

THE LEAGUE AT WORK SERIES

FIFTY LITERARY EVENINGS

FOR EPWORTH LEAGUES
AND THE HOME CIRCLE

BY

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PREFACE.

THIS little book is designed to aid the Entertainment Committee of Young People's Societies, and especially the Literary Department of the Epworth League. It is offered as suggestive of lines that may be profitably followed either for the evening's entertainment or for private reading.

Very little music is indicated. With the varying talents and resources of different communities in view, it was thought wise to omit this part of a program, except in a few cases.

As far as possible, accessible books are indicated in the material suggested. Another aim has been to draw pastor and young people together. The best friend of young people is, or should be, the pastor. Back numbers of the Epworth Herald, if preserved, will furnish much additional material.

The Epworth League of the future will have its own library, and it is safe to say that it will contain more than mere Sunday school stories. There is a growing desire for something better.

If this little book shall help to interest the minds of a few, the aim of the author will be realized.

Drew Theological Seminary Library,
Madison, N. J., Jan. 18, 1896.

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FIFTY LITERARY EVENINGS.

SHAKESPEARE, AN EVENING IN HIS COMPANY.

1. His life. To prepare this, material may be found at the beginning of nearly all the editions of Shakespeare's works. See also Harper's Magazine, vol. 50, p. 264.

2. His work as a whole. A paper as the result of a thorough study of his writings.

3. A reading selected from one of the plays.

4. Hamlet. An essay. Rolfe or Hudson's edition will aid in preparation. Where these are not available, the story of the play and an analysis of character from personal study will suffice.

5. The Merchant of Venice. An essay. The same remarks apply to this as to number 4.

6. The Shakespeare-Bacon controversy. Much material for this may be found in the North American Review, vols. 144, 145, 151. Where material is not available the following may be read or recited:

MILTON—AN EPICURE ON THE DRAMATIC
POET, W. SHAKESPEARE, 1632.

What needs my Shakespeare for his honored bones?
The labor of an age in piled stones,

Or that his hallow'd relics should be hid,
 Under a starry pointing pyramid:
 Dear Son of Memory, great heir of fame,
 What need'st thou such weak memory of thy name?
 Thou, in our wonder and astonishment,
 Has built thyself a living monument;
 For whilst to the shame of slow endeavoring art,
 Thy easy numbers flow; and that each heart
 Hath from the leaves of thy unvalued book,
 Those Delphic lines with deep impression took;
 Then, thou our fancy of itself bereaving,
 Dost make us marvel with too much conceiving;
 And so sepulchred, in such pomp dost lie,
 That kings for such a tomb would wish to die.

7. A Contest. The person who can give the most quotations, specifying the play in which they are to be found, will be the winner. Let those who wish to enter the contest give their names to the secretary two weeks in advance.

AN INTRODUCTION TO WILLIAM WORDSWORTH.

1. His life. Material may be found in the Introduction to most editions of his works. A good cheap edition of his works is that in the Chandos Classic Series. Myers's Life in the English Men of Letters Series is also recommended.

2. His sonnets and place among sonnet writers. Most lives discuss the point. Your English Literature will help, also.

3. Recitation. Sonnet on Milton. (See Appendix.)

4. The Excursion. A synopsis and estimate of its character and influence. An essay.

5. Reading. From *The Excursion*. (See Appendix.)
6. The religious element of Wordsworth's poetry, based on personal study.
7. The Prelude. An essay.
8. Resurrection from Peter Bell, preceded by a brief account and summary of the poem.

CHARLES DICKENS, THE GUEST OF THE EVENING.

1. Who was he? Life in the English Men of Letters Series.
2. Bleak House. The story condensed.
3. The Character of Mrs. Jellyby. An exposé of sham charity.
4. Oliver Twist. The story of his life.
5. The Tale of Two Cities.
6. The Child's Dream of a Star. (See Appendix.)
7. The Christmas Carol.
8. *Domby and Son*.
9. Quotable passages gleaned from his works.

NATHANIEL HAWTHORNE, THE PRINCE OF ENTERTAINERS.

1. Life. American Men of Letters.
2. *The Scarlet Letter*. Material is plenty in the historical introduction.
3. *House of Seven Gables*.
4. *Mosses from an Old Manse*.
5. *Twice-Told Tales*.
6. Reading. *The Stone Image*.
7. Hawthorne as a writer. The Salem edition. Cheap Edition of 2 and 3 may be obtained. There

are good passages for reading, or reciting in all his works.

UNDER THE CHARM OF LORD TENNYSON'S PRESENCE.

1. Life. In the preface to late editions of his works. The Globe edition is the only one complete in one volume.
2. The religious character of his poetry. The result of personal study.
3. Idylls of the King. The story.
4. Selections from the Last Tournament.
5. Song. Too Late. (Methodist Hymnal, 375.)
6. Lincoln Arden. with selections.
7. The Princess and Maid.
8. In Memoriam, with selections.
9. Song. Break, Break, Break.

THE INSPIRED LONGFELLOW.

1. Life and Home. An essay.
2. Hiawatha. The story.
3. Evangeline. An essay.
4. Is Longfellow a first-class poet? A comparison.
5. The Psalm of Life. A song. (Tune, "Autumn," in the Methodist Hymnal.)
6. Courtship of Miles Standish. Selected readings.
7. Prose works of Longfellow.
8. The family of Longfellow. The history of Samuel Longfellow is a very interesting one, and enough can be found regarding him to make an interesting paper.
9. Tales of a Wayside Inn. A selection.

WASHINGTON IRVING, THE STORY-TELLER
OF AMERICA.

1. Life and home of Irving. (See Cyclopedic: Tarrytown, N. Y.)
2. The Sketch Book. Its contents.
3. Salmagundi and its editors.
4. Knickerbocker's History of New York. An analysis.
5. Reading. The Description of Wouter Van Twiller. (See Appendix.)
6. Tales of a Traveler. Let one of the ghost stories be read in a darkened room. The Adventure of the Mysterious Picture is a good one.
7. The Alhambra and its delights.
8. Astoria and the works relating to Western life.
9. Recitation. Selected.

AN EVENING WITH THE HYMNS.

1. What do the initials C. M., L. M., S. M., etc., in our Hymnal mean? See *Notes* in the Century Dictionary.
2. James Montgomery and his hymns.
3. Bonar and his hymns.
4. Newman and his hymns.
5. Latin hymns in the Hymnal.
6. Doddridge and his hymns.
7. Lady writers of hymns.
8. Hymns that we love. Let each member of the League prepare a list of six hymns that he prefers. At the close of the session let it be announced what hymns are most preferred.

9. A memory exercise. Let some one read the first lines of hymns, and let the members give the number.

Material for this program may be found in Duffield's English Hymns, Hattfield's Hymns of the Church, and Nutter's Hymn Studies. Consult also the Index of Authors in the Hymnal.

After each paper let a hymn of the author considered be sung.

CHARLES WESLEY AND HIS HYMNS.

1. Life of the Singer of Methodism. Stevens's History of Methodism will help.

2. Hymn 1.
3. Hymn 51.
4. Hymn 666.
5. Hymn 798.
6. Hymn 946.
7. Hymn 331.

Sing each hymn and tell its story. Duffield and Nutter will help.

AN EVENING AMONG THE EDUCATORS.

1. Preparing for college. Send to your Conference seminary for catalogue, and give an idea of the work being done. Then send to various colleges for catalogues containing requirements for admission.

2. College life. A letter from an absent member or friend of the League.

3. After college, what? A meditation.
4. The necessity of professional schools.
5. Some famous schools.

6. Some famous colleges.
7. The English universities.
8. The benefits of a thorough education.
9. How much of an education can be obtained outside the schools?

Write to the Bureau of Education, Washington, D. C., for the last report. It will give much valuable information.

AN EVENING WITH AMERICAN JOURNALISTS.

1. Benjamin Franklin.
2. Horace Greeley.
3. James Gordon Bennett.
4. An estimate of the relative value of the papers of the day.
5. The country newspaper. A criticism, with specimens.
6. The Sunday newspaper.
7. How our newspapers are made. Editor, reporters, compositors, patent insides, presses.
8. The League paper. Why we ought to take the Epworth Herald.

