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REV. CHANCELLOR BURWASH, VICTORIA UNIVERSITY
From the painting by F. McGillivray Knowles, as exhibited at the recent Canadian National Exposition.

The Ministries of Nature

(A Paper read at Young Church Epworth League, and published by request.)

BY CHARLES W. LOWE, MANITOBA UNIVERSITY.

NATURE, or rather the joys which we receive in a vision of the splendour and glory of Nature, must be placed among the first of our pleasures. As children we found delight in her as we gathered the early flowers of spring, and that delight has grown with the thoughts and sights of later years. Many things have come and gone since our childhood days, but the wonders of the creation have retained their old-time sweetness. They are ever young, and the life-like studies of the artist will fade and stain, and the life-like studies of the sculptor will decay, but the lilies of the field are still arrayed in a glory greater than that of Solomon, and a star in the heavens might still guide the traveller on land and sea like the one that led the shepherds to the manger at Bethlehem.



BLOODROOT

It is not difficult to account for our delight in this beautiful world of Nature, for we are part of it. Man is the fruit which cost all the foregoing ages to form and ripen; he is the finite and summary of all things. In him, the life, which our Creator has put into all things, returns to its Maker. Apart from our intimate connection with Nature, the mother of us all, how numerous and varied are the aspects of her beauty; the summer glory of the woodlands; the majestic sweep of the hills as they rise and fall on the far horizon; the glassy lake hemmed in by trees—an emblem of sweet repose; the mighty ocean moved by tidal hanging its waves with a thunder-like roll, to the fast-speeding clouds; the soft carpet of grass making the earth so fair; spring with its wakening mystery of life; summer with many flowers of varied colors; autumn with its golden and winter with its crystal mantle of whitest snow; corn and many tints of falling leaves; the delicate scents of the rose and violet; the peach and pear; the sweet music of the lark as she greets the rising sun; the blue dragon fly as it darts like a javelin over the reeds in the slough. These are but a few of the glories and voices of Nature, and if we are not blind and deaf they must fill our hearts with gladness and our lips with praise. It is the palace of the King of kings and, as we wander through its courts we are filled with adoration and thanksgiving. The soul is satisfied with her loveliness. She delights to exalt and gladden us with a spectacle which appeals to the lowliest and for which the poorest have nothing to pay.

What more can be said of Nature's kind influence on the human life? One who is keenly alive to all the ministries to which he is called by The Almighty Giver has expressed that influence where he says, "There is religion in everything around us, a calm and holy religion in the unbreathing things of Nature which man would do well to imitate. It is a sweet and blessed influence stealing in as it were unawares upon the heart, it comes quietly and without excitement, it is untrammelled by the creeds and unshadowed by the superstitions of man; it is fresh from the hands of the author glowing from the immediate presence which prevades and quickens it; it is the poetry of Nature, it is this which uplifts the spirit within us until it is strong enough to overlook the place of our probation; which breaks link after link the chain that binds us to materiality and which opens to our imagination a world of spiritual beauty and holiness."

Having considered the aspects of Nature, let us now consider the Ministry of Nature. We find that she can attend to our needs in many ways as a ministry of joy, a ministry of beauty, of rest, of assimilation, and as a teacher.

In every scene of Nature we find joy, and into her elements she infuses a kindred mood. She pleases all who love her. She delights the child, being herself a perfect child, and she charms the poet because she revels in a spontaneous play of life that cannot be criticized by the intellect of man. When we turn to Nature as a friend there is not a flower on prairie, a leaf in the forest, or a bird in the air, which does not share its life with us and breath its benediction upon us.

We do not merely receive from Nature what we give, but

she gives us something better than we take. The joy of Nature is not the simple projection of our joy upon her, but as Wordsworth puts it, "The Joy of God in His own life." God, Himself, renews each moment His ancient rapture in the continuous act of creation. Therefore, though we may enter her presence weary and sorrowful, we soon catch from her some of her joy; her sunlight strikes in our hearts and she heals with her soft air the wounds received in the battle of life. For every sickness she has some medicine and for every hurt some balm. She takes our graves unto herself and covers them with flowers, the symbols of the resurrection.

Nature is a ministry of rest, a deep calm is in the heart of Nature. The sun makes no clatter with his fiery hoofs as he ascends the sky, and the moon glides on her journey with the silence of a silver dream. Nature's life is at peace, for her children never wage a foolish war with her, neither does self enter lives to make them restless. The peaceful things of Nature give of their own peace to restore our hearts. Wordsworth often tells us how in the midst of noisy sport the voice of Nature would still him for a time into thoughtfulness. Once when resting near the lakeside and the whole scene entered his soul, he wrote:

"The calm
And dead still waters lay upon my mind
Even with a weight of pleasure, and the sky,
Never before so beautiful, sank down
Into my heart and held me like a dream."

According to this great poet this peace of Nature is the ineffable calm of God's existence speaking to us for our own redemption.

The ministry of Nature is a ministry of beauty, exalting the soul. The poetry of the earth is never dead. Nature gives to every season some beauty of its own. All the gifts of God bring a double blessing, and many gifts in Nature are for beauty and for use. The wheat falls to the reaper in lances of gold, feeding the soul before it feeds the body. Water, too, is not for use only, but also for beauty, breaking into a diamond spray as it hits the rock in its downward race on the mountain side. Everywhere beauty is enthroned. The commonest piece of grass with its straightness of stem and flowing contrast of its leaves, is a wonder of loveliness, and for what purpose is this beauty given unless it is to win us from our meanness and shame us from our sin? The beauty of Nature speaks to us very much as the purity of the infant speaks to the sinner as he gazes upon its innocent face. It seems to say, "From this state thou hast fallen, such thou shouldest still become. What the flower is unconsciously such must thou make thyself consciously; by penitence and prayer thou must return to thy lost paradise."

It was by this sweet rebuke of Nature's loveliness that Wordsworth was redeemed from worldly pleasures. He was returning home after a night of merriment at a country dance, when through the vision of a glorious sunrise the will of

God was revealed to him and he was consecrated to his great calling as Nature's poet-priest.

Nature is a ministry of assimilation. There is in our human poetry in those lines of Russell Lowell in which he pictures himself as receiving some special gift from the things he loves. Turning to the forest oak he begs it to give him of its steadfastness

"That the world's blasts may round me blow
And I yield gently to and fro
While my stout-hearted trunk below
And firm set roots unshaken be."

Then to the granite he asks some portion of its

"Stern unyielding might
Enduring still through day and night
Rude tempest shock and withering blight."



TRAILING ARBUTUS

From the pine he desires its "pensiveness serene," and with brook he fain would share its "sparkling merriment," and then looking down at the flowers of spring he cries

"Heaven help me! How could I forget
To beg of thee, dear violet,
Some of the modesty
That blossoms here as well unseen
As if before the world thou'dst been,
O, give to strengthen me."

Thus does kindly Nature lend us some touches of her endless grace and give us too of her vigorous life.

Among other interests we are impressed by the blessed



VIOLETS

equalities of Nature. She has a voice for us all. Truly Nature does not belong to those whose wealth is counted by the acre, but to those who love her. The farmer or landlord may claim the land, but the land-uses is ours. The millionaire may have as many sunset scenes in his collection as he pleases, but the poorest urchin in the north end of any city can come out at the close of day and gaze on the actual scene. While thinking of this blessed equality let us think

also of the beauty of the common things. There is no orchid, even if it cost \$1,000 to procure, that can be compared with the little blue-eyed grass so common on our prairies. The sweetest and earliest of our wild flowers blooms with a courage we must admire. The Prairie Crocus or Early Anemone braves the cutting winds and stinging sleet of early spring, and such is its love of the common ways that if it is moved to the shelter of our gardens it pines and dies. In Nature the sweetest things spring up at our feet. The late J. T. Fields used to relate the following incident which happened at the home of the poet Tennyson. They were wandering in the fields late one night when the poet suddenly fell on his knees, his face to the ground. "What is it?" said

Mr. Field, thinking some sickness had overtaken his friend. "Violets! man, violets," cried Tennyson, "Get down on your knees and take a good sniff; you will sleep all the better for it."

Turning to Nature as a teacher we find that she unfolds as a book so that those who run may read. All her colors, forms, and actions have a voice. He who reads Nature reads God's language. Only let our thoughts be of equal greatness and Nature stretches out her arms to embrace us. Every appearance in Nature corresponds to some state of the mind. Every character in human life has its parallel in Nature, from the highest in society to the poorest in slumland; from the most Christ-like Christian to the greatest hypocrite; for each one there is a like character in Nature. Even the saloon and bar-room has its likeness in the many pitcher plants. A weary fly settles down to rest on a leaf of the plant, and after a little time looks around for food. At the end of the leaf he sees a peculiar structure decorated with a color that usually denotes the presence of food. It decides to make a closer examination, and so arrives at the base of the pitcher where it gets a drink of honey, but one drink does not satisfy, it looks about for more and starts on the road which leads to destruction. It soon reaches the top of the pitcher, getting several small drinks on the way. All would be well if it stopped here, but much wants more, and just inside the rim at the top is a greater supply of honey. The fly sees it, is tempted and falls. The surface of the rim is about the only surface a fly's foot cannot hold to, and so intent is it on the drink of honey that it does not realize its danger until it has slipped and fallen into the slimy fluid at the bottom, where it is held to give its life to the saloon, that so neatly enticed it. Many other comparisons could be given of human life and Nature. Our life we compare to a river, our death to the fall of a leaf, the resurrection to the butterfly waking from its sleep. The sunshine is our joy, the tempest our passion. How eloquent is Nature's testimony to God. "Nature," says Emerson, "is too thin a screen, the glory of God breaks in everywhere." This is joyfully true. The study of Nature's ever-open book is profitable in so far as it raises up "by golden steps of sweet ascent to the eternal throne." None but the foolish will deny that Nature witnessed for God. She is the garments by which we see Him. To everyone it is apparent that this orderly and beautiful world of Nature is not the product of accident but the embodiment of thought. Nature is but the name for an effect whose cause is God, but her laws cannot account for their own origin. Admit the great truth of Divine existence and all is radiant and consistent. Without it we grope about amid mystic shadows, but bring in the idea of God and all is light. Such are some of the visions which impress us as we move in

"Nature's Cathedral boundless as our wonder
Whose quenchless lamps the sun and moon supply,
Its choir the wind and waves; its organ thunder,
Its dome the sky!"

Fanny Crosby—Blind Poet and Hymn Writer

BY IDA E. HAMILTON.

ON March 24th Fanny Crosby, America's famous blind hymn writer, if living, will celebrate her ninetieth birthday.

Although totally blind since her infancy, it would be hard to find a person of a sunnier disposition. She believes that everything happens for a purpose, and that her misfortune is only a part of the great plan that has enabled her to bring happiness to hundreds of others through her hymns. At the present she is living with a friend in Bridgeport, Conn.

When but five years of age she was placed in the New York Institute for the Blind, where she afterwards became a teacher. It was here that her instructor, Hamilton Murray, a man of fine literary taste, encouraged Miss Crosby in her first efforts at writing, and no doubt much credit is due to his sympathetic guidance.

We are indebted to Fanny Crosby for over five thousand hymns, so she stands second to none excepting Charles Wesley, who is said to have written over eight thousand.

A few of the most familiar of these hymns are: "Safe in the arms of Jesus," "Rescue the Perishing," and "Pass me not, O gentle Saviour." "Safe in the arms of Jesus" was composed in less than fifteen minutes, and it is in like manner that a great many of the others have been written.

In her younger days Miss Crosby was greatly interested in the Bowery Mission in New York. One evening she went to the Mission greatly impressed that she would make a stronger effort than usual to bring someone to Christ, and made an address in which she appealed to young men. She asked if there was any young man in the audience who had gone away from his mother's God, and held out hope to him. After the meeting a young man went up and spoke to her, and told her how he had drifted away, but now he had heard the address, he felt he could meet his mother. It was after this service that Miss Crosby went home and wrote "Rescue the Perishing." Several years afterward, when addressing a meeting in Lynn, she told this story, and at the close of the ser-

vice a middle-aged man came to her and said, "Miss Crosby, I wish to thank you for the good you have done for me. I was the boy who came to you that night in the Bowery Mission, and, thank God, I have tried to live a good life since that time."

To my mind, one of her most beautiful compositions is "Saved by Grace." What must be the faith and experience of a woman who at eighty-five can say:

"Some day my earthly house will fall,
I cannot tell how soon 'twill be;
But this I know, my All in All
Has now a place in heaven for me."

When asked if from all the hymns she had composed, she had ever wished to change any of the sentiments expressed in them, Miss Crosby said, "No, I have made changes to improve the literary quality but I do not recall a single hymn I regret having written. I believe I was inspired to write what I did, that what I did was of a higher power, and that my best hymns performed their mission."

Miss Crosby has not always been a writer of sacred songs, and it is a constant source of regret to her that so many pretty airs are wasted on verses totally unworthy of them. She thinks that much could be done to elevate these pieces and has expressed her willingness to try it sometime herself. "Blue Bell" is one of her favorites and her mind is one of the prettiest things along that line she has ever heard.

Miss Crosby had the distinction of being the first woman whose voice was ever publicly heard in the Senate chamber at Washington. This was way back in the '50s when she read a poem.

Although nearly to her journey's end, Fanny Crosby will leave a living monument in the hearts of the people, which time will fall to crumble or wear away.

Listowel, Ont.

The Testing of Ralph Mason

RALPH MASON stood at the door of the dean's office as he waited quietly for the two freshmen who stood at the desk to finish their business. He held in his nervous grasp a crumpled slip of paper, at which he stole one or two glances, full of doubt and apprehension.

Yes, it was certainly true; no mistake about it. It stated plainly, "You are requested to report at the office of the dean before twelve on Tuesday."

As the freshmen hurried out as fast as decorum would permit, their faces crimson and downcast, Ralph's heart gave a bound. What could it mean? Was a reprimand in store for him?

His clear glance met the grave, dark eyes of the dean of the university inquiringly.

"Sit down, Mason! I see you are anxious, and I will not keep you in suspense. The matter is just this: the committee recommends you for the Dalmy scholarship—Latin, you understand. It isn't much financially, but it's big in honor, and only goes to a student whose general average for two years is 'cum laude.' I congratulate you!"

Young Mason's ears fairly buzzed with the tumult in his brain. "Is it possible? O Doctor Farrel, how I thank you!"

The dean smiled. "You chose a classic course at your matriculation, and when you have your A.B., the scholarship will privilege you to take an added year for A.M. With a year or so at another university, when you have finished here, you will be eligible to the appointment of Latin instructor with the salary of fifteen hundred the first year, at your alma mater. Not a bad future for a young student in

Mr. Gains will take your desk as assistant manager next Monday."

"I have worked in that office forty years, and in all that time have lost just seven days! I have never been late, I am doing exactly the work I did ten years ago, and more than half the younger men in the office are doing, yet they say they must have a younger man. I am only sixty-five!"

The strong men seemed suddenly old and broken. He tried to rise, but his body was bent with helplessness. Ralph glanced appealingly at his mother, and together they assisted the sick man to his room. Here, after an hour of soothing and petting, he fell into a deep sleep of exhaustion which lasted for hours.

Walter waited for his mother in the library.

"Not a word to him about the scholarship," he implored. "It would add to his distress. We must change our plans, mother. I have already made a new one. You remember last year Mr. Daggett offered to take me into his establishment, and with a salary at the start, because of my educational advantages, would teach me the coffee business in all its details. He said my knowledge of French and Spanish would be invaluable. Father declined, but Mr. Daggett told me that if the next year or two we changed our minds, the offer was still open. I shall see him this afternoon, and tell him all about it. Father needs me!"

His mother burst into tears. "How can I see you sacrifice such bright prospects? Perhaps we can do something. Let me try to borrow the money. Your future is at stake!"

"Mother, it isn't the future that I think of just now; it's the present. You have done so much for me. I have had

To the Leagues of the Manitoba Conference

DEAR FELLOW WORKERS:

The time is now upon us when we should be perfecting our plans for our winter's work. I would like to offer a few suggestions.

In many parts of our Conference the Church is planning for very aggressive work along evangelistic lines. As a League let us be a positive factor in this work, give your best thought and endeavor in it, and be on such friendly terms with our Leader, Christ, that we can introduce Him to our friends in such a way that they will become His companions. Work for those who need you and need you most.

This year let us do for missions something which will be worthy of all that has been done for us. The young people of each District should have a representative in some part of the missionary work of our Church, and I am looking forward to a union of the Sunday School and League forces, which will make this achievement possible. In our far away look do not let us forget the needy at home, the young about us who may not be able to converse in our tongue. Win their confidence by showing that you are their friend. Plan something of work along this line. Do not neglect this.

Do something for the purpose of educating our young people as to the value of our national resources, and the proper use of them. Train ourselves and them along the line of what contribution can we make to our nation that will enable it more perfectly to fulfil its God-appointed destiny, and not the mere selfish idea, "What can I get out of it?" Let this training be constructive in its nature. Do not look upon the League as something only to draw help from, but rather as a living agency, through which there may come the life of Christ to our fellows.

Fellow workers, win success this year in our work.

Minnedosa, Man.

B. W. ALLISON, President.

these troubled times of unrest. Its all due to your own standing. You can thank yourself!"

Ralph laughed nervously. "Four more years of study! Oh, I am so glad! I think with his assured position at the insurance office father will arrange it for me financially. He will be delighted to do just what you suggest, Doctor Farrel."

