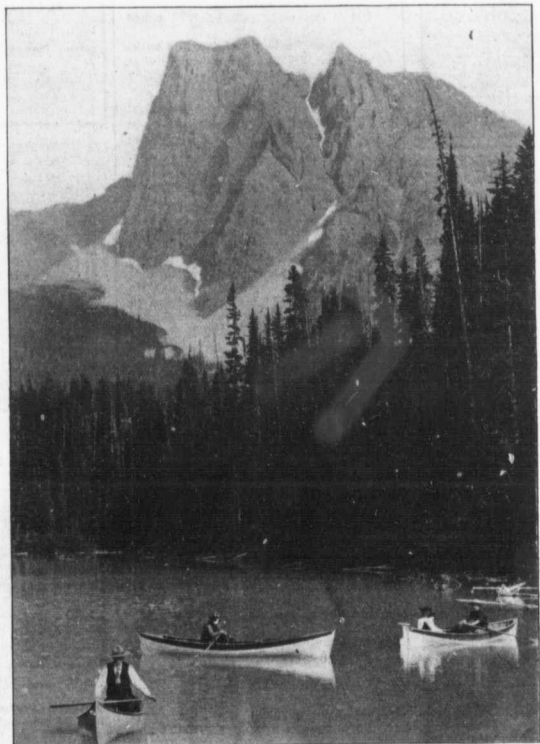


THE
CANADIAN
EPWORTH ERA

Vol. VII

TORONTO, SEPTEMBER, 1905

No. 9



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A Distressing Situation

It was the day after the call for special alms for the heathen, says Washington Life. A woman called on the pastor and seemed in great distress of mind. The pastor bade her speak:

"Tell me all," he urged, kindly.
"I put a button in the contribution box," she said.

He smiled.
"And did your conscience trouble you?" he asked, benignly.

"The woman raised her eyes earnestly. "No, it is not that," she said. "I put in the wrong button and broke a set, and would like to exchange it, if you please."

A Fool Recipe

"Don't talk to me about the recipes in that magazine," said Mrs. Lane, with great energy. "Wasn't that the very magazine that advised me to put on that sody solution and leave the tablecloth out over night to take off those yellow stains?"

"I'm inclined to think it may have been," said Mrs. Lane's sister, with due reasonness. "I sent you a number of them in the spring, I remember."

"Well, and what happened?" asked Mrs. Lane, with rising wrath.

"Didn't the stains disappear?" asked her sister.

"Disappear!" said Mrs. Lane, in a withering tone. "It was the tablecloth that disappeared. I don't know anything about the stains."

He Had a Chance

The late Jay Cooke was talking one day about General Grant.

"General Grant," he said, smiling, "once described to me an illiterate surgeon in the employ of a certain Northern regiment."

"A promising young officer had been wounded, and this surgeon had dressed his wounds. General Grant sent for the surgeon later to ascertain the young officer's chances.

"He is wounded," said the surgeon to the commander-in-chief. "In three places."

"Are those wounds fatal?" General Grant asked.

"The surgeon nodded a grave assent.

"Two of the wounds are fatal," he said. "The third is not. If we can leave him to rest quiet for a while I think he will pull through."

One Source of Terror

Mrs. Emma E. Porter of Marysville, sister of Congressman Calderhead, tells this story: Evelyn is the little daughter of a Marshall County family. She is very cowardly. Her father, finding that sympathy only increased this unfortunate tendency, decided to have a serious talk with his little daughter on the subject of her foolish fears.

"Papa," she said, at the close of his lecture, "when you see a cow, ain't you 'fraid'?"

"No; certainly not, Evelyn."

"When you see a horse, ain't you 'fraid'?"

"No, of course not."

"When you see a dog, ain't you 'fraid'?"

"No!" with emphasis.

"When you see a bumblebee, ain't you 'fraid'?"

"No!" with scorn.

"Ain't you 'fraid when it thunders'?"

"No," with loud laughter. "Oh, you silly, silly child!"

"Papa," said Evelyn, solemnly, "ain't you 'fraid of not...in' in the world but loamma'?"



Said poor lonesome Robinson Crusoe, "This island society's too slow, I'd like to jump back To the comforts I lack— If I had Dunlop heels I could do so."

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Empires, No. 6	40.00
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THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. VII

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In the Library

My days among the dead are past;
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old.
My never-failing friends are they,
With whom I converse day by day.

With them I take delight in woe;
And seek relief in woe;
And while I understand and feel
How much to them I owe,
My cheeks have often been bedewed
With tears of thoughtful gratitude.

My thoughts are with the dead; with them
I live in long past years,
Their virtues love, their faults condemn,
Partake their hopes and fears,
And from their lessons seek and find
Instruction with a humble mind.

When to be Dogmatic.—There are not two sides to every question. The questions, for example, that the devil suggests to you, are not open for discussion. All he wants is that you shall permit a little discussion of them. Campbell Morgan, writing in "A Message to New Converts," says of this: "Have one policy with regard to the devil. Don't argue with him; hit him. If you begin to parley, he is considerably older than you are; his experience is very varied; he will win." Any other advice is from the pastmaster in argument himself, and is not to be listened to.

What Makes a Book Sell?—What makes a book sell. In these days of large sales for fiction, perhaps no topic has been more widely discussed than the causes which have led to great success. The most common reason given, probably, has been that the books have been cleverly advertised, but even this is open to serious dispute, inasmuch as very many successful books have received far less advertising than other books which achieved no particular success. Interesting light on the whole subject is shed by a statement which has just been prepared by D. Appleton & Company, as affecting the sales of a new novel, which is now in its fifth edition.

When the first edition was placed on the market, postal-cards were enclosed requesting purchasers to make replies to a series of questions as to what had induced them to buy the book. Nearly five hundred purchasers responded, with the following result:

Was it because you saw it advertised? Replies 59; per cent. 12. Was it be-

cause you saw it reviewed? Replies 49; per cent. 10. Was it because a friend recommended it? Replies 69; per cent. 14. Was it because the bookseller recommended it? Replies 126; per cent. 26. Was it because you had read the author's previous works? Replies 76; per cent. 16. Was it because you were attracted by the binding? Replies 2. Was it because you were attracted by the title? Replies 25; per cent. 5. Was it because you were attracted by the colored illustrations? Replies 13; per cent. 3. Was it because you were attracted by its general appearance? Replies 36; per cent. 9. Was it for some reason not here stated? Replies 24; per cent. 5.

✱

Love God with the Mind.—Bishop Warren urges all young people to love God with the mind as well as with the soul. He says: "Intelligent love depends much on knowledge. A German might bestow a passing glance on the blue corn-flower by the dusty roadside, but when he is informed that it is the favorite flower of his Emperor, he transplants it to his garden, his buttonhole and his heart. A man may regard with decent complacency his country; but when he studies the principles of its constitution, learns that the rights of men are embodied therein as nowhere else outside the Bible, goes to battle-fields and sees where men have died for God and native land; nay, when he enlists in its armies of war or peace, endures hardness as a good soldier, and is ready to lay down his life for his country, then he knows how every faculty can combine to make his love intense.

✱

A Root of Bitterness.—It seems passing strange that in Protestant England Christian men are facing the bailiff and the jailer for conscience sake. Yet such is the case. The Government still enforces the obnoxious Education Act, and the Non-Conformists by the thousand still persist in their attitude of "passive resistance." According to the *British Weekly*, 53,285 persons have been summoned for refusing to pay the rate; 1,978 have had their goods sold; 178 have been sent to prison. Of the prisoners, 36 were Primitive Methodists, 31 were Baptists, 29 were Congregationalists, 13 were Wesleyans, 5 were Bible Christians. Among those who went to jail was one young woman. Several passive resisters have been deprived of the franchise, among them the Rev. R. J. Campbell, successor to the late Rev. Dr. Parker, at the City Temple, London.

The Non-Conformists believe that the

Education Bill represents a deliberate attempt on the part of the High Church Anglicans to suppress religious liberty, to kill the Free Churches and to propagate semi-Roman Catholic sacerdotalism. Some go so far as to openly accuse the extreme High Churchmen with undermining the very foundations of the Protestant faith; and this by means of money supplied by a Protestant Government for the support of Public Schools. Bearing this in mind, we can understand the apparent bitterness of the English visitor, Rev. Dr. John Brown, of Bedford, England, once pastor of John Bunyan's famous church, when he advised the Canadian Congregational Union to have nothing to do with the Anglican proposals in the matter of making Bible study a part of the Public School curriculum. For our part we cannot see what the Established Church has to gain by supporting a measure which tramples rough-shod on the convictions of her sister Churches. At best her triumph will be short-lived. All signs point to the defeat of the present English Government at the coming elections. With a change of Government the Education Act is almost sure to be radically amended, if not repealed. But no reparation will blot out memories which will be keen and bitter as long as this generation lives.

✱

Complimenting Lord Palmerston.—Lord Palmerston, once Prime Minister of Great Britain, was perhaps the most popular statesman of his time. He was "hail-fellow-well-met" with nearly everybody, and, of course, many persons were very free-and-easy with him. This was amusingly shown in a friendly talk he had with John Day, trainer of his horses. Day was laid up with gout, and "Pan," as they called his lordship, would sit by his bedside and chat with the patient. On this occasion he told Day of a change of Ministry that had just taken place. John's answer was comical:—"Yes, my lord, but they tell I as how you are the cleverest among them; for it don't matter which side goes out, you always manages to keep in!"

✱

Rules for a Record True.—Dr. Henry Van Dyke has put into verse four rules for the intellectual and spiritual life which are well worth committing to memory:

"Four things a man must learn to do,
If he would make his record true:
To think, without confusion, clearly;
To love his fellowmen sincerely;
To act from honest motives purely;
To trust in God and heaven securely."

Life-Saving Dogs

BY HUGH B. PHILPOTT

EVERY visitor to the delightful little village of Beddgelert, in North Wales, makes a point of seeing the tomb—or perhaps we should say the alleged tomb—of Gelert, the faithful hound from which the place is said to derive its name. Poor Gelert's story, having been enshrined in a pathetic ballad by William Robert Spencer, is probably the best known record of canine devotion to be found in our literature. It tells how the Welsh chieftain Llewelyn, returning from his chase one day, found his child's cot overturned and his dog Gelert by the side of it covered with blood. Jumping to the conclusion that the hound had attacked the child, he at once drew his sword and killed it. But on looking further, he found the child alive and uninjured.

"Nor scath had he, nor harm, nor dread;
But the same couch beneath
Lay a gaunt wolf, all torn and dead,
Tremendous still in death.

"Ah! what was then Llewelyn's pain!
For now the truth was clear:
His gallant hound the wolf had slain,
To save Llewelyn's heir."

Of course, the "higher critics," who will never let us enjoy a good story in peace, tell us that the whole thing is a myth,



A LIFE-SAVING DOG IN PARIS

which has its counterpart in the folklore of many nations, the child's assailant being sometimes a wolf, sometimes a boar, and sometimes a snake. But we may at least claim that the story, even though it rest on the flimsiest historical foundations, is poetically true. The canine fidelity and courage it celebrates are not imaginary qualities. Gelert is a true type of the faithful dog, and there are many authentic records of later times showing that dogs are capable not only of being the faithful friends and companions of man, but on occasion of rescuing him from deadly peril.

If we had to choose from among the various breeds of dogs that which has the finest record for life-saving, we should probably have to award the palm to the Newfoundland. His great strength and courage, combined with sagacity and devotion, and his remarkable powers as a swimmer, make him peculiarly qualified to render aid in cases of danger from drowning. Two examples may be given in which these qualities have been exerted to the actual saving of human life.

A German gentleman walking one evening in the Dyke country in Holland slipped from a high bank, which formed one side of a dyke, into the water. Being unable to swim, he soon lost consciousness. Fortunately, he was accompanied by

a fine Newfoundland dog, which, seeming to realize its master's peril, plunged into the water and pushed or dragged the apparently lifeless body right across the dyke to a creek on the opposite side, where it was possible to land. A laborer returning from his work saw from a distance the dog in the water supporting a burden, the nature of which he could not at first distinguish. When the animal reached the shore it was seen that its burden was the body of a man, whose hands and face it was now industriously licking. The man hastened to the spot, and having obtained assistance, conveyed the hapless traveller to a neighboring house, where artificial respiration was successfully resorted to. The dog had swam nearly a quarter of a mile before finding an accessible landing place.

Another well-authenticated story tells how the courage and sagacity of a Newfoundland dog was the means of saving a whole ship's crew—eight in number. The vessel was wrecked on the beach at Lydd, Kent; but the sea was so rough that no boat could put off to its assistance. At length a gentleman attracted the attention of his Newfoundland dog to the vessel and put a short stick in its mouth. The animal seemed to understand what was wanted, and plunging into the boiling sea, fought its way towards the vessel. Although it failed to reach the distressed ship, it came near enough to enable the crew to throw it a rope with a bit of wood attached. Dropping its own burden and seizing the new one, the noble animal struggled back to the shore and laid the wood at its master's feet. A line of communication between the ship and the shore was thus formed, and every man on board was saved.

Within the last few years the fine qualities of the Newfoundland dog have been utilized by the police of Paris in a very remarkable way. They have organized a regular brigade of diving dogs, whose duties are to assist the police in tracking and arresting riverside thieves, and in rescuing would-be suicides and persons who have fallen into the river. In order that they may perform this latter duty effectively, should occasion require, the dogs are most carefully trained. Various objects, including sometimes a dummy the weight and size of a man, are thrown into the river, and the dogs are urged—always with the same words of command—to fetch them out. To teach a dog to dive after a drowning person, one of the men swims beside it, holding a piece of meat well beneath the surface of the water. To get the toothsome morsel the animal would have to dive and keep its eyes open under the water.

Of course, it is not every day that people fall into the Seine and have to be assisted out by dogs or men, and the unhappy creatures who aim at self-destruction generally choose a time and place where they are least likely to be frustrated. One occasion has, however, been recorded in which the careful training of the dogs has been rewarded by the saving of a human life. It was at three o'clock on the afternoon of June 5th, 1902, that a black and white Newfoundland dog named Diane plunged into the river without any word of command from its master and seized a man who had thrown himself into the water. The dog, which at the time of the rescue was only twenty months old, held the would-be suicide by his coat until a policeman reached the spot, and the man was saved.

Of all the organized efforts which have been made to utilize for the saving of human life, the courage and sagacity of dogs, the oldest and most successful, as well as the best known, is undoubtedly that of the monks of St. Bernard. For nearly a thousand years the hospice at the top of the Simplon Pass, 3,000 feet above the sea level, has been the resting-place and refuge of all sorts and conditions of travellers, and it has owed very much of its serviceableness, as well as of its fame, to the successive generations of magnificent dogs which assist the monks in their humane work. Stories of the St. Bernard dogs and their doings have long been among the most familiar of travellers' tales, and no doubt many of them have lost nothing of their original wonder with repeated telling. There is for instance, the story of Barry, a splendid animal who "flourished" in the early days of the nineteenth century. Barry is said to have saved no fewer than forty

lives (one chronicler puts the number even higher), and then to have perished in the attempt to save yet another.

The popular idea of the St. Bernard dogs and their work, as gained from old books of travel, is that they wander about on the mountains, alone or in couples, searching for lost travellers and bearing cordials and wraps with which to relieve them; that they scrape away the snow from those who are almost buried, restore them to consciousness by licking the hands and faces and warming them with their bodies, and summon the monks to their relief by loud barking. Such



THE REAL ST. BERNARD DOGS

a picture, however true it may have been of the work of the dogs in the past, hardly corresponds with the realities of the present day. The dogs never go out alone, but always in the company of the monks or domestics of the hospice. Nor do either they or their masters wander about promiscuously in search of possible lost travellers. The monks at the hospice are informed by telephone from the last inn on the way up the pass on each side when a party of travellers are on their way, and if they do not arrive within reasonable time a relief party from the hospice, accompanied by dogs, go out to seek them.

It follows that it is hardly possible, under modern conditions, for any one of the dogs to achieve such a record as that of the famous Barry. Nevertheless, the dogs are invaluable as aids in the work of rescue. They have a marvellous instinct, which enables them to detect danger from avalanches or floods better than the most experienced of human mountaineers, and their sense of smell is so acute that they can follow the beaten track in the dark or when it is entirely covered with snow, never failing to lead their masters and any travellers they may have found safely back to the hospice. The nine dogs at present at the hospice are no doubt very different in character from those which accompanied the noble-hearted monk, Bernard de Menthon, into the original hospice which he established in the tenth century.

The St. Bernard dog, as we know it to-day, is a breed that has been developed on the mountains by the careful crossing of various types, and is adapted as no other dog could possibly be for its unique and beneficent work.—*The Quiver*.

The Power of Music

THERE is something very wonderful in music. Words are wonderful enough, but music is even more wonderful. It speaks not to our thoughts as words do; it speaks straight to our hearts and spirits, to the very core and root of our souls. Music soothes us, stirs us up; it puts noble feelings into us; it melts us to tears, we know not how; it is language by itself, just as perfect in its way as speech, as words; just as divine, just as blessed. Music has been called the speech of angels; I go further, and call it the speech of God Himself.—Charles Kingsley.

How to Store Knowledge

LEARN to use your senses, be quick to notice any changes in the house you live in, or in the clouds and sky, open your eyes to sights of birds and insects as you walk, your ears to their songs, and your heart and intellect to the impressions of nature. Look as well as see, listen as well as hear, touch as well as feel. Practise judging distances and making allowances for different kinds of illumination; learn to detect the optical and sensory fallacies of which you read in books on mental physiology. Exercise not only your muscles, but your power of discriminating weights. Cultivate walking and make it a pleasure as well as a convenience. Take every opportunity of learning any bodily exercise, whether riding or swimming, rowing or sailing, and whatever you do, do it, as Fox said he did, "with all your resources at the time." Learn, as you may very well without being artists, to draw sufficiently to explain your meaning. Never waste time over worthless literature, and in order to be sure of what is good read chiefly that which has withstood devouring time and remains to us as the carefully winnowed and approved result of the imagination, the wisdom, and the wit of past centuries. Beware of prejudices, prejudices of your profession, prejudices of your education, prejudices of your country. Remember that all that you

think of your country, and which you rightly ought to think, is also thought by French and Germans and Hungarians and Chinese concerning their own country.—*Dr. Pye-Smith*.

A Christian Hero.

THE following, taken from *Harper's Magazine*, is Mr. Norman Duncan's tribute to Dr. Grenfell, the original of the hero of "Dr. Luke, of the Labrador."

Fear of the sea is quite incomprehensible to this man. But the Doctor is very far from being a dare-devil; though he is, to be sure, a man altogether unafraid; it seems to me that his heart can never have known the throbs of fear. Perhaps this is in part because he has a blessed lack of imagination; in part, perhaps, because he has a body sound as God ever gave to man, and has used it as a man should; but it is chiefly because of his simple and splendid faith that he is an instrument in God's hands—God's to do with as He will, as he would say. His faith is exceptional, I am sure—childlike, steady, unflinching, and withal, if I may so characterize it, healthy. It takes something such as the faith he has to run a little steamer at full speed in the fog when there is ice on every hand. It is hardly credible, but it is quite true and short of the truth; neither wind, nor ice, nor fog, nor all combined can keep the *Strathcona* in the harbor when there is a call for help from beyond. The Doctor clambers cheerfully out on the bowsprit, and keeps both eyes open. "As the Lord will," says he, "whether for wreck or service. I am about His business."

Thus and for all time, in storm and in sunshine, summer and winter weather, Grenfell, of the Deep Sea Mission, goes about doing good; if it's not in a boat, it's in a dog sled. He is what he likes to call "a Christian man." But he is also a hero—at once the bravest and the most beneficently useful man I know. If he regrets his isolation, if the hardships of the life sometimes oppress him, no man knows it. He does much, but there is much more to do. If the good people of the world would but give a little more of what they have so abundantly—and if they could but know the need, they would surely do that—joy might be multiplied on that coast; nor would any man be wronged by misguided charity.

Ministerial Experiences

A FEW months ago this paper contained an incident gleaned from the pastoral work of one of our city ministers, and the Editor asked other pastors to contribute similar personal experiences. The response has not been an overwhelming one, but we have a few rather spicy paragraphs to present, which are vouched for as to truthfulness. Let our ministerial readers give us more like them.

* * *

A pastor in a city church had just concluded his Sunday evening sermon, when a man considerably under the influence of liquor came forward and publicly congratulated him upon his sermon.

"Your sermon," said he, "was very clever—very clever, indeed. The best I have heard in a long time." He then proceeded to make a most embarrassing proposition.

"Put my name down as one of your members. I like your church and I like your preaching."

The pastor tried to silence the drunken fellow by promising to talk the matter over after the service had concluded, but this was not satisfactory to the bibulous individual.

"No," said he, "I want to join right now. Put my name down as one of your members."

It was with difficulty that the man was induced to take a seat, but by that time the effect of the sermon was pretty well dissipated.

* * *

Almost every minister has had his trials with people who insist upon taking more than their fair share of time in the prayer and fellowship meetings. A pastor tells of a personal experience of this kind, which happened at a revival meeting, at which he had the assistance of a brother minister. A very long-winded old man had prayed for about fifteen minutes in a very monotonous tone, and the meeting was about dead. To revive it, the leader proposed a testimony meeting and called for brief experiences. To the horror of the preachers, the old fellow who had prayed so long was the first person on his feet. He proceeded to talk in a rambling way, and kept at it for over ten minutes. As he showed no disposition to conclude, the visiting minister determined to adopt heroic measures.

Rising to his feet, he broke in upon the testimony by saying, "My dear brother, I have a hymn selected which exactly expresses your experience, and we will sing it."

"All right," said the loquacious old warrior, "you can sing it if you want to, but you will wait until I get through." And they did.

* * *

One of our oldest ministers relates an incident that occurred during his probation. He was holding a class-meeting, and following the old-fashioned custom of going around the room and addressing each individual personally. After nearly all had spoken, the young preacher approached a rather rough-looking man who had shown little interest in the proceedings.

"Well, brother, and how do you feel?" said the leader. "My feet are very cold," was the startling response from the man.

Just how he managed to make this statement the basis for any spiritual advice or consolation the minister does not add, but he vouches for the truthfulness of the story.

* * *

Rev. Mr. C. was an eloquent preacher, who occupied a number of prominent city pulpits in Ontario a few years ago. He was not only a fine speaker but a wonderfully tactful man in dealing with people, and made many strong friends.

In one congregation there was an old man who took offence at some things that were said from the pulpit and absented himself from church for several Sundays.

The preacher went to see him, and asked why he had not been out to church.

"Well," said the aggrieved parishioner, "I don't like your sermons."

"I don't think very much of them myself," replied the dominie, "and so we shall not disagree very greatly on that point."

"I think," continued the man, "that you tell too many funny things in your sermons."

"My dear brother," said the pastor, "if you only knew how many funny things come to me that I never say anything about you would not wonder that an occasional witicism finds utterance."

"Give me your hand, Brother C.," exclaimed the old man, "I never thought of it that way. Let us be friends, and I will go and hear you preach every Sunday."

