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DR. W. E. WILLMOTT

General Treasurer of the Epworth League, and ex-President of the Toronto Young Men's Methodist Association.

TWELFTH SEASON, 1906-'07

The Epworth League Reading Course

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This is a series of beautiful stories of true heroism drawn from the pages of history, which illustrate what men and women can be and do at their best. It is intended as a treasury for young people, where they may find minuter particulars than their abridged histories afford of the soul-stirring deeds that give life and glory to the record of events; and where also like actions, out of their ordinary course of reading, may be placed before them, in the trust that example may inspire the spirit of heroism and self-devotion."

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- II. The Pass of Thermopylae.
- III. The Rock of the Capitol.
- IV. The Two Friends of Sycouse.
- V. The Keys of Calais.
- VI. The Carnival of Perth.
- VII. Sir Thomas More's Daughter.
- VIII. Fathers and Sons.
- IX. Heroes of the Plague.
- X. The Second of September.
- XI. Casal Novo.
- XII. The Petitioners for Pardon.
- XIII. The Children of Blentarn Ghyll.
- XIV. Discipline.
- XV. The Rescue Party.

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- Missionary Zeal.
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- Profiting by Women's Gifts.
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The following are the topics discussed:

- The Changed Life.
- The Greatest Thing in the World.
- Pax Vobiscum.
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- Dealing with Doubt.
- What is a Christian.
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The Uses of a Telescope

"I THOUGHT it was a pretty sort of telescope for one that wasn't very big," said Uncle Silas. "I rigged it up in the attic by the high north window and had it fixed so it would swing round easy. I took a deal of satisfaction in looking through it—the sky seemed so wide and full of wonders; so when Hester was here I thought I'd give her the pleasure, too. She stayed a long time upstairs, and seemed to be enjoying it. When she came down I asked her if she'd discovered anything new. 'Yes,' she says. 'Why, it made everybody's house seem so near that I seemed to be right beside 'em, and I found out what John Pritchard's folks are doin' in their outkitchen. I've wandered what they had a light there for night after night, and I just turned the glass over their window and found out. They are cuttin' apples to dry—folks as rich as them cuttin' apples!' And actually, that was all the woman had seen! With the whole heavens before her to enjoy, she had spent her time prying into the affairs of her neighbors! And there are lots more like her—with and without telescopes."

Spiritual "Can Nots"

THE most inexorable prohibitions come from conditions within ourselves, not from restrictions imposed upon us from without. An illiterate man, one who has not learned the alphabet and the use of letters, can not read. No one prevents him from reading. Books and all manner of printed matter may be about him, and great libraries may stand open for him. He is not prohibited from reading; he simply cannot read. No bandages need to be put over a blind man's eyes to prevent him from seeing. It is not necessary to shut him up in prison to keep him from seeing the beauties of nature. He lacks the ability to see. The world may lie about him and the sky bend over him as they do about and above other people, but he cannot see them.

This law holds in the spiritual life, and is of great significance. The greatest punishments incurred by sin consist in the loss of spiritual ability. God does not need to set up any external bars to prevent us from entering upon the possessions and advantages due only to the righteous. The prohibition lies in the soul of the unrighteous man himself. He cannot appropriate the things which are the rewards of virtue. He lacks the faculty for doing so. When Jesus said to Nicodemus, "Except a man be born again, he can not see the kingdom of God," it was saying that the man who is not Spirit born is incapable of knowing what the kingdom of God is. No gates and walls shut him out of the kingdom; it lies all about him. He simply cannot see it. Paul pointed to the same law when he said, "The natural man receiveth not the things of the spirit of God, . . . and he cannot know them, because they are spiritually discerned." That is the dreadful retribution of unspiritual life; the whole world of spiritual things is made indiscernible. When other people talk about them to the "natural man" they seem like "foolishness," vain imaginings, and delusions. He smiles incredulously or contemptuously. Unconscious that he is blind he denies the reality of things which other people, having spiritual sight, declare they see. And throughout the whole

range of spiritual life the man of carnal nature can not enter into the experiences of the Christian. That gracious, heavenly light that sometimes "surprises the Christian as he prays," never breaks upon him.—*Sunday School Advocate.*

The Home and the Community

JACOB A. RIIS, in one of his lectures on "The Peril and the Preservation of the Home," said: "The home-loving peoples have been the strong peoples in all times, those that have left a lasting impression on the world. Stable government is but the protection the law throws around the home, and the law itself is the outgrowth of the effort to preserve it. The Romans, whose heirs we are in most matters pertaining to the larger community life, and whose law our courts are expounding yet, set their altars and their firesides together, and their holiest oaths were by their household gods. It would seem that in that lay the secret of their strength, and that in the separation of the fireside and the altar lies the great peril of our day. When for the fireside we get a hole in the floor and a hot air register, we lose not only the lodestone that drew the scattered members of the family to a common focus, but with it went too often the old and holy sense of home: "I and my house, we will serve the Lord." Rome perished when most of her people became propertyless—homeless. There comes to mind a significant passage in the testimony of the secretary of a Prison Association before a legislative committee appointed to investigate the draft riots of 1863. The mob, he said, came, as did eighty per cent. of the crime of the metropolis, from the element in the population "whose homes had ceased to be sufficiently separate, decent and desirable to afford what are regarded as ordinary wholesome influences of home and family." The household god of the slum tenement is too apt to be the boss with his corruption of the neighbor ideal into utter selfishness.

In France, many years ago, a voice was raised in warning: "Kill the home and you destroy family, manhood, patriotism." The warning was vain, and the home-loving Germans won easily over the people whose language as has been said lacks the one word "Home."

A Valuable Bone

THE view of Canada current in England in the end of the of the eighteenth century is probably expressed in a paper written some years after the close of this period by "A Military Man." "The possession of this dreary corner of the world is productive of nothing to Great Britain but expense. . . . Nevertheless, it pleases the people of England to keep it, much for the same reason that it pleases a mastiff or a bull-dog to keep possession of a bare and marrowless bone, towards which he sees the eye of another dog directed. And a fruitful Great Britain and the United States before Canada is merged in one of the divisions of the Empire—an event, however, which will not happen until blood and treasure have been profusely lavished in attempt to defend that which is indefensible and to retain what is worth having."

SPECIAL ATTENTION is directed to the Editorial on "An Advance Movement," page 334. Pastors, Sunday-school Superintendents, and Epworth League Presidents, should read it carefully.

Rev. S. F. Collier and His Work

BY THE EDITOR

DESIRING to have a little talk with Rev. S. F. Collier, during his recent visit to our General Conference in Montreal, I said to Rev. Dr. Young, the pastor of St. James: "Is Mr. Collier an approachable kind of man?" "He certainly is," was the reply. "When I asked him if he would preach twice on Sunday, he replied with wonderful heartiness, 'Why, yes of course, three or four times if you like.'"

This expression is characteristic of the man. He is jovial, hearty, companionable, and not afraid of any amount of hard work. Probably his geniality is one of the secrets of the great success which has attended his work in Manchester. He sat down with me in the school-room of St. James' Church and chatted as pleasantly as if we had been life-long friends, and when the interview ended he shook hands with me heartily and said, "when you visit England, be sure to come and see me."

As everybody knows, Rev. S. F. Collier is one of the most prominent leaders of what is known in England as "The Forward Movement," which is simply a great evangelistic enterprise for the redemption of the great cities from vice and the power of sin, conducted on unconventional lines. The Manchester mission is the oldest, and in many respects the most remarkable. Perhaps a little information about its work, gleaned in conversation with its founder and superintendent, may be of interest to readers of this paper.

What is the principal difference between your congregation in Manchester and the average Methodist Church? was one of the starting questions.

"Well, the average church is conducted on the principle that its business is mainly to take care of the Christian people who comprise its congregation, to instruct, edify and comfort those who occupy the pews on Sunday. Our mission work, on the contrary, aims at making every church member a worker, striving to bring about the salvation of some one else. As Hugh Price Hughes used to put it, 'Our business is not to coddle the saints, but to collar the sinners.' All our organization is planned for this."

Do you make much use of lay helpers?

"I should think we do. When a person joins our communion it is an understood thing that he is to engage in some form of Christian service. Our class-leaders keep a careful record of their members, and opposite each name put down what work is being undertaken, even if it is only reading to a sick person, or helping a cripple to one of the services. Every class is required to go out into the street and hold a brief open-air service before it goes into the class-room to hold its own service to look after its own spiritual interests."

By the way, do you make much use of open-air meetings?

"We do, indeed, and find them very fruitful in good results, so much so that we have many enquirers during the summer as in the winter. It is a fine training for a speaker to preach on the street, for if the sermon does not go, the crowd does. By means of these services many people are led to attend the services in the halls and chapels who otherwise would never have been reached."

Is there anything special about the character of your preaching?

"Well no, not that I know of. I give the people plain, practical, gospel sermons. They tell me that I am bright, breezy and straight."

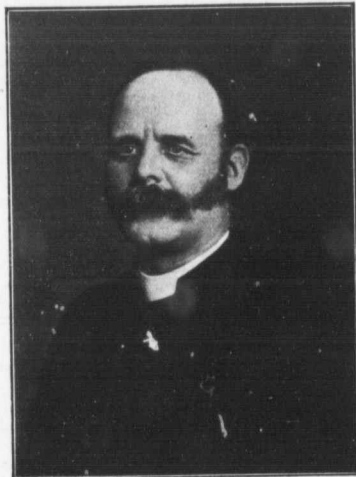
How is it that you induce so many people to attend religious services in a hall when they refuse to enter a church?

"The hall or theatre is neutral ground, where men and women feel at home. There are no pew rents and no class distinction, so that the people have no fear of intrusion when they enter the building. My congregations are largely made up of non-church-goers, and those who have lapsed as far as religious life is concerned. The halls where services are held are spacious, well-warmed, and beautiful. The services are in harmony with the surroundings. A great crowd is itself ex-

hilating. The music is of the best and the singing very hearty. Hymn sheets are provided for all, so that all can join in the hymns. We have twenty-one services on Sundays with an average attendance of 16,000. Some will go to the smaller places of meeting who do not care for the larger places while many will attend the great meeting in the Free Trade Hall who would not attend even at the Central Mission Hall."

Mention any special features which you have found effective in your services?

"We have midnight meetings, when we march through the streets with a brass band gathering all sorts of people to an evangelistic service about twelve o'clock. Recently we have introduced the 'twice nightly' service. I noticed that the music halls were announcing two performances each night, and I never like to have these fellows to get ahead of me, so we announced for two meetings, one from 7 to 8.20 and another



REV. S. F. COLLIER
Superintendent Manchester Mission.

with an entirely different audience from 8.30 to 9.30. In these services we try to get men and women to commit themselves definitely to Christ."

I suppose you make some provision for the children?

"Yes, our Sunday School scholars now number 4,338, of whom 1,312 are connected with the church. We have 2,200 children in Bands of Hope, and 1,175 in junior society classes."

You have some industrial features connected with your work, have you not? How did these originate?

"Well, we found many men who were anxious to lead a better life, but they were out of work, and 'down in their luck.' It was necessary to do something more for these poor fellows than simply give them some pious words of encouragement. They needed practical help. All sorts of industries are now run in connection with the mission in order to provide profitable work for those who need it, and so complete and thorough is the labor department that it actually pays for itself. One branch engages men to collect from the city dump all fragments of tinware and metal that are thrown away. These are brought to the mission, sorted out, beaten

The General Conference Church

BY THE EDITOR

"WHAT a shame it would have been to have allowed this splendid building to go out of our hands," was the exclamation of many delegates as they looked at the magnificent St. James' Church, Montreal, during the recent General Conference. It certainly is a church to be proud of, which makes a fine impression, even in Montreal, the city of great ecclesiastical edifices. Located on the main business thoroughfare, St. Catherine Street, which has become the retail street of the city, it has an unusual advantage for attracting a large congregation, and it is not surprising that its Sunday evening attendance is as great as the size of the auditorium. It is worth a great deal to our denomination to be represented by so imposing and attractive a church on such a prominent site.

The building looks best from the front, as the two great towers are shown to advantage. Most of the photographs of St. James' present the front view, but the picture which we publish herewith is a new one, showing the side view. The church looks as if it had been built to last forever, constructed as it is of solid stone of a very pleasing appearance.

The auditorium has a spacious and imposing appearance, providing seating accommodation for about 2,200 people. The pews are so arranged that the preacher can look into the faces

D.D., is a popular preacher in the best sense of the word. He knows what is going on in the world, and draws largely upon current events for his illustrations. The happenings of the previous week, which have engrossed public attention, are frequently used to enforce the truth.

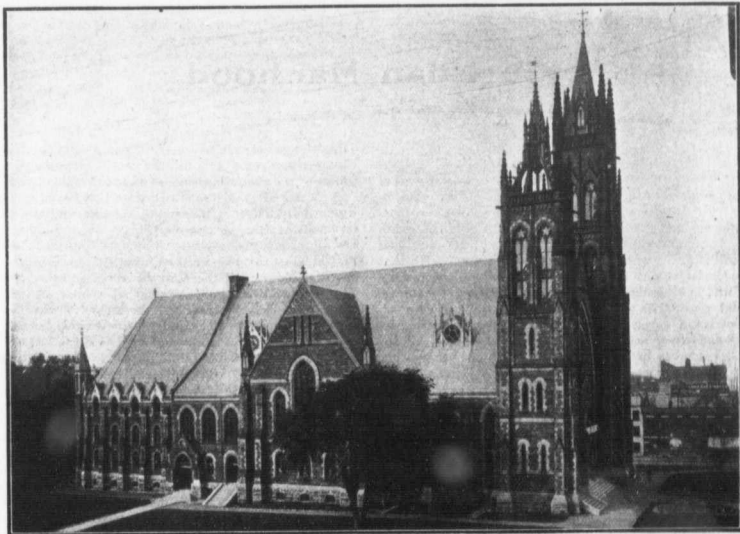
St. James is the only church in Canadian Methodism in which the preacher wears a gown. It is said that a bequest was made, many years ago, to the old church on St. James Street, on condition that the minister should always appear in the pulpit in a gown. This condition probably does not apply to the new building, but the custom is continued probably because the people like it. A black silk gown is certainly a most becoming pulpit dress. During the recent General Conference many of the delegates were heard to express themselves quite freely in admiration of the gown, and I heard no one condemn its use. But let any other church try to introduce it, and there will probably be lively times. Many good people would feel that the very foundations of Methodism were being shaken.

The service in St. James is very much like that of other Methodist churches, but with some variations. For the responsive Scripture reading the people stand and join very heartily in the responses. After the collection has been taken up, the collectors file up, two by two, and deliver the plates into the hands of the minister, who steps down from the pulpit to receive them. The choir is a fairly good one, but evidently the church does not depend upon music to attract the people to the services. The preaching of the Gospel is the main magnet.

The Sunday School room is not a modern structure by any



REV. W. R. YOUNG, D.D.
Pastor St. James' Church.



EXTERIOR OF ST. JAMES' METHODIST CHURCH, MONTREAL

of his entire congregation. The galleries are largely filled with young people at the evening service, and if those who contributed to relieve the church of debt could see this immense concourse of interested youth on Sunday night they would feel well repaid for their investment.

St. James has had a long succession of eminent preachers in its pulpit, and the people have always enjoyed strong gospel preaching. The present pastor, Rev. W. R. Young,

means, but is quite spacious, holding with its galleries about 800 people. It looks more like a church than a school room. Upstairs there are several large and comfortable class rooms, affording excellent accommodation for Bible classes. The church has three Sunday Schools. One in the morning, one in the afternoon and a mission school, with a combined enrollment of 663. The morning session is not largely attended, but is maintained because some scholars are thus reached

who would not attend at any other time. Mr. A. O. Dawson is the efficient Superintendent of the afternoon school, who has around him a fine staff of officers and teachers. The school raises \$414 for missions.

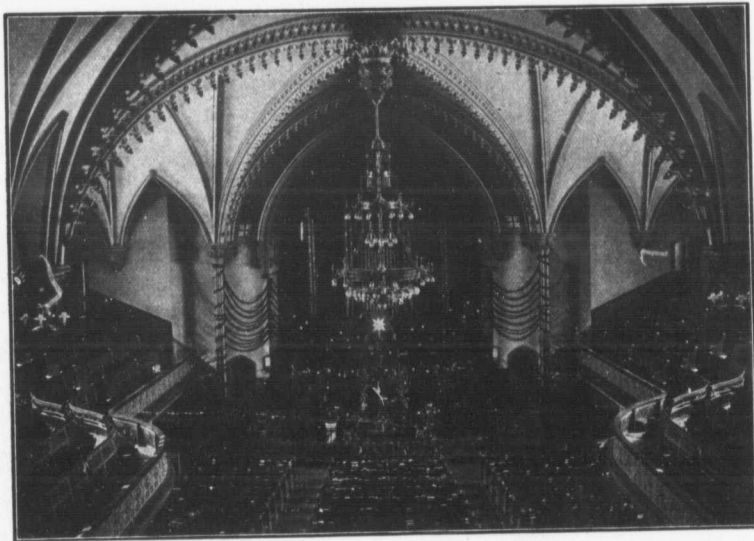
The Epworth League of St. James' Church is an unusually efficient organization, with 111 members.

The four departments are conducted, and a monthly consecration meeting is held, when the roll of membership is called. The President reports: "We are glad to have among our members a large number who make a point of standing up

etc. A debate is held once or twice during the season, a feature which has been very popular.

An Annual Fall Reception is held, for young Methodist students, nurses, etc. At this gathering on Oct. 5th, between three and four hundred were present at the Reception Rooms, and a very pleasant time was spent.

The success which has attended the St. James' League has been due, in no small degree, to the efficient leadership which it has enjoyed. Good live men like J. Penrose Anglin, J. Clark Reilly, F. B. Alutt, and Harold E. Plewman have



INTERIOR OF ST. JAMES' METHODIST CHURCH, MONTREAL

and giving an inspiring testimony or some words of experience in the Christian life which prove very profitable." Sometimes the Roll Call is dispensed with, and voluntary testimonies called for.

The C. E. Department arranges and holds Cottage Prayer Meetings at the homes of aged or infirm persons; also has sent a barrel of clothing, magazines, etc., to Newfoundland for distribution among the Methodist poor people there last year, and at Christmas gave a number of dinners to the poor of the city.

The Lookout Committee has made a good showing in looking up absentee members, by sending post-cards reminding delinquent members of the good things they were missing. A strict record of the attendance is kept, members being checked off as they come in to the meetings on Monday evening.

A monthly bulletin announcing the topics is published, and during the summer, a special card is printed with names of topics and leaders for the services which are held at the close of the regular church worship on Sunday evening. These summer meetings have been well attended, and many visitors from other places have been present and have taken part.

The finances of the League are supported by a monthly collection, which is taken up in envelopes provided for the purpose, and the usual envelopes are used for the Forward Movement. Last year the sum of \$155 was raised for the Forward Movement, in addition to which the League gave \$33 for the Chentu Hospital, and several dollars for the famine stricken people of Japan. The aim is to raise \$200 this year for missions.

The Literary Department is planning to organize a Literary Circle this year, the meetings to be held at the homes of various members, where papers will be read and discussed,

been at the helm and have worked hard. The present President, Mr. Fred. A. Matthews, has been associated with Epworth League work since 1900, having occupied the offices of Missionary Vice-President, Literary Convener, First Vice-President, and Treasurer, before being chosen to the Presidency. He is a Commercial Reporter, with the mercantile agency of R. G. Dun & Co., and has been associated with St. James' Church for the past six years. He is not afraid to work, and gives largely of his time and energy to the work for and among young people.

A lady writer in England has recently declared that "whatever is worth doing, is worth doing badly." This scarcely seems to accord with the old proverb with which we have all been familiar from childhood, but there may be some truth in it. Many people refuse altogether to do certain things because they cannot do them really well. Here is a young lady who because she cannot be the leading soprano in the choir, declines to sing at all; yonder is a young man who will not pray in the prayer meeting because he cannot pray as well as the pastor of the church; our churches are full of people who are attempting nothing, hindered by the fear of failure. It is often worth while to do a thing badly, as the doing it is a stepping stone to more efficient service later on.



MR. FRED. A. MATTHEWS
President St. James' Methodist Church
Epworth League.

How Old London Moves About

ONE of the editors of the *Farmer's Advocate*, who has been for years a prominent member of the Epworth League has been spending a few weeks in the old land, and has written, for his paper, the following interesting sketch of London streets. We are indebted to the courtesy of the *Advocate* for the use of the cuts.

Think of all the people of Canada—some 5,000,000—packed into an area of fifteen miles across, and you have Old London, a jungle of humanity, an epitome of the world, past and present!

In August of this year, nearly 1,000,000 people left London for holidays—that is, more than the population of six or seven of the biggest cities in Canada combined—and yet the stranger in the great heart of the Empire would never have missed them, there seemed so many millions left. A London paper reports 1,200 trains leaving the Liverpool street-railway station (one of five or six large stations) in a single day of 24 hours! London is an intensely busy place. No wonder Napoleon called England "a nation of shopkeepers." London looks like it.

