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GO FORWARD!

IT is to us that we are called each New Year. . . . We are summoned to leave our routine Christian life and the commonplace godliness that has so long satisfied us. We are called to be saints—not when we are dead and our bodies have been buried out of sight, but now, while we are busy in the midst of human affairs, while we live and meet temptations every day, while men see us, and are touched and impressed by what we do. Shall we not give up and leave behind our conventional godliness, our fashionable holiness, our worldly conformity, and be holy men, holy women, turning nearer to God. . . .

We rejoice in all that God has done for us in the past. We are grateful for the blessings we have received. But we are only on the edge of the spiritual possibilities that are within our reach. We are in danger of sitting down in a sort of quiet content, as if there were no farther heights to be reached. . . .

We must be better men, better women, better Christians. We must be holier. One man wrote on a New Year's eve that he wanted to be a cleaner man in the New Year than ever before. "How I long to be clean all through! What a blessed life that must be!" We need all and always to seek the same cleanness. It must begin within. "Blessed are the pure in heart." . . .

Our master is not exacting,—does not require of us what we cannot do. No one is required to do the work of the whole world, but every one is required to be faithful in his own place. Lincoln said: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have." . . .

Always keep brave, hopeful, sweet, forgetting the past and stretching forward, knowing that no life that is true to its best can ever fail."—*J. R. Miller, D.D.*

THE

Canadian Epworth Era

DEVOTED TO THE STUDY OF PRINCIPLES AND METHODS OF
WORK IN YOUNG PEOPLE'S SOCIETIES AND SUNDAY SCHOOLS,

At Home with the Editor

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—When you see a thing that needs to be done, do not wait. Form a Committee of one and do it.

—You will never make the future better by simply praising the past. Stop prating and go to work.

—Not until you have felt the promptings of love, and in response thereto have done something for somebody else, will you really appreciate what Christ has done for you.

—If God shows you how much better this world might be made, be sure He means you to help bring about the improved state of affairs, by working with Him for the desired end.

—The imperilled Christian may be so circumstanced that earthly friends cannot aid him; but no one is ever shut out from communion with God, or unable to secure help from the Heavenly Father.

—The trouble with the prodigal son was that he held his fortune in his hand rather than possessing it in his head or his heart. Any fool can waste the former kind; but he is a wise man who seeks and treasures the latter.

—You will never enjoy your work if you keep worrying about the results of it. Just do your best at the job in hand, and your reward will be as sure as the Promises of God, which always link fruitfulness with faithfulness.

—Don't wait for evangelists to come from outside your community to win souls for the Kingdom. Be yourself an evangelist, and seek to bring some of your own companions and friends into intimate acquaintance with Jesus your Saviour.

—Have you had a happy New Year? Then seek to prolong the pleasure and joy of it by diffusing happiness all about you, and so extend the initial enjoyment of 1910 through all its succeeding days. If we were wise we would begin each day as if it were a new year.

Officers Who Think

No Epworth League can succeed without a thinking, executive. From the pastor down, every official must think, and think *hard*, too, if success is to be achieved. Each one must think personally and independently of all the others. The president, vice-presidents, and chairmen of committees must severally study the needs of each department over which he may preside. He must know it as it stands alone, distinct from all others, and having its own particular aims and methods. He must see it in its relation to all the others, and seek to understand not only how it can be made successful by itself, but how it can contribute to the good of the whole. Then, in the executive meetings, the officers will think *together*, and plan for the most effective ways and means to ensure the prosperity of the whole organization. A first vice-president should study the Christian Endeavor work thoroughly, but not as comprising in itself the whole purpose of league life and enterprise. He should aim at infusing the "for Christ and the Church" spirit and motive through all the rest. The missionary vice-president who does not know missions is sure to fail; but it is not enough that he shall know *nothing* but missions. The missionary zeal must permeate every section and part of the league. No third vice-president can accomplish the most who is satisfied with an occasional literary evening. He should aim to elevate the literary quality and tone of every programme. The social vice-president who thinks and plans only for one whole evening

once in a while, devoted entirely to sociability, is making a mistake. In each weekly meeting he should feel his responsibility for the cultivation of a real social atmosphere. And so we might go on through the whole list. Officers who think for themselves and then combine the results of their thinking in plans for united and concerted action, will not mourn over a depleted membership or weak programmes. Hence our conclusion, that if you would get the most out of the League, you must do a lot of thinking, and real *hard* thinking, too.

The Call of the New Year

The majority of us, even the more careless among us, recognize in the turn of the years a call to *thought*. And most of us really do some unusually serious thinking for a day or two. That many are not sufficiently in earnest is manifest from the lack of continuance in living out their high resolves; but that many others are prayerfully sincere, and desire to be constant in performing their new resolves is equally evident.

The practice of deep thinking on personal problems is preparatory to high practice of the virtues that most adorn and beautify life, and the New Year is an appropriate season for such contemplation and review.

Think! of the past year. Has it been full of mercies? Have you been grateful therefore? Have you had trials? In them, has the helpful grace of patient resignation sustained you? Do you recall conflicts? Through them all have you maintained a brave heart and ever shown a courageous front to the foe? Has Christian service been a joy or a burden? By the practice of daily habits of fidelity have you fulfilled your duty and grown in the grace of usefulness?—Many such questions will arise in our minds if we but sit down and *think*. And in such quiet meditative moments the voice of the past will call us to praise and the future will summon us to performance.

The *mercies* of God combine in one loud call to thanksgiving for what He has been, and the promises of God assure us of better days to come in developments of what He will be. The duty of the present is well expressed in the message of our front cover page—"Go Forward!"

The *mistakes* of the past warn us against their repetition. We learn wisdom even by our failures. Who has realized all he hoped for a year ago? Who has accomplished all he set out to do last New Year's Day? We have failed, in part at least; but rather than bemoan failure, it is ours to press forward to better service. Our failures may have convinced us that our determination was not strong enough. They therefore bid us do more valiantly in the coming days.

Our *successes* bid us press on with high and holy aspirations for mightier attainments and more heroic enterprises. For the past has not been all failure. There have been times of actual accomplishment. Duties have been performed, ills have been borne, rights have been maintained, temptations have been overcome, and in many ways we are able to say "I have fought a good fight." This glorious fact should nerve us to more incessant activity, and if our zeal is in danger of flagging, one thoughtful retrospect of the past with its achievements for God, should send us still forward to more fruitful service in His name. The past bids us go, the New Year bids us come, and greater victories await us if we obey.

The *changes* of the past open up new opportunities. New

"All life is a little day, and every day is a little life."—Mark Guy, Pearse.

duties arise, and the New Year calls us to assume the responsibilities thus created, and perform the awaiting tasks. The year past has made changes for most of us; in home relationships, in public service, in church position, in more ways than we can enumerate. Some who were active in labors a year ago, have gone to their reward. Others must step into their places that there be no vacancies in the ranks, no lack of devoted workers. Others have moved away from the home nest, from the home church, from the home Sunday School, from the home League. They may find congenial associations and waiting opportunities for work elsewhere; but someone must assume the place they occupied, that the old home be not altogether stripped of its loveliness, utility or fruitfulness. New occasions arise to us all, and the New Year calls us to voluntary enlistment for the fulfilment of the duties involved. Let there be no deaf ears among us. Let no rebellious spirit of wilful disobedience retard our steps or tie our hands when the call is heard.

Thankful for Divine Mercy in the past, let us open our hearts for greater blessings in the future. To have more of God's grace because we earn it by our faithfulness, to enjoy a more pleasing sense of God's presence because we live nearer to Him, to realize for ourselves a larger measure of God's power because we more consistently practice His will, should be our New Year's resolve.

So shall God be in our life for greater blessing, holier character, larger service, and wider influence, and 1910 be in every way a more fruitful year than 1909 has been.

Do you hear the call of the New Year?

What is your response?

"You Can Succeed"

In his admirable book, "Winning the Front Place," Dr. John Maclean has written many wise and inspiring words that will profit our young people; but in the chapter headed as above, he has said some things that we wish every leaguer might read and practice. To many faint hearts the opening sentence should come with a ring of good cheer. "There is no need for repining, as you can succeed." We must believe in the possibility of success. But we must also be willing to pay the price attached to it. Here is where perhaps many fail. "Intense application will solve many difficulties," is the way the Doctor puts it; and then he gives numerous instances to illustrate and enforce his statement. Success in the Epworth League is no exception to the rule. Within a week of writing, we have had two letters full of suggestive contrasts. The one is bright, cheery, hopeful, full of sunny optimism; the other full of doleful sighs, and shadowed all through with pessimistic forebodings. The former goes on to state that the league has passed its fifteenth birthday, and that only once during the years of its history has it failed to hold its regular weekly meeting. The other sadly reports that for the third time a league has been organized in the congregation, the others having failed and died. We are glad that even though apparently foredoomed to failure, our friends in the latter case are trying once more, and to them we pass on the genial Doctor's assurance "You can succeed"; but we also assure them that they must pay the price of league success, which is nothing less than "intense application."

Further on in the same chapter, Dr. Maclean shows that "there must be a definite purpose if much good is to be accomplished." Though not primarily intended for our leagues, this sentence is full of meaning for our members. What is the "definite purpose" of your league's existence, or of your own league membership? Why does your office exist? Why did your Committee meet? or if it didn't meet, for what interests is it supposed to meet?—Such are wholesome questions. Have a purpose, clear, distinct, well-defined. Work it out with "intense application," and you both can and shall succeed, for to quote from a later paragraph "It is not so much brilliancy of intellect, or fertility of resource, as persistence of effort and constancy of purpose that bring success," and "even a man with small ability will succeed if he has the quality of persistence, where a genius without it would fail."

"A man who does not hate evil terribly does not love good heartily."—Spurgeon.

The Glory of the Commonplace

Men admire the spectacular. The unusual appeals to them. Occasional, extraordinary displays of superior strength move them to admiration and applause. It was ever so. "Show us a sign," said the people to Jesus. They clamored for miracles. They demanded something special at His hands. Jesus never gratified them. He gave no exhibitions. He performed no marvels for show. Only as His divine power could minister to the needy, did He exert it. And these supernatural displays of superhuman energy were comparatively few. His life was filled with commonplace events of daily routine. Yet He never counted duty dull. He never murmured. He never despised lowly service, or esteemed it too trivial for His attention. The ordinary calls of daily intercourse with all His associates He readily answered. He glorified all duties by faithfully discharging them. Though the Child of the Highest, He submitted to the discipline of earthly parents. Though Prince of Eternal Glory whose palace home was resplendent with heavenly light, He subjected Himself to all the lowliness of ordinary routine experience in a peasant dwelling on earth. As a son He showed filial obedience. As a worker He was diligent, painstaking, and reliable. Every human inconvenience was bravely borne and uncomplainingly endured.

No visible glory circled His brow, no auroral brightness followed His steps; but a better proof of divinity attended Him, and by what He did and the spirit of His doing in daily routine, He proved His right of heavenliness.

Life to us is still composed of commonplace events, and is filled with humdrum experiences. Each morning brings a return to ordinary tasks. Every day comprises within its common round, a multitude of petty acts. These we are apt to despise because of their very commonness. But few incidents are great, imposing, outstanding, spectacular. Not what we do on these few exceptional occasions, but how we conduct ourselves in the many regular and ordinary ones, determines the character of our living, and demonstrates the nature of our motive, the quality of our spirit.

The true glory of living is not shown by the performance of heavy, extra-hazardous tasks, or by endurance of great, extraordinary trials, so much as by faithful discharge of so-called minor duties, patient forbearance of repeated ills, and steady, regular, daily constancy in doing God's will.

To live so, is to lift the commonplace out of its usual drudgery, and enable it until it shines resplendent with all the glory and lustre of Christian privilege.

"The trivial round, the common task,
Will furnish all we ought to ask;
Roon to deny ourselves; a road
To bring us, daily, nearer God."

Where is Your Mission?

A man in London once pointed out Dr. W. T. Grenfell, and remarked: "That's the man who chucked himself away on a mission." His idea of "a mission" was very different from that of the hardy and willing missionary. When the Doctor was asked once the "why" of his going, he simply said, "Because I like to." And as we have listened to his modest recital of achievements that have filled two continents with admiration, we have seen that by his liking to go on such a mission he has found the highest joy of life. Doubtless, in some sense, he "chucked himself away," but the sneer of the merchant meant that he had thrown his life away. Rather he has found it, and the resulting gain to others has been wonderfully great. God does not ask us all to go to Labrador; but He expects us to find a mission in the true meaning of the word, and to "chuck" ourselves into it with unselfish and ardent devotion. Wherever our mission may be, rest assured that it has to do with the spread of His Kingdom in the lives of others, and so cannot be fulfilled primarily by any programme or plan of mere self-aggrandisement. It is a glorious mission that ministers somehow to the wellbeing of someone other than ourself.

The Boys' Brigade, Boy Scouts, and Junior Leagues

BY REV. ERNEST THOMAS.

THE Junior problem is an acute one. The boys are not being held as well as we wish for the Church. The whole life of the boy falls to find development there. For two generations the life of recreation and mental development has found in British Methodism abundant recognition and some measure of provision. With us there has been a one-sided and abstract spirituality which does not take



SQUADS OF BOYS AND GIRLS, SHOWING UNIFORMS.

account of the need of developing the whole life in co-relation with the ideas and ideals of the church. In Canada the code of honor in sport is shockingly below the proper standard. The spirituality of the Church has not made any compensating gain from the divorce.

Twenty-five years ago, in the city of Glasgow, the first company of the Boys' Brigade was formed, and last King's birthday King Edward conferred a knighthood on the founder, in recognition of his services to the nation. The idea was to secure the harmonious culture of the whole life according to Christian ideals of manliness. Military drill and discipline were used as a basis on which there arose a manifold activity. The two essential things were regularity of attendance at all drill meetings and at the Sunday school or special Bible class. And from that there grew the far-reaching organization. But there were those who imagined that military drill was the same thing as militarism. The latter is really the fostering of the belligerent spirit. The former is the subordination of whim and caprice to the immediate call of duty. It is the development of the highest physical and mental efficiency, and when incorporated in a Christian organization like the brigade, it is the cultivation of high efficiency with Christian ideals of service as the objective. But this was not seen by some then, even as it is ignored by some good people in Canada to-day. So there was started the Boys' Life Brigade, which found intimate connection with the National Sunday School Union. But even here elementary military drill and the adoption of uniform were found to provide the best basis and the quickest method of securing discipline. In the life brigade, however, the training was mainly directed to the saving of life from fire and water, together with first aid to the injured. This work was of such a nature that it demanded boys used to obey the word of command without delay.

But General Baden-Powell looked at the work and saw that while the brigades were doing much good in the way of repression and discipline, there was little being done to direct and foster the active energies of the boy's nature, nor did the work adopted inculcate the love of simple life in the open air apart from exciting forms of sport. To meet this defect the defender of Mafeking worked out his scheme of scouting for boys, which afterwards found embodiment in the organization of boy scouts. This movement appeals so directly to the best elements in the boy that already, after a very few years, the organization includes 250,000 boys of Britain.

The question came home to many of us, Why treat these three forms of work as antagonistic? Could not the best features of each be incorporated in one body, which would

at the same time become to the boys of Methodism what the Junior League was meant to be? And could not the manifold development thus provided be closely associated with the missionary work of our young people? The experiment was tried by the present writer, who saw that the Boys' Brigade, when adopted in this country without the larger variety of work thus provided, had failed to find permanence. He sought to form a company which would be definite without being narrow, which would be elastic and adjustable without losing definite Christian spirit and objects. And to do this he found the organization of the Boys' Brigade company perfectly adapted. It may be here added that precisely these modifications have since been adopted by the head body of the Boys' Brigade. So now, within the regular curriculum of the brigade company, there is scope for almost every kind of training for social service in the kingdom of God. The military organization lends itself with peculiar facility to the promotion of missionary work, study, and support within the company.

But here it is time to point out that the Life Brigade made one effective contribution to the movement. It formed a parallel organization for girls—The Girls' Life Brigade. Nothing needs to be said to show how truly the work of such a company appeals to the best instincts of girlhood, how it prepares for life, and, in the words of the obligation which the writer has adopted, it enables the girls "to become efficient in the saving and the serving of life." By the adoption of the two companies, which in many things can work together, the whole ground is covered. So the first company of the Girls' Life Brigade formed outside Great Britain was organized in Merrickville, Ont., with thirty girls working on lines parallel to the company of the Boys' Brigade.

Membership in the brigades imposes an obligation in both cases of obedience and regularity and good conduct. With the boys it also demands abstinence from tobacco and alcohol in every form, and by banding the boys together in a military order it secures this abstinence more readily than can any other method. The attendance at Sunday school has improved, the attendance at the League has trebled, the order and discipline have shown marked improvement. Nor were the boys involved peculiarly promising specimens; they were average boys, with fully an average amount of untamed energy. And the girls were ordinary specimens of the laughing school girl. But the gitting which is so hard to overcome soon disappeared, and a steady improvement became manifest.

As to the uniform adopted, a picture is shown here of a mixed squad which gave a demonstration at the recent Mont-



IMPROVISED STRETCHER.

Made out of sticks spliced with handkerchiefs and boys' jackets, in seventy second

real Conference League Convention. We have to thank Dr. Stephenson for the photo. The girls are attired in the regulation dress of the brigade, except that, for special reasons, we adopted the old pattern of our army service cap, instead of the regulation tam. The G. L. B. crest is worn embroidered on the vest. The boys adopted a uniform sweater belt and

"Lofty souls never despise lowly service."—F. B. Meyer.

cap, as there were no other companies in the district; but with the rise of other companies and the greater facility of procuring the regulation belt, haversack and cap, the full brigade uniform will be adopted. The adoption of uniform has a recognized value in producing the right spirit of discipline.

The elementary routine of squad and company drill with us took more time than would be demanded where it had been



AT WORK WITH THE RESCUED PATIENT

acquired in the public school. And then, for the training in mental alertness, as well as providing an excellent system of light gymnastics without any thought of gymnastic, we took up army signalling. At the Winchester convention a message from the General Board of Missions was flagged in by a signalling section of boys and received and read out by a similar section of girls. We have several boys who can meet the requirements of the army standard in semaphore signalling. We have found this a valuable adjunct to our missionary work, as it lends itself readily to the promotion of missionary information.

Then we have our first aid work. This takes in the older girls and the boys who have qualified as scouts. And here I must pause to indicate the relation of the boy scout patrol to the company. Promotion into the inner circle of the scout comes only by good conduct and efficiency—the reward of good work being more work to do. Here swimming is required, and certain tests must be passed dealing with accuracy of observation. In our first aid work the most interesting point at which to start was the life-saving from water. It might appear impossible to train for this on land, but the National Life Society has worked out the problem in a very satisfactory manner, and in our illustration we have



HOW THE RESCUERS WORK.

a snapshot of a squad at work. The rear member of each couple has approached the imperilled person from the front, quickly reversed the body, secured it from behind, and is about to swim off on the back, carrying the patient. There are, of course, a large number of drills adapted to different situations. Nor does one need to expound the value of

learning how to resuscitate the apparently drowned. Another photo shows our boys at work on the bank of the canal basin with their newly-rescued patient.

It is obvious that in all this there is the inculcation of the basal ideas of good citizenship. Boys are taught to find their pleasure in preparing themselves to serve and save. The great idea of Froebel's kindergarten play is also embodied. The constant interdependence in all these games tends to neutralize the excessive individualism fostered by the competitive element in our schools. In all these exercises each member learns that he is dependent on the whole, and that one member suffering involves difficulty for all.