* * *

Almost every pastor and Epworth League president has experienced difficulty in inducing the people who attend religious services to occupy the front seats. These are usually avoided as if they were infected with the small-pox, while the back seats are well filled, and exhortations to "come forward" do not usually have much effect.

One preacher got an immediate response in a somewhat unique way. Coming into his prayer-meeting one evening he found a fringe of people in the very outside rows of seats, with a big space before the platform absolutely unoccupied.

Quietly taking his place at the desk, he remarked: "If I were preaching in a ten acre field I believe you people would roost on the farthest fence."

The gentle hint was accepted, and the whole crowd moved forward without delay.

* * *

A minister of the Hamilton Conference contributes the following:

"As I drove along the road one day, to speak with a friend who was on foot, I paused by the wayside. Our conversation turned upon 'music in the church,' and I expressed my liking for an instrument in the choir, such as the clarinet, cornet, or violin, well played, as a means of leading in the service of song. We spoke of the old worn out superstition that the 'devil is in the fiddle'—a superstition formed naturally enough perhaps, for, by the law of association, when one sees the fiddle used in company where they 'trip the light fantastic,' and indulge in all manner of carouse, it is to be wondered that the thing smells some of its society. But why blame the poor irresponsible music-box? Blame the 'man behind the bow.'

"We both agreed to this, and then as if to clinch the argument, my friend innocently declared with the assurance of finality, 'The devil is no more in the violin than he is in that buggy.' To this I readily agreed, said my 'farewell,' and rode away more satisfied with myself than ever."

* * *

A worthy minister of the Bay of Quinte Conference was making a call in an out-of-the-way corner of his circuit one day where no minister had ever called and the family did not go to church.

"My friends," said the faithful pastor, "don't you know you are living in darkness here?"

"There now," spoke up the housewife, "that's just what I told Steve last week when he boarded up that back window."

The minister who sends this says that, at first, he thought it funny, but as he considered the incident afterwards, it seemed rather sad.

* * *

Rev. James Elliott, D.D., one of the pioneer preachers of Canadian Methodism, once attended a missionary meeting where the collection amounted only to a few cents, and there was not a silver coin on the plate when it was placed on the table in front of the pulpit. Mr. Elliott looked at the plate with unutterable scorn, then pushing the coppers away from the centre, slapped down in their midst a fifty cent piece, and went on with his address. Without saying a word he gave the people to understand what he thought of their contributions.

* * *

The following notice was recently handed to one of our ministers in a rural church for announcement:

"Please give out in church to-night that Mr. — will leave his old home to-morrow at 2 o'clock and be buried in the cemetery here up the 3rd."

Influences

BY MISS IDA MURCH

INFLUENCE is a certain power which we exercise over others and which other persons and things exercise over us. Does every one possess an influence? Yes, small or great, obscure or renowned, foolish or wise, bad or good, each has his or her influence over others.

Let us as Epworth Leaguers ask ourselves what kind of influence we are exerting day by day. Is it a wholesome, elevating influence, or is it the opposite?

Owen Meredith says, "No star ever rose and set without influence somewhere. No life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby."

It is true that some people are more easily influenced than others. It is also true that almost everyone is more easily influenced to do wrong than right. We hear it said, "Oh! I would not do such and such a thing if I thought it would have any influence on anyone else." We do not know what influence our actions may have, and at least the influence of our actions lasts for ever.

Oh! if we could but recall some hasty word or action; but no—just as a pebble thrown into a stream starts wavelets that last till they reach the shore, so some of our lightest acts start influences that last until the shore of eternity is reached. This makes life rather a serious affair for those professing Christianity. There often seems to be such a lack of seriousness and sincerity on the part of Christians that those outside our churches and Leagues think, and even say, they are better than those belonging to them.

It is not necessary that we go around with a sad countenance, but it is necessary that we think of the influence of our acts, words and looks; that we show that Christ is influencing our lives if we wish to make outsiders believe there is any reality in our religion.

There are people whom merely to meet seems to have a good influence over us, while there are others who stir up all the ill-feeling in our natures—what a strange thing is influence!

The very mention of some names seems to fill us with nobler ambitions and higher desires. Take, for example, such names as Fanny Crosby, Frances Willard, John Wesley, John Knox, Evan Roberts, and many others which cause us to think of goodness and piety, on simply hearing them mentioned. On the other hand, when we hear such names as Jezebel, Judas Iscariot and others, we think of wickedness, bloodshed and crime.

What are some of the things influencing our lives?

First, our *home and its surroundings* have probably the greatest influence upon our lives, although those reared under Christian influence sometimes go astray. This is the exception, not the rule. How often has the influence of a mother's prayers arrested someone on a downward course. Our friends have the next strongest influence upon our lives. How we are influenced by what our friends think and do! If they are good and have high ideals so much the better for us. Next, *what we read* has a very strong influence upon our minds. How a beautiful poem lifts us out of the commonplace ruts of life; a biography of some great life inspires us to do better; some beautiful description cheers us; something instructive helps us. But if what we read be light, trashy material, our taste for anything better is destroyed.

Many a crime and wrong act may be traced to the reading of detective stories and other worthless material.

Music has a powerful influence over the majority of people. Who has not been thrilled by the sweet voice of some singer or the beautiful rendering of some musical composition? Many a lost and erring one has been reclaimed while listening to the gospel in song. As an example of the influence of one hymn, "Just as I am," it is stated that the writer of it had in her possession at her death over 1,000 letters, each telling of the good which had been received from this hymn—and still its good influence goes on.

Good pictures and beautiful natural scenery have a great influence over us. We are told to find some beautiful picture of a person and study the graceful lines and curves, the earnestness of face, etc., that we may acquire the same.

Beautiful landscapes and skies cause us to think of the great Creator of the universe.

Let us pray that the Christ may come into all our lives, influencing our every thought and action, and then we need not fear about our influence upon others.

Clinton, Ont.



AN EPWORTH LEAGUE PICNIC

The annual summer outing of the Euclid Ave. League, Toronto. This League keeps up its services all the year without interruption. On one evening in July there was an attendance of seventy, twenty-four of whom were young men. Count the young men in this picture

Temper in Harness

THERE goes down by the side of a man's door a thundering brook, and he thinks to himself: "That continually rattling, that forever bubbling, that lazy, rollicking brook, I will take out of the way." Well, let him take it out of the way if he can. He may take his bucket and work night and day, and scoop up bucketful after bucketful, and carry it away, and yet the brook will be undiminished as long as the mountain clouds dissolve and feed its sources. But that man, in a better mood, says: "I will throw a little dam across that brook and will build a mill, and will make it work for me." Ah, that he can do. He builds his mill and sets his wheel, and the brook is taught to run over the wheel, and the wheel works to the pressure of the brook and industry goes on within. He could not subdue the brook, but he could make it work for him. A man cannot eradicate his temper, but he can determine what it shall do.—Henry Ward Beecher.

The League the Pastor's Opportunity

In Personal Fellowship

An address delivered at the Pastor's Conference of the International Epworth League Convention in Denver, by REV. J. W. BAIRD, B.A., Sarnia, Ont.

THE word "fellowship" conveys the idea of persons journeying together in a ship at sea, intimately associated in calm and in storm, in joy and in sorrow, through good and evil report. Our topic therefore might be stated thus:—"The League, the Pastor's Opportunity in giving direction to the lives, and moulding the characters and shaping the ideals of the young, as together in the same ship they cross the Sea of Time to the shores of that land from whose bourne no one returns to tell the story. And where is the pastor's place if not on board this League ship? His great work is to bless and save men and young people, who form so large a part of his constituency, and should receive a correspondingly large portion of his time and labors.

This League ship was built for the express purpose of saving men and developing a more intelligent and practical piety in our young people. And as the ancient tabernacle was constructed after the pattern shown by God to Moses while in the Mount, so we believe this League ship was built after a heavenly model and under a Divine inspiration. If she fails therefore to fulfil the purpose of her designation, the fault must rest largely, if not entirely, with her management, for she has within herself every equipment for and possibility of the highest service. Her chart is the Bible, her anchor, Hope, her figure-head, a Maltese cross bearing the motto, "Lift up, lift up." Her color ensign, white, shot with red, is beautifully emblematic of that purity of heart and life which comes through the cleansing of the blood.

Her working crew has an almost perfect organization, and they are full of life, buoyancy and daring, for the land of glorious achievement lies all before these youthful minds, and woe to the pastor who has not his soft, unseen guiding hand upon all the complicated machinery of this department of his church. But to get his hand where it ought to be demands on the part of the pastor a deep spirituality, a keen insight, a broad sympathy, a warmth of personal contact, for it cannot be denied, we think, that there are barriers between the pastor and the people, whom he is privileged to serve, which too frequently hinder that freedom of intercourse and closeness of contact that would be eminently profitable to both. And this is especially true of the pastor and his young people. The fault may rest partly with both. The young stand aloof and will not let their pastor see their best side; and the pastor, we fear, too often does not let the young people see his human side. There is no place, perhaps, where the young people show themselves more real, and are found so comfortably off their guard as in their League meetings, and where the pastor therefore has a better opportunity of knowing his young people.

And this suggests some of the pastor's duties to the League. Every opportunity brings corresponding obligations. One of these is regular attendance. The natural mutually strained relations between pastor and young people can only be overcome by intimate and constant companionship. This dropping into a League meeting occasionally only places our young people under greater restraints. We will go so far as to assert that if a pastor cannot do better than this he had better stay away altogether. Either constant attendance or entire absence ought to be the rule. And in every meeting attended, the pastor should take some active part, never, however, that of a critic or a dictator.

The young people like to feel that the reins of control are in their own hands, and if it is thought advisable to offer any criticisms at all, let them be given in private, rather than in public. There is no place where the pastor himself should seek to be more real and human than in the League meetings. For what is the church but humanity struggling to realize its own idea, and what is the League but the young life of the church, organized to do the work of the church. One of the pastor's first privileges and duties is to help his people to self-fulfillment, and this can only be accomplished by intimate personal fellowship, in the formation of which relation the League furnishes an opportunity nowhere else found, not even in the home.

A word to Leaguers. Whilst it is desirable that your

pastor should know you intimately, it is equally desirable that you should seek to know him, not only in your home and in the League, but in his home and even in his study. A few weeks since a young man, a member of my church and League, called at the parsonage. We went together into my study, and sitting down had a real heart-to-heart talk together. He told me of his early life, his conversion and subsequent temptations in his life upon the rail. This drew me out and I spoke freely of my experience, and I believe we were both strangely helped. From that moment that young man and myself were real friends, and whilst I by a closer bond of sympathy than ever I would most gladly am a busy pastor, as all pastors are, still I would most gladly devote a few hours each week to such close heart-to-heart interviews with my young people. Young men, take your pastor into partnership with you, sometimes when you plan a raid into the woods or go out on an enterprising fishing trip. It will do you both good.

Again, it will strengthen the bonds of personal Christian fellowship for the members of the League to find that the pastor has faith in them as well as in their work. It was a feature in our Saviour's character that whenever there was an exhibition of faith and trust in Him, His whole nature went out to meet it, as in the case of the thief upon the cross. And to nothing do men, and the young especially, respond more truly and readily than to trust imposed in them. This constitutes what Munger calls "The Irresistible Appeal."

And what an opportunity the League affords the pastor for the exercise of Christian sympathy, which next to love is the strongest passion in the human soul. Our young people need sympathy, especially as in our day this noble quality of soul seems to be dying out between employers and employees. The same is largely true of domestic service. Servants, though their help is so essential to the daily comfort of many homes, being too often regarded as mere hired persons doing their appointed work for so much current coin of the society of to-day. Where sympathy also pervades much of the society of to-day. Where shall our young people therefore look for sympathy if not to the church, and I am sorry to-day it is not always found there.

Let the pastor's heart, therefore, be full of goodness and loving sympathy as he greets his young people in the League, and upon the street, and he will carry blessings of which he is himself as unconscious as the lamp of its shining. "He will move," as Beecher says, "on human lives as stars move on dark seas to bewildered mariners."

The League is also the pastor's opportunity in personal fellowship, in that it opens up a large field for expressions of praise, a desire that is born in human nature. It is true that charity is a very rare thing under the sun, but there is something else equally as scarce, and that is encouragement or praise. In the League meetings our young Christians often praise. In the League meetings our young Christians often praise. In the League meetings our young Christians often praise. In the League meetings our young Christians often praise. In the League meetings our young Christians often praise.

How shall I bear this sacred burden of life is the greatest of all questions for youth, and it is the pastor's privilege in this formative period of enthusiasm of ideal worship to hold up human before them for emulation the one absolutely perfect human in life, and this is true greatness, not in service so much as in character, not in doing so much as in being—in living for others and for God. Nor will the benefits of such fellowship be all on one side. The pastor himself must share largely in the blessings of such delightful companionships, as Johnson says "I love the acquaintance of young people, because in the first place I do not feel myself growing old. In the next place, because youthful fellowships must last longest if they do last, and we know they do." As a place to go, a place to be, a place to form friendships, a place to grow better, a place to achieve good, a place to find partners in the helpful fellowship of Christian service, the League is the Pastor's great opportunity.

Doggerel Hymns

REV DR. GILBERT once asked a music publisher of Sunday-school songs, how much he paid for hymns written for him. "About two dollars apiece," was the reply. The Doctor observed: "Pretty extravagant, considering what you get."

And yet the supply keeps up of wretched doggerel, that is scarcely decent rhyme, set to jig-time and rag-time music for our Sunday-schools to sing. Nobody would care how much of this wretched stuff came from the press, but, unfortunately, there seems to be a demand for it, and in many places really first-class music is being crowded out to make way for it.

Here is a twelve-page programme of hymns and choruses used at the anniversary services of a city Sunday-school. A few extracts will show the quality of the "poetry":

"Our liberties we prize from day to day
Which came through Jesus Christ the King of Glory.
Let every voice proclaim the story true
Our sins have vanished through this mighty monarch."

There are several verses of like character. Probably the author trusted to the jingling chorus to carry the hymn. Here is another:

Let the whole world be taken in the name of Christ.
It is He who goes before us, ending all our strife.
He tells us with great tenderness how love and peace
May spring and grow, and more and more increase.

Go ye," hear the Master saying to us here below,
With His loving Book to help us, that our love may flow,
He it is who goes before us, to lead the way.
He calls; why should we tarry to obey?

One has to study a production of this kind for a while to determine whether it is intended for prose or poetry. Surely Dr. Gilbert was right when he declared that two dollars apiece was a big price to pay for such literary gems. Here is another, equally choice:

'Tis a wonderful, wonderful story,
'Tis the beautiful story of old,
Tho' so often we hear it repeated,
'Tis sweeter each time it is told.
He left His bright home to redeem us all,
And now we are free as the day;
In heaven no other one could be found
The price of salvation to pay.

The names of the authors are not attached, so that we are not able to give them due credit for their remarkable genius. There seems to be no reason in the world why such stanzas should not be ground out by the dozen, and so we read on:

Notes of victory, joyfully resounding,
Sweetly tell the world, life and peace are now abounding;
From the hearts of men songs of hope are sounding,
Christ triumphs; He does save, mighty He does save.

A rapid writer ought to be able to compose a score of hymns of this sort before breakfast. How much mental effort can there be in spinning off verses like this:

We haste to-day, we won't delay; we give our hearts to Him,
For He does love us so, our Saviour, Lord and King.
Such love as His was never known; He now has set us free.
Let Him to-day our loving worship see.

There are books published, appealing to our Sunday-schools and young people's societies, with perhaps two hundred "hymns" of this doggerel class set to rag-time music, and many young people are singing them. There is certainly no necessity for it, when we have such a magnificent stock of first-class music from which to choose.

There is, however, an element of hopefulness in the situation in the fact that so many of our Sunday-schools and Leagues refuse to purchase the rubbish, and cling to the good old Canadian Hymnal.

A writer in the Toronto *News* thus deals with the question: "The United States now turns out every year great quantities of Songs of Zion, of Triumphant Hymns, or Victorious Psalms, which are seized by ardent church workers as fast as they are printed. If evangelistic services are to be held new books must be secured, and the congregation is urged to learn "these beautiful songs," which usually consist of bad poetry and worse music. If a "singing evangelist" is engaged, he inflicts the new music on the defenceless people in the form of solos. The lovers of true music are bored, and those who have no musical taste are confirmed in bad mental habits. It is the people who like these songs who "can't appreciate classical music," and who quite often comment on their in-

tellectual infirmity as if it were something to be proud of. In these days the Church endeavors to cultivate a good taste for literature. Why does it pander to the dime novel taste in music?

The peculiar thing about this whole matter is that the range of good devotional music is so wide. The hymns of the Wesleyes, the Addisones, the Montgomeryses, the Newmans, the St. Bernardes, the Cowpers and the Tennysones, found in all congregational hymn books, are high in their poetic value and rich in the devotional spirit. No phase of the religious life can be mentioned which has not its appropriate hymns. The tunes are nearly all dignified compositions, which have proved their worth by many years of constant use. The church, or the choir, or the minister who turns from these to Chicagoese poetry and street piano music is throwing away gold for brass, and cheap brass at that."

A Holy Year

BY BISHOP JOHN H. VINCENT.

A RELIGION of one day every week is only one-seventh of the offering God expects man to make to Him. Fifty-two holy days each year and three hundred and thirteen worldly days do not make a "holy year unto the Lord." To the fifty-two one may add seven days of the "week of prayers," forty days of Lent, forty two days of a regular old-time six weeks' revival, and ten "Saints' days," including Christmas, Easter, etc., and we have one hundred and fifty-one religious days, church days, special days, out of a total of three hundred and sixty-five days and six hours placed in our hands for our keeping and use by the God of Eternity. What about the other two hundred and fourteen days?

It is quite easy to say that the special days—the one hundred and fifty-one—help people to live more wisely and acceptably during the ordinary two hundred and fourteen days. And this is true. And it is also true that to be profoundly impressed with the religious value of the whole number of days in each year will develop a spirit and a habit through which the special days will be made doubly sacred.

The high table-lands of ordinary life will give a purer atmosphere, a more delightful climate and a more healthful conditioning, and the special seasons will mean more in every way to the pilgrims on the highway of holiness. The emphasis on the ordinary life is what we need just now, and not on the extraordinary opportunities. One day at a time until we reach the end of the seventh; then one week at a time until we reach the end of the fifty-second week—this is what we need in the church to-day! Then year after year, golden year succeeding golden year of holy living.

No, this exaltation of "every-day religion" will not lead to the depreciation of holy Sabbath and other holy days. On the contrary, it will give new value to these special seasons. Voices trained every day will be in finer tone for Sabbath song. The gate of prayer kept open from Monday morning to Saturday night will bring a fuller, richer flood of celestial power on the Sabbath. The habit of thinking will intensify the possibilities of the special opportunity when it comes.

Nor will the theory of three hundred and sixty-five holy days every year diminish one's interest or limit one's enthusiasm in secular affairs. It will sanctify all manual labor, exalt business, purify politics, ennoble intellectual activities, draw a new and golden thread through the texture of every-day life, enrich domestic relations and social fellowship, and give a new interest and appreciation of church life. The bell in the tower may not ring out three times a day their matin, mid-day and vesper summons, but the echoes of the bells of heaven will give a constant accompaniment to all the thoughts, and plans, and habits of life. "Holiness unto the Lord" will be written on the posts of the house, the towers of the town, the pavements of the streets, the "bells on the horses," the counters in the shops, and the faces of the people will be radiant because of the steady and all-dominating motive of life "wholly given to God."

It is a good motto: Three hundred and sixty-five holy days every year! And it does not change its significance to say three hundred and sixty-five working days every year! For through the grace of God the Sabbath "work" will be no less arduous, although in different lines than the week-day work. And the high levels of life thus attained will guarantee 365 days for happy, holy holidays every year!

Day by Day

I heard a voice at evening softly say,
 Bear not thy yesterday into to-morrow.
 Nor load this week with last week's load of sorrow,
 Lift all thy burdens as they come, nor try
 To weight the present with the by and by.
 One step and then another, take thy way—
 Live day by day.

Live day by day.
 Though autumn leaves are withering round thy way,
 Walk in the sunshine. It is all for thee.
 Push straight ahead, as long as thou canst see,
 Dread not the winter whither thou mayst go,
 But, when it comes, be thankful for the snow.
 Onward and upward. Look and smile and pray—
 Live day by day.

Live day by day.
 The path before thee doth not lead astray.
 Do the next duty. It must surely be
 The Christ is in the one that's close to thee,
 Onward, still onward, with a sunny smile
 Till step by step shall end in mile by mile.
 "I'll do my best," unto my conscience say,
 Live day by day.

Live day by day.
 Why art thou bending toward the backward sky?
 One summit and another thou shalt mount,
 Why stop at every round the space to count?
 The past mistakes if thou must still remember,
 Watch not the ashes of the dying ember.
 Kindle thy hope. Put all thy fears away.
 Live day by day.

—Julia Harris May, in *The Atlantic*.

President Roosevelt as a Reader of Books

"READING makes a full man." Such is the common aphorism. Years ago we were astonished at the reading ability of Macaulay as recorded in one of his biographies. Should the reader come across the list of Macaulay and compare it with these books read by President Roosevelt in the course of two years, it will be seen that the American is scarcely behind the Englishman.

An unnamed contributor to the *Century Magazine*, "with the help of one of the President's personal acquaintances," gives "a pretty full, though far from complete, list of the President's reading for two years up to the first week in November, 1903." It is an astonishing list of books, both in number and in range, and it is of books alone, leaving aside magazines and papers, and "a number of ephemeral novels." It includes only books read or reread "purely for enjoyment," and its volume and scope are to be considered with reference to the fact that the President must have enough reading in the beaten path of business to occupy all the time and eyesight of an ordinary man, even a very able one. We may add that the minuteness with which the list is made up and its careful mention of parts of books dealt with justifies the inference not only that the information comes pretty directly from Mr. Roosevelt, but that he keeps a rather close record of his reading, which would be in harmony with his well-known methodical and efficient habits.

The list embraces eighty-three different authors, and approximately a couple of hundred of volumes read in whole or in part. Taking into account the magazines, of which he "reads all the leading ones regularly," the "ephemeral novels," and the papers, daily and weekly, of which he is "not neglectful," this would give the President at least a hundred volumes to read in a matter of the year, say thirty-five thousand pages a year, or a number of one hundred pages a day, more or less, read "purely for enjoyment." Even if we deduct one half of this amount for the parts of books not read, the achievement is, from the point of view of merely physical endurance, very remarkable. It is still more so when we look to the character of the books in the list. A little more than one half of the authors are historians and biographers. They include (in

translation) Greeks, like Herodotus, Thucydides, Polybius, Plutarch; such Englishmen as Morley, Macaulay, Gibbon, Mahaffey, Carlyle, Trevelyan; among Americans Mahan, Hay and Nicolay, and President Wheeler, the author of the *Life of Alexander the Great*. In French there are Maspero the Egyptologist, Marbot, and Froissart. Among the biographies are the lives of Turenne, Prince Eugene, and De Ruyter. This is a formidable array, and much of it is what would be called "tough reading" for one with little else to do.

