

PAGES

MISSING

THE
Canadian
Epworth Era

Toronto
December • 1906

Vol. VIII

No 12



JESUS AND THE CHILDREN

TWELFTH SEASON, 1906-'07

The Epworth League Reading Course

Good Reading for Young and Old at about Half of the Usual Retail Price

Three excellent books, carefully selected by a Committee under the direction of the General Epworth League and Sunday-School Board, bound in uniform style in the best of English cloth, and put up in a neat box.

THE FOLLOWING THREE BOOKS HAVE BEEN CHOSEN FOR THIS YEAR'S COURSE:

I. A Book of Golden Deeds

Of All Times and All Lands
BY CHARLOTTE M. YONGE.
265 Pages.

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

Well, indeed, does the book fulfil its purpose. Its pages are as interesting as a romance. The following are the chapter headings:

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

The value of this book for Reading Circles is greatly enhanced by a series of questions, and suggestions of subjects for essays.

II. Back to Oxford

A Search for the Essentials of
Methodism

BY REV. JAMES H. POTTS, D.D.,
Editor of Michigan Christian Advocate.
242 Pages.

This splendid volume deals with the doctrines, polity, institutions, and spirit of Methodism. Here are some of the subjects discussed:

- Origin of Methodism.
- The Principal Founder.
- The Substance of Methodism.
- The Genius of Methodism.
- Backbone of the System.
- The Moving Force.
- The Germ of Methodist Life.
- Operations of the Spirit.
- Scriptural Holiness.
- Training of Youth.
- Higher Education.
- Philanthropy and Reform.
- Missionary Zeal.
- Utilization of Lay Talent.
- Profiting by Women's Gifts.
- New Developments.
- Features that Should Live.
- The Future.

"The Book, 'Back to Oxford,' is a most admirable work, and exactly suitable for the Epworth League Reading Course. It is written in a pleasing, fascinating style, touches every feature of Methodism, and breathes a loyal spirit from beginning to end. Our young people, in reading it, cannot but know their church better and have an intelligent comprehension of its growth, polity, and doctrines."—Rev. R. J. Elliott, President Hamilton Conference.

III. The Changed Life

And Other Addresses

BY PROF. HENRY DRUMMOND.

263 Pages.

The Epworth League Reading Course always contains a book of devotional reading that will be spiritually inspiring. This year the choice is a series of addresses and papers by Prof. Drummond, which are full of good things that cannot fail to be helpful to all who are trying to live the Christian life.

The following are the topics discussed:

- The Changed Life.
- The Greatest Thing in the World.
- Pax Vobiscum.
- First—Geography, Arithmetic, Grammar.
- Dealing with Doubt.
- What is a Christian.
- The Study of the Bible.
- A Talk on Books.
- Preparation for Learning.

The set will be sent to any address in Canada for \$1.50, postpaid. If purchased at the store, or when sent by express at customer's expense, the price will be \$1.25 per set. When several sets are taken by a League the most satisfactory way is to have them forwarded by express, thus securing the lower price. Address all orders to

WILLIAM BRIGGS

29-33 Richmond St. West

C. W. COATES, Montreal
S. F. HUESTIS, Halifax

... TORONTO

...The...

Canadian Epworth Era

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. VIII.

TORONTO, DECEMBER, 1906

No. 12

A Gude Example

[This lovely Scotch poem was published in a Scotch paper many years ago.]

Let precept and example
Aye hand and hand be seen,
For gude advice is plenty,
And unco easy g'ien,
And bairnies in the uptak
Ye ken are seldom slow;
So aye, whate'er advice ye gie,
A gude example show.

They're gley at imitation,
As ilka ane may ken;
The lassies a' would women be,
The laddies would be men;
So lead them kindly by the hand
The road that they should go,
And aye, whate'er advice ye gie,
A gude example show.

And should you promise aught to them,
Aye keep your promise true;
For trush a precious lesson is
That they man learn frae you.
And ne'er reprove a naughty word
Wi' hasty word or blow,
But aye, whate'er advice ye gie,
A good example show.