But we have our outdoor work. Any person who is familiar with Baden-Powell's book will find it easy to adapt a variety of valuable scout games, all of which tend to develop as they demand vigilance, promptness, resourcefulness, and hardihood. We secure the value of outdoor sport without the feverish excitement of the cruder games. As a specimen of improvisation another picture shows an injured lad being borne off on a stretcher which has been made in seventy seconds by splicing sticks with handkerchiefs and the use of the boys' jackets.

But a word must be added of other departments of work. At our meetings we have our discussions chiefly directed to the practical problems of boy life, its difficulties, delights, and temptations. We have our stories of heroism and endurance and skill. We have four departmental secretaries, who report each once a month on the progress made in their departments. One is for Canadian affairs, a second for foreign affairs, a third takes cognizance of all advance in discovery and invention, while a fourth reports the movements for the im-

OUR PRESSING PRESENT NEED!

WE are dissatisfied, and justly so. "Why?" Our present circulation is not large enough. There are scores of Epworth Leagues that do not take even one copy of this paper. There are thousands of Leagues who never read it. Our immediate need is that every subscriber become an active canvasser for an enlarged subscription list. A study of our mailing sheets shows us that hundreds of our ministers do not get the paper. We have recently discovered many District E. L. offices whose names are not on our lists. How can any minister keep informed of our young people's work without the "Era?" How can a District official expect to do good work without studying it? How can any local President, Vice-President, Committee Chairman, or Leader, do justice to the work in their charge if they know nothing of what is going on outside of their own little circle? Candidly, we don't know. But this we do know—THE CANADIAN EPWORTH ERA cannot exert the influence it ought to unless its subscription lists are much increased. We need your support!

S. T. BARTLETT, Editor.
WILLIAM BRIGGS, Book Steward.

provement of the world by the churches and organized benevolence. Thus there is produced a wider world of thought and interest to neutralize the temptations which thrive in a petty world. All meetings open with a hymn and prayer and close with the national anthem.

Of course, we take our missionary work. Our girls can find a place to fill in supplying our nursing deaconesses with some requirements, while both companies may take their part both in reporting and supporting the missionary work of our Church.

This synopsis of the work, though very sketchy, will suffice to indicate the comprehensiveness yet the simplicity of the whole affair. It is but needful to point out, further, that the crisis is on us. The organization of the boy scouts will cover the country very rapidly under the vigorous incentive of the Militia Department, and already some other churches are alert. The question is, Shall this splendid scheme for the development of our boys be carried on outside our church, or shall it be informed by the Christian temper and spirit? A year from now the situation will have been vitally changed, and we shall be late in the field. There is now time, though barely time, for our Church thus to co-ordinate the forces within her own hands.

Merrickville, Ont.

"A thousand contingencies may combine to make some children's opportunities better than those of others; but where those who are responsible for their training are to blame for their lack of chance, they, and not the children, must answer for the results. On the other hand, if unfavorable conditions are due to circumstances for which parents or guardians are not responsible, our Father will know how to adjust his judgments accordingly."—F. C. Evers, D.D.

"There is always noble service for noble souls to do."

Department of Christian Endeavor

"For Christ and the Church."

The February Consecration Meeting

BY THE EDITOR.

TOPIC: How to have a good day.

LESSON: Psalm 89. 5-18; 143. 8; 25. 5.
SUGGESTED HYMNS: "Epworth Praises,"
99, 110, 117, 133, 140, 147, 152, 154,
158, 169, 216.

These are all appropriate for a Consecration Service.

The 143rd Psalm shows us a glimpse of David's life when circumstances were not at all conducive to personal happiness, or likely to promote either his pleasure or peace. Presumably the psalm describes some of the dark, sad, and trying experiences that befell David when Absalom was in rebellion. In verse 3, persecution and danger are his position. In verse 4, he seems to be discouraged almost to despair. In verse 5, memory awakes and longing begins. Read on, and see how his weary soul goes out in prayer, and gradually comes to look again on the bright side. Consciousness of the Divine loving kindness spreads a sense of peace over his troubled soul, the storm is quieted, and in the calm of his heart's trust, he is enabled to bravely face the fiercest opposition, knowing that God will sustain and deliver.

Herein is a great lesson! Life is not an unruined sea over whose placid waters we sail in unbroken quiet. Our experience does not run along one smooth and level road. But no storm is so raging, no road so rough, that we must needs make shipwreck, or turn aside in despair.

The topic now naturally opens up for our study: How to have a good day! Study verse 8 carefully. Analyze it clause by clause something like this:

"Cause me to hear."—Here is the breathing of a prayer. It presupposes willingness. He wants to listen to God. But other voices may be speaking to him. These he would refuse. That may not be easy. Therefore to says "cause," compel me to listen. Give me an ear open to thy voice, make me able to close it to all others. That's a good way in which to begin the day, is it not?

"Thy loving kindness in the morning."—Here is the one great want of his heart—a personal and daily sense of God's goodness. To hear God speak to us in the early morning, of His mercy, His gracious and manifold kindness. His love—surely there is no better way to ensure for ourselves a good start. And a good start is half the battle. A day well begun will not likely end disastrously to our spiritual being.

"For in thee do I trust."—Firm confidence! As the child rises in the morning, unconsciously trusting in the provision of his parents' forethought and ceaseless care, so should we "trust" in our Heavenly Father. Start the day trusting.

"Cause me to know the way wherein I should walk."—How those little words "walk" and "way" appeal to us. Show me how I should conduct myself to-day, that I may walk in thy way. Here is both a prayer and a promise. If God gives the instruction I will follow it. So as hour by hour passes on, and the day increases in length, the spirit of intelligent obedience impels us to be where God wants us and to do His will. So is

life's daily round of duty both simplified and ennobled.

"For I lift up my soul unto thee."—The insufficiency of all but God is the burden of this clause. The emphatic word is "thee." As if the 'alist said "Without thee I cannot endure." "Apart from thee I cannot succeed." Who of us has not proven this statement true? And who of us but has also experienced the sufficiency of God?

Here then is the secret of having a good day. Re-state it in your own words as long as you express the essential elements of early morning prayer, constant sense of God's presence, a sustaining trust, hourly guidance in the way of actual walking, and unbroken reliance on the sufficiency of God as loving Father and unfailing guide.

IF I WERE LEADER!

I should announce beforehand that in answer to the roll-call every member would be expected to give some one ingredient in the full recipe for a good day. If this is the result of personal experience, the better. It ought to be. If they have often failed to have a good day, let them give reasons for the failure.

I should encourage the timid ones to take part by allotting to them some easy task, e.g., that of finding some passage in the book of Psalms in which light on the topic is given. A few minutes search has shown me the following verses, all bearing directly on the topic: Psalm 5. 3; 35. 28; 44. 8; 55. 17; 59. 16; 71. 8; 71. 15; 71. 24; 74. 16; 88. 13; 89. 16; 92. 2; 93. 97; 119. 164; 145. 2. With such a wealth of information and illustration there is surely no need for any one having nothing to say.

I should have some one recite or sing "Just for to-day," and another give the following beautiful lines by Kenneth Gordon:

Begin this day
Upon the mountain-top with God, and
there,
In the clear sunlight of His presence, ask
That He would show to these His own de-
sign

For all thy work to-day. This having
done,
As hour succeeds to hour and task to
task,
See thou make all things by the pattern
given;

Remember, too, that all the needful stuff
With which to build, thy God will surely
send.

As also strength to labor; and if aught
At times seem difficult, look up to Him,
And He will make it plain. Thus shalt
thou be
Working in partnership with Him; and
when

The building is complete, thou shalt per-
ceive
How perfect was the plan which He pre-
pared

And helped thee execute. For only thus
Shalt thou the most make of thy sojourn
here.

Or follow best thy blessed Lord, who took
No step without His God, nor did a thing
Which first He had not seen the Father
do.

Build on God's patterns, then, and thou
shalt have
Thy work approved of Him.

To close, I should endeavor to per-
suade the associates to take the active
members' pledge, showing them that the

essential spirit of loyalty in the endeavor
to learn and do our Heavenly Father's
will is prominent in every good day, and
that without it each day must be a fail-
ure.

Marguerite's Influence

BY MISS KATHLEEN E. MCKEE, B.A.

"You're the meanest, hatefullest boy I
ever saw and I'll never forgive you, so
there Roy Harrison."

"Why Marguerite, I didn't mean to do
it. I'm so sorry, but accidents will happen
you know."

"Sorry! Well you don't look much like
it, I'm sure, and anyhow being very sorry
won't mend matters. Just think of the
time I spent writing that essay and now
it's all spoiled. You're the clumsiest arti-
cle I ever set eyes on and I just hate you,
so I do."

With this remark Marguerite Harrison
left the room banging the door behind her.
Poor Marguerite! She had a very hasty
tempor, which sometimes got beyond her
control, and then she made not only her-
self miserable but also everyone with
whom she came in contact.

She had spent that whole afternoon in
writing an essay, which was to be read at
the league that night. She had worked
hard and after carefully folding and lay-
ing the paper on the table, had left the
room. When she came back her brother
Roy was trying to soak up a stream of
ink with a sheet of blotting-paper. One
glance was sufficient. Her carefully-
written essay was covered with ink.

That was all, but as she lay on her
bed with her face buried in the pillows,
the angry tears fell faster and fast-
er. How careless he was! He was
always doing something to annoy
her. Why, only the other day, he
had used one of her very best handker-
chiefs as a bandage for his dog's sore,
and had cut it so beautifully bound
out of "Sesame and I lies" cut in the
rain all night and now he had spoiled her
essay. But never mind, she would get
even with him, if she had to live until she
was as old as Methuselah.

But what could she do? Just then she glanced up
and a motto, hanging on the wall, met
her gaze. It ran thus: "And be ye kind
one to another, tender-hearted, forgiving
one another, even as God for Christ's sake
hath forgiven you." It was the Epworth
League motto for that week and she had
resolved to carry it out, but what a failure
she had made. She had told Roy she
would never forgive him. What must he
think of her,—a member of the church
and a teacher in the Sunday School. No
wonder the blush of shame spread over
her face. Only the other night she had
tried to persuade him to join the league
but he had said he was just as good as
any of the members and didn't profess
nearly as much.

All these things came vividly to Mar-
guerite's mind as she lay there. What
a mistake she had made! No wonder she
had no good influence over him.

At last she rose from her bed, bathed
her hot tear-stained face and then knelt
down to ask God's forgiveness. Going
down stairs she tried to open the
library door when she heard Roy say,
"Yes, Harold, I know Marguerite calls
herself a Christian, but she's a mighty
poor one and I'd rather be an out-and-out
heathen than be like her." She did not
hear her doctor brother's reply, but Roy's
thoughtless words cut her to the very
heart and she was just turning away
when Dr. Harold Harrison came out and
catching sight of her flushed face ex-
claimed, "Why Pussy what's the matter?"

Then the whole story came out. Some-
how or other Harold seemed to know ex-
actly how to help her in all her difficulties.
He was her ideal and she was always

"The secret of Joy is to put J—Jesus first, O—others next, Y—yourself last."

ready to follow his advice. As he kissed her goodbye and hurried off to see his sick folks, he smiled, for he knew the storm was over.

Marguerite found Roy curled up in an arm-chair reading "Gulliver's Travels." He greeted her with, "Well Peggy Angelina, have you got your sick folks yet? About time, isn't it, my sweet child? Why I believe you could litte the head off a nail. What a lovely disposition you have." He expected an angry reply, especially as he had called her Peggy,—a perfectly odious name,—but he was very much surprised to feel her soft arms around his neck and to hear her ask his forgiveness. "I'm so sorry, Roy. I know you didn't mean to spoil my essay, I know I didn't set you a good example, but O Roy, I do want to, can you not forgive me?"

They had a long talk and Marguerite went away with a smiling face. Roy sat and thought. As he went to tea he said to himself, "Well, she is a good little girl after all. I wish I were as good. If I could,—yes, I believe I will do as she wishes."

That night they went to the League. When he reached home he gave her a white card. Hurrying to her room she lit the gas, and found the card to be an active member's pledge. To his great joy she saw written under it in a round legible hand "Marvyn Roy Harrison." She had led him to Jesus.

Cremore, Ont.

When the Roll Was Called

The League meeting had started off with enthusiasm. That was a way they had in Anbury. The leader was a wide-awake young man, and with carefully chosen songs, and seasons of earnest prayer, and short, pointed comment on the topic of the evening, he had paved the way for a splendid testimony service. But it had been whispered about that he had a new plan for this part of the programme that was to be something out of the usual order, and when, after the spirited singing of "When the Roll is Called Up Yonder," he rose to call for testimony, the audience awaited his announcement with eager interest.

"That is a good song we have been singing," he remarked, "and it was well sung too. But I have been wondering about that 'roll-call.' We talk and sing enough about that roll-call up yonder, but I do not hear a great deal said about the roll-call down here, and I have often noticed that a good many of us are inclined to keep silent in times of roll-call, right here in the League.

"Now, we are going to have a regular roll-call of the King's soldiers, and we want everyone who belongs to the army to have his name entered on the list. Let's have the big blackboard up in front now, and I will ask the secretary to come forward and help by recording the names. The plan is simply this: We want everyone here who belongs to the Lord's army to say so, and, as you speak, we will place your name on the list, so that when we get through we shall have a complete roll of the loyal soldiers who are here tonight. All right now. Whose name shall head the list?"

There was a momentary pause, and then a young man at the rear of the room stood up and spoke hesitatingly.

"I am not worthy to have my name on the list at all," he said, "but as I am the youngest soldier in the room, I am going to ask for the privilege. I enlisted in the army of Christ only last week, but from this time I shall be ready to answer 'present' when he calls me."

"Brother Smith's name is first," said the leader. "He found the Saviour at our

cottage meeting last week, and is with us tonight for the first time."

Before he had ceased speaking several young people were on their feet waiting their turns.

"I have belonged to the army for a good while," said one, "and have many names to add to my name when duty called, but I am going to be 'present' hereafter. Please enroll me."

"My name belongs there," said the president. "Just fix it for me if you please, Mr. Secretary."

You can write me down as a private in the ranks," said another.

Next came good old Brother Wilson, whose shining face was seldom missing at the League meeting, in spite of his years. "I enlisted in this army more than sixty years ago," he said. "It will not be long now till I must answer the roll-call up yonder, and I am ready for it when the Captain calls me. God bless you, young soldiers. Obey your Commander, and let him use you to win the victory, for 'the battle is the Lord's.'"

And that was the way things went for the next fifteen minutes. Testimony followed testimony—short, decided, pointed, inspiring words, that came from hearts aflame with love and zeal, and that inflamed other hearts. Voices that had not often been used for such a purpose were heard. Young members who had been afraid to speak because they "couldn't make speeches" found the courage to say, "I want to be enrolled in the Master's army," and the secretary's arm was tired long before he had written all the names. Strange names appeared on the board, too. There were names that were new to the social department, and others that the mercy and help chairman jotted down in her notebook, "to be looked up." The secretary had started on his second piece of chalk, and the blackboard was nearly full when there came a lull.

"Nearly all have spoken," said the leader. "I wish we could make it unanimous. We have room left for only a few more names."

As he waited several more of the timid ones found the courage to speak, and then there was another pause. The time for closing was at hand, and the leader had just started to announce the hymn, when there was a stir in the back part of the room, and another voice was heard, at the sound of which every eye was turned in the direction of the unexpected speaker.

"Just wait a minute for me if you please," he was saying. "I have never enlisted in this army, as you know. I didn't think I was ready, and was afraid that I couldn't march with the rest of the soldiers. I never thought of it in just this way before. When the roll is called up yonder, I don't want my name left out. I wish you would pray for me, and if you will tell me what to do, I am ready to do my part, and become a Christian soldier."

There was a quiver in his voice, and a look of determination in his face that convinced one of his earnestness. Everyone in the room knew him. It was Will Collins, one of the most popular young men in the chapter, but one who had hitherto resisted every effort that had been made to induce him to take a definite stand for Christ. He was a leader in his set of young men, and his example was sure to mean much to them. Such thoughts as these were running through the minds of the members as they knelt in prayer for the new recruit.

That meeting of the League did not close on schedule time, but when the season of prayer was concluded and the young folks arose, no one thought of the passing of time, for the testimony of the new soldier was ringing in their ears.

"I am sure that something has happened to me," he said. "I never under-

stood just what it meant to be converted, but I am sure now that the Lord has saved me, and if he can use me in any place in his service, I am ready to do his work."

"Let's sing the Doxology," called the chorister, and the service ended in true Methodist style.

That was several years ago, and the end of the story is not yet written. The new convert's zeal was of a lasting sort, and manifested itself first in the winning of half a dozen of his associates during the next few weeks. His new Master seemed to take him at his word, for a little later he entered college and now he is serving on one of the outposts across the sea. His favorite song, even when sung in the strange tongue of his adopted people, is still, "When the Roll is Called Up Yonder. I'll Be There."—*R. C. Smedley in the Epworth Herald.*

Random Thoughts

1. Keep your ideals centred on Christ and He will lift you up.

2. Get right with God and you will be right with mankind.

3. Witnessing for the Master is a good way to show your loyalty to Him.

4. Have you done anything to make it easier for others to be good?

5. One of the most contagious things in the world is cheerfulness.

6. If you have helped to bring one soul into the kingdom, your life has been a success.

7. Of two evils—choose neither. Of two goods—choose both.

8. Don't let the spiritual fires get low. They give most joy when they glow.

9. A counterfeit bank note is bad but a counterfeit Christian is worse.

10. If you keep your eyes turned always toward the ground, what will you know about the stars?—Exchange.

What Joining the Church Means

The Rev. John McNeill, speaking recently at Christ Church, said:

"If people belong to some important concern, they like to boast about it; but if they belong to some little affair in some back street, they are very quiet about it."

"My first position was a ticket-boy at a quiet little station on the Caledonian Railway in Scotland. I was fourteen years old, and they gave me six shillings a week for taking tickets at the gate. I did not boast about the salary I was getting, but I did feel proud of the fact that I was part of a big railway company, whose lines reached all the way from Aberdeen on the north to Carlisle on the south."

"When we join the Christian Church we join a great concern, and should be proud of it."

Are You?"

Are you ready to do the little thing. The hand to clasp, the song to sing. The cheer word to give a friend, The helping hand you oft might lend?

Remember—'tis little things that count. 'E'en pennies will make a great amount. And a welcome smile from your Saviour,

Will surely not be a little thing.

—James A. Bell.

"Francis Xavier was given in his sleep a vision of the suffering that should meet him in the great mission he was undertaking. Storms, enmity, hunger, weariness, death, passed before him; but he also saw the nations he would bring to Christ, and his friend heard him murmur in his sleep: 'Yet more, O my God, yet more!' More pain, more souls."

"Never be in a place where Christianity would be out of place."

THE FIELD IS THE WORLD	<h2 style="margin: 0;">Missionary Department</h2> <p style="margin: 0;">"Pray, Study, Give."</p>	THE SEED IS THE WORD
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Missionary Meeting for January

BY THE EDITOR.

TOPIC: *The Psychological Moment in China.*

LESSON: Isaiah 49, 8-13.

STUDY: Chapter one of "Our Share in China."

SUGGESTED HYMNS: "Epworth Prises," 26, 43, 66, 104, 119, 142, 170, 180.

We commence this month a series of studies in "Our Share in China," a book recently written by Rev. G. J. Pond, B.A., on our Missionary work in the Great Western Chinese Province of Szechwan. The author has made an extended visitation of the field and writes with the exact knowledge that comes from personal investigation of the various Mission stations. The book has been noticed several times in these columns; but now we start our more serious study of its chapters. Orders for the book should be sent to Dr. P. C. Stephenson, Secretary Young People's Forward Movement for Missions, Wesley Buildings, Toronto, Ont. In paper covers the price is 35 cents; in cloth, 50 cents.