The Herald gives much material that can be utilized in the Literary programs.

A TALK WITH CHARITABLE WORKERS.

(For the Money and Help Department.)

1. The Children's Aid Society. Write to the Children's Aid Society, Charities Building, New York city, for the last report. It will be gladly sent.
2. The Society for the Prevention of Cruelty to

Children. Write to the Society, New York city, for its report also.

3. Humane societies. Write for the report of the New York Society for the Prevention of Cruelty to Animals.

4. Recitation. Hymn 197, in the Methodist Hymnal."

5. State Reformatories and Prisons. Write to the State Superintendent for reports.

6. A visit to an institution.

7. Is organized charity preferable to individual? A debate.

AN EVENING WITH SOUL-WINNERS.

(For the revival season.)

1. What is a revival?

2. Carosso.

3. Billy Bray. A little tract containing his life is published by the Methodist Book Concern.

4. The influence of a revival.

5. Recitation. The Return of the Prodigal. (See Appendix.)

6. D. L. Moody and his work.

7. Methods of revival work. Address by pastor.

8. Closing hymn. Revive us again.

The revival number of the Epworth Herald, January, 1896, will afford much help in getting up this program.

AN EVENING WITH TEMPERANCE WORKERS.

1. John B. Cowgill.

2. The Murphy movement.

3. Neal Dow and the origin of the prohibition movement.
4. The temperance educational work in the schools.
5. The Keeley Cure. Write to Dwight, Ill., for information.
6. Homes for Inebriates.
7. Alcohol and its effects.
8. Signing the League pledge of temperance and purity.

A REVIEW OF OUR CHURCH WORK.

1. Our Missions.
 2. The Southern work.
 3. Building churches.
 4. How is a church dedicated? The Ritual in the Discipline.
 5. The Tract and Sunday school work.
 6. The Ladies' Missionary Societies.
 7. The American Bible Society.
 8. Our Educational work.
 9. Our General Superintendents.
- The reports of the societies may be secured with the cooperation of the pastor.

OUR METHODIST SISTERS.

1. The Methodist Protestants.
2. The Methodist Episcopal Church, South.
3. The Free Methodists.
4. The Wesleyans.
5. The Primitive Methodists.
6. The Colored Methodist Churches.

7. The Methodist Church of Canada.
8. Hymn. Blessed be the tie that binds.

Material for this program may be found Stevens's History of Methodism, the Methodist Year Book, and, where obtainable, the American Church History Series. If the pastor has McClinton and Strong's Cyclopaedia he can do much by the loan of the volumes containing the articles in question.

THE HISTORY OF METHODISM.

THE ORIGINAL EPWORTH LEAGUE—THE WESLEY FAMILY.

1. Samuel Wesley.
2. Susannah Wesley.
3. The early life of John Wesley.
4. The Holy Club.
5. In Georgia with John and Charles.
6. Return to England and work.
7. John Wesley an evangelist and superintendent.
8. John Wesley as author and editor.

Material for this program may be found Stevens's History of Methodism and Telford John Wesley. The Oxford Methodists, by Tye man, gives the best history of the Holy Club and its members.

THE CHRISTMAS CONFERENCE OF 1784.

1. Strength of the Church numerically, then and now. Members, preachers, Conferences.
2. Work of the Conference.
3. Thomas Coke.

4. Black and Garretson.
5. James O'Kelley.
6. William Phoebus.
7. William Watters. The first native-born Methodist minister.
8. Bishop Whatecoat.

Stevens's History of the Methodist Episcopal Church and the Methodist Year Book will furnish material.

FRANCIS ASBURY.

1. Brief sketch of his life.
2. Cokesbury College.
3. Growth of the Church in Asbury's time.
4. How did Asbury become a bishop.
5. The position of the Methodist Church during the war of the Revolution.
6. Labors and privations of Asbury.

For No. 2 write to the Bureau of Education, Washington, D. C., for a copy of the History of Higher Education in Maryland. It is sent free. Stevens's History of Methodism will give material for the rest.

THE GENERAL CONFERENCE OF 1896.

1. The admission of women.
2. Recitation. (See Appendix.)
3. The extension of the pastoral term.
4. The Bishops.
5. Educational questions.
6. The Epworth League.
7. Changes made in the Discipline.
9. The next General Conference. What will it

do? What ought it to do? An address by the pastor. If possible let a letter from the nearest delegate, one who is known to many of the League, be read; or better yet, secure him for an address.

Material for the evening's work will be found in *The Christian Advocate* of New York for 1896, or in any other of the Church papers. Ask the pastor to lend his file of the *Daily Christian Advocate*. For 7 a Discipline of 1852 and of 1895 is all that is needed to make the comparison. In discussing 6 a brief sketch of the life of the new President and Secretary of the League may be included; also a brief mention of the Board of Control, Who are the General Conference District League officers? The officers of the State League? Conference? District?

In discussing 4 give brief sketches of the new Bishops. Also an account of the retirement of the three Bishops. What other Bishops have been retired in the history of the Church?

AN EVENING IN ANCIENT ROME.

This program is designed to aid the student to bring into practical use the knowledge of Roman life and history derived from the study of school text books. Much of the material can be found there.

1. A chat with Caesar of his last campaign. The war in Great Britain would be a good theme. (Book IV, xxix-xxxv.)

2. The story of a centurion, and what he saw in Gaul and Germany. Put into the mouth of a centurion the description of manners and customs of the Gauls and Germans as described by Caesar. (Book VI, xi-xxiv.)

3. A call at the house of Cicero.

4. The City of the Seven Hills. This is descriptive. Almost any cyclopaedia will give all that is necessary for the outline. A comparison of the Rome of yesterday with its millions, and of the Rome of to-day with its thousands, would be of interest.

5. St. Paul in Rome. The last days of the great hero. Weave the New Testament narrative and whatever you can find relating to Nero's persecution of the Christians into a connected narrative.

6. Some famous scenes in Rome. Romulus and Remus. Marius and Sulla. Cicero and Cataline. Caesar and Pompey. Paul and Seneca.

7. Reading or recitation. Hymn of the City, by William Gullen Bryant. (See Appendix.)

EXPLORING AMERICA.

This and the following programs are designed to aid the student in the work of making real the history of our own country. Material may be found in almost any history of the United States. In rendering the program, wherever possible, secure a large map and point out the discovery of each explorer in connection with the talk or paper on his work. If the map cannot be obtained, let all bring their geographies.

1. De Soto and the Mississippi. What nations have named the river?

2. Ponce De Leon and Florida. The search for eternal life.

3. Champlain, his Indian foes and allies. The lake named after him. Famous battles around it.

4. The Jesuit fathers. Parkman's Jesuits of North America is the best account of the work of

these pioneers. Where this cannot be had the history will give much.

5. The English explorers. Why were their settlements more permanent? What would the result have been if some other nation had settled the territory of the United States?

6. Treatment of the Indian nations. Contrast the treatment of the natives by the Spanish, and by the French under the lead of William Penn. Allies of the French and English, first on one side, then on the other. The retreat westward.

7. What portion of the continent is yet unexplored?

8. Reading. The oldest rhythmical composition from the hand of a colonist. 1630. Author unknown:

"The place where we live is a wilderness wood,
Where grass is much wanting that is fruitful or
good:

Our mountains and hills and our valleys below
Being commonly covered with ice and with snow:
And when the northwest wind with violence blows,
Then every man pulls his cap over his nose:
But if any's so hardy and will it withstand,
He forfeits a finger, a foot, or a hand.

"But when the spring opens, we then take the hoe,
And make the ground ready to plant and to sow;
Our corn being planted and seed being sown,
The worms destroy much before it is grown;
And when it is growing some spoil there is made
By birds and by squirrels that pluck up the blade:
And when it is come to full corn in the ear
It is often destroyed by rats and by deer.

" And now do your garments begin to grow thin,
 And wool is much wanted to card and to spin ;
 If we got a garment to cover without-
 Our other in-garments are clout upon clout ;
 Our clothes we brought with us apt to be torn.
 They need to be clouted soon after they're worn ;
 But clouting our garments they hinder us nothing.
 Clouts double are warmer than single whole clothing.

