

John 6. 1-13.

(A MEETING WITH THE JUNIORS.)

HOME READINGS.

Mon., May 11. Faithful in little. Luke 10, 15-19
Tues., May 12. "Whatever He saith." John 2, 1-10
Wed., May 13. The wax of the ear. 1 Kings 17, 10-16
Thurs., May 14. Everything possible. Mark 10, 23-27
Fri., May 15. Thankful for daily blessings. Ps. 138, 1-6
Sat., May 16. Was economy. Prov. 19, 15, 16, 24

These occasional joint meetings of the Juniors with the Seniors are a happy arrangement. The topic selected is appropriate for such an event—one from which lessons for both branches of the League may be gathered. This narrative from the life of Christ, which the topical Scripture contains, presents fine pictures in which every boy and girl will be interested.

A GREAT MAN.

There are some men who the world calls great, but they are not really great. A man must be truly good to be really great. And such was this man walking along the shores of the lake one day, as the people crowded round to see him and hear him speak. He was not only a good and great man, but he was the Son of God. What was his name? Jesus. Why was he called by this name? See Matt. 1, 21. Yes, he is called Jesus, because he is to save us from our sins—to save us from the guilt of our sins and from the power of our sins.

A BEAUTIFUL SEA.

Look at another picture—a beautiful sea. You have never been in the Holy Land, I suppose, where our Saviour lived when he was on earth. Well, it is a picturesque country and all, it is a famous sight which the traveller likes to visit is the Sea of Galilee. Not very large—only about thirteen miles long and six miles wide. But round about this sea our Lord spent most of his public life. Along its shining beach he walked in the light of the early morning. The lowly sands bore the impress of his feet, the high banks often echoed by his voice, and his sacred form was imaged in its bright waters.

A VAST CROWD.

One day Jesus went over the Sea of Galilee in a boat with some of his followers. A great multitude followed him, some going around the shore of the lake, and some crossing in boats. Jesus had been curing people of diseases that no doctor could cure, and the people were very eager to see him and hear him. When Jesus reached the other side of the lake, a vast crowd of people were waiting for him. He looked kindly on the people, and likely spoke words of good and heavenly counsel to them, trying to persuade them to believe on him and accept him as their Saviour and Lord. It is sad that so many refused to receive his words, preferring to live on in the old way, without God and without hope in the world. Is any one who reads this doing the same thing?

A LITTLE BOY.

After Jesus had looked upon the people, and walked among them, talking with some of them, he saw that they were hungry. Many of them had walked long distances. Some were weary by rowing their boats for miles across the sea. All were in need of food. So Jesus at once began to plan to have a meal for them. He asked Philip, one of his disciples, if he knew where to buy bread for this great crowd. Philip said that two hundred pennyworth of bread would not be enough. Now two hundred pennies

in that country were a great deal of money. A penny was all a man got for working all day, so that it would cost as much to feed the people as a man would earn in two hundred days. Another disciple, named Andrew, looked around to see if he could find any food, but all he found was what was in a little boy's basket, and he came to Jesus and said, "I found a little lad who has some food in his basket, five barley loaves and two small fishes. And here he is. But what are they among so many?" Jesus smiled upon the boy, and likely told him that he was glad he was there, for he was going to use him for a good purpose. The boy's barley loaves were round and thin like cookies, and about ten inches across. The boy had probably brought them for a lunch, or to sell among the crowd.

A HAPPY TEA-PARTY.

Now the people sat down on the grass along the hillside, row above row. It would take a long time to count them for there were about five thousand men, besides women and boys and girls and babies. They were chatting and laughing in a happy way just as children would at a tea-party. And some wondered where the food was coming from to feed so many people. When Jesus stood up and asked God's blessing on the food and on the people. Then he gave the cookies to the disciples, and they passed up and down the rows and gave them to the people. And so with the fishes. But how was there enough for all? Well, Jesus, by his divine power, kept increasing the number of loaves as he handed them out, and also the fishes, until there were perhaps five thousand loaves and a great many fishes.

SOME JUNIOR LESSONS.

1. Jesus is divine. He is God manifest in the flesh. This miracle is a proof.
 2. Jesus wishes all people to be happy and comfortable. He made the great crowd sit down, and fed them.
 3. Jesus teaches by his example that we should thank God for the good things we enjoy. He gave thanks before he gave the food to the people. We should always give thanks before every meal at the table.
 4. Jesus used a little boy to help him feed the multitude. He took notice of him and was kind to him. How can boys and girls help Jesus nowadays?
 - (a) By giving their hearts to him.
 - (b) By obeying him every day.
 - (c) By being obedient and helpful to father and mother.
 - (d) By being kind and generous to their playmates.
- Let the Juniors bring in six other ways in which children can help Jesus.

POINTS FOR THE PRESIDENT.

After a few cheery words of welcome to the Juniors, let them take charge of the meeting. There are six pictures in the foregoing exposition. Have six Juniors each take one picture and prepare it at least a week in advance, and read it at this joint meeting. Have bright music interspersed. By friendship and good counsel lead your young visitors nearer to the Master.

MAY 24.—"POWER AND PRAYER."

Acts 1, 15, 14; 2, 1, 4, 41.

HOME READINGS.

Mon., May 15. The promise of the Father. Joel 2, 28-30
Tues., May 19. Waiting on the Lord. Ps. 27, 8-14
Wed., May 20. Prevailing prayer. J. 6, 15-16
Thurs., May 21. Of record. 1 Kings 17, 10-16
Fri., May 22. The Spirit's mission. John 15, 26, 27
Sat., May 23. Coveting power. Acts 13, 14-24

The great demand of the world is power—more power. More power is sought in industrial, commercial, agricul-

tural, and professional life. And the great need of the church and of individual representatives of Christ is power—more power. It is the hand. Ye shall receive power after that the Holy Ghost is come upon you."

THE CHRISTIAN CHURCH.

The Christian Church was born at Pentecost. There is no Christian Church history before that event. The materials of the church were already present, but standing out of organic relation with one another. It was the brooding of the Spirit that changed the formless elements of things into a shape for a profligate world. It was the descent of the divine Spirit, similarly, that transformed the disciples of Christ into an organized, living, and powerful church, so that, as an illustration, three thousand were converted in one day. Here is the power!

A NEEDED REVIVAL.

This was the first Christian revival of religion. The church came into being in a revival and the survival of the church has been all along a continuous line of revival. A revival is really a fresh appropriation of divine power. The dynamic element enters Christianity not at the cross, not at the resurrection, but at Pentecost. Pentecost is as much a fact of Christianity as is the crucifixion. The Acts of the Apostles is the Gospel of the Holy Spirit, and the Gospel of power. There is nothing in the whole New Testament narrative more startling than the transformation which the twelve underwent on the fiftieth day after Calvary. An apostle is a disciple plus the Holy Spirit. Christianity would have stopped at Olivet had it not been for the coming of the Holy Spirit, our present Leaguers of Canada, for yourselves, for your societies, for your church, fill all necessary conditions to a fresh appropriation of this divine power! Without it, what are we?