And so to home-born truth and love
Ye'll win ilk bonnie bairn;
For as they hear the old cock caw
The young are sure to learn.
They'll spurn at mean hypocrisy,
Wi' honest pride they'll glow,
And bless the parents' watchful care
Wha gude example show.

God's World.—"The world we're passing through," says a shrewd Scotch writer, "is God's world as much as any we're gangin' to. Dinna think of the milestones; think of the steps." God's will is to be done on earth every day, and we have the chance to do part of it, just as truly as the angels do another part of it in heaven.

Good Work.—"If there is one rule above another which I wish to impress on those who are starting out in life," writes Charles Kingsley, it is this: "Take pains. Take trouble. Whatever you do, do thoroughly. Whatever you begin, finish. It may not seem worth your while at the moment to be so very painstaking and exact. In after years you will find that it is worth your while, that it had paid you by training your character, paid you by giving you success in life, paid you by giving you the trust and respect of others."

Getting Ready to Live.—An eminent Scotch divine once asked a friend of Professor Drummond how it was that Mr. Drummond made such a profound impression upon the young. His answer was, "because he emphasizes saving life." Young people had been taught that death was a serious thing for which they were to prepare earnestly, but Mr. Drummond made them feel that life was far more serious, for which they should prepare religiously. This was to many young people a new idea; they had always been taught they could not die without Christ, but now they were learning that they could not live without Christ.

About Reading.—Dr. Wayland Hoyt, in the *Christian Endeavor World*, gives some excellent advice, when he says: "If young people only knew the value of their youth! A half-hour each day steadily given to the vanquishing of some real books in history, science, literature, is three hours a week, is more than twelve hours a month, is more than six solid days of twenty-four hours each a year. What can not the busiest man accomplish by such seizure of the fragments of his time! Oh, if the young people only knew the culture possible for them by such simple means! And for evermore it is the man who knows who gets to be the man who does, and to whom the chance for doing comes. Merely frittering newspaper and novel reading—a youthhood devoted only to that, how pitifully sad! No ship drifts into harbor. No young person drifts into an achieving manhood or womanhood."

A Lay Evangelist.—Bishop Candler, who was in Japan recently, and who passed through places visited by the Hon. William Jennings Bryan, says: "I am willing to follow in the steps of Mr. Bryan in Japan, for he seems to have gone through the land as an evangelist. He yielded not one jot or tittle of Christian principle to any custom or contingency. He observed the Sabbath, attended church, and refused wine and other un-Christian things wherever he went. When he made public addresses, he put forward frankly and strongly Christian truth. His courage and candor won the Japanese, and I am told by everyone who has spoken to me about him that his stay in Japan has helped greatly the Christian cause. I write this not because I am what the newspapers call a 'Bryanite.' I may say frankly that I have not been able to agree with all his views on economic questions. But I rejoice in his manly Christian

character which he maintains at home and abroad, on the land, on the sea. I give him unqualified admiration for his genuine eloquence, unsullied life, and unquestionable integrity."

The Waste of Life.—Sir James Crichton Brown, an eminent London physician, declares that there is an appalling preventable waste of human life going on. Tuberculosis carried off the largest percentage of victims, and it is possible to say now that it can be stamped out. Mothers, as well as infants, are needlessly sacrificed in cases where death could have been prevented. Another physician said that the ratio of illnesses to death was about thirty to one. There must be some six million unnecessary, preventable sick-beds at any one time in England. He affirmed that worry and anxiety about health was the surest way to disease. The great rule for the average man was "Keep up your weight and do not worry." Palpitation and pain in or near the heart might safely be ignored, at least in the vast majority of cases. That organ is most difficult to injure, and it could stand any reasonable strain. Moderation and variety in food, and not the program of "Munching Clubs" are all that is needed.

A Christmas Suggestion.—A writer in one of our exchanges makes the following practical and seasonable suggestion: "Do not make 'pay gifts.' If some one gave you something last year take it for granted that they meant it as a gift and not a loan or piece of Christmas blackmail. If their motive was right they do not expect a return. If it was not right they do not deserve and should not have one. Express your gratitude in almost any way rather than by a return gift. It is in bad taste, to say nothing of being often an intolerable burden. It encourages a thoroughly un-Christian spirit. Christmas giving should be kept sacred to the family, the most intimate friends, and the needy who cannot repay."

