



# THE Canadian Spworth Era

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Vol. X

No. 11

## Happiness Close at Hand

THE surprise of life always comes in finding how we have missed the things which have lain nearest us —how we have gone far away to seek that which was close by our side all the time. Men who live best and longest are apt to come, as the result of their living, to the conviction that life is not only richer, but simpler, than it seemed to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as though it were far away from them—as though they must go through vast and strange regions to get it. They must pile up wealth, they must see every possible danger of mishap guarded against before they can have peace. Upon how many old men has it come with a strange surprise that peace could come to rich or poor only with contentment, and that they might as well have been content at the very beginning as at the very end of life! They have made a long journey for their treasure; and when at last they stop to pick it up, lo! it is shining close beside the footprint which they left when they set out to travel in a circle!—

*Phillips Brooks.*

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By REV. A. C. CREWS.

With an Introduction by M. W. C. Pearce.

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8. Membership and Attendance.
9. Social Features.
10. Class Names and Mottoes.
11. Rally Day.

### What is Said of It

"This book touches upon almost, if not quite, every phase of the work, and in a very simple, direct and practical manner. I wish it large success in its circulation."—Mr. MAJOR LAWRENCE, General Secretary International S. S. Association.

"This book fills a felt want at the present time. Every page deals practically with the subject, and its valuable suggestions should prove of special importance when the movement is awakening such universal interest."—Mr. THOS. Y. YELLOWLEES, Extension Secretary Ontario S. S. Association.

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to the Lessons is

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This is a good book for members of Adult Bible Classes.

WILLIAM BRIGGS

29-33 Richmond Street West  
TORONTO

### How He Was Bounded

"Do you know your orders, sentry?" asked an Irish officer of the soldier on guard duty. A writer in the *St. Louis Republic* relates the conversation.

"Yes, sor," was the prompt reply.

"Know the points of the compass?" continued the officer.

"Yes, sor."

"If you face the rising sun, your left hand would be to the north of you, and your right hand to the south of you. What would be behind you?"

"The knapsack, sor."

### A Model Clock

An inventor is popularly regarded as a kind of magical physician who has only to decide what he shall invent in order to startle the world. The *Chicago Tribune* tells the story of the owner of a clock who wished a slight novel contrivance annexed to it.

"You are something of an inventor, are you not?" asked the caller.

"I have done a few things in the inventing line," answered the man.

"Well," said the other, unwrapping a package he had brought with him, "here's an eight-day clock that has been in the family for sixteen years. What I want you to do is to put an alarm in it that will ring for two hours if somebody doesn't go and wind it on the morning of the eighth day."

### Ready for the Dollar

The *Delineator* tells the following story of how a high mark, long desired, was finally attained:

Marjorie, aged nine, had not been having very satisfactory reports from school. Her father finally said:

"Marjorie, for the first hundred you get I'll give you a dollar."

Time went on and the reward could not be claimed. One day the child was taken violently ill. Her mother sent for the doctor. When he had gone, Marjorie said:

"Mother, am I very ill?"

"No, dear; your temperature is a little over a hundred, but the doctor thinks you will be all right in a day or so."

Smiles broke through Marjorie's tears.

"Now, mother, I can have my dollar. Father said he would give it to me if I could get a hundred in anything."

### The Trouble with the Hogs

An exchange tells the story of a traveller who, while passing through a thickly timbered rural district, noticed in a clearing a number of hogs acting in a peculiar manner. They would stand and run a hundred yards or so, stop and listen, then squeal and run off in another direction. Noticing a cabin across the road, and a native sitting on the porch, he approached him on the subject. The following conversation took place:

Traveller.—Say, mister, do you live here?

\*Native.—I reckon I do.

Traveller.—Do you own that bunch of hogs over in that clearing?

Native.—I reckon I do. I raised them.

Traveller.—Can you tell me what makes those pigs act so funny?

Native.—Well, mister, I reckon I can. Whenever I wanted to feed those hogs, I used to whistle, and they would come up to the house; but lately I lost my teeth, and can't whistle any more, and now when I want to feed them I just knock on the corner of the house with this piece of wood; but those woodpeckers over there have just about got those hogs crazy.

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E. A. Hardy, B.A., in "The Toronto Globe," said:

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The author, in his preface, says: "My aim in compiling these prayers has been by reverence of thought, simplicity of diction, and manliness of tone, to assist the formation of a healthy habit of genuine and lasting devotion."

WILLIAM BRIGGS

29-33 Richmond Street West  
TORONTO

...The...

# Canadian Epworth Era

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. X.

TORONTO, NOVEMBER, 1908

No. 11

## THE EPWORTH ERA FOR 1909

**NOW IS THE TIME** to begin the canvass for new subscribers to the CANADIAN EPWORTH ERA, as the paper will be sent from November 1st until the end of next year for one subscription.

**PLEASE NOTE** that the Epworth League Topic for November 8th is "GOOD LITERATURE EVENING" with special reference to this paper. This will afford a fine opportunity to bring the matter before the Leagues.

**READ INTERESTING EXTRACTS** from these pages; tell the members about the many attractive features of the paper, and follow up the programme by an energetic canvass for new subscribers.

**AN EPWORTH ERA AGENT** should be appointed in every Society, who will give personal and constant attention to looking after the circulation of our League paper. Many people would subscribe if they were only asked. Give them a chance to do so. The older people of the congregation ought to read our paper, that they may know what the young people are doing.

**EVERY OFFICER**, and every member of the Epworth League, should take this paper. Scarcely any better work could be done for the Society than to induce the members to become regular readers of the EPWORTH ERA. Some Leagues subscribe for one copy, and hand it round. This is economical for the Society, but rather hard on the publisher, as it limits the circulation.

**FOR 1909** we expect to make the ERA better than ever. It will be changed in form, and probably reduced somewhat in size, but every effort will be made to maintain the standard of excellence which has marked its past history.

**IT OUGHT TO BE KNOWN** that the EPWORTH ERA does not pay the expense of publication, which it certainly ought to do, and would do if the circulation were what it should be, and what it might be. Some of the Leagues are exceedingly loyal to the paper, but many are indifferent.

**CONVENTIONS AND RALLIES** have passed complimentary resolutions, from time to time, referring in every appreciative terms to the work of the Editor. These are always thankfully received, but we prefer to have this sort of thing sent forward in the form of subscriptions. One subscription is worth a dozen resolutions.

**GET BUSY** right away in your League. Begin at once to talk about the CANADIAN EPWORTH ERA, for there is no better way to advertise anything than to "talk it up." Boom the meeting on November 8th, and let the Editor know the result of your effort. Put into this undertaking energy, enterprise, and consecrated enthusiasm.

**THE PRICE** of this paper is only 50 cents per year. Considering its size and varied contents this is a marvel of cheapness. Many have expressed surprise that we have been able to supply so much for so little. A veritable library of up-to-date information, worth in book form many dollars, and all for 50c. You certainly cannot get better value for such an outlay.

**YOU OWE IT** to your League, if you are an officer, to see that the members are supplied with reading matter that will stimulate the members in the work. The best way to inspire local workers is for them to be informed concerning what others are doing elsewhere.

**ORDERS** should be sent to the Publisher, REV. WILLIAM BRIGGS, WESLEY BUILDINGS, TORONTO, ONT. The sooner subscriptions are received, the sooner the paper will be in the hands of the readers. Now for a long pull, a strong pull, and a pull all together.

## Miss Helen Gould, the Philanthropist

BY GEORGE T. B. DAVIS.

"THE Uncrowned Queen of American Womanhood"—the title once bestowed on Miss Frances E. Willard—now fitly belongs to Miss Helen Miller Gould. She is to-day the best loved and most admired woman in public life in the United States. She is almost the personification of unselfishness, for, though worth a huge fortune in her own right, she lives not for her own pleasure, but to relieve the poor and needy, and to uplift American manhood and womanhood.

Miss Helen Gould is a woman of deeply religious life, and that is the fountain of her generosity and her untiring work for the welfare of others less fortunate than herself. She believes that Christ's command to deny ourselves daily should be literally obeyed. Addressing a woman's club on one occasion, she gave utterance to her social creed in the following words:

"I shall never cease to preach the gospel that women of means should do more than rush through life for their own pleasure. It is the duty of women who have wealth to help others, and especially other women, and to make life for them worth the living. So much happiness may be scattered continually that the more one tries to help others the more one loves to do it."

Miss Gould lives her own gospel. She is said to keep ten or eleven secretaries busy with her charitable schemes. She seems always to be devising new charities, but she never forgets the old ones. Her income is estimated to be £200,000 a year, but only a small fraction of that huge amount is expended on herself; the remainder is held as a trust for unfortunate humanity. Even her entertainments are of a modest character—in striking contrast to the lavish expenditure of her millionaire friends and neighbors for an evening's selfish pleasure—while her fashionable visits are few and far between. She finds far greater happiness in entertaining at her town or country house a group of the working girls in whom she takes a keen interest.

Early in life Miss Gould realized the responsibility of properly administering the millions left her by her father, Jay Gould, a Wall Street financier. In order to equip herself thoroughly for the task she took a law course at the University of New York. But she is so modest, and so dislikes publicity, that she refused to graduate with the rest of the class, as it would have meant an avalanche of newspaper notoriety.

The keynote of Miss Gould's giving is to render material help to the suffering, and spiritual assistance to the neglected classes. Her earliest charity was "Woody Crest," a palatial home for crippled and deformed children, in the grounds of her country house on the banks of the Hudson River. The children who are fortunate enough to enter this home are chosen, not because they are the most interesting, but because they are the most neglected and forlorn. On them Miss Gould lavishes all that wealth and a loving heart can devise. The wide sloping lawns, overlooking the beautiful river, and studded with shrubs and trees and flowers, form a veritable fairy-land into which some poor crippled tenement child is suddenly introduced by this Lady Bountiful.

For years Miss Gould supported two cots in a babies' shelter in New York, and with her annual cheque she always sent these instructions: "Please reserve the cots for the two most uninteresting babies."

It was at the outbreak of the Spanish-American War that Miss Gould first came into national and international prominence through her gift of £20,000 to the American Government. A little later this was followed by a gift of £5,000 to the Woman's National Relief Association. In that campaign Miss Gould was the Florence Nightingale of America. She visited the sick and wounded soldiers, giving them not only sympathy and love, but material and spiritual nourishment. To every soldier who enlisted she

presented a little pocket Testament to carry with him wheresoever he might go; and it is said she still keeps up the custom of giving this spiritual guide-book to every soldier who enters the United States Army.

When she personally talked with the lads of the army, in the Philippines or in the States, it was frequently her custom to present them with a handsome Testament bound in morocco leather. To a friend of mine she gave one of these tokens of Christian love, and wrote on the flyleaf the following: "Thou therefore endure hardness, as a good soldier of Jesus Christ (2 Timothy 2. 3).—H. M. G." My friend carried the Testament for years until it was almost worn out, and he holds it as one of his most precious possessions. He kindly allows me to reproduce Miss Gould's handwriting.

Perhaps Miss Gould's crowning sacrifice for the soldiers was at the close of the war, when she turned both her town and country houses into hospitals, where hundreds of sick and wounded soldiers were cared for far more



MISS HELEN MILLER GOULD

comfortably than they could have been in extemporized tent hospitals.

But the sailor as well as the soldier has a warm place in Miss Gould's heart. Not long since she gave £80,000 for the establishment of a great sailors' home at the Brooklyn Navy Yard. An interesting and characteristic story is told of how she became interested in that project. A young man named Frank Smith, a member of the Y.M.C.A., was deeply impressed with the idea of doing something for the great number of sailors who are continually ashore at the Brooklyn Navy Yard without friends or anything to do. He realized how easily such men fell into the snares laid for them on every hand.

In a small way he began a club for helping the men. When Miss Gould heard of it she went at once to the Navy Yard to see what was being done. The same day she wrote a cheque which laid the foundation of the Sailors' Institute, which now affords a home and Christian club for thousands of blue-jackets. The big institution consists of an hotel with nearly one hundred beds, a restaurant, a



library, recreation rooms, savings bank, etc. No one will ever know how many hundreds of sailors have been saved from physical and spiritual ruin by that Christlike home for the homeless.

As a rule Miss Gould does not attempt to answer the begging letters that come to her through the post. Doubtless very few of them get farther than one of her secretaries and the waste-paper basket. It is estimated that she receives about one hundred begging letters a day. She is asked to buy vessels for old sea-captains, raise mortgages on western farms, train the voices of embryo Pattis, educate young men to become clergymen, and to endow all

Miss Gould's inscription on the flyleaf of a Testament given to an American Soldier.

kinds of religious and philanthropic institutions. One week the total amount asked for in begging letters reached the neat sum of £500,000; the average weekly total is £30,000.

Miss Gould is violently opposed to the new religious sects which are entrapping thousands of cultured and wealthy American women who have failed to find happiness in the world's pleasures, and who jump at any short cut which does away with self-denial and sacrifice. One winter she opened the drawing-room of her Fifth Avenue house to a series of religious meetings, at which Professor W. W. White, the well-known Bible teacher, who resided for years in India, spoke on Oriental religions, and showed their degrading effect on women. It was also largely through Miss Gould's indefatigable efforts that Roberts, a leader of the Mormon Church in Utah, was unable to secure a seat in the national parliament.

When Miss Gould goes for a few weeks each year to her rustic home at Roxbury, New York, amid the Catskill Mountains, one may obtain the clearest view of the personality of this young woman, who is giving her life for the service of others. There one sees how her genuine love for all classes in the little village makes social barriers disappear; while the affection in which she is held amounts almost to reverence. In more than one respect she is the "little mother" of the hamlet.

The day of Miss Gould's arrival at "Kirkside," her home in Roxbury, is the great event of the summer season. She is the children's friend, and never fails to give several parties for them during the summer, in addition to special horseback and automobile rides, and other good things of divers sorts. She seems to have the same happy faculty for entertaining children that was possessed by the late Henry Drummond.

Nor are the small lads of the village neglected. When they wanted baseball uniforms like the grown-up team and were in perplexity about finances, somehow or other Miss Gould learned of their difficulty, and quickly the uniforms were theirs. For the schoolboys she has built a neat club-house, on the door of which is the following notice:

"This club and its grounds are intended for the use of boys of school age or who are attending the school of Roxbury. They will be open for the use of boys daily, except Sunday, from 8 a. m. to 12 noon, and from 1 to 6 p. m. On Sunday and during school hours they will not be open. The use of profane or improper language is absolutely prohibited on the premises.

"(Signed) H. M. GOULD."

She seems not to have forgotten any class in the hamlet. In order that the school may be first-class and prepare the young men and women for college, she pays the expenses of an extra teacher.

Miss Gould's love for Roxbury and its people arises from the fact that there her father and mother were married, and that the birthplace of her father, Jay Gould, is only a mile or two from the town. In memory of their parents the Gould children have erected the "Gould Memorial Church," a beautiful granite structure, which will endure for generations to come. The home where her father and mother were married has been purchased by the village Lady Bountiful and transformed into a circulating library.

Miss Gould's modesty in bestowing her gifts is illustrated by an incident related by a recent visitor to Roxbury. One day she called at the house where her father was born, and asked for a bowl of bread and milk. Miss Gould seemed to relish this simple repast, conversing pleasantly meantime with the farmer's wife. As she left the house she said nothing about paying for the dish, but a little later the hostess picked up the bread plate, and found underneath it a bank-note.

Everywhere Miss Gould manifests the same desire to avoid display. Regarding her church attendance the same visitor says: "When Miss Gould attends the Memorial Church and occupies her pew, well towards the front, it is done with the modesty of a country maiden. Her contribution is always folded just as small as possible, so as not to attract attention among the others on the plate."

One of the most beautiful characteristics of the "uncrowned queen" is that, though possessing such great wealth, and the admiration of the entire American nation, she thinks naught of the trappings of social distinction. She loves humanity so unselfishly that she seems to enjoy giving pleasure to the poor and lowly far more than mingling in the society of the rich and high-born. When she once gave a lawn party at "Kirkside," to furnish a room at the Brooklyn Sailors' Institute, none of the guests were made more welcome than the farmers and their wives, who drove in from the surrounding district. One day each week during her stay in the mountain town she is "at home" to all who wish to call, and the farmers' wives are given as cordial a reception as the handsomely gowned women from the aristocratic summer resorts near by.

It is said that during the winter, while in residence in New York City, Miss Gould not infrequently slips away from her house in Fifth Avenue, and goes over to the Home for Friendless Children, where she plays games with the little tots until their eyes shine with delight.—*The Quiver*.

## A Boy Specialist

William Byron Forbush, a Wizard With the Youngsters

BY MARY BRONSON HART.

**T**HERE'S magic about some people. I knew a woman once who banded together and kept in order a group of normally dissolute and drunken men, made them live straight, and save their money, and be good to their wives. She called them her Guard of Honor, and they scarcely breathed without her consent. Yet when she died the secret died with her. She couldn't teach another woman how to do it.

If you knew the air the Pied Piper played, could you forthwith go out and draw away after you a city full of rats? Or, to choose a more flattering metaphor, if you had Orpheus his lute, could you straightway charm round you the wild beasts and birds? No more can you by stealing the receipt of such a man as William Byron Forbush attain his amazing success in boy charming. It's magic.

That is, it's part magic. Doctor Forbush is a genius with boys. He throws the whole power of a peculiarly magnetic and fascinating personality into the task of winning and holding the youngsters, first to himself, and then for his sake to everything that is "on the square."

Some people scent danger in pushing the personal appeal so far, arguing that a boy who goes straight out of loyalty to a leader may go crooked indeed when taken out of that leader's immediate influence.

I have been at pains to cruise about a little in Doctor Forbush's wake, to see whether that fear is well grounded. I do not find that his boys have been morally let down by the departure of their leader. Doctor Forbush never coddles boys; he loves them. In more than one old parish he is still a force after an absence of years; mention of the name of Forbush makes all the boys sit up and look eager; the very tradition of him is not a little inspiring to youngsters who never saw his face.

Just lately a member of Doctor Forbush's Charlestown Bible class, a boy that had been for at least three years out from under his pastor's thumb, got into a rather serious scrape. When reasoned with by church authorities, he had only one thing to say, "Please, oh please, don't tell Dr. Forbush!" So much for personality at long range.

To admit that Doctor Forbush's power is in part mysterious and incommunicable is not saying that nothing can be learned by studying his methods and experience. There

To-day, on the ragged edge of forty, Doctor Forbush might readily pass for a man in his early thirties. There is no lack of maturity in the firmly modelled, clean-shaven face. And yet there is about him so much quick enthusiasm, alertness, and spring; his address is so direct, his handshake so nervous, his step so crisp; humor bubbles in him so irresistibly, there looks from his eyes so much of the unquenchable spirit of eternal boyhood—that he scarcely seems to fit his Ph.D.

The fact is, though he has written scholarly books, Doctor Forbush is less the scholar than the active student of life. What he knows about boys, boys have taught him at first hand—his own boys in the beginning, and afterward the wriggling urchins of his earlier parishes.

And it was just because he had been cheated of his own natural boyhood that he was willing to sit at the feet of live boys and learn. He had no preconceived notions. He took nothing for granted. So far as a young man could, he entered with wistful eagerness into the thoughts of boys and made their viewpoint his. He lived with boys, and played with boys, and loved boys, and appreciated boys, as few men have ever taken the trouble to do. If he never was a professional boy, at least he made himself the best amateur on record.

### LESSONS IN JUVENILE RELIGION.

It cost him something. The first time he went into camp with his Charlestown class on Weymouth shore, he sent over a cot for himself. But he soon saw that if he slept on a cot and they on straw, he would be classed a peg above the boys, not quite one of them. He groaned in spirit; for was it not he who said, "The Lord who giveth his beloved sleep intended that they should have things soft under them at night"? However, he heroically humbled himself to the straw, sank his shoulder blades to the unfriendly earth, and wished for the day. All the same, it was that night that he got a priceless lesson on the reality and informality of a boy's religion.

Evening prayers had been interrupted by a pillow and boot fight of unexampled ferocity; and the leader lay musing disappointedly on the godless state of his troop of young savages, when he heard a stir in the straw beside him.

"Say, cully," came in a cautious whisper, "are you awake?" "Sure." "I'll bet I'm the only man in the push that has said his prayers to-night. You hain't." "I have!" "Well, Billy, you hain't!" "I have now!"

And so it went round. Every mother's son of them had said what passed for his prayers, though Heaven only knows when or how.

It was experiences like this that taught the young pastor to take boyish so-called "irreverence" for what it is worth, realizing that if a boy is to have a religion sincere enough to amount to anything, he must be permitted to have it after his own boy fashion, and that a very honest faith may be set forth in slang that would turn the blood of a church deacon cold.

### GOING OUT "WID DE GANG."

The most sensational of the boy specialist's experiences came when in 1902 he went out "wid de gang" the night before Bunker Hill Day and did the town. Now Charlestown, as every New Englander knows, is the scene of awesome revels on the Night Before. There is much horse-play and red fire and firing of pistols, and a general impression of dark doings unspecified. The young pastor of Winthrop Church wanted to find out just how dark these doings were, and just how heinous was the part his own eyes took in them. So he proposed to go along.

At first they thought he was "kiddin'" them; but fin-

ally, convinced of his gameness, they formed an armed escort round him and sallied forth. He ate "hot dog" and ice cream cakes, licking the insides of the latter decorously from the bottom of the bag. Himself the helpless centre of a mighty flying wedge, he charged another gang at the foot of Bunker Hill Monument. He participated in much wild firing of artillery and much riotous "joshing" of peaceable citizens, all under the baleful eye of the Charlestown police, breaking into cold perspiration as he thought how his name would look in the headlines, "pinched" with a gang of Charlestown roughs for "training round at night."

Nothing worse came of it, however, than a conviction that the orgies of the Night Before were half myth. So far as he could see, the rioters were principally standing round, hopefully waiting to see somebody else be naughty. The general complaint was, "Nuttin' doin'!" As for the boys and their pranks, he found them largely, "not wrong, but merely annoying to adults."