" If fresh meat be wanting to fill up our dish,
 We have carrots and pumpkins and turnips and fish ;
 And is there a mind for delicate dish,
 We repair to the clam banks and there we catch fish.
 'Stood of pottage and puddings and custards and pies.
 Our pumpkins and parsnips are common supplies :
 We have pumpkins at morning and pumpkins at noon ;
 If it was not for pumpkins we should be undone.

" If barley be wanting to make into malt,
 We must be contented and trim it no fault ;
 For we can make liquor to sweeten our lips
 Of pumpkins and parsnips and walnut tree chips,

" Now while some are going let others be coming,
 For while liquor's boiling it must have a scumming ;
 But I will not blame them, for birds of a feather
 By seeking their fellows are flocking together.
 But you whom the Lord intends hither to bring,
 Forsake not the honey for fear of the sting ;
 But bring both a quiet and contented mind,
 And all needful blessings you surely will find."

IN THE REVOLUTIONARY WAR.

Material for this program will be found in any history of the United States.

1. War declared. The causes which led to the severance of the colonies from the mother country. The Stamp Act, the Boston tea party, General Gage, etc.

2. Washington, Commander in Chief. The preparation of the great commander for his position.

3. General Gates, the man whose defeats were always victories.

4. The battle of Saratoga, one of the decisive battles of America. The Green Mountain boys, Benedict Arnold, Burgoyne.

5. The battle of Monmouth. General Lee and Washington's anger. "Give 'em Wars!"

6. The aid of the French. Benjamin Franklin at the Court of France. Causes which led to the aid of the French. The fleet, and what it accomplished.

7. Lafayette and what he accomplished. His return in 1825.

8. Who was the greatest general of the war, and why?

9. With the army from Bunker Hill to Yorktown. A map exercise.

It is surprising how much more real the use of the map makes the history appear to be.

IN THE WAR OF 1812.

1. Cause of the war. The rights of American sailors.

2. The battle of Plattsburg. McDouough and Lake Champlain.
 3. Commodore Perry on Lake Erie.
 4. The battle of Niagara. The Canadian campaign.
 5. The coast defenses and the sack of Washington.
 6. The treachery of General Hull. How Michigan was lost and regained.
 7. The battle of New Orleans. The intricatement; the commanders; the troops British veterans. A useless battle fought after peace had been declared.
 8. Map exercise. The battlefields of the war.
- For material consult a history of the United States.

IN THE MEXICAN WAR.

1. Causes of the war. The history of the Republic of Texas. The old boundaries. Santa Anna.
2. General Scott.
3. Battle of Buena Vista.
4. Battle of Monterey.
5. Mexico City. The European conquest. The American conquest. The Gospel conquest of the future.
6. Gain to the United States by the war. Was the war justifiable?
7. Reading. A selection from Prescott's description of the city of Mexico. (See Appendix.)
8. Map exercise. Locate the battles, and trace the old boundary and the new.

IN THE CIVIL WAR.

1. Causes of the war. Slavery first divided the Church, and then the State. The compromise measures. The right of States.

2. Abraham Lincoln and his cabinet. The many articles in the Century and in McClure's Magazine will furnish much material.

3. The first year of the war.

4. The second year of the war.

5. The third year of the war.

6. The conclusion of the war.

7. The effect of the Emancipation Proclamation on the conduct of the war.

8. Summary of the cost and results of the war.

9. Could the results have been achieved in any other way?

Let the music, if possible, be war songs as sung by the soldiers.

This program could profitably be divided into four, giving an evening to each year. The personal experience of a soldier of the war would add much to the interest.

CURRENT HISTORY.

This program is designed to assist in realizing that history is but a series of events, and that we are history makers, and live in stirring times.

1. Congress. Can we be proud of it? How is it helping the country?

2. The State. Its public men. Accidents, fires, industries, etc.

3. The latest books, and what they are about. Are they helpful? and how?

4. Recitation. From recent prose and poetry.

5. England of to-day. What is happening there?

6. France of to-day.

7. Germany of to-day. The latest doings of the emperor.

8. Labor troubles and war talk.

9. Recitation from a recent humorous writer.

10. The latest song.

Material may be found in newspapers, and in *The Review of Reviews*.

OUR STATESMEN.

The study of the lives of great men lead to nobler living. An hour spent in good company may change the course of a whole life. What is more fitting than that we should become acquainted with the great men who trod the same soil that we now tread? On the mount of their transfiguration we may receive a vision that will lead us to become apostles of right in our generation.

1. Thomas Jefferson, the young statesman. How was he affected by French influence? His connection with the Declaration of Independence. Was he an infidel?

2. James Madison, the President statesman. *The Federalist*. The events of his administration.

3. Henry Clay, the Kentucky statesman. Speaker of the House of Representatives. The Missouri Compromise. The Compromise of 1850. Almost President. Secretary of State.

4. John C. Calhoun, the great advocate of State

rights. Congressman. Secretary of War. Vice President.

5. The Adams. Their influence on the early history of the nation.

6. Alexander Hamilton. the author of the Federal system. His share in the Federalist. The first Secretary of the Treasury

7. The traitor statesman, Aaron Burr. His popularity. His public career. The quarrel with Hamilton. His expedition.

8. Statesmen of the present time. Republicans. Democrats. Other parties. Consult any history of the United States.

AN EVENING WITH GEOGRAPHY.

1. A contest. The winner of the contest will be the one who can bound the greatest number of States correctly.

2. A paper. New Africa, or recent changes in the ownership of Africa.

3. A contest. The winner of the contest will be the one who shall first locate correctly 100 cities from a prepared list, or who shall correctly give the largest number in a given time.

MODES OF TRAVEL.

1. Old conveyances.
2. Odd conveyances.
3. Recitation or reading. The One Hoss Shay.
4. Introduction of railways.
5. Street railways.
6. Street railways, electric.

7. Navigation—the old method and the new.
8. Aerial navigation.

A TRIP TO EUROPE—THE VOYAGE.

1. What steamer shall I take?
2. What do I need?
3. How can I keep from being seasick?
4. On board—a description of the ship.
5. On the deep.
6. Land ho!
7. At the custom house in Liverpool.

Send to some one of the great steamship lines for documents. You will thus get a description of the ship. If you know a traveler get him to give you other points. Any book of travel will aid.

JAPAN, THE ISLAND EMPIRE.

1. Sketch of its history.
2. Some Japanese stories. (See Appendix.)
3. Japanese customs.
4. Our mission work.
5. The work of other Churches.
6. Attitude of the people toward missionaries.
7. Latest notes from Japan.

Material. The Gospel in all Lands will furnish nearly everything. For 1 a cyclopaedia article will furnish much; but, if available, "The Mikado's Empire," by W. E. Griffis, is the best. For 2 a book, called the "Golden Lotus," contains several stories. For 4 the report of the Missionary Society can be secured by the pastor.

CHINA, THE CELESTIAL EMPIRE.

1. Its history.
2. A comparison with other lands. Extent, population, progress.
3. Our mission work in China.
4. Other missions.
5. Customs.
6. Ought the Chinamen to be excluded from our country? A debate.

Material. The Gospel in all Lands. The report of the Missionary Society. Cyclopedia articles. Geography.

A TOUR THROUGH PALESTINE.

1. Jerusalem.
2. Bethany.
3. Hebron.
4. Nazareth.
5. Samaria.
6. The Dead Sea.
7. The Jordan.
8. The Cedars of Lebanon.

Sing "Blue Galilee."

Connect Bible scenes with the places. Supplement this with the material in the Teachers' Bible.

INDIA.

1. How India came to belong to England.
2. The cities of India.
3. The work of Bishop Taylor.
4. The work of William Butler.

5. Bishop Thoburn.
 6. Other mission work in India.
 7. Customs of India.
 8. Cost of the work and needs of the field.
- Material. 1, 2. Article, India. Cyclopaedia, 3, 4, 5. Reid, History of Missions. Report of the Missionary Society. Gospel in all Lands.

GERMANY.