At the very outset we should get clearly fixed in mind the fact of the great obligation our church has assumed, as emphasized by the author in the closing paragraph of his introduction, when he says:—"The Canadian Methodist Church has accepted responsibility for evangelizing fourteen millions of the unevangelized inhabitants of the world," who are living in West China.

The purpose of the book is to unfold that responsibility, telling what is involved in it, and how it can best be fulfilled.

The aim of the opening chapter is to show why the present is the opportune time to perform the task allotted to us.

The message which our study of the chapter is to convey to us is: Now is the most favorable time for pushing our work in China, and we should without hesitation or delay, make the most of the opportunity which in the very nature of things will soon be gone.

The chapter contains some important statements about the Chinese Empire. We should know at least the following:

1. It is the oldest and most populous empire in the world. Its civilization and history reach back 4,000 years. Its population is given as 457,000,000.
2. The Chinese people are "the most scholarly, most ethical, and most conservative of all Oriental" races. This means that they are as a people, studious, moral, and least given to change in habits of thought and life.
3. This great Empire is everywhere open to the Missionary. The country everywhere is within access to the Christian preachers, doctors, or teachers, who choose to go among the people. No insurmountable hindrance exists anywhere in China to prevent the spread of the Gospel.
4. Great changes are taking place in China in these days. The Empire is waking and "moving mightily."

(a) This is especially shown in the attitude of the nation towards modern educational methods. Schools, based on Western models are being established throughout the Empire. Thousands of young men are going abroad for advanced training in the arts and sciences. The

teaching of western learning by missionaries on the ground is eagerly welcomed.

(b) China has accepted the principle of Constitutional government, and is planning to have by 1917, a national Parliament and Provincial assemblies established.

(c) The Chinese are equipping a modern navy, and organizing and drilling an army according to modern methods.

(d) Internal improvements are numerous, such as efficient postal and telegraph systems, an extensive line of railroads, increasing printing presses, and modern newspapers.

(e) But most suggestive of an awakening Empire, are the prohibitive measures taken against the cultivation, manufacture, and sale of opium, and the edict against "the dreadful practice of foot-binding."

(f) The growth in the circulation of the Bible, other Christian literature, and the adoption of the Christian Sunday as the weekly rest-day for Government schools and colleges throughout the Empire, also striking evidences of a changed attitude towards the Christian religion.

Napoleon said "When China moves she will move the world." Our author says that China is moving, and points out that her awakening and activity constitute a challenge to the Church to see that she moves in the right way. Only so, can "The Yellow Peril" of which much has been written and said, be averted. Without the Gospel, China will present a real danger and menace. But "let the Churches of the West do their full duty by China and by Christ, and no Yellow Peril need ever rise as a portent to alarm the world."

Here "is a task worthy of the Church of Jesus Christ," are the closing words of this informing chapter.

Illustrative Paragraphs

In a recent letter, Rev. H. D. Robertson of our West China Mission, says of the native evangelists whose labors are so valuable an aid to the work of the foreign missionaries: "These men are not all orators, but some of them are; they are not all men gifted above others, but some of them are; all are in not now capable of leading and instructing their fellow students, but some of them are; all are not men whose presence and natural gifts are sure to move great audiences in the future, but some of them are; and we believe every one of our untrained Holy Spirit will be used greatly of God in building up His Church in this land of far West China."

Rev. M. A. Brillinger, writing from Chengtu, says: "Brightening days are coming. The Christ-Love Empire will be the great tree of the future. Still shaded by ruins in many lands, its branches will one day, shade them. Some conception of Jesus is spreading itself in this great sea of minds, and as at the beginning, the face of the waters will be changed when God moves upon it."

At work with my teacher at language one day something in the lesson suggested this thought. I said that Jesus was not America's Jesus or England's Jesus. He caught up the thought and said in his own idiom "is all-Under-Heaven's" Jesus. Friends, I believe the Jesus of that day will be better even than our best Cana-

dian concept of Him. "The Kingdom of Kind Hearts" is His."

From a personal letter recently received from Bishop Wilson S. Lewis, of the M. E. Church resident in Foochow, China, we quote the following paragraphs which add emphasis to our Monthly Missionary study.

"China has entered upon an intellectual period which promises more for the weal or woe of civilization than any other period of any nation in the world's history. Her Renaissance is born, and four hundred odd millions of people are beginning to feel the thrill which comes from a new era of learning.

For untold ages this people has worshipped at the throne of learning. Scholarship has ever been regarded by them as the most noble vocation. Patriotism and power were held as lesser virtues while scholarship was adored. All doors, all hearts were opened to the scholar. They constituted a privileged class which only the few were allowed to enjoy; but for whose attainment millions have thirsted, who died without even having had the privilege of touching the edge of the healing waters. But scholarship in China was simply the memorizing of dull formulas which emboded the doubtless wisdom of the ancient sages. The methods in its acquisition stunned rather than inspired the intellect. It, like their gods, was voiceless, sightless, dead.

This people has been suddenly awakened by the tremendous power of the nations possessing a different system of learning to their own. It is as if a blind man were suddenly thrust into the noonday's glare, and the glory of the day bewilderers, staggers him. They are thrusting out their hands in a dazed fashion to clutch after the most striking physical effects of the new learning, and so are in great danger of missing all. If they should find the weapons forged by civilization and fail to reach those deep fountains of spiritual life in whose healing depths the principles of God are realized in the human soul, this new intellectual awakening will result in the most tremendous scourge that the world has ever known. Four hundred millions of people trained in the arts and reinforced by the powers of a materialistic education, will constitute a menace to the Gospel of Peace all out of proportion to that of the Northern barbarians who descended upon the church 1,500 years ago. We must bring the Gospel and it must constitute the very foundation of all of our teaching to this people or a harvest will be reaped not of grace, and mercy, and love; but of hatred, cruelty, and slaughter."

If I Were Leader

I would induce as many as possible to read the chapter.

I would arrange with at least two persons to tell in their own language the contents of the chapter read.

I would prepare a number of questions based on my own study of the chapter, give them out to different persons a fortnight ahead, to be answered in the meeting.

I would have the Illustrative paragraphs read by young members, in the meeting.

I would arrange beforehand for suitable missionary music.

I would divide the meeting into equal sides, and ask questions turn about as a result of the whole. At least twenty test questions may easily be framed on the foregoing article.

I would try to get each person to learn twenty facts on the subject before the meeting closed, and if twenty persons taught twenty facts, all the better, for I would not do it all!

"Make another chapter to the Acts of the Apostles by making an Apostle yourself."

Home Missions in Western Canada

BY REV. FRANK W. HARDY, B.A.

The principle underlying Home Missions is that they emphasize the activities whereby we seek to develop better Christians. Home Missions are intensive. They raise the moral standards of those who are pagan by choice. Foreign Missions emphasize the activities whereby we seek to win more Christians. Foreign Missions are extensive. They raise the moral standards of those who are pagan by necessity. And since we can never hope to win many more to be Christians until we have developed better ones, the fundamental importance of Home Missions becomes apparent. For example, how can Christianity hope to win Japan so long as it can be truly said that social and moral conditions are far worse in London than in Tokyo? The progress of the Faith in China will be slow indeed as long as Chinese moralists fight a losing battle against British opium and the American cigarette.

I summarize briefly three phases of our subject, viz. its teaching, its conflict, and its outlook.

To catch the spirit of the Teaching of Home Missions let us take a backward glance to obscure Palestine where a young Peasant was fired with the conviction that moral and not material forces should rule the world. After his tragic death for this Faith, the few frightened Gallian fishermen who were his friends, apprehended enough of the significance of this revolutionary idea to brighten their sordid lives with a glow of Hope.

After them come one who gathered together in strange cities little groups of slaves and artisans. It was a turning point in world history when Paul, moving aside from the altitudes of Asia, entrusted this teaching to the more native peoples of Europe. Among these were our Anglo-Saxon fathers, and through these was transmitted the moral teaching of Jesus and of Paul. To this teaching the religion of the Jew, the art of the Greek, and the law of the Roman, and the blood of Vikings have all contributed to make our Heritage of unique significance.

Canada, land of beauty and of wealth untold, has received a moral trust, the magnitude of which a few rare spirits have already realized. A wide variety of types of men have been flung forth to do the impossible by the inspiration of the thought that it is the moral issues which are eternal. One thinks of the intrepid of E. J. and W. J. in the Yukon church, among the Eskimos of Cumberland Sound; of the unflinching courage of James Evans who fearlessly faced the "life for life" law in a pagan village in the vast wilderness in which he had been the unfortunate agent of a fatal accident; of the heroic ability of Wm. Duncan, who in the far North Pacific colonized a cannibal Indian race, and taught them to make and use houses, roads, wharves, schools, shops, stores and churches; of the sacrifice of Bishop Bruns, Apostle of the North for 40 years, his diocese one million square miles, with exposure and danger disregarded, making terrible journeys through desolate solitude, with no variety of fields, meadow, or landscape.

These heroes of yesterday, in our own land, were inspired by a common spirit and teaching. To-day their places are being taken by men of like spirit; but whose opportunity is immeasurably greater. Missions have become for Canada a national issue. If we do not change we stand in grave danger of being paganized.

Grimly and stately the Conflict is be-

ing waged. The leaders of the world forces have a stupendous task. They are true missionaries, often combining in strong personalities the qualities and gifts of traveller, craftsman, linguist, author and organizer, as well as preacher. The most subtle foe is the rule of self-indulgent materialism, which is rapidly becoming a Canadian characteristic. In a recent British scientist speaking recently in Winnipeg said of human settlements in Canada, "It is ever drenching fresh areas, and so far, has been predatory, rapacious, reckless and destructive." In proof of this have we not the ruins of abandoned timber, vanished beaver and buffalo, depleted fisheries, stripped mines, and impoverished farms. This prodigious selfish use of vast resource has seemed to give us an era of peace, plenty, prosperity and pleasure. These have proved to be fatally absorbing, and perils and problems are upon us unawares.

The very vastness of our heritage is in itself a grave responsibility. Twenty-five years ago the West was almost unpopulated. Twenty-three years ago Vancouver was in ashes. To-day a permanent city of 100,000, it throbs with commerce and taxes every public facility to the utmost to keep pace with its growth.

Regarding the Middle West there are no figures that are up-to-date. There are great lands, great areas of arable soil, best of which is in wheat. As far north-west of Winnipeg as Winnipeg is north-west of New York. All this is of vital interest to us. Our sons and our brothers have been lured yonder by the challenge of uncalmed wealth. They have gone seeking personal gain. They hope to get more dollars and to get them easier. The danger is that these kinsfolk of our own will inevitably become prodigal sons rather than wise stewards. Their dream is golden. To get on, to glut the prairie with a splendid wealth, to retire while in the prime of youth in some desirable city to drink richer wines and wear softer silks.—It was such self-indulgent materialism that ten years ago made the saloon the social and business centre of every new prairie town. So, too, in the mining camps farther west; with their unstable economic conditions, constant strife between capitalism and labor, widespread materialistic socialism, no Sunday, no holidays, no homes, short hours, big wages, no social restraint. Small wonder that the splendid forces, amid such an atmosphere of fierce temptations to sins of the flesh, became prodigal sons in ideals and in habits. It is an atmosphere where faith in moral forces weakens. No young man should go West whose moths are not strengthened by a vital faith in God-fearing religion.

Western Missions must thrive in this stifling atmosphere, must face blind indifference to right value of moral issues. The missionaries who would lead under such circumstances must be men of high character, with elements of the heroic, and with a vital faith that will not necessarily suffer in the championing of an unpopular cause.

The present situation from a missionary viewpoint is complicated by the unwelcome presence of the foreigner. The Anglo-Saxon heritage shares his material heritage with at least a dozen peoples. This has been well called "The greatest work that has ever confronted our church in Canada." Winnipeg has been called "The Melting Pot of the West." We are told that one-half of the population of Manitoba is now in that city and its suburbs, and less than one-half of these people are Canadians.

About one-third are either foreign born or children of foreign parents. Truly a great fusion of races is taking place. The serious aspect of the process of assimilation is the fact that as the product has not been satisfactory and

the process not rapid. For example it is said that "city Galicians are reckoned as worth so much a head at the polls."

Other features of this problem are the painfully over crowded slum conditions, the perplexing question of the bi-lingual school, and the religious faith of thousands of Ruthenians, who may become either Protestant or Roman Catholic. Winnipeg is beset by problems to cope with the problem of education, but finds it difficult to build schools fast enough. In that city in a typical school it was recently found that out of an attendance of 537, 392 were non-English. If "the problem of the child is the problem of the race," that problem for Western Canada is complicated by the foreign child who learns all too readily, to smartly imitate our follies. Self-preservation alone, demands that Home Missions take cognizance of these. And in this work state and church must co-operate. The task is too great for either alone.

In conclusion—what is the outlook? Are Home Missions a forlorn hope or will the moral forces dominate? One of the superintendents of the far flowing prairie missions recently reported, "My days of heroes are not yet gone." We suspect not when he mentions journeys of 27,109 miles in the activities of one year's duties. One Conference opened up 32 new fields in one year. When a province can say of its growth, "A new town every week and a new school every school day," it is no wonder that the Superintendent of Missions reports "Missions are so changed and rearranged that it would be next to impossible to present any statement of individual growth." But he adds cheerfully, "All along is progress, increase and development."

Ten years ago the saloon was one of the first buildings in every new town. It was the centre of influence. To-day there are no saloons. The days of public drinking are numbered. Conventions, brotherhoods, and scientists, are uniting in condemnation of the dominance of the saloons. Saloon towns will to-morrow be impossible.

The centre to-day, first among the new buildings of growing towns is the bar. This is surely a more legitimate business centre than the bar, which is still in new towns the social centre. To-morrow there is strong hope that the dream of the missionary will come true, and the home, the school and the church come to their own. In helping to bring this to pass Home Missions are winning a conflict, solving a problem, and saving a nation. This opportunity and responsibility call for utmost wisdom and consecration.

These are good days in which to live. Compared with other epochs of history, even the money-mad idolatry of the West is sane and temperate; far fewer than formerly give themselves to folly, and the faces of more than ever before are healthily uplifted, ready and capable of playing the man in the coming days.

Canadian youth are crossing the seas by the score, seeking to dominate the Orient with their moral ideal. To this task the West is giving its share.

Meanwhile can we dominate the paganism within our own borders? If from the homes of the older provinces there continue to drift West our people become a burden and a curse in the new land, instead of a blessing, then the agents of moral forces may still be outnumbered. From the youth of to-day must rise leaders, ready to whom manhood is nothing, and manhood is everything; who in that spirit will dominate in school, church, press, and legislature, for the saving of a heritage, and the triumph of the Christ.—An address given at the Toronto B. L. Convention, Toronto, Nov. 2, 1909.

"That is poor worship that blinds you to the world's woe."

Our Quarterly Temperance Meeting

Topic for week following January 30.

BY THE EDITOR.

TOPIC: Intemperance and other sins of the flesh.

LESSONS: Romans 8: 5-13; Gal. 5: 19-21; 1 Thess. 5: 6-8.

APPROPRIATE HYMNS: "Epworth Praises," 35, 50, 52, 136, 166, 183, 186.
(These are all stirring and suitable pieces.)

See that the young people have a clear idea of the meaning of the word "intemperance." Its primary definition is "a want of moderation or self-restraint—excess." Its ordinary application is to "excess or habitual indulgence in the use of alcoholic liquors; drunkenness." An intemperate person is therefore, one "not exercising due moderation or self-restraint; indulging any appetite or passion in excess; immoderate, and again, one "addicted to an excessive or immoderate indulgence in the use of alcoholic liquors."

It is in this latter sense that we are to consider it. It is essentially connected with and inseparable from the "flesh"—man's carnal, depraved and vicious nature. It is the source of almost all other evil habits and practices. It is invariably accompanied by a host of attendant vices. Its evils are cumulative and of deadly influence and consequences. There is little need to illustrate this. Every neighborhood has its victims. Each issue of the daily press adds to the interminable record of crimes it has fostered and provoked.

The secret of it lies in depraved human appetite. The cause of it is that the "flesh" with its vicious desires and cravings, rules, and the slave of the passion knows no higher law than that of his own carnal indulgence.

The lessons present to us two levels of human life, the "flesh" and the "spirit." Where one lives on the lower level, the ill effects are seen. These should be enumerated from the list given by St. Paul. But when one lives under the dominancy of the Spirit, he rises above the lower, base level of carnality and selfish indulgence, and the fruits of the Spirit are manifest, as are also tabulated by the Apostle.

The one sure, effective prevention for the ills of all intemperate habits, then, is in the reign of God's Spirit in our hearts. By His gracious influences we are enabled to crucify the flesh with its affections and lusts, and gain effective self-mastery.

Our young people should learn that herein is the secret of every real moral victory, the source and power for all high achievement.

HINTS FOR THE LEADER.

After the careful presentation of such truths as the above, we would suggest a varied programme. Let the exercises be bright and aggressive. Have some of our suggested choruses sung. Let a few good Temperance pieces such as are here given, be read or recited, and if you are wide-awake, you will arrange to have a number of boys and girls give the splendid exercise which you will find reprinted by request, on our Junior pages. Or if you prefer, let a debate be arranged on some such subject as "Resolved, that the drunkard's family suffers more through his inebriation than he does himself." This subject will show up the invariable evil effects that follow intemperance to all concerned, and in that fact alone is a better subject of debate than many others in which the tendency is to make light of the awful consequences.

SELECTIONS!

"I said to a young man, 'Why won't you sign the pledge?' He said, 'I won't sign the pledge because I won't sign away my liberty.' 'What liberty?' 'Liberty to do as I please.' Young man, is that liberty? Any man that does as he pleases, independent of physical, moral, social, and divine law, is a mean, miserable slave. There is not so pitiful a slave that crawls the face of this earth as one who is a slave of evil habits and evil passions. Therefore, what is it to be free? To be capable of self-government is to be free. To abandon every wrong habit is to be free. To fight against that which holds you in bondage is to be free. I tell you a man that overcomes an evil habit is a hero. I knew a man who said he would give up the use of tobacco. He took his plug out of his pocket and threw it away, and said, 'That is the end of my job.' But is was the beginning. How he did want it! He chewed gentian and chewed chamomile flowers and chewed anything to keep his jaws going. Nothing satisfied him. He said the very tip of his tongue clamored for the stimulant. He said, 'I will go and get another.' He will buy another plug and when I want it awfully then I will take a little. And he did want it awfully, and took his piece of tobacco, and then God's Spirit strove with him. He held the tobacco in his hand and said, 'I love you, and I want you. Are you my master or am I yours? You are a weed and I am a man. You are a weed and I am a man. You black devil, I will master you if I die for it. It shall never be said of me again: there is a man mastered by a thing. I will fight you right through.' He said it was over six months before he could get over the desire for that tobacco; but he fought it hero through. That man is a hero. A hero has to battle against an enemy. A man has to fight against himself, to conquer every evil desire and wicked passion in the sacred name of duty, and by the power of God. This is to be noble! That is to be brave."—John B. Gough.

Why They Go Together

"Bottles and rags! Bottles and rags!" called the ragman, as he piled his calling. "Why do you always put these words together?" asked the passer-by. "Because, madam," said the ragman, courteously touching his hat to the lady, "wherever you find bottles you find rags." Shrewd philosophy! It is a pity that so many people cannot see the thing as clearly, and do not, for the good of prosperity, to say nothing of the moral happiness of the people, adopt the custom of putting the two instead of putting in the way of christian workers all sorts of handicaps.

Remember the shrewd words of the ragman, who sees things as they are: "Wherever you find bottles you find rags." And if you wish to save people from coming to rags, you will banish the bottle. Let us all say we shall not give over the fight until we succeed.—Sel.

What Puzzled the Japanese

An officer from Japan was visiting America, and one day, while looking about a big city, he saw a man stop a milk wagon.