Not more relaxing is the President's choice of dramatic literature, which starts with the great classics, Aeschylus, Sophocles, Euripides, Aristophanes, includes five plays of Shakespeare; and "tops off" with Moliere and Beaumarchais. In poetry, his taste, as indicated by this list, is decidedly severe, inclining to Shakespeare, Milton, the Nibelungenlied, the *Trasferno* of Dante (prose translation), Morris and Besant's translations from the Icelandic and other Norse poetry, Lady Gregory's Celtic verse, and the usual moderns, Browning, Tennyson, Poe, Longfellow, Kipling, Bliss Carman. There are hints of a healthy fondness for nonsense verse and for children's verses of the finer sort. In what may be called literature, for lack of a better term, the range is wide, from Joel Chandler Harris to Grimm and Hans Andersen, from Bacon to Tolstoi, from Scott and Dickens to Conan Doyle, from Harte to Thackeray, from Parson Wagner to Dr. Holmes, from Aristotle to Abraham Lincoln, though these latter may not more properly come under the head of—shall we say—professional reading.

After reading this list, to some will occur the query, by no means captious, how Mr. Roosevelt, with this wholesome appetite for excellent reading, this wonderful capacity for reading, and a retentive memory, has formed a style of expression so nearly without literary distinction, so loose and unimpressive. To which comment there is one striking exception, his works on the hunting and the wild Western life in which he has taken part, of which he writes with marked simplicity, directness, force, and a strictly personal charm.

Should the Church Provide Recreation for Its Young People?

BY PERCY E. BURTT.

WE often hear the question discussed whether the Church should furnish recreation for its young people. Much might be said pro and con, and perhaps after all is said, the better policy for the Church is to steer a straight course between the two extremes. The following seems to the writer well-grounded reasons why the Church should look after the social natures of its young people. We shall not enter into the question of what sort of recreation the Church should furnish, or how, or when; the individual church can best decide that for itself; we shall merely consider the general question, namely, the Church should provide recreation for its young people.

First, to hold them. At first thought this seems a strange reason, and to the non-Christian a conclusive proof that Christianity is a failure, not sufficient in itself to hold its adherents. But let us look deeper. I know that there are those who say that when one is truly converted all desire for entertainments of any sort is taken away, and the converted soul is supremely content with religious meetings, with the study of God's Word, with prayer, etc. This is true, and it is not true. In the first place, his spiritual nature has, for the first time in his life, assumed its proper place, namely, that of control. The spiritual or soul faculties should always control the man. Jeremy Taylor expresses it thus: "If the soul of a man rules a not, it can not be a companion; either it must govern or be a slave." Heretofore in that person's life the sensual nature—*I do not use this term in its most radical sense—has been in control; now his spiritual nature has awakened, and is actively alive and rules. But what of the other—the sensual nature? It is still there; conversion did not remove that part of his being. It but reduced it to its normal state; before it was abnormal.*

Now, it is true that the spiritual nature is satisfied with religious observances, prayer, etc., and finds sweet peace and consolation in serving the Lord, and to a certain extent im-

parts that contentment to the whole being; because as I have said, the spiritual is now in the ascendancy. But man's nature is distinctly social; that other side of his being calls loudly for something, and there is no wrong in its demand. As one has expressed it, "Our nature will always be ours, or we should cease to be ourselves and become something else; and that nature is social. Everyone feels, at least sometimes, that he is not complete in himself for the production of happiness, and so looks around for that which may fit his wants and supply what he cannot produce from within. Hence, amusements of a thousand kinds are resorted to, and still more society. Society is a want of the mind, as food is of the body. Society such as perfectly suits our real nature, and calls out in a right manner its every attribute, would secure our perfect happiness. But such society must include God."

From some source, therefore, this entertainment and society must come to satisfy the wants of that nature. And what is more reasonable or logical than that it should come from the same instrumentality that was used by God for the soul's conversion, namely, His Church. To it, naturally, the newly converted one turns expectantly. He is, in a sense, estranged from his former associates. He does not regret it, yet he needs friends to strengthen him. There the Church should and must provide. He has given up all his former questionable amusements. He would not have them back, yet this need must be met, for his nature demands it, consciously or unconsciously. For as surely as this want is neglected, just so surely will the soul again lose its control in this materialistic age. In saying this, God forbid that I should underrate the Divine power to keep one firm and steadfast; I am sure I do not. But if the social side of the converted person's nature is not cared for, you again have an abnormality; this time spiritually so. Abnormal beings, human or animal, do not thrive; God never intended it so. The abnormal person is weak. It is natural that he should be so. Because of this weakness he is open to attack; and in this age the attack will not be long in coming. In a crisis he has yielded. He is gone. Who is to blame? Primarily, himself; but had his spiritual guardian appointed by God, namely, the Church, looked out for and cared for that one, would it have happened? I say, no.

But one may say: "Our fathers did not thus. There was no need of amusements, etc., in those days to hold the young people. Why should there be now?" That may be true or not. We shall not enter into a discussion of what methods were pursued by former generations. I know that in this day and age it is absolutely necessary that the Church take care of its young people in every possible way.

Christian young people are constantly coming in contact with the world and associating with those who rely on the world for their amusements, etc. Every day they hear of this or that or the other diversion. It is drummed into their ears on all sides. Now, it is psychologically true that everything we hear or see leaves its effect on our nature, and by constant repetition the nature will succumb unless there is an influence brought to bear to counteract the force of the other. The Church must, therefore, not only to hold its young people in the fold, but to keep them in the best possible spiritual state, furnish something to counteract the force of the devilish enticements on all sides.

Again, the Church must furnish entertainment of a lofty character as a means of drawing a certain class of people to the Church—people who probably would never come for any other service, and yet whose souls are as important as their more spiritually-inclined brothers. One may say: "This is low ground to take." But it is not. The Church of Jesus Christ is the greatest institution in this world to-day, and it cannot afford not to use every means under God for the bringing in of sinners, and if they can only be brought in through such methods, and thus be interested regarding their soul's welfare, I say it is perfectly right to do this. We have only to look at the scores and hundreds brought to Christ annually through the "institutional" Church to see that these methods are approved of God. We have only to read of the marvellous success of Mark Guy Pearse and Hugh Price Hughes and others, in the slums of London, using every means at their command, in order to recognize the fact that God will bless and endorse every means that is used with the single aim of advancing His kingdom among men.—*Pittsburg Christian Advocate.*

How Dick Came to His Inheritance.

BY REV. W. J. SMITH, B.A.

IT is eight years now since it happened, but the facts are as fresh in my memory as though they had transpired last week. I was pastor of a church in the slum part of the city, and, though for a year I had passed his home every time I had gone to the church, I had not known that all this time Dick Cook had been, almost in my presence, enacting the tragedy that was robbing him of his wife and children, blighting his home and business, and ruining him body and soul.

In every church there are some quiet, earnest people, who unobtrusively work away with little recognition and less thanks from men, content in the love they bear to their Master and the joy they realize in His service. Fortunately, there was at least one such in our church, and he said to me one day, "Pastor, do you know Dick Cook?" I shook my head meditatively, and he said, "Well, he is a blacksmith in a lane just off W—— avenue, and east of Y—— street. You might be of some use to him if you would go to see him." That afternoon I found Dick in the blacksmith shop with three companions, all more or less under the influence of liquor. Dick seemed more stupid than the rest, but apparently capable of understanding me when I invited him to a meeting being held in the church that evening, by some of its workers for just such as he was. He promised to come, and so leaving him a ticket of admission, after a little further conversation I left him. On my way to the meeting that evening I stopped at Dick's door to see if he was ready to go, and thinking it would make him feel more comfortable to have some company for the first time. When I told his wife at the door why I had called the tears sprang to her eyes. She led me through their "make-believe" parlor, where stood an old stove, belching coal-gas, through the cheerless dining-room to the kitchen which, but for an old-fashioned and fireless cook stove and the dead-drunk body of Dick, which just filled the space between the stove and the wall, was tenable. Turning to me with streaming eyes and in a voice whose tenderness powerfully appealed to me, he said, "There he is." During the next week I saw him every day; talked with him about the necessity of his living a different life, the demands of his home, his family, his own soul and his God, and spoke to him tenderly of God's love and power. To my great delight, on the following Friday night (we held these meetings on Friday nights through that winter), Dick, with his wife and their two little girls, was found in a front seat, with probably two hundred discouraged, fearful men and women of the city's desolate, lonely and vicious poor. The sandwiches, cake and coffee had been disposed of with some display of hunger, the hour's service of song and prayer, Scripture and brief address is ended, and all who so decide are permitted to go, while all who will are desired to remain to pray and to begin the new life. Dick Cook, his wife and some others remain. Going to Dick while the others were bowed in prayer, I asked him to tell God what he wanted. His prayer was broken and the words came slowly, but as nearly as I can recall them he said, "O God, help me! I am lost! I'm a drunkard and I can't help myself. O God, help me!" We rose from prayer, and I asked if any person wished to say anything. Dick rose, his face tearless and pale, and said: "Something has happened to me; I don't know what it is, but I feel different. But I haven't any confidence in myself, and I don't ask you to have any confidence in me; but if God will help me, I'm going to try to do right." He began family worship. Within one month from that time he went back to the hotels where he had contracted debts for liquor and paid them, sometimes under very sore temptation while doing so. For more than a year he continued to live and work triumphantly where aforesaid he had met naught but defeat. At the end of that time he found a good position as village blacksmith in the north country. The last time I saw Dick's happy face he had come back to purchase some old vehicles, which he would renovate and sell. He said he had his own home, a nice plot of land which he worked, was a teacher in the Sunday School, and the only blacksmith for miles around. They had no licensed hotel in the village and they were all happy, while he, by God's grace, was hammering out life-principles and a fortune on his anvil.

Guelph, Ont.

The Song of the World

There's a song that the hammer is singing,
A ringing and wholesome song,
Of the day's bread won,
Of the day's work done,
Of a mould well cast
In the fiery blast—
And never one blow gone wrong.

There's a song that the engines are singing,
A deep and echoing song,
Of the whirling wheel
And the burnished steel,
From the lightest spring
To the mightiest swing—
And never a stroke gone wrong.

There's a song that the sails are singing,
A humming and catching song,
Of the prow that braves
The ravening waves,
Of storms outsailed,
And of ports safe hailed—
And never the helm gone wrong.

There's a song that the world is singing,
A resonant, splendid song,
Of its work, work, work,
With never a shirk,
Of its battles won,
Of its labors done—
And of Right that masters Wrong!

His Reason for Rising

BY WILLIAM RITTENHOUSE.

THE story is told of a large dry goods commission house in New York where a young man not thirty years of age, with neither influence nor a college education to begin with, was made partner after a dozen years' work for the firm. The senior partner was asked by a friend how it happened.

"He is promoted purely on his own merits," was the reply. "He came into my office one morning, some twelve years ago, and told me that he had just finished school and was looking for a position. I happened to have a position open at the time for an office boy and started him in at five dollars a week. His rise from that position to the one he now occupies was steady and rapid, and was due entirely to the fact that after having received an order or instructions he could be relied upon to carry them out, and do it correctly, too. He was not afraid to ask questions and thus get his instructions straight before undertaking the work in hand. In fact, I might say that he owes everything to the fact that he was always accurate in all that he did. You may think I am preaching a sort of sermon, but if young men entering business positions, whether high or low, would take for their motto the two words 'be accurate,' and would live up to it, there need be no fear of the ultimate outcome of their undertakings."

This seems to set a high value upon mere accuracy. But mechanical accuracy is not the thing meant. Business accuracy, like accuracy in scholarship, means two things—first, concentrated attention; second, clear comprehension. That concentrated attention; second, clear comprehension. That boy, who in his classes at school concentrates his attention upon the lesson, and questions the teacher till he gets a clear comprehension of it, is bound to rise in his class studies. Not comprehension of it, is bound to rise in his class studies; as a that that sort of scholar asks unnecessary questions; a matter of fact, he needs to ask very few, because his attention to what the teacher says saves him the trouble. School is a very good place to begin to practise accuracy. No young man can be accurate all of a sudden, for accuracy is a habit of mind, and takes years to form thoroughly. "Be accurate," is a motto to commence with in one's earliest teens, if it is to win notice from others in the twenties.

The late George Stevens, that most brilliant of war correspondents, won his success largely by the extreme accuracy of his descriptions, as well as their wit and spirit. As a school-boy he built up the habit of accuracy so well that when, after leaving college, he wrote some classical "Monologues"—studies

of great characters among the ancients—his comrades in the office noticed that he rarely consulted the books on his shelf, but wrote out of his own memory, and seldom needed to refresh it. He distanced other journalists easily, because editors could rely upon his quick and brilliant reports absolutely, whether he wrote on the Dreyfus case, in the French court-room at Rennes, or from a camp in the desert with Kitchener. "Be accurate," is a rule of success, because concentration and comprehension mean a controlled and disciplined mind, ready for its best efforts whenever opportunity comes round. Accuracy, even without brilliancy, "gets there," as the slang phrase goes. Accuracy with brilliancy—well, no one can prophesy how far that combination will go when it once starts, but it is bound to go far and achieve things worth the doing.

"Whatever Things Are Lovely"

SOME things are not lovely. There are ways that are not winning. There are people whose personality is by no means attractive. They fail to draw others to them. They neither make close friends nor keep friends. They may be good in the general fabric of their character—honest, truthful, upright, just. No one can condemn them or charge them with anything really wrong. Yet they are not lovable in their dispositions. There is something in them that hinders their popularity, that mars their influence, that interferes with their usefulness.

Simplicity is one element in loveliness. Artificiality is never beautiful. There are many people who suffer greatly in their lives by reason of their affectations. They are unnatural in their manners. They give the impression of acting always under restraint of rules. It was said the other day of a good man that he talks even in common conversation as if he were delivering an oration. There are some who use a great deal of exaggerated language in complimenting their friends, even in expressing the most commonplace feelings. There are those whose very walk shows a studied air, as if they are conscious of a certain importance, a burden of greatness, thinking that wherever they appear everybody's eyes follow them with a sort of admiration and worship. All affectations are unlovely. They are classed with insincerities. Only the simple, unaffected, natural life is truly beautiful.

Selfishness is unlovely. It has many ways, too, of showing itself. Indeed, it cannot be hid—it crops out continually, in act and word and disposition. There are those who are disobliging, never willing to put themselves out to do a favor or to show a kindness to others. They may talk unselfishly, protesting their interest in people and their friendship for them, but when the test comes self asserts itself. Selfishness is simply the absence of love—love seeketh not its own. Unselfishness is lovely. It does not count the cost of serving. It loves unto the uttermost and never fails in helpfulness. It thinks of others, not only as of itself, but, like the Master, forgets itself altogether.

Another lovely attribute in the Christian life is peace. It never worries. It is never fretted. It is quiet, not noisy. It is the quality of a self-disciplined life. Hasty is always unbeautiful. The lovely life is never in hurry, yet never loiters. It is self-poised. If women knew how much a quiet, self-controlled manner means in the making up of their personality, they would seek for it more than for great riches. Nervous hurry, especially in women, is unlovely. It shows itself in flustered manners, in hasty and oft-times rash speech, too often in ungoverned temper. The exhortation, "Be ambitious to be quiet," does not refer merely to speech, but especially to the inner spirit, to the manner, to the whole bearing of the life.

The face is the index of the character. It tells what is going on within. We are responsible, too, for our faces. We owe it to our Master to make them mirrors of his beauty and gladness. A group of girls were laughing and chatting together over some pictures. One of them had been to the photographer and was showing some proofs of herself in varied poses.

"Look at this one," she said. "Did you ever see a more scowling and woe-begone creature? And the photographer actually said it was a good likeness of me and wanted to finish it up! I suppose I did wear that expression just then,

but what a picture this would be to give to one's friends to remember one by!"

But to how many friends has she given that very expression, burning on their memories a picture of that discontented, undisciplined, uncomfortable self that she now condemns so nonchalantly in the photographer's proof? We are careful of the photographs we bestow upon our friends. We want them to represent us at our best. But oh, the views of ourselves we leave all unconsciously on the memories of neighbors and friends every day! The fretful look when trifles irritated us, the cold indifference when some longing eye sought in our features for an expression of sympathy, the smile that held a touch of ridicule where there should have been reverence, the angry scowl when some unpleasant duty was suggested—these unflattering expressions make pictures that last.

And they are very unloving. If our face betrays our character, we should be very careful of the character itself. It is the life that is within, after all, that is the most important. One may have a very homely face and yet be very lovely. Love is a wonderful transformer. There is an interesting story told of one who became a writer of world-wide influence, who in her youth was said to be the homeliest girl in the town where she lived. There was not an attractive



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line in her face. The girl herself recognized the fact that she had no beauty, nothing in her features to win others to her, and with charming good sense and in an admirable spirit she resolved to overcome the physical disadvantage by making her life and her personality so beautiful that people would love her and be attracted to her in spite of her homeliness.

So she began to cultivate the graces of kindness, gentleness, and friendliness. She yielded her heart to the full sway of love. She became a minister of help, of cheer, of comfort, of joy to all within her reach. Wherever there was sickness, care, trouble, need, or sorrow, she found her way, carrying the blessing of her kindly presence and the ministry of her gentle hands. She became known everywhere as a messenger of love. People forgot her plainness of feature in the genial warmth of her spirit. She was spoken of now, not as the homely girl, but as an angel of love in the whole community. Her face never grew beautiful and attractive in its physical features, but there was a light in it in later years which glorified its homeliness. Love is a wondrous beautifier.

Just in the measure in which we become like Christ will "whatsoever things are lovely" appear in our lives. Nothing unbecoming is Christlike. Everything Christlike is lovely. If Christ fill our hearts, our characters, our very faces will grow into the beauty of Christ's own blessed face.

Saint Augustine's Rule

BY MARY WHITING ADAMS

"I LIKE to help the Pierce family," said Ethel, who was beginning to do charity visiting. "They are so grateful.

They like to be helped. Now the Warrens are different. When I told Mrs. Warren I would take the children to the charity Christmas tree at the City Hall she said, 'I'd rather not, please, Miss. They can go without Christmas this time, for by next Christmas their father will be well, and we'll be on our feet again, I hope.' That's all the gratitude I had from her."

"But is gratitude what you want?" asked Aunt Ellen. "I thought you wanted to help people."

"So I do," replied Ethel, looking perplexed. "I want to keep on helping them, too. But the Warrens seem to resent charity, and take it under protest."

"How would you like to be visited and have charity given you?" said Aunt Ellen. "Honestly, now!"

Ethel's independent young head went up. "Oh—but that couldn't be," she said. "Even if I hadn't a cent, I'd find something to do. I'd work my fingers to the bone!"

"Exactly," replied Aunt Ellen, quietly. "You wouldn't feel any differently either, if you were a self-respecting, independent, workingman's wife. Let me give you Saint Augustine's rule of charity, in its real sense, which is love. In commenting on the text, 'Let brotherly love continue,' he said that brotherly love—love, that is, between equals—is the only kind that ought to continue. The rule for helping anyone best, he insisted, was 'Wish him to be thine equal.' Now the Pierces are willing to be and remain your inferiors, accept everything and do nothing for themselves. The best help you can give is to stir them up and make them want to be independent of you. As for the Warrens, they have the same spirit that you would have in their place. Make them see that you understand and respect it, that you are not posing as Lady Bountiful, but ready to aid them in a sympathetic spirit; and you'll have a far better thing than gratitude—the sense of brotherhood, which will continue after their brief need of you has passed."

"I see," said Ethel, slowly. "Saint Augustine went to the heart of things. Thank you, Aunt Ellen. I'll not forget the rule," which perhaps explains her success in her work ever since.—Forward.

Those Who See

ONE of the most apt designations ever bestowed was that given to the discerning man when he was called a "seer." One of the first elements of wisdom is the ability to see things.

A young man who had visited a great industrial exposition was asked if certain machines there exhibited did not give him some new ideas for his work. "Why, I did not see them," was the reply. It may be that he would have learned nothing from the machines even if he had seen them, but the fact that he had not seen had rendered the lessons impossible.

There are some marvellous blessings in store for those who cultivate the art of seeing well. One may not own a foot of ground, and yet be able to get rich returns from field and wood and mountain.

"Sermons in stones,
Books in running brooks"

reveal themselves only to one who has learned to see. The best seer is the one who looks with appreciative eye upon mankind. A world-weary woman said to me recently, "I have been almost everywhere, and have seen everything worth seeing. I am looking with dread to the time that I know can't be very far off, when there will be nothing left to interest me." "There are always people," I suggested. "Yes," she returned, with a sigh, "there are people; but I never thought much about them. They seem to be very much alike." The suggestion that she look more closely at those she met, with the idea of being helped, was met with wondering surprise. "Blessed are the pure in heart, for they shall see God." Like the man of God at Dothan, they see Him with His armies of defence all about them. But the vision is not all heavenward. No one sees God clearly who does not see the Godlike element in his brethren.—*Lookout.*

Quiet Hour.

Three Words of Strength

There are three lessons I would write,
Three words, as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope. Though clouds environ
round,
And gladness hides her face in scorn,
Put off the shadow from thy brow:
No night but hath its morn.

Have Faith. Where'er thy bark is
driven—
The calm's disport, the tempest's
mirth—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have Love. Not love alone for one,
But man, as man, thy brother call;
And scatter, like a circling sun,
Thy charities on all.

—Johann von Schiller.

Personal Spiritual Experience

An Address at the International Epworth League
Convention, Denver, by Rev D. A. MOIR,
B.D., St. Catharines, Ont.

Low as the soul has fallen, dark as has been the atmosphere around, great as have been the convulsions it has experienced in different lands, the wail of the world's heart has been for personal spiritual experience of God's saving power. The idea of a God lies at the root of all ideas. It is the axle on which the wheels of reason turn. There is no day-dawn until the soul can say, "I know that my Redeemer liveth." No amount of worldly wealth, no measure of social influence, no degree of intellectual culture will satisfy. Only the warm caresses of the Father will cheer the poor prodigal. Personal spiritual experience is of God; and from God it must come. "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." It comes in answer to genuine repentance. A broken and a contrite heart has the right of way to Jesus.

Personal spiritual experience is a conscious principle. Enoch must have known it when he walked with God, and David when he says, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God, many shall see it and fear, and shall trust in the Lord." Peter replied to the Master's question—"yea, Lord; thou knowest that I love thee." Paul teaches, "The spirit himself beareth witness with our spirit, that we are the children of God."

The woman of Samaria, the man born blind and a great host down through the centuries have been conscious of this experience. God may save us in different ways, but we will know it. The jailer was shaken out of his bed at midnight by an earthquake and came trembling with

excitement, crying "What must I do to be saved?" The eunuch was riding along the road quietly reading, when a man overtook him, was invited to sit with him in the chariot, who preached unto him the Lord Jesus. Without any excitement the eunuch accepted Christ, and went on his way rejoicing.

Our desires, our thoughts, our delights, our lives, influenced by the spirit of God will make the experience clear. Personal spiritual experience is essential. Great talents, splendid advantages are not to be despised but there must be experience, or of themselves they are valueless.