1. Frederick the Great.
 2. Frederick the Wise—the friend of Luther.
 3. William I.
 4. Stein.
 5. Bismarck.
 6. The reigning emperor.
 7. The position of Germany among European nations.
- Material. Cyclopaedia articles. Further material. Lewis. History of Germany. Review of Reviews for 5, 6.

IRELAND.

1. The country. Descriptive.
 2. Character of the people.
 3. Irish in America.
 4. Dublin and Cork.
 5. Some great Irishmen. O'Connell, Father Mathew, St. Patrick.
 6. The difference between North and South Ireland.
 7. Will home rule benefit the Irish.
 8. Some Irish jokes.
- Material, cyclopaedia.

NEW YORK AND BROOKLYN.

1. History of their founding.
2. During the Revolution.
3. New York under Tammany rule.
4. Sights.
5. A day in the Central Park.
6. The Brooklyn Bridge.
7. Educational institutions.
8. Greater New York. Is New York the metropolis of the nation?

Material. Cyclopaedia, United States history, geography. For 6 send five cents to the Fridge Publishing Company, New York, for descriptive pamphlet.

A TOUR AMONG THE GREAT LAKES.

1. Delaware & Hudson Canal, and through Lake Champlain to Montreal.
2. Up the St. Lawrence, Lake Ontario.
3. Lake Erie.
4. Lake Michigan.
5. Lake Superior.
6. Lake Huron.

Material. Study the geography for the principal stops, and then study up the history of the places from United States history.

CHICAGO.

1. Fort Dearborn.
2. The building of Chicago.
3. The great fire.
4. The World's Fair.

5. The Sunday-opposing question.
6. Chicago of to-day.
7. Educational.
8. Churches.

Material. History of the United States. Magazines and papers of 1893. Descriptive geography. Cyclopedia articles.

DRAFTING DOWN THE MISSISSIPPI.

1. The source of the Mississippi.
2. Tributaries.
3. Our cargo.
4. The passengers.
5. Mark Twain and the Mississippi.
6. Its claim to be the longest river in the world.
7. The stopping points.

A study of the geography with reference to the products and trade is necessary. History and fancy will do the rest.

OUR CITIZENSHIP.

1. What is it to be a citizen of the United States? Our advantages and blessings compared with those of the people of other nations.
2. Immigration and naturalization.
3. Our duties to the nation and to the State.
4. Our country. Its life and history.
5. The citizen of a "free country." An address by the chairman of the Spiritual Department.
6. Pymr. "My country, 'tis of thee."

Material. A text-book on Civics, and Strong's Our Country.

LIGHTING SYSTEMS.

1. Lamps and torches. Lighting of the ancient world.
 2. The discovery and introduction of rock oil. The Pennsylvania and Russian oil fields.
 3. Gas.
 4. Electricity. The Brush and Edison lights.
 5. The light of the sun. (Recreation, see Appendix.)
 6. The Light of the World. The "Sun of righteousness."
 7. Hymn. "Jesus the light of the world."
- Material. Articles on light, petroleum, gas, electricity, and on astronomy in a cyclopaedia.

ARCHITECTURE.

1. Different styles of architecture and how to distinguish them.
 2. How the Roman Basilica became the modern church.
 3. Monstrosities of architecture. Eiffel Tower, Ferris Wheel, etc.
 4. The Brooklyn Bridge and its builder. (See page 30.)
 5. Naval architecture. Shipbuilding.
 6. A modern war ship.
 7. John Ericsson and naval warfare.
 8. Character building.
- Material. Cyclopaedia. Articles on architecture and shipbuilding. United States history. Papers and periodicals of 1893.

AN EVENING WITH THE BIRDS.

1. The autobiography of a robin.
2. The haunts of a crow.
3. The birds of speech. The parrot and the magpie.
4. What I have seen birds do. The personal observations of a young naturalist.
5. Queer birds.
6. Recitation. (See Appendix.)

A NIGHTINGALE IN KENSINGTON GARDENS.

They paused—the cripple in the chair,
 More bent with pain than age;
 The mother with her lines of care;
 The many-bellowed page;
 The noisy, red-cheeked nursery-maid,
 With straggling train of three;
 The Frenchman with his frogs and braid—
 All, curious, paused to see,

If possible, the small, dusk bird
 That from the almond bough,
 Had poured the joyous chant they heard,
 So suddenly, but now,

And one poor poet stopped and thought—
 How many a lonely lay
 That bird had sung ere fortune brought
 It near the common way,

Where the crowd heard the note. And then,
 What birds must sing the song,
 To whom that hour of fleeting men
 Could never in life belong!

But "Art for Art!" the poet said,
 "'Tis still the Nightingale
 That sings where no man's feet will tread,
 And praise and audience fall,"

Austin Dobson.

7. The benefits we derive from birds.
8. Shall we banish the English sparrow? A debate.
9. Common birds.
10. An imitation of the songs of the birds by a good whistler.

A natural history book will give enough information for the purpose. A development of the observational faculties will do more than any book in studying the birds. Study them first and then read.

AN EVENING WITH AMERICAN ORATORS.

1. Patrick Henry.
2. Hayne.
3. Webster.
4. Edward Everett.
5. Thomas B. Reed.
6. Wendell Phillips.
7. John B. Gough.
8. Henry Ward Beecher.

Material. For papers: United States history and cyclopædia articles. For recitations and reading: many school readers contain examples of their eloquence.

AN EVENING WITH THE GREAT SCIENTISTS.

1. Buffon.
2. Audubon.

3. Agassiz.
4. Dana.
5. Humboldt.
6. Newton.
7. Herschel.
8. Darwin.
9. The influence of the scientist upon the life and literature of the times.

Material. Encyclopædia articles and a biographical dictionary. An astronomy will give a little on Newton and Herschel, and a geology will mention the work of Agassiz and Dana.

THE COMMON THINGS OF LIFE.

1. The air we breathe.
2. The light.
3. Methods of heating.
4. The water we drink.
5. Our daily bread.
6. Other food.
7. Our clothing, and how we procure it.
8. Our exercise.

A good school physiology and hygiene will furnish the material for most of the numbers. When possible illustrate numbers 4, 5, 7 by microscope.

AN EVENING WITH THE OLD TESTAMENT.

1. Adam.
2. Moses.
3. The Judges.
4. David. (For recitation, see Appendix.)
5. Solomon.
6. Hezekiah.

7. The Captivity.

8. The Prophets.

Material. A thorough study of the Bible. The pastor may aid by lending lives and commentaries. Also consult the helps in the International Teacher's Bible.

AN EVENING WITH THE NEW TESTAMENT.

1. John the Baptist.

2. The birth of Jesus Christ.

3. Reading from Ben-Hur—Coming of the wise men.

4. The baptism and temptation.

5. The ministry of Christ.

6. The disciples.

7. Paul—his letters.

8. John—the beloved Apostle. (For recitation, see Appendix.)

Material. A thorough study of the Bible, and consultation of helps in the International Teacher's Bible, with aid from the pastor.

APPENDIX.

SELECTIONS FOR READING AND RECITATION
APPROPRIATE TO THE FOREGOING PROGRAMS.

WORDSWORTH'S SONNET ON MILTON.

(For "An Introduction to William Wordsworth.")

Milton, thou shouldst be living at this hour;
 England hath need of thee: she is a fen
 Of stagnant waters; altar, sword, and pen,
 Fireside, the heroic wealth of hall and bower,
 Have forfeited their ancient English dower
 Of inward happiness. We are selfish men;
 O raise us up, return to us again:
 And give us manners, virtue, freedom, power.
 Thy soul was like a star and dwelt apart;
 Thou hadst a voice whose sound was like the sea;
 Pure as the naked heavens, majestic, free,
 So didst thou travel on life's common way
 In cheerful godliness; and yet thy heart
 The lowliest duties on herself did lay.

A SELECTION FROM WORDSWORTH'S "EX-
CURSION," BOOK IV.

(For "An Introduction to William Wordsworth.")