LET US BE UNITED.

The Spirit descended upon the disciples when they were together. Christianity comprises a relation between men mutually, as well as a relation to God personally and individually. There are blessings and enrichments that accrue to Christians only by their standing in fellowship with one another. The evening of the Resurrection Day, Jesus showed himself unto his disciples while they were together. The week after he again appeared to them while they were together. And similarly the Holy Spirit descended upon them while they were all with one accord in one place. And this gathering together is in order that they might remain together in the fellowship prayer and holy waiting. The church thus came into being in a prayer-meeting. The first Christian revival was inaugurated in a prayer-meeting. In spiritual matters two together are considerably more than twice as many as one.

PRAYER ESSENTIAL.

After the discussion of their Lord, the disciples waited for the fulfilment of the Lord's promise—the descent of the Holy Spirit upon them. But how did they wait? In prayer, in fellowship, in sympathetic consultation, in review of past events, in Scripture meditation, and contemplation of future duty and action. What would be the subjects of their prayers?

(a) That they might be prepared to receive the Holy Spirit when he came.

(b) That they might have wisdom to use the new power to the glory of God.

(c) That they might so understand the events of Christ's life and death and resurrection and ascension, that they might go forward with meditation and contemplation of future duty and action.

(d) That they might be free from fear, and be equipped with boldness to declare the new truth at whatever cost.

(e) That than they know and were about Prayer power are needed, there is equally prayer and never and

In God's scended upon the tvred and Holy Spirit distinction laity? B endowment lived and Thus the d service the task comm measurably ability. T from on h for the eff services fo now that I were ready to be a follower of part in us! por

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MAY 31.—
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Zech. 4, 6; 5

Mon., May 25.
Tues., May 26.
Wed., May 27.
Thurs., May 28.
Fri., May 29.
Sat., May 30.

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(e) That God might be to them more than they could ask or think in the unknown and untried future which they were about to enter.

Prayer prepared these disciples to receive the divine power. Prayer and power are intimately and essentially connected. Where there is true prayer, there is effective power. The opposite is equally the case—where there is no prayer, there is no power—the powerless believer and the powerless church.

POWER BESTOWED.

In God's time, the Holy Spirit descended upon all the disciples—not only upon the twelve, but upon the whole hundred and twenty. So that, so far as Holy Spirit equipment is concerned, what distinction is there between ministry and laity? Both alike received the spiritual endowment necessary for the life to be lived and the duties to be performed. Thus the disciples were prepared for the service they were soon to render. The task committed to them was one that immeasurably transcended their native ability. This spiritual power—this power from on high—was absolutely necessary for the efficient discharge of their new services for God and humanity. And now that the Holy Spirit had come, they were ready! With a similar equipment it is open to every believer—every follower of Christ to be prepared to do his part in ushering in the coming kingdom.

POINTS FOR THE PRESIDENT.

You will find five paragraphs in the foregoing article, each representing a seed thought. Interest five members of a League each to take one of these seed thoughts, and devote it from his own thinking, reinforcing it with appropriate Scripture texts. Let each paper or talk occupy not longer than four minutes. Give opportunity to others to take part in the discussion of the topic. In the hymns, testimony, exhortation, all bear on the great theme of the evening—Power and prayer.

MAY 31.—"MISSIONARY: SOME MODERN MISSIONARY ACHIEVEMENTS."

Zech. 4. 6; 2 Chron. 16. 9; Ps. 118. 23; Matt. 21. 42.

HOME READINGS.

Mon., May 25. The islands God's..... Isa. 11. 11; 24. 15
 Tues., May 30. They show God's greatness..... Isa. 40. 12-13
 Wed., May 27. They wait for God's law..... Isa. 41. 14
 Thurs., May 28. They shall trust Him..... Isa. 41. 6-8
 Fri., May 29. They send missionaries..... Isa. 66. 18-24
 Sat., May 30. Paul's island mission..... Acts 13. 5-13

If Christian people would thoughtfully study the many modern achievements of the church on mission fields, they would soon be impressed with the possibility of evangelizing the world in this generation.

THE CASE OF MANCHURIA.

Manchuria might be considered a colony of China, for while the Manchus are the original inhabitants, yet the Chinese have immigrated in such large numbers that they now constitute the principal part of the population which numbers from fifteen millions to twenty-five millions of people. Its area is about eight hundred miles long and five hundred miles wide—an area three times as large as the entire British Isles. This country is an excellent illustration of what may be accomplished within less than a generation towards the evangelization of a country by a comparatively small number of foreign workers. Two missionaries arrived in Manchuria in 1870; and two in 1872. At the beginning of 1900 the number of foreign workers had increased to sixty-six. The field presented many difficulties. At first the natives of the natives was strongly hostile as all foreigners were regarded with suspicion. The opposition frequently took the form

of severe persecution. In 1873 there were only three converts. But seed-sowing broadcast and unweary was continued, until in 1899 the number of baptized numbers was about 19,000, while it is estimated that half of the adult population of the country know that there is a Christian Gospel. In 1886, Dr. Ross said that one third of the people had heard of Christ, and knew enough to profess Christianity as the best religion. He further stated that the Gospel is speedily gaining such a rapid diffusion that we may anticipate at no distant date its contact with every village and town in the country. In the accomplishment of this great work there are many factors—the foreign missionaries, claims of mission stations, medical work, circulation of the Scriptures, and other good literature, native evangelists, and native Christians, who are an important factor in the result, and whose labors are the most helpful aspect of the work. Who can doubt that by a wise enlargement of the agencies employed in Manchuria, the whole population could be evangelized within a generation?

THE CASE OF UGANDA.

Among the most remarkable triumphs of missions during the past few decades has been the work of the Church Missionary Society of Uganda. Stanley, the great African explorer, in writing about it, says: "I know of few secular enterprises, military or otherwise, deserving of greater praise." Uganda is a country 70,000 square miles, situated on the north side of Victoria Nyanza. It is one of the most populous, fertile, and powerful states of East Central Africa. The inhabitants, called Wagaanda, number from a million and a half to two millions, and are a strong people. In 1857 Stanley sent a letter to London, appealing to Christians to establish a mission in Uganda. In 1876 the first party of missionaries was sent out. Two of them reached the country in 1877, and were received with honors by the king. During the first thirteen years Alexander Mackay was the principal, and at times the only worker, and the work was very discouraging. Now, however, the total foreign force is about sixty. The obstacles to be surmounted were many and very serious. Persecution was frequent. Bishop Hannington, on his arrival on the borders of the country in 1885 was murdered by order of the king. Native Christians have been horribly mutilated or torn to pieces. Others have been tortured and then roasted alive. Thirty-two were slowly burned to death on one great pyre. Yet none renounced the faith. In 1893, during a great revival, led by Pilkington, another able and earnest missionary, hundreds were converted. In 1895, there were ten mission stations, and two hundred buildings thronged with worshippers or seekers every Sunday, and most of them on week days also. In 1899 there were over four hundred churches, more than seventeen thousand baptized members, and nearly nine hundred native agents. Probably two hundred thousand souls have been brought in contact with the Gospel; thousands of copies of the New Testament have been circulated. A transforming change has come over this great land.