But whether on business, pleasure or mischief bent, how do these millions get about every day? English folk have the reputation of being great walkers, but, looking at them in London, I imagine they are getting over this wholesome habit. And, for millions of toilers in this human hive to walk is impossible, and so they pour in and out of the city in steam cars, mostly underground; here and there in the outskirts a few two-horse trams (street cars) "linger superfluous on the stage," but they are being superseded by electric trams—beautiful modern cars, moving swiftly on roadbeds that put Canadian street-car tracks to shame, for they are solid as the granite hills of old Scotland. Then, there are the cobweb-like ramifications of the Metropolitan and other underground electric railways, most modern of which is "The Tuppenny Tube," a decidedly American innovation, but really the cleanest, brightest, best-ventilated, speediest and most comfortable of all the subterranean highways of London. In places it is as much as 50 feet below the surface of the ground. You are taken down by an electric "lift," first depositing your little pasteboard ticket with the man at the slot, landing in an electric lighted station, "far from the maddening crowd" of the street above, and then into the electric-lighted train of half a dozen cars or more. Guards (there are no conductors) open the doors at every station, and you are "lifted" up to the street again. Before you reach the surface the train is half a mile or more away on its circuitous journey through the white-tiled tunnel. London is literally honey-combed with these subterranean passageways. Passing along a quiet street or court, you suddenly hear an earthquake rumble below, but it is no seismic disturbance to shake down the palace or the tenement—it is only the underground train.

Practically, there are no surface cars in London; rapid, long distance riding is all done below. But there is just as great a world of traffic on the streets above in two-horse busses, perhaps the most novel feature that first impresses

the stranger. Over 3,500 of these traverse the leading streets of the city in all directions. They carry about 25 persons each, and in fine weather the top is the favorite seat for the sightseer. There is no brighter panorama than the ever-moving lines of busses, crowded with jolly, chattering people, on Piccadilly, the Strand, Trafalgar Square, Oxford Circus or London Bridge, on a sunny, summer day.

It is "Keep to the left" in London, and the thronged busses, on which the fare ranges from a penny to two pence, move with remarkable rapidity. The bus driver is a marvel. In two weeks' observation I did not see a collision or a mishap. He guides his big vehicle as by instinct. "Bus, horses, driver, are all one. He does not wait for somebody else to move, and never backs up. He reasons that everybody else will move, and they do. Everything proceeds on the "keep-going" theory. He calculates to the nicety of a hair's breadth that the vehicle ahead will move on out of his way, and it does. And the man behind also drives on the same theory. It is really wonderful. The horses are blocky, and well cared for. At intervals along the streets men are stationed to give them frequent drinks of oatmeal and water on hot days. The bus drivers are quick-witted jokers, with a retort for everybody.

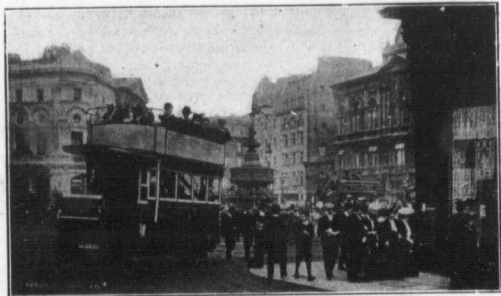
"Why don't you go to church?" queried the ever-present American girl Sunday morning of the driver.

"How can I on 20 bob a week and driving you people about?"

Besides the horse busses, there are over 350 motor busses. New ones are being added as fast as they can be built. They are popular, being speedier than the horse busses. The traffic of busses, cabs, trade vehicles, carriages, etc., on some streets is simply marvellous, particularly at points where several streets intersect. Average returns, taken officially on different days, show that the heaviest traffic of the day, from 8 a.m. to 8 p.m., was 22,481 vehicles passing the Mansion House, that passing the Marble Arch, at the entrance to Hyde Park, being almost as great. Of ten different points counted, the smallest number reported, passing in the twelve hours was 12,319. In a single hour, as many as 344 omnibusses pass the Mansion House one way. Omnibusses alone bring nearly 20,000 persons into the central area of London between 8 and 9 o'clock in the morning. One stream of vehicles passes on the left, and the other to the right in the other direction. Here and there are wider areas on the streets, called "safeties," which make it easier for the people crossing. The authorities are very severe upon bus or motor drivers who get on the wrong side, trying to steal a march on



THE HORSE BUS



THE OLD LONDON MOTOR BUS

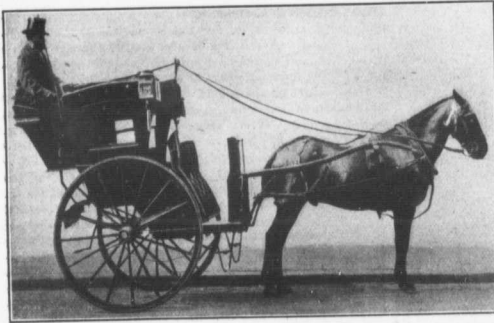
a rival. While I was there two of them were fined £10 and costs each for just such offences.

But who regulates this appalling rush of traffic and unravels the tangles when any occur, as they must at the intersecting points where streams converge? The most wonderful being of the city—the London policeman. Without either

revolver or baton, he is the most perfect embodiment of human authority extant. In the way of an officer, the world has yet to produce his equal in good temper, absolutism, thoughtfulness, as a storehouse of general information, and a universal helper to everybody, from the nervous American to the blind beggar or the helpless child. When he holds up his hand, all traffic stops instantly, and does not move till the hand moves. The law of the Medes and Persians was not a

one street with three or four different names at different points. The streets are a bewildering maze, without any regularity of width plan or direction, and half a dozen of them often converge at a single point. For long long centuries they have been growing like that. The only way to know them is to live on them.

For street lighting at night, London retains the frequent gas lamp and, in the writer's opinion, better service is given than by the intermittent and lofty electric light of Canadian cities. No forest of poles disfigure London streets, and the meshes of telephone and telegraph wires, instead of intercepting the sunlight and marring the very sky past all redemption, are safely stored away below the ground. Old London may be slow and ancient, but it does some things well, and one of these is to move the people about safely, and another to keep the streets clean and clear for their use. T.



A HANSON CAB—THE GONDOLIER OF LONDON

circumstance to him. One day, down by the Parliament Buildings, the Hand was up, and a callow English cyclist essayed to go by. The Hand fell, and the rider came off, looking as ghastly as though the whole British Empire had smitten him in the solar plexus. "Don't you know what that (The Hand) means?" He was speechless. A civilization that has produced the London policeman has earned its right to live in history, for he holds, as in the hollow of his hand, some 17,000 moving vehicles, over 30,000 licensed drivers and conductors, and the wayward pedestrian millions of London! Including officers and detectives, he numbers about 18,000. The London crowds are well behaved. There is an ingrained respect for law and order. The small boy is respectful. The youthful impertinence of America is practically an unknown quantity.

Another characteristic feature of London is "The Hansom," the famous two-wheeled cab that figures in the mysteries of Sherlock Holmes. Drawn by a smart, chunky horse of the Hackney type, it goes anywhere, being particularly serviceable on the streets where no 'busses are. Over 7,000 of them perambulate the streets, in addition to nearly 4,000 four-wheel vehicles for hire, of different sorts.

At certain times and on holidays the cycle is considerably used by the clerk or well-to-do working class, but it is not the popular conveyance that it once was. The craze is long since over. For the parks there are little vehicles like an over-grown, covered baby carriage, in which invalids and persons afraid of motors and horses are wheeled about by men at a few pence per hour. Many of the shops have little three-wheeled delivery vans, driven by the feet of boys who ride, but work their passage—perhaps the hardest-worked lads on the streets of the world's metropolis. Another rig, something like the foregoing, is the parcel-post delivery van, by which parcels are taken out to the districts adjoining the various sub-postal stations.

Another notable way of going in London is on the historic Thames, which winds through the heart of the city. In addition to private craft, innumerable in number and indescribable in variety, the London County Council has a fleet of ferries running at frequent intervals up and down the river. It is a pleasant way of going, but as an experiment in municipal ownership, I understand, has proved a serious financial failure.

One thing that confuses the stranger in London is to find

Common Courtesy

IT has been often said that common sense is very uncommon; which means, it is supposed, that the amount of good judgment shown by people in general is not up to the level of what ought to be ordinary discretion. So, also, it may be said of what is called common courtesy; it is what everyone ought to have and exhibit, but is shown only by comparatively few.

Of course, "common" courtesy is not expected to be anything more than elementary, even rudimentary. One who had no more than that would not be expected to display the manners of a trained and finished courtier. Far below that high-grade of politeness would he be. And yet, despite the easy phrase we use the gentleness, the consideration, the grateful expression, which ordinary intelligence and proper feeling would suggest to anyone, are seldom seen.

As proof of this, observe the strong commendation, expressed in approving glances, if not in words, when in public places and among entire strangers there is seen a specimen of what might be called common courtesy. Yes, common courtesy is very uncommon or else a bit of it would pass unnoticed when it comes out into the open.

What's the matter? Why is the "common" so rare? Is it that people are so preoccupied, so selfish, so indifferent to need, so insensible to generosity? It may be so in some instance, but in most the cause is defective training. We



LONDON, ENG., PARCEL POST

teach our children manners, not that they may know how to assume airs of deference, but in order that they may have facility in giving proper expression to the sentiments of respect and gratitude they will naturally feel. For real courtesy is of the heart. The best definition of politeness we ever seen is "True kindness kindly expressed."—*The Pilgrim*.

A Day with Epworth Leaguers in New Ontario

BY REV. J. H. HAZELWOOD, D.D.

"WHEN did you come in?" This was the innocent looking question asked me by a sun-burned farmer, at an Epworth League picnic in Uno Park, a small village situated in the far-famed Great Clay Belt of New Ontario. We were out in the bush, and round about us was a merry throng of fun-loving young people, representing the two Epworth Leagues of the New Liskeard district. To understand the question, as well as its counterpart, "When are you going out?" One needs to know something of the "lay of the land." After leaving North Bay, on the T. and N. O. Railway, which, by the way, is a comfortable line on which

large band-wagon, drawn by four good horses, and presented quite an imposing appearance. The springs of the wagon were a little weak, but what they lacked in rigidity the axles possessed in abundance. It was a splendid preparation, that eight mile drive, for the bountiful supper that was spread for us. We had a careful driver, a fairly good turn-piked road and agreeable company, so that the journey was not the least enjoyable part of the day's outing.

Here we are in the woods. "This is the forest primeval." "How beautiful is a day in June." But this was not June. It was August. Well, never mind, the day was beautiful.

That is the point. We are on historic ground. The history may not be very ancient but it is history all the same. In yonder house, the home of the man who owns this farm, the first Methodist sermon in New Ontario, was preached by the Rev. William Blair, but little more than a decade ago. To day, the New Liskeard district is made up of eleven circuits and missions, and has a church membership of nearly five hundred. Earlier in the day willing hands had cleared away the underbrush and fallen timbers. Tables were erected, swings, refreshment booth, etc., all the paraphernalia of an up-to-date picnic. And the people enjoyed themselves too. With that heartiness and sociability that invariably characterizes the settler in a new land, all distinctions were set aside, and each seemed to vie with the other in helping all to have a good time. Games were indulged in by young and old. Everybody was out for a good time. They all laughed and were happy. Supper was announced and all sat down to an appetizing spread of good things. Mistresses of domestic science these women of the north most certainly are.



A NEW ONTARIO PICNIC

Rev. Dr. Hazelwood is sitting on the right, second from the end. Immediately behind him is Rev. A. P. Latter, Chairman of the New Liskeard District.

to travel, the train runs a very few miles before all attempts at farming and all appearances of a "settlement" are left behind. From that on, a few lumbermen's camps, and the beautiful Tamagami station, which is rapidly becoming the starting point of the tourist on one of the most delightful of canoe trips, is all that is seen to remind one of human life, until the train pulls into Latchford, having covered a distance of more than ninety miles from North Bay. This stretch of country forms what might be called the "great divide" between Old and New Ontario, and it is in passing through this territory that one sees that the question "When did you come in?" is no mere figure of speech.

What a country this is! Here we are, three hundred and fifty miles north of Toronto, and farming operations are being carried on successfully by settlers who have come in from the south. The air is clear and bracing, and one feels an exhilaration that is not experienced in more southerly latitudes. The soil, a white clay, the settlers say, is not hard to cultivate and produces good crops. In its natural condition, it is covered with heavy timber, and much hard work is necessary to prepare the ground for cultivation. But these sons of the south have set themselves to work, with a determination that admits of no defeat, and to make this one time "wilderness rejoice and blossom as the rose." And they are going to do it too. Occasionally there are those who have only words of discouragement. The great snow fall in winter and the extreme cold have led them to conclude, as one old lady said to me, "This is no country for white people, it's only fit for wolves and Indians." Be that as it may, I found that most of the people who had lived there for several years, were loud in their praises and had lived faith in the future of their country.

But what about the picnic? It was a great occasion. Not great simply for New Ontario. That picnic would have been great anywhere. We drove out from New Liskeard in a

The programme that followed would have done credit to any similar gathering in any other part of the world. Music by a well-trained orchestra, well rendered solos and recitations, and some short addresses, all presided over by the genial and energetic Chairman of the New Liskeard district, Rev. A. P. Latter, brought a day of most delightful enjoyment to a close.

What a loyal and devoted band these Methodist people are! They love their country and they love their church.

Pioneers they are, and the work of the pioneer they are faithfully doing. I attended a meeting of an official board on one of the missions on a hot afternoon. Some had come long distances on foot, others in lumber wagons, but all were there to plan for aggressive work "for Christ and the Church." Coming generations may forget the names of these noble men, but the work will abide in the enlarging kingdom, whose foundations they are laying in New Ontario. The work that has been, and is being done, is but the promise and prophecy of what is to come. Ere another ten years passes, this great clay belt will be the home of tens of thousands of people cultivating the soil and following various other pursuits. The railway is being pushed rapidly northward, opening up the country, and bringing in new settlers. Just as rapidly must the missionary press forward if the church is to keep pace with the country's progress. The people in this new land need the heavenly power of the old gospel. Nothing can take its place. With such consecrated and earnest men as Latter, Hudson, MacKenzie, McNeill, Pickering, Bury, Haggarty and Halbert, to carry the standard of Methodism, the religious life of New Ontario will not be neglected. And yet, more men are needed. That means more money. Dear Epworth Leaguers, shall we not rally round our great "Forward Movement" with an enthusiasm and devotion that will conquer this country for Christ?

Toronto Junction, Ont.

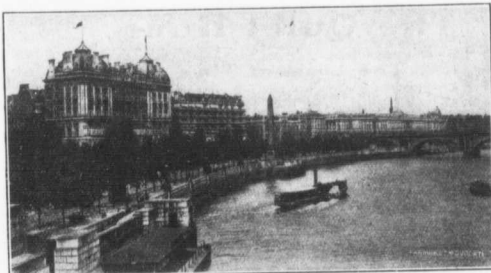
Prayer at a Polling Booth

REV. WALTER R. LAMBUTH

ONE evening last week while at supper a knock came on the door followed by the entrance of an old man, a near neighbor, who in early life had been a saloon-keeper. A man of kindly disposition, he has made many friends among those who buy odds and ends at his little wayside store. He has had no hesitation in declaring himself an infidel, and has stoutly affirmed that if saved at all he would be justified by his good works rather than through the atonement of "one who is called the Son of God." The few books in his library are Tom Paine's "Age of Reason," Darwin's "Descent of Man," and others of similar character.

An election for county officials was to take place the next day. A voting booth had been arranged in the back part of his store. He had had a sharp discussion during the day with a man who had advocated the election of a candidate of doubtful character. The old man was much troubled, and came to my house to ask whether I could possibly be on hand the next morning at nine o'clock. Upon my answering affirmatively he was much pleased, and said that he had come to request that the balloting be opened with prayer. "Not," said he, "that I make any profession of Christianity, but I believe in the power of prayer, and the time has come for somebody to do some praying."

The next morning at nine o'clock quite a number of voters had arrived, among whom were the five judges who had been appointed to inspect certificates and see that everything was



LONDON COUNTY COUNCIL BOAT

Passing Thames Embankment and Cleopatra's Needle.

done according to law and order. Bishop O. P. Fitzgerald happened to come in to cast his ballot. I suggested the Bishop as the one who might most appropriately lead in a petition to Almighty God, who in his providence presides over the interests of communities as well as of individuals. My old friend addressed the judges and the astonished spectators for a moment, requesting them to form a circle and stand respectfully while the Bishop prayed, which he did with unction and to the point.

Surely the Spirit of God is at work when we least think of it. May this not only be a reminder of our need of stronger faith in the ministry of the Spirit upon the hearts of men, to "reprove the world of sin and of righteousness and of judgment," but at the same time a suggestion that prayer in a voting booth preceding an election might better be practiced as a custom than occur as a rare incident in civic life!—*Nashville Advocate.*

Luther Burbank's Quotation

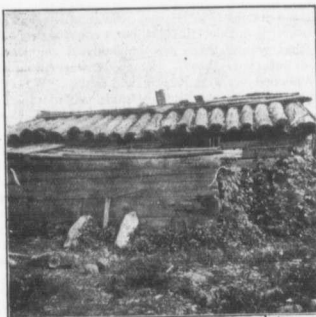
ONE of the largest fruit-growers in California has lately estimated that Luther Burbank, the great worker who originates new varieties of plants, and transforms the old ones, could easily earn two hundred thousand dollars a year by cultivating his novel fruits and flowers for his own exclusive benefit.

Instead of that Burbank gave up a profitable nursery business to follow his experimental work, and has only one thought—to benefit the whole world by his discoveries.

On the wall of his sitting room at Santa Rosa, he has pinned up this quotation from Emerson: "If a man write a better book, preach a better sermon, or make a better mouse-trap than his neighbor, though he build his home in the wilderness, the world will make a beaten path to his door." It has proved true in his case, for visitors come by thousands to see his experimental farm, and marvel at his "plum cots" and spineless cactus. He is recognized to be so valuable a man that

the Carnegie Institution has endowed him with one hundred thousand dollars a year for ten years, to aid him to continue his work. His picture is in every magazine, his name famous the world over.

Yet for none of these things—fame, money, praise—has Luther Burbank worked. His aim has simply been, all along, to do better than anybody else has ever done the hard, tiresome, patient task of farming. He has succeeded splendidly because he has put his genius into harness, with absolute unselfishness, for the common good. He is not trying to benefit himself, but to do something worth doing. He is great beyond his work—great in the simplicity of goodness.



A NEW ONTARIO SHACK



A NEW ONTARIO SCHOOLHOUSE



A NEW ONTARIO CHURCH

The Quiet Hour

The Loom of Time

"Man's life is laid in the loom of time
To a pattern he does not see,"
While the weaver works and the shuttles fly
Till the dawn of eternity.

Some shuttles are filled with silver thread.
And some with threads of gold,
While often but the darker hue
Is all that they may hold.

But the weaver watches with skilful eye
Each shuttle fly to and fro,
And sees the pattern so deftly wrought
As the loom moves sure and slow.

God surely planned the pattern—
Each thread, the dark and fair,
Is chosen by His master skill
And placed in the web with care.

He, only, knows its beauty,
And guides the shuttles which hold
The threads so unattractive
As well as the threads of gold.

Not till each loom is silent
And the shuttles cease to fly,
Shall God unroll the pattern,
And explain the reason why.

The dark threads were as needful
In the weaver's skilful hand
As the threads of gold and silver
For the pattern which he planned.

—Grant Colfax Tullar

Stupid, Indeed

Young farmers have often had occasion to notice that a cow standing up to her knees in clover in her owner's best field will cut her neck on a wire fence reaching after worthless weeds on the other side. Such a cow is stupid—for a cow. But she is not half so stupid as most human beings are who will reach through the fence of the Ten Commandments to get pain and trouble, instead of enjoying what God freely gives them.

Like Stars

"Christians are called to be like stars—luminous, steadfast, majestic, attractive." So says Christina Rossetti; and the saying, though it takes the average Christian's breath is true. Christ, who was able to take a group of obscure Galilean men, no whit above others, for his apostles, and set them as stars in the firmament of history, can do the same to-day. It is not our original powers, but our lack of entire consecration of body and soul to Christ, that makes our light feeble, wavering, close to earth—a rushlight, not a star.

Common Days

One of the chief dangers of life is trusting occasions. We think that conspicuous events, striking experiences, exalted moments, have most to do with our character and capacity. We were wrong. Common days; monotonous hours, wearisome paths, plain old tools and every-day clothes, tell the real story. Good habits are not made on birthdays, nor Christian character at the New Year. The vision may dawn, the dream may waken, the heart may leap with a new inspiration on some mountaintop, but the test, the triumph, is at the foot of the mountain, on the level plain.

The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is won or lost. Thank God for a new truth, a beautiful idea, a glowing experience; but remember that unless we bring it down to the ground, and teach it to walk with feet, work with hands,

and stand the strain of daily life, we have worse than lost it; we have been hurt by it.