#### REAL BOY CAN'T BE LADYLIKE.

Therein he made a vast discovery. And on it he based much of his magical work with the boys. He draws a sharp line between what is natural and boyish, and so innocent, however "annoying to adults," and what is inherently bad. He maintains that when you repress a boy into ladylike demeanor, in Sunday School, for instance, he goes into a comatose condition—the real boy is not there, though he will come to the moment the closing bell rings. And so as to get at the real boy is what he ardently wants, he has taught himself not to mind a degree of noise. His big boys' Bible classes don't go off like prayer meetings. A normal amount of wriggling and rustling passes quite unchecked. The boys express themselves freely, even unconventionally, laugh when there is anything to laugh at, and applaud when fit. When they indulge in ill-timed jocularities, as they do now and then, the leader does not "come down" on them, but quick-wittedly turns the joke to account. He relies on three things: absorbing interest, reality in the things taught, and constant activity for every member of the class. The fellow who is most likely to kick over the traces is sure to be the one kept too busy to be bad.

It must be admitted that Doctor Forbush can always fall back upon a phenomenal power of control. He never nags; he only restrains his boys when absolutely necessary. But there is a look about him that makes his lightest word more than the harshest command of another man. And on the rare occasions when he does go for a boy, he can be rather awful. An old associate of his in Charlestown says that once she was passing through the church when Doctor Forbush had a culprit up in a corner dealing with him. And the shot he poured into that wretched boy was so alarmingly hot that she fairly ran to get out of range. So much for saving your ammunition.

Never, through all his free clumming with boys, did Doctor Forbush sacrifice his dignity, nor their wholesome respect. And if you can tell me how this was accomplished, it's more than I can do for you.

#### BOYS ON THEIR HONOR.

One little thing shows the man's peculiar power. At Weymouth, every camper, pastor included, had a nick-name for esoteric use. It was given out that Doctor Forbush's camp alias was not dignified enough to be transferred to the precincts of the church; and although it is now three years since he left Charlestown, nobody but the campers themselves have ever heard that dear, familiar name. It's a point of honor with the boys not to divulge.

When a man like this, a real man, with a real rock bottom knowledge of boys, tackles a problem like that of the boys' gang, everybody is ready to stand round and listen. And what he has to say is more or less revolutionary. He stands up for the gang. The police would break it up; the church deacon would sissify it; he would use it for all it is worth.

It is a grotesque plant, the gang; but all the same Doctor Forbush has seen it bear fine flowers of character. It is Nature's way of finishing a boy, of knocking him into shape. It takes the conceit out of him, and the selfishness, and the priggishness, if he has any. In it he learns loyalty, and the art of friendship and honor—boy's honor, that is—and team play. At any rate, you can't get rid of the gang. It's the dawn of the social instinct, and as surely as the dawn in the heavens the spirit of it comes to every natural boy.

Doctor Forbush does not minimize the risks. Nobody knows better than he how much naughtier, how much more reckless, are ten boys in a gang than any one of the ten by himself. He knows how far the lawless mob spirit will carry a pretty decent youngster. But his remedy is not repression.

His own method is to adopt the gang, or rather to get the gang to adopt him and constitute him chief fun-maker. Boys are curiously ready to accept grown-up leadership. Their own internal jealousies and dissensions make boys' societies uncomfortable for all hands. A group of urchins squabbling over their marbles once referred their case urgently to a bigger boy, because, as they said, they preferred to have it decided by somebody who could lick the whole bunch. There you have it! They welcome the control of someone with better power of organization than they, someone at the same time who can "lick the whole bunch."

A young man with the boy spirit, with humor, and insight, and sympathy enough, can take up the task of chaperoning a gang, suggesting limitless activities that promise fun but no harm; and he cannot only keep his boys clear of "cops" and reformatories, but if he wants them he can have those boys for his very own. Hero worship will carry a boy fast and far, and the young man who accepts the post of hero to a group of boys sometimes finds in his hands a power that almost frightens him.

Doctor Forbush's peculiar invention for his gangs is a society known as the Knights of King Arthur. He has got credit for keen psychological insight in setting this friendly gin for the feet of boys; for, as Doctor G. Stanley Hall points out, boys are precisely in the King Arthur period, the Middle Ages of their rehearsal of the race life.

But there was no psychology about it, that being a subject strenuously neglected by Doctor Forbush when in college. It was instinct. In 1893, at Riverside, Rhode Island, Doctor Forbush first found himself up against a dangerous gang. It was a clam diggers' town, rough, saloon-infested, and cursed with lodges which admitted and ruined not only men but boys. The young clergyman, casting wildly about for some attraction that should prove mightier than the lodge, hit on the scheme of an order of knighthood.

It worked. The bedroom where the little Sir Lancelots and Sir Percivals met was soon so jammed on Castle nights that knighthood bulged from the open windows, and they had to take down the stove. The scheme succeeded because it recognized two basic qualities of boys; it tested to the full their boundless capacity for hero worship, and turned the natural gang spirit to splendid account. These urchins took to chivalry like ducks to water. Without half trying, Doctor Forbush was able to set the moral ideal of the clan far above the ethical notions of most of the members. And when you have done that for a gang, it means there is a gang redeemed.

While Doctor Forbush stands pledged, heart and soul, to the King Arthur idea (it has spread, by the way, to an organization of thirty thousand knights), he doesn't in the least regard it as a specific, or even as the best possible remedy for the evils of gangdom. One man succeeds by means of knightly gear; another uses a microscope and gets the same results with that. So long as you get a personal hold on a boy, and fill him up to the brim with wholesome enthusiasms and healthy activities, it matters little what methods you employ. Doctor Forbush is never tired of saying, "The essential thing is to have hold of one boy by as many handles as possible."

# How the Canadian Parliament Does Its Work

BY C. FREDERICK HAMILTON.

**I**N view of the recent Dominion elections, the following description of Parliamentary methods, recently published in *East and West*, will be of interest:

As you are watching, in the very earliest stage of a sitting, some member rises, and informs Mr. Speaker that he begs to present to the House the petition of So and Sc, for legislation of such and such a character. It may be a request that an Act be passed to charter a railway. A man may be asking Parliament to change his name from some too frequent patronymic to one which suits him better. A body of citizens may be demanding a stricter law governing the observance of the Lord's day. Another set of electors may be protesting against the passage of some measure before the House, of which they disapprove.

Whatever it be, the British subject has a right to petition Parliament; it is one of the very oldest of our rights. Moreover, certain bills cannot be brought into the House without the presentation of a petition.

The members, you will notice, have each a printed document—the Order Paper. On it is set down all the business which the House could possibly touch to-day. At the very head stands "Petitions"; next, one or two things such as, "Reading and Receiving Petitions," "Presenting Reports of Standing and Special Committees," and "Motions," which for the moment we may dismiss as formalities. Then you will observe, "Introduction of Bills," and, under that heading, a number of entries which show that Mr. A—intends to introduce a bill to charter a certain railway; Mr. B— a bill to amend the electoral law; the Honorable Mr. C—, a minister, a bill to consolidate the laws relating to Dominion Lands; and so on.

In other words, before a bill is introduced at all, as a rule, notice is given of its general purport, and this notice is printed.

Let us leave the Order Paper now, and watch the House, when this order is called by the Speaker. One member after another rises, and begs to present Bill Number So and So, intitled So and So—"intituled" is the Parliamentary way of pronouncing "entitled"—and to move that it be now read a first time. Usually the House passes it at once; but if it is of unusual interest, cries of "Explain," will be heard, and the member will tell the House what are the bill's main features.

Sometimes when the Government is introducing a measure of importance, which has been awaited with curiosity and interest, the minister in charge will make a detailed explanation. Instances of this are the speeches in which Sir Wilfrid Laurier brought in the National Transcontinental Railway and the North-Western Autonomy bills. The principle of this is, that the House has, at this stage, the right to know the main features of a bill; as a matter of convenience, it usually is not printed for a few days after the first reading.

Every important piece of Parliamentary business is done by passing a bill, and the bill, when passed and assented to, becomes an Act; observe now how carefully this is guarded.

First of all, there are two sorts of Acts, public and private. Public Acts are general laws, dealing with the interests of the whole people. An Act to change the manner of holding an election; an Act to build an extension to the government railway; an Act to provide for the observance of the Lord's day—these are public Acts.

Private Acts confer some benefit or right upon individual persons. If a man owns a patent and wishes to have it extended, Parliament can, if it chooses, pass an Act granting him that favor. If a body of men wish to bind themselves into a railway company, and to get powers to build a railway from one town to another, they must be chartered by Parliament, for in so building they will come into conflict with other men's rights and wishes, and must straighten out their differences under the guidance of Parliament. In getting this private legislation, it frequently

happens that strong efforts are made, by sharp and unscrupulous business men, to procure unfair advantages, and so Parliament has made special provision for the watching and testing of all private bills.

If the new bill is a private one, the men asking for it—the promoters—must first advertise their intention for several weeks, so that all persons interested may know what they are doing. They must then petition the House. Next, the member introducing any bill, private or public, must give at least a day's notice. Then it must be read a first time.

Let us follow our bill. Once it has been read a first time, nothing is done until it has been printed; if it especially concerns any particular city, town, or township, copies are sent to the municipal officers. Then, when time for scrutiny has been given, it comes up for its second reading. It is at this stage that the regular debate on the principle of the bill takes place. While explanations may be given at a first meeting, debate is not customary. The second reading debate is formal, each member being allowed only one speech; if an amendment is moved—such as, "that this bill be not now read a second time, but be read on this day six months hence"—the debate starts afresh so far as members' rights to speak are concerned.

When at last a second reading has been given—supposing that the bill is not defeated,—a further stage awaits the measure. If it is a public bill,—that is, a measure of government, such as the passing of a law,—it must be put through Committee of the Whole. If it is a private bill, it must go to what is styled a Select Standing Committee.

At the beginning of every session, the House selects a number of large committees—one on railways, another on banking and commerce, another on miscellaneous private bills, and so on. These committees meet periodically, usually in the morning when the House is not sitting.

To one of these committees each private bill goes when given its second reading. There it is discussed informally, evidence is heard, persons who are affected by it are allowed to speak, explanations are given, and government officials who have knowledge bearing on the subjects make their statements.

Public bills, as a rule, do not go through this ordeal, but sometimes the House appoints a special committee to deal with one. An instance was the small committee which considered and heard evidence on the Lord's Day Observance Act; another was the committee which debated last session a proposal to establish co-operative societies.

Once it has passed the ordeal of the committee, our bill has to be considered in Committee of the Whole. This means that the House itself embarks on a discussion of the details of the measure. A little form is observed—the mace is put under the table, the Speaker leaves the chair, and a Deputy Speaker presides, seated at the head of the table.

At this stage, members can speak as often as they like, and, instead of considering the bill as a whole, they debate the separate clauses. At last it is through with this. Then comes the third reading. Once it has passed this, the House is free of it, unless the Senate should subsequently make some amendments; these the House must consider.

Often, when a bill is being fought, the third reading is contested, the Opposition moving that it be "referred back to committee," with instructions to make such and such amendments. An Opposition takes this course when it desires to show that it approves the general idea of legislating on the subject, but thinks the government has not gone the right way about it.

Now the bill must go to the Senate, and experience anew the whole round of first, second, and third readings, Committee of the Whole, and possibly discussion in select committee as well.

How very deliberate all this is.

Well, business is business, and the business of Parliament is important. That Mother Parliament across the Atlantic is probably the oldest business body in the world, and it has had all sorts of experience in the six centuries which have gone by since 1295. It devised all these

forms. It found out that, when we are passing laws, we cannot be too careful. There are all kinds of dangers. We may pass laws that will be wholly bad. We may pass laws which, while good, will contain some careless clause which will do mischief.

## Stevenson and Missionaries

**B**OTH from his picturesque personality and from the charm of his writings the spell of Robert Louis Stevenson is over us all. Whatever entered deeply into his life commands attention from that very fact. The chapter of his contacts and experiences with missionaries in Samoa and elsewhere in the South Seas is an instance in point. It is of interest for the light that it throws upon a figure so intensely human as his, and at the same time upon a work so thoroughly humane as that which the missionaries are doing.

Just this aspect of it was what won for mission work the sympathy and friendship of Stevenson. For it was a case of conversion with him. His own words, addressed to a gathering of missionary workers at Sidney in 1893, are the best description of it:

"I had conceived a great prejudice against missions in the South Seas, and had no sooner come there than that prejudice was at first reduced and then at last annihilated. Those who deliberate against missions have only one thing to do—to come and see them on the spot. They will see a great deal of good done; they will see a race being forwarded in many directions."

Three years later, in a letter to his mother, written on shipboard, he says: "We have a very interesting party on board, three missionaries and their wives—Messrs. Chalmers and Hunt of the London Society, and Mr. Brown of the Wesleyans. Chalmers and Brown are pioneer missionaries; splendid men, with no humbug, plenty of courage, and love of adventure. I have become a terrible missionaryite of late days; very much interested in their work, errors, and merits." Soon after, in another letter to his mother, he speaks of Chalmers again: "I have a *cultus* for Tamate; he is a man nobody can see and not love. Did I tell you I took the chair at his missionary lecture, by his own choice? I thought you would like that; and I was proud to be at his side even for so long. He has plenty of faults, like the rest of us, but he's as big as a church."

This was the two-fold force which drew the great heart of Stevenson into so strong sympathy and friendship with the missionaries; the humanness of the men and women themselves, and the humanity of the work they were doing. With his fondness for what is genuine and heroic in people it was natural that he should warm toward such men as Clarke and Claxton of Samoa, Brown of New Britain, and especially Chalmers of New Guinea. As has well been said: "Chalmers was a man after Stevenson's own heart—a man who, when the lives of all in it depended upon his nerve at the critical moment, could steer with the skill of the best natives a boat through the mighty Polynesian surf; a man who had visited nearly every part of Western Polynesia, and who numbered among his friends the chiefs of many a ferocious New Guinea tribe; a man, moreover, who in the explorer had never for a moment lost sight of his great mission, no other than that of his Master, to seek and save the lost; such an one was indeed likely to be grappled to the heart of R. L. Stevenson as soon as they had looked one another in the face." "For Mr. Chalmers, Tamate of New Guinea," says Mr. Gerald Balfour, the biographer of Stevenson, "he felt a kind of hero-worship, a greater admiration probably than for any man of modern times except Charles Gordon." Then with the lively, almost fatherly interest which Stevenson took in the Samoan people, he could hardly help appreciating the wholesomeness and worth of what the missionaries were doing for their general improvement.

But Robert Louis Stevenson was more than a candid and

sympathetic observer of excellence in the character of missionaries and of mission work. He was also a helper of their ministry, and at the same time much helped by them. So true and faithful was his friendship for them that he could give them the benefit of criticism, pointing out to them their mistakes as well as cheering them with his appreciation and approval. Rev. E. W. Clarke, giving personal recollections of Stevenson in the *Chronicle* of the London Missionary Society for April, tells of a voyage of inspection that he made, on which he found at almost every island he touched a note from Stevenson, who had been there a short time before, "pointing out what he considered defects in our work there or matters that he thought should be inquired into, and sometimes the names of white men living on the islands whom he thought might be usefully interviewed." Thus he "was a most stimulating and liberal influence," on the mission work, as Mr. Balfour has said.

But none the less were the missionaries a stimulus and influence for good upon him. No words can tell it so well as his own, when he wrote Mr. Chalmers: "But O Tamate, if I had met you when a boy, how different my life would have been!" And when he wrote Mrs. Chalmers: "I wonder if you know what it means to a man like me—a clever man, no modesty, you observe, a man fairly critical, a man of the world (in most of the ill senses)—to meet one who represents the essential, and who is so free from the formal, from the grimace. My friend, Mr. Clarke, said, 'I wish I could have him for a colleague to keep me up to the mark.' So I: I wish I had him for a neighbor to keep me human."

It is Mr. Clarke who tells of repeated instances when Stevenson, tempted by his "inveterate Bohemianism" into some breach of the proprieties, particularly in the way of Sabbath-breaking, was very soon deeply repentant and ready to do works meet for repentance. His companionship with the missionaries did much to keep him not only human but Christian, to keep him in the atmosphere with which he breathed forth those prayers of his, so worthy the place they have taken in the literature of Christian devotion; so his intimacy with the missionaries was mutually helpful. Mr. Clarke speaks of him as a teacher from whom "I learnt many facts about native life and the lives of the solitary 'Beach-combers,' which otherwise would have been a sealed book to me." In one instance Mr. Clarke reversed his practice of disallowing a certain native amusement, in agreement with what Stevenson held to be the better position, which if it did not "bring good now should bring better afterward." In his solicitude for the welfare of the Samoan natives, Stevenson was not only a friend of the missionaries, but a veritable missionary himself. No more eloquent arraignment of the opium evil was ever penned than his letter to King Malietoa, too long for quotation here, supplicating him to take measures against it. Only a man with much of the missionary spirit in him could make an appeal so humane and moving as that.

Despair makes a despicable figure, and is descended from a mean original. It is the offspring of fear, laziness, and impatience. It argues a defect of spirit and resolution, and oftentimes of honesty too. After all, the exercise of this passion is so troublesome, that nothing but dint of evidence and demonstration should force it upon us. I would not despair unless I knew the irrevocable decree was passed; saw my misfortune recorded in the book of fate, and signed and sealed by necessity.—*Jeremy Collier.*



## The Church and the Epworth League

BY REV. STEPHEN J. HERBEN, D.D., *Editor Epworth Herald.*

**E**VERY part of the work in which the Church is engaged is important. Just what branch of its many-sided service is of the first importance may be an open question to some persons. It is not to me. For in my judgment there is no more important work in which the Church is or can be engaged than that which relates to the salvation or training in Christian service of the young people. Missions, church extension, education, reform and a host of other phases of work demand the most conscientious and devoted labors the Church can give; but success in all these departments of activity is dependent upon the proper discharge of its obligation to the boys and girls on the part of the Church. Unless we train up leaders to-day among the young people, the Church will be impotent when it is called upon to go forth to conquest to-morrow.

The Church, therefore, cannot afford to be indifferent to the present demand of the work among its young people. But if the Church is disposed to meet the obligation that the present conditions impose, it will have to apply itself to the important work of culturing the youth with a larger measure of seriousness than it has heretofore manifested.

The young people's movement in all the churches is making some folks anxious. That is not altogether a bad sign. It is a good sign if the anxiety of these critics of the movement will find expression in well-directed purpose to improve the situation. The period in which this general movement now finds itself calls for wisdom, faith, courage, hope and consecration on the part of all who have the success of God's work on their hearts. It is not the time to hurl stones of criticism, but to offer the strong right arm of support and co-operation. It is a critical period, but every growing child has a critical period. Sympathy, wise counsel, kindness, helpfulness are needed at such a time.

What are the reasons for the present situation, which in the minds of some people seems so ominous? Here are a few.

During the last twenty-five years the growth of these societies has been phenomenal. The interest created by the enlistment of the youth of the Church under distinctive banners was widespread and intense. The movement swept the country and the world like a prairie fire. Enthusiasm was boundless. Great multitudes of young people attended the conventions. The movement was a new thing, and nearly everybody who was eligible went into it.

But the years slipped away, and the enthusiasm began to subside. The conventions were not the drawers of vast multitudes as formerly. The movement had had its tidal wave of interest, and a new set of normal conditions began to appear. That this should occur need not have caused alarm. It was the natural outcome. It was as inevitable as the sunset. But that a new day would dawn none doubted who read the signs aright.

But is there any prospect of a better day? There certainly is. In fact, there must be. The training of the young life of the Church cannot be abandoned. The particular organizations through which this work is to be done may and will change. That need not worry anybody. The important thing is not the organization, but the work done by it. There is power in the young people's movement, but only in proportion to the measure of faith the Church has in it. If the Church believes in the Epworth League and believes in it with all its heart, the League will go. The product of faith, which is works, will result. But if there is no faith, there is sure to be failure. How can it be otherwise?

Here are some principles that must govern if the League movement is to continue as an efficient factor in our Church work:

1. The Epworth League is a young people's society, and it must be maintained as a society of young people.
2. The religious idea and ideal must be kept in the foremost place in all plans of League work.

3. The pastor must co-operate actively and heartily with the League, and the young people must be a right arm of power to the pastor.

4. The tendency to separation, if it exists, must be suppressed. The Church and the League are one and inseparable, and must remain so, or disaster for both will result.

5. The devotional meeting must be developed into a place of Christian testimony, and therefore of spiritual power. All devices that interfere with the natural and spontaneous recital of real Christian experience must be excluded.

6. Evangelism must be given more prominence in the programme of the League's activities.

7. A larger place and a more earnest purpose must be accorded to Bible study by the Leagues.

8. The great missionary enterprises of the Church must be put closer to the hearts of the young people, and the call to missionary service must make its appeal to their consciences; and that call must elicit a wider and quicker response.

9. The Church must develop a deeper interest in the social concerns of its young people.

10. The young people must be instructed in the life, plans, and purposes of the Church. They are a part of the Church; and they must know about its mission, or they can never proclaim its message or perpetuate it as a regenerating force in the world.

11. The future of the young people's movement is largely in the hands of the leaders in the churches. If they are wise, they will so direct and develop the energies of the movement as to make it a greater force than it has ever been. It has this possibility in it. But if they are indifferent and censorious, the future will be made more uncertain because the highway on which the young host is travelling will be beset with additional obstacles.

The Epworth League is a part of the Church. It does not desire to be separate from it. All the activities of the Church are dear to it, and in these the League intends to participate as far as it has opportunity and ability. To say that the League has outlived its usefulness is to utter an absurdity. If the organization were disbanded, some other form of society with substantially the same purpose would come into being. The thing to do is not to bury the League under a heap of hostile criticism, nor to freeze it by indifference, nor to belittle its service to the Church by a sneer; but to bring all the forces of the Church into active, cordial, and constant sympathy and co-operation with it.

Let pastors, church officials, and all who have places of leadership and opportunity for inspiration get close to the young men and young women of the League. The pulsing utterance of a warm heart will do more for the success of the League in the local church than the cold criticism of some cynic. Sympathy is what the young people need, and it should flow out to them in a steady stream from all those who have the highest interests of the Church at heart. The young people "are great believers in great inspirational leadership, and a living leader they will follow." Such leadership they should find not only among the general officials of the Church but among the officials of the local church—the men and women whom they know and meet and mingle with day by day. The real leaders of the youth and the molders of the young life of the Church are in the churches; and if this leadership fails, the movement will fall sadly short of the fulfillment of its brightest promises, and the Church itself will suffer lasting disaster.

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"If you don't do your duty to-day, who will? Doubtless it will go undone and you shall have to pay the price of the neglect."



## Get Busy!

BY WILLIS S. GELSTON.