Take the teachings of 1 Cor. 13. "Though I speak with the tongues of men"—though I attained to the highest position in language, so that I could converse equally well with men of all nations, in all languages, though I could reason with the clearness and accuracy of the logician, and with all the depth of the philosopher, though I could discourse with the flow, and rhythm, and beauty of the rhetorician, and with all the sweep, and power, and eloquence of the orator—"and of angels." To what a height Paul rises here—the seraphs around the throne, "and have not love!"—personal experience, "I am become as sounding brass, or a tinkling cymbal." "And though I have the gift of prophecy," foretell events, "and understand all mysteries, and all knowledge," know everything, "and though I have all faith, so that I could remove mountains," work miracles, "and have not love, I am nothing." "And though I give my body to be burned," die at the stake a martyr's death, "and have not love" or personal experience, "it profiteth me nothing."

Personal spiritual experience is also a growth. "We are to grow in grace, and in the knowledge of Christ." At first we are babes in Christ. Babyhood with its prattle, its littleness and weakness, is very beautiful and attractive. But that which may be seemly in the baby makes the adult repulsive. For us to remain babes is to become curiosities, waifs. We should be like "a tree planted by the rivers of water, that bringeth forth his fruit in his season." "Rooted and grounded in love." Like a tree whose roots sink deeper and branches spread toward heaven, whilst its branches blossom and bearing precious fruit because of a rich spiritual experience. Somewhere I read of an old Norway pine that was blown down in a great storm north of Lake Superior. A gentleman who understood something of trees examined it, and said "it had been growing for two hundred and fifty years, and stripping off some of the bark, "it was growing the day it fell." So may it be with the faithful Epworth Leaguer.

Personal spiritual experience should be baptized with the Holy Spirit.

There is no subject before the church to-day of such tremendous importance as this.

What the church needs most, more than gold and silver, more than social influence, more than all with which this world can dower her, is the personal power of the holy spirit. While lingering at Calvary, the church has forgotten Pentecost. While mourning the absence

of the Lord she has not rejoiced in the presence of the Comforter. "Tarry ye," said Jesus to His disciples, "in the city of Jerusalem until ye be endued with power from on high." They did not grasp the substitutional character of His sufferings, the preciousness of His blood, the spirituality of His kingdom, until the light and life and power came through the Holy Spirit. What the church needs to-day is the Holy Spirit, and if she had this personal spiritual experience she would shake the world.

What are some of the evidence of this experience?

The speech will express it. Whatever a man loves best, he will talk about most. If he thinks most of farms, stock, home, science, art, pleasure, God, you will soon notice it in his conversation. "From the fulness of the heart the mouth speaketh." After Dr. A. J. Gordon had called in a Boston home, a little girl who sat in the parlor, and looked into his face while she listened to his conversation, after he had left, said: "Mother was that Jesus?" There was something in the noble face and voice which reminded her of the Lord of whom she had read and heard.

Our life will evince our personal spiritual experience. "If ye love me keep my commandments." We will follow Jesus. His church will be our home. His ordinances our delight. His cross our boast. "This is the love of God that we keep his commandments." The heart is open to Divine influences. The genial sunlight of God has entered into the inner life and ministers to the cheerfulness of others. The life that has this personal spiritual experience "will echo God's will as the rocks among the Alps repeat in sweetest music the notes of the peasant's horn." Like a battered safe that passed through a Brooklyn fire, bearing the inscription on it that the passer-by may read: "It stood the test, the contents were all saved." So let our testimony be.

Our active work will establish personal spiritual experience.

This life amounts to but little unless you can see the loom of another life on the horizon. Time, talents, money, influence all given up to service. What are all the numerous and diversified institutions in this country, where houseless poverty has found a home, craving hunger a supply, forsaken infancy a protection, helpless age a refuge, ignorance an instructor, penitence a comforter, virtue a defence, but the triumphs and glories of Christ working through personal spiritual experience. What are all those sublime combinations of human energies, property and influence which have been formed for the illumination, reformation and salvation of the human family? What are the Bible Societies, Tract Societies, Missionary, Sunday-school, Epworth League and Temperance efforts; but the mighty monuments of personal spiritual experience.

Every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist.—Emerson.

Hold Thou Me

I lean upon no broken reed,
Nor trust an untried guide;
I know Him and He knoweth me:
He walketh by my side.

I hold His hand as we walk,
And he still holdeth mine—
It is a human hand I hold—
It is a hand divine.

"Hold Thou me up," is still my cry,
As o'er the rugged road
Of this, my pilgrimage, I move,
That leads me nearer God.

—*Horatius Bonar.*

The Will of God

If I only wish for clear water, it is of little consequence whether it be brought in a vase or gold glass. I should even receive it with more pleasure when presented in glass, because I can then see it more clearly than in a golden cup. In like manner, if I seek only the will of God, I should be indifferent whether it be presented to me in tribulation or consolation, provided I can clearly discern it. It should be even more agreeable in suffering, because it is then more visible, and the only amiability of tribulation is that which it borrows from the Divine will.—*Francis, of Sales.*

We Need God

When my blood flows like wine, when all is ease and prosperity, when the sky is blue and birds sing and flowers blossom and my life is an anthem moving in time and tune, then this world's joy and affection suffice. But when a chance comes, when I am weary and disappointed, when the skies lower into a sombre night, when there is no song of bird, and the perfume of flowers is but their dying breath, when all is sun-setting and autumn, then I yearn for Him who sits with the summer of love in His soul, and feel that all earthly affection is but a glow-worm light, compared to that which blazes with such effulgence in the heart of God.—*Beecher.*

The Morning Watch

The Morning Watch is a definite period of time given at the beginning of each day to devotional Bible study, meditation, and prayer. Its length may be varied; it ought not to be less than fifteen minutes—five minutes for Bible study, five minutes for meditation on what you have read, and five minutes for definite prayer.

"If you say, 'I have not time,' I reply: 'If you must take time.' It takes time to make a student, a merchant, a lawyer; it takes time to make a Christian. 'The man that does not make time for private devotion in the early morning cannot walk with God all day.'"

You ought to take the best time to educate your spiritual life; the best time is the early morning hour when the heart is most responsive to God, most free from defilement and best fitted to prepare for the day's battles.

The Morning Watch is not a time for day dreaming, but a time for direct personal dealing with God. Austin Phelps, in his "Still Hour," says that we must come to the hour of prayer with this burning conviction: "I come to my devotions this morning on an errand of real life. This is no romance, and no farce. I do not come here to go through a form of words; I have no hopeless desire to express. I have an object to gain; I have an end to accomplish."

The busiest men have been the best Christians; they lived like Christ in public because they prayed like Christ in private. Never begin the day without meeting God; cultivate the habit of the Morning Watch; cost what it may of sleep, of self denial, of ceaseless vigilance, of persistent purpose—it cannot cost too much.

Enter the Morning Watch with some general plan, or it will degenerate into a sort of pious mind-wandering. Read a few verses thoroughly; meditate on and appropriate their truth; then pray that God will help you live them out during the day.—*Rev. Theodore S. Henderson.*

God's Guests

I think I could go near to be a perfect Christian if I were always a visitor, as I have sometimes been, at the house of some hospitable friend. I can show a great deal of self-denial where the best of everything is urged upon me with kindly importunity. It is not so very hard to turn the other cheek for a kiss. And when I meditate upon the pains taken for our entertainment in this life, on the endless variety of seasons, of human character and fortune, on the cosiness of the hangings and furniture of our dwelling here, I sometimes feel a singular joy in looking upon myself as God's guest, and cannot but believe that we should be wiser and happier, because more grateful, if we were always mindful of our privileges in this regard. And should we not rate more cheaply any honor that men could pay us if we remembered that every day we sat at the table of the Great King?—*James Russell Lowell.*

Soil for Roses

A famous English gardener once heard a nobleman say complainingly, "I cannot have a rose garden, though I have often tried, because the soil around my castle is too poor for roses."

"That is no reason at all," replied the gardener. "You must go to work and make it better. Any ground can be made fit for roses if pains are taken to prepare it."

It is a wise saying, and it is true in other places than rose gardens. Some young people say, "I can't be cheerful," or "I can't be sweet-tempered," or "I can't be forgiving," as if they were not responsible for the growths in their soul garden, because the soil is poor. But "any ground can be made fit for roses," and any heart can be made fit for the loveliest blossoms of character if we try, with God's help, to prepare it for their growth.—*Morning Star.*

Thoughts for the Thoughtful

An injury done to character is so great that it cannot possibly be estimated.—*Livy.*

The man who never speaks of his religion in public is not getting much out of it in private.

A true perception of the Gospel is the entire forgetfulness of self, utter absence of any pretension, and the complete and entire refusal to accept the world's praise of judgment.—*General Gordon.*

Remember that those spiritual lights have the purest radiance which are the least conscious of their own brightness; and that those divine flowers diffuse the sweetest fragrance which make the least display.

If we could see Christ in our fellow-man, who would not love and bear with him? Who would not tolerate his failings with patience? Let us never forget that Christ so loved that neighbor as to die for him.

As the soul inhabits the body, though invisible, so God is invisible in the world; as the soul maintains life in the body while it abides therein, so God quickens all creation; and were God not in the world it must cease to be.

The peaceful heart is quiet, not because inactive, but through intense, harmonious working. For human good, then, as for private joy, let us seek to secure the peace of Jesus by being like Him, active, sinless, and holy.—*F. W. Faber.*

Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—*George McDonald.*

Wouldst thou bring the world unto God? Then live near to Him thyself. If divine life pervades thine own soul, everything that touches thee will receive the electric spark, though thou mayst be unconscious of being charged therewith.—*L. M. Child.*

Should we feel at times disheartened and discouraged, a confiding thought, a simple movement of the heart towards God will renew our powers. Whatever He may demand of us, He will give us at the moment the strength and the courage that we need.—*Fenelon.*

But suppose there is no deliverance, no relief, and that, so far as you see, you must always resemble the rock against which the wavelets perpetually chafe and fret, then accept it all as a part of God's discipline. Here is an opportunity for the exercise of the highest Christian grace, for resignation; not as a stoic to fate, but as of a Christian to the will of God.

The hand that takes the crown must ache with many a cross;
Yet he who hath never a conflict hath never a victor's palm,
And only the toilers knew the sweetness of rest and calm.

—*Frances Ridley Havergal.*

THE CANADIAN EPWORTH ERA

ORGAN OF THE EPWORTH LEAGUES AND OTHER
YOUNG PEOPLE'S SOCIETIES IN THE
METHODIST CHURCH.

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Editorial.

Increase of Membership

The Annual Statement of our Young Peoples' Societies, published on another page, is interesting and suggestive. It is especially gratifying to note that this year we have an increase of 2435 in our membership. "The Increase Campaign," which was pushed energetically in some quarters, is probably largely responsible for this. Three of the Conferences report small decreases, or our advance would have been much greater. The Western Conferences show a fine increase, but this is only what we expect in that growing part of the country. Perhaps some of those who are reported in the decrease column of the London and Bay of Quinte Conferences appear in the increase of the Western Conferences, as Ontario has suffered much from removals during the past year, and Manitoba and the other prairie provinces have gained.

The officers of the Bay of Quinte Conference are bestirring themselves, and seem determined that no decrease shall be marked against their Conference next year.

Let it be distinctly understood that the "Increase Campaign" is not ended, but should be pushed vigorously everywhere. Another advance in our membership of at least 2,500, during the coming year is quite possible, and will become a reality if we work for it. Let every society aim at an increase of at least ten per cent. There is no better time to begin the work than right now.

Made in Canada

For some time there has been a demand that our Epworth League Reading Course shall include more books by Canadian authors and on Canadian topics. We are glad, therefore, to announce two Canadian writers to our large and growing constituency of readers. Rev. Mr. Hamilton, the author of "Our Own and Other Worlds," for a number of years was pastor of the Presbyterian Church in Mimico, a suburb of Toronto. His book is a most valuable contribution to popular literature on Astronomy.

Rev. Mr. Wightman, author of "Our Canadian Heritage," is one of our ministers in Prince Edward Island, who has for a number of years made a special study of Canada, gathering an immense amount of most interesting information concerning the country. We venture the prediction that Mr. Wightman's book will be a revelation to many of our people, young

and old, in regard to the vast resources and possibilities of our own Dominion, concerning which great ignorance prevails.

"Our Canadian Heritage" is not a dry record of facts and figures, but in addition to clear and accurate information, deals in a most intelligent way with the great questions that relate to the welfare of the Canadian people.

The Eleventh Season

In this issue we announce, for the eleventh time, the Epworth League Reading Course, which we honestly believe is true to its motto, "Better Than Ever." The principal benefit of a course of this kind is that it stimulates systematic reading. Very much of the reading of to-day is exceedingly desultory and does not amount to much. We are inclined to browse here and there, taking a bite out of one book and a bite out of another, with the result that we gain nothing of permanent value.

The Epworth League Reading Course invites our young people not only to read, but to study and discuss three excellent books; and the portions to be considered are marked out so that the members of the class or circle proceed together in a systematic way. It is impossible to estimate the gain in intellectual and moral stimulus to thousands of young men and women who have taken this course during the past ten years. And yet many Leagues have never undertaken it. Now is a good time to start.

The Forward Movement

The Forward Movement for Missions continues to move forward. The total contributions for Missions from our Young Peoples' Societies during the past year reached the handsome sum of \$37,492, an increase of \$5,147. This is an illustration of how well it pays to spend a little money in the circulation of missionary literature and in organizing the forces.

There is an intimate connection between the educational features of this movement and these splendid contributions. There never would have been this generous giving had there not previously been much praying and studying.

Where all have done so well, it is perhaps scarcely fair to single out any Conference for special praise, yet we think particular mention should be made of the Nova Scotia Conference, which raised \$1,200 for Missions, thus providing for the whole of the missionary's salary. This is an increase of \$600 over the previous year. No other Conference has doubled its givings in one year. This has been brought about very largely by the zeal and energy of the Conference League Officers, who have been unremitting in their efforts to promote all departments of work, as shown by the increase of nearly two hundred in the membership. Well done, Nova Scotia! May its example stimulate others!

Reaching the Rock.

In many an unaccountable declension in Christian life, if we could penetrate the secrets of men, we would find the foundation did not touch the rock. Obedience was not perfect.

The start determines the finish; the direction of the rifle controls the course of the bullet.

Wisely, very wisely, did our fathers insist that a convert must "come out clear." They were not so very anxious that he should be just like someone else, but they were exceedingly anxious that the surrender should be complete, and that the foundation should reach the rock. This means thorough work. It means deep digging. No surface stirring is suffi-

cient. No shallow thinking will suffice. The will must be reached, and the great foundations of emotion be touched by a divine hand. The work cannot be hurried. Often the digging may occupy weeks or months, although the outward manifestation may be seen only for a few minutes. Such conversions are not apt to be ephemeral. The obedient soul need fear no foe. Temptation may surge against it with the force of a tidal wave and wash it bare to the foundation, but even tidal waves cannot sweep away the rock. The obedient Christian is eternally safe. Hell has no artillery strong enough to batter down his defence, for "round and about him are the everlasting arms." "The Eternal God in His refuge" and omnipotence masters his foes. Half-done work is already undone; but work well-done remains done. We should need no second conversion, but should straightway "go on unto perfection."

A Common Fault in Public Speech

We have recently heard many speeches. One fault was common to so many of them that we venture to call attention to it as a kindly hint to all whose business it is to address public assemblies. We mean the fault of so managing the voice that the last words in a long sentence, or the last syllable in a long word, can scarcely be heard. The fault takes different forms. Sometimes the speaker starts his sentence in a full, rounded tone, which gradually dies away in a long drawn-out diminuendo, admirable in music, but most provoking in oratory. Sometimes the exact opposite occurs, as when the voice rises, crescendo-fashion, and ends in an ear-piercing shriek or an incoherent roar. This is often the case when the emphatic word comes at the end of the sentence, in which case sense is lost in sound. Then we have heard speakers who uttered the last words of some sentences as if they were whispered confidences delivered to the chairman. Again, we heard a man who, at times, was little short of sublime, but who seemed ever and anon to absent-mindedly forget his audience and allow a long sentence to lapse into mumbled soliloquy. Once more, we listened to another who was so careless in managing his breath that he repeatedly found himself in the middle of his last phrase with lungs so empty that strong and clear utterance was impossible.

Few faults in an orator are more provoking than the one just described. The people insist that the first qualification of a public speaker is ability to make the audience hear. When will speakers learn to conserve their hearers' power of attention by so pronouncing every word that a man with fairly good hearing can catch every syllable without conscious effort? Nothing puts an audience out of humor quicker than to be kept guessing at the meaning of sounds imperfectly heard. Moreover, the last word in a sentence is often the most important word in that sentence; and not seldom it is impossible to be sure of the last word unless one has heard the last syllable.

He who would grip an audience must give heed to enunciation. He must remember that phrasing in speaking is just as important as phrasing in music. And he must strive to bring out each word and each syllable, but especially the last word and the last syllable, with all the force and clearness that is characteristic of a trained singer.

It is a fine thing to get hold of a good idea, but its value depends upon whether you can hold it or not. When you have read a good book talk about it with someone else. The advantage of a Reading Circle is that half a dozen persons read the same books and discuss them in an informal way. What could be more delightful or more profitable?

A CITY youth of about eighteen years made the acknowledgment the other day that he had never read a book in his life, except one of Henty's. The worst thing about this is the fact that he did not seem at all ashamed of his record.

A WRITER in one of our exchanges remarks: "We have yet to learn the attraction and the power of social or associative reading." Quite a number of our young people who joined the Epworth League Reading Circles last year know something about this, and many more will do so during the coming season. Will you be one of them?

Nobody wants the Dead March in Saul to be played over the Epworth League, and from present indications it will be a long time before this is done. It must live because of its intrinsic value to the Church. Make it as effective as possible by pushing the Increase Campaign, for if our organization ceases to grow it will begin to die.

A TORONTO paper seems proud of the fact that 1,500 people left that city to see the Derby race at Buffalo. It remarks that no other city in America could send so large a contingent to a race-track one hundred miles away. So much the better for the other cities of America.

CHRIST alone can save the world, but Christ cannot save the world alone. This thought is brought home to us with new force by the significant way in which the Welsh miners are singing an old chorus. Instead of using the time-honored words, "Throw out the Life Line," they put the case thus: "Thou art the Life Line." The miners are right. Few, indeed, are the souls who come to Christ without feeling the personal touch of some Christian.

Mere innocuousness never made a good book or a good man. A book may have no harm in it and yet be utterly worthless; a man may be both harmless and useless. We have a right to ask of men something more than this, and we have a right to see that our reading is not of this type of books. A thousand negative virtues cannot make a saint. We have a right to ask of men and books: "What good does this one do?" and silence means condemnation.

"I AM going to be a soldier, when I get to be a man," said a little five-year old boy to his father. "What! said the parent, do you mean to tell me that you would like to be a soldier and go off to fight, and kill men with your gun and sword?" "Oh, no," said the little fellow, "I don't mean that kind of a soldier. I want to be the kind that wear red coats and march down the street behind the band." Many people have similar ideas about being Christian soldiers. They do not care for the fatigue and hardship of real conflict, but rather enjoy the excitement of the parade march. The true soldier will be ready for either.

RECENT addresses by Rev. T. Albert Moore, of the Ontario Lord's Day Alliance, make sadly instructive reading. They show that Canada is in danger of losing her high position as a Sabbath-keeping country; 150,000 Canadians work for wages on Sunday; of these 60,000 labor on the railroads, 23,000 are employed in smelters and rolling mills, 13,000 operate Sunday street cars. Mr. Moore believes that, while some men gladly work on Sunday for the sake of the extra money earned, not more than 2 per cent. of the 150,000 willingly labor on the Lord's Day. Incidentally, he mentions that "Toronto the good" no longer deserves the fair fame she once had as a Sabbath-keeping city.

Hints for Workers.

What Would'st Thou Be?

"What would'st thou be?"
A blessing to each one surrounding us,
A chalice of dew to the weary heart,
A sunbeam of joy bidding sorrow depart.
To the storm-tossed vessel a beacon light,
A nightingale song in the darkest night,
A beckoning hand to a far-off goal,
An angel of love to each friendless soul,
An echo of heaven's unceasing praise,
A mirror here of His light and love,
And a polished gem in His crown above.

Foolish Complaining

"If only I were free from this hampering body of mine, how I would work! Then I would not need to stop and rest. Then I would not be checked by the limitations which so worry and impede us now." How often we talk so, and how foolishly! We can escape from these conditions only by losing the opportunities which these conditions create. If we were out of the world, to be sure we would be free from the care and evil of the world, but we would also be excluded from the world's work which is to be done by those who are in the world, and begirt by its conditions, have in their hearts the spirit of the other world of light and freedom, which they try to spread through this.

Why Don't You Do It?

"Why don't you answer your friend's letter at once? It will have a double value if written promptly, and will take no more time than by and by."

"Why don't you make the promised visit to that invalid? She is looking for you day after day, and 'hope deferred maketh the heart sick.'"

"Why don't you send away that little gift you have been planning to send? Mere kind intentions never accomplish any good."

"Why don't you speak out the encouraging words that you have in your thoughts? Unless you express them they are of no use to others."

"Why don't you take more pains to be self-sacrificing and loving in the everyday home life? Time is rapidly passing. Your dear ones will not be with you always."

"Why don't you create around you an atmosphere of happiness and helpfulness, so that all who come in touch with you may be made better? Is not this possible?"

"It's Great Fun"

Once some one asked President Roosevelt whether being President wasn't hard work.

"Yes," he answered, "it's hard work; but it's great fun."

The reply, so characteristic of the man, is full of instruction. It discloses the secret of President Roosevelt's remarkable hold on his work and on the nation. More than that, it illustrates a principle that all workers must heed if they would accomplish anything worth while.

"No profit goes," wrote Shakespeare, where there's no pleasure taken. The great poet was writing of books, and urging his fictitious character to "study what you most affect." But the advice is of the widest application.

Shakespeare found his keenest pleasure in writing. Edison finds his inventing his

most delightful relaxation. The Raphaels would rather paint than eat or sleep. The Websters are eager for the forum.

Nor is this true of genius alone. Every worthy toiler in the humblest arts repeats the experience of Jacob laboring for Rachel, and his long years of service "seemed unto him but a few days, for the love he had to her." Every true worker's task is his Rachel, whether he is a ploughman or a President.

If your work is not "great fun," change it to some other that is. If there is no other that is "great fun," or if you cannot change, then—change your nature. Learn enthusiasm. Toss self aside. Throw yourself into your tasks. Live for others. Enter into the spirit of the Master, whose meat and drink it was to do the thing for which He was sent into the world. All this is possible for you, if you are where God would have you be.—Amos R. Wells.

Speaking for Christ

It was in the summer of 1870. John Morrissey had just finished and elegantly furnished his gambling-house in Saratoga. Many visitors went to see the handsome apartments. To these visitors the great gambler was invariably polite and attentive.

One day a Christian lady called with a number of other visitors. After being shown through several rooms, they stood at one end of an elegantly-furnished apartment, admiring the taste displayed in the selection and arrangement of the furniture, when a lady to whom reference has been made, at an opportune moment, said aside to the owner: "Ab, Mr. Morrissey, all this will not satisfy." She did not tell him what would satisfy; possibly he knew, but did not seek it.