Will You Help?—Many kind things are said about this paper by its readers, which are all duly appreciated. We would like, however, at this season of the year to see these expressions assume a practical form. Show how much you think of the EPWORTH ERA by securing a few new subscriptions for 1907. If every subscriber would help a little it would mean much in helping to secure an increase of one thousand in our circulation.



Notable Canadian Monuments



IX.—The Brant Monument

maybe seen
 IN the manufacturing city of Brantford, within almost a stone's throw from the main business street, there is a beautiful little park, which affords shade and rest for many weary pedestrians. In the centre there stands one of the most unique monuments in Canada, erected to the memory of the great Indian warrior "Thayendanegea," or Chief Brant, as he was more familiarly known.

Of all the characters who figured in the dark history of early Indian warfare few attained greater notoriety, and few have been more persistently vilified than Chief Joseph Brant. According to some American historians Joseph Brant was a man embodying in his own person all the demerits and barbarities of his race, and with no more mercy in his breast than is to be found in the famished tiger of the jungle. Such descriptions must be set aside as the product of prejudice and ignorance.

Joseph Brant or "Thayendanegea," was born in the year 1742, his father being a Mohawk Indian of the Wolf Tribe. Sir William Johnson took a liking to the boy, and was at special pains to impart to him some knowledge of military affairs. In 1755 the memorable battle of Lake George took place between the English and the French, and Joseph Brant, then thirteen years of age, fought under his wing, and afterwards accompanied his patron through various campaigns until the close of the French war, when he was sent to school at Lebanon, Connecticut. In after years he always spoke with pleasure of his residence in this school, and never wearied talking of it.

In 1763 he married, and settled in the Canajoharie Valley, the Mohawk Valley, where for some years he lived a life of quiet and peaceful repose, devoting himself to the improvement of the moral and social condition of his people, and seconding the efforts of the missionaries for the conversion of the Indians to Christianity.

*Historian
Columbus*
 In 1774, when the Revolutionary War began, the Americans, seeing the importance of conciliating the Six Nations Indians made overtures to them to cast in their lot with the Revolutionists, but in vain. Brant, then, and ever afterward, expressed his firm determination to "sink or swim with the English," a determination from which he never swerved, down to the last hour of his life. He exerted all his influence with the natives and persuaded them to take the Royal side. The warriors of the Six Nations tribes formed themselves into a confederacy, accepted royal commissions, and took a decided stand on the side of King George. Brant became the principal war chief of the confederacy with the military degree of captain. The crown could not have secured a more efficient ally.

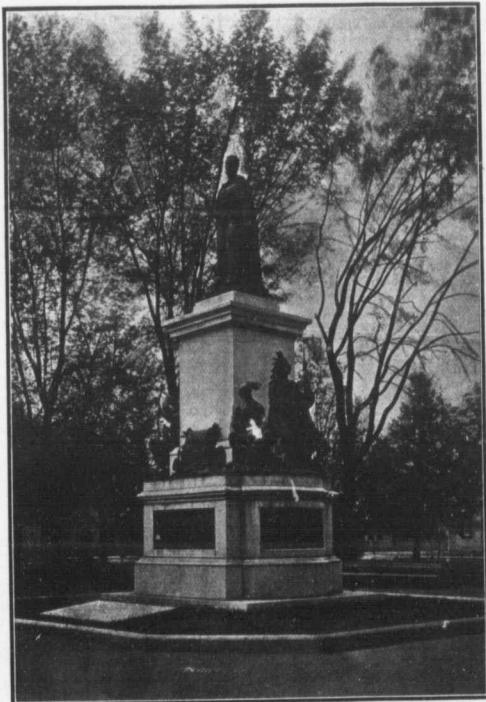
Brant is described at this time, as "Distinguished alike for his address, his activity and courage, and possessing in point of stature and symmetry of person the advantage of most men, even among his own well-formed race; tall and erect and majestic, with the air and mien of one born to command; having been a man of war from his boyhood, his name was a tower of strength among the warriors of the wilderness."