SOME men in closing their letters use the words, "Yours for work." In many offices the significant motto, "Get Busy," is hung over every desk. In some places the words, "Do It Now," are given prominence, and in these, as well as many other ways, people in business show that they appreciate the fact that you can't get something for nothing and success will not come without work. This is a truth that is commonly accepted by men who do things, and if there is one thing more than another which we, who are members of the young people's societies of the Presbyterian Church, need to take account of, it is this same truth.

If a brief description of the average society among us were to be given, it would sound something like this: Your society holds meetings regularly on Sunday evenings. There are usually present only one-third of the members. When remarks are called for you count yourselves fortunate if there are no long pauses, for very few of those who attend study the topic before they come. The President usually takes part rather promptly, but other than that he does little or nothing. During the week he seldom thinks of the society. He knows that his predecessor did no more than he is doing, and he is content with the good old way. Scarcely ever could he truthfully say that he has spent one full hour in any week in hard work on behalf of the society, and as is the President so are the Chairmen of Committees. They all do a little, but you wouldn't catch any of them boasting over the hours in each week that they have spent in their duties. The members, too, feel that they have been very zealous if they give up enough time on Sunday to attend the regular meeting, and, as far as putting in their energy at other times is concerned, they practically never do it.

In other words, the societies to which we all belong are not taking off their coats and rolling up their sleeves over any branch of the work in which they are engaged. What we all need is the business man's motto, "Get Busy," and if those words can not only be placed before us, but can be worked out in our own lives, there is not a young people's society in our church but can be revolutionized during 1908.

In a little town in one of the Middle States, some of the young people got busy one day and before they stopped their society trebled. In another town of a little larger size the same thing happened and the C. E. there grew to be the largest in the United States. It had had only forty members previous to the time mentioned, but three years later its roll showed nearly nine times that number. Other societies have accomplished the same results, and if every one of us who come in touch with this article will bind ourselves together to give the matter a trial, similar success is bound to come.

The plan is now proposed to gain large numbers of young people who will pledge themselves for one half hour's work each day for a year in behalf of their society. If there are four members in any society who will do this, that society will be transformed within the year. We are confident that this is true, and we ask each one who reads this article to join the numbers who are pledging themselves to take up the task.

It will be a sacrifice, but that is what Christ calls us to. No one who is unwilling to make a sacrifice as small as this is worthy to be called a Christian, and it is because of a belief that almost every young person in the church will make sacrifices when they are seen to be necessary that this plea is now presented.

No registration of the names of those who have resolved to give the half hour a day will be made, but anyone may join the movement by simply forming the necessary resolution. The question is, Will you do it? Will you who are Presidents do it? Upon you rests the welfare of the whole society. If you work, so will all the rest; but if you do not, and continue in that policy, your society will not succeed and cannot do so. Will you be one of the "get busy" crowd?

And will you who are Chairmen and committeemen do the same? Any four of you have the success of your own society in your own hands. Will you use the opportunity before you? If you don't know what to do, spend the first half hour each week in thinking up schemes for work. Call your committees together, plan all kinds of things for them to do, call on young people who aren't members of your society, but ought to be, and in all the other ways that come to you to be up and doing.

Let us all join together in this undertaking, and during this coming year shall we not make the present aspect of our societies so change that every young people's organization in the entire denomination, instead of being one of the dead institutions of the church, will be one that radiates force and life from every part. We can do it if we want to and you are the one to decide. What do you say?—*Forward.*

## Blooming Youth

To be young is to be privileged.

To live simply is to be well satisfied.

To walk much, with head erect, is health.

To form correct habits is to be sensible.

To let sunshine into the heart is happiness.

To hear all, think much, and talk little is discretion.

To avoid your natural enemy, fear, is to show courage.

To curb your natural tendency, excess, is to show wisdom.

To pay no premature tax to time is scientific forethought.

To wear your youth without wearing it out is philosophy.

To banish forever the ghost of discontent is heroic.

To lend yourself only to useful undertakings is vital economy.

Here are other hints:

Never sell yourself at any price.

Keep your health if you keep nothing else.

Develop your strength by exercises that suit you.

Use your faculties in activities that inspire you.

Live on the line of discovery. Happy surprises are stimulating.

Show pleasant features always, and laugh if you want to.

Forget your troubles at set of sun, and don't recall them again.

Learn caution before you are caught by carelessness.

Expect little, and you will feel disappointment less.

Regard youth as the planting time for happy harvests.

Make the morning of life like the dawn of day, full of brightness.

Regulate your actions as an artist harmonizes his colors.

Resolve to excel in every fine quality that nature has given you.

Rest your mind. Brains wear out bodies, not bodies brains.

Remember that youth stays long with those who treat it well.—*Selected.*

## Your Duty and a Little More

Mr. Andrew Carnegie, in an address before a graduating class in New York, gave some excellent advice to the young men on how to attain success in life. Among other good things, he said:

"There are several classes of young men. There are those who do not do all their duty; there are those who profess to do their duty; and there is a third class, far better than the other two, that do their duty and a little more.

"There are many great pianists, but Paderewski is at the head, because he does a little more than the others. There are hundreds of race-horses, but it is those which go a few seconds faster than the others that acquire renown. So it is in the sailing of yachts. It is the little more than their duty.

"No one can cheat a young man out of success in life. You young lads have begun well. Keep on. Don't bother about the future. Do your duty and a little more, and the future will take care of itself."

## Some Good Stories

### "Who Art Thou?"

When Dr. Beadon was rector of Etham, in Kent, England, the text he one day undertook to preach from was, "Who art thou?" After reading the text he made, as was his custom, a pause for the congregation to reflect upon the words, when a gentleman, in a military dress, who at the instant was marching very sedately up the middle aisle of the church, supposing it a question addressed to him, to the surprise of all present, replied: "I am, sir, an officer of the Sixteenth Regiment, foot, on a recruiting party here, and having brought my wife and family with me, I wish to be acquainted with the neighboring clergy and his people." This so disconcerted the rector and astonished the congregation, that though they attempted to listen with decorum the discourse was not proceeded in without considerable difficulty.

### Rural Free Delivery

A well-known American author, who occasionally adds variety to existence by deserting his desk for the lecture platform, was recently introduced to his audience by an amiable and eloquent chairman, who referred to him always as Doctor Blank. When the function was over, the lecturer thanked his introducer for his cordial expressions of regard.

"But," he added, "I wish you had not introduced me as Doctor Blank. I don't want to travel under false colors, and I am not a doctor."

"You have a doctor's degree, haven't you?" asked the chairman.

"No, I have never been honored with that distinction," replied the author. "What put that idea into your head?"

"The lecture bureau we got you from sent me this, when I asked them for your address," explained the chairman, and he produced a card on which was written:

TIMOTHY W. BLANK,

R. F. D.

Cape Carraway, N.H.

"I thought you were an R.F.D.," said the chairman, apologetically.

"That," said the author, solemnly, "is a part of my post-office address. It stands for Rural Free Delivery."

### The Missionary's Little Joke

The Koreans in the vicinity of Seoul, the capital city, and around the treaty ports are fast losing their early guilelessness in trying to follow the march of Western civilization. In the mountains of the interior, however, conditions are much the same as in the days when Korea could justly be termed the "Hermit Nation," and the inhabitants knew little and cared less about Occidental progress.

Among the American missionaries who were in the habit of making protracted trips in the interior of the country there was one who, in addition to being a zealous worker, was also a good deal of a wag.

On the occasion of one of his inland journeys he found himself at nightfall in a small village, where he was to spend the night in the straw-thatched dwelling of one of the native converts. The sleeping chamber was the usual tiny room, heated by a system of flues beneath the mud floor, and rendered nearly air-tight by closely fitting oil-paper windows and doors.

It was fearfully hot, and about midnight the American could stand it no longer; so he strolled out in the open for a breath of air. The village was wrapped in slumber, so just for a joke, and with no ulterior motive, the missionary

let out a lusty imitation of a rooster's crow. This was immediately taken up by a wakeful bird in a courtyard near by, and in a few minutes every fowl was adding his morning salute to the general chorus.

Now watches and alarm-clocks were an unknown luxury in the village, and the people were accustomed to time their rising-hour by the roosters. In a few moments, therefore, the sleepy Koreans came straggling out of their little huts, and after starting the fires on which to boil the morning rice, lighted their long bamboo pipes and squatted round in little groups to wait for sunrise.

Their amazement can be imagined when the hours went by and still there were no signs of light in the east.

"Irun chame!" said one to another, as with open mouth he pondered over the phenomenon.

Years have passed since then, but in at least one village in Korea all events still date back to "the night when the morning didn't come."

### The Prince Picked Them Up

The authorities in Continental cities would be horrified at the reckless way in which paper is thrown about in our streets. There such a thing is against the law. Even kings and princes are not exempt.

King Edward had an amusing experience at Marienbad one morning. He was seated on one of the seats, taking the air and looking about him, when an officer in uniform came along. Just in front of where the king was sitting were some torn pieces of paper littered over the ground.

The man frowned severely and looked at the king. "Did you throw these down?" he demanded, sternly.

The king mildly denied the offence.

"Well, it is as well for you that you did not. I will not have it, let me tell you!" And the official stalked majestically away, not in the least aware to whom he had been talking.

This recalls another experience the king had some years ago when he was quite a young man. He was staying in Paris, and was walking down one of the boulevards, when he carelessly tore up a letter and threw the pieces on the ground. A watchful policeman saw the whole proceeding, and went up to the Prince of Wales, as he then was.

"Now then, sir," he said, sternly, "you have thrown those papers down, now be good enough to pick them up again."

The prince looked at him for a moment and then, with a laugh, stooped down and picked them up.

### Asleep Under Water

Some months ago, while the great battleship *Dreadnought* was at Malta, one of the seamen divers went down to clear her propeller from some flotsam that had become entangled; and he failed to come up. It chanced that the rest of the battleship's divers were ashore, and grave concern was felt on the ironclad for the missing worker. Signals by telephone and lifeline were sent below, without avail. In the launch above, the throb, throb of the air pump's cylinders went on; but the attendants looked at one another in dismay, fearing some strange tragedy deep down in those heaving green seas.

The worst was feared when some big brushes and other tools came floating to the surface; and thereupon the navigating lieutenant sent ashore an urgent message for one of the other divers. The men came on board, dressed immediately and went below, only to come up full of indignation.

"Why, that fellow's been asleep all this time!" he said, wrathfully. It was true. The man had just had his luncheon, and finding the work much less serious than he had thought, he finished it in a few minutes and then sat comfortably on one of the giant blades of the *Dreadnought's* propeller and went to sleep, with inquisitive fishes swarming around him, attracted by the dazzling searchlight on his breast! The officers were so amused at the occurrence that no punishment was inflicted on the lazy one.—*St. Nicholas*.

## The World of Invention

### Engine Without Fire

Owing to the danger involved from fire, a great many industrial plants are unable to use engines, the steam and sparks of which are ordinarily allowed to escape into the open air. A machine construction company of Berlin, Germany, has therefore constructed an engine without fire, one which does away with the annoyance of smoke. The engine is run by superheated steam under high pressure. This is condensed in its filling chamber, one quarter of which is taken up by cold water. The chamber is surrounded by an insulating air mantle.

Several iron jackets and a felt layer cover the condenser. The condensing continues until the temperature and the pressure equal that in the large feed boiler. If, at the beginning of the movements, some steam is allowed to enter the cylinder, the pressure in the boiler, of course, sinks. The steam and water masses, under the excessive pressure, are somewhat relieved, and furnish new steam in the same proportion as the consumption of steam, until the supply is entirely exhausted.—*Technical World Magazine.*

### One Way of Taking a Drink

Some of the great transcontinental engines take on eight thousand gallons, or two hundred and forty-five barrels of water, to be turned into steam for the next run of two hours, or about sixty miles. But such a vast amount of water is a burden, and new supplies are desired oftener. It is a loss of time to stop and let such vast quantities come aboard through a pipe, hence some way of taking water while rushing at full speed is desirable. It has been found. How?

If you make a scoop of your hand and swing it swiftly, the hollow side forward, into water, some of it will be likely to spurt up your sleeve. That is nature's hint. Follow it up. Find a level place in the road and put down an iron trough four inches deep, fourteen inches wide and one-eighth of a mile long. The engine comes rushing along, and, having passed the end, drops a scoop into this trough. There is a general splutter of water, but a tremendous stream rushes up the sleeve of the dropped hand and pours into the water tank. When it is full the fireman raises the scoop or it glides up the slope at the far end of the trough, and the engine is watered for the next run.—*The Epworth Herald.*

### "Artiste Stopper"

A new sign appears in a London window this season. A little Frenchwoman announces herself an *Artiste Stopper*, and she is nothing more nor less than an artist at stopping holes—darning and patching after the latest French fashion.

France and Austria are mistresses of the art of making things last. One may find in a sumptuous hotel in Vienna curtains in which the mending actually vies with the lace in beauty and daintiness. In every French hotel of importance an *artiste stopper* is constantly employed, and her handiwork may be seen on table linen, bed linen and curtains, and will elicit praise from any lover of fine needlework.

The public "darners" in London or Paris will deal with an ugly rent in a cloth gown so cleverly that it will be hard to find it. If she has a bit of the material, she carefully ravel it for her needle. If that is not obtainable, her bag of pieces will yield something of which the soft threads may be made to serve. The mending-shop will have on any one day a great variety of repairs to make, ranging from a worn place in a gentleman's shooting-breeches to a rent in a piece of old lace, and from silk stockings to

brocade drapery. Every stitch, on whatever material, is set with a true sense of its value, and whatever goes from the hand of the *artiste* deserves to be called a work of art.

One hears nowadays that it is a waste of time to mend clothes when one can buy new ones so cheaply. What one does with the time saved by buying poor, cheap gloves instead of mending good ones is not usually set forth. But one might write a sonnet on the charm added to stocking or glove by the dainty stitches, which are in truth a testimony to the esteem in which a gentleman holds her chosen garment.

### Three Giant Lamps

A young electrician, barely twenty-five, has solved the problem, apparently, of lighting large spaces economically and practically. His name is Ralph Scott, and the *Technical Magazine* gives an account of the three giant lamps he has lately prepared. One is being installed at the Hoboken railway station, close to the Hudson River, over which its light is to shine. Being of one million and a half candle power, it lights an area of two miles, with a brightness like the full day. It is an arc lamp, consisting of a double row of circularly arranged carbons in a cluster, so managed that the carbons slant downward obliquely from each other. In this way all shadows are eliminated and the light seems to come from one great orb of intense penetrating radiance.

Times Square, New York, is to have another of these great lamps, and the third is to be bigger yet, as befits its position. It is to crown the Quaker broadbrim of William Penn's statue on the public buildings in Philadelphia, and is of five million candle power. Half a dozen such lamps may in the future light our great cities without trouble, and as they take only a small amount of current compared to other lights, they would be a gain in every way. The inventor was a high school graduate at Wilkes-Barre, then took an electrical engineering course at college, and now works in his father's shops. He has already secured over twenty-seven electrical patents, and though so young, is an authority on electrical devices.

### Clothes Made From Wood

It will probably not be very long before we can go into one of the dry-goods stores and say to a clerk, "Let me see what you have in the line of wooden suits." He may reply, "Hard or soft?" whereupon it will be our part to specify that we want a suit of "good" pine, "without any cheap sapwood." Vests of this kind are already worn by the carding-room foremen in some of the woollen mills. The material resembles a stiff, thick cloth, and is apparently as durable as leather. It is not improbable that in the future cheap suits, costing about fifty cents, and guaranteed to last for years, will be made of spruce and pine. Napkins, shirts, collars of the finest quality have long been made from the fibre of hemp; and in using wood for heavier cloth, the process is equally simple. The wood is first ground into a soft pulp, and this pulp is pressed through holes in iron plates. It comes out in long ropes about one half inch in diameter. These ropes, which are very easily broken at this stage, are dried, and then twisted tightly, till finally they become as small as threads. Part of the threads are used for the warp and part for filling, out of which a strong web of the wooden cloth is woven.—*Technical World Magazine.*

### Electrically-Heated Bath Robe

Among the most curious of the recent electrical inventions is a bath robe heated by electricity. The outer surface is made of heat-retaining material, and between this and the lining is a mesh of wires. These wires all run together at one of the pockets into a common lamp socket. This is connected with a regular electric current by plug and cord. Another pocket holds a snap-switch which enables the wearer to turn the current off or on quickly. The garment, which is used as an ordinary lounging robe when the current is off, is practically fireproof.

## The Quiet Hour

### The Way of Holiness

(Isa. 35.)

BY R. WALTER WRIGHT.

Through the wilderness grim in its bleakness  
Where mirages led many astray,  
Despairing in thirst and in weakness—  
Jehovah hath opened a way.

No earthly refinement or culture  
Can lead to that pathway sublime,  
Unscanned by the eye of the vulture,  
Unknown to the creatures of time.

In their rangings the whelps of the lion  
Its firm sacred soil never trod,  
'Tis the pathway which leads up to Zion,  
Called Holiness, cast up by God.

The unclean is not found there, nor dwelleth  
The dragon with ravin-filled lair,  
Its beauty all Sharon excelleth,  
Its verdure than Carmel more fair.

The way-faring pilgrim who travels  
That road, though a fool, need not err;  
The Spirit each mystery unravels,  
And knowledge divine doth confer.

The cool breeze from Lebanon kisses  
The dew-spangled vine and the corn,  
Anemone, rose, and narcissus  
Spring up at the touch of the morn.

Glad pilgrims pass o'er it unhalting,  
Their feet are with victory shod,  
With banners Jehovah exalting,  
They march to the City of God.

Their courage and hope never fail them,  
With peace are their bosoms possessed,  
With music of seraphs to hail them  
They enter the gates of the best.

No more they know sorrow nor sighing,  
Their eyes no distresses shall see,  
They hear no adieus to the dying,  
Their joy everlasting shall be.

Palmerston, Ont.

### Detectives

Nancy put down Sherlock Holmes with a long sigh of regret. "I wish I were a man. I'd be a detective," she declared.

"Why not be a woman, and a detective?" Uncle Porter asked smiling; the picture of Nancy with her dimples and her daintiness as a Sherlock Holmes was certainly one to please the fancy.

Nancy tipped her head and looked at him doubtfully. Uncle Porter was a joy, but nobody ever did know just where his remarks would bring one out.

"I am sure that that would not be at all the same thing," she replied. "But you may tell me—I can see that you are aching to."

"Well," Uncle Porter declared, with a twinkle over Nancy's penetration, "there are a great many women detectives. Some of them specialize on dirt; they could 'run down' a speck of dust in the dark; others are remarkably skillful in seeing the faults of other people. I've heard them say that they knew there was something wrong about such and such a person—they just felt it"—Nancy, for some reason, colored brilliantly—"and, of course, very soon they discover the terrible thing. That, I am bound to say, is a cheap form of detection—almost anybody can

learn to do it in three lessons. But there's another splendid variety of detective—the one who can always find beautiful things in people no matter how disagreeable they seem to others. Your grandmother was like that; she was one of the real seers of life—she saw a child of God in everybody. Sometimes it takes genius to do that, Nan."  
"Yes," Nancy answered, softly.

### "Count Your Blessings."

A wealthy man a while ago was so pleased with a European oculist, who had saved one of his eyes, the sight of which he had lost for a while, that he gave him £5,000 for his services. If one eye is so valuable, of how much more worth are two seeing eyes, and a whole body all aglow with health, or at least free from painful disease? It is only by appointing or permitting the withdrawal of His good gifts to us God can sometimes teach us their value. We count our deprivations, our trials, most carefully; we name them one by one. We dwell upon them until the molehill towers like a great mountain. Why not do so with our blessings? The simple saint with only two teeth left, but who was thankful that they hit, was thoughtful. Think and thank are from the same root. From grateful thinking, hearty thanking always grows. But God's blessings are more than can be numbered and greater than can be expressed, yet such simple addition gives excellent spiritual discipline.

### God Shall Supply All Your Need

"My God shall supply all your need, according to His riches in glory."

The Extent.—"Every need." Sum up your needs—of your heart for love, of your mind for knowledge, and of your spirit for immortality; needs which appear so capacious that a word could not satisfy them. You are lonely, weary, dissatisfied. But God can supply ALL needs, and make you gloriously content and happy.

The Measure.—"According to His riches in glory." Number the stars on the vault of heaven, the sand-grains that line the ocean-basin, and the daisies in spring meadows; it will be an easier task than to tell what are God's riches in glory. But whatever they may be, that is the measure of fullness out of which you are to be satisfied. God is not satisfied with giving satisfaction; He is determined that it should be secured by the admixture of the very best ingredients.

The Medium.—The apostle had just said that the gift sent by the hands of Epaphroditus was not only useful but fragrant. Perhaps part of that fragrance was due to its being ministered through his friend. The Spouse says that when she touched the handle of the closed door, which her Beloved had tried in vain to open, her fingers dripped with sweet-smelling myrrh which he had left behind him. So the gifts of God come to us all the sweeter, because contained in the Son of His love. It is in Christ Jesus, believer, that we and God's riches meet.

### Not Aggravated Yet

The laundress had just finished loading the line in the back yard with the clothes that she had very laboriously scrubbed into spotlessness. Then somehow the line slipped and sagged and the clothes dragged on the ground.

The mistress of the house ran out to see the extent of the catastrophe. Desiring to show sympathy she said to the laundress:

"That's too bad! It's aggravating, isn't it?"

The washerwoman stoically compressed her lips; then answered deliberately:

"I ain't aggravated yit."

The mistress had known enough of the vexations of life to appreciate the significance of patience. She said admiringly:

"Well, if that sort of an accident doesn't make you mad, you are certainly a good woman."

But the simple-hearted laundress would not consent to

hear praise of herself for any virtue she had achieved. Slowly and emphatically she answered:

"You forget who I am. I'm a praisin' soul. I'm a soldier of Christ."

And the mistress of the house confessed to herself that she had received a singularly effective lesson in the application of religion to the commonplaces of life.—*The Interior.*

### The Highest Faith

The highest faith is faith in God. This does not forbid it produces—faith in others. The man who does not trust God cannot be utterly trusted, and cannot know what trust in men is. Sometimes poets or orators exalt the faith in men as though it were the greater thing, but it is not. Mr. McKinley in a speech upon Lincoln justly praised his trustful faith in the people, in these words:

"What were the traits of character which made Abraham Lincoln prophet and master, without a rival, in the greatest crisis in our history? What gave him such mighty power? To me the answer is simple: Lincoln had sublime faith in the people. He walked with and among them. He recognized the importance and power of an enlightened public sentiment and was guided by it. . . .