"Words fitly spoken are like apples of gold in pictures of silver." There was true Christian courage. The little Welsh Christian lady bearded the lion in his den. Being within the walls of his own gambling-house did not protect this man from the aggressive spirit of Christianity politely shown.

It was just this spirit that called forth the Roman persecutions upon the early Christians. Rome was perfectly willing that every individual should enjoy what religion he chose. She required implicit obedience to the civil law, but gave herself no concern about other matters. But because Christians brought the religion to the notice of others, and would not desist, they brought upon themselves the persecuting power of the State and caused Christianity rapidly to spread.

Would that Christians everywhere were earnest on bringing their religion to the notice of others. Watch for souls! Watch for opportunities to bring Christ and his cause to the attention of others! You cannot tell whether this or that shall prosper, but be ready always to speak for Christ or his cause. Sow beside all waters. It is God that gives the increase.—Christian Intelligencer.

"I Think I Can"

"This is the victory that overcometh the world,—believing that you can do it. That's a free translation, I admit, but I think that's what John meant." So said President Stewart, and he went on to tell the capital story of the plucky little switch engine, who pulled the load over the heavy grade, singing "I-think-I-can, I-think-I-can, think-I-can," a song that speedily changed triumphantly into "Thought - I - could, thought - I - could, thought-I-could."

Less and More

Less talk—more work.
Less parade—more prayer.
Less social—more sociability.
Less frivolity—more fidelity.
Less rivalry—more right-living.
Less coldness—more cordiality.
Less promise—more performance.
Less cake and cream—more Christ.
Less concealing—more consecration.
Less criticism—more Christian charity.
Less convention—more individual effort.
Less cliques—more Christian fellowship.
Less entertainment—more Christian endeavor.

Accomplishment of the Impossible

Adachi Kinnosuke, the Japanese writer, says of the soldiers of Japan: "Once upon a time there was issued a circular letter by the regimental chiefs of our army, to be read by the privates. Here is one of the paragraphs."

"Of every one of you the Emperor and your country expect the accomplishment of the impossible."

He adds proudly: "Time and again, and often in the presence of foreign visitors, the Japanese soldiers have succeeded in accomplishing feats which seemed clear and away beyond human possibility."

There was sound philosophy, indeed, in that circular letter. The impossible, when we think it out, usually means only what human beings have not, so far, found it possible to accomplish. It was "impossible" to travel eighty miles an hour—till an engine was built to do it. Nobody calls it impossible now. The telephone was "impossible" till it came. Humanity is always catching up with impossibilities, and passing them. Until Whympy climbed the Matterhorn, it had been "impossible" to reach the top. Now any energetic Alpine climber can do it without trouble. Whympy did not accomplish the impossible by mere luck, either. He studied every way that peak could be scaled. He tried nineteen times before he succeeded, and succeed he did.

He who would accomplish the impossible must be full of faith, work and perseverance. He must "scorn delights, and live laborious days." His whole nature must press forward to that one point, is it "impossible" to abolish the saloon? It will be until tireless, consecrated soldiers of temperance accomplish the impossible. Is it "impossible" to Christianize modern business life? It will be until Christian business men and Christian employees and Christian leaders of affairs press unflinchingly forward to make impossibility yield to accomplished reality. The only way to accomplish the impossible is—to accomplish it. Surely, for every young American, in the face of the army of evils and dangers in American life to-day, these words need taking to heart: "Of every one of you, God and your country expect the accomplishment of the impossible."—Wellspring.

Duty of the Moment

The duty for the moment is always clear, and that is as far as we need concern ourselves; for when we do the little that is clear we will carry the light on, and it will shine upon the next moment's step.—J. R. Miller, D.D.

Practical Plans.

Bring Forward the Backward Members

Many of them are backward simply for the lack of a word of praise. Hunt up some excuse for that word.

Many are backward just because they do not know how to come forward. Point out some way.

There is no member but can do something better than anyone else can do it. Study individual capacities.

Begin with some very easy task, and constantly find harder and harder things for each member to do.

Do not consider your society a success unless the members are developing in Christian work.

In committee work, place every member upon some committee, and do not let a member remain on a committee after he has mastered that committee's work.

In prayer-meetings, begin with Bible reading. Add committing the verse and repeating it, finding appropriate selections from secular writers, adding a comment of his own, answering a question upon the topic, giving a personal experience, leading in prayer, leading the meeting.

Have a Programme

In most Leagues the time for beginning aggressive work is in the early fall, and consequently frequent meetings of the officers should be held during the month of September, so that carefully-laid plans may be adopted.

The question "What features of work shall we specially emphasize this year?" should be fairly faced and fully discussed as early as possible. Do not allow the League to run along in a haphazard sort of way without any definite programme. "Plan your work, and then work your plan."

When the plans are finally matured, clearly defining the work to be done and the methods adopted, leaving nothing to be thought. They should be written out and adopted as the prospectus of League work for the year. As with business enterprises, such planning alone can make possible the best success of the League.

Consult the written prospectus constantly, checking up your work at least monthly; to test your efficiency neglect nothing, but improve upon your plans as you proceed. Keep the work going at full steam until, at the end of the year, you can close it with the consciousness of Divine approval and of good success.

Hints for League Presidents

Much depends upon efficient and enthusiastic leadership. In most cases the young people are ready to fall into line when the bugle calls for the forward move. Here are some suggestions that will help the President to be a better leader:

(1) Consult frequently with your pastor, and ask his advice concerning any new move.

(2) Subscribe for the Canadian Epworth Era, and get as many as possible of your members to do the same. Frequently speak of the paper in the League meetings, and refer to the good things which it contains.

(3) Keep in touch with the great movements of the League, such as the Increase Campaign, the Bible Study Course, the Reading Course, the Forward Movement for Missions, etc.

(4) Have frequent meetings of the Executive Committee to talk over your plans.

(5) Co-operate with your District and Conference officers. Keep League communications from slipping into the wastebasket unread. Have your League represented by one or more delegates at District and Conference conventions.

(6) Be prompt and business-like in the discharge of all executive duties. In League services, in committee meetings, and on all occasions, be prompt, straightforward, and always much in prayer.

Have Four Wheels

The Epworth League is like a wagon, in the sense that it moves on four wheels, and in order to do the best work its four departments should be recognized and worked. Each one may be brought to bear in the most direct manner, upon the main purpose of the organization, and there cannot fail to be serious loss when anyone of them is neglected.

In some of our Leagues nothing is attempted but a weekly prayer-meeting. A good devotional service seems to be the only thing thought of or undertaken. Now, this is an excellent thing to have and is indeed the core of the society, but it should be regarded as the power house where energy is originated to carry on many other forms of activity.

In not a few of the Leagues the Missionary Department is the only one that is worked with any efficiency. All the talent and fervor of the members are concentrated upon creating an interest in missions, and in stimulating the members to contribute to missionary enterprises. This is an excellent specialty, and there cannot be too much activity in this direction, but the other features of the League need not be neglected. The best way to make any one department what it ought to be, is to work the other departments to the limit.

There are probably very few places where the literary department is given special prominence. In fact, it is usually the one that is overlooked and neglected. Its possibilities for good are only recognized by the few, while the majority regard it with suspicion or indifference. This certainly ought not so to be.

We plead for a well-rounded, symmetrical organization, a society with four wheels, each one in its right place, well oiled and smoothly running.

The Devotional Meeting

Here are some excellent hints on the conduct of the Devotional Meeting, from the Epworth League Year Book:

(1) The Leader.—Every First Vice-President should exercise the greatest tact and common-sense in the appointment of leaders for the devotional meeting. The theory that permits the appointment of certain members to lead the devotional meeting to "give them something to do," is an erroneous one. On the other hand, the young and inexperienced members of the League should be encouraged and trained. They should first be permitted to assist in leading several meetings, and then, under the direction of the President or First Vice-President, take the personal responsibility of conducting a meeting. It is the experience of some Leagues that the appointment of leaders three or four weeks in advance gives much better satisfaction than choosing them three or six months or a year in advance.

(2) Preparation.—A devotional meet-

ing is seldom more than it is planned to be. A good plan is the result of thorough preparation. There can be no rules for the leader, nor for the members to follow in their preparation for a meeting. A study of the conditions, a mastery of the subject under consideration, a clear statement of the results to be attained, and the offering of much prayer on the part of both leader and members, are the guide-posts to a successful devotional meeting.

In the preparation of a meeting, by both leaders and members, the following may be helpful:

(a) Begin to think about your meeting at least three weeks before the day appointed.

(b) Jot down in a note-book such points, experiences and suggestions as you can gather from your own Bible-reading and meditation, from your conversations with others, and from your Bible, Mission and Reading Classes.

(c) Use The Epworth Era and other helps as suggestions. Do not depend upon them entirely or use them slavishly.

(d) Pray much for definite results.

(e) Seldom should the leader or any member bring any written or printed matter into a devotional meeting except their Bibles. It is a recourse of weakness, and usually impairs the success of the meeting. Many Leagues are spiritually dead because the devotional meeting has been turned into a formal literary exercise.

(3) The Meeting: Its Aims and Results.—Keep before the local Leagues the high aims of the weekly prayer-meeting: (a) Conversion; (b) Confession; (c) Spiritual Development; (d) Service.

On Leading a Meeting

Do not carry the service yourself, Lead it.

If the meeting has not been on your heart, your heart will not be in the meeting.

One word fully spoken is better than an erudite address.

Do not "make a speech." The prayer-meeting is the place for the communion of saints, and not your eloquence, but your heart experience is wanted.

Have a definite plan, but let it be so flexible that it can be altered any moment if the spirit of the meeting makes a change desirable.

Watch for the gutting of the Holy Ghost. Let Him lead the meeting.

Never speak, or sing, or pray, merely to fill the time. That is sacrifice.

Have several of the most spiritual members promise to continue in silent prayer throughout the service for the presence of the Holy Spirit.

Lead the meeting, but be willing to let the meeting lead you.

Be ready with a verse of Scripture to direct the service should thoughts wander.

Secure an organist who is a good musician, but a better Christian.

Do not exhaust the subject with your opening remarks.

Better that a dozen members should discuss the subject poorly than that the leader should preach about it ably.

Try something new. See what God can do with a consecrated ingenuity.

Be humble. If you seek to make a reputation for yourself, you will make no reputation for Christ.

Go in the spirit of prayer if you would stand in the spirit of Christ.

Be yourself. Let your true nature speak. Only arrows from the heart's quiver ever reach the mark.—Walter H. Wigg, St. Thomas, Ont.

Missionary.

Who is My Neighbor?

Luke 10, 29.

Who is my neighbor? Not he alone
Who sits beside my board;
Whose hand I grasp, whose love I share,
And walk with sweet accord;
Not he alone who dwells beneath
The roof I call my own;
The dearest friend my heart can ask,
It is not he alone.

Who is my neighbor? The busy world,
Amid the throng of life,
The ever-shifting, changing scene
With pain and sorrow rife;
The eager youth, whose feet are swift
To seek destruction's way,
Who grasps a phantom in his hand
That only leads astray.

Who is my neighbor? 'Tis sorrow's
friend
Borne down with grief and woe—
Beneath the roof where patience dwells,
How few the footsteps go!
Ah, shall I hear the blessed word,
And smiling face shall see,
When Jesus says, "Not him alone—
Ye did it unto me."

Who is my neighbor? The frail, the
weak,
Beneath the galling rod,
Who bow and worship at a shrine
Where sits an earthly God;
Who homage give, and life they waste,
Nor pause to think how vain
Their hopes for time—no fruit in store,
Like ripened grain.

To Stop Slavery

If you are questioning the value of missionary work, the following remarks of the late Sir Henry M. Stanley, the great explorer, are worthy of consideration: "The true way, the best way, to stop the slave traffic is to multiply mission stations in the interior. You will never stop slavery in Africa until you mark the country with the sign of the cross. Wherever the missionary goes, slavery is doomed."

Prayer and Missions

Gosser, the humble pastor of Bethlehem Church, in Berlin, relied on prayer more than on any other force. It was said of him that "he prayed, the great evangelist, and missionaries into faith; he prayed open the hearts of the rich and gold from the most distant lands." Before his life ended he had sent out one hundred and forty-four missionaries, and usually had not less than twenty of them depending directly on him for support.

Where to Begin

While writing on this subject of foreign missions, there is another word we are constrained to add. The great commission, the "marching orders" of the foreign missionary, found the disciples at Jerusalem. So to them obedience began at Jerusalem. That first missionary call is still binding on Christ's disciples, and it begins to be effective, not in Calcutta, nor in Umtali, nor in Montevideo, but just where it happens to find us. Afterwards, and with equal authority, it puts on us the burden of the world's evangelization.

Not many of us can be missionaries! In the special meaning of the word. To the

world-wide work we can give our money, our prayers, and such assistance as can be rendered at home, but little more than that. On the other hand, by beginning at Jerusalem, we may give to the work of Christ the most precious and powerful thing we possess—our personal influence. That is worth more than money. It makes prayer effectual. It is the supreme test of our devotion. Here, then, is the twofold call: To a few of us, the call to missionary work in the darkest places, where the evangel has not been proclaimed, or has been proclaimed brokenly and insufficiently. To all the rest of us, the call to be fervent and fruitful disciples of Jesus Christ in and through the ordinary business of life. But to all and to each the call comes clear and plain to be missionaries in the larger sense, messengers of the Gospel, to the particular individual nearest us. That is direct evangelism.

Some Missionary Evenings

A Surprise Programme.—A surprise programme will bring some desirable results. One or two weeks before the meeting write a letter to eight or ten of your brightest people. Suggest six or eight parts to be taken in a missionary programme, such as telling a story, singing a song, giving a Bible reading or a recitation, reading a poem or paper. Number the parts and ask each to designate which he will do. In this way each person will be likely to be exactly fitted. They must not tell what parts they have. Do not announce the parts at the meeting. Give the speakers' numbers at the service, and they can appear unannounced in the order of their numbers.

Essay Contest.—Have an essay contest. Limit by age or not as you choose. High School students will usually enter with zest. Purchase a medal, to be given to the one who writes and delivers the best essay on some mission subject. Make the subject a person, a country, a station, or a truth. Count thought, composition, and delivery. Advertise extensively. Name in a circular valuable books of reference. Print a few simple rules with the announcement. Work out your own details.

Missionary Debate.—Try the oft-suggested and effective missionary debate. Many folks believe only in home missions. Take a subject like this: "Resolved, That home missions need our money more, and have a stronger demand upon us than foreign missions." Appoint two good leaders and assistants. Advertise. Urge volunteer speeches on both sides. Plan for a few to lead off. Make a time-limit. At the close mark one collection basket "Home Missions" and the other "Foreign Missions." Let the side collecting the most money be declared the winner. This debate will drive folks to study, and will scatter information.

Board Government.—Few people know how missionaries are sent out, how they live, and how they are controlled. Ignorance in this respect loses support and arouses opposition. Describe in a paper the composition, methods, meeting times, and missionary tests of the General Missionary Committee. It might be well to compare different denominations. Some imagine that much money is used for expenses. Others hold the notion that missionaries receive large salaries and live extravagantly. The "Bishop's Conversion" by Ellen Blackmar Maxwell, is a fine answer to this heresy. The consecration and self-sacrifice of missionaries will touch sympathy and win support.

Imaginary Trip.—When studying a country, draw a map on the blackboard. Have cards with the names of stations on them. When the place is mentioned in the study, have some one come forward and stick the card with a thumb-tack into its proper location on the map. (Use the same plan and place the names of the workers on the map at the stations.) Let a good speaker take an imaginary trip, describing the customs seen and experiences met until he comes to a missionary station. Then an appointed person appears, places the card at the proper place, and tells about the work at the trip until another station is reached, when another appointed person places another card, and describes the work. So it continues until the trip is completed.

An Information Social.—Large maps showing the mission stations may be hung around the room. If none of these are yet available, ask the young men to prepare them from the maps in the magazines and reports. Four feet by three is a good size. White paper pasted on calico, a brush, and a little ink will not cost much. Colored inks or diluted aniline dyes, may be used with good effect to show the different districts. Use diagrams showing the growth of the missions, the proportion of heathen and Christian populations, and the money spent for missions and other purposes.

2. Curiosities from the mission-fields may be explained and examined. Idols that have been worshiped prove interesting.
3. Books of photographs, as well as some good missionary biographies, should be laid upon the tables for inspection.
4. One or two short letters from persons in the foreign field may be read. But they must be lively, interesting, and to the point.
5. Of course, missionary hymns will be sung, but a hymn in a foreign language copied on the blackboard, and sung by the Music Committee, will add to the interest of the meeting.

Babu Testimonials

Dr. Margaret H. Norris, the physician in charge of the Sarah Seward Hospital at Allahabad, in India, furnished beautiful evidence of the gratitude of the natives among whom she and many other American women are working in a menial way. The two letters subjoined are genuine and from the husbands of women who had been patients of Dr. Norris:

No. 1.—Cured.

"Dear She: My wife has returned from your hospital cured. Provided males are allowed at your bungalow, I would like to do you the honor of presenting myself there this afternoon, but I will not try to repay you; vengeance becometh unto God.

"Yours, noticeably, _____."

No. 2.—Dread.

"Dear and Fair Madame: I have much pleasure to inform you that my dearly unfortunate wife will be no longer under your kind treatment, she having left this world for the other on the night of the 27th ultimo. For your help in this matter I shall ever remain grateful.

"Yours, reverently, _____."

These testimonials are printed in the India number of Woman's Work for April. We do not know which of the two Babu masterpiece pieces is the more affecting.—New York Sun.

ELEVENTH SEASON

BETTER THAN EVER

Epworth League Reading Course

1905 - 1906

Three Splendid Books at Half of Retail Price

The following Books have been selected by a Committee of the General Epworth League Board :

1.

Our Canadian Heritage

BY

REV. F. A. WIGHTMAN, Alberton, P.E.I.
Retail Price, \$1.00.

The following is a partial table of contents :

PART I.

RESOURCES AND POSSIBILITIES.

General Description ; Status of a Nation ; Historical Retrospect ; Climate :

1. Misconceptions, 2. Winter—Its value and charm, 3. Summer and its beauties.

RESOURCES.

1. Forests, 2. Precious Metals, 3. The Base Metals, 4. Iron, 5. Fisheries, 6. Agriculture, 7. Tourist Attractions.

PART II.

Descriptive outline of less known sections, including Labrador, Saguenay, Hudson's Sea, North Ontario, Algoma, Keewatin, Border Provinces of the West, Saskatchewan, Athabasca, British Columbia, Mackenzie, Yukon, etc.

PART III.

DEVELOPMENT AND DESTINY.

Transportation.

Railway Development Northward.

Industrial and Commercial Centres of the future.

Immigration, Assimilation, Fusion.

Native Races and their future.

Citizenship.

Canada for Canadian People.

Twentieth Century for Canada.

How to realize our ideals.

Security of Position.

Destiny.

"Mr. Wightman's book is the most complete and comprehensive work on Canada that I know. It is not a mere history or description, but an inspiring discussion of our country's problems and demonstration of its possibilities, development and destiny. It cannot fail to promote an intelligent patriotism in its readers."—Rev. W. H. Wrayson, D.D.

2.

Our Own and Other Worlds

A popular work on Astronomy.

By REV. JOSEPH HAMILTON.

Retail Price, \$1.25.

This is another book by a Canadian writer, the author being a Presbyterian minister, now residing at Wilson, N.Y. By universal acknowledgment he has prepared the most fascinating book on the heavenly bodies that has ever come from the press. The great charm of Mr. Hamilton's style is that he avoids all dry, technical terms, using language so simple and clear that even a child can understand him. Young people who read this book will gain an impression of the glory of the stars which will stay with them as an uplifting influence their life long.

PARTIAL TABLE OF CONTENTS :

A Wonderful Story.

The Earth Herself a Star.

The Moon.

A Universe of Light and Fire.

Source of Solar Heat.

Father Sun and His Family.

Planetary Appointments and Surroundings.

A Family of Worlds.

Erratic Wanderers of the Sky.

Celestial Fireworks.

Making and Placing of the Worlds.

Other Inhabited Worlds.

Nightly Appearance of the

Heavens.

The Swiftest Thing We Know.

Immensities and Glory of the Starry

Heavens.

Plan of the Universe.

Telescopes.

3.

Heart Talks

On Everyday Themes for Everyday People.

By REV. W. H. GEISTWEIT, D.D.

Retail Price, \$1.00.

This book is not intended to be read through at a sitting, but to find a place on the family table and taken up again and again. There is not a chapter in it that will not abundantly repay reading and re-reading. The following are a few of the chapter headings :

The Love Slavery

The Duty of Being Pleasant

The Art of Keeping Sweet

How to Carry a Greater Load

Entering Another's World

The Ministry of Failure

Things We Have Left Behind

The Cost of Being Useful

On Living Together

Life's Landscapes

Thanksgiving Memories

The Young Man and His Religion

The Young Woman and Her

Religion

The Ennobling of Love

Beginning the Day

When Sin Loses Its Shame

The Need of a Moral Base Line

The Fine Art of Loving

The Fine Art of Enduring

Doing Things Because You Must

The Sin of Depreciation

Rev. J. J. REDDITT, President of the Toronto Conference, says: "Our young people will find in 'Heart Talks' a collection of gems, fresh and newly set. They are genuine diamonds. The book ought to have a large sale."

THE PRICE

The retail price of these three splendid books totals \$3.25, but we are prepared to sell the Course for the small sum of **\$1.30**, which is less than half of the regular price. This is five cents higher than last year, but it should be remembered that the cost of printing and binding has greatly increased during the past few years. When sent by mail the price for each set will be \$1.50 postpaid. When several sets are ordered at the same time they will be sent by express for \$1.30 per set, carriage to be paid by the buyer.

A fine map of Canada will be sent free with every set of the books.

SEND ALL ORDERS TO

WILLIAM BRIGGS, TORONTO

C. W. COATES, Montreal.

S. F. HUESTIS, Halifax.

A Progressive Missionary District

The Wingham District is one of our most progressive districts in Epworth League work. Its officers are exceedingly energetic, and give largely of their time and talent in pushing the various enterprises, especially the Forward Movement



K. J. SEATON
President Wingham District League.

for Missions. Of course the result is splendid success, the total contribution for missions from the district amounting to over \$1,000.

In connection with the programme of the Summer School, recently held at Kincaidine, the district publishes a pam-



S. J. COURTICE, B.A., KINCAIDINE
2nd Vice-President Wingham District.

phlet, giving a concise history of its organization and work since 1897. Perhaps the most interesting part of this is the chapter explaining

"HOW IT WAS DONE."

As this is very suggestive to other districts, we quote from it quite freely: "To understand this very favorable result you must know how it was accomplished. Among the many things which tended to its accomplishment we may mention:

"1. Consecrated and enthusiastic district officers. The President of 1904-5 has visited almost every League in the district, some of them several times; the Missionary Vice-President has been in continual correspondence with the Missionary Vice-Presidents of the local Leagues, and has also done considerable visiting; the Secretary, who is a printer, has on more than one occasion run his presses for the advancement of the work, looking for no remuneration from the district. Rallies were held during the year, to which the Leagues of one or more circuits were invited, and missionary addresses given.