"Is he going to arrest the man?" asked the Japanese.

"Oh, no," was the answer; "he must see that the milk sold by this man is pure, with no water or chalk mixed with it."

"Would chalk or water poison the milk?" asked the Japanese. "No; but people want pure milk if they pay for it."

Not long after the two passed a saloon where whiskey is sold. A man came staggering out, struck his head against a lamp-post, and fell to the sidewalk.

"What is the matter with that man?" again asked the Japanese.

"He is full of bad whiskey."

"Yes, a deadly poison," was the answer.

"Do you watch the selling of whiskey as you do the milk?" asked the Japanese.

"No," was the reply.

At the markets they found a man looking at the meat to see if it was healthy.

"I can't understand your country," said the Japanese. "You watch the meat and the milk, and let men sell whiskey as much as they please."

Exceptions

Swillone's Whisky—

That is all!

All—except

A downward start;

All—except

A weakened heart;

All—except

A clouded brain;

All—except

Ambitions slain.

Swillone's Whisky—

That is all!

All—except

A hopeless strife;

All—except

A ruined life.

All—except

Ideals laid low;

All—except

A drunkard's woe.

Swillone's Whisky—

That is all!

All—except

The sear and blight;

All—except

The dark of night;

All—except

A helpless slave;

All—except

A lonely grave.

—Maud Russell.

Mark Guy Pearce's Overcoat

Dr. Wilbur F. Crafts, superintendent of the International Reform Bureau, in his recently published "World's Book of Temperance," relates the following incident:

"One bitter winter night the Rev. Mark Guy Pearce had taken a cab from a London suburb, and on reaching home bade the driver come in and get something warm and comfortable, but not intoxicating. He noticed that the cabby had no overcoat, and inquired how it was that he was so insufficiently clad. The man explained his poverty, and Mr. Pearce said, 'Well, now, I've got a coat upstairs that would suit you. But before I give it to you, I'm bound to tell you that there is something peculiar about that coat, and it is right I should explain it to you before you put it on.'

"'What's that, sir?' said the man, considerably mystified, and not knowing whether he might not find it wise to decline the mysterious garment. 'That coat never had a glass of beer or spirits inside of it from the day it was made until now. I want you to promise me that as long as you wear that coat you will let the drink alone.'

"'All right, sir,' said the cabby, holding out his hand. 'All right, sir; I won't upset the coat by putting any drink inside of it.'

"'Many months afterwards, Mr. Pearce met the man again, and learned that he had kept his bargain.'

"Do not destroy your own health by drinking the healths of others."



The Literary Department

Learning for Life



Literary Culture in the League

BY REV. F. L. FARWELL, B.A.

We Epworth Leaguers live in an age that demands our best thought and our best service, and to think best and to serve best we must be steady, strong and broad-visioned, able to distinguish between the non-essential and the essential, not emphasizing the one, but laying hold of the other; ready to seize the situation and to meet the need; thinking readily, willing quickly, and acting promptly. This sanity and self-control and large vision, the elements of a strong personality, are developed and strengthened most appreciably by literary culture, that is to say, cultivation of the self by a systematic, continuous and purposeful study of the best literature and a well regulated exercise of the mind, by analysis and synthesis, by destructive criticism and constructive judgment in the realms of thought and reason, and by general literary pursuit.

Literature is the expression of human thought and effort and ideals, and for the Epworth Leaguer to be privileged to ramble through its various pages is to reap the benefit of the experience of all the ages.

The classification of literature varies according to the method chosen. If we classify according to national proclivities, we may have English, American, Canadian, German, French, Italian, Scandinavian literature, and so on. Adopting another classification, we have a literature of art, of architecture, of philosophy, of politics, of economics, of morals, of religion; or there may be the literature of poetry, of essay, of humor, of romance, of drama, and so on. There is about this classification, however, something mechanical and artificial; and to study literature according to any or all of these classifications is not conducive to the best results. It is true that Chaucer, or Shakespeare, or Milton, or Shelley, or Keats, or Tennyson, or Browning, or Poe, or Longfellow—any of all of these offer a field of literature that cannot but be fruitful. It is true that Dickens, Scott, Macaulay, Carlyle and Emerson, are all instructive, stimulating and inspiring, and yet when we have given our best to the study of the literature of these authors, and have memorized and even made part of ourselves choicest bits of poetry or prose, we feel that there is in their messages to humanity a richness we have not tasted and a meaning we have not sought, for the reason that we are not acquainted with the conditions of the age in which they wrote, nor do we always know the motives which prompted their song or prose, and having failed to learn the conditions and to know the motives, we have failed to catch the spirit of their message. The devotion of our time to the study of great literary periods, such as the Renaissance or the Victorian era, having regard to the moral, social and political conditions of the people, the motive of the writer, and so on, will yield to the reader a richer culture and a larger outlook than could possibly be developed by the study of a single writer or a number of writers without reference to the age in which they lived.

Or again, literature may be roughly classified into retrospective, introspective and prospective or prophetic. The retrospective is a record of the past and an expression of its life; the introspective is metaphysical, self-examining, resulting in a revelation of the feelings and thoughts of the motives of a people and of the race; the prospective or prophetic is an expression of the ideals

and aspirations of the human heart and of

the Bible is a book which lends itself perfectly to classification of this kind. The historical books of the Old Testament and the Gospels and the Acts of the Apostles of the New, set forth clearly and simply the outward life of a people striving after a fuller and more perfect conception of God and His purpose. The Psalms, Proverbs, Job, the Songs of Solomon and Ecclesiastes, are introspective and breath forth the inner struggles, the doubts and fears, the hopes and aspirations of men in their individual capacities and as the representatives of a nation yearning toward the unseen. The Prophets, Isaiah, Ezekiel, Jeremiah, Amos, Micah, Hosea, are wonderful interpreters of the best and noblest ideals of their respective ages, and in the light of these ideals see in the future their highest development and realization.

All literature lends itself more or less to this classification. Sometimes the productions of a single author may be so divided. Tennyson is a splendid example of this class. His songs and ballads record the spirit and might of English power. His "In Memoriam" expresses the doubts and fears of the age in which he lived in respect of philosophy and religion, and the contest going on between the old and the new. In "Locksley Hall" he grows prophetic and sees visions of "airy navies grappling in the central blue" which are to-day in actual process of realization. The study of literature in this way proves exceedingly instructive and helpful.

As to the kind of literature we should read, we are agreed that in first place stands the Bible. In simplicity of narrative, in unselfishness of motive and in grandeur of ideal; in interpretation of life reaching out to the perfections of God Himself, the Bible as a literary book, stands alone.

Next in order of importance, because of their tendency to develop a strong, optimistic, aggressive type of life, I would suggest philosophical and historical mission studies, and church history, with special regard for the great underlying principles along which Christian civilization has progressed. Then secular history, with special reference to the culmination of great movements, such as the fall of the Roman Empire, the Renaissance, the French Revolution, the Revival of the Eighteenth Century, the colonization movement of the Seventeenth, Eighteenth and Nineteenth Centuries; the economic and social progress of the last half century, and last, but not least, the great formative forces of our own national life and its relation to the world life. Then follows biography, such as John Knox, John and Charles Wesley, Wm. Ewart Gladstone, Abraham Lincoln—the greatest political humanitarian of his or of any age—Wm. Lyon Mackenzie, Jonathan Edwards, Egerton Ryerson. And then come essays—Macaulay, Carlyle, Emerson, poetry, romance, the drama, associated with such names as Shakespeare, Browning, Thackeray, Dickens, Longfellow, Whittier, Oliver Wendell Holmes.

Do not despise magazines and newspapers, although I suppose journalism is not really a department of literature, and we know of no better medium of conveying a nation's ideals to a world than through the medium of the press, and if this condition were fulfilled, newspaper reading would be one of the best mediums of self-development and enlightenment. Of the kinds of literature I have mentioned are helpful and inspiring to the discriminating reader and student in mak-

ing him a better man, a better citizen and therefore a greater power for service. Yet very frequently the desire for such reading is absent from the minds of our Leaguers. They must be aroused and stimulated by a strong literary leader and by interesting them in debating clubs, oration contests, the writing of essays, poetry, short stories, satires, dramas, etc. Draw out the Leaguers by giving them an opportunity to express their best and you will be surprised at the latent talent that will express itself in some one of the phases mentioned.

Every League should also have a well selected library, with an active librarian at the head of the circulating department, and in addition, wherever possible, educational classes should be organized and led by competent teachers. We hope to have organized within a year or two years at least in association with our Sunday School and Epworth League department, and if we can, with our Methodist colleges, a correspondence school and a summer training and arts school for Epworth League and Sunday School workers.

The Literary Department can do so much more for our people than it is doing to-day. But it needs in the general organization and in the local work strong, steady and broad-visioned leadership, sane and serious thinking, hard and aggressive work, and a consciousness of the need of great importance and absolute necessity of literary culture as an essential quality of the best and most aggressive Christian service.

Toronto, Ont.

An "Epworth Era" Evening

When an enlarged list of subscribers is received we are sometimes curious enough to seek information as to how they were following up on the program. I explain how they did it in Listered, Ont. In answer to our letter of enquiry, the pastor, Rev. R. D. Hamilton, supplied us with these facts:

The pastor volunteered to take charge of an evening in the interest of the League paper, "THE EPWORTH ERA." The programme was arranged in the form of a literary entertainment with a few choice selections of music, vocal and instrumental, interspersed. Two readings from THE EPWORTH ERA—one from the first issue of the paper and one from the last—were given by members of the League. Then the pastor followed with a short address, giving a ray outline of the Epworth League to the launching of the "Era," showing a copy of the first volume and outlining some of the prominent features.

A year's papers—twelve in number—were taken apart and pasted together in twelve strips and hung upon the wall so the Leaguers could see the amount of printing they would get in one year, 288 pages of reading matter. 9x12 columns were pasted in one long strip they would make 800 feet, or if put in ordinary book form would make a volume of over 600 pages of first class reading matter—alto for 50 cents.

The pastor commended the paper and expressed the belief that one could not find its superior upon the American continent, all things being considered. At the close of the address the pastor and president made a canvass of the Leaguers present and secured fifteen subscribers to add to the list.

The evening proved interesting, and profitable to the Leaguers, the new subscribers will be profited by the Era's monthly visits, the paper will have a wider circulation, and the editor will be pleased.

"GO, AND DO THOU LIKEWISE."

We need not say that both editor and publisher fully agree and join in this wise and scriptural admonition.

"We need to do God's work more than He needs us to do it."—Gypsy Smith

A "Query" Meeting

On November 23rd last, the Literary Committee of the Elgin Epworth League, provided a programme that proved to be very attractive and instructive. It took the form of a "Query" meeting. About ten days previous to the evening, the following questions were given out; the same questions to five or six different members:—

- 1 Why do you love Methodism?
- 2 What is your definition of a Christian?
- 3 What characteristic in the life of Paul impressed you most in the last year's Sunday School lessons?
- 4 Give reasons why you think the church should, or should not, accept the saloon-keeper's money.
- 5 How can we make the League services more interesting to you?

The answers to these questions were written out, and handed, unsigned, to the committee a few days before the meeting, to give those who were to lead the discussion an opportunity to look them over.

At the meeting, each set of answers was read by one of the members, discussion being led by the one appointed. Some excellent discussions resulted, especially on the using of the saloon-keeper's money.

This, with special music, completed the programme. The pastor witnessed "This has been one of the most interesting League meetings I have ever attended." The president, Mr. J. F. Earl, in reporting the meeting said that "perhaps the success was due to the fact that nearly every member had a share in it, and thus had a special and personal interest in the result."

Many of our Leagues might profitably have such a programme.

"An Evening With Longfellow"

Mr. Wm. Inglis, corresponding secretary, writes: "A Literary meeting in charge of the Literary Committee, held recently by the Grimsby League, proved to be a great success, and was greatly appreciated. The programme given was,—After the opening exercises one of the committee gave an interesting and most instructive paper on "The Life and Works of Longfellow." Another followed with a splendid essay on that well-known poem "Evangeline." There were also recitations, hymn, written by Longfellow on the day of his brother's ordination, "The Builders," "The Singers," and the "Psalm of Life" one of Longfellow's best poems. Others of the committee favored us with Longfellow's songs, "Good Night, Good Night, Beloved." Each member of the Literary committee gave a quotation of not more than six lines, from the "Works of Longfellow." Every number on the programme showed that previous thought and study must have been given very freely by the able way in which they were given. The committee well merited the appreciation of so large an audience."

An Unkind Remark

"The unkindest cut of all" among unintentional sayings capable of a satirical application was that of an old pew-opener in a southern church. She was in attendance on the rector, the churchwardens, and a city architect down with a view to church restoration. Said the architect, poking the woodwork with his cane, "There's a great deal of dry rot in these pews, Mr. Rector."

Before the latter could reply, the old woman cut in with: "But law, sir, it ain't nothing to what there is in the pulpit."

"No one can know

Bible Study

What Did
Jesus Teach?

By Rev. John H. McArthur, S.T.D.

III. About His Mission

LESSON: John 3. 16, 17; Luke 19. 10; Mark 10. 45.
SUGGESTED HYMNS: "Epworth Praises," 23, 29, 82, 103, 127, 128, 164, 174.

Jesus came to serve the world. (Mark 10. 45; Luke 4. 43). Wherever we find him he was engaged in the service of man:—feeding the hungry, healing the sick, comforting the sisters of Bethany, staying the storm, cleansing the leper, saving the outcast, helping Peter to catch fish, preparing a meal on the shore for his hungry disciples.

He came to serve all classes of men. The rich and poor, the high and low, alike shared in his sympathy and service. Not only a Nicodemus and a Jairus, but a blind Bartimeus and a Mary Magdalene might seek his help and seek it not in vain. But his sympathies went out in a special manner towards the poor and the needy, the outcast and the sinner (Luke 19. 10; Matt. 18. 11-13). Among his followers there was the woman that was a sinner, the leper that had been cleansed of his leprosy, the lunatic who had received his reason, the publican who had left his money desk. It was a dictum of John Wesley to go not only to those who need you but to those who need you most.

He came to serve the deepest needs of Men (Matt. 4. 23). He ministered to their physical, mental and spiritual needs.

(1) He healed their diseases. The leaquer should search the gospels for examples of Christ's healing power. How many miracles of healing can you name? Jesus was the first medical missionary.

(2) He ministered to their mental needs. He enlightened their gross ignorance. The subject of His teaching was the Kingdom of God, and man's relation to it. There are many things concerning which man is apt to be ignorant, but he cannot afford to be ignorant of the great principles of the Kingdom which Jesus came to establish upon the earth.

(3) He ministered to their spiritual needs. The deepest need of man is not in his body or mind but in his soul. A man may have a robust body, a giant mind well informed, and yet be lacking in the highest qualities of manhood. A man may have everything that body and mind may require, and yet feel a deeper need unsatisfied; it is the need of the soul. Jesus came to meet that need (Mark 38, 39). Man's soul need is seen in the fact that he is in bondage to sin. Jesus came to save from sin. To how many individuals did he say, "Thy sins are forgiven thee?" Take this question for home-work. Man's soul need is seen in the fact that he requires saloon food. Jesus offers Himself as that food (Jno. 6. 35; 10. 10).

He came to invest his all in the service of man (Mark 10. 45). The greater part of His life was spent in preparation for that service. His public life was a life of actual service. He was always working (John 5. 17). He sought His service with His life offered as a sacrifice upon the cross (John 10. 15; Mark 8. 31).

He came to render a service of love for a lost world (John 3. 16). Notice

the sacrifices He made in leaving behind Him the glory which He had with the Father before the world was. Notice the sacrifice He made in becoming man, and in submitting Himself to the limitations of a man, even such as have not much of this world's goods (Luke 9. 43). Even on the cross He thinks of the persecutions which He endured, and the unspeakable agony of Gethsemane and the cross. In all these experiences His great concern was for man. See how He weeps over Jerusalem (Luke 13. 34; 19. 41). Even on the cross He thinks of His enemies. He prays "Father, forgive them, for they know not what they do." All this suffering He could not have avoided without compromising His mission. *The Son of Man must needs suffer.* Notice also the benefits of His death. His life was given as a ransom for many. He died that we might live (John 6. 40; 12. 32). Having loved His own, He loved them to the end (John 13. 1).

Question.—How to are we expected to follow the Master in a life of service for others? See John 17. 18; Luke 9. 23.

SELECTED READINGS.

"As clearly as tongue can speak, He has asserted that He "came forth from God, and came into the world." That is the foundation of the apostolic doctrine of the Incarnation. As clearly as tongue can speak, He has declared that the purpose of His coming is to save the lost, to vivify the dead, to give light to them that sit in darkness. That is the foundation of the apostolic doctrine of man's sin and danger. As clearly as tongue can speak, He has declared that the manner of His accomplishing His purpose is "to minister," to bear witness to the "truth," "to call sinners to repentance, to give His life a ransom for many." That is the foundation of the apostolic doctrine of the Atonement. As clearly as tongue can speak, He has asserted that after His Cross He will flood the world with fire. That is the foundation of the apostolic doctrine of an indwelling Spirit. As clearly as tongue can speak, He has asserted that sight or blindness, life or death, depends on the reception or rejection of His words. That is the foundation of the apostolic doctrine of the tremendous issues of salvation or of loss which hang on our believing in Him, or our turning from Him.—Alexander McLaren, D.D.

"He declares that He has come out from God, to be a restorer of sin, a re-generator of all things, a new moral creator of the world; thus to do a work that is in the order of all order, and the greatest of all miracles. He tells us indeed, that He is come to set up the Kingdom of God, and fulfil the highest ends of the divine goodness in the creation of the world itself; and the dignity of His work is equalled by the dignity also of His character, sets all things in proportion, and commands Him to our confidence in all the wonders He performs."—Horace Bushnell, D.D.

"What Jesus was in Palestine He is to-day, and shall be for evermore. All His promises stand unshaken, all His warnings remain unchanged. His attitude to sinners is to-day what it has been from the beginning and what it will be to the end. You cannot discourage Him by your ingratitude, you cannot make Him other than He is by your disobedience. He is not broken down by human folly or driven from His plan by human perversity. From age to age He is about His Father's business, and in the midst of all nations and kindreds and tongues He goes about doing good."—C. E. Jefferson, D.D.

Christ well and be ignorant of what He taught."

IV. About the Kingdom

LESSON: Matt. 4. 17; Luke 17. 20, 21; John 3. 3.
SUGGESTED HYMNS: 7, 19, 47, 100, 155, 178, 184, 194, 196.

The idea of the Kingdom was familiar to the Jews. They looked forward to the coming of the Kingdom. Jesus came into the world to establish the Kingdom, that is, the Kingdom which the Jews expected. His text was, "The Kingdom of God is at hand." (Mark 1: 15). The Jewish idea of the Kingdom was not perfect, in some respects it was erratic. It was necessary for Jesus to present the true idea of the Kingdom.

The Jewish Idea of the Kingdom.—Matt. 20. 1; Luke 24. 21; Acts 1. 6. They thought that the Kingdom which the Messiah would establish would be an earthly kingdom like unto the kingdom over which David and Solomon reigned; that it would have its capital at Jerusalem; and that the reign of the Messiah in worldly power would be irresistible, so that the enemies of Israel would be overcome; and then his reign would gradually extend to all the earth and continue as long as the sun and moon endure. In this material view of the Kingdom the Jews were wrong. Even the disciples found it difficult to get away from this materialism. They were right however in believing that when the Messiah should come he would be a King, and that his rule would be in righteousness, and that his righteous rule would extend to all the earth.