"The morning light is breaking;
 The darkness disappears."

A FAIR INFERENCE.

In view of the extent to which the Gospel has already been preached, and the results already attained, it seems reasonable to believe that by a judicious increase and proper distribution of all missionary agencies which have commended themselves to the church, an adequate opportunity to know Christ as Saviour and Lord might be given to all people within our day. Shall we do our part?

POINTS FOR THE PRESIDENT.

Secure maps to study the two mission fields mentioned in the article above—Manchuria and Uganda. Appoint one member to describe geographically and otherwise the first, and another member, the second. Show the small beginnings, the obstacles, and the great results of mission work in these fields. And then point out the presence of God as the great element of success. Don't neglect the conclusion—what has been achieved in these fields, may be elsewhere!
 A delightful biographical study would be "Mackay and Uganda."

JUNE 7.—"MODERN LESSONS FROM THE RECHABITES."

Jer. 35. 1-6, 19, 19.

HOME READINGS.

Mon., June 1. A total abstinence vow..... Num. 6. 2-4
 Tues., June 2. A drunkard's shame..... Sam. 16. 35-38
 Wed., June 3. Penalty of drunkenness..... Amos. 6. 5, 7
 Thu., June 4. Drunkards' Ephraim..... Amos. 1. 7
 Fri., June 5. The end of the drunkard's. Naham. 1. 7-12
 Sat., June 6. Keeping the body under..... 1 Cor. 9. 24-27

The Rechabites were descendants of Rechab and were originally Kenites. Attached to Moses by a near and dear connection, and agreeing with the Israelites in the worship of Jehovah, the Kenites followed the Israelites to Canaan, where they dwelt peacefully. Being true to God, God cared for their safety; and hundreds of years after we find them still a distinct people, held up by God as an example to the Jews for their attachment to the custom of their ancestors, and honored by him with a gracious and remarkable promise of the perpetual endurance of their family.

THE RECHABITE VOW.

Part of the vow taken by the Rechabites was that of total abstinence from the use of strong drink. And they kept it rigidly and faithfully. In the topic Scripture we have related how the prophet Jeremiah, tested these people in regard to their total abstinence principles. A number of them were brought into the House of the Lord, and amid the sacred surroundings, where no harm might be suspected, pots full of wine and cups were set before them. And the prophet said, "Drink ye wine." And what was their answer? "Did they weaken and apologize for being temperance men, and say: 'Surely it can't be wrong. It is in the House of the Lord, and a prophet is inviting us!' They said no such thing. But they did say: 'We will drink no wine; for Jonadab, the son of Rechab our father, commanded us, saying: 'Ye shall drink no wine, neither you nor your sons, forever.' Those men lived about six hundred years before Christ, but they are a splendid example for men and women living nineteen hundred years after Christ. They didn't stop to argue the point, nor hang around to be urged; they said, 'We will drink no wine!' God grant to the young men and young women of Canada similar determination and loyalty to principle!

WHY THEY KEPT IT.

1. Reverence for their ancestor kept them loyal to their vow for these three centuries. The Rechabites cherished the memory and respected the command of that good man whom they called their father. They deemed it to be a great thing to be true to the righteous traditions of their ancestors. Do we have enough of this sentiment these days? Maintain right principles because the family honor is at stake. That is a worthy motive.
 Illustration.—A king of Poland carried the picture of his father in a plate of gold

about his neck. When he was entering upon any great business, he would kiss the picture and say: "God grant I may observe my father's charge and do nothing unworthy of him."

2. These Rechabites were true to their vow on the ground of utility. To use a modern phrase, it paid them to observe their vow. Had drinking wine been permitted, it would have entailed the cure of the vine, and that would require settled residence. But Jonadab wished to maintain among his followers the purer morality and manlier habits of the desert rather than the laxity and effeminacy of city life. Abstinence would keep them independent of decay to evil and out of the reach of many allurements and bad influences.

There is precisely the same reason these days for total abstinence, that is, utility. It pays one to be a total absterger. It pays on the ground of (a) health, (b) social standing, (c) business success, (d) moral growth, and (e) posterity's estimate.

Illustration.—The writer received a letter from a banker a short time ago inquiring about the character of a young man who had applied for a position. The letter said: "Kindly name the particulars as to him, especially his honesty, truthfulness, reputation, general conduct, whether he uses tobacco in any form, uses liquor, or is given to lounging." The business world wants sober men, and there is a commercial value to good principles.

3. The Rechabites were required to keep their vow, no doubt, because it meant greater safety to their characters. The wise old man Jonadab had the moral and religious welfare of his descendants in view. He knew the dangers of the intoxicating cup and commanded against it. Character is always safer if total abstinence is practiced. The simple and happy life is less open to contamination if the company of wine-drinkers is shunned. Mental perception and moral obligation are less likely to be obscured if abstinence be a rigid personal principle.

"Though I look old, yet I am young and lusty;

For in my youth I never did apply
Hot and rebellious liquors in my blood."

POINTS FOR THE PRESIDENT.

This should be a thorough-going temperance meeting. We need line upon line and precept upon precept on this great subject. Methodism must maintain its traditional stand on temperance. To do so there must be constant education and agitation. Divide the subject into three parts, assigning them a week in advance.

1. The Rechabites and their vow. 2. Their vow and why they kept it? 3. Twentieth century applications. You will find hints and help in the foregoing. "Down with strong drink, individually, socially, nationally," nothing short of this will suit the Epworth League of Canada.

JUNE 14.—"GOLD OR GOD?"

Luke 18, 18-30.

HOME READINGS.

Mon., June 8. Love of riches perilous. . . . Luke 12, 13-20
Tues., June 9. Tent to selfishness. . . . Luke 16, 19-31
Wed., June 10. A patient rich man. . . . Gen. 15, 1-9
Thur., June 11. A patient rich man. . . . Job, 1
Fri., June 12. A liberal rich man. . . . Acts 4, 32-37
Sat., June 13. Giving up riches for God. . . . Acts 7, 22-29

The choice between God and gold, between the spiritual and the material, comes sooner or later to every soul. And the question is repeated, "Choose ye this day whom ye will serve."

NEED OF COUNSEL.

There is a young man, well-to-do, of good parts, pre-eminently virtuous, and

anxious about the life to come. He seeks Jesus with the great question—there is none greater—"What shall I do to inherit eternal life?" After a conversation with the Master, and learning the conditions on which eternal life for him could be secured, he turned from Christ, went his way, and we never hear of him obtaining this greatest boon to mortals given.

CHRIST'S REQUIREMENT.