"2. A noble army of pastors, most of whom have been well informed and consequently enthusiastic in the work of missions. It is worthy of note that in places where the pastors were not energetic the Forward Movement did not flourish as well as on the charges where they were alive and energetic. One pastor preached missionary sermons for four successive Sundays preceding the taking of his annual subscription. The result was an increase of 100 per cent. in both the General Fund and the Forward Movement. Of course, it is to be remembered that this action was followed by thorough, systematic organization. Another pastor of a town church, whose League raised only \$25 in 1904, said to them: 'If you double your contribution in 1905 I will be responsible for one-tenth of it.' The result was \$35.

"3. Campaigning the district in the interests of missions, which has been done thoroughly twice. At the beginning of the 1904 campaign only 22 Leagues were organized in the Forward Movement, and now 31 out of the 32 Leagues in the district are actively working the Pray, Study, Give plan. From the 9 Leagues newly organized, \$192 was received the first year, which amply proves the value of campaigning. The campaigner brings each League new ideas, new methods, new inspiration. His visit tends to destroy narrowness in League organization, broadens the view of local Leagues, and thus inspires their zeal. It also aided in the work to have the campaigner attend the annual district meeting and bring the matter of his work before the ministers and laymen there assembled. This leads to discussion and helps to arouse the interest of those expecting his visit.

"4. Having a definite missionary, towards whose support the Leaguers contribute. Rev. G. H. Raley was chosen by the Wingham District in 1898, and ever since the Forward Movement has been on the increase. As the Leaguers came into closer contact with him, and learned more about him and his work, their contributions increased in proportion. For some time they knew little about him, but a brief visit to the district in 1899 led many to start corresponding with him. These letters were answered in the Na-Na-Kwa, a little paper pub-

lished by the missionary in his Indian village of Kitamaat, B.C., and also since its inception, in the Missionary Bulletin. This brings individual Leaguers and Leaguers into almost personal contact with the missionary and his work. A



W. C. THOMPSON
2nd Vice-President Wingham District.

more extended visitation of the Leaguers during the present year and the attendance of Mr. Raley at this year's Summer School will still further cement the ties which bind him to Wingham District.

"5. Mission Study Classes and Missionary Libraries. In the different Leagues



REV. G. H. RALEY
Wingham District Missionary.

there is a total of \$150 worth or over of missionary literature. This is of great value in Mission Study Class Work, and as the books and pamphlets are all small

they reach a wider circle than more extensive volumes. Where it was impossible to hold them oftener, Mission Study Classes were held in many of the Leagues once a month, during the hour of the regular weekly meeting. Study is the central element in Forward Movement growth. Two of the Leagues which, according to their membership, have made least use of their missionary libraries, have not increased their contributions \$5.00 in three years.

"6. Perhaps no single thing has aided so much in the development of the missionary spirit as the Summer School. Undertaken at first with a certain amount of fear and distrust, it has wherever established proved its great value as an educator and developer of the work of the Missionary Department. It has also helped to develop leaders among the Leaguers to organize and systematize the work of their own local societies.

"7. The last and greatest cause of the increased missionary contributions is thorough organization and equipment in each Society. To the Presidents, Missionary Vice-Presidents and members of the different societies, a vast amount of credit is due. The most perfectly organized and the best conducted League in

feer, or individual Leaguer, is simply WORK! Therefore for this reason the Leagues of Wingham District thank God for the success with which He has blessed their efforts in the past, and encouraged by these successes, they have taken as their motto during the coming year, '\$1,200.00 for Missions'; and WORK, with God's blessing, will accomplish it."

British Columbia Summer School

The first Summer School of the British Columbia Conference was held in Columbia College, New Westminster, from July 12th to 17th. The mornings were devoted to Bible study, missionary addresses and conferences on methods of work. The afternoons were free for recreation, while the evenings were given up to evangelistic and missionary addresses.

No more delightful place could be found in which to hold a Summer School than Columbia College, with its beautiful grounds, large, airy dining-room, commodious class-rooms, and, above all, the never-ceasing kindness and hospitality extended to all by Principal and Mrs.

one of the churches during the winter.

Everyone was sorry that Dr. Crews found it impossible to be present, but his duties did not permit him to help in British Columbia this summer. Missionary addresses were given by Dr. and Mrs. Stephenson. The school became so enthusiastic over the missionary question that a reception which had been planned for Saturday evening was withdrawn by unanimous resolution of the school and the evening was devoted to missions.

British Columbia is in the Forward Movement, and in addition to this school at Columbia College, two others are being held. Sunday services in connection with the school were held in the churches in New Westminster. A mass meeting of the Sunday School scholars was held in Queen's Avenue Church. At a meeting held, with the scholars, this church, just before they went into the mass meeting, at which Dr. Stephenson told of the work of the Chentu Hospital, \$50.00 was pledged for this work in West China.

Educational Institutes

The arrangements are complete for the Institutes for the extension of Unive'sity



MRS. H. HAM, LUCKNOW
5th Vice-President Wingham District.



MISS MARY FAIRBAIRN, TEESWATER
1st Vice-President Wingham District.



MRS. (REV.) BAKER
4th Vice-President Wingham District.

the district is the one with the largest membership, having 66 active and 26 associate members. This League holds a meeting of the Missionary Committee once a month on a regularly appointed night. Nothing is allowed to interfere with this monthly missionary meeting. At the first meeting after the election of officers each year the list of subscribers for the Forward Movement is taken, and a certain number of subscribers of that list given to each member to collect from. Each member of the committee collects from those on his list during the first week of each month, and reports to the next committee meeting. He also reports any new members obtained, and any who have removed or been unable to pay. A large motto is constantly hung up in the League room, which this year reads: "\$200 for missions this year."

"such more might be said in connection with the organization of local Leagues, as no doubt many useful and novel plans have been adopted throughout the district which have not come under the writer's notice. Suffice it to say that the secret of the success of all League missionary work, no matter in whose hands, whether pastor, district of-

Sipprell. Many of the S. S. members found themselves in college for the first time, and in the truest sense took advantage of the "higher education."

Among the delegates who registered were several from the East who had attended Summer Schools in Quebec and Ontario. Two delegates from the London Conference remarked as they registered: "We are just out in the West on a holiday, but knew we would have a good time if we attended the School, so we made up our minds to spend the week here," and they were not disappointed.

Dr. Robson, who has been in the growth of Methodism in British Columbia from its very beginning; Rev. Thos. Crosby, that great missionary to the red man on the Pacific Coast; Rev. Goro Kaburagi, our missionary to the Japanese in Vancouver; Rev. Tong Chue Thom, missionary to the Chinese in New Westminster, were among those in attendance. Rev. Mr. Barraclough, who has been in Dawson City for four years conducted evangelistic meetings. Principal Sipprell had charge of the Bible study each morning, taking up the Epistle to the Ephesians. It was decided by the school that Principal Sipprell be invited to give his series of Bible lectures in

teaching in Old and New Testament literature and the history and institutions of the Christian Church, which are under the auspices of the Educational Society and the General S. S. and E. L. Board.

They will be held as follows:

Ottawa—Oct. 9-13, 1905.

Kingston—Oct. 16-20, 1905.

Woodstock—Feb. 5-9, 1906.

London, Feb. 12-16, 1906.

Rev. Eber Crummy, B.Sc., D.D., will give lectures on Old Testament literature and history, taking up the Babylonian period, history and literature.

Rev. A. J. Irwin, M.A., deals with New Testament literature and history: (1) The Jewish Church; (2) St. Paul and his letter to the Galatians.

Rev. A. E. Lavelle, B.A., whose department is Church History and Institutions, will lecture on (1) Medieval Revivals, (2) The Sunday School Teacher.

A valuable copyright syllabus of the courses in each department, interleaved for notes and with map (free to members), may be obtained from the Secretary, Rev. A. E. Lavelle, B.A., Waterloo, Ont., for 10 cents. The set of three for 25 cents, postpaid. The complete set of last year's courses may be obtained for 15 cents, postpaid.

London District

The Summer School of the London District Epworth League was held at Byron, adjacent to the city, from July 10th to 16th. The registered attendance ran up to 481, and the school was everywhere spoken of as an unqualified success. Missionary work in the Northwest was ably dealt with by our District representative, Rev. O. Darwin, who stirred all by his telling addresses. China was set forth

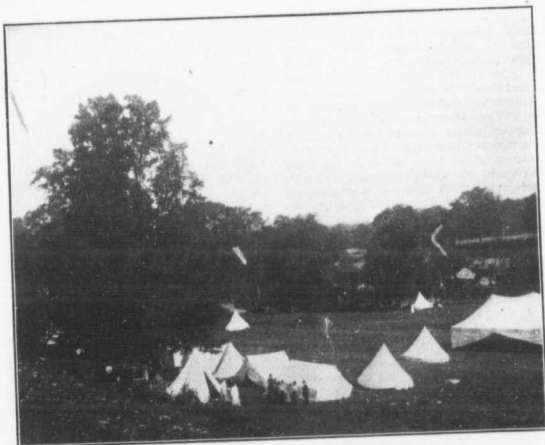
Exeter District

On August 6th the Exeter District closed a very successful summer school. Large crowds congregated each day in the tent provided for the services.

The mornings were taken up with the following:—

1. BIBLE STUDIES.

Tuesday—"Faith," by Mrs. Sutcliffe (President).



LONDON DISTRICT SUMMER SCHOOL AT BYRON
(Partial View of Grounds.)

In a most interesting and helpful way by Rev. A. Moorehouse, of Putnam, and Miss Ella Manning, lately returned from the field under the American Board, and Miss P. Thornley, of London, gave one of the brightest addresses on missionary methods. The Bible Studies were taken by Rev. H. S. Dougan, M.A., Ph.D., of Walkerton, who proved himself a teacher of rare ability as he opened up the Book of Genesis, while the Rev. C. P. Wells, B.A., B.D., was most scholarly and instructive on "The Acts of the Apostles." The evening addresses, given by Revs. J. W. Graham, B.A., and Geo. H. McAlister, M.A., will be remembered as inspirations. Mr. Case was enthusiastic in Junior Work. The sacred concert was a success and the evening knoll talks refreshing. The school closed with the Sunday services—Love feast at 10 o'clock, followed by a sermon from the Chairman of the District, Rev. J. Livingstone, full of evangelistic power and unction. The afternoon evangelistic service was accompanied with blessing, and addressed by Revs. A. G. Harris and C. P. Wells. In the evening, at 7 o'clock, Rev. C. P. Wells, B.D., of Gorrie, preached with great acceptance to a large congregation, his subject being, "The Abundant Life." This was followed by the Sacrament of the Lord's Supper, led by the President of the District, Rev. D. G. Morton, in which a large company of Leaguers took part. It was a fitting close to our Summer School of 1965, which was specially marked by spiritual power throughout.

Wednesday—"Abraham," by Rev. S. J. Allin, Parkhill.
Thursday—"1st Epistle of John," by Rev. A. H. Going, B.A., Exeter.
Friday—"Amos," by Rev. J. W. Baird, B.A., Sarnia.

2. LEAGUE STUDIES.

"Heart of Japan"—Boston League.
Korean Sketches—Kirkton League.
Pleasures of Life—Part I, Exeter, Main Street Church; Part II, Exeter, James Street Church.
Electricity and Magnetism—Rev. S. J. Allin, Parkhill.
On Wednesday, the "Morning Watch" at 6.30, was well attended. The service was conducted by our President, Mrs. (Rev.) Sutcliffe.

On Friday morning, Mr. Liddicott, of London, gave a preparatory lesson on "Andrew, Simon Peter's Brother."
All the afternoons were to have been free for recreation, social intercourse, etc., but as we were somewhat crowded with programme, Dr. Ewan took one afternoon to explain the various curios from China, and Rev. J. W. Baird also took an afternoon to give a report of the Denver Convention.

The evening sessions were full of interest. The following took part: Dr. Ewan, a medical missionary home from West China on furlough, was full of information on the country and its problems. His descriptions of Chinese life, habits, customs, etc., and his explanation of "Chinese curios" were intensely interesting.
Mr. Ozawa, a Japanese student in Toronto, preparing for mission work in his own country, was by no means the least interesting speaker at the school. His talk on "How I became a convert from

Buddhism to Christianity," was well worth hearing.

Miss Porter of Toronto, author of "Helps for Ladies," gave a couple of addresses.

Rev. Oliver Darwin, one of our North-West Mission Superintendents, who has spent about twenty-one years in our western work, gave us very instructive addresses.

Mr. Liddicott, Principal of Talbot Street Public School, London, gave us interesting and instructive talks on various Bible characters.

The lively chorus singing under the able leadership of Mr. George Southcott, Toronto, with Miss Carrie Wilson of Grand Bend circuit as pianist, was an inspiration to the speakers and added much to the success of the school.

On Saturday afternoon the business of the district was transacted, as the Executive decided that the Summer School was to take the place of the convention.

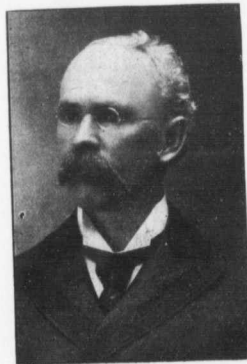
The following officers were elected:—
Honorary President, Rev. A. H. Going, James Street, Exeter.
President, Rev. L. Bartlett, Woodham.
First Vice-President, Mr. Milton Switzer, Woodham.

Second Vice-President, Miss Jenny Mills, Granton.
Third Vice-President—Rev. S. J. Allin, Parkhill.
Fourth Vice-President, Rev. J. W. Andrews, Crediton.
Fifth Vice-President, Miss E. Marshall, Kirkton.
Secretary, Miss May Gill, Exeter.
Treasurer, Miss Mae Wilson, Greenway.
Conference Representative, Rev. J. F. Sutcliffe, S.T.L., Corbett.

It was resolved to ask the Missionary Board to appoint Rev. J. L. Stewart to the Exeter District only for support.

Saturday evening a grand sacred concert was given. Programme was excellent.

Sunday morning service was conducted by Rev. S. J. Allin, Parkhill; sermon preached by Rev. A. H. Going, B.A., Exeter. Text, "Behold the Man!" John 19. 5. In the afternoon a model Sunday



W. H. KERR, BRUSSELS
Sec.-Treas. Wingham District League.

school was conducted by Mr. Humphreys, Parkhill.

On Sunday evening the sermon was preached by Rev. O. Darwin.

The gatherings all day Sunday were very large, but especially so in the evening.

General Epworth League Fund

The following is a statement of the amounts received from the General Epworth League Fund from the different conferences, as shown by the report of the General Conference Statistician:

Toronto Conference.....	\$275
London Conference.....	201
Hamilton Conference.....	277
Bay of Quinte.....	214
Montreal.....	173
Nova Scotia.....	66
New Brunswick and P.E.I.....	55
Newfoundland.....	36
Manitoba.....	127
Assiniboia.....	71
Alberta.....	31
British Columbia.....	59
Total.....	\$1,685

Statistics for 1905

We have received from Rev. Dr. Carman, the General Conference Statistician, the yearly report of our Young People's Societies, which contains some interesting figures. The following statement will show the standing of the different conferences in regard to membership:

	Members	In-	crease
	ship	crease	crease
Toronto Conference.....	12,296	810	658
London Conference.....	13,839	55	438
Hamilton Conference.....	12,673	139	191
Bay of Quinte Conference.....	7,223	191	191
Montreal Conference.....	7,449	49	...
Nova Scotia Conference.....	2,923	160	269
N.B. and P.E.I. Conference.....	1,711	26	...
Newfoundland Conference.....	862	26	...
Manitoba Conference.....	2,923	1,730	...
British Columbia Conference.....	1,706	389	...
	70,338	3,324	889
Increase of members.....			2,135
Leagues with a Reading Circle.....			159
Increase.....			11
Contributed for League purposes.....			\$22,815
Increase.....			296
Contributed for general Epworth League fund.....			1,685
Increase.....			31
Contributed for Missions.....			37,492
Increase.....			5,147
Total contributions.....			80,641
Increase.....			7,597

*Manitoba Conference is now divided into three Conferences, but for purposes of comparison, the figures are combined.

Eastern Summer Schools

Dr. Stephenson has returned from the East and brings glowing reports of the Summer Schools held in the New Brunswick and Nova Scotia Conferences. At St. John, N.B., the first school of the kind was held in the Centenary Church, and was voted a great success. The attendance was excellent, and at several of the services the spacious school room of the Centenary Church was completely filled.

In addition to local speakers, Rev. Dr. Carman, Dr. Henderson, Dr. Stephenson and Rev. J. H. Riddell, B.D., gave fine addresses. Those who heard them declared that they never did better.

As a result of the gathering, the gifts to the Forward Movement throughout the Conference will be more than quadrupled, and the missionary appointed to represent the Conference in the field, Rev. E. C. Hennigar, feels greatly encouraged as to the outlook.

The school at Berwick, N.S., which was a great inspiration, was held in connection with the annual camp meeting. There was an attendance at morning sessions of three or four hundred, and great audiences assembled for the evening evangelistic services.

The people were delighted with the help rendered by Drs. Carman, Henderson and Stephenson and by Mr. Riddell.

Coming Conventions

Two Conference Epworth League Conventions are planned for this fall. That of the Toronto Conference is arranged for Orangeville, Oct. 11 and 12. The London Conference Convention will be held at London, Nov. 8 and 9.

The Annual Convention of the Ontario Christian Endeavor Union will be held in Belleville, Oct. 10, 11 and 12.

Just a Line or Two

The Stratford District Epworth Leagues last year gave \$806.00 for missions.

New Brunswick Epworth Leagues have pledged the support of Rev. Mr. Hennigar, who goes as their representative to Japan.

An Epworth League has been organized at Varna, with an attendance of sixty. Ten new members were added last month.

Dr. Ewan is enthusiastic over the success of the Summer School at Inroquois. He had the joy of having \$1,500 promised for our new hospital in Chentu, West China.

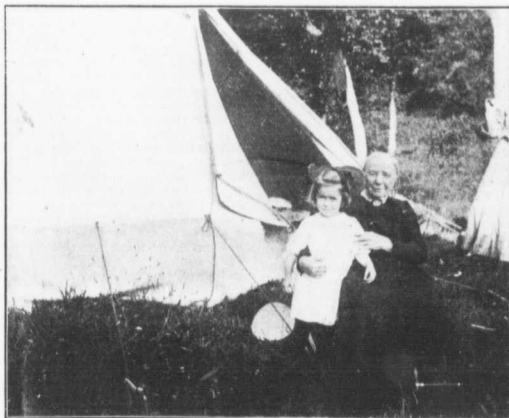
Keenleyside, and Miss Jessie Porter were the chief speakers and teachers.

In planning work for the Missionary Department of her League one committee member remarked: "I do not forget what I heard at the Summer School. It is for us to say if the future shall be missionary, and I intend to help."

The Juniors at Hickson are at work. Many of the little ones have vegetable gardens which will mean something for missions in the fall. The girls are working at an autograph quilt. The boys are reading missionary leaflets to as many as possible.

The Corresponding Secretary of the Churchville League writes: "Our League at Churchill, on the Palgrave Circuit, was one year old in July. We have had a very prosperous and profitable year in all departments. We raise money for Missions by the Forward Movement Plan, and are studying 'The Heart of Japan,' and find it very helpful."

The Junior League of Zion Church, Toronto, gave \$29.61 to the Chentu Hospital.



YOUTH AND OLD AGE

The youngest and oldest Epworth Leaguers in attendance at the London District Summer School. The little girl is Miss Gracie Baird, aged 3, and the old lady is Mrs. Wm. Tagg, aged 83.

The Menford Epworth League has an excellent Young Men's Club, a special feature of its organization being the cultivation of an active and wholesome interest in athletics.

From March until June, 650 members registered in the office of the Forward Movement as members of Missionary Study Classes. The text-book studied was the "Heart of Japan."

The Carman Epworth League has given during the past year to Missions \$150.00. The meetings are well attended, there being an average attendance of from thirty to forty members at each meeting.

A very successful Summer School for the Ridgeway District, was held at Elgin, Erie, July 25th to 30th. An extended report has been sent, but it arrived too late for publication. Rev. Oliver Darwin, Dr. G. J. Blewett, of Winnipeg, Mr. C. B.

This gift was the result of mite-boxes and self-denial. One member gave her birthday money; many coppers went to the hospital instead of being spent for candy, through the interest aroused in the children in West China. The plan of reading a missionary story also brought gifts. Two little girls had each about 190 letters to "Who will open the door for Ting Te."

The Holland League, Man., held a social on the lawn of Mrs. Blackwell to bid farewell to the Rev. C. Switzer and Mrs. Switzer. A good time was spent in games and refreshments, then Mrs. Blackwell invited the minister and his wife indoors and presented a nicely-worded address, expressing the regard the League had for them both, and wishing them Godspeed in the new field. The President then presented Mrs. Switzer with a dozen silver dessert spoons. Mr. Switzer responded, thanking the League for the help they had given him during his stay with them.

Devotional Service

BY REV. T. J. PARR, M.A.

(These topics harmonize with the chapters of our Bible Study text-book, "Studies in the Apostolic Church," which is advertised in this paper.)

SEPT. 17.—"THE MORAL POWER OF THE GOSPEL."

(APOSTOLIC CHURCH. STUDY 2c.)

TITUS 3, 8: 1-14.

Moral power is the result of spiritual power. The ethics of the Gospel have as a foundation salvation in Jesus Christ. A moral life merely, good as it is, is not Christianity. Morals to have real value must have their root in a regeneration of the heart. Constantly we need to remind ourselves of the Saviour's own words, "Without me, ye can do nothing;" or his revelation of the inquiring Nicodemus, "Ye must be born from above."

Paul in his letter to Titus follows this divine order. He first lays down the programme of salvation, and then builds upon it the ethics of the Christian life. Let us see how the great apostle works it out.

PROGRAMME OF SALVATION.

1. Salvation is the outcome of the love of God. (Chap. 3, 4.)—There was nothing impelling God to save men but His own loving-kindness. His grace in Christ Jesus, flowing ever in streams of mercy, is the practical manifestation of that love. Love is a perennial fount of blessing and the inspiration of the noblest acts, human and divine. Life without love would be intolerably dreary, if endurable at all. Love is unselfish, and must find outlets for its exercise, even though it may be bestowed on unworthy objects. Human life is made rich and full because of the revelation of the love of the Eternal Father through His Son. Salvation, the greatest boon to mortals given, originated in the heart of the Eternal.

2. Salvation is an act of mercy. "Not by works of righteousness . . . but according to His mercy He saved us" (v. 5.)—As an old writer has said, "We neither did works of righteousness, nor were saved by them, but His goodness did the whole." Faith, as our part in the personal realization of salvation, is not mentioned, but is presupposed. The object of the apostle here is to describe the divine side of the work, and to show that our salvation was brought independent of any merit on our part.