A new light in our heart makes an occasion; but an occasion is an opportunity, not for building a tabernacle, and feeling thankful, and looking back to a blessed memory, but for shedding the new light on the old path, and doing old duties with new inspiration. The uncommon life is the child of the common day, lived in an uncommon way.—*Maltbie Davenport Babcock.*

Happiness Now

If the passing weeks teach us anything, it is that we should be getting our comfort and happiness out of life as we go on. Many think they will get it by-and-by, when they have achieved success, but how often, even when that end is reached, the anticipated glamour fades. Meanwhile, one has lost the best that life yields every day. In the long run, there can be nothing better than work and friendship, nothing sweeter than the love and confidence of little children, no richer rewards than a sense of duty done and service rendered. God has been as good to us this week, and will be as good to us next week, as He ever has been or can be, provided we will let His goodness touch and enrich our lives. Complications, distresses, disappointments, failures—yes, these are part and parcel, too, of our present life—and some day we may emerge from the shadow and incubus of them, but even while they press us down, why lose or ignore the sources of peace and joy right at hand!—*Boston Transcript.*

Diamonds in the Rough

A little while ago I stood in a wonderful mine in Kimberly, a diamond mine. I was taken down 2,520 feet, and they gave me a pick, and I brought down some of that blue mold carrying the diamonds to my feet. Some of it crumbled, and I searched with the electric light, but I could see no diamond. Yet in that ground there are diamonds of countless value, and God put them there. Somebody was riding through your streets one day with Ruskin, and said: "What disgusting stuff this London mud is!" Ruskin said: "In that mud there are the sand and soot and water and lime out of which God makes opals and sapphires and diamonds." And if God can make opals and sapphires and diamonds out of London mud, he can make something out of the poor cripple who lives next door to you, if you will only help God to save him; and that is your business and mine now. Fasten your eyes on somebody. If they are crippled, you know what it is; it will surprise you. There may be a lump of humanity all dwarfed, twisted, crooked; never had a chance yet, remember; cursed in its birth, made drunk in its mother's milk, born with the blood of the harlot, the drunkard and the thief in its veins. In God's name, have pity on such! Christ died for the worst. If you believe it, live as though you do, and help them back to God.—*Clayton Smith.*

The Value of Friendship

Friendship, like everything else, is tested by results. If you wish to know the value of any friendship, you must ask what it has done for you, and what it has made for you.

The friendship of Jesus could stand this test. Look at the Twelve! Consider what they were before they knew Him, and think what His influence made them, and what position they occupy now! They were humble men, some of them, perhaps, with unusual natural gifts, but rude and undeveloped every one. Without Him they would never have been anything. They would have lived and died in the obscurity of their pleasant occupations, and been laid in unmarked graves by the blue waters of the sea of Galilee. They would never have been heard of twenty miles from home, and would all have been forgotten in less than a century. But His intercourse and conversation raised them to a place among the best and wisest of the sons of men, and they now sit on thrones, ruling the modern world with their ideas and example.

Our friendship, too, must submit to this test. There are friendships so called which are like millstones dragging down those who are tied to them into degradation and shame. But

true friendship purifies and exalts. A friend may be a second conscience. The consciousness of what he expects from us may be a spur to high endeavor. The mere memory that he exists, though it be at a distance, may stifle unworthy thoughts and prevent unworthy actions. Even when the fear of facing our own conscience might be strong enough to restrain us from evil, the knowledge that our conduct will have to encounter his judgment will make the commission of what is base intolerable.—James Stalker, D.D.

There is Always Time for Prayer

Should the new dawn, breaking, a burden bring,
That your soul deems hard to bear,
Seek a loon of grace for a little space;
There is always time for prayer.

With a lift of heart let the day begin,
And a moment's respite spare,
Ere you press along with the toiling throng;
There is always time for prayer.

When your tired feet upon the path,
Though to pause you do not dare,
Would you find the stress of the noon grow less?
There is always time for prayer.

When the late night dies with the setting sun,
Would you taste a balm for care?
With a lift of heart let the day depart;
There is always time for prayer.

There is always time in the morning's prime
And the golden noontide fair,
There is always time 'neath the even-chime,
There is always time for prayer.

—Edith H. Kinney.

Unused Energy

The average man, so the philosophers say, employs habitually only a small fraction of his energy. He is capable of doing vastly more than he does do. Times of strain prove the truth of this. In an emergency a man's strength is often as the strength of ten. But the average man smiles at the philosopher, when he affirms that ordinarily, the worker with hands or brain could do more than he is doing. But does not every Saturday night find the average man wearied and sometimes exhausted with the week's labors? What, then, is the reconciliation of the philosophical truth and the fact? Simply this, that the added power comes not from whipping an already tired steed, but by summoning into action hitherto unemployed energies. Unlock the doors into those regions of the mind and heart where now slumber faculties that might be as alert as your money-making instinct is to-day.

The conquest of temptation always ends a man with power. After dallying with it long did you never experience the thrill that comes from casting it resolutely and forever from you? Did it not seem as if some powerful latent force had suddenly been released and was lifting your life to a higher level? Is not this the interpretation of that wonderful verse which ends the story of Jesus' temptation in the wilderness? "Then the devil left Him and angels came and ministered unto Him." So, too, the espousal of the life of service always increases a man's conscious power. When he begins to love and minister to his fellowmen instead of hating

and exploiting them, he becomes a larger, more efficient man. The good which he does to others returns in the added fruitage and power of his own life. And nothing so surely invigorates a man as the personal relationship to God and the habitual exercise of those affections and appetites which look toward God and God only for their satisfaction. For the moment, we waive the much-debated question as to whether prayer accomplishes anything objectively and simply say that he who prays unlocks measureless sources of energy. It is as if—to quote Matthew Arnold—

"A bolt is shot back somewhere in our breast
And a hot pulse of feeling stirs again."

Thus through the mastery of temptation, through becoming a member of the kingdom of the blessed service and through learning how to pray, a man puts to use the stores of energy with which he is endowed, the non-use of which makes him forever poorer and weaker.—Boston Transcript.

"All Things," Did You Say?

"All things work together for good to them that love God," says the apostle Paul—Romans 8. 28. "All things," he said. Let us see about that saying.

First, prosperity works gratitude; adversity works patience and trustfulness.

Second, work strengthens the worker; rest renews him. Third, freedom gives responsibility and dignity to humanity; lapses show the weak spots; recovery shows the potency of grace.

Fourth, a settled joy is good because it deepens the sense of God's goodness; a settled bodily pain or weakness may be good, because it makes us feel more and more the value of the spiritual joy that nothing can destroy.

Fifth, the pain and the trouble of others train us to patience and unselfishness, and make us Christlike in proportion to the measure of our receptivity and the duration of the term of our schooling. Thus we may be undergoing special preparation for life like that of the angels, who are "ministering spirits."

"All things," said the apostle. "All things," our hearts reply, swelling with a mighty joy.—Bishop O. P. Fitzgerald.

Hymns You Ought to Know

†† It is a good thing for young people to store their minds with Scripture truth, and it is scarcely less valuable to memorize good hymns that emphasize the great doctrines of the Church, and illustrate various phases of Christian experience. When young folks learn such hymns they are preparing for themselves soft and downy pillows in many hours of pain and sorrow, as well as laying the foundations of character. We propose to publish, each month, a really choice hymn, which we hope will be committed to memory by many of our readers. We shall be glad to hear from any who undertake this. It will, perhaps, add to the interest if we select hymns that are not included in our Church hymn book, and are not so widely known as some that are frequently sung in our services. None but the very best will be quoted. Here is one worthy of a place in every hymnal:

I.—Jesus, I Am Resting

- | | |
|---|---|
| <p>1 Jesus! I am resting, resting
In the joy of what Thou art;
I am finding out the greatness
Of Thy loving heart.
Thou hast bid me gaze upon Thee,
And Thy beauty fills my soul.
For, by Thy transforming power,
Thou hast made me whole.</p> | <p>3 Simply trusting Thee, Lord Jesus,
I behold Thee as Thou art,
And Thy love so pure, so changeless,
Satisfies my heart;
Satisfies its deepest longings,
Meets, supplies its every need,
Compasseth me round with blessings:
Thine is love indeed.</p> |
| <p>2 Oh, how great Thy loving kindness,
Vaster, broader than the sea!
Oh, how marvellous Thy goodness!
Lavished all on me!
Yes, I rest in Thee beloved,
Know what wealth of grace is Thine,
Know Thy certainty of promise,
And have made it mine.</p> | <p>4 Even lift Thy face upon me,
As I work and wait for Thee;
Resting 'neath Thy smile, Lord Jesus,
Earth's dark shadows flee.
Brightness of my Father's glory,
Sunshine of my Father's face,
Keep me ever trusting, resting,
Fill me with Thy grace.</p> |

—Jean Sophia Pigott.

THE CANADIAN EPWORTH ERA

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Editorial.

BEGIN NOW! We are pleased to announce that this paper will be sent to new subscribers from now until the end of 1907 for 50 cents, thus giving two months free. Now is the time to begin the canvass for new subscribers, and for the renewal of old ones, too. Tell the Epworth League members, Sunday-school teachers, and older people of the congregation of this special offer. We want an increase of one thousand subscribers, and it will not be a difficult thing to obtain them if everybody concerned will help. Anyone sending us five subscriptions, new or old, will receive a copy of the paper free.

An Advance Movement

In some respects the General Conference was a very conservative body, and in others quite progressive. When it was proposed to radically change the polity of the Church, as for instance to remove the time limit from the pastoral term, or to admit women to all the Courts of the Church, the Conference gravely voted "non concurrence," but when plans were submitted looking toward the extension of the work, and suggesting that a number of new workers be appointed as leaders in the various departments, they were accepted and adopted almost without discussion, and with unanimity. The feeling seemed to be, "the old methods are good enough, let us work them to the highest limit of efficiency."

Two General Secretaries for the Missionary Department were authorized, each to have an associate, thus making a force of four instead of two. An additional Secretary is to be appointed for the Educational Department, and also one for the Department of Temperance and Moral Reform. It was felt that the most important department of all, that of Sunday Schools and Young People's Societies, should also be strengthened, which was done by arranging for the appointment of two Associate Secretaries, one of whom shall reside and work in the west. No fault was found with the work of the General Secretary, in the past, but it was generally recognized that it was quite impossible for any one man to cover the whole Dominion, in field work, and at the same time look after all the office duties.

The western representatives strongly urged for a Secretary who would give his entire time to the Western Conferences, organizing new Sunday Schools and Epworth Leagues, and assisting Superintendents and pastors in making existing organizations as efficient as possible. This was regarded as a sensible proposition, and the same arguments were applied to the East, which is meant to include the Central Conference in Ontario and the Conferences of New Brunswick,

Nova Scotia and Newfoundland. The new officers will be appointed by the General Board at a special meeting to be called at some time during the present year, but they will not enter upon their duties until after next Conference. Their work will certainly be arduous, but it will at the same time be delightful, and will doubtless be appreciated by the Church.

In order to support this added force, of course additional revenues will be necessary, but the Committee of the General Conference did not deem that the financial side of the question was a very serious one. It is a small matter for the Sunday Schools and Young People's Societies of our great Church to provide the means for maintaining two more officers, and it is expected that they will do it cheerfully, and even enthusiastically. The Sunday Schools did not contribute much more than an average of one dollar each to the Sunday School fund last year. Many of them would have given more but they did not feel that there was any need to do so. When the call comes they doubtless will respond generously. There is scarcely a school anywhere that could not trouble its givings without feeling it, and the same may be said of the Young People's Societies. Some definite plan for dealing with the finances for this forward movement will probably be formulated by the Board, and submitted to the Sunday School and League officers. In the meantime all our Sunday Schools and Leagues should be fully informed of what has been done by the General Conference.

Winter Evenings

What shall be done with the long winter evenings that are now approaching? Many young folks are doubtless looking forward to them with pleasurable anticipations as affording the opportunity for parties and social gatherings. We have nothing to say against these, when held with proper surroundings, and sensible restrictions as to time and frequency. We all have social natures which respond to innocent enjoyment, and it cannot be wrong to minister, in moderation, to this instinct. There is, however, much danger of excess, even in indulging in a good thing. For instance, the social party which begins at nine o'clock, and breaks up about two in the morning, is an unmitigated evil, which parents ought to discourage or prohibit. After such hours of amusement the young folks are unfitted for the duties of the next day. Let the social gatherings of the coming winter be limited as to number, and very strictly safe-guarded by a reasonable hour of adjournment.

We want to suggest to the readers of this paper the importance of making such use of these fall and winter evenings that they will find themselves in the spring, a little wiser, and a little better than they were. Would it not be a good thing to undertake the reading of some good books, or better still organize a Reading Circle and have the stimulus of working on the co-operative plan in securing intellectual and spiritual development. It has been found by experience to be a wonderful source of interest for half a dozen or a dozen persons to be reading the same books at the same time. Helpful and instructive subjects for conversation are always at hand.

There is nothing better for Epworth Leaguers than our Epworth League Reading Course which is advertised on the second page of this paper, and the books will also be found suitable for older people as well. If you cannot induce any one to join you in starting a Reading Circle in your church, organize yourself into a Reading Circle of one, and determine to get something valuable out of the long evenings that are now with us.

Utilizing Lay Members

In another part of this paper a description is given of the remarkable mission work in Manchester, under the direction of Rev. S. F. Collier. One feature of it, however, deserves further notice, namely, the attention that is paid to the development of lay workers. Every member is expected to do something to save the unconverted. Much attention is paid to the class meeting, but it is an understood thing that the class is to be a center of aggressive effort. Rev. W. M. Johnston, one of the ministerial leaders of the mission says, "The member who comes merely for fellowship is almost looked upon as a religious dyspeptic, and is watched and dosed like a chronic invalid. The classes are among the keenest converting agencies of the mission. Those who join, seldom speak of themselves as 'members of the mission.' It is nearly always, 'a worker in the mission.' Whatever of growth and success there has been since the mission started must be put down to the fostering of voluntary effort."

It is right here that our class meeting has failed. For the most part people have gone to the class to receive spiritual food, to be comforted and blessed personally, with but little thought of doing anything for others. The class that plans for, and carries into effect an aggressive evangelism is a rarity among us. As a consequence, in most localities the class-meeting has dwindled, and in many places died out. Nothing would do more to inspire this time-honored institution of our church with life and effectiveness than to organize the class for vigorous work as well as for religious culture.

The greatest need of Methodism at the present hour is a larger recognition of the value of lay service. Multitudes of intelligent men and women are connected with our churches whose entire religious duty seems to be performed when they attend public worship, once on Sunday. What wonderful things might be undertaken and achieved if these drones could be transformed into workers. Much has been done for our young people by the organization of the Epworth League which has opened up opportunities for service to thousands of willing hands and hearts. Might not some of the same plans be used among the older people, with good results? The question is worth thinking about at any rate.

✓ The Non-Going Church

At a large public meeting, held recently in the Metropolitan Church of this city, Rev. George Jackson made some pithy remarks on the duty of the church toward those who take no interest in its services. He made a decided hit with the audience by declaring that the difficulty was not so much with the non-church going people, as it was with the "non-going church." This is a very significant phrase which ought to lead to some serious thinking. Is it not a fact that many of our church officials are keen business men, thoroughly awake to every commercial opportunity, quick to adopt new ideas, and to use new methods in office, shop and factory but in managing church affairs seem to be absolutely fossilized? No new ways of doing things is even thought of, and if anything out of the ordinary is proposed by an enthusiastic worker it is promptly snuffed out by the conservative majority. We are glad to notice that all our official members are not like this. There are evidences of a decided change for the better in many directions. Every congregation needs the spirit of consecrated enterprise in meeting the needs of the neighborhood where it is placed. If the old and well-established methods of church work are reaching the people, if the church services, Sunday-school and Epworth League are well attended and accomplishing the end for which they were intended, there is no

necessity for any change, but when the pews are empty, and the young men and children thronging the streets, something extraordinary should be attempted in order to break down the apathy of the people. The success that has attended the labors of Mr. Jackson in Edinburg, Mr. Collier in Manchester, and others is convincing proof that the *going* church always reaches the masses. Life, movement, enthusiasm always create interest and awaken attention.

Why Not?

When it was proposed, in the General Conference to add an "Athletic Committee" to the Social Department of the Epworth League, some of the members said, "We cannot vote for that." This brought to his feet one of the senior ministers who shouted vigorously, "Why not? why not?" In a pithy sentence or two he proceeded to point out that it was the duty of the church to show some interest in the physical and social welfare of its young people. It was certainly very gratifying to hear such words in the General Conference of our Church. If religion is meant to touch our whole being, then there is every reason why even the recreations of the young people should be under its fostering care. If our bodies are to be presented to God as a living sacrifice, it certainly is our duty to make them as strong and healthy as possible, and an "Athletic Department" is quite in place as part of an Epworth League organization. Pure and honest sport, kept within reasonable limits, should be the motto of our young people, and this can best be secured under Christian auspices than in any other way. It is a shame that in some places the boys have been forced to hold their business meetings in hotels because no other building was open to them. At least one of our city Leagues has anticipated the action of the General Conference and has maintained a gymnasium for several years, to the delight and benefit of its members.

The Rule of Gold

Christ gave to the world the "Golden Rule" as a principle for governing human conduct, in our relations one to another, but the world has substituted for it the "rule of gold," and no two precepts could be more opposed one to the other. The former, when actually applied, softens the heart, breaks down enmity, opens the brow of kindness, promotes fraternity, equality and brotherhood; while the latter breeds envy, distrust, hatred, and often leads to open revolt on the part of those who feel themselves oppressed. Nearly all the social disturbances which occur from time to time, often accompanied by violence, may be traced to the tyranny of gold. When the employer seeks to get out of his employees the last ounce of service for the least possible pay, when the big corporation crushes out the life of the competitive small concern so as to have the whole field to itself, when defalcations, thefts and other rascalities are reported in the papers every day, the business world would seem to be very much like the jungle where one wild beast preys upon another and where "might is right." It would almost appear at times as if man was brother to the wolf, finding his only hope in the brute struggle for existence. The rule of gold must be supplanted by "the golden rule," which simply means that the principles which Christ taught must be received into men's hearts and worked out in their lives before society will become what it ought to be.

We do not take the ground that nothing can be done for the betterment of the world except by the regeneration of individuals, for the existence of good laws and favorable social conditions will have much to do with the improvement of the

people, and the Christian should do his utmost to secure these. The main business of the church, however, is in seeking to bring the kingdom of Christ into the hearts men and women and to lead them to exemplify the golden rule in their daily life and conduct.

AARON and Hur held up the hands of Moses, but some modern church officials tie the preacher's hands behind his back, by their lukewarmness and lack of co-operation. The Epworth League should be an "Aaron and Hur Society."

MANY of our readers will be gratified to know that Dr. F. C. Stephenson has been made a General Conference officer, as Secretary of the Forward Movement for Missions. This will give his work a status that it has never before had and is a recognition of the Young People's Missionary Movement that means much to those who worked hard for it when it was "little and unknown."

PROSPERITY and progress are certainly in evidence in Canada at present. Our country's remarkable agricultural and industrial growth is attracting the attention of the world at large. Last year Canada's exports increased \$44,529,010 over the preceding year, while there was a gain in the value of agricultural products of \$27,186,689, and also a gain in the manufactures of \$3,500,000.

THE world is growing better through the stimulus of holy lives. Every young man, every young woman, should be an inspiration to a better life to some companion.

Our intellectual life may prove a factor and a powerful one in the development of more vigorous intellectual life in others. One well-kept home may furnish the model that means order and cleanliness in a score of others.

OUR congratulations are tendered to Rev. W. B. Creighton B.A., on his election to the editorship of the *Christian Guardian*. This is a case of well-earned promotion, Mr. Creighton having done faithful work as assistant for a number of years, and during the past six months has had entire charge of the paper, showing marked ability in its management. The EPWORTH ERA wishes him great success in this important position.

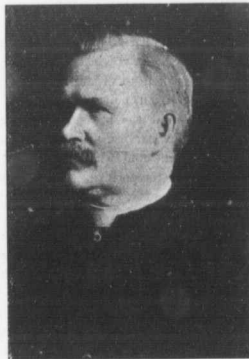
THE League is intended to reach the young people of the neighborhood; the thoughtful and the thoughtless, the wise and the foolish, the rich and the poor, the workers and the idlers the good and the bad. Don't call it a failure if it fails to reach them all. Rather call it a success if it succeeds in reaching any; not a complete success, but still a success. Thank God for those that are helped, be they many or few; and wisely, lovingly, patiently, keep reaching out after the others.

So many people are coming into Western Canada from the United States that fear has been experienced lest an annexation sentiment may be developed. F. W. Heubach, well known in connection with the Winnipeg exhibition, in discussing the settling of the West, recently talked this matter over with President Roosevelt. Mr. Heubach had stated that he did not fear the consequences of the so-called "American invasion," when the President said: "The danger is even less than you imagine. The Americans who are going into your Western country will find your laws just as good as they have left behind, and they will find them better administered into the bargain. They will settle down to work out their happy destiny under your flag and will never Americanize

Canada." This is probably a correct diagnosis of the case, but it does seem a little funny to hear our friends across the line talking about "Americanizing" Canada. They evidently forget that Canada is already "American," as it occupies the larger half of the North American Continent.