"Sell all that thou hast and distribute unto the poor, and come follow me." This was Christ's condition to this rich young man—the condition by which he could obtain eternal life. Does it seem a harsh one—a peculiar one? However, it may seem to some, it is both necessary and reasonable. In one form or other it comes to every would-be Christian; for to come to would-be Christian the Master says in effect: "Give up your property, your home, your life itself, and take them back as mine, and use them for me in using them for your fellowmen." He who cannot, does not, do this is no Christian. He can do naught but go away sorrowful. This test comes to all. It came to Peter and James and John and Andrew when Christ bade them leave all to follow him. It came to Paul on his way to Damascus, when he cried, "Lord, what wilt thou have me to do?" It came to Luther when Christ bade him forsake the church of his fathers. It came to the Puritans, to John Howard, to John L. Kingstone. It comes to you. What will you do with it?

WHY THE YOUNG MAN REFUSED.

This young man had great riches, and to dispose of them all and give to the poor seemed hard to him. But this requirement on the part of Christ was a test to discover whether or not his questioner was willing to submit all to the control of the Master. Here the young man failed. What were the reasons? 1. He loved gold more than God—that puts it in a nutshell. He thought more of his possessions than he thought of his soul. He would not forego the present for the future. He would not cease to be what he was, that he might become something better. 2. Whatever his solicitude about eternal life, that solicitude was secondary, not supreme. Strange infatuation, you say. Yes, but think, are you not bound by a similar infatuation? 3. What Jesus required involved the entire revolution of his life. Not only "sell all that thou hast" but, "come, follow me." This latter seemed as hard as the former. He was a member of the Sanhedrin; he must now instantly become a true Christian. He must immediately avow Jesus as the Messiah, and become a defender of the faith which the whole nation hated. All this involved a sudden and radical change in his personal history. And he was not willing to adopt the change. He was not prepared to adopt Christ's way. Hence, he placed himself outside of the number of the redeemed. Awful decision!

SORROWFUL.

The young lawyer went away sorrowful. He was the author of his sorrow. He might have gone away rejoicing. His destiny was in his own hands. What sorrow was it? Let us imagine: (1) The sorrow of loss. "And cannot I have eternal life? Is the way so hard? Are the terms so difficult? Must I give up so much, bear so heavy a cross?" 2. The sorrow of disappointment. "Must all my prospects vanish thus? Must my worldly ambitions be trampled under foot?" 3. The sorrow of self-conviction. "Ah, yes, the Master is right. I did not know myself. It is I, not he, that is to blame." 4. The sorrow of shame. "And I have gone to him, and he has seen me through.

Oh! that look of gentle pity; those tender tones; that loving invitation. He said, 'The Bible not go, but come. And I have left him, spurned his offer, rejected his claims. I feel sad.' But his sorrow was not of the golly sort that works repentance, for he returned not, repented not, but confirmed himself in opposition to the Master's claims.

WHERE DID HE GO.

Follow this young man as he leaves the presence of the Saviour, the only one who could satisfy his deep needs. He went back to the world to idolize his treasures, and mingle with his old companions. Troubled, no doubt, in conscience, but crushing out the inward moan with his new activities. He went on to his grave. There would be a proud funeral. He would be laid with much ostentation with his fathers, while many mourned. He went on to the judgment. Oh! that day. The conversation with Jesus would all come back again. His refusal to follow him, as vivid as yesterday. And this same Jesus is now the Judge. Yes, it is the same! Where can this man go? He cannot turn away now. He has fixed his own destiny. He chose gold rather than God, and now gold can purchase nothing. Oh eternal loss! Eternal poverty. Eternal woe! When a man deliberately turns away from Christ, and remains away, what becomes of him? There is a great gulf fixed.

POINTS FOR THE PRESIDENT.

There are five leading paragraphs in the foregoing article. Select five members in advance, each to be responsible for the development of one paragraph. Three minutes for each, or not more than four, should be enough. This topic should make every one serious. Is there anything between me and Christ that prevents me from following him? Am I any better than the rich young man who refused to comply with Christ's conditions of salvation? Press home such observations upon all present.

JUNE 21. "HOW WE MAY LEARN TO USE OUR SWORD."

Eph. 16, 17; Heb. 4, 12, 13; 2 Tim. 2, 15.

HOME READINGS.

Mon., June 15. Bible teachers. . . . Neh. 8, 6-9
Tues., June 16. Cleansing the life. . . . Ps. 119, 9-16
Wed., June 17. Comforting. . . . Ps. 119, 50, 92, 93, 143, 144
Thur., June 18. For teaching others. . . . Matt. 13, 51, 52
Fri., June 19. Overcoming sin. . . . 2 Cor. 10, 4, 5
Sat., June 20. For purifying the nation. . . . Deut. 4, 6-8

In the olden days a warrior was of little use on the battlefield without his sword. His sword was not prepared either for offensive or defensive warfare. He was open to easy attack, and ready defeat unless he had a sword and knew how to use it.

The Christian warrior on the battlefield of life is subject to like conditions. He must have his sword, must know how to use it, else he is not prepared for the fight, and defeat is near at hand. What is the Christian's sword? "The Sword of the Spirit, which is the Word of God."

THE BIBLE—A SWORD.

Hence the Bible is represented as a sword to the believer. And what is implied in this figure of speech?

(a) Like a sword, it is of no use till it is unsheathed. The Bible must not lie idle in the library, or dust-covered on the shelf, or unapplied in the memory. The average man knows a good deal more about the Bible than he lives up to. He has not unsheathed the sword—part of it is in the scabbard; and, like any other kind of sword, it is next to useless when not free for effective use. It is also true

that most of the Bible allow the Bible And never responsible but for will book. T applied. It cuts de skillfully must be sometin sword, wit deep gash it must b not down Luther w words "T rose from erated mi Note how tal. How n. Presid. thereof." the Lord. tain. Oh. To relate, opposition the wound (c) Like fence, as swordswa intended sword man Christ. larly. W Christian like the temptatio ten," and ready th makes a assault o again is g great is f face. Fe the Word moral ba face, and every bel

This s have see Spirit, called: (a) Be Sword w It was n where o main val and mat really in Spirit is through receive a (b) Be the Mas pre to w is found, faith, he its mean earned. the heart ful. Applie When se liever sh (c) Be Instrum are gaini witho God unt leaves. has been church a sustains been for We hav opening world ev feat the deemer's

that most people don't know as much of the Bible as they might know. They allow the sword to remain in the sheath. And never forget that every man is responsible not only for what he knows, but for what he might know, of this great book. The Bible must be known and applied.

(b) Like a sword, when it is unsheathed it cuts deeply. A sword when free and skillfully used is a fearful weapon. It must be reckoned with. It wounds—it sometimes slays. So the Bible as a sword, when applied by the Spirit, makes deep gashes in the heart and conscience. It must be taken into the count. It will not down. See its effect on Martin Luther when it wounded his soul with the words "The just shall live by faith." He rose from the effects of the blow a regenerated man and the Reformation dawned. Never did he feel that brave soldier, Captain Headley Years, when he read, "Make no provision for the flesh to fulfil the lusts thereof." Brave before, braver now, for the Lord Jesus Christ had become his Captain. Oh, yes, it cuts deeply. And, sad to relate, men may hold up the shield of obedience and prevent the deepening of the wound. Fatal error!