In the autumn of 1775 he sailed for England to hold personal conference with the officers of the Imperial Government. Upon his arrival in London, he was received with open arms by the best society. His usual dress was that of an ordinary Englishman, but his court dress was a gorgeous and costly adaptation of the fashions of his own people.

The effect of this visit was to fully confirm him in his loyalty to the British Crown. Upon his return to Canada he

immediately placed himself at the head of the native tribes and took part in several battles. Many historians have associated Brant's name with the massacre of Wyoming but as a matter of fact he had nothing to do with it, and was many miles distant at the time. He was also falsely charged in regard to the Cherry Valley massacre. Entering one of the houses while the massacre was raging he found there a woman quietly engaged in sewing.

"Why do you not fly or hide yourself! Do you not know that the Indians are murdering all your neighbors and will soon be here?" "I am not afraid," was the reply, "I am a loyal subject of King George, and there is one Joseph Brant with the Indians who will save me." "I am Joseph



THE BRANT MEMORIAL IN VICTORIA PARK, BRANTFORD, ONT.

Brant," responded the Chief, "but I am not in command, and I am not sure that I can save you, but I will do my best." At this moment the Indians were seen approaching.

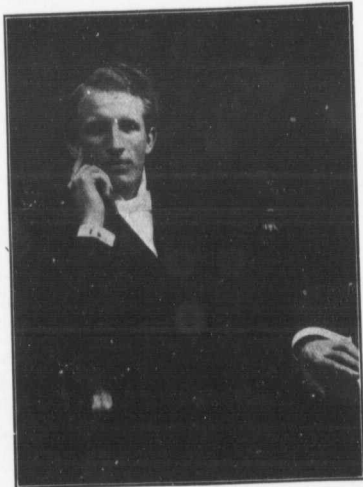
"Get into bed, quick," said Brant. The woman obeyed and when the Indians reached the threshold he told them to let the woman alone as she was ill. They departed and he then painted his mark upon the house, which was the best assurance of safety he could give them.

Brant went to London again in 1785. He was a great favorite with the King and his family notwithstanding the fact that when he was first introduced at court he declined to kiss His Majesty's hand; however he added that he would gladly kiss the hand of the Queen.

The Mohawks settled on Grand River just below Brantford,

and every effort is made to reach them. Communications have been sent to many of the Leagues in towns and villages of Ontario, asking their officers to report any of their members who may be coming to Toronto to reside. These persons are called upon as soon as they arrive in the city. If they intend locating within the Elm Street district they are cordially welcomed to that church, but if their home is in some other part of the city, the names are handed to the pastor of the nearest church. Help is also afforded to young people coming to Toronto who have no friends, by giving advice in securing a boarding place, etc.

But we must not tarry too long in the outer room, for there



REV. C. JEFF McCOMB
President Elm Street League.

is the sound of singing from the League room that is decidedly attractive. It is not the slow, lifeless music that one so often hears at the beginning of a religious service, but the bright, hearty, whole-souled, joyous singing which indicates that those who are engaged in the exercise are enjoying it hugely. The visitor finds himself joining in, almost without intending to do so. The music is conducted by the president, Rev. C. Jeff McComb, the associate pastor of the church, a young Irishman, who certainly knows how to run a meeting of this kind. With a pleasant smile, and an enthusiastic manner he keeps everybody in the best of humor, and rallies his forces with consummate skill. After a hymn has been sung, fairly well, he will say: "Now that is not your best is it?"

"Let us waken up and sing this hymn as if we meant it."
"We will sing No. —. Let us all take hold and see how we can make it go."

The young people respond gladly and the result is rousing singing that goes a long way toward making a successful meeting.

After an address by the writer twenty-seven new subscriptions were received for the CANADIAN EPWORTH ERA, which, afterward, through the efforts of the Literary Vice-President were increased to forty. Quite a number also promised to join a Reading Circle. The president remarked: "This League wants everything that is good."

Elm Street League publishes a unique programme of services which provides for a literary evening once a month, a missionary meeting once a month, and a social evening once or twice a year. Evangelistic services are held quite frequently.

On the outside of the Programme Card there is a picture of the church which is indicated as a "Character Factory."