The two shook hands, and Mason hurried out, glowing and radiant. As he stepped into the open air, the keen December wind struck him in the face. He buttoned up his coat, and almost ran the eight squares to his home, arriving in time for luncheon. The good news was quickly told to his mother, and the two were soon busy with plans for the next four years.

"Yes, indeed! Your father will be more than willing! With strict economy we may contrive to have the last year of all spent at a school in Germany. You will more than repay us for the slight sacrifices."

While they were talking in high spirits, a noise at the door startled both. Mr. Mason appeared in the doorway, pale, haggard, and almost reelng.

His wife started to her feet. "O Henry! What is it? You are ill! What has happened?"

He dropped into a chair and buried his face in his hands. Then lifting his head with a groan, he cried, "O Elizabeth and Ralph! how can I tell you? How can we face this awful disaster? Read that!"

He extended a sheet of paper, which his wife seized, while he murmured brokenly, "They did not even tell me! They placed that on my desk at noon."

With misty eyes Mrs. Mason read, "Your services are no longer required. Enclosed please find three months' salary.

my high school training, and nearly three years at the university. I am almost twenty-one. You could not struggle on for four years while I would be studying, and father must not be harassed. His mind would be vastly relieved to know that I had started in a fine concern at a salary, with good prospects of advancement. I must, mother; it is the only way!"

The arrangement was quickly made. Not to one human being did Ralph betray the pain and anguish that the giving up of his dearest ambitions cost him. Parting with his class, and last of all the dean, was the hardest outward test. Even the quiet, well-poised head of the great institution was moved as he heard the story. His eyes were dim with tears as he arose to take Ralph's hand and say briefly, "I would do the same, Mason. I hope. God bless you. I am glad that the university is turning out men!" With a strong handclasp, the two parted, and Ralph hurried out, unable to speak.

But the shock had been too great for Mr. Mason. He kept his bed, complaining only of being tired, and in a few weeks died, leaving Ralph his small savings, and Mrs. Mason at the last to express to her his regret that it would be so little, he suddenly brightened and declared triumphantly, "But I leave you rich, Elizabeth! in our boy. I do not worry. You will have our Ralph, and you cannot be comfortless."

And the boy, standing mute with grief in the shadow near the bed, knew that these parting words of his father more than compensated for the sacrifice of his dearest ambitions, for honor and success in the proud little world of the university.—*Elizabeth Ferguson Seat, in Service.*

League Problems Life Problems

"Kindly give in your paper some suggestions as to how to make our Consecration Meetings less of a formality and more truly helpful to our Leagues."

A good consecration meeting, like everything else that in God, does not come from the mere asking, but as the result of definite and prayerful work. No meeting requires more careful preparation than does this service of the League. In searching for fresh ways of doing things that we may avoid the customary method of conducting the service, let us fear the offence of mere "smartness" rather than the fault of dullness.

"Mix brains with your paint, young man, if you want good colors," said an old artist, and so to relieve the monotony which prevades the majority of Consecration Meetings there must be a quickening rather than a deadening of spirit prevailing in the atmosphere and in the hearts of the waiting members. Change the usual routine of service very often.

Pearing in mind that the hearts of the Associate members are to be touched and their energies aroused to active endeavor, the meeting must be planned for them as well as for the active members, but the active members especially must come prepared to contribute each a bit of helpfulness either in prayer or application of the assigned topic. Divide the topic for the evening into several portions, giving a part to a separate speaker, who will make careful preparation for the service. Do not assign the Bible Reading to one whose voice is feeble, and articulation poor, and who reads without spirit and understanding.

If your Look-Out Committee has wisely divided your entire Society among its members, a section to each member, for which that member is responsible, the roll might be called not by the Secretary, but by the members of the Look-Out Committee having charge of a division. Thus attendance would be noted and reasons for absence afterwards obtained.

From the biographies of eminent philanthropists or writers, brief sketches or comments might be made by a few of the members. The meeting could afterwards be thrown open for many others to take part, affording them an opportunity to say something regarding the life of the persons studied. The Secretary should of course keep a record to see that all participate in these exercises.

"What does consecration mean to you?" might well be asked, and the answers be illustrated with personal experiences, or the repetition of a verse beginning with "C."

These are but a few of the varied methods of calling the roll. While some may deem it wise for the President or even the pastor to always conduct the Consecration Meeting, a number of leaders could be utilized at different times for such service.

The Music Committee should very carefully select the hymns for the evening's services, interspersing them judiciously throughout the hour. An impressive introduction to the meeting is a brief series of prayers.

By no means dispense with the Roll Call. It has many advantages. It is needed to give definiteness. It inspires fellowship. It spurs lagging members, and is a test for insincere ones. It is a spiritual tonic. "A voiceless Christianity is a puny Christianity. Profession and testimony as well as fruit are required of the Christian disciple."

Following some of the suggestions as above, the use of stereotyped phrases too common at times in our meetings will perhaps be prevented.

Always seek to make the meeting evangelistic, and strike in earnest for the salvation of souls. Your associate members should be given an opportunity at every meeting to take the active members' pledge. Therefore, do not allow the pledge to hang unused on the wall. Enforce its claims, expect others to take it, work and pray for the increase of your active roll every month. A Consecration Meeting without an effort to obtain recruits is a misnomer, or at best a selfish proceeding.

Whatever the plan adopted for the evening may be, it must never be forgotten that the all forces trained and developed elsewhere are to find their highest sphere of activity in the Consecration Meeting. "The widened acquaintance, the strengthened friendships, the deeper knowledge of human nature and methods of approach to it" derived from social gatherings, the mental discipline the better self-command, the more ready power of public speech, derived from literary meetings—these will all else of growing energy and accumulating experience are in the Consecration Meeting to be laid humbly and reverently upon God's altar.

Monotony in the matter of topics will be impossible if you will follow and study the list prepared for 1910, and formality will be prevented if you will grasp the thoughts given in our Editorial in this number on "Consecration," in which are enumerated some of the essential principles that must be understood by all if the act of consecration is to be followed by practical service that will prove its sincerity and truth.

"How Can I Make a Success of Christian Life?"

This question will interest not only the writer, but many others of our young people who are anxious to follow Christ in loving discipleship.

Let the questioner be assured that success in Christian living is possible, not only to others but to him. What others have done he may do, not perhaps in exactly similar manner; but with equally good results. No two lives are precisely the same, no two characters are identical; but there are certain laws that are applicable to all, and foundation principles that govern all. Some of these we must examine:

1. Be sure that you have Christian life to start with. This is found in affectionate union with Christ. It is not so much a question of the head as of the heart. Not the intellect but the affections determine our vital relation to Christ. It is supremely a matter of heart attitude toward Him. One may know a great many things about Christ, he may have memorized creeds, and dogmas, and yet be dead. The new birth, without which there is no conscious life, the birth from above, is supremely a matter of the heart, and the entrance into the Kingdom of God. Be sure, therefore, that you trust in Christ as your Saviour, that you are in Him and He in you, that you have taken Him as your Lord and are resolved to do His will. That is having Christian life—union with Christ.

2. Have correct ideas of what constitutes success in Christian living, for unless you have correct standards you will fall at the very outset.

Success in Christian life does not necessarily mean prominence in the Church, nor the performance of numerous religious rites, nor a record of many benevolences, nor the exercise of commanding and far-reaching influence. If these were essential, many would hopelessly fall. Thousands have been lowly in position, feeble in utterance, poor in material possessions, limited to very small circle of influence, and yet eminently successful as Christians.

True success may embody such things, but they do not constitute in themselves, success. This consists in the possession and development of a Christian spirit, the manifestation of a Christian motive, and the practice of Christian virtues to the utmost of your capacity. To be wholly Christ's, to measure up to your full standard in relation to him in character, to rise up to your full height and exert your utmost weight and strength of influence for Him is success. Whether this be great or small, much or little in comparison with others, does not much matter, for each one must live an individual life in himself and be himself before he can live a related life and do his best with others.

3. Study well Christ's doctrine of living, and copy closely His own example.

He taught and pre-eminently exemplified humility, self-sacrifice, and service as the highest, holiest, and noblest features of living. And behind those and operative through them is the impelling and sustaining spirit of love. With that all prevailing and divine grace in the heart, the practice of vital Christianity becomes not only possible but easy. Without it life becomes burdensome and duty a ceaseless round of grievous and grinding drudgery.

4. Observe the laws of spiritual health, for one can no more ignore or violate them and grow than he can break physical laws and be vigorous and strong. Breathe foul air and absorb disease. Eat unwholesome food and contract disorder. Fall to exercise and become weak and puerile. Associate with the vile and grow depraved. So with the laws of health, atmosphere, food, exercise, companionship—all are essential to health, and health is holiness—wholeness. "Eat ye that which is good," "Neglect not the gift that is in thee," "See that ye neglect not the assembling of yourselves together," "Exercise thyself unto Godliness," and a host of similar admonitions abound for our instruction throughout the word of God.

5. Follow with implicit obedience the Lord's directions so far as you can understand them as the result of diligent Bible study and earnest prayer.

Confess Him before the world! Do not seek to hide your allegiance to Him. Never apologize for being a Christian. Be brave, a coward can never succeed.

Unite with His people! Do not make the mistake of many and try to live a Christian life alone. You need help. The Church will give it to you in her social services and fraternal fellowships.

Study God's word! You cannot live, much less grow without it. It is essential food, not occasional medicine.

Pray much! He needed to pray. How much more do we! Let your devotional spirit permeate your whole career, and communion with God be your daily practice.

Work for Him! Work means increase of capacity, of power, of possession, of spiritual fruitage. Thus press on, and every day will be a success, every new day an increasing success, and the last day, the crowning one of all.

Our Every-Day Heroes

BY BISHOP BERRY.

THERE is vastly more heroism in the world than we dream of. Not all who have won the laurel wear it.

Nor are the names of all the heroes inscribed on enduring bronze and marble. More heroic deeds have gone unsung than have received their meed of praise from the poet's lute. The peasant lifts up his voice against his age. He deplores its wickedness, its selfishness, its mammonism, and its disregard of the higher ideals of righteousness. He declaims against what he regards as the utter lack of that heroic element in our present civilization which gave such lustre to former periods. But the peasant is not a competent judge. His judgment is warped by his own distorted vision. Could he look upon the world from the mountain top of hopefulness his soul would take courage. He would range himself with those who believe in the inherent goodness of humanity, who consider the present as heroic an age as any recorded in all history.

"He speaks not well who doth his time deplore,
Naming it new and little and obscure,
Ignoble, and unfit for holy deeds.

All times were modern in the time of them,
And this no more than others. Do thy part
Here in the living day, as did the great

Who made old days immortal. So shall men,
Far gazing back to this receding hour.

Say: 'Then was the time when men were truly men;

Though wars grew less, their spirit met the test
Of new conditions; conquering evil wrong;

Saving the state anew by virtuous lives;
Defying the leagued fraud with single truth.

Not fearing loss and daring to be hurt,
When error through the land raced like a pest.

They calmed the madness caught from mind to mind,
By wisdom drawn from old, and counsel sane;

And as the martyrs of the ancient world
Gave death for man, so nobly gave thy life;

Those the great days, and that the heroic age."

Our day is rich in heroes. In all the walks of life there are men and women who are ready to yield up the most precious things for the welfare of others. The old story of *Mettus Curtius* stirs the heart of the schoolboy as he reads the history of early Rome. But that deed of self-sacrifice is being repeated every day in various forms. Men have not

Write on your daybook, on your ledger, on your money-safe, "Sufficient unto the day is the evil thereof." Do not worry about notes that are far from due. Do not pile up on your counting-desk the financial anxieties of the next twenty years. Melancholy is the owl that is perched in many a Christian soul. The good times, if we will but believe it, are now; the better times are not backward—but beyond. We believe, as in the past, so in the future, the world will grow better and better. By-and-by the world and all that is therein shall pass away, but in the new heavens and the earth righteousness, only righteousness shall dwell; and cheerfulness and growth will ever mark the progress of the soul.—*Talmage*.

ceased to praise the valor of *Leonidas*. But the glory of his deed fades away when contrasted with the heroism that inspires some deeds of modern times. The daily newspaper has made us so familiar with the heroic element in everyday life that we have come to look upon self-sacrifice as a common affair. But it is not a common affair. That we so regard it shows that the great principle uttered by our Lord, "Whosoever ye would that men should do unto you, do ye even so unto them," is becoming woven into the very warp and woof of our character, and is finding gracious expression in everyday life.

Of course, some will contend that the majority of the so-called heroes of to-day are not under the control of any such divine impulse. Nevertheless, the impulse to self-sacrifice is not a human affair. The struggle for life may spring from a purely human source, but the struggle for the lives of others is divine in its origin. It recalls the great sacrifice of Him who said: "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

There could have been no earth taint in the impulse that led *Julia Henshaw*, the King's Daughter, to volunteer to nurse the cholera victims in New York harbor some years ago—service that involved the sacrifice of her own life, after weeks of faithful devotion in the pest-house. Nor was there the tarnish of selfishness in the deed of the Indiana miller who, hearing a scream of distress, leaped into a sluice that fed the turbine wheel to rescue a bit of a child who had fallen into the water. Was it a mere human impulse that compelled the pump-runner in a burning mine in Pennsylvania to lay down

his life to save his companions who were in extreme danger? And was it the hope of human applause that induced a young Colorado physician, in poor health, to wear out his life in his effort to save a half dozen poor families stricken with diphtheria? Said he to his protesting friends: "I did only what I should have done."

The list of everyday heroes lengthens easily. Every community has some such. They are ready to do the bidding of their higher natures—ready to respond to God's call for service, even though that service involves the surrender of life itself.

"Theirs not to reason why;

Theirs but to do or die."

Most of our everyday heroes are unknown to the world. They live out of the view of the busy crowd. They receive no recognition for their noble deeds. They do not ask recognition. Many do not even know that they have done anything which is worthy of praise. That fact covers their self-sacrifice and courage with a brighter halo.

All honor to the unostentatious, true-hearted, self-forgetting, everyday heroes of our land! Upon the brow of every one of them we place a wreath of laurel, a wreath that will never fade!—*Central Christian Advocate*.

A President's Call to Work

IN an admirable address to the Convention at Stayner, the retiring President of the Collingwood District League, Mr. C. W. Cooper, said in part:

"These are peculiarly young people's days. The heaven of the Spirit of Christ is working among the young men and women of our country as never before. And the multiplied agencies of the Church are opening avenues for the consecrated enthusiasm and the heroism which are manifesting themselves in the Leaguers throughout the land.

What we need is a clear vision. What do we see? Young people leading young people, young people working for young people, young people making splendid sacrifices for their fellows as we have never seen them heretofore. Perhaps it is not too much to say that the young people of to-day are facing opportunities unparalleled in any previous age of the world's history.

The first duty of our League is to become spiritually equipped, and then to begin its great work of enlistment of the young people of the town and locality in which it exists. There should not be a young man or young woman outside the churches that is not personally interviewed during the year. And this work should be conceived and carried forward on business lines, with order and method and persistency. There is no doubt that if the young people are to be won for Christ and enlisted in His cause, they are to be won by the Leaguers.

The age looks with approval upon young people's work. The glow of enthusiasm, indomitable zeal, and Christian courage make it attractive.

Our young people's Societies must stand with these to their credit. Their work is prompted by no unworthy motive, no mercenary inducement or public applause. Working only for the love they bear the Master and those whom the Master loves, they must arise in the strength of consecration and gird themselves for immediate and earnest work.

A vision of Christ's power is needed by every one of us, of man's need, of the magnitude of the work before us. We must realize the importance of soul-winning—to Christ, to the soul won, and to ourselves.

Young people have the greatest influence with young people. They have greater knowledge of, and sympathy with young people than older persons. They have an "inside track" of interest, and hence a mutual bond exists between them. They have a language of sympathy their own, and know both the weak and the strong points of their associates. They are able to look at the work with the eyes of youth, and can do it if they will devote their energies to God. We need to be thoroughly aroused, to realize our power, to face the sternest work in His name and for His sake. But looking ahead is of little use unless we go ahead. Therefore, choose definite work immediately and give your very best effort to it. Say:

"Let me but do my work from day to day

In field or forest, at the desk or loom,

In roaring market-place or tranquil room;

Let me but find it in my heart to say

When vagrant wishes beckon me astray:

This is my work, my blessing, not my doom.

Of all who live I am the one who say

This work can best be done in the right way!

Then shall I see it not too great nor small

To suit my spirit and to prove my powers,

Then shall I, cheerful, greet the laboring hours,

And cheerful turn when the long shadows fall

At eventide to play and love and rest."

Because I know for me my work is best."

Life Lessons for Me from the Book of I John

See Topic for December 5th—1 John 4. 7-21.

BY REV. J. H. McARTHUR, S.T.D.

THIS First Epistle of John is not an epistle in the ordinary sense of the term, as are Paul's letters to the Corinthians, to the Romans. It is not a theological writing, as is Paul's letter to the Romans. It is not controversial in its character, as is Paul's letter to the Colossians. It belongs to the wisdom literature of the Bible. In the wisdom literature of the Bible we have wise observations on various aspects of life, generally couched in language that is pithy and pointed. In this epistle it is Christian life or experience that is considered from the standpoint of the Christian philosopher.