3. Salvation is the work of the Holy Spirit. "By the washing of regeneration and renewing of the Holy Ghost" (verses 5, 6.)—As the priests in the old tabernacle had to wash in the laver of cleansing before they could enter into the holy place to minister before the Lord, so the sinner must be cleansed in the laver of regeneration before he can enter upon the service of God, in which service the work of inward renewal is perpetually going on. The washing and the renewing are the work of the Holy Spirit, and the renewing is perfected by the abundant shedding forth of the spirit's influence.

4. Salvation entitles to future blessedness. "Made heirs according to the hope of eternal life" (v. 7.)—Being justified by divine grace, we are heirs of God, and the heirship inspires the hope of possessing the inheritance of eternal life, and entitles us to it. Eternal life consummated in glory, is the grand realization of the hope. Until we are saved, continues Barlow, we are without hope; but once possessing the blessed hope we have the strongest motive for leading a life of practical holiness. This is the

great argument of the apostle in the paragraph, and clearly shows where are the springs of the moral influence of the Gospel.

THE OUTCOME IN GOOD WORKS.

1. The moral life is the outcome of salvation in Jesus Christ; indeed, may be included in that comprehensive term. "This is a faithful saying, and these things I will that thou affirm constantly" (v. 8.)—God's great gift of salvation is an ever-present and powerful motive to the moral life. The unprofitable questions, which the apostle brushes aside, do not incite to good works, but are a hindrance to it. The Gospel is the only system that permanently helps mankind to be good and do good. Its divine origin, its sublime nature, its satisfying results, furnish a moral influence which nothing else in this world can produce.

2. The moral life must have its roots in an active faith. "That they which have believed in God" (v. 8.)—Faith enables us to see that God is good, approves of good, and will bless only what is good. The Christian learns to credit all that God says as being true, and he becomes anxious and diligent to do what will please Him. He believes also that every willful divergence from the path of duty will result in inevitable loss. Hence faith in Jesus Christ is a power ever working in the direction of good, and cannot exist without its appropriate manifestation in a regenerated soul, a rectified conduct, a purified society, and a nation characterized by righteousness.

3. The moral life must be consistently and steadily maintained. "Be careful to maintain good works" (v. 8.)—What a divorce there often is between worship and conduct, between creed and deed! Good works do not make a Christian, but there can be no Christian without good works. The tree brings forth the fruit, and the fruit, the tree. One is made a Christian not by works, but by Christ, and being in Christ, the believer naturally brings forth fruit for Him.

Do all the good you can (1 Tim. C. 17-19).

In all the ways you can (1 Cor. 15:58).
To all the people you can (Matt. 5: 41, 45).

At all the times you can (Prov. 3: 27, 28).

Just as long as you can (Eccles. 10:10).

4. The moral life benefits ourselves and others. "These things are good to ourselves, and profitable unto men (to us and to others)."—A good deed has a reflex influence. Like mercy, it is twice blessed; it blesses him that gives, and him that receives. It adds to the volume of righteous force which is working out the regeneration of the world. We cannot bless without being blessed ourselves.

POINTS FOR THE PRESIDENT.

There is no Gospel at all unless it shows itself in moral power—a cleansed heart, a purified conduct, a rectified society, a righteous nation. You might as well speak of the light-giving power of the sun, as of the moral power of the Gospel—unless it includes the other; they are inseparable. This is the theme of the present topic, and much needed it is at the present day. There are two main divisions in the foregoing exposition: (1) The programme of salvation. (2) The outcome in good works. Here is a good opportunity to select two capable members of the League to develop these two thoughts. Write out beforehand, or better, get the Leaguers to write out brief and appropriate thoughts bearing on the topic, original and selected, and have them given at suitable times during the

meeting. Leave the impression firmly fixed that there is no religion, positively none, without this appropriate life, conduct and morals.

SEPT. 24.—"FALL AND WINTER WORK FOR MISSIONS."

W. S. DANIELS, B.A., B.D., COLON'S BAY, ONT.

During the autumn and winter months great opportunities are offered for missionary work. A few remarks on methods to be pursued ought to be considered timely. Of course, the novelty and glamour of missionary methods have ceased to attract. We must all recognize the fact that only those Leaguers who believe in downright hard work for the extension of Christ's kingdom will be benefited by anything we may say.

Methods and plans will not accomplish work. Only consecrated workers can bring things to pass. We therefore hasten to say in passing, what is undoubtedly true, that for efficiency in the missionary work of our League a committee of perhaps a few effective knowledge and even of erratic tendencies, but without wholehearted enthusiasm, will accomplish more than a well-informed and most orthodox band of workers who lack the fire. There is much popular prejudice against appearing too zealous, acting in an unconventional manner or doing the improper thing. However, we see no reason why wise, up-to-date, even novel methods may not be adopted by enthusiastic, spirit-filled, intelligent Leaguers. Good work always burns best in a stove where crafts, fire-pans and pipes are properly formed and arranged. We hope to add to the missionary fervor of our leaguers by a few suggestions as to methods:

1. Missionary work in the Local League during autumn and winter seasons reaches its best conditions.

(1) In Junior Leagues the work for missions is directly beneficial, but indirectly more so: "The singing of such songs by the Junior as 'Beautiful Japan,' 'Bring Juniors as 'Beautiful Japan,' 'Bring Them In,' 'O, We Are the Reapers,' will greatly nourish the spirit of service and sacrifice.

Most fruitful of all is the custom of telling the Juniors stories from the lives of missionaries. A wide acquaintance with missionary literature on the part of the Junior President is desirable. For busy leaders in Junior work we suggest the following: "John G. Paton," "David Livingstone," "William Carey," paper edition 5 cents each; "Japan For Juniors," 5 cents; 20 cents; "The Story of Herbie Pellamy," 15 cents; "Pandita Ramohai," cloth, \$1.00, all of which can be obtained from Dr. F. C. Stephenson, Methodist Mission Rooms, Toronto.

Another phase of Junior League work is that of raising money for missions. We know of one Junior League whose members raised \$10 last winter for missions by each pledging himself to earn some money in a special way. Boys sold papers, ran errands, delivered goods for grocers, etc., telling their employers their object in each case. Besides the raising in service thus received, and in addition to the money raised, was an additional educational value of the efforts of 25 live boys and girls in a town, thus calling the attention of the public to the great work of missions?

(2) In the Senior League the mission study class, the monthly missionary meeting, and individual work deserve attention.

(a) Mission study classes are a most effective means of distributing missionary information. In such a class the aim is to "study" and let us write the word

large. Rarely are the best results obtained in a class of more than ten members. Usually half a dozen earnest leaders bent upon knowing the truth, gathered weekly in some member's home around a table, with maps and books, do the best type of work. When beginning such a class three points need attention: (1) The amount of material to be covered by a chapter. (2) The length of time available. (3) What degree of thoroughness is suited to the particular class. For an elaboration of these principles and a further discussion we recommend: "Methods For Study Classes," by T. H. P. Sailer, price 2 cents.

(b) At the regular monthly missionary meeting of the League the degree of interest awakened will depend largely upon the preparation made by leaders. One Leaguer was known to make the remark, "I do not like the missionary topic; it requires too much study." We believe this is exactly why every Leaguer should love the subject of missions. In the realm of missionary literature we can find that which warms the feelings, fires the imagination and appeals to the intellect. Here are found the choicest samples of history, autobiography, rhetoric, oratory and romance. To the pastor it is a gold mine of illustrations and affords the most inviting themes; to the patient, studious Leaguer is hereby made accessible a spring of intellectual delights.

The monthly meetings should be arranged for six months ahead. The course of League missionary meetings is hasty and inadequate preparation. One League under our notice has planned its meetings under the Christian Endeavor Department for each night until Christmas next. Surely the respective leaders appointed for autumn meetings cannot offer the excuse of "too short time for preparation."

We were made acquainted on one occasion with a Missionary Vice-President, who kept a large scrap book for clippings. In it she posted items of news from daily papers, religious papers, magazines and books, arranged under the various topics for a number of months ahead.

(c) In addition to mission study class work and the monthly missionary meetings every Leaguer ought during the fall and winter to do some personal work for missions. Already our whole church has felt the influence of Forward Movement for Missionary Work, and rightly so. The League is as truly a part of the church as the arm is a part of the body. The arm should help the body, likewise the League missionary worker his church. Let the Missionary Vice-President of the League and her committee volunteer to aid the pastor in preparing for his annual missionary services.

They could distribute envelopes, missionary tracts and information during two or three weeks immediately preceding, assist materially with appropriate music on Missionary Sunday, collect money subscribed in due time, and, withal, use to splendid advantage their youthful enthusiasm for the spread of Christ's kingdom on earth.

If the League President, moreover, but take it upon himself to introduce in his official capacity at the Official Board meetings some of the well-proven League methods, the whole church could be awakened to a splendid effort. In one church we learned that a devoted missionary spirit was at one time President of League, Superintendent of Sunday School and Recording Steward of the church. He urged the same methods upon the workers in all three spheres with astounding results. If one consecrated Leaguer could do this, why cannot others?

Canadian Epworth Leaguers have been granted a wonderful missionary her-

itage. They may have to answer for a thousand neglected opportunities to help evangelize the world—opportunities undreamed of by their fathers and grandfathers.

2. District Epworth League officers also do their best work during the autumn and winter seasons. If a meeting of district officers has not been held earlier one should at once be announced for by the President. These officers, with the Chairman of district, have full authority to arrange. The common District League Convention having lost its attraction for many, an autumn or winter school for Bible study and missions will more easily follow. These district schools, lasting from three to five days, affording plenty of time for study, are at present the very flower of Forward Movement agencies. Any devoted Leaguer, whether a member of the District League or not, can bring one to pass. The writer speaks from experience just here, because he has on three different districts succeeded in starting a movement which in every case resulted in a district school being organized and carried out.

Such schools grow naturally out of larger summer schools. They reach into the highways and byways. If they do not reach far enough into the byways then by all means let us pursue the principle farther and organize schools for our circuit and stations.

For our country circuits especially, these schools are both desirable and practicable.

Colpo's Bay, Aug. 8, 1905.

QCT. 1.—"THE SATISFACTION OF A GOOD LIFE."

2. THM. 3. 10-12; 4. 16-18.

There are at least two views of what constitutes the satisfaction of a good life. One class of people claim that a good life should be lived on account of the rewards which it brings. Another class believe that virtue is its own reward, and that a good life should be an actuality with everybody simply because it is right. There is worth in both views—the Bible warrants both. The satisfaction of a good life is also found in what the philosophers call egoism and altruism. That is, the personal advantage here and hereafter which a good life assures, and the benefit to others which it inevitably brings, are sufficient satisfaction for the self-control on divine principles, involved in a good life. Let us see how the Apostle views it:

THE APOSTLE'S VIEW.

1. The satisfaction of a good life is found in a right belief and proper conduct (2 Tim. 3:10).—Paul refers to false teachers, misled by their own foolish errors, and working harm among men, and the contrasts his own doctrine and manner of life with them. Both were well known, and both had been tested in trying circumstances. But Paul had the satisfaction of knowing that his doctrine and his influence were a spiritual uplift to the people; that instead of degrading, as the false teachers did, he emboldened those whom he touched. So that, amid much opposition and persecution, Paul could rejoice that his Christian doctrine and life were proving a blessing to the world. This must be a satisfaction to any Christian—to know that his foundation principles are right, that his service for God and humanity is earnest and effective, and that, notwithstanding much discouragement, he himself is making

progress toward the full stature of manhood in Christ Jesus, and at the same time, helping to bring others up to a similar standard.

2. The satisfaction of a good life is found in courageously bearing persecution when necessary (v. 11, 12).—What sufferings Paul had to endure for the Gospel's sake! What persecutions in all ages have Christians borne, and counted it all pay for the Master's sake. A cause that is not worth fighting for is not worth fostering. Opposition, persecution, suffering are part of "the good fight of faith" by which we "lay hold upon eternal life." In the old days men were anxious to enter the field of battle to show their loyalty to King and country, or their adherence to a great principle. And the believer counts it a privilege on the battle-field of life to show his allegiance to the King of Kings, and his undying attachment to the greatest principles on earth. Suffering for the truth is sometimes the lot of the Christian. The reason is evident. Christianity condemns all other religion and claims to be the only religion. It enjoins precepts directly contrary to the instincts of the natural man, and it predicts that persecution in some form may overtake its followers. But it also promises help in suffering, and a future reward of unspeakable glory. A man must be truly in earnest who embraces Christianity with all its conditions and consequences. But if Paul could say in reference to his persecutions, "Out of them all the Lord delivered me," the most oppressed servant of Christ need not despair.

3. The satisfaction of a good life is found in its undimmed termination (2 Tim. 4:6-8).—(a) Unslayed, Paul faced the terrors of his approaching martyrdom. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have had my share of persecution, and my release are now dismissed. Without a murmur, without seeking revenge upon my adversaries, he is ready to shed his own blood in the cause he loved more than his own life. Death has no terror; it is but a peaceful departure. The anchor's weighed, the moorings are loosed, and he is starting on his last voyage.

(b) Paul is sustained by the consciousness of a well-spent life. (v. 7).—"I have fought a good fight." In the Christian warfare he had displayed the qualities of a hero. "I have finished my course." In the Christian race he had run well and had not stopped short of the goal. "I have kept the faith." Recognizing the Christian life as a stewardship, he had maintained the truth and performed the duty entrusted to him. And now that the time of his departure was at hand he was sustained and soothed by an unflinching trust and a happy assurance that he had been faithful.

(c) Paul exults in the certainty of future reward. "Henceforth there is laid up for me a crown which the Lord will give in that day" (v. 8).—A crown or garland used to be bestowed at the Greek national games on the successful competitor. In Paul's case the crown is in recognition of righteousness wrought in him by God's spirit. The crown is prepared for the righteous, but it is a crown which consists in righteousness. Righteousness will be its own reward. A man is justified by the merits of Christ through faith, and when he is so justified God accepts his works and honors them with a reward given of grace. Even at this solemn crisis the large-heartedness of the doomed apostle is apparent. "And not to me only, but unto all them also that love his appearing." He thinks not only of his own reward, but of the reward

of all believers who love the appearing of their Lord. This is the consummating satisfaction of a good life.

POINTS FOR THE PRESIDENT.

Make this topic practical as well as doctrinal. To this end arrange for four papers or talks: (1) the satisfaction of a good life in the home. (2) In business. (3) In social life (4) In politics. These should not be longer than five minutes each. Interpose appropriate music, and impress the truths and principles presented in the papers.

OCT. 8.—"THE ELECT PEOPLE AND THEIR LIFE."

(APOSTOLIC CHURCH, STUDY 28.)

1 Peter 2: 1-10; 4: 7-11.

What is meant by elect people? Is it a certain number of the human race chosen out of a multitude to be saved without relation to their belief or conduct? By no means. Elect people in the Bible sense are those who are chosen of God to be saved because they choose Christ as the Saviour. They elect themselves to eternal life by selecting the Redeemer as the giver of eternal life. In our first topic Scripture the belief and behaviour of the elect people are compared to the rites and ceremonies of the old temple. See how the apostle works it out!

The Spiritual House.—The figures of this paragraph are precisely adapted to those who were familiar with the associations of Judaism, and more especially with the material tabernacle and the temple, and the outward religious system associated with them. The material house of Judaism is contrasted with the spiritual house of Christianity. It is the contrast that is so fully elaborated in the epistle to the Hebrews. That was a material house, in which earthly men fulfilled prescribed temporal duties, and carried out a ritual and ceremonial system. This is a living spiritual house, of living spiritual men, who offer in it living spiritual sacrifices. And yet, Paul recognizes that there was a spiritual within that old material. The spiritual could now be more fully apprehended, and the old material building may now fade away, or be removed, as scaffolding is removed, when the temple is complete. Or, using another figure, Paul says: The people of Israel were a separated, consecrated people; the whole people were a "holy priesthood," devoted to the service of God. This fact was represented, and so kept ever before their minds by the separation of one tribe entirely to the priestly service. Peter sees that truth concerning Israel carried over into Christianity and spiritually realized. The church wants no delegation of any portion of itself for priesthood, because, spiritually, every member is a priest, and the entire church makes up the "holy priesthood." Fixing attention on the Spiritual House, notice three things, as one writer points out:

1. Its foundation.—It is a living man—that is, a spiritual man. "Unto whom coming, a living stone." It is the spiritual, divine man, the Lord Jesus Christ. "Other foundations can no man lay than that is laid, even Christ Jesus." The figure of that foundation stone is doubtless taken from the corner of the temple area which was built up from the valley with gigantic masonry. The figure of a foundation is somewhat difficult for us to apprehend, because our buildings do not in any sense rest upon a single stone. The right thought may come to us through the schools of philosophy, systems of theology or other religions. We speak of Socrates as the founder or founda-

tion of the Socratic school; of Calvin as the founder or foundation of the Calvinistic system of the theology; of Mohammed as the founder or foundation of the Mohammedan religion. In each case we mean that on one man's thoughts, doings and sufferings of the Lord Jesus; and it or truth which has been reared. Christianity is the house of truth and life reared upon the thoughts, doings, testings and sufferings of the Lord Jesus; and it is a spiritual house, because the spiritual is the range of Christ. What He thought, did, felt, taught, were the spiritual truths on which the spiritual house was reared.

2. The Stones of the Building. Living men—that is, spiritual men. Living in the sense in which Christ is speaking of as living. Connected with the idea of being begotten again, born again, quickened with the new, the spiritual life. John is the apostle of this new life. He "conveys of religion as consisting in the immediate personal relation of the soul to God or to Christ. It begins with an impartation from God. To be borne of God means to receive from Him a communication of spiritual life, whereby the soul is more and more transformed into Christ-likeness." The stones of the building must be of the same nature as the foundation. Of material stones build the old Temple on a foundation of stone from the quarry. Of spiritual stones—men alive unto God—build the spiritual temple on a foundation of the spiritual stone, the man alive unto God, the spiritual man, Christ Jesus. But another idea is suggested by the term "lively" or "living."

A living thing is a moving, acting thing, and the stones of the spiritual house are living men in their activity. It is a difficult association for us, but Eastern minds delight in involved and mixed metaphors. It may at least suggest to us that we give ourselves to Christ as living ones—"living sacrifices"—those who serve.

3. The service within the building. "To offer up spiritual sacrifices." The building is a temple. And this is true whether we think of a single life or of the corporate Church. Within the temple of the individual life spiritual sacrifices have to be offered. Within the temple of the Church must be kept up the holy ministries. What the spiritual sacrifices are we may learn from the services of the older and material Temple. Find what was at the heart of the old ritual, and that without the ritual, is the spiritual sacrifice of the new dispensation. Illustrate, from the inner significance of the primary form of sacrifices, the burnt-offering. That was the giving of a man's whole self to God, represented by the giving of an entire animal. That giving of the whole self to God is the spiritual sacrifice which we can now offer as quickened, living men. And spiritual sacrifice include acts of praise, thanksgiving, trust—include everything that can fitly find expression for the new and spiritual life. That is the one and essential condition of acceptance. The new life must be in everything we think or say or do in the living temple. Formalities are of no value now, save as they are instinct with divine life. One law applies to the whole service of the spiritual temple—it must express the life of men who are "born to God."

POINTS FOR THE PRESIDENT.

Select someone to write a three-minute note on "The elect people—who are they?" with illustration from Scripture. Have this followed by three five-minute papers or talks on: (1) The spiritual house—its foundation. (2) The spiritual house—its materials. (3) The spiritual house—its service.

Book Shelf

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

A Pilgrimage to Jerusalem. By Chas. Galland Trumbull. Published by the S. S. Times Co., Philadelphia. Price, \$3.00.

This splendid volume is a charming account of the cruise to the fourth World's S. S. Convention in Jerusalem last spring, written by the editor of The Sunday School Times. It is magnificently illustrated from photographs taken by the author, and is full of interesting information concerning the Holy Land.

The Church of Christ. By A. Laman. Published by Funk & Wagnalls, N. Y. Price, \$1.00.

The author deals with Christianity as a religion adapted to all mankind. Most of the book is an epitome of New Testament history as recorded in the Gospels and Epistles, special attention being paid to cases of pardon. To be perfectly frank, there is little to commend in the volume, and it is difficult to determine why it was written.

John Knox and His House. By Charles John Goudie, Edinburgh. Published by Anderson & Ferris, Edinburgh and London. Price, 3s.

During this year the four hundredth anniversary of the birth of John Knox has been celebrated throughout the world, and special attention has been paid to his life and work. This little book gives much valuable information concerning the great reformer, and contains a number of excellent pictures illustrating his home and surroundings.

Marcellin. An historical novel. By Hampden Burnham, Author of "Canadians in the Imperial Service." Toronto: William Briggs. Price, \$1.00.

A story of French-Canadian life in the time when Frontenac was Governor. The events described principally centre in and around the city of Quebec, and a very correct account is given of these times of turmoil. The tale is an interesting one, although many will dislike the way in which it ends. It is worth reading, however, for its historical value.

The Making of the Canadian West. By Rev. R. G. Mellett, Second edition. Published by William Briggs. Price, \$1.00.

This does not profess to be a connected history of the Canadian west, but rather a series of historical sketches. As such it is interesting and instructive. The story of the two North-West rebellions is told in a most graphic manner. The author was a participant in the military operations to put down the last outbreak under the leadership of Riel, and therefore writes from the standpoint of an eye-witness.

Husband, Wife and Home. By Charles Frederic Goss, Author of "The Redemption of David Corson." The Vir Publishing Co. Toronto: William Briggs. Price, \$1.00.

It is pleasant to the reviewer to find a book that can be commended heartily, and without reservation. Here is one of them. It deals in a trenchant and vigorous way with practical questions relating to the welfare of the home and the family, and abounds with good advice for husband and wife, not of the commonplace kind, but original, pointed and suggestive counsel. It is without exception the best book on home life that we have ever seen. Husbands and wives should read it together. It would be a fine thing if it could find its way into every home.

Occupations in Life. A fund of practical information and business advice for the young men. By Frank Harland. Published by Chas. E. Fitchett, New York. Toronto: William Briggs. Price, \$1.00.

For young men who are not quite decided what their life work will be, this book is a treasure. It discusses the relative advantages and disadvantages of various professions, trades and occupations, and is full of valuable information.

Sunday School

An Encouraging Report

The General Conference Statistician, Rev. Dr. Cornish, has supplied this paper with the Annual Report for our Sunday Schools. It is an interesting statement, but too long to publish in full.

The following extracts are made:

Number of Sunday Schools.....	3,439
Increase.....	15
Officers and Teachers.....	33,717
Increase.....	528
Number of Scholars.....	273,962
Increase.....	5,691
Home Department.....	14,204
Increase.....	1,915
Cradle Roll.....	8,241
Increase.....	1,600
Total Sunday School Population.....	321,492
Increase.....	8,241
Number United with Church.....	12,086
Increase.....	2,322
Contributed for Missions.....	\$24,135
Increase.....	1,725
Schools with regular teachers:	
Meetings for Study of Lesson.....	273
Increase.....	8
Number of schools that have:	
Normal Classes.....	106
Increase.....	11
Schools Observing Rally Day.....	1,035
Increase.....	174
Schools holding Decision Day.....	2,549

It is gratifying to note these increases in almost every department, the only decrease being in the number of scholars who are pledged abstainers, and there is evidently a mistake here.