The spiritual Nature of the Kingdom.—Matt. 8. 11, 12; 11. 28; John 18. 38; Luke 17. 20, 21. Jesus explained that his kingdom was not of the world. It would not therefore manifest itself with that pomp and show which characterize earthly kingdoms. In this sense his kingdom would not be open to the observation of men. It is a spiritual kingdom whose blessings will not consist in wealth or power or luxury, but in rest and in fellowship with God. The members of this kingdom are blessed "with all spiritual blessings in heavenly places 'in Christ'" (Eph. 1. 3). Being a spiritual kingdom its privileges are not hereditary, and its members are not confined to any one country or race but shall be found in the east and in the west and in every land and among every people.

The Law of the Kingdom is the Law of Love.—Matt. 22. 34-40; 20. 26-28. The members of this kingdom are not governed by a power without, like the master of the sword, but by a power from within, that is, the power of love. Its members are not forced into subjection, nor coerced into service. Their obedience is a willing obedience, and their service is a service of love. Their love is manifested in service to God and to men. Service is the essence of love. "Love is the communication of self to others."

Conditions of membership in the Kingdom.—Matt. 5. 3; Mark 1. 15; 10. 15; John 3. 3. Membership in this kingdom is not hereditary (Matt. 8. 12), and in this respect it differs from earthly kingdoms. It is a spiritual kingdom the condition of membership must be of a spiritual kind. They must be voluntarily accepted, and may be summed up in the idea of a whole hearted self-surrender to God. This implies repentance, faith, conversion, humility, childlikeness, a new birth. Can you define each of these conditions, and support them by a passage of scripture? Study your catechism, it will help you here.

The Gradual Growth of the Kingdom.—Mark 26. 29. When Jesus began his ministry he announced that the kingdom of God was at hand. But while the kingdom of God was already come, it was not yet come in all its fulness. The rule of God

on earth was commenced, but it was not then and is not now perfected. Only gradually are the principles of the kingdom being incorporated into the lives of men and nations. The history of Christianity shows that wonderful progress has been made in the extension of the kingdom of God. But the world is not all christian yet. All christians, so-called are not real christians, for all are not governed by love. All do not practice in their lives the principles of Jesus. All have not got entirely rid of the element of selfishness. The whole lump of mankind will not be leavened with the leaven of Christianity until everywhere, individuals, companies, corporations, and nations learn to eradicate selfishness, and allow love to have supreme sway in their lives. But the kingdom of God is surely though gradually coming, and we believe in these days is coming with greater power and speed, one evidence of which is seen in the quickened missionary spirit of the present time.

The Kingdom is Destined to be World-wide.—Luke 13. 29, 31. Its rule will ex-

stend his kingdom to come? We pray often for ourselves. How much time do we spend in praying for others? Are we carrying out the command of our Father to pray for the coming of his kingdom? Do we prove our sincerity by doing our best to advance the interests of his kingdom?"

SELECTED READINGS.

"It is not enough that we simply pray 'Thy Kingdom Come!' We must also work in the line of our prayer. For as faith without works is dead, so also is prayer without deed. In the prayer 'Thy Kingdom Come,' lies the vow to consecrate ourselves to the Missionary service . . . It is only as the Kingdom of Heaven is in us now that we shall be in the Kingdom of Heaven in the day when God shall be All in All."—G. D. Boardman, D.D.

"In reflecting upon this great subject of Jesus' preaching, the Kingdom of God, we see it to be wonderful, high, noble, and inspiring. It is so, because it is so gloriously hopeful for the future of man. It brings into view a 'regeneration' or new-making of men, of society, and indeed of all things. Jesus sees, as none ever saw the strength of the evils by which men are beset; yet still he teaches a Kingdom with powers of Divine grace at work in it so great that it shall prevail over sin, sorrow, and death in a glorious manner. His great subject, is not a soul's salvation, but that of a kingdom of souls. It is more than a man's own good, which, by itself, is not the highest blessing. It is a world-wide community of good; it is 'Joy in widest commonality spread!' They shall come from the East and West and from the North and South, and shall sit down in the Kingdom of God!"—James Robertson, D. D.

"Jesus adopted the popular phrase—Kingdom of God, or Kingdom of Heaven—but put upon it a spiritual meaning. He indicated by it 'that perfect order of things which He was about to establish, in which all those of every nation who should believe in Him were to be gathered together into one society, dedicated and intimately united to God, and made partakers of eternal salvation!' As thus understood the Kingdom is sometimes spoken of as actually present, but more frequently as a future goal to be fully realized at the coming again of Christ. He taught that so far as conditions of entrance were concerned, Jews and Gentiles stood on the same ground, and that no one, Jew or Gentile, could enter except through a new spiritual birth. Matthew almost uniformly calls this spiritual realm the 'Kingdom of Heaven,' perhaps to indicate that its ideal home is in Heaven. Mark and Luke call it the 'Kingdom of God!'"—Thayer, in E. D.

The Mark of Growth

"I remember," says the Rev. J. D. Jones, "in a certain home in which I was a guest, being shown a door on which the heights of the various members of the family were marked. And not only the heights of the various members, but also the various heights of the individual members at different ages. Here was a mark, for instance: 'Charles, at eight years of age.' And a little above it: 'Charles, at nine.' So that door became to the members of that household a kind of register of growth."

"I am far from suggesting that we can use a foot-rule, so to speak, to measure spiritual growth. But this I will say: The Christian, looking back, say, over twelve months, ought to be able to note two things. One is, that he has more heartily and serving Christ more devotedly than we did a year ago?"

Our Correspondence Course on these New Testament Studies

TWENTY-FIVE of these Topics on the Teachings of Christ are included in our Epworth League List for 1910. They will appear in similar form 5. these from month to month. No careful leader should find any difficulty in arranging a very profitable weekly service. But we want more than this. Therefore we ask you to:—

N.B.—At the end of each quarter a printed examination paper will be sent to any League or League on application to the General Secretary. Written answers to this will be expected from all who desire to write. These papers will be examined, corrected, valued and returned. The record of each student will be kept and an Honor Roll printed in this paper, containing the names of all who obtain 75 per cent. or more on their examination. By the end of the year we hope to have something even better than this for those who continue throughout the course.

If this is not quite clear to you, write Rev. S. T. Bartlett, General Secretary, 35 Richmond St. W., Toronto, and he will gladly explain it more fully.

tend to men of every clime and of every race. Already it has members in every land. Fiji has become christian; Korea is turning unto the Lord; a million people in Japan, it is said, are dominated by the principles of Jesus Christ, while only a few of them are professing christians; China is stretching out her hands for help; and we believe that the kingdoms of this world will become the kingdoms of our Lord, in answer to the prayer which we all offer, "Thy kingdom come."

The Blessedness of the Kingdom.—Matt. 6. 33; 13. 44-46; Luke 11. 20. Its members are to enjoy supreme blessedness. Their highest and deepest needs will be met. In it the weary shall find rest, the hunger shall find salvation, and man shall find God. It is worth our while to seek this kingdom first, in preference to all other things. It is worth our while to sacrifice everything, to sell all that we have, if so we may obtain the kingdom.

Prayer for the Kingdom.—Matt. 6. 10. Jesus taught men to pray for the coming of the kingdom. Are we sincere when we offer the Lord's prayer? Do we really

"If you would be a fisher of men, the Bread of Life must be your bait."

Section of Social Service

"Look Up, Lilt Up."

The Ministry of the Hand

MISS CLARA G. WALLACE.

In considering how we may best improve this New Year as it passes, it is well that we should not forget the ministry of the human hand.

Of all means of doing good, none perhaps has been more blessed than this convenient agency. As a sign and seal of friendship, what is more assuring than the warm clasp of a loving hand? Words and looks may both deceive, but the hand carries in its clasp its unmistakable assurance. When Jehu, the warrior, was exterminating the worshippers of Baal and was desirous of knowing whether Jehonadab was in sympathy with his cause, he requested him to assure him by the shaking of his hand (2 Kings 10, 15). And so along the past, the hand clasp has been not only a sign and seal of friendliness and friendship, but a constant means of preventing the little differences of opinion or misunderstandings that sometimes arise, from alienating the affections or estranging the sympathies of those who would ordinarily be the closest friends.

Then the hand is a wonderful interpreter of feelings and sentiments that lie too deep for verbal expression. A degree of friendship may be indicated by a hand-clasp, that would be utterly inexpressible in words. The mother's firm clasp of her boy as he leaves the protective home circle for an isolated life among strangers in a distant city, has more in it than he can ever realize or forget.

In the sick room the patient's hand may assure of gratitude for the friendly call and solace that would not be possible through words. In the hour of bereavement when one feels the utter helplessness of formal words, the hand may convey assurances of sympathy and prayer, that could not otherwise find expression, and so in these various ways we may each lend a helping hand as we journey through life in this year of 1910. In temporal and spiritual things there are many who grow discouraged with themselves and their slow advancement. Every day they are busy with the world, engrossed with business, oppressed with cares, beset with trials, harassed with disappointments, crossed, vexed and perplexed in a thousand various ways. A little coolness or indifference on our part may be the straw that shall break their backs beneath the burden of discouragement, or our cherry look and ferret hand-clasp may be the hand that shall lift them out of their Slough of Despond, and inspire them once more with the hopefulness of success.

In the Christian life, as well as in the life of business, many a one has been helped over insuperable difficulties by the kindly hand, extended by a trusted friend. Christ's life was full of the ministry of the hand, as when he anointed the eyes with clay, or took the little maiden by the hand and said "Talitha cumi, I say unto thee arise." (Mark 5, 41.)

Among the unconverted, the hand may also have a welcome place in inviting guests to the Master's table. In many a wayward heart, there is a latent longing for a better life. No one knows it but the poor, trembling one, who fears to tell his longing to his nearest friend. A hundred obstacles present themselves when he thinks of becoming a Christian. Some of them come from the indifference of

professing Christians, and in the midst of these difficulties, a kindly hand clasp, significant of our purpose and prayer to win him for Christ, may more than overcome all other discouragements, and be instrumental in securing a soul for the Master's service.

In addition then to our consecration and earnest prayer, and kindest words as means of doing good, in our ministry of love, let us not forget the Helping Hand. Toronto.

The Power of Song

The following incident, as described by the Allegheny, Pa. newspaper, vividly illustrates the wonderful effect often produced by a Gospel song overheard by a chance passer-by. The report is given as follows:

"The congregation of Christ Protestant Episcopal Church, Union Avenue, Allegheny, the Rev. Robert Meech, rector, was startled yesterday morning by a sensational supplement to the morning service. The church was well filled and devout worshippers responded to the service as read by the rector. The reading had been concluded, and the rector was about to make the usual announcements of future services, when an incident occurred such as old Christ Church had never dreamed of, out of the usual line in a church of this denomination; it was, nevertheless, marked in its effect, and will never be forgotten by those present.

"In the fourth pew from the front aisle of the church sat a neatly-dressed woman of intellectual face, apparently about thirty years of age. Her presence as a stranger had been noticed by many, and her deep, tearful interest in the service had been quietly commented on by those who occupied the adjoining pews. At the point mentioned she rose to her feet, and struggling with emotion, began to speak. The startled congregation was all attention, and she was allowed to proceed. Rapidly and eloquently she told of her going out of the church and her return to it. In graphic words she painted the hideousness of sin and the joys of a pure life, and as she spoke, men and women gave way to their emotions and listened breathlessly to the end of the narration.

"I was christened in this church," she said, "and attended Sunday School in the basement, when good old Dr. Paige was rector. My mother was a devout member here, and taught me the right way. At the age of fifteen I de- parted from my home, and married an actor. For a number of years I followed the profession, leading such a life as naturally accompanies it. In dramatic circles, in variety business, and in the circus, I spent those godless years.

About two years ago I was in the city of Chicago. One afternoon I was on my way to Ferris Wheel Park to spend the afternoon in revelry, when I happened on the open-air meeting which the Epworth League of Grace Methodist Episcopal Church was conducting on North Park Street. I stopped through curiosity, as I believed, to listen; but I know now that God arrested my footsteps there. They were singing 'Saved by Grace,' and the melody impressed me. Recollections of my childhood days came trooping into my soul, and I remembered that in all the years of my ab-

sence, my mother, until her death, nine years ago, had been praying for me.

"I was converted, and falling on my knees on the curbstone, I asked the Father's pardon. Then and there I received it, and I left the place with a peace that has never forsaken me. I gave up my business at once, and have lived for His service ever since. I have been but a few days in this city. Last night I visited the Home Mission, and the Lord told me that I must come here and testify what He had done for me. I have not been in this building for many years, but it seems only yesterday since I left it. I have been sitting in the pew directly opposite the one occupied by my mother and myself, and I feel her presence to-day. I could not resist the impulse to give this testimony. The Lord sent me here."

"The congregation was profoundly impressed. The rector descended from the chancel, and, approaching the speaker, with tears in his eyes, bade her God-speed. The service went on. At its conclusion many members of the congregation shook hands with the stranger, and told of their impressions. A stranger might have imagined himself in a Methodist Episcopal church, so intense was the feeling. The strange visitor departed with a sense of duty done. All she said was: 'I feel that the Lord Jesus and mother have been here.'"

"Relation of Sports to the Development of Character"

Our characters are ourselves. And yet, as the subject implies, none of us spring into being fully formed and armed for our work in life—We are growths rather than creations,—but growths from Divine created germs. Life, in its character making business, everyone has tendencies and possibilities which know no limitations, which cannot be bound; and by facing and fighting the battles of life and going on conquering and to conquer we may develop a character that truly reflects the Christ life even as Christ Himself was the character of God.

The Christ character manifests itself in love, service, and sacrifice.

Generally speaking "sports" means our outdoor games, such as baseball, football, lacrosse, basket-ball, tennis, cricket, skating, curling and hockey. If the supreme object in life is the development of Christ-like characters that manifest themselves in love, service and sacrifice, then anything incidental to sports which does not tend in that direction, has no place in life, and should have no place in practice.

Sport is sometimes described and considered as a mere pastime. But this is a wrong conception. There are no pastimes in God's plan of life. We are here for a purpose, and the time that is spent in sports should be spent with that purpose in view. Time spent unnecessarily in sport is wasted time, and so we get things out of proportion. We skate or curl or play hockey or baseball or tennis every night in the week, but find it difficult to attend our League or prayer meetings, or to enrich our minds by reading good books, or to visit the fatherless and the widow, or to minister to the sick. I am not condemning enthusiasm for sports, but we must not get things so much out of proportion by emphasizing the lesser and being indifferent to the greater duties.

Sports are necessary to health, and health to our highest development of character, or to the life of love, service and sacrifice. Health in its fullest sense, man is healthy when he is whole, complete, unimpaired by any disorder, moral, mental, or physical. If we would be healthy in

"It's no use singing 'sunshine' if your life is all moonshine."—Gen. Booth.

body we must be living in obedience to the spiritual and moral as well as the physical laws of God.

What a poor specimen of a Christian you are apt to be after being kept all day in a stuffy room with your physical and mental powers at low ebb.

You are depressed, bad-tempered, morbid and cranky. How exhilarating it is at such times to get out to the field of sport, to relax the mind and to inhale the pure ozone of heaven. In a short time we are new creatures,—re-created. And if there is any place in the world where sports stand in necessary relation to the development of true character, it is in this country in our winter seasons. Early in the fall we put on our double windows and double doors and keep them on till late in the spring. We shut ourselves in and keep nature and life out. We sleep with windows closed, or fail to sleep because they are closed.

The field of sport is the expert physician. We can summon to our bedside all the doctors in creation and faithfully submit to all the drugs they may prescribe, but in nine cases out of ten it will not begin to be so effective as an hour spent under the canopy of Heaven, where you can bathe your lungs with God's pure air and satisfy your thirst with His pure beverage.

And as a further incentive to health, the field of sport gives scope for common sense in dress. It takes you away for a short time—but as a wonderful relief—from a lot of nonsensical dress which custom and fashion and selfish commercial greed force upon us. The high heel and pinched toe are not tolerated on the campus for a moment. Your head for a time escapes a load of absurd millinery and your face gets a chance to speak its message without affectation or misnamed ornamentation. As Dryden says:

"Better to hunt in fields for health un-
Than fee the doctor for a nauseous draught.
The wise for cure on exercise depend;
God never made His work for man to
mend."

The campus is one of the best of places for discovering and curing a diseased mind, for testing and strengthening the weak spot in your armour, for revealing and repairing the breaches in what otherwise is a walled city. Many a young fellow has even to his own surprise and shame, demonstrated in the field of sport that the current of his life was not what it should be, and the experience has resulted in his everlasting good. "Bunyan," in "The Holy War," has portrayed in a wonderful manner the struggle that goes on through life between the forces of good and evil—and perhaps some of the greatest battles of life have been fought on the campus. Many a person has there proved himself as great a hero as Wellington at Waterloo, or Nelson at Trafalgar, but God and himself alone witnessed the conflict. The true spirit will on the field refuse to bow the mean, the low, or the cowardly thing, but even there under the canopy of Heaven, and occupied with what may seem the trivial things of life, he will be able to see God and feel His presence and reflect His character, and his own character will grow and develop in the spirit of love, service, and sacrifice.—From an Anonymous Contributor.

Smile a smile;
While you smile,
Another smiles;
And soon there are miles
And miles of smiles,
And life's worth while
If you but smile.

Welcome Strangers

Be careful to welcome strangers at the league meetings. A few weeks ago a young man entered a meeting. Being a stranger, he took a seat a little to one side of the young people. No one noticed him, or gave him welcome. Going out he was met at the door, and asked to stay, by a brother just coming. "No," he said, "I guess I am not wanted." Great the stranger! They asked from home, lonely and open to approach and sympathy. The late Doctor Reid, secretary of the Missionary Society, once declared that a welcome and warm hand-clasp given to his grandfather at old John Street, "shook generations of Reids into the Methodist Church."—Pittsburg Christian Advocate.

Smiled Into the Church

Mr. D. L. Moody, in describing the work of his "Yoke-fellows' Band," in which a young convert and an experienced Christian were set to work together, used to delight in telling about a young Swede, who, not understanding English, stood at the corner of the street and gave out printed invitations to the passers-by to attend the evening services in the mission.

Mr. Moody said he had a happy smile, and showed a white and beautiful set of teeth. If they thanked him, he smiled; if they cursed him, it was all the same, he smiled. He did not understand, and the people thought they never knew such a good-natured fellow, and felt all the more inclined to accept the invitation to attend the church services. They were rarely smiled into the church.—Sel.

The Helpful Word

Give the young and struggling a word of encouragement when you can. You may have these plants in your window-boxes without water, nor refuse to open the shutters that the sunlight might fall upon them; but you would leave some human flower to suffer from want of appreciation or the sunlight of encouragement.

There are a few hardy souls that can struggle along on stony soil—shrubs that can wait for the dews and sunbeams, vines that can climb without kindly training, but only a few. Utter the kind word when you can see that it is deserved. The thought that "no one cares and no one knows" blights many a bud of promise. Be it the young artist at his easel, the young preacher in his pulpit, the workman at his bench, the boy at his mathematical problems, or your little girl at the piano, give what praise you can.—Sel.

Laughter as Medicine

Laughter induces a mental exhilaration.

The habit of frequent and hearty laughter will not only save you many a dollar's bill but will also save you years of your life.

There is good philosophy as well as good health in the maxim, "Laugh, and grow fat."

Laughter is a foe to pain and disease and a sure cure for the "blues," melancholy, and worry.

Laughter is contagious. Be cheerful, and you make everybody around you happy, harmonious, and healthful.

Laughter and good cheer make love of life, and love of life is half of health.

Use laughter as a table sauce; it sets the organs to dancing, and thus stimulates the digestive processes.

Laughter keeps the heart and face young, and enhances physical beauty.

Laughter is Nature's device for exercising the internal organs and giving us pleasure at the same time.

It sends the blood bounding through the body, increases the respiration, and gives warmth and glow to the whole system.