(c) Like a sword, it is a weapon of defence, as well as of offence. A skillful swordsman not only wards off the blows intended to wound, but with the same sword makes attacks upon his foe. The never well-versed in his Bible does, particularly. When his faith or experience or Christian character is the object of attack, like the Saviour in the wilderness of temptation, he has ready an, "It is written," and Satan is vanquished with the ready thrust. When offensively he makes a raid, or a rush, or a continued assault on his spiritual foes, his weapon again is a "Thus saith the Lord." And great is the stampede of the discomfited foe. Few Christians know the value of the Word as a powerful weapon in the moral battles, which every one has to fight and in the won of which every believer should engage.

THE SWORD OF THE SPIRIT.

This sword, of such great value as we have seen, is called the Sword of the Spirit. What does this mean? It is so called:

(a) Because the Spirit inspired it. This Sword was not made in a German factory. It was not made in its completeness anywhere on earth. This constitutes its main value. Its temper, workmanship, and material that constitutes it what it really is—is from above. The Holy Spirit is the master workman. It came through men, but through men able to receive and declare it. (2 Tim. 3. 16. R.V.)

(b) Because the Spirit interprets it. The Master Workman is also the interpreter. He who made the sword shows how to use it. Wherever it is carried, he is found, and in answer to the prayer of faith, he assists in the understanding of its meaning, so far as saving truth is concerned. He illumines the mind, inspires the heart, and helps in the true and forceful.

Application of this spiritual weapon. When seeking to know and use it, the believer should ever seek his aid.

(c) Because the spirit yields it as the instrument of his victories. No conquests are gained on the moral battle-field of life without this sword. It is the power of God unto salvation to every one that believes. Every man who is a Christian has become such by the Word. The great church militant, with its thousands upon thousands, its millions upon millions, has been formed and multiplied by its power. We have no other weapon now, in the opening years of the greatest century the world ever saw—no other weapon to defeat the hosts of sin and usher in the Redeemer's kingdom, than the Sword of the

Spirit, which is the Word of God. Thus armed, let us fight on until the day dawns and the darkness flees away.

HOW TO USE IT.

- (a) As God's message to you.—Ps. 139. 17.
 - (b) With preparation of heart.—Ezra 7. 10.
 - (c) Consecutively. Book by book.—Acts 11. 4.
 - (d) Topically. Thought by thought. 1 Cor. 2.
 - (e) Daily. Day by day. Ex. 16. 21.
 - (f) Read, believe, and practice. Jas. 1. 22.
- Exercise with it, delight in it, employ it, to your life's end.

POINTS FOR THE PRESIDENTS.

This is a very interesting and vital subject. Make much of it. There are three leading ideas: 1. The Bible—sword. 2. The Sword of the Spirit. 3. How to use it. Use the Christian Endeavor Committee, the Missionary Committee, and the Social Committee, giving each one idea to prepare, and allow seven minutes to each. Let each committee incorporate as many of their number as can profitably take part. Then let the president sum up with a spiritual and pointed application.

The 1904 Topic List.

We have received a number of inquiries concerning the Epworth League Topics for 1904, as many Leagues publish their programmes from May to May. On account of a contemplated change in our methods of Bible study, the 1904 list is not yet ready. We would recommend our Leagues to use the six months' card which is advertised in this issue. It is cheap and will answer the purpose very well in supplying the topics from May to November of this year.

The Art of Conversation.

In order to talk agreeably it is requisite to have something to talk about. You cannot draw water from a well where no water is; therefore, you must cultivate your mind through reading and observation. Accustom yourself to talk about the things you see and read. It is a great mistake to talk little to the members of your own family. Many a one has grown taciturn from considering it not worth while to exert oneself to entertain the home people. Keep yourself in touch with the questions of the day. To do this give a few moments to the newspaper every morning. Avoid, as far as possible, all unpleasant subjects and endeavor to discover what is most interesting to your companions. With some persons this faculty amounts to intuition; with others it is laboriously acquired, but it invariably grows by exercise. Talk of things and not of people; gossip is not conversation. Never talk much of yourself nor of your own affairs; it is in bad form and generally it bores your hearer. Avoid also unkind and censorious observations about other people, and never, if you can help it, make personal remarks unless they are in the nature of a delicate and sincere compliment.

A Hopeless Case.

This little story is told by a public school teacher:—One of the boys in her class came from a home where the people were not at all careful about the correct use of words. Perhaps they did the best they knew how, but that wasn't very good because they had never had any opportunity to go to school when they were little. There was one thing that this boy used to say which annoyed his teacher very much. He would say, "I have went." She corrected him, scolded him, made fun of him, but he would always fall back into

the old way of talking when he wasn't thinking, and the ungrammatical expression would pop out. So one day the teacher took a tablet of paper and wrote at the head of it a fair copy of the words, "I have gone." Then she compelled Johnny to stay after school until he had written those words over and over, one hundred times in all. Johnny took his pen when the other children had gone and buckled down to his task. He wrote and wrote, until his fingers were lame with holding the pen. It really did seem to the teacher that it would be impossible for that boy ever to use those words incorrectly again. But—would you believe it?—the boy finished his work, handed in his paper and was allowed to go home. Under the one hundredth copy he penned the words, "I have wrote this one hundred times and have went home."

The Right Kind.

Not all boys would have done as Harry Shepler, who was in the signal service. Harry was ordered, one morning, by a sergeant, to report for duty at the canteen. He refused to do so, and the sergeant threatened to report him to the officer of the day. "All right," said Shepler, "go ahead. I did not enlist to be a bar-tender, but a soldier, and I will not report at the canteen." He was duly reported to the major, who sent for him. Shepler went with trembling knees, but with a steady heart, for he knew he was right. When he stood before the major, that officer said to him: "Are you the young man who disobeyed orders this morning?" "Yes, sir; I am." "Why did you do it?" "Simply because I do not believe it is right to do what I was asked to do. I enlisted to be a soldier, and not a bar-tender."

The major arose quickly from his stool, and, extending his hand, said: "Shepler, you are the kind of man we want. I am glad to see a fellow who has the courage of his convictions. You are not obliged to report to the canteen." In a letter, Shepler, in reference to this incident, gave as the reason for his ability to stand firm the fact that he would not dishonor his mother, nor the Sunday-school which had taken such an interest in him while he was a soldier.—S. S. Times.

Japanese Sword.

Rev. F. A. Cassidy, who has gone to Japan as manager for an insurance company, expects to devote considerable of his time to Bible class work and missionary effort. Before leaving, he deposited with the Secretary of the Forward Movement for Missions, a valuable sword, which was an heirloom in Japanese family for over 500 years. It was offered as a contribution to our missionary work in Japan by a convert. This beautiful sword and scabbard is on exhibition at the Forward Movement Office, Room 10, Wesley Building, and will be sold to any one who desires to make a contribution to the missionary work of \$50.00.

We Take Chances.