WHAT fools those people in Maine must be! Again and again we are told that prohibition is a failure in Maine, and yet the inhabitants of that State refuse to give it up. Governor Cobb was a stern insister that the laws regulating the liquor traffic in Maine should be enforced. The liquor interest tried to discredit him. But Maine made him Governor for a second term, and he will still stand for the enforcement of law. After all, it is just possible that those Maine electors know what is best for their country.

EPWORTH Leaguers, everywhere, will be glad to know that the General Conference in Montreal honored our old friend Rev. T. Albert Moore, who worked so hard for the Junior League in the early days, by making him Secretary of that important body. Whether it was what he learned in association with the Juniors, or natural capacity for such work, that made him such an efficient Secretary, we cannot say, but he certainly did his work well. We have pleasure in presenting a very good picture of Mr. Moore, from his latest photograph taken in Montreal, during the Conference.



REV. T. ALBERT MOORE

be true, but the League does not exist only for the people whose hearts are right. If fish won't bite, we change the bait. If we can't catch them when the sun shines we go after them in the rain. If we can't get thirty we get one or two. So the League in fishing for men must remember to adapt itself to the fish it aims to catch, and "If any lack wisdom let him ask of God."

DURING the past few weeks the papers have been full of unsavory details of wrong-doing in connection with elections, not in the United States, but right here in our own country. The evidence, given in court, goes to show that large sums of money were expended in purchasing votes in the most barefaced fashion. The worst of a case of this kind is that few men recognize the evil connected with such conduct; they smile over it, and consider that everything is allowable in an election. The courts should disabuse them of the idea by inflicting the severest possible penalty whenever guilt is shown, and men of influence everywhere should speak strong words of condemnation concerning everything that would in any way impair the purity of the ballot. Moreover it ought to be made a matter of education in our public schools; boys should be taught that there is scarcely any meaner assault

upon our institutions than the attempt to seat a member of parliament with votes that have been purchased with party dollars. This is an evil that we dare not allow to grow.

✕

DURING the past month two or three "chain letters" have come to the editor of this paper, asking him to repeat a certain prayer, promising a great blessing on compliance, and threatening some terrible disaster if the request should be ignored. We have not seen anything more silly and ridiculous. The best way to abate a nuisance of this kind is to ruthlessly "break the chain," by dropping the letter into the fire. No doubt the scheme was started, and has been promoted, by well-meaning people, but such methods tend to bring contempt on genuine religion.

✕

THE action of the General Conference at Montreal in declining to admit women to all the courts of the church is not regarded as an indication of the exact feeling of the members in regard to the question. Quite a number voted for the resolution which carried, not because they were opposed to women having a place in the councils of the church, but on account of the union negotiations it was not thought wise to introduce such a measure at present. It is only a matter of time when a full recognition will be made of the right of the sisters to take part in the legislation of the church if they so desire.

✕

WE read of a certain Scriptural character that he did his work with the "integrity of his heart" and "the skilfulness of his hand." There is a fine idea wrapped up in these words. What is needed in the church to-day is good people who are at the same time skilful. Piety is doubtless the first consideration; it is very important that our Sunday School Superintendents, teachers, class leaders, league presidents should be men and women of God, but at the same time they should be trained for their work so as to render the most efficient service possible. Integrity of heart and skilfulness of hands should go together.

✕

TO be elected to a new office, on the first ballot, was a fine compliment to Rev. James Allen, M.A., who has been chosen as General Secretary of Home Mission Work. He will do the work well as he has done everything he has undertaken in the past. The Missionary Department has also been strengthened by the election of Rev. J. A. Rankin and T. E. E. Shore as Associate Secretaries, who will make most efficient workers. With the veteran Dr. Sutherland at the helm of the foreign mission work, we have a quartette of leaders who will doubtless make their influence widely felt in aggressive missionary enterprises.

✕

THE General Board of Missions certainly cannot be charged with squandering the money contributed by the people in voting large salaries to its agents. It seems to many people,

however, that economy is carried to an extreme when pastors are asked to relinquish inviting city churches in order to serve the missionary cause at a salary five or six hundred dollars less than they have been receiving. It is sacrifice enough to give up the comforts of home to travel constantly, as the Associate Missionary Secretaries will have to do, without having to relinquish so many good hard dollars, especially in these times of expensive living.

✕

WHEN reading of the race strife in the South the people of the North are apt to conclude that a bitter feeling exists everywhere between the white and black population of that country, which is by no means the case. It is the ruffianly element among both classes that stirs up trouble. The papers report that after one white and eighteen black men had been killed and many arrested, in Atlanta, the saloons were closed and the rioting immediately subsided. This statement is very significant. It indicates that the real instigator of mob violence is the saloon, which is the enemy of social order everywhere and always. White men and negroes could not do better than to unite in a vigorous campaign against the liquor traffic.

✕

OUR love of beauty may be the means of awakening the slumbering aesthetic sense in many of our comrades.

Thus in many ways we may minister to men. But if a man desire to do his very best to help the world, "Let him know, that he that converteth a sinner from the error of his ways, shall save a soul from death and shall hide a multitude of sins." This is the highest ministry.

There would be many Christian "fishers of men" if we could fish from our own doorstep: but to go down amongst men in order to win them, is a difficult thing altogether.

Yet, in religious work, the worker must somehow come into contact with those he wishes to help. When we handle live wires we wear rubber gloves; but when men are to be handled gloves must be discarded. In the one case, the electric current is deadly; in the other, it has saving power.

✕

ANYTHING more thoroughly fossilized, stereotyped, and dead than the average Bible Society meeting, in this country, can scarcely be imagined. So thoroughly has interest in this institution died out that even when all the Protestant churches of a town unite in the service, it rarely happens that more than a few score of people can be gathered to consider the important matter of the circulation of the Scriptures. The new secretary of the Bible Society for Ontario, Rev. W. E. Hassard, deserves great credit for having succeeded in making these "dry bones" live. By means of a stereopticon and a live and instructive talk, altogether out of the old ruts, he has awakened the attention of the people, and in many places has had audiences of several hundreds for week-evening services. This is just another illustration of the value of enterprise in doing religious work, referred to elsewhere.



THIS number of the CANADIAN EPWORTH ERA will go into the hands of quite a number of persons who are not regular subscribers. We want them to know what sort of a paper the Epworth League is publishing, and at the same time call their attention to the action of the General Conference concerning our Sunday-schools and Epworth Leagues. The Editor and publisher would like very much if every one who receives a "Sample Copy" this month would become a regular subscriber. The price is only 50 cents, which will pay for the paper from now until the end of 1907. Many good things are being arranged for our readers for next year.

Religious News of the World

General Religious News

The Bible was translated into eleven additional languages last year.

The new Year Book of the Young Men's Christian Association shows a total world membership of 405,789. This is an increase of more than 32,000 in two years.

A Church union movement is to be inaugurated in South Africa, so reports state. The Baptists are to be included in the union, together with the Presbyterian, Congregationalist and Methodist Churches.

Rev. Herbert Symonds, of Montreal, has addressed an open letter to Bishop Williams of London, on the subject of Church Union, with special reference to the position of the Anglican Church. The letter shows clearly that so long as the Church of England people cling to their idea of "Apostolic Succession," it is waste of time to talk of organic union with other churches.

A "student church" for the two thousand Americans studying in Paris who are obliged to live in a quarter of the city remote from other churches, was organized several years ago by Rev. Dr. Charles Wood, of Philadelphia. The church has flourished and is now in charge of Rev. Ernest W. Shurtleff, who was for several years pastor of the American Church in Frankfurt, Germany.

A sea-going mission tug is now being built on City Island, near New York City, to be named the "Jerry McAuley." In addition to the regular crew it will carry several clergymen, who will minister to the sailors at the docks and in the harbor. In appearance it is much like an ordinary tugboat, with the exception of a pulpit surmounted by a large white cross at the bow, from which services will be held.

Eleven new languages were added to the Bible Society's list during the year ending March 31, 1906. Five of these have been undertaken since 1906 began. This accession brings the number of languages in which the translation, printing or distribution of the Scriptures has been promoted by the society up to four hundred. Four of the new editions belong to Asia, three to Oceania and one to America. The total number of volumes issued last year was just under 6,000,000.

The Jacob A. Riis Settlement House in New York City, is to have a new gymnasium built at an expense of \$9,000 by personal friends of President Roosevelt, as a memorial of the service rendered New York by these two men. The building will be equipped and endowed by the pupils of several private schools. It will bear the President's name and will stand, to quote Mr. Riis, for "strong ideals of manhood and the square deal." In the assembly hall of the main building a tablet is to be placed bearing this inscription: "This house was freed from debt and set apart for the use of all God's children in loving memory of Elizabeth Riis, 1906."

Up in the Klondike region the Young Men's Christian Association has adopted a novel plan in their gospel work. A handsome gospel gasoline launch has been secured for their work among the miners on the Yukon and tributary rivers. It is named after Helen M. Gould, who is the financial backer of the scheme. The little craft is very beautifully furnished,

having a parlor, dining-room and kitchen, and being equipped with an organ, a phonograph and a library. The work will be very largely amongst the soldiers on the American side of the river and the mounted police on the Canadian side. Stops are to be made at all police posts, and services held. Meetings are held also at the best known creek and other points along the river. Reports indicate that this enterprise is popular with the soldiers and miners.

Personal Mention

Gypsy Smith, who commences Evangelistic meetings in Boston this month, was born in 1860, in a Gypsy tent near Epping Forest, and he was christened Rodney. He was converted among the Primitive Methodists in 1876.

He had, also, a strong desire for usefulness, as soon as he was saved, and speedily began to feel that he must preach. His first sermon was on a street corner, before he was quite seventeen. In a short time he came in contact with



GYPSEY SMITH

William Booth, then superintendent of the Christian Mission, who at once discerned his promise and set him at work.

He served for five years under Booth in the Christian Mission and the Salvation Army, becoming one of their most successful laborers, but was dismissed in the most summary manner from the Army for receiving a present of a gold watch in token of the appreciation of his services by the people of Hanley outside the Army. But the people of the place rallied around him in the most enthusiastic manner, paying him a good salary and crowding an immense building to hear him every night for four years. He now began to feel that he was called to the work of a general evangelist, and this has been his business in various parts of the world—Australia, America, England—ever since. Since 1890 he has been in Manchester, where he has labored a good deal in connection with the mammoth mission in the Free Trade Hall, under Rev. S. F. Collier.

Mr. Smith is remarkable—say those who are best acquainted with him—for simplicity of speech, pathetic and persuasive pleading, and tact in dealing with

souls. In his addresses he is dramatic and pungent, while the solos he sings are striking sermons in choicest melody.

General Booth declares that he does not get the price of shoe-leather for his work as the head of the Salvation Army.

Bishop McCabe expects to raise \$800,000 this winter in the city of Philadelphia to pay off all indebtedness upon the churches there.

More than 150,000,000 copies of the sermons of Rev. Charles H. Spurgeon have been issued in weekly form since his death fourteen years ago.

Of the eminent Wesleyan minister, Rev. W. L. Watkinson, one of the United States papers says "If he belonged to this country he would undoubtedly be created the office of Archbishop, he would be a popular candidate for it."

Rev. Charles Stelzle, the champion of labor and the workingman, has been invited by the Young People's Missionary Movement, which conducts mission study classes among the five million young people of all denominations in America to prepare a text-book on "The Church and City Evangelization."

Of Dr. William A. Quayle's sermons at the Des Plaines camp-meeting, Dr. William B. Norton says in the Northwest: "When Dr. Quayle was asked, 'Is it true that you are to speak to the children to-day?' he replied, 'You are right. You don't think that I would miss such a chance as that, do you?'"

J. R. Miller, D.D., of Philadelphia, of whose devotional works a million and a half of copies have been sold, is sixty-eight years old, but "growing younger every year," according to a writer in *The Quiver*. He is pastor of a Presbyterian church with 800 members, and also editor of four weekly Presbyterian journals. His office hours are from eight to six, after which he gives a long evening to pastoral affairs.

Hon. Aaron T. Bliss, twice governor of Michigan, died recently. He had been a gallant soldier, a prisoner, a day laborer, teamster and cook in the lumber camps of Michigan, a prudent investor in timber lands, and a millionaire. He was a loyal Methodist, loyal to his pastor, with no desire to run the church because of his riches, but a willing contributor and a benefactor of the church institutions. Publicity was a terror to him. He had a horror of being known as a millionaire.

Rev. S. A. Steel, D.D., writing to the St. Louis Advocate asserts that he has not given up his plan to establish a school where poor boys and girls can get a college education and pay for it with their manual labor. "I shall persevere," he says, "until I open the door, not only to the six hundred who want to enter, but to the ten times six hundred who will gladly avail themselves of such a chance when they find it out. I am now pretty well assured that I can get \$50,000 when I raise the \$5,000 for the school."

Mr. Ira D. Sankey, now in his sixty-sixth year, is blind and paralyzed, but he retains his sweetest characteristics, such as he has on the other day to an old friend in Illinois, the famous singing evangelist expressed thankfulness that "God gives me songs in the nights of my pilgrimage and peace in the weary hours of the day. My favorite song is now and will be to the end, 'There'll be no dark valley when Jesus comes to gather His loved ones home.' My bark is on the billows, but my Savior is at the helm, and He will soon pilot me across the bar and land me in the haven of peace, where I shall again take up my harp of a thousands strings and join in the everlasting song of Moses and the Lamb."

Theodore Roosevelt spoke at Oyster Bay on a recent Sunday in the Protestant Episcopal church. As ever, his theme was righteousness and clean living. With the echoes of the Philadelphia tragedy in his ears he spoke strong words as to the essential need of religion to the welfare of our country.

Methodist Chat

The name of the United Church will be "Nippon Methodist Kyokwai" (The Methodist Church of Japan).

World-wide Methodism was never more aggressive than in the year of our Lord 1906. It brings to completion every week more than forty houses of worship.

The Methodist Church in Japan will be modeled after the organization of the three United Churches, and includes General, Annual, District, and Quarterly Conferences with well defined duties and powers. The General Conference will meet quadrennially and be composed of an equal number of ministerial and lay delegates. The itinerant system is preserved and an itinerant General Superintendency provided.

At the British Wesleyan Conference, last summer, great missionary enthusiasm prevailed, and enough money was subscribed to remove the debt of \$75,000, and the church was pledged to a very large increase of the annual income. Our old friend Rev. Hugh J. Watkinson was present, and in a charming little speech asked the favor of being allowed to subscribe \$50. The favor was, of course, readily and most ungrudgingly granted.

Other churches seem to avail themselves of English Methodist help without hesitation. Indeed, in some cases they seem to monopolize it. Dr. W. L. Watkinson was brought over to the United States and employed almost exclusively, East and West, by Presbyterians and Congregationalists. And now it is said that Gypsy Smith, the famous Wesleyan evangelist, who is to visit America this month, will be employed extensively by the Congregationalists.

A correspondent in a United States paper, writes: "We were very much impressed lately, while in Canada, at a custom observed in our Methodist churches. After the benediction is pronounced, worshippers quietly resume their seats and bow their heads in a moment of silent prayer, after which they arise slowly and leave the church. It seemed a far more seemly observance than the precipitate way in which our American churches dismiss themselves immediately after the benediction."

Union of the three smallest bodies of Methodists in England seems now assured by the unanimous action of the Bible Christian Methodist Conference. The two other bodies are the United Methodist and Primitive Methodist Churches. The union will probably be consummated next year. The united churches will have a membership of about one hundred and sixty thousand, and will be third in size of the Methodist bodies. The Primitive Methodists having 205,000 members and the Wesleys 620,350.

British Methodism is aggressive on certain lines, especially in providing mission halls in thickly populated districts. About twenty thousand people attend these mission services in London. The Lysian Mission, built and dedicated last year, cost over half a million dollars, and is a standing memorial to London Methodism. The Deptford Mission has been a great success, also the missions at Brompton, Springfield, and the West End mission in St. James's Hall, which has recently been pulled down, but its want will be replaced in the near future through the munificence of London Meth-

odists. The evangelizing of London is a perplexing problem. One hundred thousand is added to London's population each year, which means thirty miles of new streets and twelve thousand new homes. Methodism finds it difficult to keep pace with London's growth.

The General Conference Commission on Aggressive Evangelism, appointed by the Methodist Episcopal Church, makes the following appeal to pastors: "We plead for the evangelistic leadership of the parson. Not every Methodist preacher realize his calling to do the work of an evangelist? We must be not only evangelistic in doctrine, but evangelistic in spirit and method. Ought not the passion of Jesus to seek and save the lost dominate us in every department of our work? Successful evangelistic work in the pulpit must be preceded by successful soul-winning in private. In pulpit, in pastoral visiting, in personal contact with men, shall we not keep before us our supreme business of winning men to Christ?"

The Methodist College in Rome has cared for 118 students during the past year. These students have come from all parts of Italy and from foreign countries. Not only are there members of the Methodist Church, but the roll contains the names of Wesleyans, Waldensians, Baptists, Free Church boys, Christian Scientists, Hebrews and Roman Catholics. There are some who disavow having any religion, and yet all these boys work harmoniously

EVERY Pastor, Epworth League President, and Sunday-school Superintendent in Canadian Methodism should subscribe for The Canadian Epworth Era. It will keep them informed concerning Sunday-school and Epworth League work.

together, and during the present year six have been received into the church. The high standing of the school in the mind of the people may be appreciated from the fact that one father, who is himself a Roman Catholic, sent his boy to the college, saying that he wanted him to be under its religious influence.

Woman's Work

"Christian Work" says: "If ever all India is brought to accept Christ, it will be, not chiefly, due to the consecrated women missionaries in that country."

A mission for the Eskimos will be established by the Woman's Home Missionary Society at Sinrock, thirty miles from Nome. Mr. and Mrs. M. A. Sellon of Portland, Ore., will have charge of the work.

Woman's "sphere" is exceedingly elastic in these early years of the twentieth century, but its stable boundaries will ever be home and Church, and the enduring success of the Woman's Christian Temperance Union may be attributed, in large measure, to the fact that its most active members are the consistent preachers of this gospel.

"When I was a little girl of twelve years I heard a deaconess speak, and very distinctly received my call to the work," says a deaconess, who believes firmly in work for children. "Now I have been wearing the bonnet three su-

preinely happy years. O, that other young women might see the fields, white already to the harvest!"

One of the most practical ways of doing mercy and help work is to secure a deaconess to help in the work of the church. Let the League assume her support, and in every way stand by her work. She will be worth all the money the enterprise costs, in discovering ways and means whereby the church and the League will become real forces in the life of the community.

Eighteen years ago the Methodist Church in America was, as such, caring for not a single sick person through her Christian nurses. Last year she cared for more than twenty thousand through her trained deaconess-nurses. Including licensed deaconesses, probationers and students taking Biblical training and those taking nurse training, there are two thousand two hundred and twenty women already enlisted in this Christlike activity.

Young People's Work

There are now sixteen Christian Endeavor papers in Europe. These are found in twelve different countries.

Christian Endeavorers in East London are doing a unique work. One evening not long since they marched through the streets at half-past eleven at night, stopping in front of saloons to extend an invitation to an evangelistic meeting which they held at midnight.

Christian Endeavorers from all over the world gathered at a recent convention at Geneva, Switzerland. At one of the meetings there were representatives from thirty nations; addresses were given in twenty-five different languages, and the flags of thirty nations were stacked together on the platform. The programme bore the first clause of the Lord's Prayer and of the Twenty-third Psalm, a Bible invocation and benediction, and a verse of "Blest be the tie that binds," printed in twelve different tongues, which were all that the printers of Geneva could cope with.

A correspondent in one of the papers puts a lot of truth in small compass when he says: "If the young people's movement is barely tolerated, something will be accomplished by the societies, but how much less than might be gained! If it is occasionally patted on the back in a patronizing way, and more often scolded, and sometimes derided, for not remedying all the ills of the church, the discouraged young people will soon show the results of their lack of enthusiasm; the results of such treatment. If the society is made a scapegoat for every weakness in Sunday-school, prayer meeting, and church service, it will not be likely to be a great factor in building up the branches of the church-work. If it is encouraged and commended when it does well, there will be a strong stimulus to do better."

The New England Conference of the Methodist Episcopal Church makes this pronouncement on the young people's work: "The Epworth League is one of God's agencies for our time. A century of missionary awakening both at home and abroad, and the incoming, in ever increasing numbers, of foreign immigrants present opportunities for heroic endeavor on the Epworth League came into being in time to meet this urgent need. We urge the recognition of the purpose of the League to aid, train and develop the young members and friends of the church. While we would not exclude older persons from the League service, nor retire them altogether from its work, it should be borne in mind that the Epworth League is essentially a young people's movement, and as such should be officered and managed by young people."