It expands the chest, and forces the poisoned air from the least used lung cell.

Perfect health, which may be destroyed by a piece of bad news, by grief or anxiety, is often restored by a good, hearty laugh.

A jolly physician is often better than all his pills.—Sel.

A Suggestive Programme

We give in reduced form, the contents of a very attractive bill of fare provided for an evening's enjoyment and profit. Such a programme you might have to advantage in your League, perhaps. If you try it, let us know.

An "UP" Evening

Will be held at the
EPWORTH LEAGUE OF ELIZABETH STREET CHURCH,

ON MONDAY, OCT. 4th, 1899.

The Meeting to Commence Sharp at 8. A Cordial Invitation is Extended to all.

PROGRAMME.

- 1.—OPENING EXERCISES, conducted by President.
- 2.—PAPER on "Look Up," by 1st Vice-President.
Miss Lezout
- 3.—DUET
Master James and Miss W. Aikenhead
- 4.—PAPER on "Lift Up," by 2nd Vice-President.
Miss Hubbard
- 5.—DUET
Misses Cline and Deegan
- 6.—PAPER on "Read Up," by 3rd Vice-President.
Mr. Partridge
- 7.—RECITATION
Mrs. Hughson
- 8.—PAPER on "Brush Up," by 4th Vice-President.
Mr. Corbett
- 9.—SOLO
Miss Estle Raynor
- 10.—PAPER on "Write Up," by the Secretary.
Mr. Hughson
- 11.—PAPER on "Pay Up," by Treasurer.
Miss Bowers
- 12.—PAPER on "Grow Up," by junior President.
Miss Turner
- 13.—The President to conclude the Programme with a brief address, entitled: "Summe Up."

Rev. J. R. Aikenhead, Chairman.

There's a light that shines in the heavenly blue,
Shining for sinners like me and you.
'Tis the Sun of God's Love, so pure, de-
-vine;

Right into your darkened heart 'twill shine,
And illumine even that sinful place.

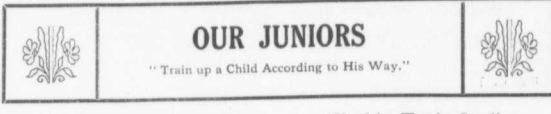
If you will but lift to heaven your face,
Lift up your life to the heavenly blue,
For God's great love shines there for you.

—James A. Bell.

Of ready wit, the Archbishop of Canterbury is a great example. He was going in with a number of other clergy to luncheon after some great ecclesiastical function, when an unctuous dignitary observed: "Now to put a bridle on our appetites!"

Quick as lightning the Archbishop retorted: "Say, rather, now to put a bit between your teeth."

"Those who bring sunshine into the lives of others cannot keep it from themselves."



Home Prize Bible Questions

The question on "Caves," given in our November paper, brought in a splendid lot of answers from Prince Edward Island, New Brunswick, Ontario, Manitoba and Saskatchewan. The editor is well pleased. But he had a hard time picking the winner. First, he had to lay out four fine sets of answers because they were not written on postcards. Too bad, but he had to go according to conditions, and he fair to all. Then, so many of the postcards were good it was hard to pick the best. However, all things considered, *Grace Brenton*, Corbyville, Ont., had the most complete and correct set of answers. Right after her came Norman H. Duff, and then Clifford Yonson. Grace Key was next, and would have been first but for some mistakes in spelling those hard, old names. Hunter Lewis did very well also. Others sending good postcard replies were Thane Campbell, Vera Sharpe, B. Bristol, H. Parsons, Jennie Murray, Ruth Walker, Eva Carter, L. L. Whitmore, Carrie Sullivan, J. Dever, Fred Thompson, S. W. Kemp, Ida A. Pitt, Morley Brigham, Pearl Adams, and Eva Adams. (These names are not given in order of merit.) Try again girls and yourselves as fully as you can, on a postcard, state your age, and address card to the Editor, mailing it so that it will be postmarked not later than February 1st. It will reach this office in time to be valued for a report in our March number. That will give the Juniors who live far away a chance to compete on equal terms with those near by. Choose the set of questions according to your age. *Do yours best!*

I. FOR JUNIORS UNDER TEN.

- 1 Find two places where Jesus lived.
- 2 Find in Bible names of two good men who started to serve God when quite young.
- 3 What does Jesus call Himself in the sixth chapter of John, and why?

II. FOR JUNIORS UNDER THIRTEEN.

- 1 To whom did our Saviour first appear after His resurrection?
- 2 What lessons did Jesus teach when speaking about the sparrows?
- 3 Quote two passages, one from the Old Testament and one from the New, teaching that children should obey their parents.
- 4 What city is noted as the scene of many of our Lord's miracles?

III. FOR JUNIORS UNDER SIXTEEN.

- 1 Name six towns or villages in Palestine associated with the ministry of our Lord.
- 2 Who was the first European convert, and who was the preacher on the occasion of the conversion?
- 3 Name some New Testament persons whose course illustrated the truth taught in the first clause of Prov. 15. 14.
- 4 Illustrate Prov. 28. 13 by three Old Testament characters.

A suitable book prize will be given to the Junior sending the best answers, according to conditions, in each section. We have sent each of the first four whose names are given above, a nice book this month.

Weekly Topic Studies

JANUARY 23.—WITH JESUS AND JOHN AT JORDAN.—JOHN 1. 29-34.

The years that have elapsed from the time of our last study of Jesus, many years of development, education and preparation for His life's work.

Tell the story of how the coming of a man of prominence was heralded in those days, the clearing of the way, the removal of obstacles from the old, even the building of new roads. Describe the pomp and pageantry of his attendant train, and make clear the contrast between the glory of an earthly Prince and the announcement of the approach of the World's Redeemer.

Find in Isaiah where the anointed King is proclaimed.—"Prepare ye in the wilderness." Compare with John's one great message.—"Repent ye!" "There cometh after me."

Picture John as a child set apart by Zacharias and Elizabeth for the service of God. Show him grown to manhood with strong, healthy body, and fearless, courageous character. The wickedness of his day could not prevent the growth of such a boy into a grand man of God.

Explain how God gave John the great privilege of introducing Jesus—"The Lamb of God" to the work of His life—the fulfilling of His Father's business in the salvation of the world.

Have the Juniors find all the sayings of John the Baptist concerning Jesus. Have them give some historical facts concerning the Jordan River. Josh. 3. 9-17; 2 Kings 2. 6-14.

What was the difference regarding the work of Jesus before and after His baptism?—C. G. W.

JANUARY 30.—THE STORIES WITH THE DOLLS—CHINESE CHARACTERS IN COLOR AND COTTON.



Juniors are always interested in people, and a story is popular with them in proportion to the personal element it contains. The stories of Chinese characters illustrated by seven dolls and a bound foot provide for a study of China for the Juniors. The set of dolls represents a mandarin, the mandarin's wife, an evangelist, a teacher, a school girl, an opium smoker, and a blind boy.

While the stories are intensely interesting, the Juniors are given reliable information regarding Chinese customs, home life, official responsibility, the curse of opium, the tortures of the bound foot, and the hopelessness of idolatry. Turning from the conditions of the people to what is being done for them through missionary effort, the stories introduce the changes which are taking place in that old empire. The story of the mandarin shows the ambitions of an official for his sons and his bitter disappointment that one should become an opium sot and the other an evangelist, preaching the "Jesus doctrine."

The evangelist, his struggles and victory, and his final appointment as an evangelist, will bring to the Juniors the fact that it costs something in China to put away the old worship of idols and to

not only accept but become a preacher of the Gospel of the Lord Jesus Christ.

The little school girl who has been sold as a slave and rescued by a Christian mission is a sad revelation of the condition of thousands of other little girls in China.

The horrors of the opium traffic touches the lives of many of the characters in the stories, and the old opium smoker is a protest against the importation of opium from British India.

The blind boy arouses sympathy and emphasizes the need of medical missionaries, while the splendid advantages of the Christian school for the blind teaches what is being done for this helpless class.

The work of the missionary hospital is not forgotten, for the mandarin's wife owes to the Christian doctor a debt of gratitude for saving the life of her little son, and for telling her of the love of God and of Jesus Saviour.

These stories have been written by a British Wesleyan missionary in China.

Under the direction of the superintendent, several Juniors may take part in the programme and tell the story of a doll. Rev. J. L. Stewart, of our own mission, has also written a story for the dolls, "The Sing Yet Family." This is intended for the use of the superintendent.

The set of models, seven dolls, and the bound foot, printed on cotton, fast colors, and the two books of stories cost 75 cents. We also recommend, in preparing the meeting, China for Juniors, 10 cents; the stories of the evangelists in the Missionary Bulletin; the outline programme.

Order literature and dolls and programme from F. Stephenson, Methodist Mission Rooms, Toronto.—A. D. S.

FEBRUARY 6.—CHRIST'S FIRST MEN COMPANIONS.—JOHN 1. 35-50.

- 1 What happened in the wilderness after Christ had been baptized?
- 2 Who heard John's words "Behold the Lamb of God?"
- 3 What did these men do?
- 4 What is the meaning of the word "disciple" as living to-day?
- 5 How was Nathanael convinced?
- 6 In two days Christ had drawn to Himself six companions. Name them, and tell how they were brought to Him?
- 7 Are we, like them, prepared to give Him all we have?
- 8 Find in the New Testament some references to "personal work."—(Acts 8. 26-38; 1 Cor. 9. 19-22, etc.)
- 9 Give some practical illustration also of personal work "to-day."
- 10 What relation was Andrew to Peter?
- 11 Whom should we first seek to bring to Jesus?
- 12 What good does bringing others to Jesus do us?—C. G. W.

FEBRUARY 13.—WAS NICODEMUS A TRUE FRIEND? JOHN 3. 1-3; 7. 45-53; 19. 39.

Jesus spent most of the three years teaching and working in Galilee where he was loved. In Jerusalem it was different. Hearing His words on His visits to that city, the rich and learned felt rebuked and condemned, and harbored angry thoughts against Christ. Tell why this feeling existed. How did the performance of miracles effect the people generally? To what class did Nicodemus belong? Had he been strictly keeping the law? What did he lack, and what did he do? Should we deal harshly with him for coming to Jesus by night? Possibly he came to avoid suspicion, but to gain advice. With timidity, a fear of opposition, was he still eager to gain the truth? What would we have done under similar circumstances? Emphasize the fact that he was the only Pharisee who came to the

Saviour knowing lessons of how did and what show? Sum showing whom w need. demonst

FAITH In Every Need or Danger Make Have Be

Temp (Write be spok dressed scrib their tran perance together stand ba Whiskey cite.)

1 This is A wor He is m For a w

2 This is He ric do Few a For te

3 This is His tr br His tr For pe

4 This is On hi For m And bl

5 This is With She id Thy ar

6 This is A que er Her h fa ns

7 This is She co But s ar And s m

8 This is His cu the s For th go

Saviour at all, and he was earnestly seeking knowledge and peace. What special lessons do we learn from this interview? How did he afterwards defend his Lord, and what further evidence of love did he show?

Sum up the teaching of the day by showing that a true friend is one on whom we can depend in every time of need. (Prov. 17, 17). It may easily be demonstrated thus on the blackboard.

FAITHFUL

Rely on
In
Every
Need or
Danger

A faithful friend is one we can "rely on in every need or danger."

Make your final application thus:

Have } A FRIEND { in JESUS.
Be } to

—C. G. W.

Temperancetown and Whiskeyville

(Written by Mrs. Annie E. Smiley. To be spoken by twenty children, each dressed to represent the character described and carrying the implements of their trade or occupation. The ten Temperance children come to the platform together, speak their verses and then stand back in line, leaving room for the Whiskeyville children to stand and recite.)

- 1 This is the mayor of Temperancetown, A worthy man of high renown, He is proud of his town, and well he may be, For a more thriving town you rarely will see.
- 2 This is the doctor of Temperancetown, He rides through the country, up and down, Few are his calls for powder or pill, For temperance people are seldom ill.
- 3 This is the baker of Temperancetown, His bread is sweet, and his rolls are brown; His trade is good, as you well may think, For people buy bread instead of drink.
- 4 This is a grocer of Temperancetown, On his face is a smile instead of a frown, For money flows daily into his tills, And temperance people pay grocer's bills.
- 5 This is a teacher of Temperancetown, With happy face and pretty gown, She loves to teach for her children all mind, They are taught at home to be loving and kind.
- 6 This is a mother of Temperancetown, A queen is she, though she wears no crown, Her husband delights to sound her fame, And her children rise up and bless her name.
- 7 This is a cook of Temperancetown, She cannot tell a verb from a noun, But she knows how to bake, to broil and to fry, And she never puts brandy in sauce or mince pie.
- 8 This is the butcher of Temperancetown, His customers all pay money down; They can afford the best of food, For their work is steady and pay is good.

- 9 This woman sells fruit in Temperancetown, Her name is Mrs. Tabitha Brown; She sells apples, oranges, grapes and pears, And an excellent reputation she bears.
- 10 This is the preacher of Temperancetown, His hair is white, like a silver crown; He honors his calling in all of his ways, For he preaches the truth, and he votes as he prays.

ALL SAY TOGETHER.

O happy are we in Temperancetown, No wonder we smile and forget to frown; If Jesus should come to our earth to-day, We are sure in our town He would love to stay.

- 1 This is the mayor of Whiskeyville, He says 'tis his office that makes him ill; He never feels well, though he dresses so fine, For his head is befuddled with whiskey and wine.
- 2 This is the doctor of Whiskeyville, He orders spirits with powder and pill; With his practice you'd think his fortune was made, But, alas! his bills are seldom paid.
- 3 This is the baker of Whiskeyville, He is hurried and worried with many a bill; The money his customers ought to pay Goes into the saloon, just over the way.
- 4 This is the grocer of Whiskeyville, His trade is light with few orders to fill; His customers say his prices are dear, But they mean that they want the money for beer.
- 5 This is the teacher of Whiskeyville, Her pupils are Tom, and Harry, and Bill; They loaf and play truant from day to day, And are fast smoking and drinking their wits away.
- 6 This is the mother of Whiskeyville, She lives in a shanty under the hill; She is often unhappy, and fears for her life, Oh, sad is the fate of the drunkard's wife!
- 7 This is the cook of Whiskeyville, Her face is sharp and her voice is ill; She spoils her cooking with brandy and wine, And complains that her children sicken and pine.
- 8 This is the butcher of Whiskeyville, You will find his shop by the cider-mill; His customers buy the cheapest of meat, For when people will drink, there is little to eat.
- 9 This woman keeps an apple-stand, But even her apples are second-hand; For her customers say there is little to buy, To buy apples, when cider is apple-juice.
- 10 This is the preacher of Whiskeyville, He tries in vain his church to fill; And often is tempted to say with a groan, "They are wed to their idols; let them alone."

ALL SAY TOGETHER.

We are tired of living in Whiskeyville, For our town is steadily running down hill; If we want to win honor, fame and renown, We must leave Whiskeyville for Temperancetown.

Different Religious Services for Boys and Girls

Suggested by Rev. W. R. Turner, Stellarton, N.S.

- 1 Song Services with Stories of Songs.
- 2 Strong Brief Address and Competitive Singing.
- 3 Question and Answer Meeting and whistling songs. N.B. I have often found that the boys enjoyed whistling an accompaniment to the singing when we were without an organist. It will also help to "steady" boys who are restless.
- 4 Debates on Religious and Moral subjects.
- 5 Missionary Meetings. Series on Different Countries, etc.
- 6 Stereopticon.
- 7 Chalk Talk.
- 8 Patriotic Meeting.
- 9 Temperance and Moral Reform Meeting. "Why should we not use intoxicating liquors?" "Why should we not use tobacco?" "What rights have boys and girls in Canada and what do we owe to our country?"
- 10 Series on Pilgrims Progress. Each character assigned and read by different boys and girls.
- 11 Illustration Meeting. Each boy and girl contributes the best illustration they have heard or read.
- 12 A "Funny Story" Meeting. Let the leader give a talk on "Humour" and then the boys and girls may read the funniest thing they have seen in paper or magazine during the week.

Little Boy Billy

Little Boy Billy kneels up in his bed, Tumbled curls clustering over his head; The sun through the blind is beginning to peep, And the twitter of birds has aroused him from sleep.

Little Boy Billy looks sturdy and sweet In cozy white nightgown, with bare, dimpled feet; One fat hand, supporting his little round chin, Patiently waiting for nurse to come in. Nurse, in the doorway, stands still in surprise At meeting the gaze of those wide-open eyes; But Billy explains: "I am ready, you see, 'Cause dis is my burfday, I've big boy of 'freee."

"New knickies wiv pockets I've having to-day, A big cake, and p'sents, and childrens to play; So wass' me and d'ess me, and hear me my p'ayers, Den take me to beksup wiv mummy down-stairs."

—Little Folks.

Johnny: "Tommy Smith's mother makes him go to Sunday School every Sunday."
Johnny's Mamma: "Why do you say she makes him go?"
Johnny: "'Cause he goes."—Exchange.

"He is good-natured whose nature is to do good."



THE SUNDAY SCHOOL

"The Bible Studying Service of the Church."



The Preparation of a Lesson

BY REV. A. P. ADDISON, B.A., B.D.

(This is the first part of an admirable paper read at the North Bay S.S. Convention. The second part will be given in our next number.—Ed.)

The preparation of a lesson must be, a dual process; first, a preparation of the lesson itself without any reference what-sover to the class; and second, a preparation of the lesson as it is to be taught.

I. THE LESSON ITSELF.

In the preparation of the lesson itself by the teacher, there must be no intruding thought that this lesson is prepared for a class. There must be here no blind leading of the blind, no teaching of what seems to be so, or of what others have thought to be so. No matter what seas of difficulty the teacher has to cross, he simply must arrive at the promised land of certainty. To the teacher the thing taught must be complete and the truth. There must be a rigid, honest, fearless search after the truth for the truth's sake, and not in the slightest degree for the sake of the class.

There must be in the background of the teacher's mind an accurate and a comprehensive, if not an exhaustive, knowledge of the history of the Bible peoples and of its geography. We must know where Jerusalem is, where Jericho lies in its humid heat; where Hermon's snow-lit peak rises, where is the vale of Esdraelon and the lake of Gennesareth. We must know of the chronology of the Kings of Israel and of Judah, of the sins of the people to whom the prophets preached, who the writers of the books of the New Testament were, and, if possible, who wrote those of the Old. We must be able to repeat the ten commandments, the Lord's Prayer and the 23rd Psalm. We must know these things and others; but these are only the fringe of the garment that is all glorious, these are but the hedge about the King's garden, while inside lie the gardens themselves where the angels of God go to and fro, bringing strange and glorious revelations of truth to the people of all ages. With these angels we must keep company, these messages we must hear,—to this revelation we must attend.

The first task then is to study the lesson as a piece of literature. This must be done sympathetically, striving only to know this—"What did the writer mean and why did he express himself in this manner?"

To this task we do not give sufficient heed. Our very faith in the simplicity of the Bible message may lead us astray. Some of the needs of life are so pressing and so obvious, and the application of the Bible to them is so plain, that we are satisfied when we secure this easy result.

But is Paul, with his deep insight into the plans and purposes of God, with his comprehensive philosophising concerning the things that are in heaven and that are on earth, apt to write a letter without deep meaning? Yet I am persuaded that when the Sunday School lessons happen to be in the Epistles of Paul, they are often read with no more attention than that which is given to the letters of a friend who describes the affairs of the hamlet he lives in. And the people who treat the Epistles of Paul with such base indolence are sometimes they who prate loudly concerning the inspiration of the

Bible, though in their own lines they make the Divine inspiration of these writings to be no more than that of the ordinary writer of business, or of a girl who writes of gossip. The gold of the Bible is never given save to those who mine it. Its greatest truths are only for those who search. We mine the gold that is in the earth, not that which is already mined in the bank. We do not search for that which we consciously possess. The Bible yields its new and refreshing truths only to those who search with the enquiring mind.