 " As men from men
 Do, in the constitution of their souls,
 Differ, by mystery not to be explained;

And as we fall by various ways, and sink
One deeper than another, self-condemned,
Through manifold degrees of guilt and shame,
So manifold and various are the ways
Of restoration, fashioned to the steps
Of all infirmity, and tending all
To the same point,—attainable by all ;
Peace with ourselves and union with our God.
For you, assuredly, a hopeful road
Lies open ; we have heard from you a voice
At every moment softened in its course
By tenderness of heart ; have seen your eye,
Even like an altar lit by fire from heaven,
Kindle before us. Your discourse this day,
That like the fabled Lethe, wished to flow
In creeping sadness, through oblivious shades
Of death and night, has caught at every turn
The colors of the sun. Access for you
Is yet preserved to principles of truth,
Which the imaginative will uphold
In seats of wisdom, not to be approached
By the inferior faculty that molds.
With her minute and speculative pains,
Opinion, ever changing. I have seen
A curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth-lipped shell ;
To which, in silence hushed, his very soul
Listened intensely ; and his countenance soon
Brightened with joy ; for murmurs from within
Were heard, sonorous cadences whereby
To his belief, the monitor expressed
Mysterious union with its native sea.

Even such a shell the universe itself
Is to the ear of faith; and there are times,
I doubt not, when to you it doth impart
Authentic tidings of invisible things;
Of ebb and flow, and ever durling power;
And central peace, subsisting at the heart
Of endless agitation. Here you stand,
Accore, and worship, when you know it not;
Ficus beyond the intention of your thought;
Devout above the meaning of your will.
Yea, you have felt, and may not cease to feel:
The estate of man would be indeed forlorn
If false conclusions of the reasoning power
Made the eye blind, and closed the passages
Through which the ear converses with the heart.
Has not the soul, the being of your life,
Received the shock of awful consciousness,
In some calm season, when these lofty rocks
At night's approach bring down the unclouded sky,
To rest upon their circumambient walls;
A temple framing of dimensions vast,
And yet not too enormous for the sound
Of human anthem.—choral song or burst
Sublime of instrumental harmony.
To glorify the Eternal? What if these
Did never break the stillness that prevails
Here, if the solemn nightingale be mute,
And the soft wood lark here did never chant
Her vespers, nature fails not to provide
Impulse and utterance. The whispering air
Sends inspiration from the shadowy heights,
And blind recesses of the caverned rocks:
The little rills, and waters numberless,

Inaudible by daylight, blend their notes
 With the loud streams: and often, in the hour
 When issue forth the first pale stars, is heard,
 Within the crowd of this fabric huge,
 One voice—the solitary raven, flying
 Ashwart the concave of the dark blue dome,
 Unseen, portance above all power of sight—
 An iron knell! with echoes from afar
 Faint!—and still fainter—as the cry, with which
 The wanderer accompanies her flight
 Through the eskin region, fades upon the ear,
 Diminishing by distance till it seemed
 To expire, yet from the abyss is caught again
 And yet again recovered."

THE CHILD'S DREAM OF A STAR.

BY CHARLES DICKENS.

(For "Charles Dickens, the Guest of the Evening.")

There was once a child, and he strolled about a good deal, and thought of a number of things. He had a sister, who was a child, too, and his constant companion. These two used to wonder all day long. They wondered at the beauty of the flowers; they wondered at the height and blueness of the sky; they wondered at the depth of the bright water; they wondered at the goodness and power of God, who made the lovely world. They used to say to one another, sometimes, "Supposing all the children upon the earth were to die, would the flowers, and the water, and the sky be sorry?" They believed they would be sorry, "for," said they, "the buds are the children of the flowers; and the little playful streams that gambol down the hillsides are the children of the

waters; and the smallest bright specks playing at hide-and-seek in the sky all night must surely be the children of the stars; and they would all be grieved to see their playmates, the children of men, no more!" There was one clear, shining star that used to come out in the sky before the rest, near the church spire above the graves. It was larger and more beautiful, they thought, than all the others, and every night they watched for it, standing hand in hand at the window. Whoever saw it first cried out, "I see the star!" And often they cried out both together, knowing so well when it would rise, and where. So they grew to be such friends with it that before lying down in their beds they always looked out once again to bid it good night; and when they were turning round to sleep they used to say, "God bless the star!"

But while she was still very young, O, very young, the sister drooped, and came to be so weak that she could no longer stand in the window at night; and then the child looked sadly out by himself, and when he saw the star turned round and said to the patient, pale face on the bed, "I see the star!" And then a smile would come upon the face and a little weak voice used to say, "God bless my brother and the star!" And so the time came, all too soon! when the child looked out alone, and when there was no face on the bed, and when there was a little grave among the graves not there before, and when the star made long rays down toward him as he saw it through his tears.

Now, those rays were so bright, and they seemed to make such a shining way from earth to heaven.

that when the child went to his solitary bed he dreamed about the star, and dreamed that, lying where he was, he saw a train of people taken up that sparkling road by angels.

And the star, opening, showed him a great world of light, where many more such angels waited to receive them. All these angels who were waiting turned their beaming eyes upon the people who were carried up into the star; and some came out from the long rows in which they stood and fell upon the people's necks, and kissed them tenderly, and went away with them down avenues of light, and were so happy in their company that, lying in his bed, he wept for joy. But there were many angels who did not go with them, and among them was one he knew. The patient face that once had lain upon the bed was glorified and radiant, but his heart found out his sister among all the host.

His sister's angel lingered near the entrance of the star, and said to the leader among those who had brought the people thither, "Is my brother come?" And he said, "No." She was turning hopefully away, when the child stretched out his arms and cried, "O sister, I am here. Take me." And then she turned her beaming eyes upon him and it was night; and the star was shining into the room, making long rays down toward him as he saw it through his tears. From that hour forth the child looked out upon the star as on the home he was to go to when his time should come: and he thought that he did not belong to the earth alone, but to the star, too, because of his sister's angel gone before.

There was a baby born to be a brother to the child:

and while he was so little that he never yet had spoken a word he stretched his tiny form out on his bed and died. Again the child dreamed of the open star and of the company of angels and the train of people and the rows of angels with their beaming eyes all turned upon those people's faces. Said his sister's angel to the leader, "Is my brother come?" And he said, "Not that one, but another." As the child beheld his brother's angel in her arms he cried, "O, sister! I am here! Take me!" And she turned and smiled upon him, and the star was shining. He grew to be a man, and was busy at his books when an old servant came to him and said, "Thy mother is no more. I bring her blessing on her darling son!" Again at night he saw the star and all that former company. Said his sister's angel to the leader, "Is my brother come?" And he said, "Thy mother." A mighty cry of joy went forth through all the stars, because the mother was reunited to her two children. And he stretched out his arms and cried, "O mother, sister, brother, I am here! Take me!" And they answered him "Not yet." And the star was shining.

He grew to be a man whose hair was turning gray, and he was sitting in his chair by the fireside, heavy with grief, and with his face bedewed with tears, when the star opened once again. Said his sister's angel to the leader, "Is my brother come?" And he said, "Nay, but his maiden daughter." And the man who had been the child saw his daughter newly lost to him a celestial creature among those three, and he said, "My daughter's head is on my sister's bosom, and her arm is round my mother's neck, and

at her feet is the baby of old time, and I can bear the parting from her, God be praised!" And the star was shining.

And thus the child came to be an old man, and his once smooth face was wrinkled, and his steps were slow and feeble, and his back was bent. And one night, as he lay upon his bed, his children standing round, he cried, as he had cried so long ago. "I see the star!" They whispered one another, "He is dying." And he said, "I am. My age is falling from me like a garment, and I move toward the star as a child. And, O, my Father, now I thank thee that it has so often opened, to receive those dear ones that await me!" And the star was shining, and it shined upon his grave.

THE DESCRIPTION OF WOUTER VAN
TWILLER.

BY WASHINGTON IRVING.

(For "Washington Irving, the Story-teller of America.")

The renowned Wouter (or Walter) Van Twiller was descended from a long line of Dutch burgomasters, who had successively dozed away their lives and grown fat upon the bench of magistracy in Rotterdam, and who had comported themselves with such singular wisdom and propriety that they were never either heard or talked of—which, next to being universally applauded, should be the object of ambition of all sage magistrates and rulers.