Sunday School

This Department

This is not directly a Sunday-school paper, but as it is edited by the General Secretary of Sunday Schools and Epworth Leagues it is appropriate that it should pay some attention to Sunday-school affairs, particularly as most of our Epworth League members are also associated with the school, either as teachers or scholars. We propose therefore to give more space to this department than ever before, and ask for the co-operation and assistance of Sunday-school workers. Superintendents and others who receive this number can help and encourage us by subscribing for this paper, and recommending it to their friends. They can also assist by contributing to these pages, sending on from time to time, information concerning their plans and methods of work, thus making this department a sort of clearing house for ideas. Questions relating to the practical work of the Sunday-school will be received and answered. Interesting and suggestive descriptions of successful schools will be given, as space permits. Now, Mr. Superintendent, will you help us to the extent of a subscription of fifty cents? Let us hear from you at once.

Sunday School Secretaries

As fine a piece of legislation as was ever put through any Conference was that adopted by our recent General Conference regarding the appointment of District Sunday School Secretaries. Full particulars will be found on pages 342 and 343, under the heading "What the General Conference Did." Pastors and Sunday-school workers should examine the subject carefully. If this provision can be carried out on every district, it will result in securing more complete supervision of our Sunday-school work than we have ever had, and it can scarcely fail to greatly increase the efficiency of the schools. To have on every district, throughout our work an energetic young preacher giving special attention to the development of this important department, and in constant communication with the General Secretary, ought to mean much to the Sunday-schools. Of course if this plan is carried out in a formal, perfunctory manner it will amount to little, but there are great possibilities in it.

Encouraging Reports

At the last meeting of the Executive of the International Sunday-school Association, very fine reports were presented showing progress in every department.

Dr. Frank Woodbury, of Halifax, N.S., reported that the tour of the West Indies Commission, appointed by the committee with himself as chairman, resulted in the formation of twelve Sunday school associations. An International worker for the West Indies is to be appointed. Another cruise is to be made.

General Secretary Marion Lawrence reported the past year as the one of greatest progress since his appointment seven years ago. There have been over 13,000 conventions held, and the seven field workers have traveled over 16,700 miles and made over 3,000 addresses. He says over one hundred persons are now giving their full time to the organized work, and as many more giving part time, fifteen associations having each added one or more to their field forces.

Fifty thousand persons are reported as studying the teacher-training courses. Home Departments have increased by 1,378 with 39,000 members, making a total reported now of 11,891 departments with 438,102 members. Membership in the

International Bible Reading Association—persons therefore to read the daily Bible selections relating to the next Sunday's lesson—now numbers 9,081. The statistical report of Sunday-schools is made at the triennial conventions, and no figures are available to show the year's advance. The Sunday-school enrollment for the American International field is about 14,000,000.

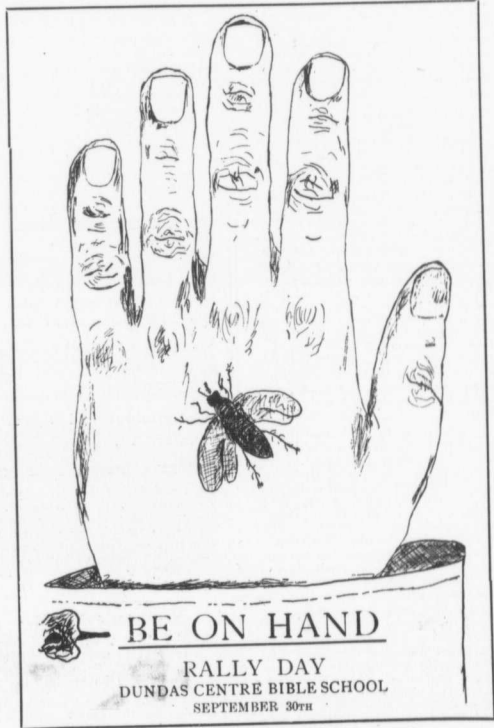
Rally Day

Rally Day is intended, primarily for the purpose of rallying all the forces of the school for the fall and winter work. The service should, as a rule, be held in the regular place of meeting, and the classes assemble as usual. A big open meeting in the body of the church, with

this is often very effective. The programme at the Dundas Centre School on Rally Day was of a temperance character.

From House to House

If a Sunday-school wants to increase its membership and attendance, there is nothing better than house to house visitation. There need not be a great deal of machinery about it; just send out your workers in a systematic way to call at every house in the neighborhood where the church is located extending personal invitations to the school. In one church, on the Sunday preceding the week on which the work was undertaken, the superintendent called the workers together for a prayer-service, and gave a short talk on the importance of the movement.



scholars scattered in different pews does not accomplish the purpose designed. The object is to have every class as nearly complete as possible in attendance, and sitting together with the teacher, and for this, both teacher and class should deliberate work for weeks before the day. The Sunday-school of Dundas Centre Methodist Church, London, of which Mr. D. A. McDermid is superintendent, always has some unique idea in announcements for Rally Day, that tend to awaken attention, and increase interest. For this year they published a Card with the words, BE ON HAND in big letters. This was emphasized and illustrated by a picture of a human hand with a bee upon it. Through the kindness of Mr. McDer-

mid we are able to publish the cut in this number. A simple little device like He recommended that the workers go to the door, tell what school they were from, and ask if there was any one in the house who would care to attend Sunday-school. If there was, to ask that they be ready at a quarter of two the following Sunday when some one would call. A committee of young people who did not care to canvass were willing to go after the new scholars. The callers were advised not to go in unless specially invited, to get into no argument with people of other denominations, and to make the calls very short. Printed cards of invitation to the school were given to the people or slipped under the door when there was no answer to the ring.

The results were reported as follows: "We made our canvass and met together for reports. We had been received

very kindly everywhere. One woman said, after the effort was explained to her: "I have lived here a long time, but no one ever cared to come after me before." We had made more than a thousand calls, and given that many people an invitation to attend Sunday-school. Fifty persons came into the different departments that first week, which was increased to one hundred before the end of the month. We found twenty families of our own denomination who had moved into the city, and allowed their church-membership to lapse because of neglect to bring their letters. We found one woman who had not been in a church for sixteen years, yet had been brought up in a Christian home, and a boy of ten who had never been in a Sunday-school—this in a residence district less than a mile square, containing seven of the strongest churches in the city."

How Not to Do It

Doctor Trumbull in his "Teaching and Teachers," tells this story about a teacher near whom he once sat in a Sunday-school he was visiting:

He had a class of eight lads, say from thirteen to fifteen years old. The day's lesson was "Jesus before the Governor." "What was Pilate?" asked the teacher. That seemed a good beginning. The question was a natural one. Why could not the scholar answer it? His shaping the teacher looked for, and instead of accepting it as correct and asking another question to bring the answer he wanted, he replied with sharp emphasis: "No, no! What was Pilate?" The boy, who had done his best and had given a correct answer only to be told he was wrong, did not try again. Why should he? Another answered: "A foreigner." Right again, but the teacher's comment was: "No, no! What was Pilate?" After some hard thinking, it seemed to strike one of the boys that possibly the teacher wanted to classify Pilate in the order of beings, and he answered: "A man." This also was a fair answer to the question, but the teacher received it as if it were a triumph of stupidity, and he snapped out his response as if he were calling the class a pack of dunces: "No, no, NO! What was Pilate?" As simple answers did not seem to suit, the boys set their busy brains at work, and it occurred to one that the character of Pilate was perhaps to be passed on, so the answer came: "A coward." The teacher was in despair; his scholars were hopeless; it was of no use trying to make them learn anything. He would answer the question himself, "No!" he replied to the suggested answer; "Pilate—was—the-governor." The tone in which he gave this information showed that he was ashamed of his scholars, and his scholars were apparently somewhat ashamed of themselves. It would not take that teacher long to have his scholars so that they would answer no questions in his class.

What was the trouble in this case? It certainly was not with the scholars. They did their best. Their answers were as good as could have been looked for. They did a great deal more thinking than their teacher. I followed them with my mind, as they were questioned, and I could not imagine the answer their teacher was after. The trouble with his question was, it was quite too indefinite; it did not indicate the kind of information which he wanted. But still he put the blame on the boys, which fairly belonged on their teacher. He

would not learn from them. When he asked, "What was Pilate?" and they answered, "A Roman," he should have replied, "Yes," and then have asked further: "And what office did he hold?" or some such question, to bring out the desired answer. If his original question was the best he could think of, he ought to have seen by its first response that another form was needed to indicate the information he sought.

Home Department Socials

The success of the Home Department depends, of course, very largely upon the diligence and perseverance of its superintendent and visitors. Personal work lies at the foundation of a good home department, but the social element should not be overlooked. One church, referred to in "The World Evangel," has been very successful in creating and maintaining interest through its socials for the Home Department. Three years ago it had some over fifty members. The superintendent felt that the members ought to come together. She thought if only a few could come she would feel paid for the time and strength put forth. At the end of the quarter she asked an interesting speaker to meet them and take up the lesson study. Afterward a social time was enjoyed. Each member was told to invite a friend. Every two months a social was held. Now the department has over 225. The superintendent says, "I find the socials helpful in the fact that they:

1. Keep the department before the people.
2. Have a tendency to generate a good class feeling.

3. Very pleasant friendships are formed. The same people coming together now, once in three months, necessarily come to know each other better. Those who are congenial naturally are drawn nearer and nearer together.

4. It gives the superintendent an opportunity to tell of what is being done, and present new plans.

5. It gives the visitors and members an opportunity to work.

6. More money has been contributed for missionary purposes, for flowers for the sick, and remembrances for the older ones on their birthdays. Some who are not even anything have been led to do so, after enjoying a pleasant afternoon and realizing how much the superintendent and visitors were giving of themselves to the work.

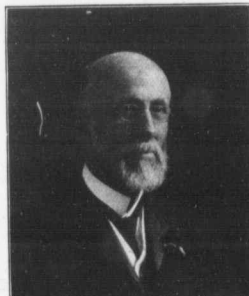
7. A greater interest in lesson study has come about.

Personal Letters

If you had stepped into the office of a certain business man on a recent Monday morning, you would have found him busy writing brief personal letters to ten young men. He had the day before received a list of their names and addresses as members of a class now scattered from the Sunday-school. He had been appointed to teach them. This was his first move toward gathering them up. He was assigning each some definite work on the next lesson, and inviting each to bring any friend he might have who would enjoy being a member of the reorganized class. Here is a hint to teachers trying to build up new classes, or to revive the interest in old ones.

Veteran Sunday School Workers

I.—Mr. Ambrose Kent, Toronto



More than forty years engaged in Sunday-school work is the record of Mr. Ambrose Kent, the well-known jeweller of Toronto.

When but fifteen years of age he became librarian of the Methodist Sunday-school at Weston, then later on took up the work of teaching in the old Alice St. School, which was the predecessor of the Carlton St. Church. Thereafter, the next seven years were spent as Superintendent of the Sunday-School at Eglinton, after which he was installed as Superintendent of Trinity Methodist Sunday-school, where he has served sixteen years, and where his work is so well done that the Committee of Management re-elect him year after year with great enthusiasm. Trinity school has grown under his administration until its membership roll has increased during Fall and Winter being more than doubled, the average attendance about 600. The school room is one of the best in the city, and the school itself in many respects a model. The order is first-class, and the scholars in the various classes pay the strictest attention to their teachers. During prayer every scholar in the intermediate department kneels.

Mr. Kent keeps in touch with all modern movements in Sunday-school work, and his school carries on a fine Home Department and Cradle Roll, while special attention is paid to the young men and young women. A Deaconess is also maintained by the school.

During his residence in Eglinton Mr. Kent was President of the West York Township Sunday-school Association, and during more recent years has taken quite an active part in benevolent work, having been actively associated with the Sanitarium for Consumptives at Gravenhurst, and at present President of the Hospital for Incurables in Toronto.

He, himself, declares that he looks back with the greatest satisfaction upon his work as a teacher in the old Alice St. Church, where many young people were converted under his influence.

What the General Conference Did

SEVERAL requests having come to this office asking for a statement of General Conference action in regard to Sunday-schools and Epworth Leagues, we publish herewith a full list of the changes made.

I.—TWO ADDITIONAL SECRETARIES.

Memorials were received from the Manitoba, Saskatchewan, Alberta, and British Columbia Conferences, asking for a General Secretary to devote his time exclusively to the West, the Conference passed the following:

"In view of the great importance of this work your Committee recommend that there be a General Secretary of Sunday-schools and Epworth Leagues elected by the General Conference as at present, and two Associate Secretaries appointed by the General Board, one of whom shall reside west of Lake Superior."

The duties of these new officers have not yet been definitely defined, but they will be expected to co-operate with the General Secretary in carrying out the programme outlined in the Discipline. They will both be members of the Board.

II.—COMPOSITION OF THE GENERAL BOARD.

The General Sunday-school and Epworth League Board is composed of one minister and one layman from each Conference for the Sunday-school section, and one for the Epworth League section, all elected by the Conference delegations at the General Conference. The other members of the Epworth League section are elected by the Conference Epworth League Conventions.

The following is the composition of the new board. Those whose names appear in brackets have been elected by the Conference Conventions.

- Toronto Conference—
 Sunday-school Section—Rev. J. J. Redditt, Ambrose Kent.
 Epworth League Section—Dr. F. C. Stephenson, (N. M. Squire).
- London Conference—
 Sunday-school Section—Rev. R. D. Hamilton, E. S. Hunt.
 Epworth League Section—Rev. G. N. Hazen, (Rev. J. W. Baird).
- Hamilton Conference—
 Sunday-school Section—Rev. W. J. Smith, W. J. Waugh.
 Epworth League Section—Rev. R. J. Elliott, (Dr. Dougall).
- Bay of Quinte Conference—
 Sunday-school Section—Rev. B. Greartrix, Wm. Johnson.
 Epworth League Section—Rev. S. T. Bartlett, (E. A. Morden).
- Montreal Conference—
 Sunday-school—Rev. W. H. Sparling, J. A. Tompkins.
 Epworth League Section—Rev. Wm. Timberlake, (Rev. G. S. Clendinning).
- Nova Scotia—
 Sunday-school Section—Rev. T. A. Wilson, Frank Woodbury.
 Epworth League Section—Rev. G. W. Glendening.
- New Brunswick Conference—
 Sunday-school Section—Rev. George Young, E. R. Machin.
 Epworth League Section—Rev. Wm. Dobson.
- Newfoundland Conference—
 Sunday-school Section—Rev. James Pincok, Albert Sopres.
 Epworth League Section—John Trappnell.

- Manitoba Conference—
 Sunday-school Section—Rev. T. E. Holling, F. W. Adams.
 Epworth League Section—Rev. H. Hull, (Rev. B. W. Allison).
- Assiniboia Conference—
 Sunday-school Section—Rev. J. W. Dickson, Wm. Hindson.
 Epworth League—Rev. H. A. Ireland, (Rev. J. A. Doyle).
- Alberta Conference—
 Sunday-school Section—Rev. G. W. Kerby, A. F. Grady.
 Epworth League Section—Rev. Dr. Riddell.
- British Columbia Conference—
 Sunday-school Section—Rev. W. H. Barraclough, Wm. Manson.
 Epworth League Section—Rev. S. J. Thompson.

The Executive Committee

The Executive Committee was organized as follows: Revs. Dr. Carman, Dr. Stephenson, J. J. Redditt, Dr. Withrow, A. C. Crews, and Messrs. N. M. Squire, William Johnston, Dr. W. E. Willmott, E. S. Caswell.

Officers

The following officers were elected at a meeting held in Montreal, during the General Conference:

- President—Rev. A. Carman, D.D.
 1st Vice-Pres. (Sunday-school)—Rev. J. J. Redditt.
 2nd Vice-Pres. (Missionary)—Dr. Stephenson.
 3rd Vice-Pres. (C. E.)—Rev. R. J. Elliott.
 4th Vice-Pres. (Lit. and Soc.)—Rev. G. M. Hazen.
 5th Vice-Pres. (Junior)—Rev. S. T. Bartlett.
 Sunday-school Treasurer—E. S. Caswell.
 General Secretary—Rev. A. C. Crews.
 Epworth League Treasurer—Dr. W. E. Willmott.

The Annual Meeting

An annual meeting of the Board shall be held at such time and place as the General Superintendent shall direct. The Board will, however, only undertake to pay the expenses of two members from the Western Conferences (west of Lake Superior), and two from the Eastern (East of Quebec) Conferences. These members to be designated by the Executive Committee.

It shall be competent for the members of the Conferences East of Quebec and the members West of Ontario to meet annually in joint or separate meeting under the direction of the Board.

III.—AUDITING SUNDAY-SCHOOL ACCOUNTS.

It was decided to add a clause to the discipline, providing for the auditing of all Sunday-school accounts. The auditor shall be appointed by the Committee of Management, and the audited financial statement of the school shall be presented at the annual meeting.

IV.—DISTRICT SUNDAY-SCHOOL SECRETARIES.

Action was taken as a memorial from Rev. S. T. Bartlett, asking for the appointment of District Sunday-school Secretaries, in order that local Sunday-school officers may have supervision by one who is on the ground. The Conference recommended that a Sunday-school

Secretary be appointed on each District under the following conditions:

1. That he be a ministerial member of the District.
 2. That he be appointed yearly, at the Annual Conference, on nomination of the Chairman of the District, immediately after the appointment of the Financial Secretary.

3. That his name be attached to the printed list of stations as "Sunday-school Secretary," below that of Financial Secretary.

4. That he be the ministerial member of the Annual Conference Sunday-school Committee of the next ensuing Annual Conference.

5. Par. 326 of the Discipline is to be amended by eliminating the words: "two members from each District," and inserting the words: "the Sunday-school Secretaries of the Districts and one layman from each District elected as elsewhere provided."

6. It shall be the duty of the District Sunday-school Secretary to promote the interests of the Sunday-schools of the District, under the superintendency of the Chairman, to be responsible for the arrangement for and management of the Annual District Sunday-school Convention, to prepare a report of the Sunday-schools of the District from the Circuit Sunday-school Schedules, and to submit the same with his recommendations concerning the Sunday-school work of the District to the Annual District Meeting for careful consideration when the laymen are present.

7. Par. 185, Sec. 11 of the Discipline is to be amended by the elimination of the words: "What is the number of the Sunday-schools of the Districts, and what are the reports from the circuits and missions respecting the same." And the insertion of the question: "What is the report of the Sunday-school Secretary of the District?"

8. Each Chairman of a District shall call for the report of the Sunday-school Secretary of the District when the laymen are present, said report to pass under careful review, and to be forwarded with the recommendations of the District Meeting, thereon to the Annual Conference.

9. The following sentence is to be added to Par. 308 of the Discipline: "A duplicate copy of the Sunday-school Report of the Circuit shall be sent by the Superintendent of the Circuit to the Sunday-school Secretary of the District not later than one week previous to the time of holding the Annual District Meeting."

10. That the expenses of this officer in the Sunday-school work of the District be met by a collection or collections taken at the Annual District Sunday-school Convention, and that any balance on hand at the close of each Conference year be forwarded by him to the Treasurer of the Conference Sunday-school Standing Committee, to be used by them in the furtherance of their work throughout the Conferences.

V.—ELECTION OF SUNDAY-SCHOOL OFFICERS.

Paragraph 302, clause 2 of the Discipline relating to the election of Sunday-school officers will be amended to read as follows: "The Superintendent of the School after his election shall nominate one or more persons for each of the other officers of the school, and the Committee of Management shall elect by ballot."

VI.—DISTRICT EPWORTH LEAGUE EXECUTIVES.

In the past the Constitution of the District Epworth League has provided for the appointment of one representative from each League on the District on the Executive of the District Convention. This has been found unpracticable, and has been a dead letter almost everywhere. The Conference directed that the

words in Paragraph 35, article 5 of the Discipline, the words "One representative from each local League be eliminated." The District Executive will now consist of the officers elected at the Annual Convention, together with the Executive of the District League.

VII.—CONFERENCE EPWORTH LEAGUE COMMITTEE.

The Epworth League Committee of the Annual Conference is to be enlarged by the following provision: The President and Secretary of the Conference Epworth League, and the Representative of the Young People's Society on the S. S. & E. L. Board, when members of the Annual Conference shall be ex-officio members of the Committee.

VIII.—THE JUNIOR DEPARTMENT.

The Junior League was made a department of the local Epworth League. A fifth Vice-President is to be elected who shall have charge of Junior work.

Wherever desirable an intermediate League may be formed on the basis of the Junior Constitution.

IX.—THE MISSIONARY DEPARTMENT.

The local Epworth League Constitution in regard to the duties of the Missionary Committee was amended by striking out first paragraph of section 2, article VIII, and substituting the following: "The Missionary Committee shall promote prayer for missions, circulate missionary literature, provide missionary programmes for Epworth League meetings, and where possible organize and maintain Mission Study Classes.

"It shall endeavor to inculcate the principles of systematic giving and shall have as its dominant aim the creation among the young people of the church, of a vital intelligent interest in world evangelism. It shall collect the missionary contributions of the members of the Epworth League, and shall do all in its power to advance the Missionary policy of the Methodist Church."