Wisdom literature in its simplest form consists of a number of short, pithy sayings, of which the Book of Proverbs is a good

I have seen a heavy piece of solid iron hanging on another, not welded, not linked, not glued to the spot; and yet it cleaved with such tenacity as to bear not only its own weight, but mine, too, if I chose to seize it and hang upon it. A wire charged with an electric current is in contact with its mass. Cut that wire through, or remove it by a hair's breadth, and the piece drops dead to the ground, like any other unsupported weight. A stream of life from the Lord, brought into contact with a human spirit, keeps the spirit cleaving to the Lord so firmly that no power on earth or hell can wrench the two asunder. In that circuit the feeblest Christian is held safely; but if the circuit be broken the dependent spirit instantly drops off.—Arnott.

example. In the Book of Proverbs these pointed sayings or literary units are not arranged in any logical or methodical manner, but seem to be jumbled together in a sort of haphazard fashion.

Passing by other forms of wisdom literature we make special mention of the *essay*, since it is in this form that is found in the epistle we are now studying. The essay in Bible literature treats of a single theme; but it treats that theme in a peculiar way. The subject is not developed by a process of reasoning, but usually by a succession of short, pithy sayings setting forth different phases of the subject. These sayings may be more or less independent the one of the other, there being little or no logical connection between them, though they all bear on the same general theme.

The first Book of John contains about fourteen short essays of this kind. The theme of the book is

CHRISTIAN EXPERIENCE.

spoken of in the opening verses as *fellowship with God and with one another*. This theme is developed, not from the standpoint of the logician, nor from the standpoint of the theologian, nor yet from the standpoint of the preacher, but from the standpoint of the practical philosopher. A series of essays bearing on different phases of Christian life and experience is presented to us. Occasionally the subject of an essay may be suggested by the last thought in the previous essay, but for the most part they are independent of one another. Yet they all seem to be related to the central theme *fellowship with God*. For instance, God is light, therefore if we would have fellowship with Him we must walk in the light as He is in the light. God is righteous, and if we would have fellowship with Him we must do righteousness. To have fellowship with Him we must purify ourselves even as He is pure. God is love, therefore to have fellowship with Him we must live the life of love with reference to our fellow men. Love is a sure way of experiencing the presence of the invisible God.

The essays in this epistle treat of such subjects as: God is Light, Cleansing from Sin, The Commandments our Surety, Sons of God, Love, Faith, etc. If the reader is willing to do a little study for himself he will find that the following sections treat of separate and, to some extent, independent subjects, being fourteen in number, in addition to the prologue and the epilogue: 1 John 1, 1-4, 5-7; 1, 8-2, 2; 2, 3-6; 7-12; 12-14; 15-17; 18-28; 2, 29-3, 12; 3, 13-23; 3, 24-4, 6; 4, 7-21; 5, 1-5; 6-13; 14-17; 18-21.

The section of the epistle to which we are asked to give special study is an essay on

THE PHILOSOPHY OF LOVE (4. 7-21).

This section on love is a good example of the literary form of the epistle as a whole. It will be seen that this essay contains fifteen sentences or sayings, most of them self-evident, and all bearing a relation to the general theme of the essay—*love*. Though bearing on the same subject, yet there is but little logical connection between them. Each stands by itself as a contribution to the general theme and is independent of

the others, so that any one or more of them might be left out without breaking the connection, or they might be re-arranged without affecting the sense.

The central thought in each of these fifteen sentences may be stated thus, in the order in which they occur: Love is divine. Where no love is there is no fellowship with God. God's love is manifested in the Son. Love originated with God. God is our example in love. The presence of the invisible God is realized in love. Experiencing the presence of the Son. Confessing the Son. Experiencing the love of God. The Source of love. Love gives courage. Love knows no fear. The motive of love. Love toward God is incompatible with hatred toward man. The commandment of love.

THE POWER OF LOVE.

Love is the greatest power in heaven or earth. Love is great in its origin. It has its origin in God. Just in proportion as a man's life is controlled by love, just in that degree is he living a Godlike life, for love is of God.

Love is the greatest motive power in heaven. It was love that moved heaven to save the earth. It was love that moved God to crown His work of creation by making men in His own image. It was love that moved God to choose us before the foundation of the world, for we were loved by Him. He ordained us unto the adoption of sons (Eph. 1, 4, 5). It was love that moved Him to give His only begotten Son for our redemption (John 3, 16).

Love is the greatest motive power on earth. It sends the deaconess into the home of suffering and poverty, sometimes into the home of filth and disease. It sends the missionary away from his home of comfort to the home of the cannibal and the savage, where his life is offered as a sacrifice to the God of love. It was love that moved John Howard to seek the salvation of the criminal, that moved Florence Nightingale to alleviate the suffering of the wounded soldier, that moved Frances Willard to spend her life in one great effort to save the unfortunate victims of the liquor traffic. It is love that enables the missionary who represents our League to turn his back upon wealth and worldly ease and spend his life in a mighty effort to uplift fallen man by the power of the gospel.

Love finds its greatest example in the person of Jesus Christ. It was love that moved Him to dress Himself of the glory that He had with the Father before the world was, and take upon Himself human flesh and live as a man among men. See how He was persecuted, how He was reviled and He reviled not again; how He endured such contradiction of sinners against Himself; how He did good to all classes of men, even to the poor, the down-trodden, the beggar, and the sinful; how He yielded His life into the hands of His enemies and prayed upon the cross that they might be forgiven. And all this for us.

Love is the most prominent characteristic of Christian life. Love rules the Christian in his private life; it rules him in his business life; it rules him in his relation to his fellow men.

When the worries and cares of the day fret you and begin to wear on you, and you chafe under the friction—be calm. Stop, rest for a moment, and let calmness and peace assert themselves. If you let these irritating outside influences get the better of you, you are confessing your inferiority to them by permitting them to dominate you. Study the disturbing elements, each by itself, bring all the will-power of your nature to bear upon them, and you will find that they will, one by one, melt into nothingness, like vapors fading before the sun. The glow of calmness that will then pervade your mind, the tingling sensation of an inflow of new strength, may be to you the beginning of the revelation of the supreme calmness that is possible for you.—William George Jordan.

A man is living the Christ life just in proportion as his conduct is ruled by love.

Love knows no limitations. It gives boldness, it banishes fear, it overcomes all difficulties, it laughs at impossibilities. Where the sword has failed love succeeds. It heaps coals of fire on the head of an enemy. Christian love crosses mountains and seas and spends itself lavishly upon the peoples that are alienated from God. It discovers the sinful and the lost and finds its way into their life. It wins its way through darkness and sin into the heart of the savage. Love redeemed man from sin, and love will yet win the world for Christ.

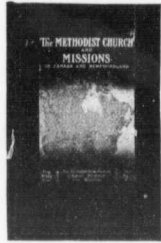
—Leaguers, have we this love? Is it a power in our lives? —Lynedoch, Ont.



A CALL TO MISSION STUDY

By MRS. F. C. STEPHENSON

"We can take the world for Christ in one generation, but we must train the generation that is to do the taking."



Missionary Education

THE call to mission study is a call to the young people of our Church; it is a call for trained leadership; it is a call to those who know Christ from the nations and peoples who do not know Him, whose light is darkness and whose lives are without hope. It is a challenge to intelligent, consecrated study of world conditions and the conquest of Christianity. To us, as young people, the call to mission study is persistent and continuous. We dare not be indifferent to its importance and helpfulness, for missionary education is absolutely essential if we are to be prepared to take upon ourselves, not many years hence, the responsibility of fulfilling the purpose for which the Church exists—the evangelization of the world. This is the task of the Church, and it demands men and money.

Missionary education is more than a knowledge of facts concerning mission lands and missionary activity therein. It is the study of the spirit, the life, the activity, the method, the objective of the Church and the means to establishment of the Kingdom. It will free us from narrowness, take us out into wider vision, into liberty of thought, into power of action, into clearness of judgment, into sympathy and co-operation with God in winning the world to Himself.

The means in the past of acquiring missionary information were limited; a few books, not very attractive, articles in the Church papers, an occasional missionary sermon or address from a missionary home on furlough, and the annual missionary meeting, at which "donations" to missions were given, were the chief helps available in bringing the Church into touch with its missionary enterprises.

Now, every inducement to mission study is provided. Text-books on every country and phase of mission work, with maps and helps, are accessible to all at small cost. Our connexional papers are filled with news from the home and foreign fields. The missionaries' letters, published quarterly in the "Missionary Bulletin," bring the whole work in review every three months. Reference libraries, for use with the text-books and for general information, are published by the Young People's Missionary Movement at a nominal price. Modern transportation, commercial competition, and the cable and telegraph systems have made the world a neighborhood. The daily press and current magazines contribute largely to our knowledge of our neighbors of several continents.

While the summer schools, conventions returned missionaries and the regular monthly missionary meeting in the League are all means of inspiration and information, the best results in missionary education are obtained through the mission study class. Missionary knowledge does not come by chance. Those who are willing to study—to pay the price of advancement—will be able to offer intelligent service in the great work of the Church. Are you ready to obey the call to mission study?

The Mission Study Class

A MISSION study class, in its most approved and usual form, is a group of six to twelve persons, who meet weekly for from eight to ten sessions of an hour to an hour and a half each, to study under a leader a text-book relating to missions, home or foreign. It is not a new, separate organization, nor should it be permanent. It takes a few persons, without regard to their relation to existing organizations, trains them, intensifies their interest, and equips them for leadership in missionary activity.

The purpose of the study class is to lead each member to feel the world's need of Christ, and to realize his own responsibility as a Christian so forcibly that he will take definite action for the advancement of Christ's Kingdom; to lead persons to want to do what they can—be it to give, to go, to pray, or to interest others—because they have become intelligently interested. The study of missions broadens one's horizon, gives instruction in the history of the Church's achievements, and increases one's appreciation of the blessings of Christianity.

The first step toward organizing a study class is a determined effort on the part of one or more interested to secure the membership of the class. This affords a good opportunity for personal work for missions.

Members of a family, a group of friends, a Sunday School class, members of a young men's club, members of Epworth Leagues and church classes may be formed into study classes. There are many who do not belong to these organizations who would join a study class if asked. In securing members, do not forget those who appear indifferent to missions. As the home church becomes missionary in spirit, the work on the mission fields will develop.

Having secured the membership, a leader must be chosen. He must be interested in missions, and realize that this study class must become a force in winning the world to Christ.

Two rules which have governed many classes with great success are:

1st. Every member promises to take the part in the class sessions assigned to him by the leader.

2nd. There shall be no criticism of anything done in the class excepting in the class sessions and among the members of the class.

We cannot begin to tabulate the results of mission study. Out of one study class in Winnipeg, nine volunteered for missionary service. Seven of the nine are now in the mission field. Toronto West District has, under its missionary vice-president, a yearly Study Class Campaign—the District supports four missionaries. A church which organized its Sunday School teachers into study classes made a wise provision for missionary teaching to the children. The support of missionaries has come from study class members, while the deepening of the missionary life, the Christ life, is a result of almost every class.

MISSIONARY TEXT-BOOKS ON ALL COUNTRIES ARE AVAILABLE



For Catalogues, Price-lists, Programs, Plans, and other Missionary information and helps, write Rev. F. C. Stephenson, Forward Movement Secretary, Wesley Buildings, Toronto. He wants to aid you.



Paper, 35c.

REFERENCE LIBRARIES

Cloth, 50c.

Our Share in China

BY REV. G. J. BOND.

The new Text-book for Mission Study and Epworth League Missionary Meetings.

ONE of the greatest missionary opportunities of to-day is China. Our responsibility as Canadian Methodists, in that land of 437,000,000 is 10,000,000. If we are to win China for Christ, we must put forth every effort now. Our study for this autumn in study classes and for the League during 1910 will be our own great mission field in the Province of Szechwan, China. We are thankful to announce that as a result of the visit of the Rev. G. J. Bond we have the new text-book, "Our Share in China." We are able to give only two of the many testimonials we have received regarding it.

REV. A. SUTHERLAND, D.D., General Secretary
Foreign Department:

"For some years books on China from the missionary's point of view have been neither few nor far between, and these have varied much in their character. Some are historical, some philosophical, some descriptive and some biographical, while others combine various features in the same volume. In some respects Mr. Bond's book is unique. It is sufficiently descriptive to give a general view of conditions in the Chinese Empire, but the light is focussed chiefly on the province of Szechwan and our distinct missionary responsibility therein. The style is lucid, the spirit is thoroughly evangelistic, and Mr. Bond writes as one who is deeply convinced of the sufficiency of the Gospel to meet the spiritual needs of the Chinese people. Those who desire to know the present situation in West China and the splendid opportunity that is opening before the Church cannot do better than procure this volume and study it carefully and with prayer."

REV. E. W. MORGAN, B.A., Missionary, West China:

"Our Share in China," from the pen of Rev. Geo. J. Bond, packed full as it is of up-to-date facts regarding the present-day situation, the needs, and the opportunities in our mission field, and bringing to the Church as it does a ringing call to stand true to Christ and to China in these days of crisis, is the book of the hour—it is a book for the busy pastor, the busy professional man, the busy business man, the busy boys and girls in our Methodist homes who want something fresh and fascinating to read—Mr. Bond has rendered an invaluable service to our Church and to the cause of Christ in West China by the production of this book."

Strangers Within Our Gates

A Study of the New Comers to Canada,

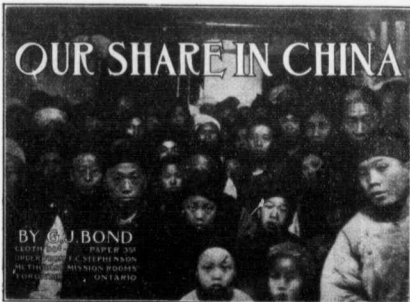
IT is probably safe to say that none except a conquered people has ever received within the same time so vast a proportion of strangers as Canada during the last five years. If Europe continues to overflow at the same rate into the Dominion, the danger becomes acute that Canadians may become virtually a conquered people, peacefully but practically subjugated in the profound modification of the Canadian character and institutions.

We are the stewards of the vast unoccupied opportunities of this land. We cannot deny access to any strangers who are willing and able to lawfully support themselves and who do not bring in an unassimilable element.

But the task of assimilating so vast a foreign immigration is the greatest any free country has ever had to undertake, and calls for wide knowledge, deep sympathy and steadfast loyalty to our institutions.

No Canadian who desires to play his part in this work can worthily afford to neglect Mr. Woodsworth's study. He will find it is an analysis of the various nationalities of this tidal wave of immigration—British, American, Scandinavian, German, Dutch, Bohemian, Ruthenian, Pole, Hebrew, Italian, Syrian, Oriental and many others; sympathetic studies of the characters and hopes and ambitions of these newcomers; wise and urgent suggestions as to methods of helping them to a worthy citizenship in the land whose freedom and wealth has lured them across the sea. The vivid descriptions of these varied peoples are enriched with statistics of great value that are not readily accessible to the public, and illuminated with numerous and well-chosen illustrations. Most of them are from photographs. They add to the vividness with which one is impressed by the fact that the old Canada, wherein Quebec was French and all the rest English, has given place to a new Canada, wherein we have a sample of most of the civilized or half-civilized races of the world.

The book is not simply descriptive. As we might expect from the author, who is in charge of an energetic mission to foreigners in the city of Winnipeg, it discusses the problems that arise from the situation it describes. Its chapters on "The Effects of Immigration," "Assimilation," and "A Challenge to the Church," are wise discussions of the patriotic and religious duties of Canadians. We find there a record of what has been already accomplished, and of the lines upon which greater successes will most likely be won. With most of his conclusions every earnest person will agree. With all of them most Christian people will agree. The book is now in its second edition, and is very popular for study class and Epworth League use.



On all other matters concerning your League write the General Secretary, Rev. S. T. Bartlett, Wesley Buildings, Toronto. He will gladly counsel with you about your plans and methods of work.



Mission Study for the Girls and Boys*

"WHAT is your name?" I asked a bright little boy of about seven years of age, who was listening intently to a conversation the subject of which was China.

"I am Mr. Hartwell, of West China," came the prompt reply; then he added, "That's my missionary name. I'm Mr. Hartwell until Christmas, but my real name is Howard."

"When you're Mr. Hartwell, what do you do?" I asked.

The explanation Howard gave revealed a knowledge of our West China mission and the work of our missionaries, also careful training on the part of the superintendent of the Junior League, of which Howard is a member.

"I went to China on the Missionary Trip Around the World once, and we're starting the trip again."

"Where are you now?" I asked.

"In Winnipeg, at All Peoples' Mission." This boy is a student of missions.

"Paul, don't you spend your five cents on that sticky popcorn; it is not good for you. You know you could give a few cents to the Jennie Ford orphans," said a mother at one of our summer schools to her little son.

Paul opened his eyes very wide, and standing as tall as his five years would allow, replied: "Why, mother, I gave those orphans three cents yesterday; they're not hungry yet. I'm looking after them all right."

The three cents wasn't much in money, but it was an evidence that the child had assumed responsibility. The coppers had been put in his little bank as a voluntary offering. Both Howard and Paul were interested because they were informed.

Mission work is being made real to the boys and girls through educational methods. What is learned in the day school is used in mission study—geography, history, methods of transportation, natural history, botany, and even school life itself are used to interest and instruct the boys and girls regarding mission countries and the conditions under which the people live. The heart of a little child is the garden of the world. What shall we sow therein? Our Saviour said of the little children, "Of such is the Kingdom of Heaven." Dare we neglect them and leave them without a share in the great work of bringing men and women and little children into the Kingdom?

The Missionary Trip Around the World has proved one of the best methods of mission study; it is adaptable to all ages.