The surname of Twiller is said to be a corruption of the original Twiffler, which in English means doubter; a name admirably descriptive of his deliberative habits. For, though he was a man shut up

within himself like an oyster, and of such a profoundly reflective turn that he scarcely ever spoke except in monosyllables, yet did he never make up his mind on any doubtful point. This was clearly accounted for by his adherents, who affirmed that he always conceived every object on so comprehensive a scale that he had not room in his head to turn it over and examine both sides of it, so that he always remained in doubt, merely in consequence of the astonishing magnitude of his ideas.

There are two opposite ways by which men get into notice—one by talking a vast deal and thinking a little, and the other by holding their tongues and not thinking at all. By the first, many a vaporing, superficial pretender acquires the reputation of a man of quick parts; by the other, many a vacant dunderpat, like the owl, the stupidest of birds, comes to be complimented by a discerning world with all the attributes of wisdom. This, by the way, is a mere casual remark, which I would not for the universe have it thought I apply to Governor Van Twiller. On the contrary, he was a very wise Dutchman, for he never said a foolish thing, and of such invincible gravity that he was never known to laugh, or even to smile, through the course of a long and prosperous life. Certain, however, it is, there never was a matter proposed, however simple, and on which your come or narrow-minded mortals would rashly determine at the first glance, but what the renowned Wouter put on a mighty, mysterious, vacant kind of lock, shook his capacious head, and, having smoked for five minutes with redoubled earnestness, sagely observed, that "he

had his doubts about the matter," which in process of time gained him the character of a man slow in belief, and not easily imposed on.

The person of this illustrious old gentleman was as regularly formed and nobly proportioned as though it had been moulded by the hands of some cunning Dutch statuary, as a model of majesty and lordly grandeur. He was exactly five feet six inches in height, and six feet five inches in circumference. His head was a perfect sphere, and of such stupendous dimensions that Dame Nature, with all her sex's ingenuity, would have been puzzled to construct a neck capable of supporting it; wherefore she wisely declined the attempt, and settled it firmly on the top of his backbone, just between the shoulders. His body was of an oblong form, particularly capacious at bottom; which was wisely ordered by Providence, seeing that he was a man of sedentary habits, and very averse to the idle labor of walking. His legs, though exceeding short, were sturdy in proportion to the weight they had to sustain; so that, when erect, he had not a little the appearance of a robustious bear-barrel, standing on skids. His face, that infallible index of the mind, presented a vast expanse, perfectly unfurrowed or deformed by any of those lines and angles which disfigure the human countenance with what is termed expression. Two small gray eyes twinkled feebly in the midst, like two stars of lesser magnitude in a hazy firmament; and his full red cheeks, which seem to have taken toll of everything that went into his mouth, were carefully smoothed and streaked with dusky red, like a Spitzenberg apple.

His habits were as regular as his person. He daily took his stated four meals, appropriating exactly an hour to each; he smoked and dozed eight hours; and he slept the remaining twelve of the four and twenty. Such was the renowned Wouter Van Twiller—a true philosopher, for his mind was either elevated above, or tranquilly settled below, the cares and perplexities of this world. He had lived in it for years without feeling the least curiosity to know whether the sun revolved round it or it round the sun; and he had watched, for at least half a century, the smoke curling from his pipe to the ceiling without once troubling his head with any of those numerous theories, by which a philosopher would have perplexed his brain, in accounting for its rising above the surrounding atmosphere.

In his council he presided with great state and solemnity. He sat in a huge chair of solid oak, hewn in a celebrated forest of The Hague, fabricated by an experienced workman of Amsterdam, and curiously carved about the arms and feet into exact imitations of gigantic eagle claws. Instead of a scepter he swayed a long Turkish pipe, wrought with jasmine and amber, which had been presented to a stadtholder of Holland at the conclusion of a treaty with one of the Barbary powers. In this stately chair would he sit, and this magnificent pipe would he smoke, shaking his right knee with a constant motion, and fixing his eye for hours together upon a little print of Amsterdam, which hung in a black frame against the opposite wall of the council chamber. Nay, it has even been said

that when any deliberation of extraordinary length and intricacy was on the carpet the renowned Wouter would absolutely shut his eyes for full two hours at a time, that he might not be disturbed by external objects; and at such times the internal commotion of his mind was evinced by certain regular guttural sounds, which his admirers declared were merely the noise of confusion made by his contending doubts and opinions.

THE RETURN OF THE PRODIGAL.

BY ALEXANDER MACALEY.

(For An Evening with Soul Winners.)

Away in Eastern isle, a day of peace,
 Scenes with beauty, hastens to its close;
 And while the blessed light yet strongly lingers,
 A father's watchful eyes have caught the likeness,
 Yet vague and indistinct, of his lost son,
 Coming in dire distress, in want and woe,
 He runs to meet the prod'gal, and falls
 Upon his neck, nor heeding dirt nor filth,
 And kisses him again, and yet again,
 Until the wanderer's soul dissolves in tears,
 No word of harsh complaint the father speaks,
 But still renewedly exclaims in voice
 Of most exquisite tenderness and love:
 "Welcome, my son! a thousand welcomes back
 To this thy home, which ever was and shall be
 While I live. For know my house seemed ever
 Bare and comfortless without thee; but now
 Thou'rt come again, it is transformed to what
 it was so many weary years ago,
 When in the hot Impai end of thy youth,

Thou didst demand thy portion of our goods,"
 Such cheering words the father speaks
 And straightway leads him to his long lost home,
 Whose very doors obey the magic of
 His presence, and of themselves wide open stand.
 Such feasting and rejoicing as were there
 I ween this world has scarcely seen eclipsed.
 The elder brother, stung with hate at first,
 At length joins in the revelry, and all
 Is gay with choral song and merry dance.
 The fatted calf is slain, and Envy gnaws
 Its lips in mute despair to see such mirth
 Unmixed with base alloy, but full and free
 As is the mighty ocean, fathomless
 As water whose depths only can be guessed |
 And O, what waves of bliss come o'er the soul,
 To know that all the joy herein expressed
 But faintly shadows forth the joy in heaven
 Over one sinner who returns to God !

WHAT DOES METHODISM MEAN?

FROM AN ADDRESS BY BISHOP CHARLES H. FOWLER.

(For "The General Conference of 1896.")

Yonder on the mountain you see a little spring.
 It bubbles up faintly, hardly turning over a grain
 of sand. It looks as if the passing ox might tramp it
 out or a stray sunbeam drink it dry. But the hostile
 hoof only gives it a new curbing, and the wandering
 sunbeam only plants a jewel in its bosom. It creeps
 over the summit. It leaps and babbles down the
 mountain side. It hies away across the meadow,
 fructifying a green pathway under the waving shadow
 of the willows. It widens and moves over the plains.

It sweeps across the continent, carrying to the sea the commerce and navies of mankind. Such is the vitality and growth of this Methodism.

First, it is a dream; then a sentiment; then a vision; then a conviction; then a purpose; then a contagion; then a revelation; then a revolution; then a new civilization carrying unnumbered nations to broader destinies. Like St. Paul, we must be careful about our boasting. But a good business establishment is not obnoxious to the charge of boasting when it quietly takes an account of stock. This has to be done in order to determine what may and ought to be done. This, in our great quadrennial gathering, must needs be done. The branches of Methodism in this country have gained quite a momentum, 5,000,000 members; 5,000,000 Sunday school children; 100,000 preachers; \$200,000,000 worth of church property; 25,000,000 of adherents; all this means achievement and responsibility.

When you remember that more than one third of all the people under the flag of the republic depend on Methodism for religious instruction and inspiration, and that one half of the Sunday school children of the land are in Methodist Sunday schools, and that it is a short generation of less than three pastoral terms from the infant class to the official board and ballot box, then you stand amazed at the verdict and responsibility that have come to us in this Church. Some Western tribes when they race their ponies, bind a sack of sand on their ponies' backs to prevent their jumping too high. God hath bound upon us a burden that ought to keep us upon our knees.

HYMN OF THE CITY.

BY WILLIAM GILBERT REYNT

(For An "Evening in Ancient Rome.")