X.—YOUNG MEN'S SOCIETIES.

The General Conference, by a unanimous vote, gave official status to Young Men's Associations, under the following conditions:

1. Superintendents of Circuits and Missions may, where desirable, organize Young Men's Clubs, Brotherhoods, Unions or Manhood Leagues.
2. The purpose of such Societies shall be to unite all efforts towards the welfare and improvement of the spiritual, mental, social and physical life of its members, to build up the Church with which it is connected, to furnish and take advantage of opportunities for individual and combined service for the spread of Christ's Kingdom.

3. Each Society shall be free to adopt its own Constitution and By-Laws, subject to the approval of the Quarterly Official Board, but it is advised that it be organized under the following departments, with a Vice-President for each: Christian Manhood, Literary, Athletic and Social, the duties of the first named Department being defined (though by no means exclusively) as one or more of the following: Club Devotional Meetings, Club Sunday Meetings, Interest in Mission Temperance and Moral Reform, Sick Visitation, Co-operation with Pastor, Epworth League and Sunday-school, Inviting to Church Services, Neighborhood and Cottage Prayer Meetings. The officers of each Society shall be President, Vice-Presidents, Secretary, Treasurer, and such other officers as the Society may deem necessary.

4. The President of the Society shall be a member of the Methodist Church, and in any Club in which a Christian Manhood Department is organized for active work, he shall be a member of the Quar-

terly Official Board when approved thereby, and shall report thereto.

5. The Societies shall be under the general supervision of the Sunday-school and Epworth League Board.

XI.—AN ATHLETIC COMMITTEE.

In many places it may not be deemed advisable to organize separate Young Men's Associations. In such cases the Epworth League is given authority to look after the sports of the young men by the addition of "An Athletic Committee," to the Social Department.

XII.—VACANCIES ON THE BOARD.

The General Board was authorized to fill by election any vacancy occurring in the General Conference representatives, (by transfer, removal or death) during the quadrennium."

A Look-Out Campaign

In the Guild Magazine, Rev. W. B. Fitzgerald, General Secretary of the Wesley Guild in the Wesleyan Church, England, has made very timely suggestions on reaching new members, which we are pleased to reproduce, as the plans referred to are as appropriate to Canada as to England. Just substitute the word "League" for "Guild," and you will have a lot of helpful ideas for your fall and winter work. We have a problem to solve and I want our Guild workers to get their minds round it. It is the business of the Wesley Guild to get into touch with our young men and women, every boy and girl in Sunday School, congregation, and neighborhood. It is no small task, but it can be accomplished. Some Guilds have actually done it, and their success ought to rouse others to a sense of their responsibility. The first question for the autumn session ought to be, "How far is our Guild fulfilling its mission?" And the next in natural sequence is, "What can we do to win those who are within the circle of our influence?" Suppose we take the case of a large town church. In the Sunday-school there are 600 scholars, 150 of whom are over fifteen years of age. In the gallery on Sunday evening there are at least 150 more, many of them young married people, who have passed out of the Sunday-school, but many of whom have not joined the Church. There are, therefore, about 300 young people, over fifteen years of age and under twenty-five, more or less loosely attached to the place; and yet the membership of the Guild is only one hundred, and there is no Junior Guild at all. In smaller chapels and country villages the numbers are, of course, on a lower scale, but we should still find a considerable difference between the number enrolled and the total number who ought to be helped by a movement so manifested as ours.

Why not make a strenuous effort this autumn and winter to reach these outsiders? Do the work thoroughly and systematically, and see that in some way or other an invitation to join the Guild and share its work is given to every young man and woman in the neighborhood, who does not already belong to some other church.

Begin with the Sunday-school. Get the names and addresses of all scholars who are of age to join the Senior Guild. Invite them to a Sunday-school Social evening, including in your hospitality the officers and teachers of the school. The invitation should be a handsome one, a written or printed card delivered personally by some member of the Look Out Committee, so that those asked to come would feel that there is some warmth and heartiness about it. Then, when the evening comes, give them a thoroughly enjoyable time, and use the opportunity to enrol them as members. That, of course, is only the first step. It must be followed

up by patient and friendly oversight, and as soon as possible the new members must be given some work to do. Such a gathering, well-planned and carried out once every three months, would do more than anything else to prevent our scholars from drifting away.

To reach those who are older, and who are not to be found in the Sunday night congregation, requires even more tact and perseverance. Only a well-organized effort is of very much use. No young man or woman should enter or leave the chapel without a kindly word. Several new designs of Look Out Cards have just been prepared for work of this kind, and may be obtained from Headquarters.

Among other ingenious methods successfully tried is the Red and Blue Campaign and it brings in the element of competition to add zest to recruiting. All the members of the Guild are divided into two bands, each under the leadership of a captain or prominent member of the Look Out Committee. Each band provided itself with red or blue favors respectively, and a month is specially devoted to canvassing for new members who are to be invited to a Red and Blue Social at the end of the time. These, of course, are, of course, a healthy rivalry between the Reds and the Blues, and when the Social Evening arrives, and the two parties, with their recruits, wear their own colors, it is interesting to see which side is able to poll the larger number. Decorations, in the shape of Guild Badges, may be presented to those individual members who secure the most recruits. Such an effort serves to show what can be done by a bit of persistent effort. Some of those who are specially successful will become permanent additions to the scouting forces of the Guild.

A house-to-house visitation of the neighborhood round any particular chapel is another principle which ought to be carried out periodically by the Look Out Committee. Not once only, but again and again, a search should be made for young people attached to no place of worship. There are thousands of young people who can be won by such personal and friendly effort. Many of them are difficult to reach, but the difficulty must be faced with a determination that by some means it must be overcome.

It is no use going to work in a condescending or patronizing spirit. Warm brotherliness and comradeship are absolutely essential if we are to touch those who have drifted from us. Behind outward indifference and even ridicule there is respect for manly and womanly religion,—religion which carries with it an atmosphere of Christly sympathy.

I have said nothing of many other effective methods, but these suggestions may serve as a starting-point for enterprise. Other suggestions may be obtained by writing to the Wesley Guild Headquarters. The one impression I want to leave on the minds of all my readers is that a great work is waiting to be done, and most earnestly ask our workers everywhere to devote themselves at once to a united Look Out Campaign. If only the above methods are fairly tried we shall very soon reach a membership of the quarter of a million. An advance of 10,000 year in year is good, but there is no reason why we should not add 100,000 during the next six months.

POINTS IN BRIEF.

1. Find out how many young people under 25 are in your Church or Congregation.
2. Reorganize and vitalise your Look-Out Committee.
3. Try the Red and Blue Campaign, and do it thoroughly.
4. Arrange early for a Sunday-school Social, and win if you can the whole of your elder scholars.
5. Put life and fire into your work. Welling can only be done at white heat.

From the Field.

Brantford Young People

A very successful rally of the Epworth League of Brantford, was held in Wesley Church, Monday evening, Oct. 8th, with a fine attendance from all the societies. Every pastor in the city was present except one who was away from home. Appropriate addresses were given by Rev. Chas. Deacon, Rev. F. G. Farrill, and Rev. Dr. Crews. Excellent work has been done by the local union of Brantford since its organization.

A Question Meeting

The Epworth League at Hampton recently held a Question Drawer Service, which was quite a success. It was announced the week before, and about 25 came with questions about League work, forward movement, etc., which were satisfactorily answered by the pastor, Rev. J. P. Berry. Several new members have joined this League during the summer, and four associate members recently took the active pledge. Twelve copies of the Epworth Era are taken by this progressive League.

Steadily Growing

The President of the new League at Broadview, Sask., writes: "Our Epworth League is steadily growing. On August 23rd, the society was organized by the pastor, Rev. J. F. Nix, and since then a keen interest is being taken in all the departments of the work. We are fortunate in having, at the head of our missionary department, Miss Deacon, who was a missionary in Japan for four years, and is now home on furlough. On the evening of Sept. 24th, Miss Deacon gave an address on Japan, which was very interesting and instructive. Over thirty dollars has already been promised in aid of the Forward Movement for Missions."

Chatham District

The annual meeting of the Epworth Leagues and Sunday Schools of the Chatham district of the Methodist Church was held in Chatham, Oct 11th and 12th. Addresses were made by Rev. A. J. Thomas of London, Revs. F. E. Malott and Rutledge, city; H. F. Kennedy, Cedar Springs; C. J. Moorhouse, J. W. Baird, Sarnia; S. Salton, Charing Cross, and others. The officers elected for the coming year were:

Hon. President—Rev. J. W. Holmes, Blenheim.

President—Rev. Mr. Langford, Dresden. Vice-Presidents—Dr. A. A. Hicks, Chatham; Miss Mae Bell, Blenheim; N. Nickerson, Wallaceburg; Lindsay Parrott, Chatham; and Mrs. J. Lendon, Wallaceburg.

Secretary-Treasurer—Mr. Aikens, Dresden.

District Representative to the London Conference—Rev. S. Salton, Charing Cross.

Montreal Epworth Leagues

The Annual Meeting of the Montreal District Methodist Young People's Societies, held in St. James Church, Sept. 24th, was a great success.

After a few introductory remarks by the chairman, Rev. Melvin Taylor, the Rev. Mr. Halpeny spoke briefly of the progress made by the leagues in the district within the past year. The total membership, including both senior and junior leagues, was 1,300, while the amount of money raised reached \$2,139.

For the coming year it was proposed to raise more than one thousand dollars for foreign missions alone.

Rev. G. W. Kerby, of Calgary, delivered an enthusiastic address, and Rev. D. Norman gave an interesting talk on Japan.

The following officers were elected: President—Frank Peden. 1st Vice—R. E. Kingsley. 2nd Vice—A. G. Howell. 3rd Vice—Miss Rose. 4th Vice—Miss M. Carden. 5th Vice—Miss Tarlton. Secretary—Joseph Dalley. Treasurer—A. G. E. Ahern. Conference Representative—Rev. T. A. Halpeny.

Did More Than Pass Resolutions

There was only one minister on the programme for an address at the Annual Convention of the Galt District League, with the exception of the General Secretary, but there was a splendid list of practical topics, handled in able fashion by the young people of the Leagues. The convention was held at Berlin in the



TRINITY METHODIST CHURCH, BERLIN, ONT.

Trinity Church, and was well attended by representatives from various points on the District. Special attention was given to the Epworth Era and the Reading Course, and a very complimentary resolution was passed referring to the former, but these practical delegates were not satisfied with passing resolutions. A committee composed of Mr. Goudie and Mr. Beers was appointed to solicit subscriptions during the social hour. So well did these young men do their work that 38 new subscribers were secured. The Berlin League entertained the visitors to supper in the school room, and the organist of the church delighted them with an excellent organ recital before the evening service. The following officers were elected: President—Rev. R. B. Hamilton, Lincoln.

1st Vice—A. R. Goudie, Berlin. 2nd Vice—Miss L. Panabaker, Hespeler. 3rd Vice—J. D. Taylor, Galt. 4th Vice—Miss Lizzie Brodrecht, New Hamburg. 5th Vice—Miss Ella Luckhardt, Elmira. Secretary—Allan Eby, Berlin. Treasurer—Miss Selome Moogh, Waterloo.

Representative to Conference—Rev. R. D. Hamilton, Hespeler. The convention was voted the best that had ever been held on the district.

Winnipeg District

The Winnipeg District annual convention of this string line of the Methodist connexion was held in Fort Rouge Church, Oct. 8th. Rev. R. O. Armstrong occupied the chair and the attendance and spirit of the meeting was in every way gratifying. Rev. J. H. Morgan, president of the Manitoba Conference, having opened with prayer, the business of the meeting was proceeded with. The nominating committee elected by ballot consists of Mr. H. G. Lilly, Mr. R. F. McMillan, Rev. Mr. Bethel, Rev. R. E. Spence and Miss May Gordon. The chairman briefly outlined the purpose and method of the district Epworth League and the Rev. B. W. Allison spoke on the subject of "The place of an E. L. in our Church Work" from which it appeared that the Canadian field of operations yields splendid results, and it was pointed out that the church looked to it as its great recruiting medium for young men and women. The Manitoba Conference membership of the Epworth League numbers 4,500.

Rev. S. P. Rose, D.D., spoke from the question, "What has Winnipeg District a right to expect from us who are members of the District League?" His reply was: "Service; Intelligent Service, Exemplary Service, Christian Service, etc."

The following officers were elected for the current year:

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

President—Rev. Hiram Hull, B.A.

Secretary—Mr. R. F. McMillan.

Treasurer—Miss May Gordon.

Prayer-meeting Department—Rev. R. L. McTavish.

Missionary Department—Mr. Wesley Stewart.

Literary Department—Rev. T. G. Bethel, B.D.

Social Department—Miss Annie Pedgrew.

Junior Department—Miss A. Peacock.

Athletic Department—Rev. R. Milliken, B.D.

Conference Executive—Rev. R. O. Armstrong, B.D.

Rev. Hiram Hull, president elect, addressed the meeting speaking of high ideals and prominent place of the Epworth League. An excellent programme of music was discoursed in addition to the congregational hymns, and altogether it was considered that a very profitable and pleasant evening had been spent in the interests of one of the most important connexional schemes.

Brampton District

The Annual Convention of the Brampton District Epworth Leagues, was held in St. Paul's Church, Brampton, on Tuesday, Oct. 9th. The keynote of the Convention was "Missions," and the treasurer reported that the amount raised by the Young People of the District was \$792.00. During the afternoon the "Preparation of the Topic" and "The Young Man Problem" were discussed. A study class for missionary workers was conducted by Rev. N. Bowles, who expects to go on a missionary worker to China in a few weeks. Mrs. F. C. Stephenson, of Toronto, also spoke of the work young people are doing. The evening service

was very interesting, addresses being given by Mrs. F. C. Stephenson, Rev. Arthur Ozawa and Rev. N. Bowles. The closing consecration service was conducted by Rev. W. N. Burns, of Brampton. The officers for the ensuing year are as follows:

Hon. President—Rev. M. N. Burns, Brampton.

President—Miss E. Black, Bolton.

1st Vice—Mrs. J. H. Palin, Weston.

2nd Vice—Mrs. M. Fallas, Brampton.

3rd Vice—Mrs. T. H. Graham, Inglewood.

4th Vice—Mrs. G. Lynd, Port Credit.

5th Vice—Mrs. G. K. Kitching, Woodbridge.

Secretary—Miss A. Hamilton, Brampton.

Treasurer—M. S. Deenes, Brampton.

District Representative to Conference—

Rev. C. W. Fish, Kleinburg.

Other Representatives—Mr. F. A. Huton, Brampton; Rev. E. M. Young, Malton; Miss M. Graydon, Streetsville; Miss M. Walker, Grahamsville.

Owen Sound District

This Convention was held in the Methodist Church, Holland Centre, on Thursday and Friday, Sept. 27th and 28th, in connection with the Financial District meeting. A good programme was provided, the theme being "Missionary Evangelism." Rev. H. E. Wellwood, president of the District, presiding.

The Convention opened Thursday evening, the Rev. G. R. Turk, Chairman of the District, preached the Convention sermon from the words "Render therefore unto Caesar the things that are Caesars and unto God the things that are Gods." In this splendid discourse Mr. Turk made a strong appeal to the Epworth Leaguers to be true to their church and true to their pledge and to consecrate themselves entirely unto God.

Friday morning after a short devotional service led by Rev. Mr. Berry, pastor of the church, the roll was called, reports received and general business transacted, after which Mr. Hodgkinson, of Ephraïma, gave a splendid address on the "prayer meeting of the Epworth League." Friday afternoon Dr. Caldwell gave an interesting address on the "missionary work in the Northwest," and the Rev. D. Denton Franks gave an address on "Missionary Enthusiasm." In this address he brought out many helpful thoughts and suggestions. The Friday evening session was taken up by Mr. and Mrs. Perkins, returned missionaries from Liberia, West Africa, they gave a very interesting account of their work among the natives, the church was crowded and a splendid spirit prevailed, and when it was announced that the entire evening collection would be given to Mr. and Mrs. Perkins, to be used in their work in Africa, the bills were piled on the plates, this brought the collection to a close. This convention is pronounced the best in the history of the District and considerable interest and enthusiasm were manifested by those present. The Missionary spirit in the District is also growing, for which we Thank God and take courage.

The following officers were elected:
Hon. President—Rev. G. R. Turk, Owen Sound.

President—Rev. H. E. Wellwood, B.A., B.D., Chatsworth (re-elected).

1st Vice—Mr. H. J. Armstrong, Markdale.

2nd Vice—Mr. Jas. Matheson, Owen Sound.

3rd Vice—Mr. Wilfrid Collins, Vandelhour.

4th Vice—Miss Edna Lindsay, Owen Sound.

5th Vice—Miss Mabel Squire, Brookholm.

Secretary—Treasurer—Miss Annie Cavell, Brookholm.

Rally of Toronto Leagues

The Epworth Leagues of the city of Toronto and vicinity are divided into three Districts, each District holding its Annual Rally in the spring of the year, and uniting in one grand Rally during October, under the auspices of the Toronto Epworth League Union.

The Annual Rally held in Elm St. Methodist Church on October 8th was perhaps the mostly largely attended in the history of the Union, the church being completely filled notwithstanding that several Leagues could not attend in a body, sending representatives on account of local conditions.

As the young people were assembling in the spacious auditorium, the Elm St. League choir of fifty voices led in a rousing song service under the direction of Mr. C. Jeff McComb, assistant pastor, and Miss Jessie Perry, organist. The opening exercises were conducted by Rev. T. E. Bartley, pastor of the church.

The chairman, Mr. T. E. Plewman, President of the Union, referred in a concise way to the progress the Leagues had made during the past year, and of the marked increase in membership and missionary givings. The response to the roll call was exceedingly gratifying. Elm St. League, deemed the banner league of the

city in aggressive work, with a total membership of 276, responded with 217 present; Metropolitan with 100 present out of 110; Woodgreen 70 out of 80. The Leagues from the outlying districts made also a good record.

Solos were rendered during the evening by Miss M. Booth and Dr. Richardson. The speaker, Rev. Geo. Jackson, B. A., pastor of Sherburne St. Church, took for his subject "What do you want of the Methodists stand for?" In a very practical address he claimed that the young people stood for fervor, driving power, enthusiasm, and urged upon the Leagues the maintenance of the cultivation of the enthusiastic element, whether in athletic, literary, social or spiritual attainment. The pastor he termed as the man at the wheel, the ballast, a surplus of which could be found in every church, was prudence and cool-headed wisdom, but the business of the young people was to crowd on the sail—enthusiasm. "In all our churches there are shrewd unblemished men of business, who in the world are always on the alert not to overmiss a chance; yet when they come to deal with the affairs of Christ's Kingdom their fingers are all thumbs; they are clogged with prudence at every step, and dare nothing for the glory of God, and salvation of men. It is the young men who are the people to whom we look to rekindle the fire of enthusiasm."

Young Men's Associations

M. Y. M. A. Sunday

A special Sunday was set apart by the Methodist Ministerial Association, of Toronto, for the M. Y. M. A. The services on November 18th, are in most all the young men of their clubs.

Young men, it is expected, will occupy the pulpit, act as ushers, take up the collection and fill the choir loft. This will give the Association a splendid chance to show the results of its endeavors to lead young men in the path of Christian service.

"The Canadian Young Man"

By its Editor, Gordon V. Thompson.

The Canadian Young Man was first published in May of this year in the interests of the Methodist Young Men's Association, and it was intended that regular monthly publication should commence in October. When it was said that such would not be the case, many of the members asked about the action with an inquiring "Why?" It has been stated by some that the reason was on account of the lack of support given the paper. We wish to give an emphatic denial to any such report, and to say that no undertaking could possibly have been assisted more materially. The enterprise was helped by contributors, subscribers and advertisers just as loyally as could be hoped for, and, right here, let us express our deepest appreciation for the assistance rendered.

Then why was its publication discontinued?

For these reasons:—1. The M. Y. M. A. has been authorized by the Methodist Church, and why should we of that society publish a paper, almost directly competing with one that could be made to cover the field, and that published by authority of the church? 2. The organization is scarcely strong enough to support a paper of this order, and the capital behind the undertaking is not sufficient to carry it over a period of inevitable depression. 4. The expenses of the undertaking were high, one person, at least, being required to give it his entire attention.

With those and other difficulties confronting the editorial Committee, was it not commendable for them to throw in their lot with the Epworth Era. It was thought more advisable to have one successful paper for the young, than to have two, each of which was practically doing the same thing, and just managing to eke out an existence.

The C. Y. M. page of this paper in future will contain the latest news of Young Men's Clubs the country over. Simply send a postcard addressed to the "Young Men's Editor," of this paper, telling of the newest work of the young men of your church, and we will be greatly obliged. The cream of news will appear on that page. Watch for it next month.