Members are exhorted, on the inside of the card to "COME AS U R, SIT WHERE U LIKE, GIVE WHAT U CAN" which is

intended, doubtless, to make everybody feel at home. Then there is a practical and personal question, running right across the card, which ought to make those who see it do some thinking: "WHAT KIND OF A LEAGUE WOULD OUR LEAGUE BE IF EVERY MEMBER WAS JUST LIKE TO ME."

Almost all the members of the Elm Street League attend the Wednesday evening church prayer-service, in addition to the League meeting, and are thoroughly loyal to all departments of church work.

Two Methods of Life Saving

In this city and throughout this new land it is or ought to be the ambition of all Epworth Leaguers to reach out the helping hand to every young man and woman, especially new comers. The Government adopts two methods of life saving—the light-house and the life-saving station. The one holds out the hand of warning and says, "beware." The other reaches out to those sinking and endeavors to rescue. Let us who have sinew and are by grace saved do the latter and prove, "That touched by a loving hand wakened by kindness, cords that were broken will vibrate once more." But the former method being the easier, the cheaper, and the less risky of the two, let us, as far as lies in our power, assist young people in steering clear of the shoals which surround them on every side, and guide them into the harbor of Light.
—Rev. C. Jeff McComb.

He Learned Something

Sombody had told Mr. Finkenbinder that a tallow candle, placed in the barrel of a shot-gun, could be fired through a barn door as easily as if it were a bolt of steel.

Having a little leisure on his hands, he determined to put the matter to the test.

Procuring, with some difficulty, a tallow candle—the kind your grandmother used to make—he brought down from the attic of his dwelling an old single-barreled, muzzle-loading shot-gun that had descended to him from a former generation. He poured a generous charge of powder into it, added a paper wad, and carefully slipped the candle into the barrel, blunt end downward. It only remained to put a "G. D." percussion-cap on the tube, and the old gun was ready for business.

Then he went out to the back yard.

Taking a position a few feet from his barn he cocked the gun, aimed at the centre of the pine door, pulled the trigger, and the gun went off with a deafening roar.

The result was startling.
It is painful to have to record the fact that the candle did not pierce the door.

All it did was to make a horrible smear of tallow over the door and everything else in the immediate neighborhood, Mr. Finkenbinder included.

How his wife came screaming out of the house to learn what dreadful thing had happened; how he told her, sulkily, while scraping the soft tallow off his clothing, to go back and attend to her own business, and how she insisted on helping him—all this, perhaps, should be left to the imagination, as belonging to the domain of the home.

It remains true, nevertheless, that you can shoot a tallow-candle through a barn door—if you keep the door open.

Simply Being Cheery

In a world where there are always people who are bearing heartache and sorrow, a great deal of good is done by those who go about as bearers of sunshine. Simply by being cheery, we may add to the cheer of our friends and acquaintances. Even in a place where all around are strangers, a radiant personality diffuses charm; as, for instance, the beauty of a young girl lighting a ferryboat or a street car on a dull day without her knowledge, the motherly sweetness of a benignant matron carrying a benediction though she is unaware of it, and the winsome attractiveness of a child's fresh laughter, the dearest music in the earth. Simply being cheerful ourselves, we help to make others cheerful and therefore able to bear their burdens, which may be heavy enough to weigh them down if no one gives them a lift.—*Christian Intelligencer*.

A Day at Sackville, N.B.

BY REV. D. W. SNIDER

"WRITE me something for the Era about your trip to the Maritime Provinces in behalf of the Lord's Day Alliance," is the request which is accountable for the fact that "I now take pen in hand."

Not forgetting many points of interest and beauty which I saw while traversing a large part of New Brunswick and a considerable stretch of Nova Scotia, and with a distinct remembrance of many persons whom I met, whose generous hospitality was a delight, let me tell you of a short stay at the seat of our Methodist educational institutions in the provinces by the sea.