The editor of The Scientific American notes that the British railways carry a larger number of passengers on their 24,000 miles of track than the American roads spread over their 200,000 miles. In Great Britain, not a single passenger has been killed in the last fifteen months; in the United States, 77 passengers have been killed in fifteen days recently. The editor endorses this explanation of the astounding disparity, as given by an eminent engineer: "The different results are to be explained by a difference in national temperament. Here, we take chances."

Junior Department

All communications for this Department should be directed to REV. S. T. BARTLETT, Box 218, Nanaimo, Ontario. He invites the co-operation of all Junior workers in making these pages both bright and profitable.

Five Little Sisters.

We are little sisters five,
That in any climate thrive.
Everywhere at home are we,
On the land and on the sea,
Whoso'er in human speech
There our little voices reach.
Every moment, night and morn,
We are dying, we are born.
Well you know us, little man;
Guess our names now, if you can.
For you never speak a word
That one of us is not heard,
And our gentle voices meet
In each sentence you repeat.
A, E, I, and O and U,
Little sister vowels true.

Prize Bible Questions.

Fifty twenty-five Juniors, living in various sections of Canada, ought to be named for the good work done during January, February, and March. The answers sent in reflect credit on most of them, and the following are the leaders: 1st prize, Nellie Jones (14), Rosemont; 2nd, Jettie Carrick (10), Mandamain; 3rd, Adrian King (11), Wyoming; followed in turn by Vera Scott (14), Ottawa; May Carrick (11), Susie M. Moore, Nellie Carrick, Lillie A. Hale, Jean B. Richardson, Sarah and Ellen Canton, David and Anna McLellan, and others of varying success. Secretary Crews will send a nice book to each of the first three named above. Vera was very close to the leader, and but for a couple of forgotten references, and a pair of misspelled words, would have been a prize-winner. Nellie had no errors or omissions in any of her papers, and Jettie Carrick did remarkably well for so young a Junior. Adrian is a smart boy, and will make a good Bible student. Let none of the rest be disappointed, but keep on studying hard. The papers of the first four have been returned to them, corrected and marked.

N.B.—For June, the Editor is preparing a "John Wesley" number. Why cannot the Juniors share in the honors of the "John Wesley Bicentenary Celebration"? You can, and to help you, we call for prize essays and marked papers, life and work. Find out all you can, write it as clearly and well as possible on one side of the sheet; do not write more than 1,000 words, and send it in on or before June 10th next. A prize will be given for the best essay, even if only two come, and if six write, two prizes will be given. If ten write, we will give three. There are many more than ten among our Juniors who are well able to do this, and we hope for at least ten good essays. The best one will be printed in the July Era, and some of the others may follow in succeeding numbers. Go to work, study, write, review, condense, and when you have done your very best, mail your paper to Mr. Bartlett.

For any who cannot write the Wesley essay (and the essayists also if they choose to answer them), we give the following questions:

- 1. What marks could not be washed away with much soap?
- 2. What does Job say in different passages about clean hands?
- 3. When did God tell his people to wash their clothes, to make themselves ready for his coming?
- 4. What did David, and Solomon, and Jeremiah each say about making the heart clean?
- 5. What did Christ object to in the ceremonial washing before meals?

- 6. What did he wish to teach by washing his disciples' feet?
- 7. What servant of God said to another, "Wash away your sins"?
- 8. Explain in your own words what you suppose St. John meant when he spoke of Jesus Christ having "washed us from our sins in his own blood"?
- 9. What miracles in the Bible were done by means of washing?

Send in your answers to these questions before May 18th. April, May, and June answers will be judged together, as were those of January, February, and March, and the awards made known in due time.

Weekly Topics.

(Note: Owing to the special character of the June issue, the topics for both May and June are given here, that the space next month may be given to the "Wesley" number, for which there is superabundant matter.)

May 17th.—"Lessons from the lad with the loaves and fishes."—John 6, 9-13. (A union meeting with the older society.)

This topic shows the good use to which a boy may put his means, and how a little in the hands of the Lord may be made to go a very great way in blessing to others. Picture the gathering: A great crowd had been following Jesus, and they were very hungry. They have no food. Crly one boy has anything to eat. Andrew finds him out, and tells Jesus of him. Jesus takes the boy's meal, and makes it enough to feed all, and they are satisfied. Now ask such questions as the following: How did Christ give the multitude bread? By touching the loaves and making them more. Who helped Jesus to feed the people? His apostles and the boy. Was it strange that Jesus should notice the boy? No! for He had what was needed to give the crowd a good meal. What did Jesus say to Andrew about the lad and his basket? "Bring them hither to me!" So the boy was one to help Jesus. How many of you want to be helpers for Him? Then bring your "loaves and fishes" to Him for use in blessing others. What are our "loaves and fishes"? Words, money, prayers, hands, feet, hearts—all we have He wants to use. Were the five loaves and two fishes enough to feed the people? Not till Jesus touched them and blessed them. So our small possessions grow greater, and are useful when Jesus blesses them. How can we bring them to Jesus? We cannot see Him; but we can pray to Him. ERA—Gal Three phhsia He sees and hears us, and will accept what we bring to him. Make it clear that Jesus could not have done this miracle without the boy. He might have fed the people some other way; but He chose to use the boy and his dinner. So Jesus needs boys still. Name some boys whom God has used in his work, e.g., Joseph, David, Josiah, Daniel, Timothy, etc. To day the church needs boys, and your Junior League may have in it some lads whom in future days may be useful men in the work of the Kingdom of God. But enlist them now. Do not wait till they are grown men. While they are boys Jesus wants to use them, and Jesus plus a boy's scanty meal may provide food for thousands. (See "Boys of the Bible," farther on.)

May 24th.—"What Jesus teaches me about prayer."—Matt. 6, 9-13; 7, 7-11.

Rather than making an analytic study of the Lord's Prayer, seek to show clearly some of the teachings of our Lord concerning prayer, e.g.,

- 1. He bases all thought of answered prayer on the thoughts of Fatherhood and Childhood. (Matt. 7, 7-11.) We are to ask on the ground of our filial relation to God. He is our Father, He His children. So we come for bread. (Mark well verso

- 11.) Our heavenly Father will hear more quickly and answer more readily than any earthly father. Get the thought of God as Father clearly before your Juniors.
- 2. In whose name is prayer to be offered? (Jno. 14, 13, 14.)
- 3. In whose name is it answered? (John 16, 23, R.V.) By every answer to prayer, the Father honors the Son, the interposition of Christ on the behalf of sinners is recognized in every answer to prayer.
- 4. How does Jesus teach us not to be discouraged in prayer? (Matt. 7, 7, 8; Luke 11, 13-15; 18, 8-13.)
- 5. In what spirit should we pray? (Luke 18, 9-14.) By a thoughtful consideration of these passages you will be able to form an intelligent summary of our Lord's teachings concerning prayer. Evangelist Kennedy recently conducted a children's service in Napanee, at which he used the following suggestive outline on prayer:

- Prostrate thyself. Prov. 3, 34.
 - Repeat your sins. Matt. 15, 19.
 - Ask God to forgive you. Matt. 7, 7.
 - Write to Him fully. John 1, 12.
 - Expect an answer. John 3, 15.
 - Run with patience the race. Heb. 12, 1.
- Ask
Knoek.