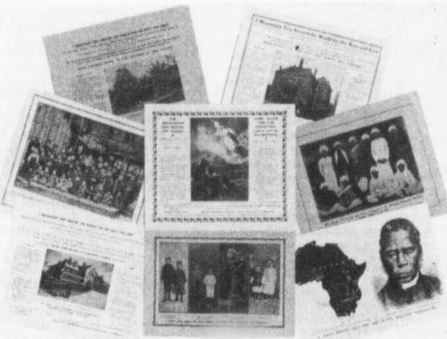
from the wee tots who use the missionary alphabet to the big boys and girls, some of whom are in our Senior Leagues.

The Missionary Object Lessons on Japan and Africa each provide material and programmes for six meetings. The Missionary Dolls, with the Story of the Sing Yet Family, introduce us to Chinese life and customs, and give us information of methods and results of mission work.

Text-books on China, Japan and Africa have been specially prepared for junior study. Among the text-books recommended for boys and girls from twelve to sixteen or eighteen years of age are "Uganda's White Man of Work," the story of Mackay; "From Opium Fiend to Preacher"; "Under Marching Orders," a story of a missionary in China; and "Servants of the King," containing a number of biographies of great missionaries.

The Junior Missionary Library, which is sold for five dollars, contains missionary books selected by a committee who make a study of junior work. This library should be in every Sunday School library; the books are of absorbing interest.

All the Sunday School papers, under Dr. Crew's able editorship, contain missionary information and missionary stories. *The Guardian*, *The Outlook*, *The Wesleyan* and *The Greeting*, as far as space will permit, give us the news of our mission fields, besides general information regarding missions. *The Missionary Bulletin* contains quarterly letters from the missionaries, and through these we may come into close touch with our work in the various fields.

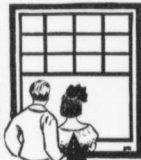


TICKETS FOR THE MISSIONARY TRIP AROUND THE WORLD.

The purpose of THE EPWORTH ERA is shown by these pages. The aim of the Editor is to keep our young people well informed on all matters of general and special interest in the great world of missionary effort. During 1910 special attention will be given in our columns to the study of China.

Every Junior Superintendent and Sunday School teacher in the primary and intermediate departments is urged to organize mission study classes, or in some other way instruct the children under their care regarding the greatest work of the Christian Church. Every possible assistance will be given through the Forward Movement Missionary Correspondence School.

THE Missionary Trip Around the World is an open window through which our boys and girls can see the boys and girls of mission lands.



THE Missionary Dolls and The Story of the Sing Yet Family

Teach the Juniors: Chinese life and superstitions. The need of the Gospel. Methods of mission work, and some of its wonderful results. Actual size, 8 in., 75c. per set with Story.

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The Assimilation of the Coming People and the Restriction of Immigration

Missionary Topic for November 28

FOREIGNERS in large numbers are in our midst. More are coming. How are we to make them into good Canadian citizens?

First of all, they must in some way be unified. Language, nationality, race, temperament, training, are all dividing walls that must be broken down. French distribution may do much. There is a very natural tendency for people of the same nationality to settle in large colonies. We have Menonite, Doukhobor, Gallician and Mormon colonies. Some contain 10,000 people in almost a solid block. Isolated from Canadian people, they are much slower to enter upon Canadian life. Such colonies are really bits of Russia or Austria or Germany transplanted to Canada. Not only are they less open to Canadian ideas, but, closely united, they can control the entire community. The social, the educational, the religious, the political life is dominated by alien ideas. It would seem a wise policy to scatter the foreign communities among the Canadian, in this way facilitating the process of assimilation.

In the cities even worse conditions prevail. Already we have the Chinese quarter and the Jewish or Italian settlements. In the United States this tendency toward segregation is more manifest; within the foreign section everything is foreign. Hunter writes: "To live in one of these foreign communities is actually to live on foreign soil. The thoughts, the feelings and traditions which belong to the mental life of the colony are often entirely alien to an American. The newspapers, the literature, the ideals, the passions, the things which agitate the community, are unknown to us except in fragments."

How are we to break down the walls which separate these foreigners from us? First of all come the Public School. Too great emphasis cannot be placed upon the work that has been accomplished and may—yes, must—be accomplished by our National Schools. It is most unfortunate that in Canada we have Separate School systems, and, in some provinces, what is worse than a good Separate School system.

In addition to the work among the children, the school boards in several cities have been experimenting in work among adult foreigners. Last winter, in Winnipeg, about four hundred were instructed in English and other branches three nights in the week. The results were very gratifying, and the night school will be permanently established.

It is not in the school, however, but on the street and in the shop, that the foreigner acquires the knowledge of Canada. One of the most effective agencies for breaking down national differences is the labor union. Men of all languages and creeds band themselves together to maintain their "rights" against employers. Every strike reveals the strength of trades and labor unions. Few think of the education that has been going on for months before united action is possible. Whatever its faults, the union is doing an immense amount in breaking down, at least, certain national prejudices and educating the foreigner to think.

Then the press wields a mighty power. The first English the foreigner reads is the headline in the evening paper. Even before he reads English, the questions of the day are discussed in the papers published in his own language.

Then we have political clubs and organizations. The political parties are not slow to recognize the importance of the foreign vote; we have our Hungarian, Jewish, Syrian and Polish societies and a dozen more. There are discussions and organizations and canvassing; how intelligent the discussion, how disinterested the organization, and how clean the canvass is a matter of question.

In this making of Canadian citizens the Churches should take a greater part than they have hitherto done. The language is a difficulty, but business men and politicians readily overcome this difficulty, and why not the Church? The Churches to whom has been granted a vision of the Kingdom of God cannot ignore the presence of such large numbers of foreigners. "Difficult to reach them?" Of course it is, but this is the *problem* of the Church in Canada.

We must in many ways meet these people half way, seek to sympathize with their difficulties, and to encourage them in every forward movement.

Only those who in Canada can take their place as worthy fellow-citizens should be admitted to our Canadian heritage.

Phillips Brooks has stated the ethics of a policy of restriction: "No nation, as no man, has a right to take possession of a choice bit of God's earth, to exclude the foreigner from its territory, that it may live more comfortably and be a little more at peace. But if to this particular nation there has been given the development of a certain part of God's earth for universal purposes; if the world, in the great march of centuries, is going to be richer for the development of a certain national character, built up by a larger type of manhood here, then for the world's sake, for the sake of every nation that would pour in upon it that which would disturb

that development, we have a right to stand guard over it. We are to develop here in America a type of national character, we believe, for which the world is to be richer always. It may be the last great experiment for God's wandering humanity upon earth. We have a right to stand guard over the conditions of that experiment, letting nothing interfere with it, drawing into it the richness that is to come by the entrance of many men from many nations, and they in sympathy with our constitution and laws."

When it has become necessary in the United States to form an Immigration Restriction League, it is surely high time that we examined closely the character of our immigration, and shut out whose presence will not inake for the welfare of our national life.

According to our Immigration Act in Canada, provision is made for the appointment of immigration officers, regulations are drawn up for the protection of immigrants, and restrictions are made re-immigration of certain classes.

No one will quarrel with the provisions of this act, but it should go farther, and provision should be made for more strict enforcement.

The trouble is that we are *working at the wrong end*. The examination in every case should be not at the ports of entry, but at the ports from which the immigrants sail—or, better still, at the homes from which they come. Such a course would be at once kinder to the immigrants and much safer for our country. The present mode of deportation is necessarily cruel. Poor people are sent back and forward across the Atlantic, often suffering great hardship; children are torn from their parents and sent back among strangers. A scant living in the old land is sacrificed in the hopes of the fortune in the new land. After failure here comes deportation, but not always the old position at home.

Again, the examination where the people are known is the

Father, we deplore our awkwardness in serving. We so easily do and say and hurt people even when we are trying to help them—or think we are trying. Our lives are so barren because we only talk about love and do not practise it. God forgive our clumsy behaviour that discredits thy gospel instead of recommending it! Make us less unseemly in our ways. We would no longer misrepresent thee, when we are commissioned to reflect thine image and do thy work. How can a weary word be lifted up and brought into fellowship with thee, unless thou pour larger tides of thy life into it through us? Thou hast called us to this task—Oh, equip us for it and sustain us in it, that thy kingdom may come, thy will be done on earth as it is in heaven, thy name hallowed, and a sad and sickly world be renewed and transformed and blessed forevermore in Jesus Christ.—From "How to Talk With God."

only effective method. Diseased, paupers, criminals, prostitutes and undesirables are generally known in their home neighborhood.

But there is a larger question—the advisability or the justifiability of excluding not merely certain individuals, but certain classes. There is the live question of the Orientals on the Pacific coast. The Chinese, Japanese and Hindus are—or the majority of them are—physically and mentally inferior. They are in no sense paupers or incapable. Indeed, one of the most frequent and serious charges against them is that they are able to drive out other labor. Should they be excluded—if so, on what grounds?

Needless to say, the economic aspects are those that really divide men on this subject, for, generally speaking, capitalists and employers are ranged against the labor party. Perhaps in the early stages of development Chinese labor was necessary. Perhaps for some time the presence of a limited number of Orientals may be advantageous. But it does seem that the exclusionists are right in their contention that laborers, working and living as the Orientals do, will displace European laborers. It is generally agreed that the two races are not likely to "mix." Ultimately, then, the question resolves itself into the advisability of a white caste and a yellow or black caste existing side by side, or above and below, in the same country. We confess that the idea of a homogeneous people seems in accord with our democratic institutions and conducive to the general welfare.

We in Canada have certain more or less clearly-defined ideals of national well-being. These ideals must never be lost sight of. Non-ideal elements there must be, but they should be capable of assimilation. Essentially non-assimilable elements are clearly detrimental to our highest national development, and hence should be rigorously excluded.—From "Strangers Within Our Gates."

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EDITORIAL

SAMUEL T. BARTLETT - - Editor
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—Life yields no blessedness to him who is ever postponing the performance of duties that call for personal attention.

—Habits of punctuality and promptness are among the best assets that a young man or woman can possess.

—What are often considered but minor moralities enter most largely into our daily thought, and form the most constant and potent influences in the formation of habit.

—Habits are but character manifested in action, and our outer lives of conduct are but the evidence of our inner quality of purpose and desire.

—Few people intend to be hypocrites, but most people must keep strict watch on both words and deeds if they would have them sincere and true before both God and their fellows.

—He prays in faith who so lives that he cannot be surprised at any methods God may take in answering his prayer.

—There is no great field of extended usefulness awaiting you abroad if you are unwilling to cheerfully perform the small duties that daily surround you at home.

—Constant effort to reproduce the Christ life in oneself will surely result in the increase of personal resemblance to the Master, and in reflection of him in conduct among our associates.

—Not dreaming of what we may do some day when conditions are more favorable, but doing what we can to-day despite conditions, makes us strong.

—Association with like-minded souls will make the earnest and aggressive Christian increasingly influential for God, by the increase of zeal that comes from the contagion of holy purpose and high endeavor.

—The true Christian can be placed in no condition or circumstance in which he cannot readily find abundant reason for praising God.

—To-day's opportunity presents instant and pressing claims on our immediate attention. Allowed to pass neglected, it never returns, but is forever lost.

—Faithful performance of duty to-day is the best preparation for endurance in trials that may unexpectedly arise on the morrow.

—Ability to do great deeds is only attained by faithful apprenticeship in the doing of small ones first.

—The young Christian who refrains from public prayer because of inability to pray like some older veteran, will never learn efficiency.

—The addition of a little every day to our store of knowledge will provide abundance for future use when we will need all our reserves to do the task assigned us.

System in the League

If methods are as desirable as we tried to show in our last number, the systematic practice of them is necessary to the realization of satisfactory results. And we are confident that there is a serious lack of system in the executive work of our Young People's Societies. One of the main qualifications of a successful President is ability to secure attention to details in the varied committee work of the League by the Vice-Presidents and Chairman. It is the President's business to have the work planned, actually performed, or to know the reasons why it has been left undone. This cannot be attained unless systematic and regular business meetings are held at which the President, kindly yet firmly, insists on a written report from each subordinate officer of the Society. The business meeting is the monthly council of the various heads of departments, and unless it is held, there cannot be aggressive work undertaken or accomplished.

The Secretary can materially aid the President by seeing

that a proper official notice of the business meeting is given, that no ground of excuse may be left the officers from whom a written record of work is expected for neglect to give it.

No apology should be accepted for failure to make at least an honest effort to ensure actual committee work. But as long as so many committees exist only on paper, so few committee meetings are convened, so little new work is undertaken, so much routine work is only performed in a perfunctory manner, and month after month is allowed to pass by without reports, we need not look for a large measure of desirable results.

System cannot accomplish everything, but little real and permanent growth can be realized without it. Therefore, if your League has been running disorderly, and haphazard methods of procedure have prevailed, let this word of exhortation induce you to inaugurate a more intelligent and business-like way of doing your work.

Consecration

In our "League Problems" column will be found an answer to a question of method relating to the prevention of formality in the monthly consecration meeting.

We desire here to remind our young friends that a true conception of what is involved in the principle of consecration, is necessary to a real consecration meeting.

Underlying true consecration is the consciousness of Divine ownership, and the consequent right of Divine control. "I am not my own. God alone has a right to my being. Satan is not my rightful master. He is a base usurper. His claims are not sovereign. I must give him no place," are the intelligent convictions of the thoughtful young Christian as he thinks of his relations to life and service. "By the claims of Creatorship, God owns me, and only He has the sole right of control over me," is the conclusion thus reached.

Following this, we humbly recognize the added claim of God by the redemption effected for us through Jesus Christ, and are hereby impelled to render to Him our heart's best affections and our life's truest service.

To pass these great foundation truths in review occasionally, is profitable to all, but particularly to youthful Christians; and to recognize them as reasonable grounds of the obligations incurred in a consecrated life is to prevent the act of consecration being merely a formed or perfunctory one.

For true consecration is also based on human consent to all implied in Divine creatorship and redemption. It says: "I consent to all that is involved in this filial relationship and responsibility I bear towards God." So the act of Consecration becomes essentially an active and practical one, and includes the whole of living. One cannot give God a part and withhold the remainder. None of us dare say, "I will give Him Sunday but will reserve to myself the rest of the week," or "I will give Him my intellect and not my heart," or "I will give Him my heart but not my lips," or "I will give Him my private life but not my business," or "I will give Him my books but not my pleasures," or "I will give Him my words but not my money." No partial or incomplete surrender is sufficient. If God created me, He meant me to be wholly His. If He redeemed me, he provided the ways and means whereby I may be His alone. Consecration is not merely a happy state and condition of the emotions, but is a practical surrender of all life to Christ's supreme will of control. The intellect assents to His claims, the affections consent to His supremacy, and the will submits to His command.

This necessitates obedience evidenced in service, and the

Monthly Consecration Meeting not only looks back and gives God thanks for what He has done; but it looks ahead and anticipates what His child can do. The consecration resolve is the commitment of the child to the Father's will; it is the oath of allegiance to the Sovereign Command of the Divine Captain of our Salvation.

In the olden days of chivalry the youthful knight spent whole hours in the chapel watching his armor ere he entered into knightly service that was to bring him renown. It might not have been easy or pleasant to pass the night thus when companions elsewhere would give him hearty welcome to their joyous circle; but his solemn vigils bound him to his high enterprise, and though the ghostly sounds of the long weary hours of darkness had none of the enticing music of the revels, they were more wholesome for him, as he consecrated himself to the responsible duties of his knight-hood. He looks beyond to fields of mighty endeavor and commits himself to the only course that can bring either reward or renown.

So, our young Christians, enlisted in heroic enterprise for the King of kings must feel their hearts stirred with glowing enthusiasm as they renew their vows of allegiance, and in loyal devotion, go forth clothed in fitting armor for spiritual conquest in Christ's name. From the chapel of prayer into the broad light of a day of conflict that will end in the glory of conquest, we should go, to do the will of Him who has called us to be His valiant soldiers.

This is the true consecration principle and practice, and the one condition of present victory and future glory.

No monthly meeting where this is made prominent need be cold or formal; but should be bright and attractive, inspiring and helpful, to every sincere and loving heart.

Keep Your League Young

We recently heard a young looking lady say of herself as one of an Epworth League gathering, "I really felt quite ancient. They have got so many girls and boys into the League, it made me feel quite old, and somewhat out of place."

On enquiry from another, we learned that this lady had been a Leaguer for at least a dozen years, and had grown into an age that suggested the "ancient" sensations to her when she got into the company of the younger set. Of course we all will get old in the passing of the years. That is unavoidable in the process of living. But none of us "ancients" should look with anything but hearty approbation on the introduction of recruits from the ranks of our Sunday School girls and boys. The League is as much for them now as it was for us ten or a dozen years ago. We were thankful for this lady's observation, not for her own sake of course, but for the welfare of the League of which she was speaking and which is evidently working along right lines.

The League that does not grow stronger numerically by the addition of the more youthful members, will surely grow weaker by the changes that necessarily come from the advancing years of those who have been young but now are old—or "old" at least as far as active League membership is to be counted.

Another lady said sometime since, "I don't like you." Now that made us feel badly for several reasons, and naturally enough we asked "Why?" "Because," she replied, "You said that there is no place in the League for old maids!" She was in error. There is a place in the Epworth League for all the "old maids" and "old bachelors" of the congregation. There is a place for the fathers and mothers, yes, and the grandparents too, but old people must not constitute the majority of the League's working force.

There is an Honorary Members' list on which should be enrolled most of those who are no longer on the sunny side of forty, and yet are in sympathy with the League's work.