It was Saturday, October 6, when I arrived at the cheery and comfortable home of Rev. C. H. Paisley, D.D., Dean of the Faculty of Theology of Sackville University, who with his wife, gave me a warm New Brunswick welcome. Soon, however, I was under the enthusiastic pilotage of my old college friend, Prof. Andrews, who took me over the grounds and through the buildings of the University and Ladies' College. These I found to be much larger and more extensive than I had thought. The group of buildings, comprising the University, the Art Gallery, the Ladies' College, the Residence, the antique place of Convocation, the Boys' Academy, the Science Hall, the Home of Principal Allison—these buildings, well built and well grouped, stand upon a height of and overlooking the town, which crowding the higher ground, trails its winding length upon the edge of the tantram until it localizes in spots as Upper and Middle and Lower Sackville. The tantram, or the marsh land, redeemed by dikes from the Fundy tides of the sea, stretches out for miles before the view, like a prairie which has been cut and seamed by the entrenchments of a great army. Dr. Andrews drove me over a portion of this scene strange to the eyes of a Westerner. Westerner is a relative term. We in Canada find that there is much land west of the west. He explained to me the phraseology of the tantram; the *abbeideau* or the dam, so constructed as to keep the tidal waters out while letting the native stream have its way, the *permanq* or triangular piece of sod cresting the dyke, the *spit* or the depth of a French spade, about 14 inches, by which measurement the trenches are dug, so many spits for so much pay, and the *brace*, meaning six feet of ditch. Prof. Andrews shrewdly observed that the method of Higher Criticism is illustrated by the use of such words. They suggest at once land reclaimed from the sea and the manner of labor involved, and their meaning can only be understood in such connection. My recollection of the hours spent with him and his wife, whom I was also pleased to meet and to talk with of the days gone by at Vic., "on the old Ontario strand, my boys" when we also meant "my girls," (Dr. Andrews meant it, sure) is very pleasant, indeed.

FILLED EVERY PLEDGE.

Sunday, October 7th, was a great day for me. When going east I was led to anticipate "fog at St. John," "wind at Sackville," "the fair view at Halifax." But St. John greeted me with the clearest sunshine, Halifax treated me to dirty weather, but Sackville filled every pledge. Saturday was like an Indian Summer day. Lazy, warm, sunshiny; yes, but smoky as an Indian wigwam, while Sunday was, well, well! Such a wind! Dr. Paisley is a facetious brother. Jokes, new and old, pleasantness piquant and robust, are common to him. A companionable man is he. He was telling me of an occurrence in his class in Horace. The poet speaks of certain winds, four in number, in orthodox fashion. The Doctor asked a Newfoundland student how many winds there were. The student wanted to respect the author and hesitated in his reply, when he was helped thus: "Come, come, don't be afraid. By the time you are many moons in Sackville you will believe there are at least forty-four winds."

It was a kindly act when on Saturday evening the Doctor opened the window towards the Ladies' College, say five hundred yards off, and bade me listen. Can you describe the composite effect which is afforded by forty five pairs of hands, in various stages of efficiency, and applied in all grades of music

upon the piano! But what I heard was not from the forty-five instruments at the hour of practice alone, voices were in it laboring on scales and trills and crescendos. Ah, how many homes are to be made happy from the devoted endeavors in the art of music which lay behind that indescribable medley.

BRAVE GIRLS.

But the same thoughtfulness which called attention to the admixture of sounds on Saturday night, summoned me to observe the march of the ladies to church on Sunday morning. The boys go in ones and two and bunches, but the girls in fine and orderly and chaperoned procession. Not exactly this morning, however. Oh, that Sackville wind! Forty miles an hour easy. Least I should be charged with exaggeration, I should say fifty or sixty. It went like the wind, anyway. I must be correct. But how are hats, or even college caps (many were in evidence) and hair and skirts to be managed in such a gale. It broke the measured step. It pierced the ranks. It bowed the head. But now backing to the wind, now plunging head on to it, now whirling with it, they reached the church. Brave girls!