May 31.—"How every Christian may be a missionary."—Matt. 28, 16-20; Rom. 10, 13-15. (Missionary meeting.)

What is a missionary? One who is sent. What is a Christian missionary? One who is sent by Christ. Who did Christ first send? His disciples (John 17, 18). Why did He send them? To witness for Him. (Luke 24, 48.) Did the apostles go? They did (Acts 2, 32, etc.) Where did Jesus intend his disciples to witness for Him? Everywhere (Acts 1, 8). What is a "witness"? One who (1) knows (2) tells what he knows. Has the Gospel been preached everywhere yet? No. Why? Because the disciples of Jesus have not yet gone "to the uttermost parts of the earth." Are they going? Yes, many are. Can we all go? No! How may we help those who do go? By prayer and money for their support in foreign lands. Where can we all be missionaries? Among our own friends. How? By trying in every way to bring them to Jesus Christ as their Saviour. Can we all do something for Him? Yes! Every kind deeds in His name, every prayer, every testimony, every gift, count for the spread of His kingdom on the earth. By His use, "our kingdom come." Let us work for it. So every Christian may be a missionary by knowing Jesus, and telling what he knows to as many others as he can, and by using every opportunity for doing something for His "What is your favorite Bible promise, and why?"—1 Kings 8, 54-56; Ps. 37, 8.

June 7th.—"What is your favorite Bible promise, and why?"—1 Kings 8, 54-56; Ps. 37, 8.

It may prove interesting to your meeting to have an outline of the next part of Chapter XV. in Pilgrim's Progress. Christian and Hopeful are in Doubting Castle at the mercy of Giant Despair. Through the night they pray in the Dungeon, and towards morning, Christian remembers: "I have a key in my bosom called Promise, that will, I am persuaded, open any lock in Doubting Castle." Then said Hopeful, "That's good news, good brother; pluck it out of thy bosom, and try it." By its use, they were delivered out of the prison. Every prayer is founded on a promise, and as of old, so now, the Key of Promise opens the dungeons, and delivers the Pilgrims out of the prison of Doubting Castle, and opens up their pathway to the Delectable Mountains. Make this a promise meeting. Encourage the Juniors to recite, not read, promises for the penitent, the mourner, the hungry, the troubled, the dying, the tempted, and so on as the way opens up in your meeting. Promises of Pardon, of Peace, of Providence, of Power, of Plenty, of Paradise. They are all there, and if you arrange beforehand for your programme you will find this a de-

lightful mistake out of a word is June 14th Matt. seven 1. Of Chr 2. Chr 3. Chr of Sol. 2. 4. Chr Sol. 6. 2. 5. Chu of Sol. 2. 6. Chri Hosea 14 7. Chr illies. 1. There Consider 1. Lily Low-gro would g low at We beco associate 2. L. Thes have fall 3. The 14. 5. W it is a in God's nourish 4. The rection, us to-da 5. The water, f below. C it can the Christ, d ing up 1. Many drawn 7. June 21 me. 2. Mark How d Persian bearer. 3. Jerusa 1 and 2 (Have briefly, up the How th 1. Th outside still lik 2. Th ricticle wish u working 3. Th apposit Parsec buildin 4. Th ful an Your I them u tinct a 5. Th aged th ahead 6. It the fal the sel weic you. 7. By could. same t

lightful meeting. But do not make the mistake of preaching. Let it be throughout a service of quotations from God's Word, and show how appropriate that Word is to every human need.

June 14th.—"Lessons from the lily."—Matt. 6. 28-30. The lily is mentioned several times in the Bible (directly).

1. Christ—The Lily of the Valley. Song of Sol. 2. 1.
2. Christ—His sweetness, lips like lilies. Song of Sol. 5. 13.
3. Christ—Feeds among his lilies. Song of Sol. 2. 16.
4. Christ—Gathers his lilies. Song of Sol. 6. 2.
5. Church—A lily among thorns. Song of Sol. 2. 2.
6. Christian—Shall grow as a lily. Hosea 14. 5.
7. Christian—Learn to trust from the lilies. Matt. 6. 28.

There are many varieties of the lily. Consider a few—e.g.:

1. The Lily of the Valley. Sweet and pure. Low-growing and humble. "Those who would gather its blossom must stoop." So low at the cross we will grow sweet. We become like those with whom we most associate. If Christ is our "Lily of the Valley," let us live close to Him.
2. Lilies of the Field. (Matt. 6. 32.) These are used by our Lord to teach us to have faith in God our heavenly Father.
3. The Lily of the Garden, as in Hosea 14. 5. Watched over, cared for, nourished, it is a beautiful flower. So we, planted in God's garden, watered by his grace, nourished by his word, grow.
4. The Easter Lily, typical of the resurrection, and emblem of life, is known by us to-day.
5. The Water Lily. Floating on the water, it has its roots deep in the soil below. It cannot live in the dark, nor can it flourish without water. So we must have the Christian life without light in Christ, or without the living water springing up into everlasting life.

Many beautiful truths may thus be drawn from the study of the lily.

June 21.—"What the wall-builders teach me." Neh. 3. 28; 4. 6.

Mark the phrase, "So built we the wall." How did they do it? Artaxerxes was Persian king. Nehemiah was his cup-bearer. Hanania brought bad tidings from Jerusalem. Nehemiah was sad. Chaps. 1 and 2 give the record of what he did. (Have them read; and the story told briefly.) So they go to work to build up the ruined wall of the beloved place. How they did it!

1. They did it, despite criticism from outsiders. Verses 1-3. Work for God is still likely to be subject to a similar opposition.
2. They did it notwithstanding scornful ridicule. Verses 1-3 again. Some may wish us failure and laugh; but, go on working.
3. They did it notwithstanding active opposition from their foes. Verses 7 and 8. Persecution should not stop us. Keep building.
4. They did it, though some were slothful and would not help. Chap. 3. 5. Your League has lazy members. Stir them up! Never be discouraged. Continue at it.
5. They did it, though friends discouraged them in it. Chap. 4. 10. Still go ahead!
6. It was done by the co-operation of the faithful. "Working together" gives the secret of success then and now. "So we build the wall." There is a place for you at it.
7. By readiness of each to do what he could. Verses 16-18. Not all doing the same thing; but all doing something.

8. By prayer for God's blessing. Verse 9. And they watched as well as prayed. "Watch and pray."

9. By steady and courageous trust in God. Verses 14, 15.

Don't you think there are some excellent lessons for us (Juniors and Junior workers) to learn from these wall-builders? What are you building, and how? Work together, and your League will succeed, no matter what difficulties or discouragements may be in the way.

June 28th.—"How Jesus helps us to control our tongues."—Matt. 15. 18; 1 Peter 2. 22, 23; Jas. 3. 2-5.