In all he did, he invited rather than evaded examination and criticism. He submitted his plans and purposes, as far as practicable, to public consideration, with perfect frankness and sincerity. There was such homely sincerity in his character that it could not be hedged in by the pomp of place, nor the ceremonials of high official station. He was so accessible to the public, that he seemed to take the whole people into his confidence. Here, perhaps, was the one secret of his power. The people never lost their confidence in him, however much they unconsciously added to his personal discomfort and trials."

All this is true, but Lincoln's faith was in the people only so far as he felt their best judgments and impulses were really the product of the quiet guidance of God. He did trust men, but God more.

This is the highest faith, a faith that leans on God alone, but knows that God is guiding his world and that he is leading the hearts of men toward his own holy purposes and perfect will. But often our trust in God will lead us to refuse and to resist the plans of men which are opposed to his plans. It is faith in him which is the highest faith, and which alone can correct and secure all other faith.—*Wellspring.*

### Laying Claim to the Things of God

We made a kite for a little four-year-old the other day—we had not forgotten the art of old. From the pine board we fashioned the sticks, bound them with string, covered them with paper, adjusted the bristles, attached the tail and string, when our flier was ready for the ascent. We sought an open field, where we could run if need be, and the kite go up if it took the notion. The wind was fitful, and our patience bordered on despair, when finally she caught the steady upper current and stood as though suspended from above.

Then we turned everything over to him, who had followed us up and down, shouting his glee or crying his disappointment as the "white flier" rose or fell. "Here, my boy; you may hold it now."

He grasped the string and danced with intense delight: he almost screamed his emotion. And to more than one passer-by he called: "Look at me, will you, flying my kite! Look! look!"

And as we stood and looked at him we thought of the hour or two of application to kite construction, and the additional half hour spent in inducing it to stand in air. And then to hear him call out, "Watch me fly my kite," we could not refrain from thinking of children of older years—men, if you please—who lay claim to the things of God, and then call upon the world to take note of their accomplishments.

The farmer pours shelled corn into the lid of his corn-

planter, drives leisurely back and forth across his field, and at evening he boasts of the accomplishment. "Think of the corn I raised," he calls. "I did it; it is mine." That's the boy again calling to his mate to watch him flying his kite.

What did the farmer have to do with the seventy bushels per acre, anyway? He simply poured the corn into the hopper and drove his team back and forth, while God did all the rest. While he slept God watched over it, watered it with the dews of heaven, fanned it with His gentle breezes, and warmed it with His gentle sunlight. God was the tender of the field, God was the ripener of the corn, and when the golden ear bowed under the weight of maturity, the farmer went out with his wagon and hauled it to the granary.

But all this we fail to appreciate. Like children we eliminate the unseen, the Divine factor, and magnify our own impotence into the controlling power in our individual lives. Could we but see the hand that fashions for us, that sows, that tends, that reaps, we would then in some appreciable measure understand the Psalmist's declaration: "It is He that hath made us, and not we ourselves."—*Western Christian Advocate.*

### Trust Him

"Be patient! keep thy life work

Well in hand;

Be trustful where thou canst not

Understand;

My lot, where'er it is,

Is wisely planned.

Whatever its mysteries God holds the key,

Thou wilt canst trust Him and bide patiently."

### Hymns You Ought to Know

#### XXII.—I Have Promised

Canadian Hymnal, No. 33.

Tune.—7's, 6's, D.

O Jesus, I have promised

To serve Thee to the end;

Be Thou forever near me,

My Master and my Friend!

I shall not fear the battle

If Thou art by my side,

Nor wander from the pathway

If Thou wilt be my Guide.

O let me feel Thee near me;

The world is ever near,—

I see the sights that dazzle,

The tempting sounds I hear;

My foes are ever near me,

Around me and within;

But, Jesus, draw Thou nearer,

And shield my soul from sin.

O let me hear Thee speaking

In accents clear and still,

Above the storms of passion,

The murmurs of self-will.

O speak to reassure me;

To hasten or control;

O speak and make me listen,

Thou Guardian of my soul.

O Jesus, Thou hast promised,

To all who follow Thee,

That where Thou art in glory

There shall Thy servant be;

And, Jesus, I have promised

To serve Thee to the end;

O give me grace to follow

My Master and my Friend.

O let me see Thy footmarks,

And in them plant mine own;

My hope to follow duly

Is in Thy strength alone.

O guide me, call me, draw me,

Uphold me to the end;

And then in heaven receive me,

My Saviour and my Friend.

—J. E. Bode.



## THE CANADIAN EPWORTH ERA

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exist, but prevention is vastly more important. Childhood is the greatest opportunity for the Church. To keep our boys and girls from wandering away from God should be the greatest concern of the Church. Christian homes, Sunday Schools and other educative agencies are the hope of the world. There should not be any less attention to the "conversion" of the sinner, but vastly more to the nurture of the child.

### The Congregation and the School

Not long ago a company of Toronto Sunday School officers assembled to discuss some questions relating to their work. The conversation turned on the attitude of our congregations generally to the Sunday School, and the general opinion seemed to be that the average church member showed small interest in the school. The question was asked: "Is there a church of any size in any of our cities that expends as much in supporting its Sunday School as it pays yearly to keep up the choir?" The answer was in the negative. It is, however, not in the matter of financial backing that the congregation is most lacking, but rather in showing personal sympathy and interest with the work of the teachers. How seldom do we see the leading officials in the Sunday School! How few of them are actively engaged in the work! In a general way they admit that this is the most important department of church activity, but they are satisfied to allow others to bear the responsibility of carrying it on. The present condition of affairs needs to be changed. Pastors should call attention to the Sunday School as the field of greatest opportunity, and summon with bugle blast the best and most active people in the church to engage in it.

## Editorial

### An Unfailing Law

The farmer does not expect to take out of his land a bounteous crop of wheat or oats unless he puts something into it in the way of seed and cultivation, but some of our Epworth League members appear to be looking for results without paying much attention to the means. They seem rather disappointed when they get no blessing out of a meeting into which they have failed to put time and effort, but it is an unfailing law of nature that everything worth having must be paid for. District League officers who do little or no advertising for their Annual Convention, and are satisfied with hastily throwing a programme together, need not be surprised if the Convention is a failure. You cannot get out of a Convention any more than you put into it. When a gathering of this kind is a success, it can safely be concluded that some one has put brains and hard work into it. This is a principle that always holds good.

### They Belong to Christ

In the book review section of this paper attention is called to Rev. George Jackson's new book on "Conversion," which is a common-sense treatment of an old subject. The author draws largely upon history and religious biography in discussing various kinds of spiritual change. We are glad that he has shown so clearly that there may be infinite variety in the religious experiences of different people, and while not dealing with the subject at any length, he has pointed out that there may be in the Church many "once born" children of God, who have never left the Father's house nor ever known the darkness and want of the far-off country. He does not, like some misguided people, expect that children brought up in Christian homes shall pass through anything like the same kind of spiritual crisis as the hardened sinner. Very early in life they learn to love God, just as they come into the knowledge of their mother's love. As Dr. Dale suggests, the number of such persons might be indefinitely increased if we did not imply in so much that we say to them that they belong to the devil and have to be brought to Christ, while the truth is, that they belong to Christ and have to be kept from the devil.

The need for evangelistic work will probably always

### Small Change for Sunday

The editor of *Saturday Night* gives the following illustration of how many people treat the claims of the Church:

In a candy store on Bloor Street on Saturday evening last a man and his wife were making some purchases. The husband was standing back, leaving the conduct of affairs in more capable hands than his own, until his wife, taking out her purse, began to pay for the confectionery with a number of five and ten cent pieces. Then the husband stepped forward, touched his wife on the shoulder, and in a voice distinctly heard by other customers, said, warningly:

"Keep your small change for Sunday."

She did. Little comment on this scene is necessary. It may be suggested by way of excuse for this man and woman that they may have had a number of children at home who would have to be supplied with collection two or three times on the following day, but even then is it not somewhat startling to find a church-going couple paying out quarters or half-dollars for candy on Saturday night and thriftily saving their nickels and dimes for church next day? Yet these people are not different from others. They only happened to speak and be overheard, for is it not true that all over Canada people are "keeping their small change for Sunday?"

The churches have not much chance to guide and control the world's morality so long as their members cheerfully pay out more money on Saturday to see a baseball or lacrosse match than they grudgingly deposit on the collection plates on Sunday. It cannot be inspiring to a



clergyman to see families spending more money per week on cantaloupes than on Christianity. It must be discouraging to church officials to find many people giving to the Lord the plugged and perforated quarters and half-dollars that Eaton's and Simpson's stores will not accept.

The case, referred to by *Saturday Night* is rather more than equalled by the declaration of a Western man that he actually saw (in Ontario, of course) a man place five cents on the collection plate, and deliberately take four coppers off. Who will say that there is not need for instruction on the subject of giving?

### Christian Work in the Country

When certain new plans of Christian work are suggested, either in Epworth League or Sunday School, it is quite common to remark: "We can't do this in the country." Many of our ministers and laymen admit that the Epworth League is a good thing, but "we can't carry it on in the country," they say. They are interested in hearing about "The Adult Bible Class," but they feel quite sure that it is only adapted to city Sunday Schools. Modern Sunday School halls, with separate class rooms, are not found in rural neighborhoods, but there is no good reason why they should be confined to the city. The farming community is just as well able to pay for them as the towns, and no doubt but we shall have them scattered all over the country in a few years. There is scarcely anything that is good in church work that may not be adopted by the circuits as well as the stations. The disadvantage that is complained of most is the fact that the country congregation is somewhat scattered, but scarcely any family is more than three miles from a Methodist Church in the Province of Ontario, at least, and nearly everybody keeps a horse and buggy. The fact is that, everything considered, conditions are more favorable in the country for doing church work than in the city, as there are not so many meetings, and distractions of various kinds are fewer. There is really no substantial reason for saying: "We can't do it in the country."

"The apathy of the good is far more distressing than the wickedness of the bad." A convention speaker uttered this sentence, which contains a truth worth looking at for a moment or two.

The *British Weekly* recently published a savage attack upon the Christian Endeavor Movement, written by a preacher who could see no good in it. The discussion did no harm to Young People's work, for it drew out replies from other preachers who had quite a different experience from the first writer. Most pastors find a Young People's Society a great help.

Numerous letters are coming in to our office every day with very satisfactory enclosures. These are in response to an appeal recently made for our General Sunday School Fund, indicating that our people are really interested in Sunday School work and will support it generously when the needs are fairly placed before them. There is at least one place that does not regard five cents per member as an excessive request. Whitty Sunday School sends \$17.00, which the pastor, Rev. D. O. Crossley, states is over eight cents per member.

Rev. J. W. Butcher, who is at the head of the Sunday School work of the British Wesleyan Church, said at Toronto, during a recent visit, that he always made it a point to hearten the Sunday School workers of his own country by bringing to them encouragement and cheer. How important this is! Pastors and all who have to do with our Sunday Schools might well copy this example. There are, however, a good many speakers at conventions who feel it their duty to scold the teachers and berate them because of their faults and failures. It is a poor plan which has no justification. Better adopt the English way of seeking to "hearten" the teachers.

Some speakers and writers urge the duty of giving to God's cause on the ground that the giver will be rewarded with abundant temporal prosperity. This may be true, but it is not a very noble motive to which to appeal. The duty and privilege of giving can be placed upon higher ground than this.

No farmer or business man does his work as such work was done fifty years ago, yet some people think that church work should be carried on in exactly the same fashion as it was two or three generations ago. Instead of adapting themselves to the needs of the hour, they spend their energies in trying to galvanize into life methods that have long since lost their power. In secular affairs men have more sense.

Bishop McIntyre strikes the nail on the head when he says: "Our young people are the hope of the Church, and our missionary work is the hope of the kingdom. When these two are joined in study and in service, our progress is increased, our membership enlightened, our Lord is exalted, and our victory assured. May God inspire their zeal, accept their sacrifices, and bless the Young People's Missionary Movement!"

Not long ago we heard an aged man praying for a revival. He seemed rather astonished when told that we were right in the midst of one of the greatest revivals the Church had known for many years. Is not this Adult Bible Class movement a revival? It has awakened interest in Bible study, in church attendance, and in soul-saving which has done much to destroy lukewarmness and apathy. The old orthodox methods have not been used, it is true, but nevertheless this movement deserves to be termed a revival.

Rev. J. Williams Butcher, General Secretary of the Wesleyan Sunday School Union of Great Britain, who has been visiting this country, says that he notices a great difference between congregations in Canada and in England in regard to the attendance of children at public worship. The comparative absence of boys and girls from the church service on this side of the Atlantic was very noticeable. Is this not a matter of very grave concern? It is an undoubted fact that in most of our town and city churches the percentage of children in the congregations is lamentably small. If this continues we need not be surprised if we have difficulty in getting the young people out to church a little later on.

## The Epworth League as an Evangelistic Force

BY MISS ETHEL HARE

Let us first consider the object of the League. In our Constitution we read that its object first is to save souls; second, to promote an earnest, intelligent and practical life in the young members and friends of the church; third, to assist them in the study of God's Word; and fourth, to increase their usefulness in the service of God and humanity. True Epworth Leaguers must be consecrated Christians, seeking others who do not know the blessings of salvation. We must be drilled soldiers for Christ, but must not be satisfied with merely "holding the fort," but should march forth to conquest. The kingdom of Christ must be extended at home and abroad.

The first Christian Endeavor League had eleven members. For parts of three years they were associate members. When associate membership was no longer possible they became active members, but hesitated before entering upon the work. The Chairman of the Look-out Committee, Simon Peter, remembers that he had in a fit of temper cut a man's ear off; he remembers, too, that at a crucial time he denied his Master, even with cursing. Another of them, named John, whom almost everyone speaks of as most of the persons who remembers how in his indignation he would have called down fire from heaven to consume a whole Samaritan town. Still another of them, named Thomas, remembers how he refused to believe the testimony of the other ten and the shame which his littleness of faith caused. And as they look backward, they see how ill-prepared they were for the great work they had undertaken and how impossible it will be for them, unless additional strength and grace be given, to fulfil the pledge of activity which they have given to their great Head and Founder.

### A TEN DAYS' PRAYER-MEETING.

Though the constitution of that society has not yet been written, they have received certain verbal instructions, and these they follow to the letter. Their great Founder and Teacher has told them to tarry in Jerusalem until they be endowed with power. And so this first Christian Endeavor League has as its inaugural a ten-days' prayer meeting. At the end of that time the Chairman of the Look-out Committee preached and three thousand persons sought admission to the League as active members. From that time to the present history has been repeating itself. Prayer and revival follow each other as cause and effect. Is our own beloved Methodism not the revival following those Oxford prayer meetings? At the present day we need revivals in our Epworth Leagues to realize their highest aims, and the League should pray if they expect to have a revival.

But someone is ready to say, we pray in our League and we have never developed a revival. How many here remember what they prayed for the last time they attended their own local League? We often pray to be baptized with power from on high and with the Holy Ghost and with fire. Do we expect to have such prayers answered? Are we ready to live as the apostles lived, work as the apostles worked, and die as the apostles died? The first great need

of our Leagues before a revival is possible is *honesty*. God is ready and willing and anxious to baptize us with the Holy Ghost. Are we ready to use the baptism?

### THE CHIEF END OF MAN.

Let us ask ourselves that old question, "What is the chief end of man?" You know the answer, "To glorify God and to enjoy Him forever." Do all our active members possess this idea of life? Too often we find Christianity simply tacked on as a matter of secondary importance. If we would have a revival we must be true to our obligation. Take the first words of the pledge: "Taking Christ as my example." Oh, what words! What do they mean? To be poor, not rich; to do not our own will but God's will; to associate not with refined and cultivated and morally pure, but with the coarse, the unlearned and the impure; to live not in ease and freedom from care, but in toil and feeling the need of a savior; to pray in a simple words morning and evening, but with Levite experience. Oh, with what lethargy apparently we take that solemn obligation!

If we would carefully and prayerfully analyze the obligation we have taken, study it until we know what it means, then honestly try to fulfil that obligation, nothing on earth and nothing in hell could prevent a revival.

### INDIVIDUAL CONSECRATION.

If the revival is in the League, then the League will win souls in their revival. If the members of the League are saved, sanctified and consecrated to the Lord for service, then they are ready to serve in any place and in every way that their Commander directs. Let there be individual consecration and individual work done in behalf of the individual. This will develop strong Leaguers, and secure the salvation of many souls. And nothing less than this will do. We owe it to our unsaved fellowmen, to ourselves and to God. Our individual responsibility to God for the proper exercise of all our talents in the work of soul-saving ought to be a continuous incentive to duty. When Daniel Webster was asked what was the gravest thought that ever occupied his mind, he replied, "My personal responsibility to God." But there is another, shall I say, stronger, incentive to duty than this. It was what moved Paul to sacrifice all in behalf of Christ: "The love of Christ constraineth me." When D. L. Moody was asked, "How may we reach the masses?" he gave the laconic reply, "Go for them." Dr. James Stalker says: "I believe that almost any preacher would confess that his great mistake has been the neglect of individuals, and henceforth I will write 'individuals' on my heart as the watchword of my ministry."

### CHRIST DISCOVERED THE INDIVIDUAL.

Our Lord, who is pre-eminently our example, sought individuals in His ministry. Indeed, it was He who "discovered the individual." He ever recognized and magnified man's individuality and personality. John, James, Matthew, Andrew, Peter and all the other apostles were individuals called to be His disciples by His personal appeal, "Follow Me." Mary Magdalene, Zaccheus, Nicodemus, and the woman of Samaria, were won in this way. Many of His finest sayings were uttered to the individual. Philip was directed to the south that he might lead a man to Christ. We attempt to reach many and really save none. If we select one, and then concentrate all our powers upon that one, with God's blessing, we shall not labor in vain.

### "ALL NATIONS."

But Christ has given us a great commission, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe whatsoever things I have commanded you; and lo, I am with you always, even unto the end of the world." With the same infinite love which sought and saved us, He longs for the salvation of every soul in every land, so let each endeavor be for His sake, not only that people in China and Japan, etc., may be rescued from spiritual darkness, but that the dear loving Saviour may see of the travail of His soul and be satisfied. Too many think that our work is all at home. The early Christians, after the ascension of Christ, did not say, "We need go no further," and stay in the capital city; but when persecution came and scattered them abroad, they went preaching the Word. We may become too anxious to feed the people here, to cater to their tastes by fancy churches, attractive and spicy services, while people farther off cry for bread. Many are dying for want of help. They have not even the plain bread of the Gospel, while we at home feed on all possible dainties. It is our work and privilege to go out and labor until all know the Gospel. Stanley, in his great march through Africa, travelled some 7,000 miles in 999 days, and he saw not a soul during that time of the natives who had heard of Christ. Is this to go on? Let us do what is in our power to evangelize the race and Christ will go with us if we carry abroad the glorious standard of the Cross. No doubt many of the Leaguers now will offer themselves as missionaries when they receive the personal command. But if more could realize its full meaning there would be a heartier support of those missionaries now in the field, in our offerings and our prayers. Show a living Christ to the world as the only power to save in this twentieth century. The name of men no more will be wanting to do our share in telling Christ to the world.

Forward, Epworth Leaguers,  
Quit yourselves like men!  
Wield the Gospel weapons;

Force the fight again;  
Summon strength and daring,  
Confident and free,  
Rouse to splendid action,  
Fervid loyalty.

What are toils or dangers,  
Marches, wounds or pain?  
Christ is near His triumph;  
You with Him shall reign.  
Aylmer, Ont.

Each of you possesses a special fitness for your own special work, and no one in the universe can take your place, or do the work allotted to you.—Hugh Macmillan.

## "Duty of the Chairman to His Committee"

—BY W. R. MANSON, NANAIMO, B. C.—

We are all familiar with the following extract from the Epworth League Constitution, which states briefly the object and purpose of our great organization:

"The object of the League is (a) To save souls, (b) To promote an earnest, intelligent, practical Christian life in the young friends and members of the church, (c) To assist them in the study of God's Word, (d) To increase their usefulness in the service of God and humanity."

It should be our main purpose in life and in our Society to serve God and bring others into a saving knowledge of our Lord and Saviour Jesus Christ. After salvation comes service, and the Epworth League is to provide that instruction and opportunity for service that is necessary for the growth and training of the individual member and adherent of the Society. So it is that in addition to the offices of President, Secretary and Treasurer, this work is divided into five departments, under the management of vice-presidents. The vice-presidents have committees picked from the League membership, and these committees, along with the chairmen, are expected to plan and carry out the work of their different departments. Please note that every member must be given some work.

The subject which we are now to consider is, "The Duty of the Chairman to His Committee."

We take it for granted that when a society has the different departments that it is intended each one shall be set in motion for, it is a very sad sight to see in some of our societies where these departments have been adopted that the machinery is lying idle and getting rusty. Instead, every wheel should be in motion, making the society progressive and attractive from every standpoint.

### DUTIES OF THE CHAIRMAN.

1st. It is essential that the Chairman have his heart in the work which is given to his charge, and to this end he will find it necessary to have an intelligent idea of his particular work. He will do his utmost to secure all the information possible about the history, development and present standing of his department in the society at large. This study will impress upon him its importance; next he should seek to keep in touch with the latest methods of work, and then determine that his department shall be worked and nothing left undone to make it as efficient as possible. So our chairman must be energetic in order to enthuse the committee with whom he has to work.

2nd. It is of great importance that he should make a study of his committee individually. We all have different talents, and the willing worker starting in the Christian life needs to be led wisely and his work carefully studied. This part of the chairman's work is one of great responsibility. No member should be allowed to be idle, for that one will soon be drifting from the Christian life and the Master's service. Too many chairmen undertake to do all the work themselves, only seeing that the work has to be done and not seeing that workers are to be developed in the performance of the same.

The result of this is that only a few are at work, and, while some good is being done, yet the society is practically dead and one of its main objects is

thwarted. If, on the other hand, the work is discussed individually with each member, who is also made responsible for some particular duty, the work will be better accomplished, the society will make more progress, fewer members will be lost and the future will only reveal the fruits of such efforts.

At times the chairman will find it far easier to do a particular task himself than to lead others to do it, but let him be wise, patient and prayerful, that the most good may be accomplished.

Therefore, our chairman should realize that his work is to *superintend* and only do the work which is assigned to others when there is an emergency, at which time he should show his worth by being equal (by the help of God) for every occasion.