I am not in this pleading for accuracy of scholarship, or for any long hours of painstaking study of difficult and tedious books. I am only pleading for the earnest reading and the careful study of the English Bible in the Revised translation as if it were a serious business,—as over against the flippancy of reading of a passage when half asleep as a task that is to be done as quickly as possible that we may get to bed and the land of forgetfulness,—or the rapid reading of the Sabbath School lesson and then a headlong plunge into the Lesson Helps. Is this inspired Word never to bear any message, does the teacher save at second hand? Is the teacher never to teach anything as of himself? Is the teacher called and appointed of God and of the Sabbath School only for this,—that he become a funnel through which the accurate common-places of a lesson help may be poured on a class? These lesson helps are but helps at the best, and the teachers simply must put themselves into the preparation of the lesson if there is to be the highest profit to the class.

Through the lack of this study the Bible has never become to many of us a living book. It is a dead book. It was written in dead languages. It is written about folk that are all dead. It is as dead and as uninteresting as if it were written only about the Dead Sea and the pillar of salt, of the valley of dry bones, or the tears of Jeremiah.

Suppose, for instance, that the lesson should be Paul's defence before King Agrippa. These who have failed of this preparation will be bored by this lesson, as will also their classes. How can one such teach of a trial and a defence, of King Agrippa, and of this matter of conversion about which Paul preaches? To such teachers, and to such classes, Agrippa is a man of wood, Paul a doll stuffed with sawdust, and the whole teaching but a sort of solemn Punch and Judy show. It has been robbed of all life.

On the other hand where could one find a lesson that throbs with intense life, that has the blaze and glory of the court, with Festus and King Agrippa and Bernice present; the ensigns, and the insignia of their office and position; the pretorium with its severe decoration and its high ceiling; the scarred soldiers in their armor; the secretaries, the chief men of the city; all in holiday garb because of the Queen's presence. And over against this pomp and show is the little short-sighted man, surrounded by his jailors, a man whose bodily appearance was at all times contemptible, but now, pale with two years' imprisonment, doubly so. But when he speaks all eyes are upon him. He tells of the manner of his life, of its constraining motives, of its dominating passion.

And now, after the testing of the years—when Bernice is but a name, and these ensigns no longer flutter in the breeze and the Imperial eagles no longer glisten

on the helmets of the centurions, these words of this undersized man are studied by over five millions of persons in Sabbath schools of this continent alone. It is a victory of the spiritual over the material, of the moral forces over the vainglory of this world. What passion there is in the little man! It is so powerful that Festus, sarcastic, haughty, disdainful, cries out: "Thou art a King Agrippa is moved to say "With but little persuasion thou wouldst fain make me a Christian." Are not such words, so proven, worthy of the most serious study? This then is what I ask, it is but little. No man, no teacher, would be rewarded completely from the haphazard, the commonplace, the trivial,—that we give earnest study to the text of the lesson, that we read it carefully, knowing the meaning of every word, and then rest quietly, and it may be with eyes shut; till we see the whole scene, hear the tramp of the soldiers, and the commands of the officers of the court; that we put ourselves in the place of Festus, of Agrippa, of Bernice, of the onlookers and of Paul; that we give our attention with new attention, until the complete nobility of Paul's speech, as being on the one hand a comprehensive defence of his conduct, and on the other an earnest preaching of Christ, so possess us that the heart beats faster and a new shining is in our eyes. Surely this is a wonderful lesson!

But it may be a dead to the children, only the trial of a man who died long ago, and just a part of the Bible. If it is dead to them it is because it is dead to us. If we are not able to move them it is because we are not ourselves greatly moved.

This is, however, perhaps a special lesson. It may be so, but every lesson has this. It is not once in the year that a lesson is placed in our hands which lacks this. All lessons may not force themselves on our notice, but all lessons will come to possess us and move us if we but live with them sufficiently, and give to them a serious enough attention. The ore will yield its rich metal if we but heat the furnaces. And there is no lack in this mine of ore in paying quantities.

Some Problems of the Primary Class

MRS. COYNE, LEAMINGTON, ONT.

The Primary Teacher is the foundation builder. The true teacher is impressed with the responsibility and privilege of training an immortal soul for this life and for the life to come. For this the scholars should be individually studied and their needs understood. Then it will become a delight to instill into the child's mind the truths of God's word, a love for which will lead to a growing sense of the beauty, sublimity, and greatness of the revelation of God's will.

ORDER.

The teacher should be in her place before the school opens, ready to greet her scholars with a hearty welcome. Different people have varying ideas of what constitutes order in a Primary Class. What one teacher calls enthusiasm another deems confusion. If it means to have the children sit still and keep quiet, a dead-and-alive teacher with a few stupid children might griping the ideal more closely than a well-ordered teacher. Good order is not a good thing if obtained at the expense of life and interest. Attention and order are associated together. Disorder is the result of inattention. Interest assures the right kind of order. Poor grading is a frequent cause of disorder.

Some teachers have big boys and girls of eight and nine years together with little ones scarce able to speak plainly.

"Charity should be the warmest when the weather is coldest."

If the lesson instruction suits the babies the older ones find it stupid, and if the teacher devotes too much time to the big boys and girls the tiny ones do not understand and so grow restless. Often the seats are too high, and small wonder if the children squirm around in discomfort. Proper grading into Beginners' and Primary classes is very desirable, and seats that will ensure successful results are necessary. Vary the programme when the children seem weary. Beware of fault-finding. A word of judicious praise will do more to influence a child in the right direction than a reprimand or criticism. No matter how mischievous or naughty a child may seem, there is always something good that we can honestly commend. Do not fail to discover and recognize this. Let the children talk of familiar things that the lesson suggests. Let them sing frequently. Many little ones receive their first thoughts of God and Heaven in this way. 'They love to sing, and if the songs selected be suitable they will impress lessons never to be forgotten.

THE NEW SCHOLAR.

Do not overlook him. Possibly this is his first day in Sunday School. The surroundings are unfamiliar to him and many of the faces strange! The experience is not altogether pleasant. If you can, get acquainted with him ahead of time, cordially greet him and let him feel that you are really glad to have him in your class. Give him a seat near some one he knows or next to some one you know will treat him kindly. If he feels the class to be an attractive, home-like place, he will want to come again. If not, he will seek to remain away, and if his parents be careless, he will probably be allowed to follow his own inclination.

KEEPING IN TOUCH.

Remember your children's birthdays. To a little child this is the most important of all anniversaries. Send a letter or a pretty card. They will be long and lovingly prized. Have your own record of their birthdays, and keep it in your own home where you may consult it constantly. The teacher's first duty is to have the love of each scholar, and the next to hold it. To keep in touch with them through a loving recognition of their birthdays will do much in this regard, for unless they know that we love and remember them, we cannot lead them to love and remember Christ, and this is the centre of all our work.

THE QUARTERLY REVIEW.

This is a problem hard to solve for most teachers, for it is hard to interest the little ones in such lessons as our last review for instance,—Paul's Missionary Journeys. Yet the central fact is clear: "God work good on," and the aim is to show "how," the point being regarding the good news." Too much detail would weary the children; but if "the Missionaries of Jesus" be explained, and the little ones see what it is to be a missionary, they will love how they, too, even now, and here may be messengers of Jesus, spreading His word, carrying His messages, and doing His errands. As much as possible use the picture roll. Let them point out the different persons and tell what they can about them. To tell what they know is necessary, for one has truly said, that he doubts if we really know a thing until we have told it to somebody else.

THE CLASS AND THE HOME.

It is a wise teacher who gains the cooperation of the parents. To do this you must establish cordial relations between yourself and the home. Some of our children come from homes where the name of Jesus is never heard, except in profanity. If we knew the pitfalls that await many little halting feet, how

earnest we would be. Visit the homes, talk of the little ones, ask the mother's help in your mutual service of love for the child. Let the mother see that you hold her child's best interest deeply at heart. The mothers also can help by always speaking well of the teacher, by seeing that the children are regular in attendance, and by teaching them at least the Golden Text of the day's lesson. A genuinely interested and friendly teacher will as a rule have a friend in the mother of the child.

If sickness or bereavement enter the home, how sacred becomes the bond then uniting the teacher and the mother.

It is well, too, to invite the mothers to visit the class and see its work. Assure them of a welcome. As they see the children in their exercises they will become interested and want to help. "Will you lend me a song-book," says mother who notices that Willie has not sung very well, "and I will try and teach him the hymns before next Sunday." How the mother's face lights up and she sees that Mary has taken her part well. So interest may grow by the union of home

The Supreme Place of the Home

Too many parents seem content to delegate to the Sunday School teacher the religious education of their children. That the home, not the school, is the place where Christian culture should begin; that the parents not the teachers, are the ones to whom primarily belongs the obligation of teaching the children the word and ways of God, and that without the home preceding it, the Sunday School cannot alone accomplish the work, is well expressed by Dr. Shailer Mathews in a recent magazine article, thus:

"There is constant temptation for fathers and mothers to transfer such duties to the Sunday School or the day school, particularly the former. Important as is its work, the Sunday School can hardly be expected to replace the family. Unless God is recognized in the home, the child is not likely to grow up God-fearing. There are few churches members that do not come from homes where at least one parent is a Christian. But the alarming fact is that many

Young People's Bible Class Telegraph Co.
Parkdale Methodist Church
(NOT INCORPORATED)
TELEGRAM

W. E. JONES, Teacher.
G. M. MULHOLLAND, Secretary, 106 Pearson Ave.
Services every Sunday afternoon at 2.45.

sent by	Received by	Time
Y. P. B. C.		2.45 p.m.

TO TEACHERS, OFFICERS AND SCHOLARS, PAST AND PRESENT:

Young People's Bible Class established seventeen years on November 7th. Celebration. Come without fail.

W. E. JONES, Teacher.

This MESSAGE is intended to remind you of the Birthday Celebration of our Class, Sunday, November 7th, at 2.45.
We hope all who have ever been members will make this a Home-Coming Day. If you cannot come, please send greetings.
Anyone not a member of any Sunday School is invited to join us.
Your friends are invited. An enjoyable time is promised.

and school, and it may be that by the children we shall bring the unsaved parents to Christ. Many a hardened father has been brought to Jesus by the innocent questions of his little ones. Let earnest prayer accompany all our work and we may prove that "a little child shall lead them."—From an address at the Windsor District Convention.

Our Sunday School Publications

An attractive illustrated booklet of 20 pages has been recently issued, describing our splendid line of Sunday School publications. A study of this list ought to convince our people of the superior worth of our own papers and helps. A number of improvements have been made, and the whole series, under the able editorial management of Dr. Crews, is well worthy of the unequalled support and patronage of all our schools. If you have not seen this latest booklet, we shall be pleased to mail you one. Your school cannot afford to pass any of these publications by, in favor of any other, no matter where published or at what price supplied.

Christians are ceasing to have a family religion. The custom of holding family prayers is declining. Boys and girls grow up in Christian homes and hear little concerning religion beyond what they receive at Sunday School and an occasional attendance on the services at church. The result is, that although many associations are working to hold young men and women to their religious professions, the religious life of our time is being detached from the family. Clearly enough such a tendency is contrary to the attitude of Jesus. If the kingdom of God is to be like a great family; if its members are to be like little children, then certainly it would seem that the family itself should be a centre of religious influence and interest.

These wise words should be prayerfully pondered by all in any way connected with home or school. If we would have better sons we must have better fathers. If we would have a better state of society at large, we must have homes in which God is worshipped, His word revered, and His service practised.

"The pleasure of doing good is the only one that never wears out."

From the General Secretary's Mail

Pointed Paragraphs for Practical People

"Epworth Praises."

Of our new Song Book a Conference President writes: "It is fine—the best collection on the market. I have ordered two dozen. The people like them."—If you have dull music in your league, you are simply without excuse with this splendid book so cheaply obtained.

One Place of Many Like it.

"We have no junior league and there is no local reason why we should not have one."—Then a grave responsibility rests on somebody. We advised the President, so writing, to confer with the Pastor right away, and get to work and do something worth while with the girls and boys.

Initiation Service.

"We had eight new members initiated, using the service from the Discipline, which we find very impressive."—Ordinarily, not enough importance is attached to receiving new members. Does your League introduce them right, or just let them come in without either public welcome or reception? Do it as it deserves to be done.

This looks like growth!

"The interest is steadily growing until our crowds are about equal with the Sunday evening congregations."—So writes the Pastor of Moyle, B.C., and the value of the league in his league is strongly emphasized throughout his letter. How is it that some pastors find the League a dead weight to carry? Is the trouble with the League, or is the pastor a *trouble-all!* Bro. Miller evidently rejoices in its helpful agencies in prosecuting his work.

A Fine example.

"I league all through the hot summer weather held in a canvas tent, floored, and boarded-up sides. Capacity 75. Held a meeting every Monday night; sometimes overflowing. All departments are well manned and doing good work."

It may seem rather unseasonable to refer to canvas tents in the middle of winter; but the great principle of adaptation is embodied in this extract, and you will do well to bear it in mind throughout. Fort William did.

A Sad Lack.

"We seem to lack the evangelistic spirit."—This is a serious admission, and yet we fear that it is true of more leagues than this individual one. When our societies realize that their supreme business is to evangelize that they may make evangelists, the numbers of those who preach the glad tidings both at home and abroad, will be multiplied many times. But if the league exists simply for entertainment or pleasurable pastime, it will fail to fulfil its fundamental purpose as an Epworth League.

No Wonder They Grow!

"We have a splendid lot of willing workers, which all goes to make a successful league. They are always ready and always willing to take hold and do their part."

This is not from a populous city league but from a purely rural section. The secret of success is told in this extract. The President gets an to say that though they are always losing some members by removals, they "are steadily gaining a

few." That's the right ring! Some one goes away; but some one else may be found to step into the vacated place if the search be thorough enough. "At all, at all, always at it," should be our standard even though we do not always attain it.

The Outsiders!

"Those who attend our services are good young people and are doing their very utmost to live right. But we cannot reach the outsiders!"

It is with satisfaction that we note the growing anxiety for "the outsiders." From many places comes the cry for them. This will lead to prayer on their behalf, prayer that is private, personal, and protracted. And the prayer will be followed by solicitation, earnest and kindly. Get the outsiders on your heart and you will pray. But not that alone. You will work. The right living young people mentioned in above note will be none the less "right," but in line with the Saviour's teaching and example, if each one will set both heart and hand to work in the commendable enterprise of winning "the outsiders" for Him.

Bay of Quinte Leaguers! Attention!

Our Conference E. L. Convention will (D.V.) meet in Cobourg, on Feb. 8, 9, 10, next. It will be the best yet unless all signs fail. The very best talent will participate. Our League Leaders will be present to instruct us. Our Local members will attend in large numbers to gain new inspiration for a "Forward March." Will you be there?

If not, you will miss a great uplift and blessing. The "Tidings" is being mailed to your League. See full particulars in its pages. Accept our invitation, and Come.

F. R. FOLEY, President.

L. S. WIGHT, Secretary.

Money is Not All.

"The financial condition of our league is good. If we were as good in every aspect we would be an ideal league." We fear that there is a tendency to measure E. L. success by the money raising power of the society. The first question in many cases is "How much money have you raised?" We err if we allow our leagues to degenerate into mere money-raising agencies, no matter what the object. "How many lives are you winning for Christ?" should be the first question. The money will come if the life be right.

Good Reason for Prosperity!

"Since special services last March our League has been doing very favorable work."—Good! The very best thing that could come to many congregations would be a revival. Are you praying for one at your "appointment"?—Another excellent plan: "We are endeavoring to aid the timid by having them do a little each night. For instance, we have a number of parallel texts on the lesson to be read each week."—This is wise and tactful procedure. Lead the timid ones by little by little until they gain confidence with

experience. Many a beginner has trembled and faltered at the first attempt at public prayer or testimony. Encourage such by making it as easy for them as the commencement as possible. They will gain strength by exercise.

The Healthy Way of Growing!

"We are gaining ground steadily. Each consecration service adds several new members."—Correct method! A few additional numbers brought into the league membership every month is much better than "a big splash" once in a while in the hope of wholesale additions. Count that month at best but of questionable success in which you have not added even a single member. Plan to get others regularly. Personal work on is the best way to secure them. At least make a strong effort to get someone to joint with you before your next consecration meeting. Do it now.

True Christian Endeavor Work!

"We have decided to hold a Cottage prayer meeting on every two weeks at the homes of the elderly people who cannot attend Church."—This is good! Good for the old, and better still for the young people. What a volume of happiness our Leaguers might bring into other less-favored lives and homes than theirs, if they were but wide-awake to the opportunity, and devoted to the service that every neighborhood offers. God bless those cottage-prayer-meetings! Why cannot you arrange a series in your neighborhood? They would be the very best parties you ever attended.

This is Good Business!

"We have pledged ourselves as a Society to work for new members, and I am glad to report that we are in a fair way to bringing in nearly all of the young people of our neighborhood."

There is only one sure way to get new members, and that is to go out and work. To do this systematically and perseveringly, and to keep at it without thought of failure, is positively the only plan we know of likely to bring permanent increase to our membership. "This additional service is a real tonic to our work," expresses what we desire for every league in the Church.—"This is what we are working for."

Is This a Common Complaint?

"Many that come to our meetings go away saying the topic wasn't interesting, and feeling there is nothing to go to league for."—Our reply to this statement in the letter was simply "try to brighten up your league meetings so that your members when they go away will change their testimony and say that their is something to go to league for." The process of this kind of reply to such an application. The more rusty an instrument has become, the more elbow-grease it takes to put on a polish. Many programs are so well-worn that they had better be destroyed, and a new set introduced. What a surprise it would create in many of our leagues if a brand new form of service were observed. "The same old way" is ruining many a meeting. Brighten up!

We wish we could.

"If you could give us some way to get all working, we would be greatly obliged."

This is a plaintive sentence from a League in which the actual work done averages on a few. The trouble is rather pathetically stated in the letter. If we could only find a remedy for idleness that would not involve work, we might get rich quickly. But without the will to labor, no activity is possible.—This is wise and tactful sustained. The league is a co-operative industrial society. Its members are not

"Opportunity never knocks loud enough to awaken the sleeping man."

merely ornamental. There is no place for workers than a large company who are inactive. If we were in such a case as our correspondent we would study to find something that the idle ones could do, ought to do, and would like to do, and from that lead them on to something else that in our judgment was more imperative that they should do.

A Rather Queer Notion.

"Our League cannot be called a Young People's Society as all the working members are the older people, and our greatest problem is to get the young people interested in church work. We cannot very well do this until we get their souls saved."

There are two mistakes in our judgment, in this quotation. The first is in having the working members all older people. How can we expect the young people to do anything if their elders do it? Better divide up, and let at least some of the young ones share share-holders or partners in the business. And we think it a mistaken idea that young people cannot be interested in Church work until their souls are saved. Their very interest may lead, as it has in many cases, to their salvation. We want all our young people saved; but we must not forget that the machinery and activities of the League may be grandly used to this very end.

A Good Reputation to Have!

"Our league has quite a reputation for tenacity of purpose."—"This we say is good; but the observation was made under circumstances that we do not appreciate. Said the writer: "For five years, 1903-08, we were handicapped by having to hoe the row without any pastoral aid. The minister on the circuit during that period had not much use for young people or societies, and remained quite indifferent to their united efforts. The league held up wonderfully well until the last year when we lost three of the most valued of our senior members. Then things began to drift somewhat until July, 1909. At this time I again became our pastor and he has brought the decline to an end, so that we are Looking up, Lifting up."