These may have graduated from the League where they served their apprenticeship in Church work, and are now measurably proficient in the doing of it.

The actual work of the League must be done by the younger men and women if the League is to remain a Young People's Society.

Members who have occupied official positions off and on for a dozen or more years, should feel a joy in stepping out of the ranks of the officers in actual charge; and giving place to the younger members, be content to counsel and advise, to sympathize with and help, as occasion may arise and they may be asked. But when the average age of the League members runs above twenty-five years, there is danger ahead. In our judgment the age of the actual working members of the League should average about twenty-one years. This will allow many to remain in the Society's ranks as active workers who are some years older if care is shown in adding the young people from fifteen to twenty.

Some one may read this and feel aggrieved. But that is unreasonable. The League wants you whatever your age; but for its own preservation it needs a constant accession of "young blood," and if you have had your turn, give some other person, who is now where you were ten or a dozen years ago, an opportunity to carry on as you cannot now, with youthful ardor and abounding spirits, the work for which the League exists.

And as they do so, let the "ancient" ones form a solid background of earnest, prayerful, sympathisers, encouraging the young ones to do their best, applauding them when they do well, criticizing kindly when they might have done better, but making them feel "this is your Society, in which you are to learn how to do by doing, to become efficient in service by serving, and grow increasingly useful as the years go by."

Yes! keep your League young, by going after your growing girls and boys.

Our Next Year's Topic Studies

We have given considerable time and thought to the preparation of the weekly topic list for 1910. Instead of adopting any course already provided by any other Society, we have arranged one that we believe will be very helpful to our young people generally.

The list includes the monthly missionary study, which this year is based on the new book, noticed in our last issue, by Rev. G. J. Bond, B.A., entitled "Our Share in China." It will be our aim to help our readers in the study of this book from month to month. The Monthly Consecration meeting is provided for by choice studies that should materially assist our Leaguers in the growth of spiritual life. Four Temperance and Good Citizenship topics are given, and the coming of age of the Epworth League is remembered.

The remaining studies, twenty-five in number, are devoted to an effort to ascertain what our Lord taught on the great essential truths of life and character, of service here and destiny beyond. They are not by any means exhaustive; but an examination of the list will show them measurably comprehensive and as complete as the number of weeks at our disposal permitted. If our young people will intelligently use their New Testaments throughout the series, we think they will find the teachings both enjoyable and profitable.

The Junior Topic list has also engaged our earnest attention and study. The main theme of the year's studies is the Companions and Friends of Jesus, and the story of our Lord's life may well be woven around this central subject from week to week. The missionary travels in many lands will continue from month to month. We have striven to so outline courses for both the older and younger Leaguers that they may regularly add something of permanent value to their store of Scripture knowledge, and at the end of the year realize that they have gained a better working acquaintance with the Gospels.

Both lists are on sale by the Book Room, and we recommend their general use by all our Young People's Societies, whatever their name may be.

The Epworth Era will contain in each issue the most suggestive treatment of these topics that the Editor can prepare or secure from others who in his judgment may be better qualified to make these topics luminous and fruitful.

Do not adopt any other list until you have examined our own. We think you will be convinced that it is a fitting one in each case and full of promise to any thoughtful and earnest student.

The Pastor and the Junior League

Seattle Convention Address

BY REV. L. S. WIGHT, B.A., B.D., BRIGHTON, ONT.

REALIZING that what the Divine Love means for man's good shall be given through human instrumentality, and that the men and women of a coming generation are the boys and girls of this, we readily see the all important question is—"How can the youth of to-day be best fitted and trained for adequate Christian service to-morrow?"

The Methodist Church has depended almost entirely upon "Revivals" for Spiritual conquest, and the building up of the membership of the Church. The time was when very little difficulty was experienced by the Pastor himself in securing the attendance of the converted and unconverted, and its usual result, a glorious ingathering of souls. But it is very evident that in a large measure that time has passed, for we are painfully reminded that as our special meetings the unconverted and some times the converted are conspicuous for their absence.

The fact that the successful operation of the revival agency is becoming increasingly difficult, has led us as a Church to turn our attention to the realm of childhood.

Our greatest folly has been to permit four-fifths of the youth to drift into the devil's territory, there to fight a losing battle with temptation and sin, before we seriously try to win them for God.

Is there any difference in the value of souls?

To save a soul at sixty you have a soul saved plus perhaps a few years of meagre service, but with years of sinful influences behind which possibly time can never efface. To save a soul at ten you have a soul saved plus sixty years of increasing service. The best way to "reach the men," "to reach the masses," is to win the children. We are doing our best for the world when we do our best for the children.

A gentleman told his little boy the story of the stray lamb—how it found a hole in the fence, crawled through, skipped and played in the sunshine until it wandered so far it could not find its way back. He then told the boy how the wolf chased it, and how the shepherd found it, rescued it, and carried it to the fold. The lad listened intently, and then said, "Say papa, did he nail up the hole where it got through?"

I submit that one of the most effective ways of "nailing up the hole" is by a properly conducted Junior Epworth League.

As an organization the Junior League does not seek to supplant, but to supplement Sunday School work. Wherever the League has been in operation for a few years, its beneficent effect is manifested by its effectiveness and efficiency in its graduates to the Senior Division. The possibilities of this organization have scarcely been realized by Pastors and Christian workers or the number would be much larger. To every nine Sunday Schools there are five Senior Leagues and one Junior League.

The main objects of the Junior Epworth League are:—

1. To retain the child for Christ.
2. To reclaim the wanderer.
3. To train each for Christian service.

One of Great Britain's mottoes is:—"What we have we hold." As Pastors and Teachers we should recognize that principle in the spiritual life of the child. Jesus said, "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven." Christ claimed them for His own. The child is natu-

rally religious and begins life as a child of God. Theoretically, we Methodists recognize this as true, but practically we have treated the child as though he belonged to the devil.

If the child should die we believe in his salvation. Will God do less for a child that lives? Are we going to permit the children to go wrong, and then take such fearful chances on getting them converted at a more advanced age? Or are we going to take the child at four or five when we really believe that he is God's child and teach and train him as such?

When Bishop Wm. Taylor visited our Conferences some years ago, he had with him a little native African girl aged seven years. He would stand her on a table beside him and exclaim with thrilling pathos—"There are no heathen children in the world." Is it true? If Christ were among us in person as He was twenty centuries ago, and placed His hand on child we believe He would say—"Of such is the kingdom of heaven." If, however, He went to the Orient and took up in



REV. L. S. WIGHT

His arms the brown-faced child of Japan, or the yellow-faced child of China, or the dark-hued child of India, would He not say of these, "Of such is the kingdom of heaven?" None will deny it. It is very evident then, that as a Church, our greatest opportunity and our greatest obligation is to prevent them from ever leaving the Fold.

The following verses put in a new and not easily forgotten way the old truth that "Prevention is better than cure" are suggestive.

"'Twas a dangerous cliff, as they freely confessed,
Though to walk near its crest was so pleasant;
But over its terrible edge there had slipped

A duke, and full many a peasant;
So people said something would have to be done,

But their projects did not at all tally,
Some, 'Put a fence around the edge of the cliff';

Some, 'An ambulance down in the valley.'

"But the cry for the ambulance carried the day,
And it spread through the neighboring

A fence may be useful or not, it is true,
But each heart became brimful of pity
For those who slipped over the dangerous cliff;

And the dwellers in highway and alley
Gave pounds or gave pence, not to put up
A fence,
But an ambulance down in the valley.

"Then an old sage remarked, 'It's a marvel to me
That people give far more attention
To repairing results than to stopping the cause.

When they'd better aim at prevention,
Let us stop at its source all this mischief,'
cried he,

'Come neighbors and friends let us rally;
If the cliff we will fence, we might almost

dispense
With the ambulance down in the valley.'

"'Oh, he's a fanatic,' the other rejoined;
'Dispense with the ambulance? Never;
He'd dispense with all charities, too, if he could;

No, no; we'll support them for ever:
Aren't we picking up people just as fast
as they fall?

And shall this man dictate to us?
Shall he?

Why should people of sense stop to put
up a fence
While the ambulance works in the Valley?'

"But a sensible few who are practical,
too,
Will not bear with such nonsense much longer;

They believe that prevention is better than cure,
And their party will soon be the stronger,

Encourage them, then, with your purse,
voice and pen,
And (while other philanthropists dally)

They will scorn all pretence and put up
a fence
On the cliff that hangs over the valley.

"Better guide well the young than reclaim them when old;

"For the voice of true wisdom is calling;
'To rescue the fallen is good, but 'tis best

'To prevent other people from falling.'
Better close up the source of temptation
and crime

Than deliver from dungeon or galley;
Better put a stout fence 'round the top
of the cliff,

Than an ambulance down in the valley.'

Conceding to the child his religious rights in this regard will not prevent his public affirmation at a certain age that it is his purpose to continue in the care and guidance of his Heavenly Father and Jesus Christ His Son. Whatever repentance is necessary for a child thus trained will be spontaneous. In such a life, conversion as a distinct definite act will not be experienced, but there will be that gradual and certain unfolding and development of a spiritual consciousness which is absolutely essential. Just as the mind becomes eager and questioning, and requires a mental awakening, so to the soul necessarily comes a time when it

Our Christmas Gifts

Topic for December 19.—Matt. 2. 1-11.

awakens from vague to distinct consciousness of God, and cries out for a more distinct revelation of Him.

When through neglect of proper instruction and training, or any other cause, our children wander from God and truth, the Junior Epworth League affords excellent opportunities for reclaiming them. We are all agreed that it is better to lead an erring child back to Christ than an adult who has long been addicted to sin, and we are further agreed that it is absolutely essential that he should be brought back ere he can be properly trained for Christian service. The constitution of the Junior League says, "Its object shall be to win boys and girls to accept Christ and to train them to work for Him everywhere and at all times." If our Pastors fail to grasp the opportunity of directing the young life to Christ through this organization, or some other, Satan will see to it that they be trained to evil. A lady once told Archbishop Sharpe that she would not communicate religious instruction to her children until they had attained the years of discretion. "Madam," he replied, "if you do not teach them the devil will." Let us anticipate his evil designs. Let us seek to fill the young life with truth and purity, thus saving the child not only for its own soul's sake but for the good he may accomplish through service to others.

Another important aim in Junior League work is to train the youth to do their share of work in the Christian world. Through this organization we endeavor not only to teach right thinking but also to apply right principles to right living. Herein lies the superiority of a Junior League organization to any other Junior agency. For instance, in our Sunday School work we are able to do so largely upon the receptive and assimilating faculties of the scholars, making little, if any, provision for an equally important faculty, viz., the ability and desire to propagate to others what he has already received. In the Junior League we not only give experience, but educate by action. Every argument for the work of the Senior League is appropriate to the Junior. Our Junior Leaguers are thus taught not only negative Christianity—"ease to do evil," but positive Christianity—"Learn to do well."

What should be the attitude of a Pastor to such an important agency? He should, first of all, become thoroughly conversant with its aims, its possibilities and its accomplishments. With such an intelligent knowledge he will readily see the need of such an organization on his own charge. Wherever possible and feasible, and the Pastor should know, a Junior League should be formed. He must see that a capable and earnest Christian Superintendent be appointed. Then, too, he ought to maintain a sympathetic interest in its progress. To do this it is necessary to know each Leaguer by name. A half hour spent with the Juniors provides an excellent opportunity for this. Boys sometimes resent Pastors who are constantly saying, "Those little boys are you?"

As the shepherd of old knew every sheep in his flock by name, so should every Pastor know every child in his parish.

We as Pastors should remember that in addressing children it is not always necessary to entertain them with a story. As a rule, they will readily understand and appreciate a full Christian message. The Pastor who would win the hearts of the children must treat them as if they were intelligent beings and not merely babes. They enjoy a story or an anecdote as well as we do, and if the address be about His conduct and the love of Christ for us, it will not fall of its object.

May we as Pastors and workers do our part in "enthroning Christ" in these young hearts and lives.

THE essential and characteristic feature of Christmas is giving. Jesus came as the gift of God, bringing salvation. The cradle at Bethlehem was the centre of the world's greatest good. The great value of God's gift is incalculable. Paul speaks concerning it and says "Thanks be unto God for His unspeakable gift." It is unspeakably great in its motive as well as in its measure. God gave because He loved. Love is the supreme power impelling us to give. Giving from any other motive is not of the most worthy character. No other quality can compare with love. Without it our gifts become selfish, mercenary, and we are moved by a commercial spirit that counts on returns at least as great and preferably greater than the gift bestowed.

The modern celebration of Christmas has too much of this behind it.

In his "Christmas Builders," a little book we have strongly commended elsewhere, Charles E. Jefferson describes the worry and bustle incident to the attractions and excitement of Christmas, and asks "What is wrong with Christmas, that it has become a sort of discord in the harmony of the world? Why should we have the most joyous day of the months loom dark and terrible before so many eyes? On investigation I discovered that Christmas had simply become too small to accommodate the Christmas sentiment of the world. One day was not large enough for the celebration of the birth of Jesus. Twenty-four hours were not sufficient to allow everybody to practise the precept "It is more blessed to give than to receive." The Christmas heart had outgrown the narrow limits of the Christmas day, and the problem of the world in the first decade of the twentieth century was, "How can Christmas be enlarged?"

And proceeding with his analysis of the case, he pleads for

CHRISTMAS ALL THE YEAR ROUND.

He says, "Christmas is not a day, it is a mood. It is independent of days. We celebrate it on Friday, Saturday, Sunday, any day of the week. Christmas is indifferent to days. It has nothing to do with the almanac. It has nothing to do with place. It is an independent of geography as it is of chronology. It has no relation to human government, or even to race or blood. It is an institution which can be set up on any soil and under the folds of any flag. Christmas is a spiritual creation and belongs to the kingdom of the heart. It is constructed by the angels of the heart of a child. If that mood, it can be extended over a week, a month, a year, a lifetime. It can be built upon time, upon eternity. If you confine it to a day, you miss the meaning of it. If you try to cram it into twenty-four hours, you crush it and lose the essence of it. The Christmas spirit is the only spirit by which men and women really live. The Saviour of the world has said: You cannot enter the Kingdom of Heaven—and that is his name for Christmas—except you become "as a little child."

The narrative of our lesson appeals to us with all the force of Divine Love behind the gift of the Christ Child, and with all the tenderness and compassion that the very helplessness of the Babe excites within our hearts.

In this place of obscurity—Bethlehem, in this lowly cave with its humble manger-bed, did the Christ Child open his eyes upon this sin burdened earth. As God thus associated Himself in Jesus, with the poorest and most needy, was it not to bring comfort and help to the poor, and to teach us that they who need our min-

istries must are the ones to whom in heart of love our sympathies should go out in practical expressions of relief and succor?

Two classes then appeal to us for the manifestation of the Christmas spirit—the children and the poor.

In seeking them out is the motive of the Heavenly Father—love, we will most assuredly find the Christ.

"The Star which once above the Christ Child shone,

Down the long aisle of ages sheds its ray;

That light which led the wise men on and on,

Still beams on earth and points the Heavenly Way."

If our commemoration of Christmas leads us to thus make glad the children and the poor, our presents will indeed resemble His, and our gifts best please Him, who "gave Himself," and in making them happy we emulate the example of our Lord who "came not to be ministered unto but to minister, and to give his life a ransom for many."

And this spirit moving us to disinterested and unselfish philanthropy, not once in the year, but as the growing habit of our lives, shall hasten the happy time when Christmas gifts shall be distributed every month of the year, and when over every month of the year, and when no single day shall pass without an expression of the loving sentiment that two many now limit exclusively to the 25th day of December. The only superiority of the day to any other day in the year, will be in the quantity not the quality of the gifts bestowed.

Learn then regarding Christmas gifts, 1. To make them in an unselfish spirit.

2. To bestow them on the little children and the poor.

3. To so give that the giving expresses you, not merely includes yours. Sacrifice adds value. Giving of superfluous possessions cannot bring you the richest spiritual blessing in return. Christ gave Himself. In this way a deed is often preferable to a dollar, because the deed calls forth you. Therefore to do something yourself for somebody is better than simply to give something to somebody, often by proxy.

4. Gifts thus bestowed are acceptable to our Lord and may be of greater worth in His sight than ornate and costly ceremonial in so called "worship."

5. Such a habit of giving will transform us from selfishness to sacrifice and will help us realize all our Lord had in mind when He came to earth and made the first Christmas so many years ago.

6. He who gives under the compulsion of custom only, or in hope of receiving something at least equal to his gift in return, cannot know the real joy of Christmas, nor does he understand the heart of Christ.

7. The true giver receives satisfactory compensation in the joy of giving, and desires no higher returns than in knowing and feeling within the real joy of the Divine Giver of all good, as it moves him to errand of mercy or mission of love.—He has his reward.

"It is fatal to a young man's prospects when he gets the idea that life consists in the amount of amusement and pleasure he can sandwich in between the hour for quitting and beginning work."

"There are plenty of people whom, if you could only buy at their real worth the wisdom and judgment of the estimate they put on themselves you would need to go to the Yukon to get wealth."

WAYS OF WORKING

PRACTICAL SUGGESTIONS
FOR SUNDAY SCHOOLS
AND EPWORTH LEAGUES

Rally Day Card

The use of such a Rally Day card as is shown in the accompanying illustration is very helpful in securing not only an enlarged attendance on the day itself; but in enlisting both teachers and scholars in an earnest endeavor to accomplish the best possible work in and for the school. Some may consider the pledge too stringent, but any school where a considerable number of its members subscribe to it,

Closing Hymn.