3rd. The chairman should hold frequent committee meetings to discuss the work together collectively. The chairman on such an occasion should see that all the business to be transacted be done in a business-like way. It will be quite likely that in this committee there will be one or more inexperienced workers who are here learning the proper manner of conducting such a meeting. The chairman must insist on good order, urge that members wishing to speak follow the proper method of addressing the chairman, keep the members to the point of discussion, discourage private conversation between members, and at all times make these meetings productive of most good, both in drawing the workers closer together and in laying out the wisest plans. As far as possible let all suggestions come from the committee-men, who should be encouraged in their work by occasional words of approval or timely suggestions from the chairman.

The chairman should, of course, seek to be an example to his appointments. He should be punctual at his appointments, likely that this very often shows the degree of interest which he has in the work. He should show faithfulness in the carrying out of every detail of any task that has fallen to his charge. Above all, the presence of our Master should be felt in every meeting, and all work must be done under His divine guidance.

Again, in order to carry on committee work successfully, there must be a spirit of harmony existing between the chairman and his committee. This is applicable to the committee-man as well to the chairman, for each one must seek to fill his position to the very best of his ability. There will, of course, be a great difference between the task of one and the other. The committee-man, particularly if he is new at the work (and here should be one or two such on every committee) should be willing to do work, desire to excel in it and above all be willing to learn, even though his lessons bring him some humility at times. Thus remembering that we are workers together with God, that Christ is one with us, and is calling us forward, we will each be conscientious in our work, progressive in our methods, and seek to advance in efficiency and usefulness. New positions of responsibility will come to us, and may God grant that many conscientious chairmen and committee-men may be raised, to carry on the Great Work which is committed to our charge. Let us all be faithful, remembering the words of our Master in

the parable of the talents, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many. Enter thou into the joy of thy Lord."

### New Blood in the Epworth League

If an Epworth League has no desire for new blood, it is, no doubt, the fault of the pastor or the church.

Let the pastor look at the field through young spectacles. Let him come in personal touch with each member and encourage him or her in every good work. Let him suggest practical plans which shall train them in Christian service.

This League is probably not appreciated by the church, or allowed to share its burdens. Let the church furnish the League with money and material, so that it need not be handicapped in doing good. Let the church give an annual banquet to the League, having previously secured an able out-of-town speaker to lecture on "Christian Opportunities and How to Grasp Them."

The League that has no desire for new blood is probably run by a clique who freeze out members whose viewpoint is different.

Let the church membership plan for an enlargement of the work. Let earnest prayer be voiced that God will send workers into His vineyard, and that young hearts may be won for Christ, for "the children of to-day are the men of to-morrow." Let the pastor occasionally permit the League to have entire charge of the evening services. It will prepare the Epworthians for active service and increase the attendance at all church services.

It is possible that a League in a dead church may not desire new blood, yet a few spiritual members may desire it, but being in the minority are silenced by the clique.

Summary: Let each member of the League, according to the gift which lieth within him, be put on a committee for aggressive Christian work. Take courage, a little heaven will lighten the whole membership.—H. A. Collins.

### A Fine Programme

Here are some good resolutions recently adopted by the officers of an Epworth League, which they were carried out, that society accomplished something worth while.

1. To make the devotional meetings more interesting, real, active, and wide-awake, to give personal invitations as well as pulpit announcements.
2. To increase and study personal work, to have tracts and not readings from leaders as well as members.
3. To encourage systematic Bible study.
4. To call on each leader at least one week before leading and assist by giving literature that will help.
5. To make each member feel the need of helping the missionary cause, by sending money, giving tracts, and having good missionary meetings.
6. To visit the sick and needy members, to give cheer and comfort to those in sorrow.
7. To make an interesting social evening with a business meeting every month, at which time a silver offering is taken.
8. To have a debate each month during the winter.
9. To observe holidays with special meetings or to have some special feature in the regular meeting.
10. To give special work to each member.

## Some Sample Socials

### An Important Work

The suggestions for Social Evenings, presented on this page, are taken from Rev. Dr. Reischer's new book, "Social Plans for Young People," a book of 240 pages, which is included in the Book Reviews. Dr. Reischer believes in a social church, and several years of association with Young People's Societies have enabled him to discover and try many social plans. The Social Department of the League has a most important work to do, which well deserves that time and thought shall be given to it.

### Partially Covered Photographs

Gather photographs of a number of the members. In some way cover the head, so that only the hands, body and feet show; or cover the face and body, leaving only the hands, feet and forehead to be seen. Fasten the photographs on the wall, and number each one. Send people along the line of pictures, with a request that they write down their identifications. It will be great fun to see to whom different hands and feet are fitted. Sometimes they will be so characteristic that folks will at once identify them.

### Prearranged Pleading Anecdotes

Make everyone in the company tell a funny story. Announce this beforehand, so that all may be prepared. Have three unknown judges listen and reward the best story-teller. They can consider the newness, the skill in telling, the impersonation and the aptness in fitting it to the occasion or locality. It will be surprising how many good stories will be told, and that, too, in a fresh and interesting way. This can be made a feature of a social or a part of the evening's programme. It may also add zest to choose the poorest anecdote.

### Realistic Travel

A "Trip to Europe" programme offers vast possibilities for information and fun. Each step of the journey may be assigned to different individuals. One investigates the best steamboat company, giving its history, its rates, its finest boat (showing a picture if possible, with a diagram of the interior), its equipment of men and passenger capacity, the cost of running it across, and the time consumed in the trip. Many interesting facts can be gathered, e.g., the Cunard Line has never lost a boat or had a dangerous accident, because of extreme caution. This "line" began by adopting the model of "Whittling Sammy" Cunard, who had worked long in cutting out with his knife a new ship model, which came to the attention of some practical capitalists. Another paper could gather up "experiences of ocean travel." This might include games played, food served, entertainments given, "sick" stories and experiences, wireless telegraph, boat newspapers, and a score of other things. The next essay could deal with the railroads of foreign lands, their own rules, rates, style of cars, speed, price of tickets, "classes," roadbed, accidents, and a dozen other similar things of engrossing interest. Another paper might take up the street car, bus and hack service, and

the peculiar vehicles used, the odd customs of the drivers, and the charges made. Still another paper could take up the study of the hotels, inns and boarding-houses. Here is place for a description of the meals, the menu, the service, the rules, and other things so different from our own land.

### Celebrated Missionaries Named

Furnish every one of the company with pencil and paper. Announce that two minutes will be given for the people to write the names of as many missionaries that begin with the letter "A" as they can think of. When the two minutes are up, time is called. A selected person reads this list. Suppose he has in it the name of Wm. C. Adams. He calls it out and tells what country he works in, and then everyone in the room who does not have that name on his list holds up his hand. Suppose ten have failed to get that name. He has now ten points. He reads the second name, if he has one, and is again credited with as many points as there are people who do not have that name on their list. When he has completed his list, if the next person has anybody on the list which the first list did not have, he reads the names and is also credited with a number equal to those in the room who do not have that name. Of course, everyone who has the name Adams and the other names read by the first speaker gets as many points as he does for that particular name. This same plan may be employed for "prominent statesmen," "great church leaders," or "renowned physicians," etc. This will test information along specified lines, as well as introduce the names of people who are widely reputed in some particular branch.

### Methodist Shakedown

A catchy term will often attract people to a social. It is then our place to see that their highest expectations are realized. A "Methodist Shakedown" recently attracted a large crowd to one church. When the people arrived, each one was met at the door with three different kinds of handshakes. The first greeting was the "Chinese grasp." The newcomer was greeted by a member of the reception committee at the door who grasped his own hands together and, bowing, said, "Good evening." The greeting was returned in the same way. Then the reception committee member gave him the "Society grip," which is carried out by touching the ends of the fingers and lifting the hands up with the face, and merely moving the arm backward and forward two or three times. Then the hands were again grasped warmly, which was called a "Methodist handshake." The guest then greeted out by present the same way. Much merriment was created by these three forms of greeting, and reserve was dissolved. Later on in the evening a complete circle was formed, containing every member of the company present. Someone at the piano played a march or popular song which all could sing. Now began the real Methodist shakedown. A certain person was designated at the beginning of the circle. He turned to his right and shook hands with each person in turn around the circle, finally

coming back to his original place. As soon as he had shaken hands with the first person on the right, that person followed him around the circle. The third person did the same, and the fourth and the fifth, until eventually everyone in the circle had gone around it and had come back again to his own place.

### A Season Social

Represent the seasons at a social. The membership may be divided into four sections. This may be accomplished by appointing four leaders and having them choose the remainder of the young people. Each group will then meet and plan, for weeks, to represent the seasons assigned. There will be a spirit of rivalry. Assign each group twenty minutes on a programme, and let them use the time for recitations, for songs, for pantomime work, or in any way they choose. The judges are unrelated to the participants, will render a decision as to the best representation. Outsiders will be invited to attend, and may by their costume reproduce any season they desire. After all groups have finished, games of various sorts may be played. Let the audience vote the most desirable of the four seasons. Interest as many as possible in the costumes. Have someone read a paper giving an account of the origin of the names. Much originality and interest is possible. Blue ribbon the best represented season, as well as decide the best feature section of the programme.

### Calendar Exhibition

The printing press is turning out many specimens of rare beauty. It surprises one to discover the artistic calendars now printed for purveying purposes. An unusual and striking exhibition can be provided by encouraging a collection to be displayed. Some people are hobbyizing along this line. The Young People's organization could award formal diplomas to the best collection or to the most artistic calendar. They could use a locally prepared "award" certificate that would be valuable and at the same time advertise the church. If this is impossible, blue and red ribbons could at least be given. The collections could be grouped in various ways. The Sunday School may be pitted against the Young People, to see which has the finest collection. The Ladies' Aid and the Men's Club might also be added, giving each group one of the four corners of the exhibition room. A few of the best subjects will doubtless offer an opportunity for a story. The work of the finest artists is oftentimes reproduced on calendars.

### A Buzz Circle

A circle game is kept alert and thinking by a little game called "Buzz." Someone in the circle starts with "Number One," the next says "Two," the next "Three," and so on around the circle. The one next to "six" who would ordinarily say "seven," must, instead, say "Buzz." If he fails to do so he is out of the circle at the next count. So the numbers continue all around the circle again and again. Every time one is to speak a number he says "Buzz" if "seven" in it or is a multiple of "seven," he must, instead of giving the number, say "Buzz." As each person makes a mistake he drops out of the circle, and the test is made to see who will remain in the longest. For example, the following number require one to say "Buzz": seven, fourteen, seventeen, twenty-one, twenty-seven, twenty-eight, seventy, etc. Ridiculous mistakes will be made by bright people.

## The Book Shelf

**7,000 Facts About Temperance.** Compiled by Allen Leslie Howard. Published by William Briggs. Price, 25 cents.

Here is a veritable storehouse of information about the liquor traffic, and the temperance reform. Interesting and striking facts are presented from all over the world. Now that the local option fight is on, this book will provide much valuable campaign material.

**Annals of Green Gables.** By L. M. Montgomery. Boston: L. C. Page & Co. Price, \$1.

The scene of this charming story is laid in Prince Edward Island, or "The Island," as its people lovingly call it, and there is considerable local color. The heroine of the tale is quite unlike other girls, doing and saying unique things. The first chapter arrests the attention, and the book is interesting from start to finish. It is a good girl's story.

**In the Land of Mosques and Minarets.** Penned and pictured by Francis Milroun and Blanche McManus. Published by L. C. Page & Co., Boston, \$3.

This is a sumptuous volume, beautifully bound and attractively illustrated, descriptive of Mediterranean Africa. It deals principally with Algeria, describing its cities, towns, plains, giving special attention to the inhabitants, their habits, customs, etc. There are a number of fine colored illustrations. A splendid gift book.

**The Young Christian and His Bible.** By Rev. W. H. Gelstwell, D.D. Published by The Christian Culture Press, Chicago. Price, 50 cents.

Although this book is well worth reading as other books are read, it has been prepared specially with a view to class study, and is intended to strengthen the faith of young Christians, and build them up. The first part treats of the Bible as a book and compares it with other religious books; then "The Bible in the making" is considered, with the story of the manuscripts, etc. In the third part the "Teachings of the Bible" are discussed with reference to God and man, sin, redemption, etc., and lastly, "The Bible in application" to our training, etc. It is just the kind of book that young Christians should read, and would make a fine volume for a Reading Circle. Dr. Gelstwell has done his work well.

**The Young Christian and His Work.** By Z. Grenell. Published by The Christian Culture Press, Chicago. Price, 50 cents.

This is a companion volume to "The Young Christian and His Bible," and is prepared in much the same style, being intended as a handbook to be studied. It discusses "Duties to Self," "Duties to Others," "Duties to Institutions," "Duties to God," and each chapter is followed by a series of questions. A group of young Christians could have a very profitable time studying this book together.

**The Wider Life.** By J. R. Miller, author of "Silent Times." 285 pages, 16mo, plain edges, 65 cents; net; gilt top, 85 cents; net; postage, 8 cents; extra; T. Y. Crowell & Co., New York, publishers.

Dr. Miller brings out a new volume of collected addresses and sermons each year, and each succeeding book reinforces his wide reputation for a large grasp of essentials and for timeliness.

He never seems to lose touch with the needs of the people, which means that he remains in rapport with the world at large. The present book, like all Dr. Miller's writings, is interesting, instructive and inspiring.

**Evening Thoughts, for Every Day in the Year.** By J. R. Miller, author of "Morning Thoughts." 365 pages, 16mo, plain edges, 65 cents; net; gilt top, 85 cents; net; postage, 8 cents; extra; T. Y. Crowell & Co., New York, publishers.

This is a companion volume to the same author's "Morning Thoughts" issued with such success last year. The idea is to present little one-page talks based on selected verses of Scripture which may be followed day by day as a brief evening devotion. A good thought is a pleasant comrade, no less in the calm of twilight than in the more strenuous hours of rising. The author himself needs no introduction to his thousands of readers in England and America, who buy his books year by year.

**The Unfolding Life.** Child study with reference to religious training. By Annette L. Lamoreaux. The Religious Publishing Company, Chicago. Price, 75 cents net.

This book endeavors to meet the need of the busy parent or Sunday School teacher who desires to nurture the developing life of the child intelligently. Some of the great facts concerning the growth and development of boys and girls from early childhood are discussed in untechnical language and their practical bearing upon work in the home and the Sunday School made clear.

Mrs. Lamoreaux is well qualified to write a book of this kind, having given special attention to child life for some years. She has done her work well.

**The Fact of Conversion.** Cole lectures of 1908, by Rev. George Jackson, B.A. Toronto: William Briggs. Price, \$1.

Some years ago a wealthy gentleman and his wife, in Nashville, donated ten thousand dollars to establish a perpetual lectureship on the defence and advocacy of the Christian religion. The Rev. George Jackson, of this city, was honored by being asked to deliver the lectures for 1908, which are now published in book form. As might be expected, Mr. Jackson has done his work well, his addresses giving evidence of careful thinking and much research. The topics discussed are: "The Reality of Conversion as a Fact of Consciousness," "The Reality of Conversion as a Fact for Life," "Varieties of Conversion," "The Rationale of Conversion," "Present-day Preaching and Conversion." This book deserves a wide circulation among all Christian workers, to whom it is of vital importance to have clear ideas on this subject.

**Social Plans for Young People for Pleasure and Profit.** By Rev. C. F. Reinsner, D.D. Publishers: Jennings & Graham, Cincinnati. Price, 75 cents net.

Some time ago we noticed in these columns Dr. Reinsner's valuable book on "Workable Plans for Wide-awake Churches." Now another volume of similar plan has come from his pen. It consists of practical suggestions on how to conduct social evenings among young people. The socials that are described are suitable to the Epworth League, the

Church, or the home, and will doubtless help many to solve the question of how to entertain. Christian young people ought to have innocent enjoyment and this book will help them to obtain it. Some samples of social programmes from its pages are given in another part of this paper.

**The Fire-Jay's Lovers,** and other tales of old Japan, by William Elliott. Gristle, 160 pages. With illustrations in color. Published by T. Y. Crowell & Co., New York. Price \$1.

Children will be delighted with this book, both in picture and text. It is filled with oriental mystery and magic, the pictures in their glowing native colors keeping close pace with the charm of the text. Here we see the lighter side of the Land of the Rising Sun and go with the people in their play moments to visit the fairies; for fairies dwell in Japan no less than in our western countries.

While these simply written stories are for little folks especially, there are also both amusement and instruction for older heads. A feature here for here they can see the Japanese mind in a new light—revealing in the world of fancy.

**The Character of Jesus.** By Charles Edward Jefferson, author of "Theological Fundamentals." 360 pages, 12mo, cloth, gilt top, \$1.00 net; postage, 15 cents. Published by T. Y. Crowell & Co., New York.

Dr. Jefferson, of the Broadway Tabernacle, is well known for clear thinking and clean-cut analysis. His sentences carry force of conviction because based upon careful study and weighing of essentials. In this book he has found a coronal topic, and one upon which he contended to thirty years preparation. It does not deal with dogma or doctrine, but instead is a praiseworthy attempt to reconstruct for us a mental portrait of the Christ. He discusses the man Himself, as He must have been seen by His friends and enemies. There are twenty-three chapters, each devoted to some leading quality of Jesus' character, such as "His Strength," "His Sincerity," "His Poise," "His Chivalry," "His Firmness," "His Candor," and "His Earnestness." These are discussed calmly and reasonably, with the result that the reader concludes with a definite impression of a very real personage.

**Select Notes.** A commentary on the International Sunday School Lessons for 1909. By N. F. Peloubet, D.D., editor. Prof. Amos E. Wells, M.A., 286 pages, cloth, \$1.25; H. H. French, M.A., 286 pages, cloth, \$1.25; French Morocco, 286 pages, cloth, \$2. W. A. Wilde & Co., publishers, Boston.

Select the publishers of Peloubet's "Select Notes" on the International Sunday School Lessons present their annual volume, and this year is its thirty-fifth appearance. No book were it not that it contained just what that great body of Sunday School workers throughout the world really has needed and wanted.

We do not suppose that it casts any reflection upon its users when it is said (and doubtless, truthfully so) that there are thousands of teachers who are practically dependent upon this volume.

If such a thing is possible, the "Notes" for 1909 is more attractive and helpful than its predecessors. It certainly appears to be as full and as complete as human hands can make it, focusing the best and latest in scholarship and religious research, and above all, it is practical in its methods of presentation, guiding the teacher as to how to use most effectively the material offered and to become a master of the subject itself.



## From the Field

### The General Secretary's Work

The General Secretary of Sunday Schools and Epworth Leagues dislikes referring to his personal work in these pages, but so many people seem to be in the dark concerning his duties that he has decided to outline his programme for the six weeks beginning with September 1st.

On September 1 and 2 the annual meeting of the General Board was held, which demanded the closest attention for two days, and left behind it many things to clear up. First the minutes had to be written, which filled 22 pages of a large book. Then letters were prepared addressed to every Sunday School superintendent and every pastor in Canada. "The Sunday School Advocate," a little paper of four pages, devoted specially to our own work, was edited, every word being written by the Secretary's own pen. During the week following the General Board meeting nearly six thousand communications were sent out, so that the Central Office was a busy place.

On Sunday, September 6th, Sunday School anniversary services were attended at Freighton, a country circuit, near Galt. The following week was devoted to preparing the material for the October Era, and to the correspondence of the office. Sunday, September 13th, was spent at Rockwood, near Guelph, where a splendid rally of the Epworth Leagues of the circuit was held on Monday evening. The church was well filled with intelligent and earnest young people from the three appointments, and nineteen subscriptionists to the EPWORTH ERA were received.

On Tuesday, September 15th, the Bradford District Sunday School and Epworth League Convention was attended at Aurora. A remarkably fine attendance and a good programme made this gathering a great success.

Thursday, September 17th, found the General Secretary at Collingwood for the annual convention of that district, which is always an interesting occasion. A Round Table Conference in the afternoon, of about an hour, and an evening address, nearly as long, gave the opportunity of discussing many Epworth League problems. Here 18 new subscriptions for THE ERA were taken. By the way, the General Secretary finds that the easiest thing he undertakes is to obtain subscriptions for this paper. The response is always hearty. A lot of people, at almost every meeting, seem to be just waiting for a chance to subscribe. As a proof of this, 62 subscriptions were given at four meetings recently.

On the evening after the Collingwood Convention a visit was made to Lavendar, which is about seven miles from Creemore. Here we had a small but interested audience of Sunday School and League workers.

Sunday, September 20th, was slated for Hamilton, where the programme for the day was: 10 a.m., address to Junior League of Wesley Church; 11 a.m., sermon in Gore Street Church; 3 p.m., Sunday School in Wesley Church; 7 p.m., sermon in Wesley.

On Monday evening we had a great rally of the Epworth Leagues of the city in Wesley Church, which was generally admitted to be the largest and most enthusiastic gathering of the kind ever held in the city.

Tuesday and Wednesday were spent in the office in Toronto. The proof sheets of

the October ERA were laid on the Editor's desk on Tuesday morning, and he proceeded to make a scrap book of them, pasting on an old copy of the paper every article and every illustration exactly as it is to appear. This is done every month, and involves more than a day's work. Many other matters have to be attended to, but on Thursday morning, 24th, the train is taken for Barrie, where the District Convention was held in the new Elizabeth Street Church.

Sunday, 27th, was spent at Britannia, on the Streetsville Circuit, where Sunday School anniversary services were held. On Monday evening an address was given to the Parliament Street League, in the city. It is always a pleasure to visit this League, as it is so energetic and enterprising. The next evening was devoted to Sunday School work, a wonderfully helpful conference of superintendents and other officers being held. On Tuesday of this week a conference was held, in Toronto, with Dr. Randall, General Secretary of the Epworth League in the United States, talking over international matters of interest, especially preparing for the next International Epworth League Convention.

The Orangeville District Convention occupied Thursday, October 1st, with three addresses. It took half of the next day to get back to the city, leaving barely time to clear the office desk of letters before starting for the west on Saturday, October 3rd. The evening of that day found the General Secretary at Stratroy, with a drive of seven miles to Warwick before him. The little village was reached about midnight. On the next morning a walk of about a mile was enjoyed out to the cemetery to see the grave of "Uncle Joe Little," and also the Secretary's birthplace. Then Sunday School anniversary services at 11 a.m. and 7 p.m., and back to Watford for the evening service.