My memory of the day in the beautiful place of worship—constructed in the shape of a mairose cross—is precious. My heart was "strangely warmed" when scores of students, male and female, partook of the Lord's Supper. The spiritual life of the University and Ladies' College is exemplary. A deep earnestness is apparent. Manifestly a great work for God and Methodism is being accomplished at Sackville. By invitation I conducted a service for the students in the afternoon in the chaste and beautiful memorial chapel. Fully a hundred were present, though the day was so windy and the morning service long. Though deep feelings were stirred in me as I looked at the windows, ornate and costly, which do honor to the memory of Dr. Allison, founder of the University and to William Black, the Apostle of Methodism in the Maritime Provinces, much more profoundly impressed was I with mighty reasons for thankfulness to God at the spirit of consecration I saw in the students. This made itself felt in song and prayer and in earnest, radiant countenances which seemed to be ready to say to Jesus, "Here am I, send me!"

STILL AT IT.

The wind—that Sackville wind—was still at it when I stepped in front of the Ladies' College to be driven to Amherst, by the popular principal, Dr. Borden. Dr. Allison, with warm and thoughtful generosity just like him, said, "You can't drive to Amherst in that light overcoat of yours." A few moments and I was clad with a great coat belonging to the Principal of the University, Dr. Paisley said, "That hat of yours will soon be like the girl's which blew from her head and was never recovered and is thought to be going yet." Presently my hat was under the buggy seat and upon my head was the house cap (smoking hat, in which, he said, he never smoked) of the Dean of Theology of the University. My driver was the Principal of the Ladies' College. I have been wondering ever since why I am not a D.D., LL.D., etc.

LIKE OTHER PREDICERS.

Dr. Borden had a fine, strong black horse, keen to go. The Doctor would rein him in, call him crazy as he would break to a gallop, but I suspect that the good man just has that ordinary guilt of many Methodist preachers, who, back of their ribs somewhere, enjoy most strenuously a horse that knows how to go. Fifteen minutes sufficed to cover the ten miles, which were made yet fewer as the Doctor beguiled the way by the story, as we passed, of Fort Beajour, of historic fame, and of the struggles of the French and English for supremacy in the early chapters of our country. He left me at the most hospital home of Mr. Chas. Smith and his amiable daughter, in Amherst, and in the twilight turned to face that tantram wind upon his homeward way, carrying a coat and hat which had served me well. Across the distance I fling my gratitude to all concerned.

Mount Forest, Ont.

difficult realm to overcome and hold with quiet mastery. These two world realms confront us all, our human inheritance of battle, and with them comes that first command ever given to man—"Subdue and have dominion." It is out of these two that we build the third—the world that shall endure, where the stress and warfare die away, and the trained and disciplined powers shall find their full and harmonious development.

Why Your Besetting Sin Overcomes You.

This word in Heb. 12:1 scarcely has its popular meaning. But we will hold to that meaning here. It is the sin that trips most often and most easily. It is not the same with everyone. Each has his own; temper, indolence, gluttony, gossip, selfishness, drink, licentiousness, revenge, etc. You know what it is. Now why is it that it is yours and that it overcomes you? I think of three reasons.

First, because you want it to overcome you. No matter what you say to the contrary that is so. You may be ashamed and sorry and in a general way wish and even pray to be free from it. But down in the bottom somewhere in your heart you like that sin and want to yield to it. If you did not you would not yield. "Lust when it has conceived brings forth sin" says James. That is the desire to sin causes sin. In your fight with it you have only opposed its manifestations superficially. You have not the love of it out of your heart. Remember when you yield to it, it is because at that moment you want to do so.

Second, because you have yielded to it so often. The habit has been wrought into your brain fibre and the rut has been dug by past indulgence. This is an old theme and needs no expansion. You are in a rut—and as some one has said, a rut is a grave with the ends knocked out. Every time, then, you yield to it you not only deepen the rut of that sin in your soul, but you dig your own spiritual grave deeper. To use another figure, there is a break in your spiritual fortifications. The enemy knows the weak spot and stands there ready to take advantage of the unguarded moments when the sentinel sleeps to break through again.