Dismissal by President.

"The aim of the executive and devoted men of the town who are not in Christians, to enrol men who are not in the habit of attending Sunday School, and to solve the problem of the young man.

The father is the boy's ideal of manhood. If the father smokes, the boy will think it proper to do so. If he frequent hotels,

for good of such a class, in any community is, to my mind, unmeasurable. "Our experience, from day to day, is teaching us that men or women cannot continue to be content with an out of Christ condition of soul, when surrounded by Christian influences, and listening to Christian teaching and discussion. Some word will be dropped, some instance will be related, or some prayer will be asked, which will, in its own special way, apply to each individual assembled. And through it the supreme aim of all our efforts, namely, the advancement of the Kingdom by winning of souls, may be accomplished."

Westmoreland Methodist Church Sunday School

Toronto, Ont.
Canada

September 28th
1909

Our Aim:

"Every member present every Sunday, on time, with his own Bible, a liberal offering, a studied lesson, and a mind to learn."

Our Motto:

"I am only one, but I am one. I cannot do everything, but I can do something. What I can do, I ought to do, and by the grace of God, I will do."

Signed



Our Pledge:

"We, the officers, teachers and scholars of this Sunday School promise: That we will be regular and punctual in our attendance, attentive in our study, and reverent in our demeanor; that we will earnestly unite in any effort to make our school attractive, efficient and orderly; that we will encourage each other in our endeavor to understand, remember and practise the teachings of God's Holy Word."

will certainly be greatly profited. Certainly the Westmoreland Sunday School thinks so.

The Aerogram form of communicating with irregular or absent members of the school, or in reaching outsiders to secure their attendance was used to good advantage for Rally Day by the teacher whose name it bears. An original idea such as this will awaken interest where more formal or stereotyped measures fail.

Adult Bible Class Testimony

At the Uxbridge District Convention recently held, Mr. J. B. Furniss contributed a helpful paper on the Adult Bible Class organization, and gave the following bit of history and experience from his own class in Sunderland. It should move others to organize.

"The first meeting was held on February 28th, and at it the officers were elected. They consisted, as in accordance with the standard of the movement, of President, Vice-President, Teacher, Secretary and Treasurer. The various committees were also appointed, and the classes known as The Business Men's Bible Class and The Ladies' Adult Bible Class of the Sunderland Methodist Church began to record their proceedings.

"The class of men meet in the auditorium of the church at the same hour as the school is meeting in the basement. The form of service adopted is of their own construction, and is as follows:

Opening Hymn.

Prayer, led by President.

Reading the lesson of the day, respectively.

Second Hymn.

Collection of the offering.

Discussion of the lesson, conducted by the teacher.

Distribution of literature and report of Secretary.

the boy things it a manly thing. If he attends places of amusement, the nature of which is questionable, the boy's inclinations will be in that direction. If he attends Bible Class the same big boy will be easily prevailed upon to do so as well.

Not only will this influence affect the father's own family, but it will extend to the community in other directions. The old companions who are possibly standing by when such a one passes on his way to Bible Class, are, quite unconsciously influenced, and are thus prepared to receive and accept an invitation to become a member. Thus, the power

Decision Day

Bishop Vincent, to whom the modern Sunday School owes more than it can ever pay, has well said:

"Yes, a 'Decision Day' is a very good thing to have. But we must not forget that its emphasis may unconsciously lead a great many people to forget that there should be in every life 365 Decision Days every year.

The Christian life is a life of decision for the right, for truth, and for God every day, and every hour. One act of decision must draw after it another and another, until decision for God and duty becomes habit.

It is like breathing—the habit of right breathing: A resolve and an effort to breath normally with a deep, steady inhalation and exhalation. One such effort is not enough. Resolve and effort must follow resolve and effort so as to develop the habit of normal breathing. This and only this guarantees really healthful breathing.

So it is with decision. "Decision Day" is only the beginning. The letter "A" is only the first small step in the life of English literature. Let Decision Day mean more than one letter in literature or one breath in life.

Therefore let us make to-day and tomorrow and next Sunday and every day Decision Days—days of resolve and surrender and endeavor, of thoughtfulness and faith, and thus prepare ourselves and others to really appreciate and make a sane use of next years "Decision Day."

Rally Day United Wireless Telegraph Company

AEROGRAM

170,028 offices in North America.

Direct communication with the Continent and the Islands of the Sea.

15,110,172 Teachers and Pupils enrolled.

Number	Sent by	Received by	Check	Time	Station
693	E. J. P.	F. M.	18 Paid	2.30 p.m.	S. S. Hall

Send the following message subject to the terms and conditions.

COLBORNE, Sept. 21, 1909.

To REV. S. T. BARTLETT,

Toronto.

Rally Day Services next Sunday will be incomplete if you are not present. Come and bring a friend.

E. J. PADGINTON,

Teacher Y.M.B.C.

"Break Up Your Social Cliques"

An idea for a League Rally somewhat out of the ordinary was worked out at the re-opening meeting of Trinity Epworth League, Toronto, on Monday evening, September 13th, last. The notices sent out to the members and others were in the form of railway coupon tickets, the wording of the tickets and conditions of passage, authorized by it being made suitable for the purpose.

T. E. L. R. R.

GRAND RAILWAY EXCURSION

FROM TRINITY JUNCTION And Return.

Tickets good for First-Class Passage going September 20th, 1909, and returning any following Monday Night to points on the Lines of Trinity Epworth League Railway, indicated in the attached coupons when officially authorized by the District Passenger Agent.

Subject to the Following Conditions:

1. The Company will not be responsible beyond its own lines for Light Heated Passengers.
2. Parenologists on board all trains to explain the bumps to the passengers.
3. No STOP-AWAY will be allowed.
4. The Company will be liable only for injured feelings of the passengers.
5. No Insurance Cars will be attached.
6. No Smokers.
7. Passengers must not express their feelings freely. CHECK THEM. Rates on application to Baggage-master.
8. Sleepers will be withdrawn.
9. Passengers must not sleep on platform while train is in motion.

H. MERRICK.

District Passenger Agent.

EXECUTIVE COMMITTEE.

- President, Mr. F. T. Hale,
 1st Vice-Pres., Mr. E. F. Johnston,
 2nd Vice-Pres., Miss E. Phillips,
 3rd Vice-Pres., Mr. C. Rankin,
 Sec., Miss E. McGee,
 Treas., Mr. H. Redell,
 Pianist, Miss E. Hunter,
 Lookout Conventer, Miss P. Robinson

Good for One Way to

POPCORNVILLE.

Good for One Way to

ICE CREAM JUNCTION.

Good for Return Trip

AROUND THE BELT LINE.

The programme was not long—an address of welcome by the President, followed by expressions of policy by the several Vice-Presidents, and a few musical selections, constituted the "formal" part of the evening, and these items were presented by being really formal, not only by the speakers, but also by the interruptions of a messenger bringing in fictitious telegrams, which were handed to the conductor and read.

The informal spirit was further augmented by the disposition of the seats. Instead of straight rows, all too customary, reducing to a minimum opportunities for social intercourse, the chairs were arranged in groups. To prevent any prearranged cliques, and the little knots of people, who know each other and tacitly refuse to know any others, is a very serious problem. So each person was required to look up the number corresponding to that on a tag furnished, the holders of such tags being partners on a trip around the Belt Line to which the first coupon of the ticket entitled the holder. This Belt Line was the gallery of the Sunday School room, around the walls of which had been placed "draw-

ings" representing towns and cities in Canada, which stations were to be guessed, as far as possible by the passengers on said Belt Line. The possibilities for social intercourse and the opportunities for getting acquainted in such an informal gathering where everyone was drawn from the seats on this trip were unlimited. Upon this trip being completed, the time tables were handed in, and marked, a prize being given the couple guessing most correctly. In keeping with the evening the prize was a toy train.

The diner was next thrown open, two separate cars being attached, one serving ice cream cones, the other bags of popcorn, both of which were covered by the coupon tickets. No charge of any kind was made throughout the whole evening, the admission also being free.

The plan worked out splendidly, and a helpful and enjoyable social time was spent by the many young folk present. Try it!

Conference Report

Miss Bessie Fairweather, Junior League Superintendent of the N.B. and P.E.I. Conference uses the following form in securing returns quarterly from the local Junior Leagues. If all our Conference Fifth Vice-Presidents would keep in constant correspondence with the circuits as Miss Fairweather does, there would be more thought and attention given to the Juniors.

REPORT OF LOCAL FIFTH VICE-PRESIDENT.

Name and address of Superintendent.....
 Name of Junior League..... "Junior League of.....Methodist Church.
 Number enrolled.....
 Number of boys.....
 Number of girls.....
 Number over thirteen.....
 Number uniting with the Church during the quarter.....
 Number uniting with the Senior League during the quarter.....
 Average attendance during quarter.....
 Is the League graded?.....
 Are you following any particular course of study,—regular Junior League topics, or home Bible Study?.....
 Amount raised during quarter for Forward Movement of Missions?.....
 Please state plans of work which have been worked out successfully in your League during quarter?.....
 Has a place been left on your Senior League topic cards for a Union Meeting with the Juniors during the quarter?.....

An Idea in Advertising

Railroad to the
METHODIST CHURCH
 Waterloo
 Monday, April 5
 This Ticket and
10 CENTS 10
 W
 Admit Bearer
 to
 Entertainment

The ticket as outlined here was widely distributed, and by its use the evening's entertainment became generally known. One half of the ticket was white, the other half blue, the whole resembling an ordinary return ticket of the railways.

Mount Royal Ave., Montreal, Epworth League reports progress. On October 4th last, at the Roll Call and Consecration Meeting, nine new members were received, five of them being graduates from the Junior Society, including the President, Secretary and Treasurer. Let other Leagues do likewise.

Era Subscriptions

The following card will easily explain itself: The Juniors make good canvassers if well instructed by a diligent leader.

(Hand the \$2.50, together with this card, to your J. L. Supp., who will send the money away for you.)

(FIVE NEW SUBSCRIBERS OR RENEWALS = 1 ERA SUBSCRIPTION FREE.)

Canadian Epworth Era Competition

"I am only one—
 But I am one!"—to give fifty cents for subscription to "Canadian Epworth Era," in your way helping my young friend..... Junior League, to secure a subscription free, of this splendid paper for one year.

Name.	Street Address.	City.	
1.	Moncton, N.B.	50c
2.	"	50c
3.	"	50c
4.	"	50c

Collected by

\$2 50

Junior League of Central Methodist Church, Moncton.

The above is a reduced reproduction of the plan inaugurated by Miss Bessie Fairweather. The card was about six inches square, folded into two parts, and being of flexible board was sufficiently durable to last through the canvass. Try it yourself with your Juniors.

How to Test a Good League

An exchange gives the following triest tests of a good League, which, taken as a whole, form a very high standard. Does yours measure up to it?
 "It does not close its doors in the summer."
 "It begins on time, and never drags."
 "The singing is spiritual, and in harmony with the subject."
 "The leader is well prepared. There are short, stirring testimonials from the majority of members present and voluntary prayer when called for."
 "There is always a spiritual application, an appeal to the unconverted, and an invitation for new members."
 "There is previous study and thoughtful consideration before each service."
 "There is always a godly number of members at Sunday Schools, church and prayer meeting."
 "The officers are 'every-day Christians,' consistent, prayerful and thoughtful."
 "They may always be relied upon, filling their engagements the best they can."
 "Each department is wide awake, and has fully written reports for the business meeting."
 "The lookout committee see every absentee each week."
 "The social and literary meetings are of the highest order, instructive, attractive and interesting."
 "There are always some new features at the meetings."
 "The members are genial and generous; very little 'begging' is done."
 "The pastor finds ready helpers in this League when he calls for them."
 "The members all work together in unity; there are no 'sets' or cliques."
 "All have the true missionary spirit, and are in love and charity with their neighbors."
 "They 'love not the world, neither the things that are in the world,'"
 "The members tithe, and read their Bibles daily."
 "There is always a bright class of Juniors in training for promotion to the Senior ranks. No League can be a really good and growing Society without regular accession to its membership by the advancement in course, of the Junior members.

Notes from the Field

Walkerton District

The Annual Convention of the Walkerton District Epworth League was held in the Methodist Church, Paisley, on Labor Day, September 6th. Encouraging reports were received, containing many new and helpful ideas. Excellent music was furnished by outside as well as local talent. A most inspiring address was delivered by Rev. W. B. Smith, B.A., of Chesley, on "How to Develop the League Along Missionary Lines." Mr. H. H. Miller, M.P., of Hanover, also gave a very instructive address on "The Making of a Country." Rev. Z. Ono, Japanese minister of British Columbia, also delivered addresses, afternoon and evening that were very much appreciated. There was a large delegation present and the Convention was one of the most successful held for some time. An invitation from the Chesley League to have the Convention in that town next year was accepted. The following officers were elected:

Honorable President, Rev. J. S. Ross, D.D.; President, Mr. C. E. Leppard, Walkerton; Vice-Presidents (1) Miss B. Rose, Chesley; (2) Miss M. McGillivray, Elmwood; (3) Miss L. Thompson, Paisley; (4) Miss E. Ball, Hanover; (5) Miss A. Zinkan Southampton; Secretary, Mr. W. L. Keeling, Cargill; Treasurer, Miss E. Robertson, Southampton; Conference Representative, Mr. F. W. Elliott, Port Elgin.

Owen Sound District

The Annual Convention of the Epworth Leagues and Sunday Schools of the Owen Sound District was held at Dundalk on Tuesday and Wednesday, September 21st and 22nd. The Convention opened with a sermon, the key note of which was "In touch with God."

A talk on "Junior League Work" by Miss Thurston was most helpful to the workers present. An instance was cited where a Mouth Organ Orchestra had been organized as a means of holding the boys, and keeping them interested.

"Some Defects in Our Present Sunday School System" was the title of an address delivered by Rev. H. E. Wellwood, which was followed by a profitable discussion. In the evening Rev. K. J. Beaton of Toronto addressed the Convention.

On Wednesday morning "The League Pledge" was the theme of a paper read by Mrs. Armstrong, Flesheron. Miss Rundle of Dundalk also read a paper on "Consecration—How to make it most helpful." Mrs. Cook, Markdale, very ably dealt with the subject "The Relation of the League to the Temperance Cause," showing the urgent need of training for active work by our young people in this great movement. "Missionary Work in the Leagues," was the subject assigned to Miss Edge, Owen Sound, and the "Relation of the Sunday School to Missions," to Mrs. Kemp, Wainwright Falls. Both ladies in a very practical way presented these questions to the Convention, helpful discussions following.

A very effective Round Table Conference was conducted by Rev. S. T. Bartlett, General Secretary of Sunday Schools and Epworth Leagues who also delivered a splendid address at the evening session.

The Convention sessions throughout were inspiring and intensely interesting. Reports from the different Leagues showed a marked increase in every department during the past year.

The following officers were elected for the ensuing year:

President, Rev. J. R. Wilkinson, Rocklyn; Vice-Presidents (1) W. Leavens, Owen Sound; (2) Miss K. A. Spring, Markdale; (3) Miss E. Rundle, Dundalk; (4) Miss Murdoch, Markdale; (5) Miss F. Thurston, Flesheron; Conference Representative, Rev. J. R. Wilkinson, Rocklyn.

NETTIE DENCH, Secretary.

Uxbridge District

An Epworth League and Sunday School Convention was held in connection with the Financial District Meeting at Goodwood on September 28th, the Chairman of the District, Rev. H. Moore, presiding.

The two sessions were well attended and the interest well sustained to the end. In the afternoon the Rev. N. Wellwood gave a very suggestive address on "Bible Study in the League, Its Place and Method." He has promised to put it in the form of an article for the Era. An excellent paper from Mr. G. B. Furniss, Sunderland Business Man's Bible Class, on "Adult Bible Class Work" was very helpful. Some of its report will be found elsewhere in this paper. A Round Table Conference was conducted by the General Secretary who also spoke at the evening meeting outlining the Supreme Purpose of the Sunday School and Epworth League work of the Church. An address full of valuable suggestions was given by Mr. G. H. Reed, M.A., Principal of the Markham High School on "The Sunday School, Its Position and Possibility."

The delegates were well entertained during the day, and the recess for tea, during an excellent meal was served in the Sunday School room, gave excellent opportunity for social intercourse. The District League was reconstituted and the following officers were elected:

Honorable President, Rev. H. Moore, Stouffville; President, Rev. A. J. G. Carden, Sanford; Vice-Presidents (1) Miss Roach, Vallentyne; (2) Dr. Ganton, Uxbridge; (3) Miss Hames, Whitevale; (4) Miss Le Fraugh, Stouffville; (5) Miss Steel, Markham; Secretary-Treasurer, Rev. H. A. Toye, Lemonville; Conference Representative, Rev. A. Bedford, Uxbridge.

The reorganization of this District will probably result in a more aggressive plan of work throughout its borders.