On Monday, October 5th, we had a remarkably fine Sunday School and Epworth League Convention at Uttoxeter, arranged by Rev. R. I. Hosking, Sunday School secretary of the district. The people came from every direction, nearly filling the church in the afternoon, and crowding it at night. It was most refreshing to note the interest manifested by all present in Sunday School questions. Between afternoon and evening sessions supper was served by the ladies, in the Orange Hall, where the tables literally groaned under the weight of good things.

After the evening meeting a drive of fourteen miles with the chairman of the district, Rev. W. J. Ford, brought us back to the hospitable parsonage at Watford. The next day on to Stratroy for the District Sunday School and Epworth League Convention, which was a busy time, with two Round Tables and a great event.

Sunday, October 11th, was Sunday School Day at Saintfield, on the Greenbank Circuit. A fine, clear day, with good roads, brought out a great crowd. On Sunday evening, and again on Monday evening, the church was packed, so that scarcely another person could have been admitted.

Thursday, October 13th, was set apart for the Milton District Sunday School and Epworth League Convention at Georgetown, but it was necessary to hurry away before convention closed to attend a com-

mittee meeting in Toronto on the subject of Teacher Training.

This is a mere outline of the General Secretary's work for six weeks, and is a fair sample of what it is all the time. In addition to what is here mentioned, about 600 letters came into the office during this time, nearly all of which had to be answered. Although there is very efficient assistance in the office, most of these letters needed more or less personal attention. If any persons have the idea that the General Secretary's office is a sinecure, or that he is not doing as much field work as he should, let them be assured that said officer is working to the utmost limit of his strength, and the same may be said of the Associate Secretaries. It is pleasant to know that their work is being appreciated by the people, as evidenced by the increased contributions to the General Sunday School and Epworth League funds, as well as by the many kind words that are spoken.

### Owen Sound District

The annual Owen Sound District Epworth League Convention was held in Markdale on September 22nd and 23rd last, and was one of the most successful ever held in this district. The first day we devoted to Sunday School work and found it a splendid idea. In our League work we took up literary work by asking each League to tell how they conducted their meetings, which proved very helpful. We had a splendid paper on Junior League Work, which was also very helpful, and also a good address on "Prayer in Epworth League Life," which was full of good points, besides some other splendid addresses, and closed with a talk on "Lookout Work," which proved very useful. On the last evening we had a rousing address on Missions, which was a grand climax to our Convention, closing with a consecration service.

The District has made good progress during the year, seven new Leagues being organized.

We raised for missions \$510 and are making a great effort to raise \$150 more this year.

### Just a Line or Two

A new League has been organized at Danforth Avenue, Toronto, through the efforts of the officers of the Toronto East District League.

An Epworth League has been organized at Gaspe, Que., with a membership of 20. Eight copies of the EPWORTH ERA have been subscribed for, and the outlook is hopeful.

Rev. J. Williams Butcher gave the address at the annual meeting of the Toronto Epworth League Union, held in Central Church, October 20th. It was an inspiring message.

The Methodist Sunday School at Simcoe, Ont., had an unusually successful Rally Day Service on September 27. The roll call included 470 names, and the total attendance for the day, 570, and the collection amounted to \$42.

Rally Day at Strathcona, Alta., was a great event. At the afternoon service there were 281 present, and in the evening the church was crowded. The sermon by the pastor, Rev. H. E. Gordon, B.A., was a great inspiration to the young people.

At Fairwood Church, on the Clover Bar circuit, Alta., a Junior League has been organized. The members are taking up the Bible questions which were printed in the ERA about a year ago, and are delighted with them. A Senior League has also been started at Hillsdale, on the same circuit.



## Hamilton Conference Convention

Favored by delightful weather and a decidedly hospitable people, the Hamilton Conference Epworth League held its Ninth Convention in the town of Ingersoll on October 6th, 7th and 8th. The attendance was good, but it should have been larger. The programme was richness to the very core. No better programme was ever presented to a League Convention.

On the subject, "The League Prayer-meeting," Mrs. Geo. Pilgrim, of Dundas, gave us some splendid suggestions.

"The Senior Mission Study Class" was the subject of a rousing address by Rev. W. S. Daniels, B.A., B.D., Grand Valley. The work of Junior Mission Study was very clearly presented in a paper by Miss C. Banting, of Woodstock. A subject of most vital interest, "The Epworth League's Appeal and Non-appeal to Young Men," was handled in a masterly way by Rev. A. J. Johnston, B.A., of Woodstock.

A unique feature of this Convention was a Mock Parliament, with Rev. W. J. Smith, B.A., of Guelph, as Speaker, and Rev. L. Patterson of Brantford, and Rev. A. E. Lavell, B.A., of Niagara Falls, as Premier and Leader of the Opposition respectively. This parliament, which made the way easy for a full and free discussion of Epworth League problems, proved eminently successful. Interest was keen throughout the entire two hours and forty-five minutes, and the debates were filled with the brightest and most helpful suggestions. In all four resolutions were introduced and discussed. The first resolution, introduced by Rev. J. R. Patterson, was as follows: Whereas the supply of candidates for the ministry of the Methodist Church is not equal to the demands, and whereas the Church naturally looks to the young men of our Epworth Leagues to supply the candidates for our ministry, and whereas the young men of the Epworth League are not seized of the needs of our ministry and its claims upon them, be it enacted as follows: That the claims of the ministry be made the subject of a series of studies in our Epworth League Topics, as follows:

January—The Need of Men.  
February—The Men Needed.  
March—Educational Requirements.  
April—How to Enter.  
May—The Sacrificial Side of a Minister's Life.

June—The Privileges and Joys of the Ministry.

This resolution was strongly supported by the Leader of the Government and after a hearty debate was passed by the members of the House.

Rev. W. S. Daniels, B.A., B.D., of Grand Valley, presented the following resolution: "Resolved, that in view of the inadequate support of financial and otherwise, of our missions to French Canada, the Methodist Church change its policy thereto so as, (1) To attempt French evangelization on a larger and more comprehensive plan, or (2) To abandon the work entirely. The debate on this subject brought forth a variety of opinion and led our Leaguers to think of the relative importance of the various fields of our missionary work. Many thought the heathen world should receive our first attention.

Another resolution bearing on the League's attitude to the missionary problem was introduced by Rev. F. W. Hollinrake, B.A., B.D., of Hamilton. It was as follows: "Whereas the great missionary enterprise has been merely played with by the whole Christian Church, and whereas our Church is as guilty as any other Christian Church, and whereas the advanced movement among the laymen of all evangelical churches has brought

before us our plain, business-like duty, resolved that we, as Epworth Leaguers of the Hamilton Conference of the Methodist Church of Canada, as a part of the Church of Christ, hereby pledge ourselves to do our full share and face this whole question in a business-like and straightforward manner, be the cost what it may." The mover of the resolution, in supporting it, advocated that the present two cents a week in our Forward Movement plan be changed to ten cents a week. This advance step was heartily endorsed by the members of the parliament.

The fourth resolution came from Rev. A. J. Johnstone, B.A., of Woodstock. It ran as follows:

"Whereas the churches of to-day have failed to hold and interest the young men in the real work of the Church; whereas the Epworth League in our own Church is the organization which should be fully alive to the interests of all young people—young men as well as young women; whereas the young women number the young men one to five or one to one in our League services; whereas the Church has allowed the organization of Young Men's Clubs to do work which the Epworth League could do much better if it would; Be it resolved that we recommend the adoption of a Manhood Department, connected with the Christian Endeavor, Missionary, Literary and Social Departments, and that the aim of this department be to encourage debates, oratory contests, athletics and such other exercises as will appeal to young men. All who took part in this debate applauded the idea of getting in sympathetic touch with the young men.

The missionary addresses by Rev. W. W. Prudham, B.A., B.D., of Binbrook, were not only highly interesting, but were indeed educative.

Rev. R. B. Cawwell, of Guelph, delivered a most hopeful, inspiring address upon "The League and Mission."

The morning life talks by Rev. F. W. Hollinrake, of Hamilton, were an inspiration.

On the subject, "Good Citizenship," two splendid addresses were delivered by Mr. John Taylor, of Galt, and Rev. Dr. Chown, of Toronto.

An Epworth League Experience Meeting was conducted by Mr. Fred. Mann, of Brantford. It was stimulating and very suggestive to the army of workers.

Rev. Jos. Oliver, of Sarnia, delivered at the first evening session a very eloquent and powerful address on Temperance.

The ministerial quartette, consisting of Rev. J. Fred. Kaye, B.A., leader of song; Rev. W. R. Archer, B.A.; Rev. G. F. Morris and Rev. G. J. A. Reany, and the choirs of the two churches, King Street and Charles Street, did excellent service.

The closing address was delivered by Rev. W. B. Cawwell, B.A., of Brantford. It was an inspiring picture of the League's future.

The Convention was closed by the President of the Hamilton Conference, Rev. Thos. Colling, B.A., of Drayton, who administered the Sacrament of the Lord's Supper. The closing moments were deeply spiritual, for the Divine Presence was sweetly felt. Having waited upon God, the Leaguers went forth with new life.

The officers of the Conference League were elected as follows:  
Honorary President—Rev. Thos. Colling, B.A., Drayton.

President—Rev. J. R. Patterson, Brantford.

1st Vice—Mr. Ralph Steele, Guelph.  
2nd Vice—Miss C. Banting, Woodstock.  
3rd Vice—Mr. Milton Aiken, Allenford.

4th Vice—Miss Annie Forden, Beachville.

5th Vice—Rev. Wray R. Smith, Paisley.  
Treasurer—Miss A. G. Jolliffe, Rockwood.

Secretary—Rev. G. A. King, B.A., Holstein.

Representative to General Board—Rev. A. D. Robb, Elora.

## Interesting Missionary Service

One of the most interesting and unique missionary services in the history of Norfolk Street Epworth League, Guelph, was held on Sept. 14th. The speakers of the evening were: Messrs. R. A. Boddy and R. B. Cogan, of the Ontario Agricultural College, and Messrs. Ross G. Hamilton and Arthur C. Hill, of the city; four young men who have volunteered for the foreign mission field from our own League. Each of these young men gave a short, earnest address, telling us how God had called him to take this great step. They told how their hearts had been wonderfully opened and drawn towards the thousands and millions of precious souls who are living and dying without even hearing of that precious name of Jesus. The triumphant note of all four addresses was not so much sacrifice as privilege.

The pastor, Rev. H. W. Crews, spoke very highly of these young men and said how proud and delighted he was to have in his charge four such men.

## Brampton District

The Annual Convention of the Brampton District Epworth League was held at Bolton, September 29th and 30th, and proved very successful.

Appropriate and helpful addresses were given by Revs. Dr. Burns, H. A. Fish, C. A. Belfry, P. H. Langford, Dr. Spear, W. A. Potter, H. Lee, Mr. N. M. Squire, Miss Sifton, Miss Hawkins, Mr. F. L. Farewell.

The Bolton League served an excellent supper to the delegates. The following officers were elected:

President—F. A. Hutton, Huttonville.  
1st Vice—Miss Emma Black, Bolton.  
2nd Vice—Miss M. Fallis, Brampton.  
3rd Vice—Miss L. Kearney, Meadowvale.

4th Vice—T. H. Graham, Inglewood.  
5th Vice—Miss M. McCart, Bolton.  
Secretary—Miss M. Reynolds, Brampton.

Treasurer—S. Dewes, Brampton.  
Conference Representative—Rev. E. J. Adams, Grahamsville.

## PRICE REDUCED

FOR THE PAST YEAR THE BOOK OF EPWORTH LEAGUE METHODS, KNOWN AS

## "Practical Plans"

Has had a good sale, and the time has now come when the price can safely be reduced from 50 cents to 35 cents.

The book is full of practical and valuable suggestions on how to work the Epworth League. Every department is explained, and pointers are given on how to make the organization efficient.

Every officer, and every active member at least, and every pastor, should have this book.

Price, 35 cents per copy, postpaid.

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## A Missionary Calendar—November, 1908



- 1** **Bishop A. W. Wilson, D.D.**  
We cannot afford to let any spot of this earth of ours, redeemed by the blood that stained the soil of Palestine, be held under the dominion of demon or devil. It all belongs to Jesus Christ, and we intend that He shall have it.
- 2** **John B. Mott**  
To do the will of God we must know the needs of man.
- 3** **S. Earl Taylor.**  
More than any other one thing, not excepting money, do the missions of the Church feel the need of an ever-increasing volume of prayer.
- 4** **\*Rev. W. E. Smith, M.D., Yushien, China.**  
We thank God for the wide open doors and for thousands of people ready and willing to listen to the message we have come to preach.
- 5** **John Franklin Goucher, D.D., LL.D., Baltimore.**  
The ability to see and enjoy God in His works and His ways, as well as in His Word, to think His thoughts as well as to do His will, measures the fullness and sweetness of fellowship with Him.
- 6** **Rev. George W. Walker.**  
The outlook before us is grand. May God give us grace to enter into our heritage and become the instrument in His hands of accomplishing great good.
- 7** **Rev. H. M. Du Bose.**  
The heart that learns to pray, the life that is taught to pray, becomes strong in the learning. No life can be strong or sweet or find joy for itself or bring ministry to others that does not know the value of prayer.
- 8** **Rev. O. E. Brown.**  
Yea, the great God and Father of us all is a missionary God—a God Who so loved the world as to give His only begotten Son for its salvation—and if we are truly His loyal children, our lives and our all are upon His altar for missionary sacrifice and service.
- 9** **Rev. J. W. Tarbox, D.D.**  
May God only grant that the blessed opportunities of giving and laboring, and even suffering, in this great and divine cause may be continued to us and our children, until the royal harvest of heaven be complete, and the soul of our dear Redeemer fully satisfied!
- 10** **Robert E. Speer, M.A.**  
He Who is able to guard us from stumbling and hold us on, day by day, in ever richer and larger life, is able also to hold us firm and steadfast and true and loyal to all the great purposes of life and to His own divine calls to our heart.
- 11** **Rev. James I. Vance.**  
This Church of Christ is never going to conquer the world by compromise. There is needed for this holy war men and women who have convictions so strong that they are willing to lay down their lives for the sake of what they believe to be truth.
- 12** **\*Rev. C. H. Lawford, Pagan, Aita, Gallician Work.**  
What shall it profit that a system of religion succeed in establishing a people in religious forms if that system lead them not into loving union with Christ, whether that system be called Christian or non-Christian?
- 13** **Rev. J. J. Methvin.**  
Primarily, our mission is not concerned with a man's condition, but with the man himself. Change him and he will change his own condition.
- 14** **Bishop C. B. Galloway.**  
The Church will never lack for leaders to meet the emergencies of the Lord's Kingdom. When the ages call, the heroes come.
- 15** **Rev. J. C. Calhoun Newton, D.D.**  
How momentous, then, is the work of Christian missions to Japan. Delivered from heathenism, will she become a nation of Christians or athletes?
- 16** **Rev. D. W. Carter, D.D.**  
We open the Book of Truth, we proclaim liberty to the captive, the opening of the doors to them that are bound, the acceptable year of the Lord. We move forward to our work as they who are appointed to build up old wastes, to repair the desolations of many generations.
- 17** **Bishop E. B. Hendrix.**  
When an ambassador goes out, he goes out more than as a messenger with a message. He goes out to represent the very person of his sovereign; and when a missionary goes forth, he is always sent forth from the very audience chamber of the deity.
- 18** **Rev. Frank D. Gamewell, Ph.D.**  
There is no doubt as to the ultimate outcome. The kingdoms of this world shall become the kingdoms of our Lord and of His Christ.
- 19** **\*Rev. J. H. White, D.D., Superintendent of Missions in British Columbia.**  
The happiness and prosperity of unborn generations will depend largely upon the attitude of the churches that ever confronted a nation. "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." And if you should be so highly honored of the Master that as you pray the call comes to you to give yourself to this work, let the response be made with humble joy—"Here am I, O Lord; send me."
- 20** **Rev. E. E. Hoss, D.D.**  
Consecration is an intelligent, and not a blind, act. It carries with it the conception of the rational devotion of our offerings to definite ends. We commit ourselves and our goods to God just in proportion as we discern His high purposes concerning us and enter into them.
- 21** **John B. Pepper.**  
We do not love people or things we know nothing or little about. My deliberate conviction is that one of the reasons why we have done so little as a church and school for missions heretofore is because we really know so little about the world.
- 22** **Bishop J. C. Granbery, D.D.**  
The life of the Church depends on carrying out the great commission in faith and love. So will she please her Lord. She will cultivate magnanimity. The purest and most generous zeal will fire her heart. She will know the richest joy possible to man, the joy of loving service to Christ and to mankind for His sake.
- 23** **\*Rev. E. C. Hennigar, B.A., B.D., Fuku, Japan.**  
Oh, friends! let me ask you to hold up your hands in daily prayer. It takes much grace to live as one should live in a non-Christian country, where all the environment of men and circumstances combines to drag one down. Pray for us.
- 24** **Rev. James Atkins, D.D.**  
If Christianity had done nothing more for the world than to lift the dark shadows of neglect and cruelty from off the cradlehood of man, it would have been worth a thousandfold more than all its earthly costs. Ere in lifting the shadows thence, it provided for the lifting of them from off the fields of after life.
- 25** **Rev. W. R. Lambuth, D.D.**  
As for the outlook and the future, it is with the God of our fathers. This is the day of His visitation and of His power. Our hearts have been made willing. We leave the future with Him who has "provided some better thing for us"—ever "looking unto Jesus, the Author and Finisher of our faith."
- 26** **John B. Mott.**  
Prayer and missions are as inseparable as faith and works; in fact, prayer and missions are faith and works. Jesus Christ, by precept by command, by example, has taught us that the deepest need in the great missionary enterprise is the need of prayer. Before "give" or "before" "go" comes "pray."
- 27** **\*Rev. George E. Hartwell, B.A., D.D., Fenshen, China.**  
A few earnest Christians in each town and city are able, through the light they have, to protect multitudes bound down by the darkest superstitions, and their power to dispel darkness and reflect light is so much the more prominent because their numbers are so out of proportion to the masses.
- 28** **Rev. William Douglas Mackenzie.**  
I do not know anything that will commit the Church of Christ more completely to the devotional life, that will take it more often to the throne of God, that will give it more permanently and consistently the sense of the indwelling of the Spirit of Christ than this habitual confronting of the Church's task in the world.
- 29** **Rev. P. H. Whisner, D.D.**  
It is our privilege to sing with joy when we are faithful, and to have access to the mercy seat in prayer; but if we undertake to substitute song and spirit of worship will not abide with us, and finally will find that no heavenly rewards await us.
- 30** **\*Rev. H. E. Coates, M.A., D.D., Tokyo, Japan.**  
I still have the conviction with me as strong to-day as when I first came to Japan that I am a missionary.—I am sent by the Master Himself with the Gospel of life and salvation to a people as much in need of it as the most degraded of our race. And so I "magnify my office," "thank God, and take courage."

## The Juniors Visit China

NOV. 29.—DEPUTATION TO OUR MISSIONS IN WEST CHINA.

STOEGESTED PROGRAMME.  
(Canadian Hymnal Used.)

Hymn 318.

Prayer.—That many boys and girls of China may learn of Jesus, and carry the Gospel to their own people.

Scripture Lesson.—Psalm 115. 1-9.

Hymn 304.

Map Talk by the Superintendent—Our Missions in West China.

Report from Deputation—From Shanghai to Lu Chow.

Hymn 404.

Report from Deputation—Our Mission Stations.

Hymn 263.

Mizpah Benediction.

References.—The Heart of Sz-Chuan, 35 cents; Beh and Yang 5 cents; The Old Priest of Mount Omei, 5 cents; China's Old Educational System, 5 cents; The Missionary Bulletin, 75 cents a year, 25 cents single copy; The Missionary Outlook; The Christian Guardian.

Locate the mission stations of our Church in the Province of Sz-Chuan, and trace on a map the course of the journey from Canada to West China. Chinese curios and pictures will add greatly to the interest of the meeting.

### OUR MISSIONS IN WEST CHINA.

From a letter from Mrs. C. J. P. Jolliffe.

Our Superintendent said he thought it would be very interesting if we had a "question and answer" meeting when our deputation to West China came back, instead of having them report as all the others had done. So, while the deputation was away, we prepared a number of questions, and at the meeting the members of the deputation answered them. We had a large map, so that we could see all the places as the members of the deputation told us about them, and after the meeting we all felt that we had learned a great deal about China and our missionary work there.

These were the questions and answers:

Question.—Where is Shanghai?  
Answer.—Shanghai is the first Chinese city at which the Canadian Pacific steamers touch. We can hardly say that it is just a Chinese city, although it is in China, for, being on the coast, it is much like large cities in other countries. Here the British, French, Germans, and Americans all have concessions, or districts, in the city, and there are many residents of each of these nationalities. The native city has a population of several hundred thousand.

Q.—How far is Shanghai from the Canadian Methodist Mission field?

A.—About two thousand miles.

Q.—How do the missionaries get to their stations?

A.—By river steamers and houseboats.

Q.—How far do they go by the river steamers?

A.—About one thousand miles.

Q.—The last question said steamers; do the missionaries have to take more than one steamer?

A.—Yes, one boat carries us as far as Hankow, and the second as far as Ichang.

Q.—Where is Hankow?

A.—Hankow is a very large city, of over 800,000 population, situated at the

mouth of the Han River ("kow" means mouth), on the banks of the Yangtze, about six hundred miles west of Shanghai. Like Shanghai, it has several foreign concessions. Hankow has a beautiful river front. The eastern residents call this a "bund."

Q.—Where is Ichang?

A.—Ichang is about four hundred miles further up the river than Hankow. Here the traveller begins the houseboat journey.

Q.—Why do the steamers not go any further?

A.—On account of the position of Ichang, which has been called the "gateway of the West." The city is situated just at the entrance to the gorges, and at the foot of the largest rapids, so that it would be unsafe and practically impossible for the steamboats to go further. From this you would expect Ichang to be a very busy city, for you know the Yangtze is famous as China's greatest commercial highway. All the goods that have come by steamer as far as Ichang have to be transhipped here, and carried the rest of the way on houseboat or junk.

Q.—What is a houseboat?

A.—It is just what the word says, a little house on a boat. Some houses have three rooms and some four.

Q.—We have now been at the three open ports, Shanghai, Hankow and Ichang. What is the next one?

A.—Chungking, which is the last. It takes about a month's travelling from Ichang to reach this city.