Not in the solitude
 Alone, may man commune with heaven, or see
 Only in savage word
 And sunny vale, the present Deity;
 Or only hear his voice
 Where the winds whisper and the waves rejoice.

Even here do I behold
 Thy steps, Almighty!—here, amidst the crowd
 Through the great city roll'd,
 With everlasting murmur, deep and loud—
 Choking the ways that wind
 'Mongst the proud piles, the work of human kind.

Thy golden sunshine comes
 From the round heaven, and on their dwellings lies,
 And lights their inner homes—
 For them thou fill'st with air the unbounded skies,
 And givest them the stores
 Of ocean, and the harvests of its shores.

Thy spirit is around,
 Quickening the restless mass that sweeps along;
 And this eternal sound—
 Voices and footfalls of the numberless throng—
 Like the resounding sea,
 Or like the rainy tempest, speaks of thee.

And when the hours of rest
 Come, like a calm upon the mid-sea brine,
 Hushing its billowy breast -
 The quiet of that moment, too, is thine;
 It breathes of Him who keeps
 The vast and helpless city while it sleeps.

DESCRIPTION OF THE CITY OF MEXICO.

BY WILLIAM H. PRESIDENT.

(For "In The Mexican War.")

The troops, refreshed by a night's rest, succeeded, early on the following day, in gaining the crest of the sierra of Ahualco, which stretches like a curtain between the two great mountains on the north and south. Their progress was now comparatively easy, and they marched forward with a buoyant step, as they felt they were treading the soil of Mexico.

They had not advanced far when, turning an angle of the sierra, they suddenly came on a view which more than compensated the toils of the preceding day. It was that of the valley of Mexico, or Tenochtitlan, as more commonly called by the natives; which, with its picturesque assemblage of water, woodland, and cultivated plains, its shining cities and shadowy hills, was spread out like some gay and gorgeous panorama before them. In the highly rarefied atmosphere of these upper regions even remote objects have a brilliancy of coloring and a distinctness of outline which seems to annihilate distance. Stretching far away at their feet were seen noble forests of oak, sycamore, and

cedar, and beyond yellow fields of maize and towering maguey, intermingled with orchards and blooming gardens; for flowers, in such demand for their religious festivals, were even more abundant in this populous valley than in other parts of Anahuac. In the center of the great basin were beheld the lakes, occupying a much larger portion of its surface than at present, their borders thickly studded with towns and hamlets, and in the midst—like some Indian empress with her coronal of pearls—the fair city of Mexico, with her white towers and pyramid temples, reposing, as it were, on the bosom of the waters, the far famed “Venice of the Aztecs.” High over all rose the royal hill of Chapultepec, the residence of the Mexican monarchs, crowned with the same grove of gigantic cypresses which at this day fling their broad shadows over the land. In the distance beyond the blue waters of the lake, and nearly screened by intervening foliage, was seen a shining speck, the rival capital of Tezcuco, and, still farther on, the dark sea of porphyry, girdling the valley round like a rich setting which Nature had devised for the fairest of her jewels.

Such was the beautiful vision which broke on the eyes of the conquerors. And even now, when so sad a change has come over the scene, when the stately forests have been laid low, and the soil, unsheltered from the fierce radiance of a tropical sun, is in many places abandoned to sterility; when the waters have retired, leaving a broad and ghastly margin white with the incrustation of salts, while the cities and hamlets on their borders have mold-

ered into ruins—even now that desolation broods over the landscape, so indestructible are the lines of beauty which Nature has traced on its features that no traveler, however cold, can gaze on them with any other emotions than those of astonishment and rapture.

What men must have been the emotions of the Spaniards when, after working their tortuous way into the upper air, the cloudy tabernacle parted before their eyes, and they beheld these fair scenes in all their pristine magnificence and beauty! It was like the spectacle which greeted the eyes of Moses from the summit of S'isgah, and, in the warm glow of their feelings, they cried out, "It is the promised land."

"JAPAN, THE ISLAND EMPIRE,"*

HOW THE SUN GODDESS WAS ENTICED OUT OF HER CAVE.

When the farshining goddess, on account of the evil pranks of her brother, Susa no O, the Ruler of the Moon, hid herself in a cave, there was no more light, and heaven and earth were plunged in darkness.

A council of all the gods was held in one of the dry beds of one of the rivers (which we call the Milky Way) in the fields of heaven. The question of how to appease the anger of the goddess was discussed. A long-headed and very wise god was ordered to think out a plan to entice her forth from the cave. After due deliberation it was resolved that a looking-glass should be made to tempt her to gaze at herself,

* These Japanese folk-tales are from *Japanese Fairy World*, by W. E. Geil.

and that tricks should be played to arouse her curiosity to come out and see what was going on.

So, setting to work with a will, the gods forged and polished a mirror, wove cloth for beautiful garments, built a pavilion, carved a necklace of jewels, made wands, and tried an augury.

All being ready, the fat and rosy-cheeked goddess of mirth, with face full of dimples and eyes full of fun, named Uzume, was selected to lead the dance. She had a flute made from a bamboo cane by piercing holes between the joints, while every god in the great orchestra had a pair of flat hardwood clappers, which he struck together.

She bound up her long flowing sleeves with a creeper vine, and made for herself a baton of twigs of bamboo grass, by which she could direct the motions of the musicians. This she held in one hand, while in the other was a spear wound round with grass, on which small bells tinkled. Great bonfires were lighted in front of the cave, so that the audience of gods could see the dance. A large circular box, which sounded like a drum when trod on, was set up for Uzume to dance upon. The row of cocks now began to crow in concert.

All being ready, the strong-handed god who was to pull the sun goddess out of the cave, as soon as overcomes by her curiosity she should peep forth, hid himself beside the stone door of the cave. Uzume mounted the box and began to dance. As the drum-box resounded, the spirit of folly seized her, and she began to chant a song.

Reckoning still more foolish, Uzume waved her wand wildly, loosened her dress, and danced till she

had not a stitch of clothing left on her. The gods were so amused at her foolishness that they all laughed until the heavens shook as with claps of thunder.

The sun goddess within the cave heard all these strange noises, the crowing of the cocks, the hammering on the anvil, the chopping of wood, the music of the koto, the clapping of the hard wood, the tinkling of the bells, the shouting of Uzume, and the boisterous laughter of the gods. Wondering what it all meant she peeped out. As she did so the doubly-beautiful goddess held up the mirror.

The farshining one, seeing her face in it, was greatly astonished. Curiosity got the better of fear. She looked out far. Instantly the strong-handed god pulled the rocky door open, and seizing her hand dragged her forth. Then all the heavens and earth were lightened, the snow and grass became green again, and the goddess of colors resumed her work of tinting the flowers. The gloom fled from all eyes, and human beings again became "white faced." Thus the calamity which had befallen heaven and earth by the sun goddess hiding in the cave became a means of much benefit to mortals. For by their necessity the gods were compelled to invent the arts of metal-working, weaving, carpentry, jewelery, and many other useful appliances for the human race. They also on this occasion first made use of music, dancing, the *Dai Kaguta* (the comedy which makes the gods laugh), and many of the games which the children play at the present time.

THE FISHERMAN AND THE MOON MAIDEN.

Pearly and lustrous white, like a cloud in the far-off blue sky, seemed the floating figure of the moon maiden as she flew to earth. She was one of the fifteen glistening virgins that wait attendant upon the moon in her chambers in the sky. Looking down from her high home to the earth she became enraptured with the glorious scenery of Soruga's ocean shore, and longed for a bath in the blue waters of the sea.

So this fairy maid sped to the earth one morning early, when the moon, having shone through the night, was about to retire for the day. The sun was rising bright and red over the eastern seas, flushing the mountains and purpling the valleys. Out amid the sparkling waves the ships sailed toward the sun, and the fishermen cast their nets. It was early spring, when the air was full of the fragrance of plum blossoms and the zephyrs blew so softly that scarcely a hamlet leaf quivered or a wave lapped with sound on the silvery shore.