We have given this lengthy extract simply to add that it is sad to think that some young people have to succeed not by their pastor's counsel and aid, but in spite of his indifference, which is often worse than opposition. Only young people with "tenacity of purpose" can succeed under such distressing circumstances. We believe that the number of such pastors(?) is comparatively small. We hope for the speedy extinction of the whole class. But perhaps their conversion would be the better plan to secure the "extinction" hoped for.

Wanted

A revival in every congregation. Leaguers who will help in the meetings. Church members who will encourage such workers.

Pastors who will train their Leaguers in evangelism.

Quarterly Boards that study the League problems.

Official members who are not everlastingly criticizing the young people.

A local League Executive that will give strict attention to systematic work in the various departments.

Ten thousand girls and boys to commence their apprenticeship in Christian service in our Junior Leagues this winter.

How far can you help supply these wants?



Practical League Problems



Some Difficulties of Country Leagues

MISS KEATS, DALSON, ONT.

(A paper read at the Barrie District E. L. Convention, at Elmvale.)

This paper is given entirely from the standpoint of the rural League, as the existing conditions of the town or city League are different from those of the country and I have had experience only in League work in the country.

1. The first difficulty we have to meet is lack of young people of ability or education to fill the different offices to advantage.

The League President, for instance, should be a "specialist." In one League I heard of, the president teaches a class in S. S., leads the singing in the choir, helps in the Ladies' Aid socials, and walks two miles to League. Yet people wonder why the League hasn't more snap and life. If you consider the question, need you wonder?

In the town this is not the case, as the educated young people from the country are filling the town Leagues and can use their capabilities in the different departments of League work, and there are enough individuals to place every one in a different office. So they can say with Paul, "This one thing I do." Then it is apt to be done well and not half done as the work is sure to be, where the forces are scattered in several different lines of Christian effort.

If we expect good results we must do our best work, and how can a president do this if other lines of work take the time and divide the interest.

Again, some of the vice-presidents perhaps are not at all fitted for their work, but are elected either to keep them in association with the League or because they are special favorites of the voters.

The secretary's office is a most important one; but sometimes the secretary-elect doesn't realize the importance of his responsibility, and where there is a poor secretary the League is sure to decline.

Perhaps he is careless and forgets to give the pastor a notice of the week-night meeting, or he comes to League on Consecration night without the Roll as the pastor leads in charge has a stumble through the pledge as best he can, or ask for voluntary testimony and be met with a disheartening silence.

2. Punctuality is often a forgotten virtue. We try to be in time for S.S., we must be in time for church, but we come to League at any time that is most convenient. If it rains we stay at home. If there happens to be a social in the neighborhood on League night, we forget our promise to be conscientious in attendance at League and go to the social instead. This is another difficulty that has no comment in the value of League as a social gathering there is not of such rare occurrence as in the country, and even if part of the members go to the social there are enough left to have a prayer meeting.

3. Another difficulty is lack of preparation. This may arise from limited time, or from the ignorance of the value of good preparation, or from timidity in delivering the thoughts after they are prepared. Sometimes inexperienced leaders get impatient if they fall in leading the meeting to their own satisfaction, become discouraged, and all future efforts are

abandoned. This is a very real difficulty in the country League, as our young men especially seem to be more backward and difficult to encourage to another trial if the first one resulted in seeming failure.

4. Then there is difficulty in getting the young people to testify in the consecration service, or to lead audibly in prayer. This is a decided detriment not only to the spirit of the prayer service but also a great hindrance to the higher life of the individual.

In the Consecration service the response to the Roll Call is often a verse of scripture read or repeated perhaps thoughtlessly. There is danger of our young people becoming formal and cold in this service which should be the most inspiring of all. Our Consecration should be definite. Surely there is no room for carelessness either in thought or conduct.

5. The indifferent member is perhaps the most formidable difficulty which we have to meet. This member thinks the League is a useless piece of machinery anyway, and we wonder why he ever joined its ranks.

If he is asked to help in some enterprise to further the success of the League he questions—"What's the use?"

Direct opposition could be borne, perhaps overcome, but the most enthusiastic efforts are rendered futile when the attitude of chilling indifference takes possession of a member and we are led to ask with Paul, "Who is sufficient for these things?"

6. Then the missionary support is difficult where the young people have not been taught in the home the duty of giving or the value or right methods.

There are divided opinions in regard to missionary effort. Where the parents are not properly informed regarding the needs of the work or the young people do not fully appreciate the privilege which is theirs, the funds in the treasury may be low, not because of poverty or unwillingness to give but because of lack of knowledge of the real needs of the situation.

7. It is difficult to get the committees to give reports of their work at the Business meeting. We do not like to think that this is because they haven't been working and have no report to give, but we are afraid this is often the case.

8. We have difficulty in persuading associate members to take the active pledge. Usually the reason given is a feeling of personal unfitness to assume the duties expected of an active member.

9. Another difficulty is in getting up socials for the benefit of the Epworth League. So often there is good talent outside the League which is not hard to secure for a secular entertainment, but who will not respond when it is only the League that wants their help. This is a real difficulty where the talent in the League is scarce or undeveloped.

10. A great difficulty which is hard to overcome is where the older members from mistaken enthusiasm, or because they feel that their way is best, do all the work of the League themselves.

This is a great mistake. Even if the young people do not do the work as well as could be done, they should be allowed and even urged to undertake it.

The League is essentially a young people's meeting, and when older members do the work we cannot find fault if the young lose interest and easily get excuses for absenting themselves.

"Many a good intention dies from inattention."

REPORTS FROM THE FIELD

TORONTO CONFERENCE.

The Biennial Convention of the Toronto Conference Epworth League was held in Central Methodist Church, Toronto, on 1st, 2nd and 3rd. In the absence of the President, Rev. F. J. Farewell, the sessions were presided over by Rev. G. S. Faircloth. On the first evening the annual rally of the Toronto Epworth League Union took place, and was largely attended. Two splendid addresses were given, one by Rev. J. A. McDonald, editor of "The Globe," on "Canada's Call to Young Methodists," the other by Principal Falconer, of Toronto University, subject, "Expression."

Prior to this gathering the delegates met at seven o'clock to hear Mr. S. H. Soper give an illustrated talk on "City Life in the 'congested Districts.'"

Each day's sessions began with "Talks on Life Problems," by Rev. W. E. Pescott, followed by Bible study, on "Prayer," "Power," and "Service," by Prof. J. F. McLaughlin.

An excellent paper was given by Rev. F. W. Hardy, "Home Missions in Western Canada," which appears in this issue. Helpful Departmental Conferences were held, the findings of which were directed to be sent by the Executive of the Conference League to every local League president and pastor within its bounds.

Instructive conferences of Volunteers, Christian Workers and Enquirers were held, on Domestic and Foreign Missions, at which Rev. B. Wesley Dean and Mrs. F. C. Stephenson respectively presided.

A Round Table Conference regarding local, district and conference League work, was conducted by Rev. M. Bartlett, the subject, "The Unchurched in Cities and Towns," was ably dealt with by Mr. J. H. Hundy, and "The Unchurched Problem in Rural Communities," by Rev. G. W. Robinson.

Rev. L. K. Kilborn and Rev. W. J. Mortimore, returned missionaries, made stirring appeals regarding our work in West China.

The Alexander Choir led the singing at the evening services. A social time was enjoyed at the luncheon. At the close of the Convention church under the supervision of Mrs. H. A. Gundy and Miss Wneale, no sessions being held, the Gundy family, of one and three o'clock each afternoon. The closing prayer, "The Opportunity," John Coburn, who spoke of "The Opportunities of To-day for the Investment of Life."

The following officers were elected: President, Rev. G. S. Faircloth, B.A., B.L., Toronto; Vice-presidents (1) Rev. E. G. Gundy, Toronto; (2) Miss H. A. Sheppard, West Toronto; (3) Mr. Cooper, Stayner; (4) Mr. H. Carnahan, Meaford; (5) Mr. H. Child, Orillia; Secretary, Miss C. Lancelotti, Toronto; Treasurer, Miss E. Madden, Aurora; Rep., Rev. E. B. Smith, Mr. N. M. Squire, Toronto.

VICTORIA DISTRICT.

The Victoria District Epworth League and Sunday School Convention was held in the Metropolitan Church, Victoria. There was a good attendance at the sessions and the meetings were of great interest.

The Rev. John Robson, of Nanaimo, Chairman of the League, presided at the first paper of the session was read by Mr. Fred W. Davey, of the James Bay Church, Victoria, on "The League and the Forward Movement in Modern Civilization." The discussion that followed was very general, and served to emphasize the points mentioned by Mr. Davey. (We shall publish this paper in a later issue.)

An address was then given by Mr. W. J. Shortt, of Victoria, on "The League as a Factor and a Power in the Extension of the Church." Mr. Shortt brought out the work of the League in connection with the manual, evangelistic and social enterprises of the church in such a way as to show the Convention that the League might be a power in any industrial community.

At the afternoon session, the Rev. J. W. Dickinson, of Duncan, presided. After devotional exercises, Mr. E. E. Manson, the President of the District League, gave an excellent outline of "The League and its history" and his story of the Forward Movement was enjoyed by all.

It was decided to elect upon the League Executive three representatives from the Sunday Schools of the District, as the League and schools are inseparable. The support of Rev. R. E. S. Taylor in China, Mr. J. M. Campbell, of the Public School staff, gave a paper on "The Forward Movement" in which he demonstrated how a Teacher

training class might be held in connection with the regular session of the school.

At a public meeting was held in the auditorium of the church, which was in the nature of a farewell gathering to the various missionaries, especially Mr. and Mrs. Taylor, who are to be supported by the District League. Mr. J. H. Robson presided. By authority of the British Columbia Conference, the Rev. R. Taylor, Taylor, Toronto, was invited to give of the ministry. The solemn service was conducted by Rev. James Calvert, President of the Conference. The Chairman then called to the platform, Revs. J. L. Stewart, J. W. Henderson, D. S. Kern, and G. G. Harris, who, with Mr. Taylor, were sailing the next day for China. Each of these missionaries gave a short address. At the close of the service the audience said goodbye, while the organ played softly the familiar hymn, "God be with you till we meet again," a fitting close to a very helpful and inspiring Convention.

The officers-elect are: President, Rev. J. Robson, Nanaimo; President, W. J. Shortt, Victoria; Vice-presidents, (1) Geo. Holt, Victoria; (2) W. E. Manson, Nanaimo; (3) A. Calvert, Sidney; (4) Miss Ford, Duncan; (5) Mrs. A. N. Miller, Victoria; Secretary, W. Alton, Victoria; Treasurer, W. M. Ritchie, Victoria; Conference representative, W. Shortt; S. S. representative, Rev. C. Duncan, Duncan's.

BELLEVILLE DISTRICT.

The fourteenth annual Epworth League Convention was held at Foxboro, November 26th, last. There was a fair representation of the various Leagues, and excellent reports were given of work done during the year. The discussion of these reports in the order of the program was a session. The General Secretary then led a very instructive Round Table Conference on Epworth League methods of work. Mr. King, of Albert College, gave a suggestive address on "Bible Study," and Rev. S. A. Eggleston, on "The League and Its Work." (This address we have in the form of a paper for our readers. It will appear in a later issue.)

At the evening session, Rev. Prof. Doxson gave an address on the hour and a half of the Forward Movement," that was stimulative to even greater achievement in the future than the past has witnessed. Mr. Bartlett spoke strongly on the elements of growth that are to be developed in the order of the program. He presented the delegates with the grandeur and value of their work. Rev. Dr. Bishop closed the Convention. The presence and wise suggestions of Rev. B. Greatrix, President of Conference, added much to the profit of the day's sessions. Rev. C. E. Crag made an efficient presiding officer. The District has departed from the regular plan in electing a lady as President, Miss Rush, who has been a painstaking Secretary for the honor of being set officer of the District League for next year. Is she not the first lady to be placed in that position of District League work in Canada. The officers-elect are: Honorable President, Rev. B. Greatrix; President, Miss Rush, Toronto; Vice-presidents (1) A. S. Campbell, Belleville; (2) G. F. Stewart, Belleville; (3) Mrs. J. Eggleston, Toronto; (4) Mr. W. H. Wood, Field; (5) Miss P. Ketcheson, Belleville; Secretary, Treasurer, J. A. Marsh, Belleville; Conference representative, Rev. G. E. Crag, Foxboro.

BRIGHTON DISTRICT.

In spite of unfavorable weather, the Epworth League and Sunday School Convention on November 27th, was well attended. The entertainment of the delegates to the Convention was of a high standard and made it possible to spend the whole time in the business of the Convention.

At the afternoon session, the important efficiency was given by Rev. G. Brown. This was followed by a "Study of Missions in the World," by Rev. S. C. Moore, Sunday School Secretary of the District, conducted a practical Round Table Conference on "The Sunday School work of the District. The Rev. L. S. Wright reported some of the lessons of the "Forward Movement" on the importance of a loyal, emphasizing especially the claim of our League work on the life of the church." Prof. Doxson's address on "Bible Study" was a paper on "The Forward Movement" and intelligent study of the Scriptures.

The report of the Epworth League Secretary showed that the Epworth League, in prosperous condition, and much good work was shown to have been done during the year. The results were unanimously adopted pledging the District League to \$500 for the Forward Movement for next year and a resolution was passed that the District was carefully planned for the near future. Mission Study Classes were discussed by Rev. E. Peir, and Mr. A. Summers made a plea for "Personal Evangelism in the League." The Secretary of the Junior Department were forcibly presented by Miss M. Cochrane.

The following officers were elected: Hon. Pres., Rev. G. Brown, Colborne; Pres., Wm. E. Ketchum, Brighton; Vice-presidents, (1) E. E. Peir, Colborne; (2) E. J. Padginton, Colborne; (3) Mr. Westcott, Waverly; (4) Miss Johnston, Stockdale; (5) Miss M. Cochrane, Edville; Secretary, Harry Lawson, Brighton; Conference representative, Rev. E. Farnsworth, Smithfield.

MOUNT FOREST DISTRICT.

The Epworth League Convention was held in Mount Forest Church, and proved to be both stimulating and uplifting. The President, Rev. G. A. King, presided. The opening address was given by Rev. S. M. Roadhouse, of the Queen's University, "We Here For?" Miss Farrill, Kenilworth, discussed "The Purpose of the Social Department," and "The League and Its Work," the subject dealt with by Miss Roadhouse, Holstein, and Prayer in the Morning, that of which Mr. Crag, of Stockdale, Mr. A. R. Crag spoke on "Topics," and Rev. A. King brought "Ocean Breezes From Seattle."

At the evening meeting "The Call of the West" was the subject of a powerful address, given by Rev. J. E. Hughson, and Dr. Chown spoke convincingly of "The Upward Trend of the West."

On the following morning "The Junior Department" was first under study, Miss W. Wolf, Durham, discussed "What Are We Doing?" and Miss Gill, Arthur, "The Ideal Junior League." Mr. G. E. Hudson dealt with the question "Why are we in the League." In the afternoon, a second program was held. "Bible Study" was conducted by Rev. W. G. Bull, W. Wright, and a talk on "What Should the Young People Read?" was given by Mr. W. Wright, "Are We Doing?" and "What We Should Do?" were dealt with by Mrs. Bull and Rev. J. E. Hughson. The following were Waters told "How To Do It." "The League and the Young Man" was the theme of Rev. A. D. Hudson, Kenilworth. During session the main features were addressed from Rev. J. Mortimore, and Rev. E. Baker, Kenilworth. The officers-elect are: Hon. Pres., Rev. A. J. Irwin, Pres., Mr. J. Keenan, Arthur; Vice-presidents, (1) Mr. J. W. Durham; (2) Rev. W. G. Bull, Monticello; (3) Mr. G. Hudson, Kenilworth; (4) Miss E. Doan, Mt. Forest; (5) Miss E. Gill, Kenilworth; Secretary, Miss L. Farrill, Kenilworth; Treasurer, Miss M. Monaghan, Mount Forest; Conference representative, Rev. S. M. Roadhouse, Grand Valley.

LINDSAY DISTRICT.

The Epworth League and Sunday School Convention was held in Queen Street Church, Lindsay, on November 8th last. A large and representative attendance of delegates was held in the Queen Street Church. The first business was in relation to the cooperation of the Sunday Schools and after this the report of the District representative on the Mission field. The union of the Epworth Leagues of the District was dealt with by Mr. W. Northey. Rev. M. E. Wilson gave a suggestive and helpful address on "The League and Its Work." A free discussion on Sunday School work in general was engaged in by many, and numerous suggestions were made for progressive plans of work. The greetings and report of the Missionary Department of Canaan, Ontario District, were discussed by Rev. W. Elliott. Rev. H. W. Foley gave the Missionary report of Lindsay District. The Canaan District Leagues together are supporting Rev. R. Emberson, Missionary in Japan.

A Round Table Conference was conducted by Mr. F. R. Foley, President of Bay of Quintar Conference, on the important subjects discussed were: (1) The Well-being League, (2) Is the Missionary Department of the League? (3) What Constitutes a Model Social Department? (4) The Literary Department of the League. Questions were drawn out and discussed.

At the evening session Rev. J. P. Wilson addressed the Convention on the importance of the Sunday School work of the church. The closing address by Mr. F. R. Foley, on "The League and Its Work on the Life of the Church," brought to an end the most successful Convention held in the District for some time past.

"God takes care of the effect if we take care of the effort."—Canon Aitken.

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Treasurer, Miss Jean Fee, Lindsay; Con-
ference representative, A. B. Musselman.

BOWMANVILLE DISTRICT.

The fourteenth annual Epworth League
Convention was well attended in Oshawa,
on December 1st. No one could see the
large gathering of delegates without being
convinced that the Epworth League is
a vital factor in church work on the Dis-
trict. The morning and afternoon ses-
sions were held in Medcalf Street Church,
Church. Both morning and evening ses-
sions were addressed by Rev. E. W. Mor-
gan, returned missionary from West China,
and a soul-stirring address in the
evening were contributed by the general
secretary, Dr. Stephen catechized and
Movement during the forward
papers and addresses of practical value
"Belgrave Mission," Mrs. A. Schindler, of the
E. M. Werry, and the delegates will long
remember the simple yet thrilling descrip-
tion of the Armenian massacre as given
by Mr. Adam Garabedian, who, as a boy
at home, experienced many of the horrors
of those awful outrages. Taken all in all
the Convention was a most pronounced suc-
cess.

ST. JOHN, N.B.

Rev. H. D. Marr, B.A., of St. John,
during the visit of Mr. Farewell, in the
city. The programme comprised a dinner
of the West Side church in Carlton
Church, on Friday, Nov. 19th; Sunday
evening in Exmouth Street Church; Sunday
o'clock, Centenary Church at eleven
noon meeting at four o'clock, and preach-
ing service in Queen Square Church at
seven o'clock. On Monday and Tuesday
land Street Church. Taken all in all
of the Conference was "Religious Work
among Young People" and the results of
relative to the work represented. Mr. Marr
says: "We had very profitable sessions,
and evoked a hearty and enthusiastic dis-
cussion. I am sure our people derived
we are not in a position to give anything
like an adequate report of this Conference,
we are pleased to make this note regard-
ing it."—Ed.)

Rev. F. A. Wightman, Sunday School
Secretary of the Charlottetown District.
N. B. and P. E. I. Conference, in a per-
sonal note to the General Secretary, gives
the following:

"The special feature of our Sunday
School work since Conference was the
visit of the Rev. F. L. Farewell, who spent
six days on the District, including one
Sunday. He followed the itinerary which
I planned and which touched the majority
of our Circuits outside of Charlottetown.
The season of the year, the middle of No-
vember, was not very opportune, and yet
Mr. Farewell's meetings were much appre-
ciated, and his addresses were much appre-
ciated. I have no doubt good results will
follow."

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