Q.—In what province is Chungking?

A.—Chungking is in the Province of Sz-Chuan, so we are really in West China now.

Q.—What is the first station of the Canadian Methodist Mission?

A.—Lu Chow, which is from ten to fourteen days away from Chungking.

Q.—Why did our mission decide to open Lu Chow?

A.—Because, for one reason, it is at the junction of what we will call the little and the big river, and the missionaries who are stationed at Yunhsien and Dzl-Liu-Dzin are saved being carried all the way round by Kiating to get to their stations. Thus you can see that it is important for our mission to have a station at Lu Chow. Moreover, there are estimated to be 100,000 people within this city, and just one mission, the China Inland, have workers there. Rev. C. J. P. and Mrs. Jolliffe have been appointed to Lu Chow. Further, we expect that every day our mission will have men and women to send to the needy province of Gwel Djou. The way of getting into this province is by the big road which runs south from Lu Chow.

Q.—By river route to Chentu, what is our next station?

A.—Kiating, situated on the Min River, a branch of the Yangtze, which empties into it at Suifu.

Q.—What missionaries are stationed here for the Conference year 1908-09?

A.—Rev. and Mrs. Mortimore, Dr. and Mrs. Service, Rev. E. W. and Mrs. Morgan, Rev. N. E. Bowles, Miss Brimstin, Miss Steele, and Miss Swann (the latter is now on furlough).

Q.—How far is it from here to Chentu?

A.—Four days overland by sedan chair, or from eight to ten days by the river, depending on the height of the water.

Q.—Why is this city so important?

A.—Because it is the capital of the great Province of Sz-Chuan.

Q.—What missions are there in this city besides the Canadian Methodists?

A.—The Friends Missionary Society, the Bible Society, the American Methodists, the China Inland Mission and the Young Men's Christian Association.

Q.—What are the departments of our missionary work here?

A.—Evangelistic, medical, educational, and the Press.

Q.—Who are the missionaries?

A.—Dr. Kilborn (Mrs. Kilborn is in Canada), Rev. J. and Mrs. Endicott, Dr. and Mrs. Ewan, Rev. J. and Mrs. Neave, Rev. J. Stewart (on furlough), Rev. C. R. and Mrs. Carscallen, Rev. H. D. and Mrs. Robertson, Rev. E. J. and Mrs. Carson, Mr. and Mrs. S. P. Westaway, Dr. and Mrs. Lindsay, Miss Brackbill (on furlough), Miss Brooks, Dr. Anna Henry, Miss Hamby, Miss Welwood, Dr. May and Mrs. Callen.

Q.—What is their city address?

A.—The General Board missionaries live at Si Shen Tsi, and the Woman's Missionary Society missionaries at Fang Dien Gal.

Q.—What and where is the nearest station to Chentu?

A.—Penhsien, to the north, only one day's journey overland.

Q.—Have missionaries lived in Penhsien before this year?

A.—No, it is just being opened this year, and Mr. Hartwell (Mrs. Hartwell is in Canada), Mr. and Mrs. Sibley and Dr. and Mrs. Crawford are the missionaries there.

Q.—What is the second nearest station to Chentu?

A.—Renshou, where Rev. A. C. and Mrs. Hoffman, Dr. Cox (on furlough), Dr. and Mrs. Allan, Rev. J. R. and Mrs. Earle, and Miss Fox are the missionaries.

Q.—But now let us return to Lu Chow and go up that little river. What is the first station that we reach?

A.—Dzl-Liu-Dzin.

Q.—What a funny name! Why do they call it that?

A.—Because there are so many salt wells here, and the Chinese name means "self-flowing wells."

Q.—When was Dzl-Liu-Dzin opened?

A.—In 1907.

Q.—Who are the missionaries?

A.—Rev. R. O. and Mrs. Jolliffe, Dr. and Mrs. Sheridan, and Rev. G. W. and Mrs. Sparling.

Q.—What important city is overland one day's journey from Dzl-Liu-Dzin?

A.—Yunhsien.

Q.—Who are the missionaries there?

A.—Dr. and Mrs. W. E. Smith, Rev. R. B. and Mrs. McAmmond, Rev. E. W. Wallace, and Rev. R. S. and Mrs. Longley.

Q.—In what city does our mission expect to begin work in 1909?

A.—Lung Chang, just north of Lu Chow, and on the great overland highway between Chungking and Chentu.

Q.—Altogether how many central stations are there now?

A.—Seven. Besides these, there are many out-stations, with good chapels and Chinese evangelists and helpers.

Q.—How many missionaries are there in all?

A.—Sixty-four, counting those on furlough.

"But why did you leave your last book" the lady asked of the would-be cook.

"To tell the truth, mum, I just couldn't stand the way the master an' the missus used to quarrel, mum."

"Dear me! Do you mean to say that they actually used to quarrel?"

"Yes, mum, all the time. When it wasn't me an' him, it was me an' her."

## The League Prayer-Meeting

NOV. 15.—TEMPERANCE MEETING  
A STUDY OF TEMPERANCE  
ORGANIZATIONS.

Jer. 35, 1-19.

FOREWORD.

Appoint several persons some time in advance to gather information concerning the various temperance organizations and the work they are doing. Perhaps a representative from one or more of these may be secured to tell about what his society is attempting.

THE ROYAL TEMPLARS.

"The Royal Templars of Temperance" is a Canadian fraternal order which was instituted at Hamilton, Ontario, on February 14th, 1884. It was, at first, a branch of a larger organization with headquarters in the United States. This Order aimed at furnishing its members with all the advantages of other societies and in addition it stands for the entire suppression of the drink traffic. It is quite undenominational in character. Methodists, Presbyterians, Baptists, Anglicans, Roman Catholics and Christians of all denominations meet together upon a common platform and fight for a common cause. During the last twenty-four years the members of this Order have done a great amount of work in helping to strengthen temperance sentiment. Many Canadians have been reclaimed from drunkenness to sobriety and many younger people have been kept altogether from indulging in intoxicants.

The aim of the Royal Templars of Temperance is to free their fellow Canadians from all the evils of strong drink. They recognize that the drink traffic as it exists in Canada is a deadly foe to every man, woman and child, that it tends on an enormous scale to shorten life, to destroy the happiness of homes, to make men and women unfit to discharge the duties which they owe to themselves, their fellow-men, their country and their God. It helps to fill our poor-houses, insane asylums and jails. It places a very unfair handicap, at the very beginning of life, upon the children of drinking parents, and while the State is expending enormous sums for the education of Canadian boys and girls, to equip them for discharging the duties of Canadian citizenship, this fearful business causes many of these boys and girls to be ill-clad, ill-housed and ill-fed, and so retards the work that the State is doing for them that they have no fair chance in the battle of life.

Canada needs for its development as good men and women as can be found in the world and it needs them at their best, and Canadians can never hope to attain to their highest possible development while the debasing and degrading liquor traffic is tolerated. Royal Templars recognize that it is the patriotic duty of all Canadians to suppress this common enemy and their aim is to do everything possible in this direction to help to better the conditions under which we live. To give the boys and girls a better chance of developing to the best that is in them, to save men and women from becoming poverty-stricken, criminal or insane, is a work well worthy of the best effort of the best patriots in any land. Royal Templars are engaged in this work in Canada. They welcome all accessions of good men and women to

their ranks and they welcome co-operation from the members of other temperance societies.

The Society has since its institution furnished its members with insurance, and it still furnishes this insurance, at cost to total abstainers. The experience of its insured members furnishes a striking proof of the fact that total abstainers live longer on the average than non-abstainers.

THE W. C. T. U.

With a membership of over half a million women in every civilized country on the globe, the W. C. T. U. may well claim the foremost position among women's organizations. Its influence is as far-reaching as its world-wide membership. The Canadian branch of the Union numbers alone some twelve thousand members.

The movement originated in Hillsboro, Ohio, in 1873, and its progress was so rapid that in 1874 the first W. C. T. U. in Canada was organized at Owen Sound. The work has now grown to such an extent that there are provincial and national organizations, while every three years an international convention is held, to which delegates come from all parts of the world.

The Dominion Union was organized in 1883, and through its official organ, and those of the provincial unions, the members keep in touch with the progress of their work from the Atlantic to the Pacific.

Of course the great object of the Union is, by pledges of total abstinence, to protect the home against the curse of intemperance, but the development of the organization has led to the establishment of many branches of work.

Temperance missionaries are sent to foreign lands and tract distribution is conducted both at home and abroad on a systematic basis.

At home, missionaries go to the lumber camps, timber rafts, to the sailors, soldiers, lighthouse keepers, and railroad employes. As a counter attraction to saloons, cafes and similar resorts, the Society operates coffee houses, kitchen gardens, sailors' rests, and girls' homes. Their work also embraces visiting the sick and sending fruit and flowers to them. Prisons and jails also receive attention from these enthusiastic temperance workers, who are ready at all times to back any project that has the ultimate object of uplifting and purifying the home.

One example of their work is the Frances Willard Home in Toronto, where accommodation is found for unprotected girls, either passing through the city or employed in it.

The Canadian Union has been devoting a good deal of time lately to the cigarette question and has brought such pressure to bear upon the Dominion Government that a drastic bill dealing with this question is promised for the near future.

THE I. O. G. T.

One of the oldest temperance organizations in the country is the Independent Order of Good Templars, which started in 1851, and is now found in the United States and Canada. It admits women on an equality with men. Its pledge requires lifelong total abstinence. Perhaps no society has done more toward securing temperance pledges and reforming drunkards than the I. O. G. T.

THE DOMINION ALLIANCE.

Strictly speaking, "The Dominion Alliance for the Suppression of the Liquor Traffic" is not a temperance organization, but rather, as its name signifies, it is an "alliance" of organizations.

The Alliance is a voluntary working federation of churches and temperance organizations for the co-operative doing of that essential temperance work which no individual church or organization can successfully undertake alone.

In the Alliance, therefore, are affiliated practically all the churches and other organizations in Canada which are actively engaged in the promotion of the temperance reform.

The Dominion Council of the Alliance deals with Dominion-wide issues and the plan of the Alliance contemplates a branch in each Province. Provincial organizations, which are virtually, if not by name, branches of the Alliance, are in active operation in Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan, Alberta and British Columbia.

Of late years there has been but little activity in the Dominion sphere, for, because of the peculiar conditions obtaining in Canada, the battles that are being fought now are largely provincial and local. In the Dominion Council, however, if not active, is all the necessary machinery which, should occasion arise, could be thrown into gear with the moral power of the churches throughout the Dominion for the accomplishment of any needed reform.

The Ontario Branch of the Dominion Alliance has been steadily at work since its organization in 1877. Its annual convention is recognized as the temperance parliament of the Province and is attended by delegates representing practically every religious denomination and other organization whose objective is progress along the lines of temperance reform. These delegates come from almost every locality in the Province. The Alliance is, in effect, the clearing house for temperance reform methods and the recognized agency through which churches and temperance societies operate for legislative purposes.

By steady pressure on the Provincial Legislature, the Ontario Branch of the Alliance has completely changed the character of the license law. The same pressure compelled the provincial plebiscite in 1894, and the referendum of 1902. It secured our Local Option legislation, and will undoubtedly compel further and still more useful legislative progress.

Working along these lines, the Ontario Branch of the Dominion Alliance has been instrumental in limiting the hours of the sale of liquor, prohibiting the sale of liquor to minors, and by steady, persistent pressure has so succeeded that the number of liquor licenses in the Province of Ontario has been reduced from 6,185 in 1875 to 2,691 in 1905. Local Option By-laws have been passed in 132 municipalities, cutting off 328 more licenses. This reduction has been secured, notwithstanding a great increase of population.

The Alliance has secured the total prohibition of the liquor traffic in many localities. Three hundred since twelve municipalities in the Province are now "DRY," 492 are still "WET."

The Alliance efforts have also secured much better enforcement of the law in every part of the Province.

The Alliance stands for the suppression of the liquor traffic. In this a great majority of temperance workers believe; toward it they work unceasingly; with these the Alliance unites many others who favor less radical immediate methods, such as license reduction, the abol-

tion of the bar-room, the destruction of the treating system. At the present moment great numbers who are not yet prepared to stand for the full programme which the Alliance hopes some day to carry out, are active co-operating in what is the great pressing campaign in the Province, the securing of "the Abolition of the Bar-Room and the Treating System."

Few people realize the vast amount of work that the Ontario Branch of the Alliance manages to perform. It is always steadily at work, holding meetings, rousing public opinion, seeking to promote local organization of the temperance electorate so as to make it effective in election contests. Last year there was expended in Alliance work between fourteen and fifteen thousand dollars.

This record of more than a quarter of a century of work and progress is full of encouragement. We may sometimes think that our advance is slow, but those familiar with the conditions that at present exist know that a wonderful change has taken place in public opinion, the customs of the people, and the laws that relate to the liquor traffic, but the end is not yet, for:

"Life shall on and upward go,  
Th' eternal step of progress beats  
To that great anthem, calm and slow  
Which God repeats."

## NOV. 22.—THE LORD'S PRAYER.

Mat. 6, 9, 13.

### EXPOSITORY HINTS.

"Our Father Who art in Heaven."—We are so accustomed to this expression that it awakens no surprise, but previous to the coming of Christ it was not the ordinary form of address. The Old Testament does not present God as a Father. This is pre-eminently the truth that Christ revealed, that God is our Father. We understand what that relation means.

The words "Who art in Heaven" are intended to remind us of God's power, that we are praying to One who is able to grant all our requests, because He is the great God who governs all things.

"Hallowed be Thy Name."—The Name of God is spoken of in the Old Testament in a manner calculated to excite the very deepest awe. How may we help to answer this prayer? (1) By speaking of God most reverently; (2) By being diligent in publicly worshipping Him; (3) By living so that it will be clear that the honor of God is the rule of our actions.

"Thy Kingdom come."—This probably refers to the progress of the Church in the world. There is sufficient reason why we should pray "Thy Kingdom come," for there are vast portions of the earth that are not even professedly members of the Kingdom. The petition, "Thy Kingdom come," includes its establishment in individual souls, in moulding their lives into revolutionaries all society into itself. The prayer contemplates that the Kingdom is to be constantly enlarged by an ever-increasing number of willing subjects.

"Thy will be done on earth as it is in Heaven."—God's will is done in Heaven, (1) Willingly and heartily, (2) Completely and perfectly, (3) Universally. There is no division between those who serve Him, and those who serve Him not, because all serve Him.

The prayer, "Thy will be done," implies complete surrender of self to the will of God, a desire that the will of God may be done whatever it may cost ourselves, a desire that the honor of God may be the rule of action for all men.

If we really desire to do God's will, He will enable us to do so.

It has become quite the custom to speak of God's will as referring only to what is sad and distressing in our experience, and we usually talk about "bearing the will of God." This sometimes becomes our duty, of course, but let it not be forgotten that God's will has more to do with bright and happy experiences than sad ones. There is reason to believe that God desires our happiness and our holiness.

"Give us this day our daily bread."—This is generally regarded as referring to the food that we eat, and if so it includes all bodily necessities, all that we want from day to day for the support and health of our bodies. We are constantly dependent upon God's providence for all things.

Some commentators believe that "daily bread" means the constant spiritual sustenance which is necessary to our growth in grace. The manna given for to-day will not suffice for to-morrow.

"And forgive us our debts."—This is a petition we all need to utter, but it is a terrible prayer for an unforgiving man to utter. If we are not willing to forgive those who have offended us, how can we expect to find mercy at the hands of God? We need to deceive ourselves by fancying that we can obtain pardon of God so long as there remains an injury unforgiven by us.

"Lead us not into temptation."—The cry of conscious need is followed by that of conscious guiltiness, and that by the cry of conscious weakness. The prayer is, "Let me not be subjected to trial." It is the expression of distrust in ourselves, and the fear of offending God.

The petition is the cry of one who has been tempted and overcome, of one who no longer trusts in his own ability to keep himself from being captured by his arch-enemy. He has been delivered from the evil once and his prayer is that he may not be exposed to the danger of being recaptured.

"Deliver us from evil."—Abolish sin and everything in accord with the will of God. Delivered from evil, I am everything that God intended me to be, and have every possible prayer answered.

The Christian knows that he is in a world of evil and liable to temptation. It is his duty to be constantly on his guard, to fight against the enemy of his soul continually.

### SUGGESTIVE THOUGHTS.

The grandest, tenderest and most inspiring thought of God that has ever come to man is that which reveals Him as a Father.

The word Father is the word above all others which expresses, not merely tenderness, mercy, compassion, but love.

Christ used the appellation Father as applied to God something like one hundred and fifty times. See especially the seventeenth chapter of John.

The name "Father" is not opposed to His other names, but combines them all, with added wealth of revelation.

The greatest honor and pleasure a father can have is to be rightly appreciated and loved by his child, and the greatest desire of a true child is to please and honor his father.

The will of God is to be done, not endured, done lovingly, done joyfully, done with eager desire and delight.

If God's will were done perfectly on earth, by everyone, everywhere, earth would be heaven.

The time will come when this prayer will be turned to praise, and the long supplication of Christ's Church go out with a hallelujah!

He who gave us the petitions of this prayer is willing to answer, and bidding us ask that we may receive.

### QUOTATIONS.

The Lord's Prayer is so simple that the child at the mother's knee may lip the words and understand much of their meaning. It is so grand that the noblest of the whole race, of strongest intellect and purest heart, cannot fathom its meaning.—F. S. Schenck, D.D.

The scant three score words of the Lord's Prayer hold in their grasp all that God intends to accomplish in His dealings with men; all that Christ had in view when He gave Himself to the work of our salvation. When this prayer has been fully answered, then the purpose of God in Christ will have been fulfilled.—Henry G. Weston, D.D.

The Lord's Prayer touches all hearts by its simplicity and comprehensiveness. The more we use these words the more we feel that true, healthy, happy words of prayer they are, and how deeply they reach our spiritual necessities.—Principal Tulloch.

Let us use the Lord's Prayer as a model, not as a form. Times there will be when this prayer will be the best for us, times there will be when other petitions will be needful for us and acceptable to God through Jesus Christ. Blessed is the man whose prayers are taught him by the Lord Jesus and the Spirit from above.—G. W. McCree.

The plural form is used all the way through this prayer. It is "our" and "us," instead of "mine" and "me." Whoever uses the Lord's Prayer prays as one of a family who is eager for the cheer, blessing and salvation of the family.—Edward E. Hale.

Here are desires presented before God with the barest possible clothing of words. Elaborate language is no essential of prayer. Only so much language need be used as to make the desire audible.—Marcus Dods.

### ILLUSTRATIONS.

The fatherhood of God implies the brotherhood of man. A poor man knelt by the side of the Prime Minister of England, and when he recognized him was moving away. Mr. Gladstone detained him, saying, "We are all equal here."

Shakespeare, in one of his greatest tragedies, depicts an aged king giving his kingdom to his children. As soon as the power was in their hands rivalry took possession of their hearts; they thrust their aged father from one to the other, coldly slighting and scorning him in their selfish pride, until their cruel disdain forced the cry of anguish from King Lear's heart, "How worse than serpent's tooth it is to have a thankless child!" Is that my nature as God looks upon my open soul? To have such a Father, to be constantly receiving blessings from His love and yet never pray—a thankless child!

How do the angels obey? asked a mother of her child. "Without asking any questions," was the wise answer. They obey promptly and heartily. Introduce this spirit on the earth and you have the heroism of godly contentment. We will obey Him, as they do in Heaven.







Like the red thread that runs through all the ropes of the British Navy, so through the one purpose to do God's will run through all our deeds.

#### QUOTATIONS.

Can there be any true piety where there is a visible want of practical, consistent godliness in the life? One who reads the New Testament would think that only a negative answer could be given to this question. For what is piety but bringing the heart and life under the control of the divine principles of faith and love?

Some are earnest in promoting the success of the Church, display great fervency of emotion, and yet at other times show great weakness, selfishness, and inconsistency with Christian principle. One is so very close in the bargain he drives that if he does not actually cross the line of dishonesty, he comes dangerously near it. Another is censorious and fault-finding, etc. We will not pronounce judgment on such cases. Each stands or falls to his own Master. But the extensive existence of Christians who are not consistent in their lives is a serious drawback to Christianity.

The law of God is written in the heart, not merely in the memory, and should govern all the powers and faculties of the soul, moulding the temper and the conduct, and consecrating the whole being to the service of God.—Dr. Ormiston.

As flowers always wear their own colors and give forth their own fragrance every day alike, so should Christians maintain their character at all times and under all circumstances.—Beecher.

#### DEC. 13.—THE UNRULY MEMBER.

James 3: 1-18.

#### SCRIPTURAL REFERENCES.

An evil tongue is like—

A razor—Psalm 52, 2.

Like oil and sword—Psalm 55, 21.

Like a snare—Prov. 18, 7.

Like a sharp arrow—Prov. 25, 18.

A deadly poison—Jas. 3, 8.

A good tongue is like—

A tree of life—Prov. 15, 4.

A wellspring of wisdom—Prov. 18, 4.

Salt—Col. 4, 6.

A treasure—Luke 6, 45.

A precious jewel—Prov. 20, 15.

#### EXPOSITORY HINTS.

V. 2. "Offend not in word." The real test of perfection is the condition of the heart, but there is nothing that is such a revelation of the heart as the words of the mouth. Therefore, if a man offend not in word it is a pretty sure indication that his heart is right. The tongue is the easiest outlet for the feelings and the passions of the soul. It requires stronger self-government to control the tongue than any other avenue of the soul's expression. He who is able to control the tongue is generally able to control all the other members of the body.

V. 3. "Bits in the horses' mouths." A bit is a little thing and yet the whole horse is controlled and guided by it. He who has lost control of the reins has lost control of the horse, so he who has lost hold of his tongue has lost hold of himself.

V. 6. "The tongue is a fire." (1) It can inflict burning pains. (2) It can kindle a great amount of evil. (3) It is a destructive agent, destroying much good. The tongue is a little world of evil in itself. All kinds of evil that are in the world are exhibited there in mini-

ature; it seems to concentrate all sorts of iniquity that exist on earth. Blasphemy, lying, profanity, scandal, slander, scolding, etc., are forms of sins with the tongue. "It defileth the whole body." No part escapes the burning of this fire. It utters all evil thoughts and passions, and by uttering them increases them, and enlarges their power of evil.

V. 8. "The tongue can no man tame." Neither his own nor others. No one but God can tame the tongue, and that by changing the heart.