The disappointing features of the report are at the close, which show a surprisingly small number of schools conducting Teacher-training Classes, and holding regular teacher's meetings for the study of the lesson. Although there is an increase, we are very far from having the showing we ought to have. Let there be an earnest effort during the coming year to bring up these figures.

A Progressive Sunday School

The church of Belleville recently held an "Old Boys' Reunion," which was largely attended by former residents. The Sunday school of Bridge Street Church, with its usual enterprise, took advantage of this event to publish a souvenir booklet of twenty pages, showing the growth and development of the church and school from the beginning.

The statistics of the school are given for thirty years. In 1874 there was an enrolment of 465. In 1897, high water mark was reached, with a membership of 1083. Owing to decreasing population in the city, there was some falling off in the school attendance for a few years, but the figures for the past three years show an advancing tendency. The total membership is now 786. During the past thirty-one years 5,000 persons have been members of the school.

One of the distinguishing features of this school is the large number of adults who attend its sessions, as the school is regarded as the teaching department for the whole congregation.

The success of the Sunday school is largely due to the efficient work of the Superintendent, Mr. William Johnson, who has been in charge for the past thirty years. He is assisted by a very efficient staff of workers.

The idea of bringing the Sunday school

prominently before the public by a souvenir of this kind is an excellent one, which ought to be copied by other places.

Rally Day

As its name betokens, the object of Rally Day is to rally the scattered Sunday School forces. The long and hot summer tells upon the school. Teachers' meetings are suspended. The attendance of scholars is diminished. The work lags, and body and spirit are tired; the return of autumn, with its activities, the starting up business life in all departments, the opening up of the secular schools—these are the admonitions to the Sunday School that its forces also must be rallied.

In every school, especially in the Intermediate Department, there is a tendency toward absenteeism. The big boys and girls begin to drop out. The cause is not hopeless at first. The old school feeling comes over the absentee at times. The Rally Day helps this. It masses the forces, puts everybody on parade, makes an extraordinary effort to get back all its members.

Rally Day arouses and interests the parents, whose pride in their children leads them to come to this annual gala-day of the school. The fact that a special programme will honor their presence is an incentive. Rally Day is practically Church Day in many schools, the one day in the year when a generous and sympathetic interest from the Church towards the school finds expression.

Rally Day stimulates the school. The faithful minority who have held on through the heat of summer need the stimulus. The Superintendent needs encouragement. It therefore becomes a day of recognition of faithful officers and scholars who have borne the heat and burden of the day.

It marks the entrance upon a year of more aggressive work. It tones up the school, and is the time for talking a "fresh start."

Summed up in a few words, the Rally Day serves especially the following ends:

It rallies the stragglers.
It interests and enlists the Church.
It arrests absenteeism.
It encourages the officers and scholars.
It inaugurates a new campaign of better work.

Here are some of the best methods for observing Rally Day:

Advertisement.—A Rally Day needs persistent advertising for weeks beforehand. First, by the pastor from the pulpit; next, by the Superintendent from his platform, after that, in the newspapers. If it is worth having, it is worth knowing of, and the widest publicity should be given it.

Invitation.—A Committee of invitation should personally invite every member of the church and school, or those who might be induced to attend the school or furnish scholars to it. A personal invitation will count much more than a written one.

Rally Day Cards.—In addition to personal invitations, issue a neat invitation card. Many are beautiful and attractive. This is what business men do—set forth their wares in the form of original and captivating invitation.

Special Honors.—For those who come a service of special recognition should be devised, either by introduction to the school, by giving them seats of honor, or by making special mention of their presence. If old scholars who have dropped

out return for the day, an urgent invitation should be given them to rejoin the school. To newcomers there should be an urgent plea for continued membership.

Special Programme.—The regular order should give place to a crisp, bright programme of music, recitation, short addresses, a word from the pastor, an explanation of Rally Day by the Superintendent, and his frank statement of the condition and needs of the school. The Secretary and Treasurer should read summaries of attendance and finance of the year pre-ceding, marking the progress of the work. Some schools supply special Rally Day programmes.

Care should be taken to greet and welcome each comer, old or new. A committee should be charged especially with this. The spirit of the day should be peculiarly gracious in all proper social ways.

A Correction

Mr. Marlon Lawrence, General Secretary of the International Sunday School Association, sends the following personal note to the editor of this paper:

"I wish to express my very great delight at receiving the July number of 'The Canadian Epworth Era.' You have given a larger proportion of space to the great Sunday School Convention, held in your city, than any paper I have seen. It is well done, too. I am sorry to notice one little injustice, which does Canada an injustice. You see I am jealous of Canada, because of her splendid treatment of me every time I step over the line. In the next to the last item on page 213 the number of scholars enrolled in Canada should really be teachers, for the scholars enrolled are nearly ten times that number. I thank you most heartily for your splendid work in giving publicity to our wonderful convention. Long wave the Canadian Epworth Era!"

The item referred to stated that there are 85,021 Sunday School scholars in Canada, which of course is incorrect. The editor is thankful to Mr. Lawrence for calling attention to this mistake, and also for his kind words concerning this paper.

Heart of the Situation

The Committee on Resolutions at the International Sunday School Convention in Toronto presented the following, which expresses the greatest need of the Sunday School:

"In view of our conviction that the teacher is the heart of the Sunday School situation, and that the training and equipment of the teacher is of more importance to the progress and success of the cause for which this convention stands than any other matter with which we have to deal, not excepting such matters as organization, architecture, grading, or even the lesson system itself, we heartily commend the growing attention which is being given to the systematic training of the teacher, and the action of the Executive Committee in creating and appointing an International Committee on Education and an International Teacher-training Secretary, and we cordially endorse every proper step that is being taken by our Committee on Education and our Teacher-training Secretary to arouse widespread interest in the need of better teaching, and to disseminate information as to how better teaching can be attained."

Junior Department

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

The Best You Can

And what is there you can do

With such small hands, my little man!

You can begin as strong men will;

Have won the world and Kingdom begun;

Each task that you attempt you may

Resolve to do as best you can.

The world you never may deceive,

It watches well, my little man,

And they are doomed to fail who leave

Their tasks half finished; better than

A sloven genius is the drudge

Who does his work as best he can.

Your years are few, your strength is small,

Your tasks are light, my little man;

But you may glorify them all,

If by day by day you heavily plan

To do each thing you have to do

With all your might, as best you can.

—S. E. Kiser.

Weekly Topics

Sept. 3. "A city that was not conquered, and why." Joshua, 7: 1-21.

The failure to take Ai is directly traced to Achan's sin. There was but one Achan in the camp; but Israel was defeated on his own account. What an awful force there is in bad companionship. The evil must be eradicated. The evil must be put away. (v. 10.) Prayer before repentance is not availing. The sin must be exposed and destroyed first. "I saw the steps in Achan's sin as in v. 21 he tells Joshua of it. 1. "I saw." 2. "I coveted." 3. "I took." 4. "I hid." 5. "How mean it was." "He saw the Babylonish garment, and all the soldier in him withered up and he became a sneaking thief." There will be no better opportunity to impress the growth of covetousness than this topic presents. Many a grievous sin has grown according to the outline above. Selfish desire, covetousness, stealing, deception, lying, all follow each other. What and where is the remedy. "Take heed, beware of covetousness, for a man's life consisteth not in the abundance of the things that he possesseth." Christ spoke these words. A man is more than things. Riches consist not so much in what one has as in what one is. They are internal, not external. Many a boy has gone far astray because he has made this mistake. Not things to get after the selfish desire of the world; but character to get after the example of Christ is the first great aim. And "withal." Life is goodness, not gold. The riches of character, not a big bank account, are the greatest possessions we can have. Many a modern Achan has injured himself, and others with him, because of the simple but sad record of the simple words: "I saw," "I coveted," "I took," and "I hid." Sin grows from seemingly small beginnings to dreadful results. Larger and larger it becomes, until the time of exposure comes and the awful consequences follow. John warned against "the lust of the eyes." We need the warning still.

Sept. 10.—"The ragged messengers and their story." Joshua 9.

This chapter contains a very peculiar bit of history. That "the end justifies

means" has been taught by false teachers in various ages of the world; but it is always has there been so evaded, that it is always a disproof of its righteousness as we find here. Briefly stated, it is thus: The men of Gibeon, hearing of the successes of Joshua, became afraid of him and trembled for their lives. Without much forethought (for they might have known that they would be ultimately discovered and their fraud exposed), they clothed themselves in rags, put on a pitiful countenance, and presented themselves before Joshua, singing for a compact of peace. The details of their story we need not give here. They are fully given in the text. The successive steps are fear, deception, lying, apparent success, exposure, the sacredness of a promise, servitude and degradation. The folly of the "ragged messenger" is very evident. They forgot the truth, "Your sin will find you out." The success of their fraud was short-lived. They were detested because of it. And perhaps their last state was actually worse than their condition would have been had they spoken truthfully and sued for the mercy of the conqueror. The moral teaching is plain. Children still need to be warned against deception. To gain present immunity from loss and punishment for wrongdoing by lying, is but to postpone the exposure. And one lie leads to another. In short, it is never right to seek desirable ends by wrong methods. We lose in the long run. Do right, speak truthfully, act honestly, and though present loss may seem to follow, actual, permanent and abiding profit is sure to come. Impress the lesson from the act of "the princes of the congregation." Though deceived, they had made a promise that these Gibeonites should be treated friendly and peacefully. That promise was sacred, and could not be broken. Having passed "your word," stick to it whatever the cost may be. Be true to yourself. A promise is never "a little thing." Apply this especially to the home and school life of the Juniors. In relations to each other they must always be true, and never either lightly make or break a promise.

Other lessons will occur to the Superintendent in the study of this interesting old chapter.

September 17. "Child-life in Japan, Matt. 19:14." (Missionary meeting.)

For the preparation of this topic we would recommend a study of chapter 9, in "Heart of Japan." And in the meeting, let a number of short essays be given by prepared Juniors, outlining the work of the schools for the education of the Japanese children and girls in the Christiana way of life. There are 25 pages in this chapter, and even a summary of it is impossible in the short space at our command here. A study of the book itself will be in every way the more profitable. Do not overlook pages 203-205 of the appendix. They will help you outline your study and assist you in treating it intelligently.

There are certain facts regarding Japan that all the Juniors ought to know. The following are a few of them. This list should be memorized, and may of course be added to from time to time. But every junior should be given an intelligent idea of the more important phases of missionary work in Japan:

1. Japan is not one-twentieth as large as Canada.
2. Yet it has nine times as many people as our Dominion.
3. 162,000 square miles of territory, with 50,000,000 inhabitants!

4. Japan consists of about 2,500 islands, only five of which are large ones.

5. These islands extend for 1,800 miles along the coast of Asia, and are from 25 to 100 miles from the mainland.

6. The three great religions of Japan are Shintoism, Buddhism and Confucianism. All of them have been partial failures. The people do not know this.

7. Christianity was first introduced into Japan in the 16th century by St. Xavier. He was for years a very successful teacher of the people.

8. In 1587 commenced a terrible persecution of the Roman Catholic Christians. It lasted for many years. At this time there were some 200 churches, and 150,000 converts.

9. For over 200 years the empire was by royal edict closed to Europeans.

10. In 1854, by treaty with the United States, two ports were opened for foreign trade. In 1859 there were two ports so open.

11. In 1859 the first regularly appointed Protestant missionary, Mr. Legius, was sent out from the United States. From 1859 to 1873, 24 men and 9 women missionaries were sent out. In 1873 there were 21 men and 5 women in the active work there.

12. The first Canadian missionaries to be sent out went in 1873. They left Canada on May 13th, 1873, and arrived at Yokohama the last of June.

14. Their names were: Revs. Drs. Cochran and Macdonald.

15. In 1875, Revs. Drs. Meacham and Lby were added to the force.

16. By 1879, 282 members had been converted and baptized.

17. The W. M. S. of our Church commenced work in Japan in 1882.

18. In that year Miss Cartmell went to Tokyo and opened up the Woman's Work.

The wonderful growth of the work, the establishment of churches, schools, hospitals, etc., the present strength of the missionary force at work, the numbers of converts, the prospects of the work, and all such additional matter, had better be left to a subsequent meeting. But the above facts regarding the commencement of the work had better be taught the Juniors thoroughly until they are well conversant with them. Go over them time and again. Drill the League on them, and then Review! Review!

Sept. 24.—"How God Keeps His Promises" Josh. 10. 40-42; 21. 43-45; 23:14.

The first Scripture lesson to-day tells us that Joshua did all that God commanded. A proper understanding of this helps us to understand the rest of the text. God's promises are conditional on human obedience. In other words, our Juniors must learn that if we will not do what God says we cannot expect Him to do us what He has promised. If we will not do for God He cannot do for us. But if we do what He has commanded we need not fear that He will fail us. Everything that He promises He will give. But His children must act obediently, not rebelliously. They must show that they appreciate His word by obeying it. The trouble with the Israelites after Joshua was that they were not loyal to God always, and soon they proved that as rebels God could not take pleasure in them. The British Constitution promises protection to all who are loyal to British law, but those who break the law must be punished. So with the Word of God. It promises "good" to all who keep (obey) it. But lawbreakers come under judgment, are condemned and punished. God's promises are "yes and amen" (faithful and

true) to God's loving and obedient servants, but to them only. God cannot bless those who prove themselves unworthy of His blessing. But if we will trust Him, go right on obeying His will, and keep His commands as Joshua did, we will know that not one good thing, His promises ever fails. God's promises depend on us for fulfillment as much as on Him. If we do not enjoy His blessing it is because we have proved unworthy of it.

Oct. 1.—"Stories About Caleb." Josh. 14. 6-15.

If possible get six of your Juniors to tell the stories of Caleb found in the following or other passages:—

Caleb—a fearless man. Num. 13. 28-30.

Caleb—a trustful man. Num. 14. 6-10.

Caleb—an obedient man. Num. 14. 22-24.

Caleb—seeing Canaan. Deut. 1. 36.

Caleb—happy old man. Josh. 14. 10-11.

Caleb—his inheritance. Josh. 15. 13.

Associated with Joshua in wholly following the Lord, Caleb's name comes down to us as a pattern of fidelity. His name signifies "the bold, the bold and true, a hero." Such qualities as his possessors are in demand still. Our boys should learn that the truest bravery is in doing right at all costs. Caleb might have been more popular for a time if he had "gone with the crowd;" but he dared to stand out for God even though he stood alone. After the stories of him have been told by your boys it will be easy to show that he stands clearly for such principles as

Courage.

Activity.

Loyalty.

Faithfulness.

Beaury.

Oct. 8.—"Stories About Joshua." Josh. 23. 1-14. Follow the same method this week as last. Select such stories as are found in the following passages and have them presented in turn by as many Juniors. Then summarize the lessons taught and apply:

Joshua—a good soldier. Ex. 17. 8-13.

Joshua—a good servant. Ex. 33. 11.

Joshua—chosen as leader. Num. 27. 15-23.

Joshua—guide by God. Josh. 1. 9.

Joshua—death. Josh. 24. 29-30.

Joshua—influence on others. Josh. 24. 31.

Joshua—a type of Christ. Heb. 4. 8.

"He was a devout warrior, blameless and fearless, who had been taught by serving as a youth how to command as a man; who earned by manly vigor a quiet, honored old age; who combined strength with gentleness, ever looking up for and obeying the divine impulse with the simplicity of a child, while he wielded great power and directed it calmly, and without swerving from the accomplishment of a high unselfish purpose.

This One Thing

At Sevres, near Paris, there is a well-known porcelain factory whose product is perhaps the finest of its kind in the world. A visitor to the factory was impressed by a certain artist who was drawing a picture upon a vase. "We watched him," reports the visitor, "for several minutes, but he appeared to be quite unconscious of our observation. Parties of visitors passed through the room, glanced at his work more or less hurriedly, and made remarks, but he as a deaf man heard not, and as a dead man regarded not." Every Christian, and particularly every minister, has a work to

do whose importance is beyond all comparison with that of the painter of the Sevres vase. Immortal souls are given to him, not to ornament after some pattern of his own, but to develop after the pattern given to him by the Master Artist. To do this as it ought to be done will take all his time and strength and power of concentration. He will have to be emphatically a man of one work. He will have to say to those who would turn him aside, even for a moment: "This one thing I do."

Methods of Religious Training

An Address delivered at the Junior Conference of the Seventh International Convention of the Epworth League, in Denver, by
REV. J. W. FOITEN.

To train is to instruct, to draw out, to educate, to prepare for future service.

My subject calls us to consider the best methods by which we may prepare the boys and girls of our country for taking their part in the work of God.

I speak of it under the following heads, each one of which will indicate the thought I have regarding the work we have in hand.

THE WINNING METHOD.

If the boys and girls are to be trained for future use and service in the work of God, many of them must first be won.

Thus we find Andrew goes out to win his brother Simon, Phillip to win Nathaniel, Joel B. Stratton to win John B. Gough for Christ and righteousness. How may we win them? First, we must go after them? Find them wherever they be. Notice them. Even a dog likes to be noticed. Learn their names. Speak kindly to them. Give them, at times, cards with Scripture verses. Urge them to learn these. Invite them to the church and to your home. Write them a letter occasionally, and try in all honorable ways to win them.

THE INTERESTING METHOD.

Interest them in some way. Young people are inquisitive. Curiosity predominates in boys and girls.

Get some objects they can see. When Jesus would teach, he did so by objects. He took the fig-tree, the sower, the birds, a penny, a child, and set these before the people.

A blackboard can be used to great profit. Put the great thoughts of God's Word there. As an instance, you can get a yard-stick, 36 inches long. Get one only 35 inches, and show for what a little item a man will make himself a rogue.

THE BUSY METHOD.

One who was said to be possibly the best teacher of youth that ever lived said: "Never let a boy or girl be a minute in a class without doing something, and without a reason for doing it. A person took some bees to a warm climate. When they found there was no winter they quit working, except enough for a bare existence. Then they filled up their idle time by stinging the people.

There are many things boys and girls can do—the flower mission, searching for new scholars, visiting the sick and destitute.

THE HEART METHOD.

The intellect has much to do with the spread of truth. The teacher of these boys and girls should know the truth. Be thoroughly acquainted with the subject in hand. We ask directions from someone regarding a road we want to travel. We find he knows very little about it. We will not listen long to him. We find he does not know, and we pass

on. It is so in this case. If the teacher does not know, the boy and girl will soon find out and they will not listen.

THE HEART METHOD.

In some places in Siberia they sell milk in chunks. It is cold, frozen, and chilling. It rather repels you. You want it melted. A boy from the streets of a large city went to a mission school. Some of his comrades asked him why he did go there. Said he: "They love a fellow over there."

In one of my schools a teacher said in our business meeting regarding a class of boys: "I can do nothing with them; I give them up." A Christian woman said: "Give them to me." They did so, and soon her boys had the banner, and continued to be at the head while she remained with them. There is no power equal to love. If this is absent, all is a failure.

THE EVERY-DAY METHOD.

Be the same every day you are in the class.

A little boy of five or six years of age came to me to ask a question. He said: "Our teacher tells us not to go off through the woods on Sunday, but she goes herself. Now, is that right?" He saw what looked to him like an inconsistency, and he came to me with his difficulty. The good John Fletcher said: "Every good preacher preaches his sermons twice; once from the pulpit, and again by his life. If we do not teach these truths every day by example and by precept, our teaching them in junior leagues will be of little use.

THE PRACTICAL METHOD.

Knowledge is good, but knowledge, if not applied, is of comparatively little value. We teach the duty and privilege of giving to God's cause. How often it is not reduced to practise! It is merely regarded as a theory. Now, teach it by practical methods. The Forward Movement will help greatly here. Sending flowers or little dainties to the sick will help. Interest them practically in all that concerns the League; get the League to undertake some work in the Church.

THE HOLY GHOST METHOD.

Have the Divine Spirit. We all believe the preacher needs the Holy Spirit in order to teach the great truths of the Gospel. It surely is as needful to have it in our Leagues, that we may train the boys and girls for the service of the Lord. A man sees another in the water in danger of drowning; he rushes out without boat or rope, or anything to aid him in the rescue; he will likely accomplish nothing, and may lose his own life. By all means seek the baptism of the Holy Spirit.

Encouragement

In an editorial paragraph on "The Ministry of Commendation" the Indian Witness tells of a boy who failed in a race because his boyish mates did not cheer him. The discouragement due to this neglect, he explained afterwards, "got into his legs," and he could not run. There is many an older boy in life's race who lags, and finally perhaps fails, because those to whom he might naturally have looked for sympathy did not cheer him. There is much in a "Hurrah!" at the proper juncture—many a college athlete has found. Be sure and give the timely cheer to your laboring fellow-man, lest discouragements "get into his legs" and he be unable to run to a finish the heavenly race!

His Only Chance

A "ganger" of navvies went away one day, and during his absence he left an Irishman named Mike in charge. When he returned Mike was sitting on a stone smoking. Not seeing any men working, the "ganger" asked Mike where they were. "Sure," said Mike. "I've sacked 'em." "Sacked 'em?" roared the "ganger." "Yes," said Mike. "It's the first time I've been foreman in my life, so if I didn't sack 'em then I should never have another chance to show my authority."

Not True to Nature

"Mark Twain was visiting H. H. Rogers," said a New York editor. "Mr. Rogers led the humorist into his library. 'There,' he said, as he pointed to a bust in white marble, 'what do you think of that?' It was a bust of a young woman coiling her hair—a very graceful example of modern Italian sculpture. Mr. Clemens looked at it a moment, and then, in the exaggerated nasal drawl that he affects in his humorous moments, he said: 'It isn't true to nature.' 'Why not?' Mr. Rogers asked. 'She ought to have her mouth full of hairpins,' said the humorist."

A Disappointing King

When King Edward visited Italy recently, says Home Notes, the little Princess Yolande was greatly interested in the royal visitor and very anxious to see him. However, to her great disgust, she was so closely confined to the nursery during the visit that she never caught a glimpse of him until one morning she eluded her keepers and hid behind a chair in the room where King Victor and Queen Elena were talking to King Edward. Presently the Queen spied her. "Yolande," she asked, "why did you run away?"

"I didn't," replied the child. "I only wanted to see King Edward's crown, and they kept me in the nursery. And the nasty man hasn't got a crown after all."

Claiming His Rights Promptly

An instance of the application of a precocious knowledge of the law by a child occurred in a Parisian school last January.

In France, education is obligatory, but the law cannot compel children to remain at school after the age of thirteen. This law, needless to remark, is usually a dead letter; but on the occasion in question a pupil suddenly got up in the middle of a lesson, gathered up his books, placed them neatly in his desk, took up his hat, and moved toward the door.

"Where are you going?" asked the teacher, with a certain amount of asperity.

"Sir," replied the boy, with irritating nonchalance, "I was thirteen years of age four minutes ago, and you have no longer any right to keep me at school."

He Understood

One of Marshall P. Wilder's stories of American humor is about a fond husband coming home and finding his pretty young wife in tears.

"What's the matter, darling?" asked he. "The dog ate up the lovely cream pie I made for your dinner," sobbed the wife.

"Never mind—dry your tears, little girl—I'll buy you another dog," said the husband.

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