Collingwood District

The Fifteenth Annual Convention was held in Stayner on September 14 and 15. The Leagues of the District were fairly well represented. The address of the retiring President, Mr. C. W. Cooper, will be found in another column. The reports of the various Leagues were indicative of a measure of success. The Junior report from Collingwood and Stayner were particularly good. This branch of the work will likely receive more attention in the future as the Secretary, Mr. E. H. Carnahan, writes the Editor of aggressive plans for the boys and girls. The Convention was ably served by Dr. Retta Gifford Kilborn from China, whose missionary addresses were very informing and stimulating. The General Secretary was also present and gave helpful addresses in addition to conducting Round Table Conferences on "Methods of Work." Good addresses were given by Rev. W. K. Hager, Chairman of the District, on the Literary Department, Miss Maude Lyne

on "How to Improve Our League Meetings." Mr. A. N. Brownridge on "The Leaguer and the Church," and by Rev. W. R. Barks on "The League and Temperance Reform." The officers elect are as follows:

Honorable President, Rev. W. K. Hager, Collingwood; President, Mr. J. Charlton Gardiner, Ravenna; Vice-Presidents (1) Mr. W. B. Miller, Thornbury; (2) Miss Maude Lyne, Thornbury; (3) Miss Annie Lawrence, Creemore; (4) Miss Gertrude Hewson, Heathcote; (5) Mrs. F. E. Courtice, Collingwood; Secretary, Mr. E. H. Carnahan, Meaford; Treasurer, Miss Maude Hair, Lavender; Conference Representative, Rev. J. J. Wheatley, Stayner. The Convention of 1910 will be held at Thornbury.

It is worthy of note that this will be the sixth successive year that the Secretary has served his district. This is evidence of his devotion to his work and of the District's continued confidence in him. It is wise to retain in office a capable District Secretary, for if he be alive to the situation his familiarity with local conditions will greatly enable him to develop the efficiency of the whole District.

Brockville District

The fifteenth annual Sunday School and Epworth League Convention for the Brockville District was held at Delta, Delta, September 21st and 22nd, Tuesday and Wednesday. The first session opened at 2:00 p.m., Tuesday. The Convention closed at noon on Wednesday. There was bright warm weather during the two days. The attendance was good from the very opening session, which was held in the morning, the seating capacity of the church was taxed to its utmost. The plan of the programme was to devote the time on Tuesday to Epworth League work, and spend Wednesday on the work of the Sunday School. We had a very suggestive Round table Conference on league methods, and another on the Adult Bible Class.

Besides having speakers, who are stationed in the district, we highly appreciated having present the Rev. C. W. Service, M.D., of West China. He addressed the Convention at each of the three sessions. Instructive and inspiring describe his addresses. The following resolution, duly moved and seconded, was carried unanimously:

"It is the opinion of this district Epworth League Convention, assembled at Delta, that the time has come when the Epworth Leagues of the Brockville District should be represented by a missionary in the foreign field. Therefore, be it resolved, that the General Board of Missions be respectively requested to appoint three missionaries, one from each of the three sessions, representative of the Brockville District; and we do hereby pledge the Leagues on said District to assume the whole responsibility of his support to an amount not less than eight hundred dollars per annum."

The following are the newly-elected officers for the District:

Honorable President, Rev. W. H. Sparling, B.A., Brockville; President, Mr. A. M. Lee, Athens; Vice-Presidents, (1) Mrs. B. Love in, Greenbush; (2) Miss B. E. Adams, Brockville; (3) Rev. D. W. Glen Buel; (5) Miss M. Stephenson, Prescott; Recording Secretary and Treasurer, Miss Carrie Hill, Delta; Corresponding Secretary, Miss Eva Halladay, Soperon; Conference Representative, Rev. F. A. Read, Athens.

A promising Junior Department has been organized by the Holstein Epworth League with a membership of forty-two.

Local League Notes

From the General Secretary's Mail.

A gracious revival is reported at Jessopville in which many of the young people are being led to Christ. The Epworth League expects to increase its membership, and take on renewed life as the result of the services. There is no better way of strengthening a League than through a revival of religion.

Rev. F. E. Barrett, Hantsport, N.S., reports a splendid summer season among the boys of his charge. The Tri Mu Club had its summer camp with good success. The Juniors of Hantsport have been graded into Junior and Intermediate Departments, with Miss Regina Masters, President of the former, and Miss Lella Dodge in charge of the latter. A prosperous year's work is assured under the wise leadership of the Pastor.

Digby, N.S. Epworth League is diligently at work. From the President, Bro. S. C. Mulhall, we learn that among other commendable phases of work, the League holds services regularly at the County Alms House five miles from the town. He says "this work is a real means of

the old people were remembered. She tells of an evening devoted to the old folks and says "it was a decided success. The older people belonging to the church were invited as our guests, and they told us what things were like some fifty years ago; not only in the church life, but in their daily life as well. We used, old, old hymns for the singing, and for refreshments we served the dishes which were fashionable fifty years ago. We all enjoyed it, and I think the old people were the most pleased."

Surely a service such as this is possible to any Epworth League, and would be a boon to all wherever held. The Leagues might do much more for the aged people than they have done, and then they would owe their elders a great debt of gratitude they never could fully pay.

From Horning's Mills comes the cheering word that the League is prospering favorably. The pastor sees a larger measure of growth during the current year than during any previous year of his pastorate. The Secretary writes that to keep up the interest an occasional debate is held, and on the third Monday of each month one of the prominent church members has been giving a chapter from *Pilgrim's Progress*.



COLLINGWOOD DISTRICT CONVENTION, STAYNER, SEPT. 14, 15, 1909

grace to our young people, and greatly appreciated by the people to whom they minister. There is one dear old Methodist lady who has not been able to get to service for years until she recently came to "The Home," and she is so thankful for the services. Our September service was a season of great helpfulness. Our friend was not able to leave her bed that day, so we went up to her room after the regular service, and spoke and prayed with her. She spoke of nearing the river, and of how glad she was to go. As we sang "Shall we gather at the River" it seemed that "heaven came down our souls to greet, while glory crowned the mercy seat." We find that there is nothing that brings us as much joy as service for others.

Such ministry to the aged is always productive of great good, and we commend the example of the Digby Leaguers to many others. We heard recently of a League where the birthdays of the aged people of the congregation were remembered by some slight token of affection by the young people. Much comfort and pleasure may be imparted to the old people by such loving tokens of remembrance by the Leaguers.

Miss Patterson writes from Indian River League and tells of another way in which

This League seems to have the happy knack of uniting both senior and junior members of the congregation in the work of the Society.

Is this your League? We received this note recently from a League that for obvious reasons we shall not name. "Few Epworth Era papers are taken by the members. We seem to be in a rut. Everything going on in the same old way. We're living, that's about all. Knowing that this reply is of no use to you, I am . . ."

Nothing very inspiring about that, is there? But "while there's life there's hope," and that same league is "living." So we hope for better things from them, and all others like them, of whom, by the way, there are too many.

How different is the tone of a letter from the energetic and growing League in Sixth Avenue, Vancouver, B.C. The President writes: "I thought you would be interested in receiving a report from Sixth Avenue League, especially as it spells progress. We have been gaining ground steadily through the summer months, both in membership and attendance, which means more interesting and helpful meetings. At our last consecration service we

had about seventy-five present, and a larger number took part in response to the Roll Call than ever before in the history of the League. The last Literary meeting took the form of a debate, "Resolved that invention has done more for the progress of the world than exploration." The debate was very closely contested, the judges giving their decision in favor of the negative. At our last missionary meeting there were over 200 present, it being the mock trial for which we had been preparing for some time. The prisoner was named Indifferent Leaguer. The witnesses for the Crown were Mrs. Bengali Madras (supposedly a native of India), Miss Jessie Wing Sang (China), Dr. Stephenson (Forward Movement Secretary), and the League Secretary. These all gave evidence to the effect that the prisoner could have no excuse for his indifference and ignorance owing to the many opportunities afforded for acquiring knowledge by the various organizations, abundance of missionary literature available, and the addresses given by incoming and outgoing missionaries. Evidence was given to show that there had been no interest manifested by the League, no canvass for missionary offerings, no interesting missionary meetings held, no literature distributed dealing with the mis-

sionary work, and that all surplus funds were squeezed out of the prisoner by the pastor for the building fund and by the Envelope Secretary for the running expenses of the church. The Judge gave a splendid summing up after the counsel on both sides had presented their cases. The Jury, after a short absence from the court room, brought in a verdict of guilty with a strong recommendation for mercy on account of the apparent indifference of the League and church as a whole, the prisoner being only one of many who were guilty of the same offence. The Judge, however, felt it was not a case where mercy was justified, and after a long splendid address in which he showed the enormity of the crime, and the awful consequences which have probably resulted on account of negligence of prisoner, sentenced him to a year's hard labor in missionary work. The League takes charge of the weekly prayer meeting the second Wednesday of each month, and also holds a social song service at the close of the Sunday evening services, besides assisting in local missionary work, cottage prayer meetings, local anti-campaign, etc. We are looking forward to a good winter's work."

With a man like Bro. Knott to set the pace and direct the work, we expect the outlook will be more than realized.

The Cave of the Winds

BY MISS C. G. WALLACE.

Our train had been lying at Manitow all night, giving a number of our party an opportunity to go on the ascent up Pike's Peak. Early on Saturday morning, July 3rd, we prepared for a trip over Temple Drive to the wonderful Cave of the Winds. In carriages we traversed for nearly two miles through Williams' Canon, gazing from time to time at walls of rock from 200 to 500 feet high, until at length by a tortuous grade we wended up the precipitous height, many peculiar formations being disclosed to view, such as The Temple of Iris, Cathedral of St. Peter, The Narrows, etc. Along the way we discovered the Yacca or Soap Plant in abundance. The ramble in the heart of a mountain of limestone was enjoyed, and soon leaving horses and carriages we entered a little museum, from whence we passed to the entrance of the cave, which has been rightly called "one of the great geological miracles of the mountains of Colorado." An opportunity is here afforded to the student to study the results of nature's law of crystallization in the exquisite decoration of walls and ceiling of the rooms, or for others to stand in awe and gaze on numberless crystal forms.

The underground journey of nearly three



THE CATHEDRAL SPIRES

quarters of a mile is easily walked, being well lighted with electricity, and the air is exceptionally pure. To groups of eight or ten the guide explained minutely the various formations on the different rooms or halls, where are developed, hundreds of feet from daylight, most beautiful stalagmites and stalactites, from the most delicate flowering alabaster to the uneven carbonate crystallized formations hanging six feet from the ceiling.

As one stands at the entrance to Gypsum Alcove, and a brilliant searchlight is flashed its entire length, exposing its unbroken surface of rare forms of whitest virgin purity, speech is suppressed and admiration exalted.

In Diamond Hall, about 90 feet in length, the walls seemed to be powdered with sparkling diamond dust, giving the effect of chaste mosaic work. While the slowly dripping water adds to the length of the stalactites suspended from above, beautiful specimens of crystals in clusters resembling flowers are also found in that atmosphere, and stand out in graceful profusion from walls and ceiling.

An excellent illustration "The Cathedral Spires" appears herewith, showing the stalactites growing downward from the ceiling, and the stalagmites growing upward from the floor exactly under their stalactites, occasionally the points uniting to form a column.

The cave though only discovered as recently as 1880 has been visited by many thousands of tourists. The temperature varies but a trifle. In summer it is 53, while in winter it is 52 degrees. No traveller therein is permitted to even touch, let alone break one of the laws of the State prohibiting any possibility of the destruction of the interior. When in that vicinity no one should fail to visit these "solemn and beautiful halls, whc. a living object lesson in geology will be learned, never to be forgotten.

Toronto, Ont.

Pilgrim's Progress Series

Crossing the River

Topic for Dec. 12, 1 Cor. 15. 31-38; Heb. 2. 14-18.

Our last study showed us the Pilgrims in the Land of Beulah. Nearer and nearer they come in their progress to the Heavenly City.

There are yet a few difficulties before them. The river intervenes between them and the Celestial Metropolis, and that river must be crossed before they enter the city of their search. This is the river of Death. No bridge spans it, and its waters run deep. They enquire if there is no other way to the gate and are told "you must go through or you cannot come at the gate." They are also told that the waters of the river are "deeper or shallower, as you believe in the King of the place."

This describes vividly two Christian death-bed scenes and experiences. One is filled with fears and haunted by terrors, the other full of hope and good cheer.

In the experiences of Christian and Hopeful while crossing the river we may learn that the enemy of souls may pursue one even to the very end of the earthly pilgrimage, and "in death destroying him who in life had proved so faithful." Bunyan says elsewhere, "I find he is much for assailing the soul when it begins to approach towards the grave."

Christian does not seem to have the same solid foothold that Hopeful had in the deep waters. And yet in his fears his soul is comforted by the promise "when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: because I will be thy God, and thou shalt praise my name: for thou shalt be my people." He finds his soul on this sure word of promise he finds the solid rock beneath his feet, and "the rest of the river was but shallow: thus they got over."

"Thus they went along." Up the hill towards the city they are led by the shining ones. All mortal impediments have been left behind, ministering spirits attend them and reveal to them the glorious things that are yet to be. The retinue increases, and swells into a triumphant train of rejoicing; and amid hallelujahs and glad anthems of the skies, "an entrance is ministered unto them abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."

"These two men went in at the gate." And as they entered they were transfigured—they shine resplendent with heavenly light and glory, and are clothed with raiment that "shone like gold."

For one brief moment, the Dreamer looks in after the glorified pilgrims, sees the heavenly and eternal beauty of that

Indescribable city of God, and the inner scene is closed to mortal eyes.

He longs to be with them; but to him as to all who would eventually reach Heaven, it must be a Progress; and if we patiently endure, as they did, to the end, we too shall be saved, and shall join them in the blissful throng of the glorified saints in the city of the Great King.

The great lesson for us all is the absolute certainty of eternal blessedness to all who persevere.

Human experience varies with individual temperaments and conditions. Our moods change. Our prospects do not always seem uniformly bright. But in and through all, Heaven abides. The promises of God are, immutable. The Strength of the Lord is unshaken. Therefore, it behooves us to press forward, continuing faithful, cherishing well grounded hopes, and the end of earth's pilgrimage will be the beginning of Heaven's eternal reward.

"'Twas not a vision of my sleep, nor dream that fancy paints; It was a view of heaven itself, the dwelling-place of saints.

It was the glory of the Lord, the Spirit hath revealed,

The final happiness of those that God the Father sealed.

This was the sight from which I woke, and looked and looked again,

And though their pilgrimage was o'er, I yet was on the plain;

And in the rugged wilderness, I looked and sighed in prayer,

O God, complete my pilgrimage, conduct me safely there."

Home Prize Bible Questions

Attention Juniors!

Perhaps the Editor ought not to have expected many replies to the questions during the holidays. However, he did not receive many, so gives you all another chance by repeating the questions on

"SOME CAVES OF THE BIBLE."

1. What cave was purchased for 400 shekels of silver?
2. Who was buried in a cave, having lived 175 years?
3. Whose body was brought from Goshen to be buried in a cave in Hebron?
4. What five kings took refuge in a cave?
5. What cave became a dwelling place for many aged men?
6. What king, seeking his enemy, laid down to rest in a cave?
7. What three men came to a cave at harvest time to meet a king?
8. What men were concealed in a cave and by whom were they fed?
9. What great prophet lodged in a cave?
10. By whose command was the stone rolled away from the mouth of a cave that was a tomb?
11. Who are spoken of as having found refuge from persecution in caves?
12. What prayer was composed by a man in a cave? Where is it recorded?

Find answers to these. Give Scripture references. Write your answers on a post card, not in a letter, give your name and address, and mail before December 1, to Rev. S. T. Bartlett, 32 Temperance Street, Toronto, who will give a free book to the Junior who sends in the best set of replies.

Show this paper to
your friends

Two Arrows

BY R. WALTER WRIGHT.

I shot an arrow swift and far,
Beyond the nebula and star
Methought it sped, all worlds about
To the unknown, the infinite.
But gravitation sure had checked
Its flight and all my fancies wrecked,
And if the shaft soon after found
All frayed and broken on the ground.

I shot a thought so swift and far,
Beyond the nebula and star
Methought it sped, all worlds above
And reached the Central Soul of Love.
To God's own thought transfigured there,
Back sped to me the answered prayer.

The one was kin but to the sod,
The other to the heart of God.
Durham, Ont.

Training Teachers

The great cry in most of our Sunday Schools to-day is for more and better teachers. The only adequate way to answer this cry is to train teachers, and the only way for the churches to train teachers adequately is to have a teacher-training class in the school as a part of the regular work of the school. Let each church and Sunday School pick out the best young men and young women, and urge them to consecrate themselves to the work of teaching in the Sunday School. Then organize them into a teacher-training class, thus enabling them to fit themselves for the work they have chosen. As a rule, the pastor will have to conduct this class in the beginning. Here, as elsewhere, he is the most potent factor in solving the problems of the Sunday School. In many places, however, a professional teacher may be found who will gladly take up the work. Further, more and more our Sunday School superintendents are coming to see the supreme value of teacher training, and are seeking to fit themselves to carry on the work. At any rate, sooner or later, this work must be done. The time will come when a church will no more think of trying to do its Sunday School work without a teacher-training class than to preserve and promote its devotional life without the prayer meeting. Perhaps the best way to save the prayer meeting in this busy age of ours is to have a teacher-training class. Instruction in righteousness is the foundation of all true service in our churches.—Service.

The Secret of Holding Boys

"Boys will be boys," is a saying which adults often repeat. Usually it is an expression of an adult's hopelessness to understand boys. Some adults are sore on the point, and wonder why boys were ever made that way, to worry the life out of such people as themselves. They wish that boys would not be boys, and would, I dare say, like them to be little old men, who would sit quiet, instead of making every place ring and shake with their bustling physical energy, as they sometimes do.