Toronto Association

The annual meeting of the Methodist Young Men's Association was held on October 15th, in the Central Methodist Church. The attendance was not so large as anticipated, but otherwise the meeting was a pronounced success. The reports of retiring officers were particularly gratifying, only one committee (Social) showing a deficiency in its finances.

The address of the evening was given by Rev. Geo. W. Kerby. He told of the work of the club in Calgary Church.

Dr. W. E. Willmott, the late president, Rev. Dr. Crews, Superintendent, Mr. Merlino, also addressed the meeting. Mr. Merlino stated that out of the \$1,000 to be donated the Italian Mission, only some \$65 had been paid.

The officers elected for 1906-7 were as follows: Hon. president, Dr. S. D. Flavell, (Trinity); hon. vice-president, J. W. Flavell, (Sherburne); president, T. C. Robinette, K.C., (Trinity); 1st vice-president, R. W. Eaton, (Trinity); 2nd vice-president, Gordon V. Thompson, (Trinity); 3rd vice-president, G. A. Archibald, (Trinity); 4th vice-president, F. R. Sinks, (St. Paul's); corresponding secretary, R. J. Treleven, (St. Parkdale); recording secretary, G. W. Book, (Metropolitan); treasurer, Dr. Seccombe, (Broadway); reporter, W. T. Fisher, (Broadway).

Devotional Service

(The Missionary Text-book for this year is "Methodism in Canada," by Rev. A. Sutherland, D.D. The missionary topics correspond with the chapters of this book, which can be secured from Dr. F. C. Stephenson, Wesley Buildings, Toronto. Price, postpaid, in cloth, 30 cents; in paper covers, 20 cents.)

NOV. 18.—"HOW THE BIBLE CONDEMNS INTEMPERANCE."

A Review of all Temperance Passages.

Hab. 2. 3-15.

DAILY READINGS.

MON., NOV. 12.—Drunkennes punished. Deut. 21. 18-21.
TUES., NOV. 13.—"Bith like a serpent." Prov. 23. 29-33.
WED., NOV. 14.—Woe to the drunkard. Isa. 28. 1-4.
THURS., NOV. 15.—Drink and ruin. Joel 1. 1-7.
FRI., NOV. 16.—Drink and bad servants. Matt. 24. 48-51.
SAT., NOV. 17.—"Of the day, sober." I. Thess. 5. 1-8.

No book ever written is so strongly for temperance as the Bible. Almost its only mention of wine is to condemn it and warn against it. Throughout the entire Bible, "wine is a mocker." The great volume is filled with accounts of men who "have erred through wine, and through strong drink are gone astray; they are swallowed up of wine." We are hidden not even to look upon the wine, and we are supplied with an abundance of reasons why we should not.

And all that with the light wines of the East, and with their blessed ignorance of the modern saloon! What if the Bible writers lived in the days of rum, and whiskey, and brandy, and gin! What if they lived in the days of free lunches, and treating, and the dance hall, and the theatre, and the thousand and one other temptations to intoxication that our modern ingenuity has devised! No words would be hot enough to express their indignation, or sad enough to set forth their warnings.

No temperance lecturer need go beyond the Bible for striking instances of the ruin wrought by strong drink. Very early in the Book, in the case of Noah, the first drunkard, the sacred writings show the shamefulness of intoxication, and their horror of it. Nabal is pictured as a besotted drunkard, under the just condemnation of Jehovah. Elah, when he was assassinated, was "drinking himself drunk" in the house of his steward. Ben-hadad, when he was defeated, was "drinking himself drunk in the pavilions, he and the thirty and two kings." The heart of King Ahazuerus was merry with wine "when he laid his shameful command upon the plucky Vashiti. Belshazzar the king was at his cups when the mysterious hand came out of the darkness and wrote his ruin upon the wall. Herod was feasting when his lustful fancy was taken with the vile dance of the daughter of Herodias, and he gave her the life of that hero, John the Baptist. And so one might go on, recounting tragically and grossly associated in the Bible with the wine cup.

The Bible, in short, has but one synonym for wine, and that is woe. "Who hath woe?" "They that tarry long at the wine." "Woe to the crown of pride of the drunkards of Ephraim, that are overcome with wine!" "Woe to him that giveth his neighbor drink!"

To be sure, there is the famous prescription for Timothy's weak stomach; but it is only fair to set off against that Paul's many exhortations to temperance, and especially his vigorous assertion that if the eating of meat offered to idols was a stumbling-block to any, he would eat no meat while the world remained. How

much more emphatically would he say this to-day's wine!

And then, there is the Cana miracle! But no one has a right to say that the wine Christ made was intoxicating, and certainly no one can imagine that our Lord, if He were living to-day, would not be opposed to the accursed saloon and all its works. It is impossible to follow His teachings and be a drunkard.—Amos R. Wells.

TEMPERANCE IN THE BIBLE.

Whatever is of God, satisfies; strong drink and all else of the devil, is only an ever-growing, ever-mocking desire (Hab. 2. 5).

Strong drink "spoils many nations," all nations; it strengthens not one of them (Hab. 2. 8).

The source of the drink evil is covetousness, because covetousness is the motive of the saloon (Hab. 2. 9).

Even if the saloon license fees exceeded the cost of the sin of intemperance, it would be a bad money, and would bring no prosperity to a city (Hab. 2. 12).

If the drunkard is the devil's fool, the saloon-keeper is the Tempter himself (Hab. 2. 15).

Of Christ's turning water into wine (John 2. 1-11) it has been well said that if men confirmed themselves to the wine made by Christ, no harm would be done. It is inconceivable that Christ would not condemn drunkenness.

As to Paul's prescription of wine to Timothy (1 Tim. 5. 23), we may well wait to drink wine till we have a Paul to prescribe it, and are sure that we are Timothy.

In that same epistle (3. 3, 8), Paul condemned wine-drinking plainly, when used as a beverage.

Drunkards forget heaven (1 Cor. 6. 10) for the sake of a hell on earth.

A sufficient condemnation of drinking is the concealment which it instinctively seeks (1 Thess. 5. 7, 8).

Who would wish to die with a brain clouded by alcohol? But death may come at any time (Luke 2. 34).

Intemperance is responsible for most of the poverty—poverty of spirit as well as of gold (Prov. 23. 21).

The devil is the father of lies, and the constant misrepresentation made by saloon advocates shows the origin of the institution they are defending (Prov. 20. 1).

"To boast of one's ability to drink 'without showing it,' is like entering a contest to see who could walk the farthest after stabbing himself (Isa. 5. 22).

Though the feet may not stumble, the mind will, for alcohol ruins the brain sooner than the body (Isa. 28. 7).

Do not forget that, though we may not touch strong drink, we may still be intemperate (1 Cor. 9. 25).

QUOTATIONS.

John B. Gough uttered a burning truth when he said: "Intoxicating drink will degrade, imbrute and damn everything that is noble, bright, glorious and god-like in a human being. There is nothing intoxicating drink will not do that is vile, dastardly, sneaking or hellish."

There is no nutrition in ardent spirits. All that it does is to concentrate the strength of the system for the time beyond the capacity for regular exertion. It is borrowing strength for an exertion which will be needed for futurity, without any provision for payment, and with the certainty of ultimate bankruptcy.—Dr. Falton.

Is there a talented and witty youth that finds in the delirium of intoxication, whether of tobacco or rum or opium, a pleasure that is indescribable? Your joy is the prelude to a terrible sorrow, and the heaven you find in intoxication points to a dreary drunkard's hell. The sorrows

already experienced are as nothing in comparison with those ready to begin.

We condemn the use of alcoholic stimulants. They build up the body; they retard the assimilation of food, they weaken the vital organs, they degenerate the muscles, they paralyze the nerves, they cook the brain. The use of alcoholic stimulants is another and more subtle effect on the human organism; this poison effects the mental and the moral nature; it causes obliquity of vision and dulness of conscience. The victim does not see, neither does he understand, and, saddest of all, he does not care. Drink is the most subtle and the mightiest enemy of man's body, brain, and character. It debauches manhood, it despoils womanhood, it slaughters childhood, it desecrates the family, it embroils communities, it paralyzes the masses, it threatens the State. Away with it; drive the swinish thing into the sea. Let no Christian citizen, let no son or daughter of the King, touch the accursed thing.—Mrs. J. Ellen Foster.

War has slain its thousands; rum has slain its tens of thousands. Cut the usual estimate in half, and still it would require one hundred wine trains, ten cars long, with sixty dead bodies in every car, to carry the remains. It would make a funeral procession, hearse following hearse, from Detroit to Dubuque, and fill a trench wide as the Mississippi to end, sixty-eight miles long. To simply state the case is to answer the question. Why multiply examples? The saloon is the nation's greatest foe because it murders its citizens in cold blood; because it destroys the character of its citizens; the units upon which the national structure rests; because it fosters ignorance, immorality, and crime, which sap the vitals of the nation, and means death to a democracy founded upon the virtue and intelligence of its subjects; because it files the ballot, entrenches the boss, defies the law, and impoverishes the people.—C. N. Howard.

An honest saloon advertisement. Friends and Neighbors: Grateful for past patronage, and having a new stock of choice wines, spirits and lager beer, I continue to make drunkards and beggars out of sober and industrious people. My liquors excite riot, robbery and bloodshed, diminish comforts, increase expenses and shorten lives, and are sure to multiply fatal accidents and distressing diseases, and likely to render these latter incurable. They will cost some of you life, some of you reason, many of you character, and all of you peace; will make fathers and mothers fiends, wives widows, children orphans, and all poor. I train the young to ignorance; I corrupt the lawless into every vice; corrupt the ministers of religion and members of the Church, hinder the Gospel and send hundreds to temporal and eternal death. "I will accommodate the public," I even at the cost of my own soul; I have a family to support—and the trade pays, for the public encourage it. I have a license; my traffic is therefore lawful, and even Christians countenance it; and if I do not sell drink somebody else will. I know the Bible says, "Thou shalt not kill." Woe unto him that giveth his neighbor drink;" and not to "put a stumbling block in a brother's way." I also read that "no drunkard shall inherit the kingdom of God," and I suppose a drunkard-maker will not share any better luck. If I want a lazy living, and have made up my mind that my iniquity pays very good wages. I shall, therefore, carry on my trade, and do my best to decrease the wealth, impair the health and endanger the safety of the people, and I will flourish in proportion to your ignorance and indulgence. I must do all I can to prevent your mental culture, moral purity, social happiness and eternal welfare. For proof of

my ability, I refer to the pawn-shop, the police office, the hospital, lunatic asylum, jail and the gallows, whither so many of my customers have gone. I teach old and young to drink, and charge only for the materials. A very few lessons are enough. Yours till death,

LICK R. SELLER.

QUESTION SPURS.

If the Bible is so opposed to intemperance, what should be the attitude of the Church?

State the Bible Cure for intemperance. Of what benefit is the pledge of total abstinence to young people?

Why is moderate drinking a dangerous indulgence?

What has been done for the temperance cause during the past few decades?

What more can be done, especially in our own neighborhood?

NOV. 25.—"MISSIONARY MEETING."

Chapter XI. Text Book Number 4.—"The Methodist Church in Canada and Newfoundland."

SUGGESTED PROGRAMME.

(Canadian Hymnal Used.)

Hymn 379.

Prayer—For the Indians in Canada and their Missionaries.

Reading of the Scriptures—Ps. 24.

Hymn 70.

Address (15 minutes)—"The First Methodist Indian Missions." References: "Indian Missions in British Columbia," "David Sallosalot," 10c; Chapter XI of the Text-Book, "Life of James Evans," (in the Epworth League reading course series.)

Address (10 minutes)—"How Missionary Work Among the Indians Developed." References: Chapter XI Text-Book, "The British Columbia Indian and his Future," 5c; "Indian Education in the North-West," 5c.

Hymn 372.

Up-to-date Information about our Indian Work (15 minutes)—Several should be prepared to give interesting facts about our work to-day among the Indians. References: "The Missionary Bulletin," "The Missionary Report."

Announcements.

Doxology and Benediction.

SUGGESTIONS.

Use a map of Canada. From the Missionary report find the names of the Indian Missions. These may be quickly marked on the map by using red seals which are easily removed.

Read the letters from the Indian Missionaries in the Missionary Bulletin for helpful information. There is no work in our church which demands more sacrifice and consecrated stick-to-itiveness, than Indian Missions. Pray for the Missionaries.

Write the names of the Missionaries and where stationed on the blackboard.

Ask your secretary for the names of five members who have not yet been regular in attendance. Hunt them up and invite them to the Missionary meeting.

Make an effort to be the means of bringing two friends, not members of the League to the meeting.

Call on some of the older members of the congregation and invite them to hear the addresses on the Indian work.

Collect all the Indian curios in your neighborhood, and have them on exhibition after the meeting. Some one should be in charge to explain the exhibit.

Have a table for the sale of Missionary literature.

Write to Dr. Stephenson, Methodist Mission Rooms, regarding special publications at special prices.

Practise the hymn in the suggested programme. Good singing is a great inspiration to all.

When you go to the meeting don't be afraid of the front seat.

Above all pray for the success of the meeting.

The value of the Missionary Meeting to you depends upon how much you do toward making it a means to extend the Kingdom of God.

Are we really in earnest? Let us pray, study, give.

INTERESTING FACTS.

The first Bible printed in America was issued in 1663 by Rev. John Elliott, the first Protestant Missionary to the Indians.

The first sermon delivered to the Indians in their own tongue was preached by John Elliott, at Nonantown, Mass., U.S., on Oct. 28, 1646.

At Rossville Norway House, Rev. James Evans, Canadian Methodist Missionary in 1840, invented the Cree syllabic characters. Lord Dufferin said: "After having examined the system many a man had been knighted or honored by burial in Westminster Abbey for service of much less value to his friends."

The Indians of the North-West were divided into four great nations: Ojibwas, Crees, Blackfeet and Sioux.

Peter Jones, the first Indian Missionary in Upper Canada, was converted in 1823.

The Missionary Society was organized in 1824 for work among the Indians, the income the first year was \$140.00; in 1906, \$405,842.00.

With the year ending June, 1906, \$112,746.00 were spent on Indian Missions. Of this amount \$47,810.00 was granted by the government toward Indian Educational work.

Fifteen missionaries to the Indians are assigned to District Epworth Leagues for support.

We have hospitals for the Indian work in British Columbia, at Bella Bella, Rivers Inlet and Hazelton.

THE EDUCATION OF THE INDIAN MUST BE PRACTICAL.

Nothing can be done to change the Indian who has passed middle life. He will remain an Indian of the old school until the last. We should make his declining years as comfortable as possible. Anything to save the young; but as to the old it may be like putting the fire out of a rotten log—and if done the ash may be worth more than the log. With the younger adults we may do a little, but our main hope lies with the youthful generation.

Of the 18,000 Indians of school age in Canada, at least two-thirds must settle down and draw a living out of the soil. Some will fish and hunt; a small part will enter the general labor market as lumbermen, cannery men, miners, freighters, sailors, railroad hands, ditchers and what not; only an odd one will enter the over-crowded trades and professions of to-day. Every Indian boy and girl ought to know how to speak and read simple English (the local newspaper), write a short letter, and enough of figures to discover if the storekeeper is cheating him. Beyond these scholastic accomplishments his time could be put to its best use by learning how to repair a broken harness, how to straighten a sprung tire on his wagon wheel, how to fasten a horse shoe without breaking the hoof, how to handle,

carpenter, garden and farm tools, how to care for horses, cattle, poultry, pigs, till the ground, produce a garden, learning the great possibilities of the soil.

The girl who has learned only the rudiments of reading, writing and ciphering, and knows also how to make and mend her clothing, wash and iron, make a good loaf of bread, cook a good dinner, keep her home neat and clean, will be worth vastly more as mistress of a log cabin than one who has given years of study to the mental branches alone.

—Rev. T. Ferrier.

DEC. 2.—"COURAGE OR COWARDICE, WHICH?"

Luke 12, 4, 5; Gal. 1, 9, 12; Jer. 1, 6, 19, 17.

(CONSECRATION MEETING.)

DAILY READINGS.

- Mon., Nov. 26.—Brave spurs. Num. 14. 6-10.
 Tues., Nov. 27.—A courageous leader. Josh. 10. 22-27.
 Wed., Nov. 28.—An intrepid minister. Dan. 6. 17-18.
 Thurs., Nov. 29.—A brave-hearted king. Ps. 27. 1-14.
 Fri., Nov. 30.—A true patriot. Ezra 10. 1-8.
 Sat., Dec. 1.—Paul's courage. Acts 28. 11-15.

An Eastern fable tells how a pilgrim one day met the Plague. "Where are you going?" asked the pilgrim. "I am going to Bagdad to kill five thousand people," was the reply. Some days later "How is it?" asked the pilgrim. "You said you would kill five thousand people, and I hear that you killed fifty thousand," the Plague answered. "I killed only five thousand," the Plague answered. "The rest died of fright."

Stanley tells about finding a race of pigmies in the heart of the great Congo forest, which stretches out beyond their abodes, dark and dismal, for a distance that it took him one hundred and sixty days to traverse. The world was told that the world was all that dark forest. Stanley tried to tell them about the fair and cheery countries beyond, where the sunshine is, but they would not believe him. "No," they insisted. "All like this!"

Too many of us are like the people who were killed merely by fear of the plague, or like the pigmies who believed that all the world was gloomy because their part of it was. And this dread and despair destroy our usefulness in the world.

A special story told of Nelson in the battle of Trafalgar. He dressed himself in his full uniform, and placed upon his breast all the medals and decorations that he had won. His officers urged him not to make himself so conspicuous in the enemy's fire, but he nobly replied, "I won these distinctions in the face of the enemy, and I shall wear them in the face of the enemy." So it should be with the name and the marks of a Christian disciple. We should be glad to wear them in the face of any foe.

When General Armstrong was stricken with paralysis, the Negro students of Hampton took great delight in wheeling him around in a chair. One day, after two of them had pushed him up a steep hill, an operation of considerable difficulty, one of them beautifully said, "I am so glad to have done something real hard for the General!" Are we not privileged when we have a chance to do something real hard for our Leader, who has given His life for us?

"Fear is dead! Fear is dead!" cry the Hindus, dancing around a hideous image of the god which represents fear to them. And then some of them reverently kiss the idol, for fear is not Fear may not

most intense anguish of body. He can sympathize with all our aches. Remember that if Christ had not come, such cruel deaths would still be inflicted.

"FATHER, INTO THY HANDS."

Christ had used His life all through as a steward of it for another; now He returns it,—how gloriously enlarged! The clouds had passed away; there is no more thought of being forsaken.

"IT IS FINISHED."

And yet it was only begun, as Luke rightly said in the first verse of the Acts.

There is no "finished," complete life outside of Christ.—C. E. Manual.

A CLUSTER OF QUOTATIONS.

Christ's cross is the Jacob's ladder by which we mount up to heaven.—C. H. Spurgeon.

Christ's faith, as a man, reached its climax in that supreme hour when, loaded with the mysterious burden of God's abandonment, he yet cried in His agony, "My God!"—Alexander Maclaren.

The seven sentences from the cross are seven windows by which we can still look into Christ's very mind and heart.—James Stalker.

Yes! If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God.—Rousseau.

Book Shelf

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

Does God Comfort? By one who has greatly needed to know. Published by T. Y. Crowell & Co.

This little book is largely composed of personal reminiscences of a religious character, but there is nothing very remarkable in the experiences related.

The Beauty of Kindness. By Rev. J. R. Miller. 16mo, cloth, gilt top. Price, 75c. T. Y. Crowell & Co., New York.

This little book is beautifully gotten up and well illustrated. The title gives a good idea of its contents. A splendid gift book.

Great Riches. By Charles W. Eliot, President of Harvard University. 44 pages, cloth, gilt top. Price, 75c. T. Y. Crowell & Co., New York.

In an intelligent way the author discusses the problem of great riches, and gives some good advice to wealthy men. It does not personally concern very many of us.

The Personality of God. By Lyman Abbott. T. Y. Crowell & Co., New York.

This is a reprint of a sermon delivered a year or two ago, which aroused much discussion at the time. It is a presentation of the author's views on the personality of God.

Prattling the Most Idle Life. By Booker T. Washington. 16mo, cloth, 75c, net, postage 5c, additional. T. Y. Crowell & Co., New York.

A series of practical and inspiring addresses to the students of Tuskegee Institute, dealing with physical, mental, spiritual aspects of life. A fine book for young men everywhere.

Daily Joy and Daily Peace. By Rosa Porter. Illustrated. 128 pages, 16mo, white back, violet paper sides, 60c; cloth, 90c; limp leather, \$1.00. T. Y. Crowell & Co., New York.

A very pretty little book containing helpful quotations for each day of the year. The editor has made her selections from a wide range of authors. Each date has its verse of Scripture, followed by bits of verse or sententious sayings from such writers as Carlyle, Aniel, Browning, Stevenson, Maeterlinck, Drummond, Goethe, Milton, Shelley, Hugo, Procter, Herbert, Wordsworth, Beecher, and many of lesser note who have yet left the world richer and better by just such inspiring thoughts as are here treasured.