The moon maiden was so charmed with the scenery of earth that she longed to linger above it to gaze tranquilly. Floating slowly through the air, she directed her course to the pine groves that fringe the strand near Cape Miwa. Lying at the base of Fuji mountain, whose snowy crown glistens above, fronting the ocean, whose blue plain undulates in liquid glory till it meets the bending sky, the scenery of Miwa is renowned everywhere under the whole heaven, but especially in the land which the mikado's reign blesses with peace.

Full of happiness the fairy maiden played sweet music from her lute until the air was full of it, and it sounded to the dweller on earth like the sweet falling of rain drops on the thirsty ground. Her body shed sweet fragrance through the air and flowers fell from her robes as she passed. Though none saw her form all wondered.

Arriving over a charming spot on the seashore she descended to the strand and stood at the foot of a pine tree. She laid her musical instrument on a rock near by, and taking off her wings and feathered suit hung them carefully on the pine tree bough. Then she strolled off along the shore to dip her shining feet in the curling waves. Picking up some shells, she wondered with innocent joy at the rich tints, which seemed more beautiful than any color in the moon world. With one, a large smooth scallop, she was particularly pleased; for inside one valve was a yellow disk, and on its mate was a white one. "How strange," said she: "here is the sun and there is the moon! I shall call this the *Tenki-hi-kai*, sun and moon shell;" and she put them in her girdle.

It chanced that near the edge of the pine grove, not far away, there dwelt a lone fisherman, who, coming down to the shore, caught a whiff of sweet perfume, such as had never before delighted his nostrils. What could it be? The spring zephyrs from the west seemed laden with the sweet odor.

Curiosity prompted him to seek the cause. He walked toward the pine tree, and looking up caught sight of the feathery suit of wings. O, how his eyes sparkled! He danced for joy, and taking down the robe carried it to his neighbors. All were delighted,

and one old man said that the fairy must herself be near by. He advised the man to seek until he found her. So, with feathered robe in hand, the fisherman went out again to the strand, and took his place near the pine tree. He had not waited long before a lovely being with rose-tinted skin and of perfect form appeared. "Please, good sir, give me back my feathered robe," said she, in a sad voice of liquid sweetness, though she seemed greatly frightened. "No, I must keep it as a sacred treasure, a relic from a heavenly visitor, and dedicate it in the shrine yonder as a memorial of an angel's visit," said the fisherman.

"O, wicked man, what a wretched and impious thing to rob an inhabitant of heaven of the robe by which she moves! How can I fly back to my home again? Give me your wings. O ye wild geese, that fly across the face of the moon and on tireless pinions seek the icy shores in springtime and soar unwearied homeward in autumn. Lend me your wings." But the wild geese overhead only whirred and screamed and bit their sprays of pine which they carried in their mouths. "O, ye strolling gulls, lend me but for a day your downy wings. I am a prisoner here," cried the weeping fairy. But the graceful gulls, hovering for a moment, swept on in widening circles out to farther sea.

"O breezes of the air, which blow whither ye list, O tide of ocean, which ebb and flows at will. Ye may move all, but I am a prisoner here, devoid of motion. O good sir, have pity and give me back my wings," cried the moon-maiden, pressing her hands together in grief.

The fisher's heart was touched by the pathos of her voice and the glittering of her tears. "I'll give you back your winged robe if you'll dance and make music for me," said he.

"O yes, good sir, I will dance and make music, but first let me put on my feather robe, for without it I have no power of motion." "O yes," said the suspicious mortal, "if I give you back your wings you'll fly straight to heaven." "What, can you not believe the word of a heavenly being without doubting? Trust me in good faith and you'll lose nothing." Then, with a shamed face, the fisherman handed to the moon maiden her feathered robe, which she donned and began to dance. She described the delights of life in the moon and the pleasure of celestial residences.

The fisherman was so overjoyed that he longed to detain the fairy. He begged her to dwell with him on earth, but in vain. As he looked he saw her rising. A fresh breeze rippling the face of the sea now sprang up and wafted the pearly maiden over the pined hills and past Fuji mountain. All the time sweet music rained through the air until, as the fisherman strained his eyes toward the fresh fallen snow on Fuji's crest, he could no longer distinguish the moon maiden from the fleecy clouds that filled the air.

Pondering long upon the marvelous apparition the fisherman resolved to mark the spot where the fairy first descended to earth. So he prevailed upon the simple villagers to build a railing of stone around the now sacred pine.

Daily they garlanded the old trunk with festoons of

tasseled and twisted rice-straw. Long after, when by the storms of centuries the old pine, in spite of bandages and crutches, and tired of wrestling with the blast, fell down like an old man, to rise no more, a grateful posterity cleared the space and built the shrine of Miwa, which still does with its sacred inclosure the strand of Suruga on which the fairy danced.

THE THRUSH'S SONG.

BY DAVID GRAY.

(For "An Evening with the Birds.")

Sweet Mavis, at this cool delicious hour
 Of gloaming, when a pensive quietness
 Flushes the odorous air,—with what a power
 Of impulse unobscured dost thou express
 Thyself a spirit. While the silver dew
 Holy as manna on the meadow falls,
 Thy song's impassioned clarity, trembling through
 This omnipresent stillness, disenchants
 The soul to exaltation. First I heard
 A low thick lubric gurgle, soft as love,
 Yet sad as memory, through the silence poured
 Like starlight. But the mood intenser grows,
 Precipitate rapture quickens, move on move
 Lucidly linked together till the close.

JOHN THE APOSTLE.

BY ISAAC WILLIAMS.

(For "An Evening with the New Testament.")

"Amen. E'en so, Lord Jesus, come." Of why
 Tarry so long thy chariot wheels, while I,
 [only yet remain, and one by one,
 The tried companions of thy love are gone!

And I, all dearest treasures gone before,
 Am left upon the solitary shore ?
 So better may I learn : " Thy will be done ; "
 For whom have I in heaven but thee alone ?
 And whom have I on earth, but only thee ?
 Therefore, with one foot on the stormy sea,
 And one foot fixed on the eternal strand,
 Thou hold'st me by thy never-falling hand,
 Before thy face, that bringest in the day,
 The mountains and the hills shall flee away,
 The sun and stars in darkness make their bed,
 And forth the bridal city shall be led ;
 For thy blest city needs not sun or moon,
 But in thy face hath its unwaning noon,
 Therefore alone in thy eternal love
 I seek for refuge ; thee in heaven above,
 And thee below ! Fleest they who, day and night,
 Serve thee and have their dwelling in thy sight !

THE SUN GOD.

BY SURETY DE VORCE THE YOUNGER

(From "Lighting Systems.")

I saw the Master of the sun. He stood
 High in his luminous car, himself more bright ;
 An archer of immeasurable might ;
 On his left shoulder hung his quivered load ;
 Spurned by his steeds the eastern mountains
 glowed ;
 Forward his eager eye, and brow of light
 He bent : and while both hands that arch embowed,
 Shaft after shaft pursued the flying night.
 No wings profaned that godlike form : around
 His neck high-held an ever moving crowd

Of locks hung glistening; while such perfect sound
 Fell from his bowstring that the ethereal dome
 Thrilled as a dewdrop; and each passing cloud
 Expanded, whitening like the ocean foam.

THE VICTORIES OF DAVID.

BY HANNAH MORE.

(For "An Evening with the Old Testament.")

Prepare! your festal rites prepare!
 Let your triumphs rend the air!
 Idol gods shall reign no more:
 We the living God adore:
 Let the heathen host on human help repose,
 Since Israel's God has roused Israel's foes.
 Let remotest nations know
 Proud Goliath's overthrow;
 Fallen, Philistia, is thy trust,
 Dagon mingles with the dust!
 Who fears the Lord of glory need not fear
 The brazen armor or the lifted spear.
 See! the routed squadrons fly!
 Hark! their clamors rend the sky!
 Blood and carnage stain the field!
 See the vanquished nations yield!
 Dismay and terror fill the frightened land,
 While conquering David routs the trembling band.
 Lo! upon the tented field
 Royal Saul has thousands killed!
 Lo! upon the ensanguined plain
 David has ten thousands slain!
 Let mighty Saul his vanquished thousands tell,
 While tenfold triumphs David's victories swell.