But those who look further ahead will be very thankful, for the sake of the world's future, that boys are boys. The Church and even educationists have not yet realized what that means. There was as much steam energy latent in the world 200 years ago as there is to-day. Then nothing moved by steam, nor hundreds of tons of carriages and wagons are sent hurtling along our railroads, "Mauretans" and "Dreadnaughts" go forging across the seas, and dense populations are supported by the mills which steam keeps

moving. This has been done by men who understood the force; they have brought it to a point and used it. Steam may hiss away in a thousand kettles and wash-bollers, but not till the man takes it and controls and directs it can it be of any use. We cannot do much good with boys until we can control them. To understand how to do this is the first thing.

In controlling boys there is one great principle to be borne in mind—the boy is always hungry. The boy has a hunger for many things besides food. There are within him unsatisfied longings which are real heart hungers. Here are a number of them:

1. The hunger to know—*curiosity*.
2. The hunger for companionship—the *social instinct*.
3. The hunger to follow a leader—*loyalty*.
4. The hunger for adventure—*courage*.
5. The hunger to struggle and win—*combative*.
6. The hunger to protect and help the weak—*chivalry*.
7. The hunger to possess—*ownership*.
8. The hunger for affection—*love*.
9. The hunger for God—the *religious instinct*.
10. The hunger for making things—the *constructive instinct*.
11. The hunger to test an action by doing it—*imitation*.
12. The hunger to excel his fellows—*emulation*.
13. The hunger for fairness—*justice*.

These instincts are strong. From the teacher's point of view they are the most important things in a boy's nature, for it is by his hunger that we may easily control him.—A. B. in *S. S. Chronicle*.

A Lesson in Giving

A good story is told by a Methodist minister. He says that in one of his churches a good man regularly gave every Sabbath five dollars for the support of the church. A poor widow was also a member of the same church, who supported herself and six children by washing. She was as regular as the rich man in making her offering of five cents per week, which was all she could spare from her scant earnings. One day the rich man came to the minister and said the poor woman ought not to pay anything, and that he would pay the five cents for her every week. The pastor called to tell her of the offer, which he did in a considerate manner. Tears came to the woman's eyes as she replied: "Do they want to take from me the comfort I experience in giving to the Lord? My health is good, my children keep well, and I thank God for many blessings that I feel I could not live if I did not make my little offering to Jesus each week."

A Short Sermon Full of Sage Counsel

A careful study of the following brief sermon by the Rev. John Todd will richly repay every Epworth Leaguer. Many a discourse has been spun out to an hour's length which did not contain a tithe of the sound moral instruction to be found in this brief and pithy sermon:

"You are the architect of your own fortunes. Rely upon your own strength of body and soul. Take for your motto self-reliance, honesty and industry; for your star, faith, perseverance, and pluck; and inscribe on your banner: 'Be just, and fear not.'

"Don't take too much advice; stay at the helm and steer your own ship. Strike out. Think well of yourself. Fire above the mark you intend to hit. Assume your position. Don't practice excessive humility.

"You can't get above your level; water don't run up hill; put potatoes in a cart over a rough road, and the small potatoes will go to the bottom. Energy, invincible determination, honesty and industry; are the levers which move the world.

"The great art of commanding is to take a fair share of the world. Civility costs nothing, and buys everything. Don't drink; don't smoke; don't swear; don't gamble; don't lie; don't deceive or steal; don't tattle; be polite; be generous; be self-reliant; read good books; love your fellow man as well as God; love your country and obey the laws; love truth; love honor.

"Always do what your conscience tells you is your duty, and leave the consequences with God."

Miss F. Winifred Parker sends the following interesting item regarding the Junior League of which she is Superintendent:

"The George Street Junior League, Brockville, held a very successful Rally Service Sunday."

"Printed announcement had been issued to members and friends of the congregation, who responded in large numbers; the Sunday School room being filled.

"Special music was given by the Junior, after which Miss H. C. Bushfield, home on furlough from Dushawal, India, gave an excellent address on the conditions of the different castes and the suffering and degradation of the women and children in that darkened land. Our Juniors are much interested in missions and the privilege of hearing a returned missionary is much appreciated and gives new stimulus to our zeal."

"This world never saw the day when it did not take off its hat to Truth, no matter how it had to dodge its shafts."

ATTENTION PLEASE!

THE General Secretary issued some 1,500 letters to Epworth League and other Presidents on October 1st last. Each of these communications contained certain requests that bear very important relations to the work of the Central Office, as well as to the success of this paper. And the General Secretary made it very clear that an answer was expected from each and every one of those letters. But there are many of them of which he has heard nothing since they left his office. How about yours? Do you wish the Secretary to write again? Do you mean that you do not consider the contents of the letter of sufficient importance to write about? Do you lack in courtesy? Have you no time? What is the matter anyway? Really, it is very regrettable that it should require so much time, labor, and expense, to secure a general reply from our Societies; but if the Central Office is to fulfil its mission there must be frequent communication between it and the local Leagues. Therefore, if you are one of the delinquents, kindly oblige the General Secretary by writing him, and so save him the necessity of duplicating his letter to you.

Our Juniors

Jack o' Lantern

A pumpkin it sat 'neath a pumpkin leaf
And sighed to itself: "I shall die of grief."

I long to arise to the higher sphere
For which I am destined, as 'twill appear
Some day, I trust."

"Ah, pumpkin, my dear! what is this I hear?

I think your philosophy's out of gear
To long for a time for the which you're not

Prepared. Wait a while in this homely spot;
Don't mind the dust,"

"But gather the light from the Summer skies

And watch for the sun till with golden dyes

He stains your green coat to a brighter hue

And under the stars you can drink the dew."

Thus sang a bird;

And then in the light of the glad June morn'

She flew to her mate o'er the fields of corn.

The pumpkin considered her kind and nice,

And took her remarkably wise advice;
But hardly knew

While watching the glories of sky and earth

How he was increasing in weight and worth

Till reapers with sickles had cut the corn,

When pumpkin was ruthlessly drugged and torn

From where he grew,

And thrown in a cart with a motley crowd

And jostled with pumpkins both meek and proud;

Then tossed in a corner beside a fence,
To wait in an agony of suspense

Grim Fate's decree.

And some of his fellows were slain and fed

To eatle. Our pumpkin he quaked with dread.

It chanced that two urchins, about their play,

Did find him reining there one fine day.
Said one: "D'ye see

"That pumpkin? Oh, ain't he a beauty? My!

We'll make Jack O'Lantern of him, and I

Will hang him a top of a tree and tell

The folks; an' they'll think that the comet's fell

And lit, you know."

They halloed the pumpkin, and on the skin

They carved a face with a horrid grin;

Inside they then lighted a "tallow dip";
Then up in a tree to the very tip;

They hung him. Oh!

'Twas true he was frightened at first;
but then

Just think how the people admired him
when

The candle was lighted. But, after all,
Suppose Jack O'Lantern should have a fall.

Not one would mind!

While thus meditating a bird did poise
Herself by his side. "Ah! you've found
the joys

Of which I did prophesy once, my friend.
I trust your felicity 'll have no end."

"You're very kind,

Dear Madam. I've found, as I wished, a
sphere;

Much higher—aye, dryer—it would appear;

And yet—oh! and yet—I could die of
grief

I long so to sit 'neath my pumpkin
leaf."

"You're sad to-night,

"My friend. Can it be that he only sings
So high who is born with the gift of
wings?"

Then, thoughtfully chanting her tender
lays,

Afar through the Indian-Summer haze
She took her flight.

—Selected.

Weekly Topics

NOVEMBER 21.—HOW TO LIVE WITH
OTHER PEOPLE E.—1 Pet. 3. 8, 9.

(Suggestive Thoughts).

1. The duty of life we believe is to be
victorious.

2. Every good thing, every noble thing
must be won.

3. The tongue is the castle of courtesy.
1 Pet. 3. 10.

4. Be courteous not only to friends but
also to foes. 1 Pet. 3. 9.

5. We are to seek peace, to pursue it,
and not merely to allow it.

6. We often give least courtesy to those
for whom we care the most.

7. True love is not moved by the hope
of gain.

8. The small courtesies sweeten life;
the greater enable it.

9. What is the golden Rule?

NOVEMBER 28.—FROM CRYLTON TO
NEWFOUNDLAND. (Missionary Trip.)

On the long voyage home from India
we had a great deal to talk about. We
had seen many different countries, and in
most of these the name of Jesus Christ
was known to very few. When we saw
the suffering and the sin and the sorrow
there we were glad that we had been born
in a Christian country. I think we all
felt, too, that we wanted to tell these
people, especially the girls and the boys,
about the Gospel.

We were all glad the day that we came
in sight of Newfoundland. The boys
cheered, and then we all sang 'God save
the King,' and "The Maple Leaf." In a
few hours the steamer was at the dock at
St. John's, and we were on dry land again.

We were very much interested in the city
of St. John's, but what we all liked to see
most was the orphanage, which our Super-
intendent said was the only Canadian
Methodist Orphanage in North America.
The deaconesses in charge showed us all
over the building, and in the evening our
Superintendent gave a talk to the chil-
dren, telling them about our trip and the
boys and girls we had met. The children
were very much interested, and asked all
sorts of questions. Before we left New-

foundland we visited some of the mis-
sions of our Church. There are many of
these scattered along the coast of the
island. The people of the little villages
are mostly fishermen and their families,
and they were very kind to us. We went
out in their boats, and on Sunday
attended service in one of the little
churches.

We learned during our visit to New-
foundland that the missionaries there are
doing as great a work as those in China
or Japan.

Before we left Newfoundland, we made
a trip to Hamilton Inlet in Labrador. We
thought that the missionary here must be
very lonely, but he said that the people
were kind to him, and that he was very
busy and very happy. The only time that
he was lonely was in the winter when for
months the boats did not come in, and it
was impossible to get any mail, or any
news of the outside world.

We will never forget the talk that our
Superintendent gave us as we returned on
the boat. He reminded us that we had
been in different countries since we had
left Canada, and that we had seen many
missionaries of our own and other
churches. These men and women were
serving God by trying to teach the people
of Him and of His love to men. But he
said not to think that we had no share
in the work, because we were not mis-
sionaries. Every person has a part to do,
and it is not where but how we do our work
that makes it great in God's sight. We
cannot all be missionaries in the foreign
field, but we can be missionaries in heart.

—A. D. S.

DECEMBER 5.—PROMISE TO THOSE
WHO OVERCOME.—Rev. 3. 12.

(Consecration Meeting.)

By giving out slips of paper on which
may be written where each promise is
found, some memory work could be ac-
complished during the week preceding
the Consecration Meeting, and the prom-
ises repeated in response to the Roll Call.

1. Promises to the good. Psa. 84. 11;
Isa. 3. 10.

2. Promises of spiritual blessing. Psa.
26. 10, 24; E. Ph. 1. 4; Gal. 6. 16.

3. Promises of justification. Rom. 5. 1;
1. 9; 8. 1; Tit. 3. 7.

4. Promises of sanctifying grace. Psa.
84. 19; Phil. 4. 13.

5. Promises of Divine teaching. Jno.
7. 17; Psa. 32. 8.

6. Promises of Victory over the world.
Jno. 16. 33; Jno. 17. 15; Gal. 1. 4; 6. 14;
1 John 5. 4; 5. 5; 4. 4.

7. Promises of victory over the devil.
1 John 2. 14; 5. 18; Jas. 4. 7.

8. Promises of strength and courage.
Isa. 12. 2; 43. 3; Psa. 29. 11; Psa. 33. 24;
Job. 11. 15; Zech. 10. 12; 2 Cor. 12. 9;
2 Tim. 1. 7.

DECEMBER 12.—A PICTURE OF HEAV-
EN.—Rev. 22. 1-5.

What the Bible says about heaven is
just as true as what it says about every-
thing else. The Bible is inspired. So
what we are taught about heaven comes
by inspiration. What has been, and is
now, one of the strongest feelings
in the human heart? Is it not to
find some better place, some lovelier
spot than we have now. The brightest
home on earth is empty as compared
with the mansion in the skies. On
the shores of the Adriatic Sea, the wives
of the fishermen are in the habit of going
down to the seashore at night and singing
sweetly some beautiful hymn. After they
have sung they listen, until they hear
brought back by the wind across the
water, the second verse sung by their
brave husbands, as they are tossed by the
gale—and both are happy. If we listen
we, too, might hear some sound, some
whisper borne from afar telling us that
there is a Heaven which is our home.

As we sing our hymns we may hear their sweet echoes breaking in upon us, cheering our hearts as we travel along the way.

The society of heaven will be select. See Matt. 18, 10. Not only the redeemed shall be there, but many who have never been lost. If there is anything that ought to make heaven near, it is knowing that Christ and loved ones are there. Paul says: "If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, of eternal in the heavens." Want is written on every human heart here, but there we shall be satisfied. See John 14. 2. This dwelling place indicates personality—a place for each and all. It is "the city of eternal life"—no death—no tears—no sickness—no night there for "the Lamb is the light thereof." Think of a city which glories in having Jesus for its king, angels for its guards, and whose citizens are saints. See Isa 54. 4; 1 Cor. 2. 9.

DECEMBER 19th.—THE HEAVENLY INVITATION.—Rev. 22. 17.

1. Whom do we include in our earthly invitations?
2. Why do we extend invitations?
3. In accepting do we expect a reward? Do we get one?
4. How many times is the word "Come" used in Revelation? Give some illustrations.
5. What recompense have we in accepting the Divine Call?
6. Which invitation would you rather accept? Why?
7. Tell about some invitation you have received, and your attitude concerning it.
8. Compare the conduct of the rich young ruler and that of the woman of Samaria regarding the "Come" of Jesus.

Ida's Perversity

On a wide western prairie, in a ten by twelve schoolroom were gathered a score of pupils, all creditably busy save one. She was a sweet-faced child but for the look of settled obstinacy, which had drawn the lines about the mouth into an unmistakable "I won't," and puckered the fair brow into a frown.

The teacher, herself not many removes from childhood, had exhausted the ways and means at her command; and still the little girl's perversity showed no signs of relenting. No word of command, device or strategy would unlock the sullen lips and induce her to utter a letter or a syllable when asked to read.

She had been sentenced to sit in a far corner to "think on her ways," stand before the school in disgrace, or to listen to kindly remonstrance, all to no purpose. The s-d-eyed reproach and wonder in the faces of more tractable scholars set the seal more tightly, it seemed; and the silence grew painful.

A stalwart offender would nerve one to sterner measures; but so puny an arm resisting law and order, the very pity of it, touched the teacher's heart to tenderness. At length a look of puzzled indecision and utter sadness came into her face, her eyes grew misty, and, swayed by a sudden impulse, she bent over the wee rebel and kissed her.

In a trice the tense muscles relaxed and the child threw her arms about her teacher's neck in a burst of tears and sobs that shook the last vestige of rebellion from the penitent heart.

Ah! little girl, we can stand out against offended justice, bear blame and punishment; but love will melt very Gibraltar. —Adelaide Gail Jenks, Minneapolis, Minn.

"If some of us could only see how we look when we allow temper to sweep us into ridiculous scenes, we should be careful about allowing our angry passions to master us."

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Dr. Wilbur Crafts' Child Stories

Dr. Wilbur Crafts, of Washington, whose work for the Sunday School and for all reforms is so well known to most of our readers, has concluded his third lecturing tour in this country. His most popular lecture is, "That Boy and Girl of Yours," and delivering this in the north of London the other night, the doctor told some good stories, not unlike one that appeared in our last issue. "I was staying one Sabbath," he said, "in a minister's home, and made friends with a little girl of eight, whose brother Tom was a good deal of a tease. When Tom had left the room I said to the little girl, 'Is Tom a good boy?' 'Well,' she replied very slowly, 'Tom is not as good as God—but he's not as bad as the devil!' I heard of another little girl who, asked in the usual way by a lady visitor, 'Are you a good girl?' replied, 'Not very good, and not very bad—I'm just a comfortable little girl!'"

"You may have heard," said the doctor, "of the little boy who prayed, 'O, God, make me a good boy, and if at first you don't succeed, try, try again.' The Heavenly Father needs no such encouragement, but some earthly fathers do. One of them said 'Amen!' when I told that story the other night! One father is reported to have said: 'I can't see how it is my boys ain't good boys. I tell 'em to go down on their knees and pray, and if they don't go down, I knock 'em down. Still, they ain't good!'" Dr. Crafts, who has lectured all over the world, often through interpreters, once had an amusing experience in his own country. A distinguished man was in the chair. Dr. Crafts told his story of the woman who was out with her eight children, and was asked, "Are they yours, or is it a picnic?" She replied: "They're all mine, and it's no picnic." When Dr. Crafts told this the audience laughed for so long that he did not quite understand it—until he learned later that the wife of the distinguished chairman, with her eight chicks, was sitting behind him.—*Sunday School Chronicle.*

A well-known dean of Norwich tells the following story against himself. Some few weeks ago he came to a state in the field which was occupied by a farm lad, who was eating his bread-and-bacon lunch. The boy made no attempt to allow his reverence to pass, so was duly lectured for his lack of manners. "You seem, my lad, to be better fed than I am," he said, "I answer you, by slicing off a piece of bacon, 'for ye teaches O, but O feeds usself!'"—*Exchange.*

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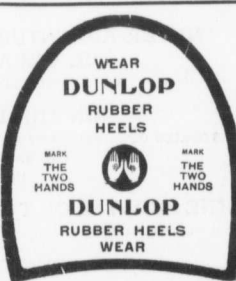
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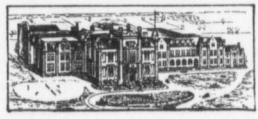
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