A Heart's Garden. By J. R. Miller, Author of "Upper Crucifix," etc. 200 pages, 16mo. Plain, 65c, net; cloth, gilt top, 85c, net. Postage, 5c, additional. T. Y. Crowell & Co., New York.

The keynote of this book is found in its opening lines: "A good woman said, 'My heart is a little garden and God is planting flowers there.' Every heart should be a little garden, full of sweet and beautiful plants and flowers."

Apt illustrations, anecdotes, and verses abound, making the book thoroughly enjoyable. Dr. Miller never indulges in theological controversy, never talks sectarian doctrinal problems. His utterances are for the every-day men and women who need help—and who get it through every message of his busy, fertile pen.

Workable Plans for Wide-Awake Churches. By Christian F. Reiser, D.D., Pastor of Grace Method at Episcopal Church, Denver.

This is a book which every preacher should read, as it deals with the problems with which he is wrestling every day. The author draws largely from his own experience in presenting methods of running a church, but he has also obtained many valuable suggestions from other successful pastors. Some of the subjects discussed are: "Training and teaching in the Sunday-school," "Organizing the Sunday-school for Results," "The Church caring for the children," "Young People organized for service," "The down-town Church at work," "Mid-Week Prayer Service," "Adaptizing the Church and its Services," "Winning the Church-going Men," "Methods for arousing Missionary Interest," etc. We are glad to see that so much attention is paid, in this book, to work among children and young people.

Quiet Talks About Jesus. By S. D. Gordon, Author of "Quiet Talks on Prayer," "Quiet Talks on Power." William Briggs, Toronto. Price, 75c, net.

This is not a series of sermons on isolated facts or phrases of Christ life, but a comprehensive and connected discussion of the meaning and purpose of the incarnation. The scope of the book is best indicated by a summary of its contents. 1. The Purpose of Jesus—The Purpose in Christ's Coming—The Plan for Jesus' Coming—The tragic Break in the Plan—Some Surprising Results of the tragic Break. 2. The Person of Jesus—The Divine Jesus—The Human Jesus—The Winsome Jesus. 3. The Great Experiences of Jesus' Life—The Jordan—The Wilderness—The Transfiguration—The Ascension. It is a book that cannot be read through at a sitting. The interest is keen enough, but the thought compels attention that one pause to note its strength and beauty. It is not often that so much helpful and elevating thought is found in a new book selling for 75 cents.

Children's Favorite Classics Series. Illustrated. 16mo. Price, 60c, per volume. Published by T. Y. Crowell & Co., New York.

An unusually fine series of story books for young folks. "Stories from Dickens" is a collection of tales about boys and girls, taken directly from the great author's books. Here you may read of Little Nell, Paul and Florence Donkey, David Copperfield, Oliver Twist, and other wonderful creations of a marvelously fertile brain. The whole of Dickens' works would scarcely be suitable for a Sunday-school library, but this for a Sunday-school library, but this volume would be just the thing, and the scholars would be sure to enjoy it. "Stories from Scottish History," by Medalen G. Edgar is a story history of Scotland, based upon Scott's "Tales of a Grandfather." Here is given a spirited series of narratives running continuously from the struggle for freedom under Wallace and Bruce to the union of the crowns. "Tales from Herodotus," by H. A. Havel is another volume in the same series, which tells about Marathon, Thermopylae, Salamis, etc., in the most delightful way.

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Junior Department

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

New Testament Study for Juniors at Home

St. Paul

VII.

Paul, a Prisoner.

73. Seized by Jews and dragged from the Temple. Acts 21, 27-30.
74. Is rescued by the Roman officer. Acts 21, 31-40.
75. Addresses the crowd from the Castle stairs. Acts 22, 1-21.
76. Claims the rights of a Roman citizen. Acts 22, 22-29.
77. Makes his defense before the Council. Acts 22, 30-23-10.
78. A plot to kill him is exposed. Acts 23, 11-22.
79. Is sent to Caesarea to Felix the Governor. Acts 23, 23-35.
80. Paul's trial before Felix. Acts 24, 1-26.
81. Is in prison at Caesarea two years. Acts 24, 27.
82. Then is tried before Festus. Acts 25, 1-12.
83. Festus and Agrippa consult about Paul. Acts 25, 13-27.
84. Paul's defense before Agrippa. Acts 26.

This is our Seventh Study in the Life of St. Paul. We are endeavoring to include in about 100 facts the leading incidents in the Apostle's life as recorded in the New Testament. We have been giving these month by month in groups of 12 facts. Our hope has been that from the material here provided, our superintendents may find sufficient to interest and instruct the Juniors from week to week. If they memorize three facts each week and are encouraged to write them out in story form at home they will gradually learn the most important items recorded of St. Paul, such information is of great value and is put within the reach of all in this simple yet progressive way. Do not fail to use the studies.

Weekly Topics

November 18.—"What is worth While." 2 Tim. 2, 15.

Paul's joy in Timothy was not that he was high-born, or rich; but that he was godly. This is seen from 2 Tim. 1, 5, 6, and other passages in his letters to him. And his great desire for Timothy was not that he might become great and renowned for his position and power in the world; but rather that he might maintain his faith uncorrupted and pure in a world of sin and unbelief. So he reminds him of what he had learned at home when but a boy, of what Paul himself had taught him, and exhorts him to be true to these things no matter how great the opposition against him. (Read 2 Tim. 3, 12-17.) Mark—1. The foundation of Timothy's wisdom and strength was in the Scriptures. These he had learned in childhood. These he must never forget. He had gone forth from home with a well-stored mind and heart. A boy so equipped is given a good start in life. It "is worth while" for every parent to teach the scriptures to their children as soon as they can learn them. 2. In Timothy's adult life Paul reminds him that to be approved by God is the one thing that above all others "is worth while." (2 Tim. 2, 15). Many of our boys have wrong views of success. Little wonder that it is so. The spirit of commercialism is general. The question of worth is too commonly considered from the stand-

point of dollars and cents. It "is worth while" to do a thing if it is going to make you popular, give you riches or in other way add to your present world possessions. This is common doctrine. Paul's was that the "worth while" thing is that which is well pleasing in God's sight, whether men approve or not. 3. "Study." Mark the word. It means set out to know and then to do. God's will in everything. Again, we must recall that a knowledge of the Bible is really necessary if we are to know what God wants us to do. Tim. 3, 17. Gives us the thought of being "thoroughly furnished unto all good works." This furnishing is given to all who would be "God's man" and who study His Holy Word for that purpose. So we are to learn that that "is worth while" if it is good, scriptural, and to God's glory. Measure work, play, pleasure, recreation, reading, friendships and all else by this rule and you will not go far astray.

November 25.—"The boy makes the Man." 1 Tim. 3, 14, 15.

This week's topic is a continuation of that of last week. Three things we will do well to observe. 1. A look back. Paul wants Timothy to do this. What does he mean? Compare Acts 16, 1, 2. Many pictures of pious Mother Ennie and of grandmother Lois would rise to memory as the little boy lives again. A safe because godly home had been his. He had a "rebukes which went before" on Timothy. By these we suppose he means the high hopes that had been cherished by parents and friends for the growing boy. All these the young man must fulfill. He must disappoint none of them. It is no small matter for any boy to look back on such scenes as these. Memory speaks and says: "You ought to be good. You came from good stock. You had a good start." 2. A look ahead. What will a man like he be? What will he do? There are many things around him to daunt his courage and prevent him from realizing all the promise of his early childhood. "Evil men wax worse and worse." The question of perseverance was not a light one in Timothy's day. It never is to a boy. Ridicule is perhaps the world's sharpest weapon to wound and kill. But though all that is ahead of him, Timothy may pass safely. There is no defeat even if there is danger. He will be true to God and God will be His guide. The look ahead shows a measure of toil and trouble; but it does not mean failure if he does his best. . . . 3. A look within. Is his heart right? This after all is the most important question. What he is in himself is vital to success. It is always so. To take a good look into our hearts that we may take stock of our faith, courage, purpose, hopes, fears, and find our sufficiency in Christ—this is our greatest duty. As the present is the growth of the past, so the future will be determined by to-day. Hence a true man is but a boy grown big and wise and good by God's grace. Look behind! Be thankful. Look ahead! Be hopeful. Look within! Be faithful. There are wholesome lessons for all, especially boys who have had christian homes.

DECEMBER.

Thought for the month—"Gifts"

The approach of the Christmas season is awakening the thought and question of presents. Already busy fingers have been at work preparing the gifts for Christmas and many a "surprise" will come to light on that happy morning. As we open the month's study with a lesson on Giving—

(December 2—"Giving." 2 Cor. 9, 7.)

let us make the motive prominent. It is the "purpose" of the "heart" that

counts. Not every gift has the true spirit behind it. Notice how Paul sets before us the force of a great example. (2 Cor. 8, 9.) What prompted the gift of Christmas? Love! And without this motive the largest offering is unworthy. But if love be the motive the smallest gift becomes a noble and worthy. It is therefore, not what we give so much as how we give it that adds worth to our offering. We are warned against giving in hope of receiving again something by way of return. That is selfishness. The real spirit of Christmas gifts we sacrifice. He "gave himself." That is the greatest cost and means the most. So in giving to God, to the church, to our family, to our friends, we should give for love's sake. What a wonderful thing is such giving! What a grand world this would be if all gifts came from a loving heart. The rewards of such spirit are found here and now. Nothing can make one so happy as to deny oneself for another's good. Every boy and girl knows a something of this. The Christmas time should develop the Christ spirit and spread the wonderful store of love all round us. Follow up this thought by questioning your members as to, wrong and right ways of giving and right and wrong spots. Above all, teach them that not quantity but quality is what God values most and if we have this true Spirit He will approve and bless our gifts. (2 Cor. 8, 12) Thanks be to God for His unspeakable gift!

December 9.—"Those who have no Christmas." Matt. 24, 40.

The question "What makes Christmas?" should first be asked and studied. Evidently there can be no Christmas without Christ. A mere holiday feast does not constitute Christmas. It is a day sacred to the coming of Christ to earth. Then those who do not know anything of the glad New Testament story, certainly have no Christmas. What is our duty to them? Plainly, to make the story known. Hence, every Christmas celebration must be missionary in its character. But there are those in our own country who have no Christ. Some through ignorance. They must be taught. Some through wickedness. They must be converted. Some through selfishness. They must learn what true Christmas joy means—giving not getting. Many in our land, truly have no Christmas if the Spirit of Christ is what makes it a joyous holy-day. What is our duty? To pray for the descent of the Christ-child again. Not for Him to come as He once did in Bethlehem's lowly stable; but by His Spirit into all hearts, that His way of giving may be our way and the world be made bright and happy spots of His influence. The social side of practical Christianity is to be emphasized this week. Let your league if possible, prepare some gifts for the poor or sick in your neighborhood, and on Christmas Eve distribute these. Or if you have planned for enough ahead you can have a Christmas Box all ready to send to the Deaconess or Orphan's Home in some nearby city for distribution. Many a hospital ward and even prison cell may be brightened with a measure of good cheer, if we do as He did "who went about doing good." "In His Name" may well be our motto.

New Book on Junior Work

"Making Men and Women" is the title of a hand book for Junior Workers by Emma A. Robinson, Supt. of Junior Leagues for the Methodist Episcopal Church. It is a well prepared cloth bound book of over 400 pp. and the language of the writing has had to give, not definite plans and formulas, but general principles and methods, that shall in themselves be so suggestive that each

may work out the details. It is the aim of the writer to make the book practically helpful to pastors, Sunday-school teachers and mothers, as well as to all who are engaged in Junior work, whatever their denomination or title. There are eleven chapters and an appendix to the work, and its study and use cannot but be helpful to all who seek the highest success in child culture. We heartily endorse the concluding words of the introduction written by Dr. Randall, "O for the day when we shall rear our children to maturity within the christian fold!—an end so practicable, so supremely desirable, yet receiving so little serious consideration or really earnest effort. All who long and labor for it may in the hour of its in the Church will welcome this book." It may be procured from our Book-room and our workers will do well to invest in a copy and study it.

The Pastor's Column

Did Jesus mean it when he said "Feed my lambs?" so to the pastors of Canadiana Methodist really fulfilling his order? It is worth while considering the situation briefly. Our church has approximately 5,000 preaching places. We have over 3,600 Sunday-schools. Our intermediate division number over 150,000 girls and boys. The great majority of these are between six and sixteen. More than half of them are just the right age for the Junior League. A large number are church members. Of our total school membership over 80,000 are in church communion. Perhaps half of this number are young people and half of this half are doubtless still in their teens. What is the Church doing for them? (About 9,000 are classified as catechumens. So it is plain that the catechumens who are not counted in the total membership at all form a small proportion of the 76,000 in the Primary classes of the Sunday-schools). The Junior League has for its aim the care and development of the children. But the League is not used as it should be. We have only 327 Junior Leagues in all Canada. There are only ten per cent. of our schools, and less than ten per cent. of our preaching places with any effort to use this organization for the nurture of our children. Only about eight per cent. of our Primary and Intermediate pupils are connected at all with Junior Leagues. Surely this is not good shepherding. Who is to blame? Is the Junior League not adapted to the work intended? If all the Juniors and catechumens be counted together as separate individuals (which they are not), we still have only one-third of the number of primaries to say nothing of the great army of Intermediates in our schools. Pastors, this ought not to be. Bring it home to your own church. What is it doing for the protection and spiritual nurture of the children? They cannot be neglected without blame. If you have no provision for them other than the regular Sunday-school session, how do you expect to give account to the Good Shepherd by and by? The regular church services fail to provide a suitable place for the children. We attended recently a fellowship meeting made up of the united classes of a large representative church. There were about 60 persons present. Six of these were children. One of the youngest minister who took charge of the meeting determined to have "everybody speak," and to "save time" he called on each in order, taking the rows of seats in turn. He passed over every child present. Not one was asked to speak, not a word was spoken to encourage or help them, and as far as a visitor could judge it was a clear case of "children should be seen and not heard." This on a special Sunday School Children's Day

Rally Service in a prominent Ontario Methodist Church! Need the Church wonder why the devil gets the children? This average class meeting is dull and uninteresting to adult members. How can they be much less edify the children? We do not mean that our Pastors should personally conduct children's meetings; but we certainly must look to them to see that suitable provision is made for the proper schooling of the lambs. Many are busy about other things that pay less profit to the church than children's classes would. It is poor statesmanship that makes no provision for the future, and if our church is to grow in vitality and strength in years to come it must pay more attention to the Juniors to-day. It is surely opportune and desirable that we "sound the alarm," and call for advance in the work of child culture. We would not diminish iota the interest of the church in the children of foreign lands; but let us not become so alert for them that we neglect our own. Every consideration says "Feed my lambs."

The Superintendents' Column

The Junior Superintendent is in future to be the fifth vice-president of the local League. The General Conference so ordered. This provides for recognition of the Juniors by the older Society and ought to gain for the children a larger interest in the hearts of their older brothers and sisters. It ought also to mean that practically as well as in name, the Junior League becomes a department of the League work in the local church. The idea of two leagues is wrong. The League is one and should be a unit with its parts adding strength to the whole. Report your Junior work at the regular monthly Business Meeting. See that the necessary provision is made for successfully operating the younger branch. Enlist the co-operation of your Pastor and other members. Let the Junior Superintendents be actively as well as nominally Fifth Vice-Presidents, and good will result from the legislation made.

Doubtless in revising your roll of members you find some who are ready for promotion into the adult League. Do not allow any one to drop out of your Junior ranks and be lost. Make something of the promotion exercises. Arrange with your League President, (and if possible the Pastor also), have an evening announced and in a service specially arranged pass the Juniors on to the ranks of seniors. Let them be welcomed by Pastor and President and introduced to the League by name. Otherwise they will not receive that warm hospitable welcome that is necessary to make them "feel at home" in the larger circle of acquaintance and work. The recent General Conference made provision for Intermediate Leagues to be conducted on the general line of the Junior Constitution. Where there is a large membership it is profitable to recognize this intermediate Department. If all up to say 13 comprise the Junior Section, the grading is easy and promotion comes naturally. When a Junior passes the entrance examinations, he naturally wants to be a member of the Junior League. This thus comprise the lower form pupils of the High School and constitute the most interesting section of the League membership. We have found that if rightly organized and managed Juniors of more age and standing are capable of more study and of better progressive work than at any other age. But whether you have an Intermediate League or not, do not allow your growing Juniors to lose interest or be lost to League membership and service.

"You're a Brick!"

Boys have often heard this phrase. Indeed, when one boy wants to pay a compliment to another he often uses it, and perhaps without knowing the origin of the saying or of its meaning as altogether complimentary. And when the boys have learned how the phrase began they will see its force and character more clearly. A long while ago an Ambassador of Greece came to Sparta, a celebrated city of the same country. He was shown the sights of the capital just as a visitor would be feted to-day. His surprise was great when he saw the city without walls to enclose and protect it. He said to the King: "Sire, I have visited all the towns in Greece; but I find no walls for the defense. How is this?" The King replied: "Indeed! you cannot have looked very carefully. Come with me to-morrow and I will show you the walls of Sparta." When the morrow came and the Ambassador and the King set out, the King led his visitor out on the plains where his splendid army was drawn up in battle order, and pointing to his soldiers he said to his guest: "There you behold the walls of Sparta. Every man is a brick." So it meant something to be "a brick," and our boys should consider it so still. To be a defender of the town or city in which he lives, to protect the country of his birth, every boy needs to be strong in himself and patriotic in his loyalty to his fatherland. Every boy who has studied history knows how brave the old Spartan heroes were. And perhaps he has even sometimes wished that he had lived in those olden days when honor and fame were won on battle fields. But brave men are required to-day even more than then. The strength of Canada is in her young men. Their courage, excellence, truth, honor, uprightness and integrity in all God's way of righteousness will do more to defend the land than an army of riflemen. No boy need be ashamed but may rather be proud when another can truthfully say to him "You're a brick." For Dr. J. G. Holland's lines were never more true than now. Our boys may well learn them. Here they are:

THE DAY'S DEMAND.

God give us men! A time like this demands
Strong minds, great hearts, true faith
and ready hands.
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie.
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun crowned, who live above
the crowd.
In public duty and in private thinking,
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds;
Mindless; selfish strife, lo! freedom
wags;
Wrong rules the land, and waiting justice
sleeps.

Big Waves

The size of the Atlantic waves has been carefully measured for the Washington Hydrographic Bureau. In height the waves usually average about thirty feet, but in rough weather they attain from forty to forty-eight feet. In storms they reach four or five hundred to six hundred feet, the longest yet known measured half a mile, and did not spend itself for twenty-three seconds.

Not Needed

Frank Lincoln, who used to be well known in Chicago as an entertainer and humorist, has been appearing in London for some time in a monologue. One afternoon he had just made his bow, and was about to begin when a cat walked in and sat down on the stage. With quick wit Mr. Lincoln said severely, "You get out; this is a monologue, not a catalogue," which was unanimously voted the best hit of his entertainment.

Changin' His Residence

"Isn't there something in my policy," asked a call: at an insurance office the other day, "about having to report any change of residence?"

"Yes, sir," said the man at the nearest desk, picking up a pen. "Where have you moved to?"

"I haven't moved anywhere," rejoined the caller. "I have made a change in my residence by painting it a light-straw color and putting a chimney-pot on the kitchen chimney. I think that's all. Good day."

The Politest Man

The politest man has been discovered, says the Chicago Journal. He was hurrying along the street the other night, when another man, also in violent haste, rushed out of a doorway, and the two collided with great force.

The second man looked mad, while the polite man, taking of his hat, said:—

"My dear sir, I don't know which of us is to blame for this violent encounter, but I am in too great a hurry to investigate. If I ran into you, I beg your pardon; if you ran into me, don't mention it."

And he tore away with redoubled speed.

A Secret Standard

A small boy and his smaller sister of a West Philadelphia family were being interviewed by an admiring visitor. She asked the boy how old he was, but he had an attack of shyness, and could not tell. His sister, however, did better, and announced that he was six years old.

"Six years old!" exclaimed the visitor. "What a big boy! And how tall are you?"

This was too hard for both the children. The visitor expressed surprise that a six-year-old boy could not tell his height, and even the little sister hung her head in shame.

Then the visitor gave it up, and talked of other things, but soon the little girl edged around to her, and whispered, "You mustn't tell mamma," she said, "but Rob is just tall enough to reach the jam on the pantry shelf."

Optimistic

It is hard to find all the virtues combined in one individual. The policeman who tells the following story, may not have been efficient, but he was optimistic:—

Magistrate (to new policeman)—"Did you notice no suspicious character about the neighborhood?"

New Policeman—"Shure, yer honor, I saw but one man, and I asked him what he was doing there at that time of night. Sez he: 'I have no business here just now, but I expect to open a jewelry store in the vicinity later on.' At that I says: 'I wish you success, sor.'"

Magistrate (disgusted)—"Yes, and he did open a jewelry store in the vicinity later on, and stole seventeen watches."

New Policeman (after a pause)—"Begorra, yer honor, the man may have been a thafe, but he was no liar."

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