"Full of deadly poison," like the fangs of a serpent. All the wild beasts and serpents of the world have not been found to do as much harm as the tongue.

V. 9. "Therewith bless we God," if our hearts are right. "Curse we men," if our hearts are evil.

V. 10. "Out of the same mouth." As in the fable, the same man blowing hot and cold. The tongue ought not to be ruled by the spirit of evil.

V. 12. "Sweet water and bitter." If a man speaks bitterly and afterward speaks good words, the latter must be so only seemingly, they cannot be real unless his heart has been changed.

V. 13. "Let him show—out of a good conversation." Because the tongue is an instrument of much evil, it is not therefore to be destroyed or kept silent. The tongue needs to be converted, not destroyed, and used for the glory of God.

#### SUGGESTIVE THOUGHTS.

"Nature has set a double guard about the tongue, namely the teeth and the lips."

God has given us two eyes and two ears, but only one tongue. We should see and hear more than we talk about.

The tongue is the rubicon of thought. It is the tongue that gives life and power for good or evil to the thoughts of men.

We are never to forget that the tongue includes the pen. It is the word that counts, whether spoken or written.

It is always wrong to tell a lie for any purpose; it is not always right to utter the truth.

Satan knows that if he could rule every tongue he would rule the world.

Many men know Latin, Greek and Hebrew, but they do not know how to hold their tongues. We need more brides for this purpose than were made to govern the horses during the South African war.

Even Moses, the meekest of men, was shut out of Canaan because he spake unadvisedly with his lips.

No less than two hundred passages of Scripture call upon men to praise and worship God by the use of the tongue.

#### FROM SPURGEON'S SALT-CELLARS.

A fool's tongue is always long enough to cut his throat.

Talkative tongues are like the frogs in Egypt; they did not bite, but they wearied by their endless croaking.

"The boneless tongue, so small and weak,

Can crush and kill," declared the Greek.

"The tongue destroys a greater horde," The Turk asserts, "than does the sword."

The Persian proverb wisely saith, "A lengthy tongue, an early death."

Or sometimes takes this form instead, "Don't let your tongue cut off your head."

While Arab sages thus impart, "The tongue's great storehouse is the heart."

From Hebrew wit the maxim spring, "Though feet should slip, ne'er let the tongue."

The ancient writer crowns the whole, "Who keeps his tongue doth keep his soul."

#### ILLUSTRATIONS.

Socrates, when asked what was the best most dangerous to a man, replied, "Of tame beasts, the flatterer; of wild beasts, the slanderer."

When a certain ancient king sent an animal to be offered to the gods, he requested that the best and the worst should be returned to him, and the wise priest sent the tongue of the victim back to the king.

What a terrible power there is in fire! A spark consumes a city and desolates a continent. The great fire of London, in 1666, which commenced in a little wooden shop near London Bridge, burned down every building between the Tower and the Temple. A casual spark turned loose in the Western prairies produces a volume of flame which dashes on with maddening fury, defying all resistance, until whole districts are devastated and left in ruins.

#### TO THE LEADER.

This topic affords a fine opportunity to enlist the help of a number of persons. Get several of the members to mention various ways in which men sin with their tongues, and discuss how these evils may be destroyed. There have others speak of the ways in which we may glorify God and do good by using our tongues. The subject can be made a very practical and helpful one.

#### Simcoe District

The Annual Convention of the Simcoe District Epworth Leagues was held at Lynedoch on Tuesday and Wednesday, September 15th and 16th. The attendance of delegates was good, considering the fact of the busy season, and the interest and enthusiasm manifested in the reports from many societies in the District gave evidence of the progressive state of the work. All the departments were given consideration by a large number of local workers, but the dominant note seemed to be missionary. This fact was due largely to the presence of Mr. C. B. Keenleyside, of London, who gave two very excellent and inspiring addresses.

For the success of the Convention much is due to Miss C. Edmunds, of Simcoe, the acting Secretary and 2nd Vice-President, and the local committee at Lynedoch, who had the work well in hand and did everything in their power to entertain their visitors. In this they succeeded nobly, for every delegate could not but feel at home.

The invitation from Chapeide that the Convention be held next year at that place was heartily accepted.

The following are the officers for the ensuing year:

Honorary President—Rev. J. Liddy, Simcoe.

President—Rev. J. W. Kitching, Tyrrell.

Secretary—Miss J. C. Nickerson, Simcoe.

1st Vice—Miss Winnie Beam, Chapeide.

2nd Vice—Miss C. Edmunds, Simcoe.

3rd Vice—Mr. Allen Red, Lynedoch.

4th Vice—Miss Ella Hedley, Cayuga.

5th Vice—Miss Ethel Pierce, Port Rowan.

Conference Representative—Rev. J. Liddy, Simcoe.

## The Junior Epworth Era

Edited by Rev. J. T. Bartlett, Associate General Secretary of Sunday Schools and Epworth Leagues, Sackville, N.B.

### Fifty Years On

"When you have turned a hundred and I am fifty-five"—  
So spoke without a warning the plumpest girl alive—  
"I wonder, oh, I wonder how both of us will be,  
With Helen fifty-seven and baby fifty-three."

The sum was done precisely; each item was correct;  
The grisly shade of Cocker had nothing to object;  
And yet I could not praise her, or sanction a display  
Which tossed about the fifties in this collected way.

But still the maiden pressed me, and so I made reply,  
"I'll tell you what I think, dear, about your by-and-by;  
Your figure will be ampler, and, like a buzzing hive,  
Your boys and girls will tease you when you are fifty-five."

"Your hair will not be brown, dear; you'll wear a decent cap;  
Maybe you'll have a grandchild a-crowling on your lap;  
And through the winter evenings the easiest of chairs  
Will give you greater comfort than romping on the stairs."

"And sometimes, too, I fancy, when all the world is snow,  
You'll smile as you remember the days of long ago;  
And every now and then, dear, you'll spare a thought for me,  
When Helen's fifty-seven and baby's fifty-three."

—R. C. Lehmann, in *Punch*.

### Weekly Topics

NOV. 15.—THE LORD'S SUPPER AND WHAT IT MEANS. Luke 22: 14-20.

We have not forgotten what the Passover meant, have we? For if we have, we must study the meaning of that feast before we can understand what our Lord's words and actions meant, as they are told to us in our lesson to-day. Christ was celebrating the great Passover Feast with His disciples. Their minds were thus turned back to the history of the past, and they recalled the old story of Egypt with its dreadful bondage. But it was the mercy of God shown unto the Hebrews on that awful night of death, when all the first-born of Egypt were slain, that they were able to remember most of all how "the destroying angel" passed over every Hebrew house that had the blood-marks upon it. The Passover celebration was meant to remind the Israelites forever of the wonderful and merciful deliverance God granted to their ancestors in this way. Now, as our Lord kept this feast with His disciples, He told them of another sacrifice—that which He was making for all the world. And the early church kept the new Passover Feast—what we call "the Lord's Supper," to bring to mind the death of Christ for our sins. Paul says, "Christ our Passover is sacrificed for us, therefore let us keep the feast. . . ." (1 Corinthians 5: 7-8). We must always bear in

mind that the one great first purpose of the Lord's Supper is to "show the Lord's death" as a sufficient sacrifice for our sins. It reminds us always that our Lord Jesus Christ is the one and only Saviour for all. He said, "This do in remembrance of Me," and told His disciples the greatest of all truths in saying, "I will give you the blood of the New Testament, which is shed for many for the remission of sins." It must then be with faith in Christ as our personal Saviour that we come to the "Supper." And as many come together it shows our common and united faith in Him, all must meet as forgiven sinners if they would celebrate aright this great salvation wrought by Jesus Christ. The Lord's Supper is thus the most glorious memorial service we can ever join in. It speaks to us of pardon of sins, peace with God, a pure heart, a holy life, a loving fellowship with all Christians and calls us to go forth to loyal service in His name. Who should attend this feast? Everybody who accepts Christ as Saviour certainly should be there, and by them confessing Him together, as our Saviour and Lord, we not only receive strength and blessing ourselves, but remind even those who may not be there, of the universal need of His salvation and of the power of the saving grace and mercy of God.

NOV. 22.—JUDAS AND PETER — A CONTRAST. Lev. 22: 47, 48, 54-62.

Note the word applied to Judas by Jesus in verse 49—"betrayed." Then notice what is said of Peter in verse 57, "he denied." The comparison of the words will show how much worse was Judas' act than Peter's. The very idea of betraying implies an evil intent upon the part of the betrayer. He went into the garden for the express purpose of delivering Jesus up to His enemies. He had hired himself to Christ's foes, to be their guide to take Jesus. He had a bad heart. But it was different with Peter. It was not hate, but love, that brought him where he was. Matthew tells us that his desire was "to see the end." But his heart failed him. He was not as strong as he thought he was, and when the test came he fell. But it was only for a while. He felt sorrow and shame for his weakness and "wept bitterly" because of his failure to stand true to Jesus all through. Judas finally felt the awful pangs of remorse and "hanged himself." Peter lived to work for Christ many years and then to die for His Master's cause. The study of these two men show us that only a pure and right heart can keep us true. Even the best of men may yield under trial; but they never intend to be disloyal. But an evil heart seeks wrong and will barter truth for gain, as Judas did, only to lose all in the end. Our only safeguard is to keep our hearts full of love to our Lord. Boys and girls may be tempted to turn their backs upon Christ, may even do so, and still by repentance and confession be forgiven and restored. But few Judases exist; but we fear there are many Peters. Let us watch, pray, and continue faithful in word and act.

NOV. 29.—DEPUTATION TO OUR MISSIONS IN WEST CHINA. (See page 345.)

DEC. 6.—CHRIST ON THE CROSS. Matt. 27: 33-38.

Christ's death was not like that of any other man that ever died. He was not simply a martyr for the sake of truth. A martyr is helpless in the hands of his enemies. Christ was really and truly King and had all things at His command. But He chose to die that the world might see and know what an awful thing sin is, and turn from it through Him. Make it plain that our Saviour died for our sins, not merely that it was sinful men condemned Him to die and who put Him to death, but that through Him as our atoning sacrifice, we might come to God and be forgiven and delivered from our sins. Only by His death is the way to God made clear and plain to us. He came into this world to die. All through His earthly ministry He knew that the cross was before Him. He gave Himself for our sins, that we might be brought to God. There is no other Saviour. The apostles so preached Him. Unless we accept the price with which He has purchased our redemption, there is no other salvation for us. His very name is Jesus because "He shall save His people from their sins," and this saving from sin is surely greater when we trust Him not only to forgive our past sins but to prevent future sins. He died that we may live,—not only in the heavenly world, but in this, for holiness is life indeed, and as He saves us from sin are we kept pure and clean. To save a boy is a greater work than to pardon a man. The death of Christ must mean our death also, or it will not mean much to us. We must die to sin and wrongdoing, and live in Him unto righteousness and purity of heart, not only to believe the fact that Christ died, but to die with Him unto sin, and to live with Him unto righteousness, brings us life now and forever more.

DEC. 13.—THE RESURRECTION STORY. Matt. 28: 1-10.

As with last week's topic, so with this. The bare historical facts are easily stated, and will be unquestioned by all your Juniors; but we must make it plain to them that as the death of our Lord means our death to sin if we would know what His atonement means and His resurrection means that we are raised to a conscious life of inward purity and truth. The head may be easily bothered over the mysteries of both His death and resurrection; but the heart rejoices in the truth, and it is this inward experience by spirituous union with Him that is above everything else of supreme value. It is well to acquaint the young with the story of the cross and the tomb, but if we stop there, we fall indeed. The centre of all our faith is with us as with Paul in Galatians 2: 20, and other similar passages. It is well to train our children and youth to clear thinking in the great foundation doctrines of our religion; but it is better to fortify their lives against sin by bringing them into affectionate and vital union with the Lord. To believe in His death and resurrection is more than to accept as true the records about Him. It must make Him a real, living, all-powerful Saviour from daily sin, or profit us little. To count ourselves dead unto sin, and alive unto righteousness, to be risen with

Christ and to seek the things that are above; these are the essential principles in the belief that saves. Christ is not merely the greatest historic personage of all the world's past, but He is the greatest living deliverer and friend that any one of us can have to go all through this present world with us. He lives not only in Heaven, but, better still, in human hearts on earth.

### A] Four-fold Missionary Purpose

In conducting the Missionary Department of our Junior Work, whether it be in League or Sunday School, we should bear in mind the four-fold purpose that we have undertaken:

1. Education in the facts of missions. Our sources of information in such a course are the Bible and missionary experience. More and more are we seeing that the Bible is essentially a missionary book. The wealth of incident placed in our hands from the mission fields of the world is greater than we appreciate. There is no lack of interesting matter by the use of which we may make the study of the facts of missions interesting and profitable to our boys and girls, and unless they know we cannot expect their sustained interest in our Missionary Department.

2. Prayer for the success of missions. This feature of the great enterprise must not be forgotten. The place and power of prayer in the furtherance of the great commission must be borne in mind by the Church, or the work will become simply a commercial transaction. We may easily find many illustrations of the results of prayer in the past, but if we fail to bring ourselves to our knees for the success of the whole undertaking we sadly err. Our Lord, by both precept and example, taught the positive need of personal and protracted prayer. It is not simply a human undertaking that the Church has in hand in evangelizing the whole world. It must fall without the power of the Divine Spirit, and this power cannot be experienced without prayer. Teach the Juniors to pray for the whole field, but to offer daily, specific, definite, protracted prayer for God's blessing upon the representatives of the Forward Movement, in whom they are more particularly interested, as their agents under God in extending His Kingdom.

3. Giving for the support of missions. Study of missionary principles and facts will stimulate prayer for success, and both will eventuate in gifts for the financial sustenance of the work. Giving of money is not the greatest need, but it is a necessary phase of true missionary culture. What costs a boy or girl something will be highly esteemed. To give intelligently, the child should be taught the Scriptural law of giving which is based on self-giving. The abiding principle of personal love to Christ will make regular and systematic giving of money a joy rather than a hard and fast duty. Every child should have money of his own, and the giving by the parent in the name of the child is not the best way. Let him if possible earn in some way the money he gives, and it will represent more to him and be more acceptable to God in consequence. Not the amount given so much as the spirit behind the gift is the true measure of its value.

4. Volunteers for the work of missions. This is the supreme aim, or should be, of our Missionary Department. The field needs workers. Our boys and girls ought to be impressed with the thought, "God wants not only my mind, but my hands." From the ranks of our present Juniors may come the men and women who shall carry on the operations of the Church

in the distant fields of the future, and the children grow quickly. It is a splendid tribute to the influence of the Epworth League that so many who are now missionaries in the foreign field have grown up in the atmosphere of study, prayer and consecration which the League has placed about them in past years. We are persuaded that the future will be even more fruitful, and that if we conduct our missionary training of the present youth along right lines, we shall never lack for intelligent, devoted and capable men and women to carry on the work of the Lord. Let our policy therefore be one of Education, Prayer, Giving and Volunteers.

### All Boys

We recently visited the Junior League of the Simcoe Street Church, Oshawa, and greatly enjoyed the evening spent with the boys. For the chief characteristic of this League is that its membership is composed entirely of lads. The Superintendent is a young woman and evidently possesses the absolute confidence and sincere regard of her boys. While she nominally presided at the meeting, the President and Secretary actually conducted the business in good order. A boy presided at the organ, the boys all provided with both hymn books and Bibles, and each one seemed

### HOW SAVE THE BOYS?

"My message is really this: We must rely less upon scheming and method, and cease to look for the prophet of a miracle movement that shall solve our problem. In home and community and Church, we shall save our boys and Jesus did the world, by the sharing of life with them. For them we must go down into the Galilee of simple-heartedness and the Samaria of commonplaceness and dwell at the Nazareth of childish toil and struggle, and meet in the Gethsemane of intercession, yea, and climb the sacrificial mound of Calvary, as did the fathers and mothers and saints of old, to bring them to God and to form in them the eternal life of a new creation."—Dr. W. B. Forbush.

desirous of contributing to the success of the meeting. As the roll was called, the boys responded with a passage of Scripture. Though the exercises were somewhat abbreviated to permit of an address from the writer, it was evident that the members were being trained to good order, reverent demeanor, and systematic methods in their meetings. We commend these simple facts to those who say that they cannot have a boys' service with satisfaction or success, without nonsense or candy or both. Boys are sensible. They respond to sensible treatment. The Junior League offers a Constitution sufficiently comprehensive and at the same time sufficiently elastic, to meet the needs of our boys. Conducted as this Junior League is, it ought to be a splendid success in developing habits of self-control, reverence, study, worship, and such personal purity in daily living as are essential to growth in true and permanent manliness. And this League is disproof of the statement sometimes made that none but a man can "manage" boys. If the hour we spent with the Simcoe Street Junior League meant anything to us, it meant that given a godly, devoted and tactful young woman in charge, there will be no lack of interest on the part of the boys simply because they are not "headed" by one of their own sex. And such a young woman in charge of a couple of score of such boys is doing a work that well

merits the sympathy and support of the whole congregation. She is developing the citizens of the future, and so helping establish our land in righteousness, truth and the fear of God. We wish that every congregation in our Church had a League similar in spirit and purpose to the one we have herein referred to.

### The Most Important Factor

The Junior Epworth League is not automatic. It will not run itself. It is good to have a League that has been well set agoing, but unless it is kept well agoing it will soon stop altogether. Large membership, varied programmes, active committees, are part of desirable machinery and equipment; but being asked as to the most important factor in profitable work among Juniors, we unhesitatingly answer, "Character in the Superintendent." The force of the leader's personality is constantly influencing the young minds and hearts associated together in the League. A weak "head" to the Society will mean weakness all through. Character that embodies Christly principles in its consultation and reflects such in living, daily practice, will prove in the long run to be the worker's most valuable asset. Children readily, and generally with correctness, form their estimate of those who undertake to teach or train them. Confidence in the teacher's personal worth is essential to profitable instruction. If, therefore, we would impart Christian virtues to the young we must be the living embodiment of such before them. If we would develop in them true Christian character, they must be able to recognize such in us as we come before them from day to day. Nothing can be offered as a substitute for this old-fashioned personal goodness. Many, if they knew it, might quote Emerson's suggestive phrase, "I cannot hear what you say for listening to what you are." What we are of we do in our work, and we say loses its force if it is contradicted by what we are. God never errs in judgment of character, and children soon find us out at our true worth—all of which means that the right kind of Junior Superintendent or Sunday School teacher will reap a more abundant harvest, though the work be done under disadvantages, than a weak or halting one can expect, even though the latest methods and most complete equipment be used. A strong Christian character is the first and greatest essential in the organization of a Junior League, and is indispensable for its success in operation.

### Bible Alphabet Exercise

Complete (from memory if you can) the quotations suggested by the following initial words, giving, of course, in each case, the Bible verse or clause that follows the word—

A, Abstain —; B, Behold —; C, Come —; D, Depart —; E, Enter —; F, Fear —; G, Go —; H, Honor —; I, In —; J, Judge —; K, Keep —; L, Let —; M, Mind —; N, Now —; O, Open —; P, Prove —; Q, Quench —; R, Remember —; S, Seek —; T, Trust —; U, Unto —; V, Yow —; W, Wine —; X, Xcept —; Y, Ye —; Z, Zealous —

The Juniors of Yarmouth, N.S., have had considerable memory review work with an exercise similar to the above. Try it in your League.

Teacher: "You have named all domestic animals save one. It is (has) hairy, it is grimy, it likes dirt." (It is a pig.) "Tom." (It is a pig.) "Tom." (It is a pig.) "That's me."—Chicago Tribune.

### Temperance Thrusts

That the licensing of the whiskey trade is indefensible, and that the suppression of it is inevitable seems to us so nearly a moral certainty that its mistaken defenders would escape much trouble and expense by accepting what is coming and making the best of the better era close at hand.—Bishop O. P. Fitzgerald.

A gentleman who is superintendent of a large manufacturing firm in Cincinnati says that, though he is not a prohibitionist, nor yet altogether a total abstainer, he is thoroughly out of patience with the ways of the brewers, who establish their saloons on all the street corners near his factory and demoralize the workmen.

The "Gideons," the Christian Commercial Travelling Men's Association, have recently held a national convention in St. Louis, and stated by resolutions their intense hostility to the saloon and all its following. They issue a clarion call to their fellow-travelling men and Christian men everywhere to unite with them in the overthrow of the liquor business.

There are now 5,500,000 women workers in England. There are, besides the 2,000,000 domestic servants, 867,000 women employed in textile industries, 903,000 in dressmaking, 80,500 in commerce, and nearly 100,000 in farming. There are 55,784 women clerks, 200,000 women teachers, 44,000 musicians and actresses, 79,000 nurses, and 292 women doctors.

The total number of cases docketed at Athens, Ga., shows a decrease of 14 per cent., compared with the six months of 1907, and in number of arrests for drunkenness the decrease is 66 per cent. In this centre was operated until six months ago the oldest liquor distillery in America. To the closing of this publicly-owned drink factory and the abolition of the general liquor business in the state can be largely attributed the notable improvement in the police records of the community.

A gentleman who is superintendent of a large philanthropy in the city lately went to a big distillery firm that had been in the habit of contributing to his cause. "But I can't do it now," explained the president of the concern. "It's as much as we can do to keep going. We're taxed tremendously to help fight these prohibition people. Only this morning, now, we had to send a hundred dollars 'way down into Texas for that purpose.'" Well, every philanthropy can afford to get along without the contributions of the whiskey people if the latter will only give up and get out.

The following card made into a blotter, signed by a dozen grocery firms of Delaware, O., has been scattered by the thousands, and has proved very effective in a campaign, which writes Dr. C. W. Barnes, "is moving splendidly": "Anyone who drinks three glasses of whiskey a day for one year, and pays ten cents a drink for it, can have in exchange at any of the firms whose names appear on this card, 20 bushels potatoes, 200 3 barrels flour, 20 bushels potatoes, 200 pounds granulated sugar, 1 barrel crackers, 1 pound pepper, 2 pounds tea, 50 pounds salt, 20 pounds rice, 50 pounds butter, 10 pounds cheese, 25 pounds coffee, 10 pounds candy, 3 dozen cans tomatoes, 10 dozen pickles, 10 dozen oranges, 10 dozen bananas, 2 dozen cans corn, 15 boxes matches, one-half bushel beans, 100 cakes soap, 12 packages rolled oats for the same money, and get \$15.30 premium for making the change in his expenditures."

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