Jesus helps us speak right words or not to speak at all. (1) By his example. No "guile" (hypocrisy) was "in his mouth." That is, he was truthful. His words were clean. . . . His speech was kind. . . . Let us try to follow him in our words. (2) By his grace. He will answer our prayer for control of our tongues. Many times we "offend" by thoughtless speech. Therefore, let us think before we speak. . . . We often speak hasty words. Let us be "slow to speak, as he was when his enemies falsely accused him. . . . We need to pray for kindness in speech. (Read Prov. 31. 26.) "In her tongue is the law of kindness." Is it in yours? If not, pray for "wisdom" to open your mouth or to keep it closed. . . . Where are Juniors most likely to offend in their speech? At home by unkindness, and away from home by bad words they would not want their parents to hear. "Let the words of my mouth be acceptable in Thy sight" is an old prayer; but a necessary one still. . . . Have you formed the habit of "slang"? Break it. Ask God's grace to overcome it, for it is of "unclean lips." . . . Is there a boy among us who swears? Many around us do. Let our Juniors be careful. Be clean. Use "purewords." . . . Have you said anything, slanderous things about anyone? Ask God to forgive you, and as far as you can make it right with the one you have wronged. . . . Study God's Word, copy Christ's example, pray for grace, think before you speak, be kind, control your tongue, even if you have to bite it hard, and your words will be as very precious pearls.

BOYS OF THE BIBLE.

Isaac, Genesis 22. 11, 12.—Son of Promise.

Joseph, Genesis 37. 3.—King's Treasurer.

Moses, Exodus 2. 10.—Deliverer, Law-giver.

Samuel, 1 Sam. 1. 27.—Child of Prayer.

Samuel, 1 Sam. 2. 18.—Servant of God.

Samuel, 1 Sam. 3. 10.—High Priest.

David, 1 Sam. 16. 11, 12.—King.

Little Lad, 1 Sam. 20. 35.—God uses boys.

Widow's Son, 1 Kings 17. 22.—God cared for boys.

Shunammite's Son, 2 Kings 4. 36, 37.—God cares for boys.

Azariah, 2 Kings 15. 2. 3.—A boy king.

Joiah, 2 Kings 22. 1.—God's servant at eld.

Daniel, Daniel 1. 8.—True to his purpose.

Jesus, Luke 2. 42-46.—Can sympathize with a boy.

Matt. 18. 2. "Set him in the midst." He loves boys.

Another Little Lad, John 6. 9.—A helper to Jesus.

Timothy, 2 Tim. 3. 15.—From a child, a Christian.

So God has used boys, and uses them still.

A little four-year-old occupied an upper berth in a sleeping car. Awakening early in the middle of the night, his mother asked him if he knew where he was. "Tourse I do," he replied. "I'm in the top drawer."

Whistle Away.

Whistle away my merry boy.
With happy face and heart of joy;
If it will help you to be strong,
Whistle a tune when things go wrong.
And whistling lightens it for you,
If 'er your task is hard to do.
Whether it be sowing the seeds,
Hoing the corn or pulling weeds,
Gathering fruit or raking hay,
Or driving cows, whistle away.

Whistle a tune, if you can't sing,
And that should seem the next best thing
That you can do; perhaps 'twill cheer
The hearts of some who chance to hear.
Better to whistle than to pout
And scold and fret, no one can doubt;
So keep a merry heart, my lad,
And thus make other people glad;
And all the good you can each day,
Do as you toil whistle away.

How Should Your Body Be Like a Church?

(Suggested plans for superintendents and leaders.)

Call on the juniors to name the various parts of a church—pulpit, pew, altar, choir, bell, etc., and to tell the use of each.

Write the names on the board, and over against each one write the name of something that performs a similar office in the body temple; singing, the choir; hearing, the pew; speaking, for Jesus, the pulpit; loving, the altar, etc.

Give a minute in which the juniors may tell ways of polluting the ear, so that it will not be holy for God's use; as reading Sunday papers and impure books, and listening to vulgar or profane talk or jests on sacred things.

Give another minute for the juniors to tell ways of desecrating the lips; another, ways of defiling the heart, the thoughts, etc.

Draw from the juniors the names of some of the services held in churches, and what they are for—teaching, reforming, consecrating, marrying, comforting, etc.

Get them to tell next of ways in which the body may be used in the service of others—doing errands for tired people, visiting the sick, reading or singing for the old and lonely, protecting animals from abuse, etc. Draw a church, and write on its walls these uses.—Endeavor World.

Come In.

BY MRS. J. GREENE.

Oh, come in from the cold and rain,
Come in from the mire of the street,
Your Father's love has lighted the fire,
And there is something good to eat.

And Jesus says, "I'll be your guest,
Though I the feast have spread;
I'll furnish the joys so rich and sweet,
Oh, come unto me and be fed."

Your sins and fears will melt away,
As you enter the lighted hall,
For with blood the door is sprinkled
o'er,
Come in, there's a welcome for all.
Homesville, Ont.

Junior Concert.

The Intermediate League of Cobourg, recently gave a most interesting concert. A dairy-maid's drill by sixteen girls in costume, a military dialogue by the boys girls, were the chief features of the programme. The sale of taffy and fancy articles helped quite materially in increasing the proceeds of the evening.

A Sure Cure.

Mother: "I wish you would rake up the dead leaves in the yard."

Small Sammy: "I've got a sprain in my wrist, an' the rheumatism in my back, an' growing pains in my right leg, an'—an' cramp in my left one, an' headache, an' toothache."

Mother: "After you have raked the leaves into a pile, you may set it on fire and jump over it."

Sammy: "Whoopee! where's the rake?"

His Humble Beginning.

There is a story told of a certain great man who hates nothing quite so much as answering personal questions. He dined out on one recent occasion, and the guest of honor was an English woman, who is filled with the keenest and most ingeniously expressed interest in America and Americans.

"I find you perfectly wonderful over here," said she, between the salad and the desert. "The lives of your prominent men read like romances. Your poor boys grow up to be millionaires, and your great men have had the most extraordinary beginnings. One of your Presidents, I am told, was actually a butcher, and the father of a newly-made French princess was a tailor. Now, you, Mr. Blank," turning smilingly to the great man at her elbow, "I'm sure your history must be most interesting. Do please tell me, at what did you begin life?"

The great man stared at her in disapproval. "Madam," he said, "I began life as a baby."

A Joke on the Lawyer.

While Judge Walton was at work in his chamber at Portland, one day many years ago, drawing an opinion in a knotty case, a certain lawyer came in. This lawyer (he is now deceased) was a thin, lawyerly, dandy sort of man, whom the judge did not like very well, and than whom he had rather have seen Daniel Pratt himself walking into his chamber.

"Well, Brother Lightweight, what can I do for you this morning?" asked Judge Walton, hoping to get rid of the fellow.

"Nothing," he replied; "I only came in to make you a call."

After a disagreeable silence, the Judge looked up again and asked:

"Brother Lightweight, why don't you get married?"

"Because I can't afford it; how much do you suppose it costs me to live now?"

The Judge said he wouldn't guess.

"Well, it costs me \$6,000 a year for just my own living."

An expression of surprise came on the Judge's face.

"Lightweight," said he, "I wouldn't pay it; it isn't worth it!"

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