Third, because you have not used all possible means of overcoming it. These are repentance, resolution, replacement. Repentance means more than wishing that you had not done it; or being sorry for the consequences, or suffering from shame and humiliation. Repentance is toward God or it is nothing. Your sin is against Him—repentance must be an apology to Him. Resolution is more than promising or purposing not to do it again. It is resolving to trust God to save you from sin. You may resolve to swim the English Channel, but you will not succeed merely because you resolve. Better resolve to trust the boat that can carry you across. God alone can save you from your evil habit and He can do it. Let your resolution be to overcome your sin by all means, but let it also include the only means by which that result can be accomplished. Replacement is, in short, occupying the mind and heart and hands so thoroughly with something good that the evil will be simply crowded out. "Be not overcome of evil, but overcome evil with good" are Paul's words. Overcome evil with God would be also true—especially with some definite Christian work. A Salvation Army captain, reclaimed from drink, once told me he did not dare take any summer vacation, but had to keep in the harness in one way or the other all the time, else he would fall. There is no antidote for sin like loving work for the good of someone else.

These are some of the reasons we

fail and also some hints of how we may overcome our besetting sins. Do not forget, however, to consider Him who resisted sin "even unto blood" lest ye be faint and weary in your minds. He has died to save us from our sin and our sins as well. So resume the fight with new hope and courage and never give up, "looking unto Jesus" unceasingly.—By H. H. Bartow.

True Beauty

How changed men and women become in our eyes as we come to know them! What at first seemed ugliness passes away from the faces of those whom we learn to admire; while those who first attracted us by certain physical charms become, in time, if we do not like them, quite commonplace, if not ugly. Washington Irving tells of a certain Miss Reynolds who had toasted Goldsmith as the ugliest man of her acquaintance. Shortly after the appearance of "The Traveller," Doctor Johnson read it aloud to her from beginning to end. "Well," she said, after the book was finished, "I never more shall think Doctor Goldsmith ugly." He had become transfigured in her sight through his remarkable qualities of mind. We must all come to see that only mental and spiritual beauty counts for anything in the long run. Physical beauty has its advantages, but is, as has often been said, only skin-deep. Spiritual beauty, on the other hand, transfigures, in time, the physical, and does not pass away with time.—Northwestern Christian Advocate.

Prayer

Prayer does not directly take away a trial or its pain, but it preserves the strength of the whole spiritual fiber, so that the trial does not pass into temptation to sin. A sorrow comes upon you. Omit prayer and you will fall out of God's testing into the devil's temptation; you get angry, hard of heart, reckless. But meet the trial with prayer, cast your care on God, and the paralyzing, embittering effects of pain and sorrow pass away, a stream of sanctifying and softening thought pours into the soul, and that which might have wrought your fall but works in you the peaceable fruit of righteousness. You pass from bitterness into endurance, from endurance into battle, and from battle to victory, till at last the trial dignifies and blesses your life.—Stonford A. Booker.

Hymns You Ought to Know

HERE is absolutely no excuse for singing poor hymns when there is such a wealth of good hymnology from which to draw. Nothing could be more out of place than "rag-time" music in the church. For the second of our series of choice hymns which we recommend our readers to commit to memory we have chosen one of Bishop Heber's, published in 1827. It is a favorite with the students who gather once every four years in the great missionary conventions, and was sung with great fervor at the students' gathering in Massey Hall, Toronto, in 1902, and again in 1906, at Nashville.

II.—The Son of God Goes Forth to War. (C.M.D.)

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?

Who best can drink His cup of woe,
Triumphant over pain;
Who patient bears His cross below,
He follows in His train.

The martyr first, whose eagle eye,
Could pierce beyond the grave,
Who saw his Master in the sky,
And called on Him to save:

Like Him with pardon on his tongue
In midst of mortal pain,
He prayed for them that did the wrong:
Who follows in his train?

A glorious band, the chosen few
On whom the Spirit came,
Twelve valiant saints, their hope they
knew,
And mocked the cross and flame.

They met the tyrant's brandished steel,
The lion's gory mane; [feel:]
They bowed their necks the death to
Who follows in their train?

A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed.

They climbed the steep ascent of
heaven,
Tho' peril, toil, and pain:
O God, to us may grace be given
To follow in their train.

—Bishop Heber.

THE CANADIAN EPWORTH ERA

PUBLISHED MONTHLY AT TORONTO, ONT.

REV. A. C. CREWS, - - Editor.
REV. WILLIAM BRIGGS, Publisher.

SUBSCRIPTION PRICE, 50 cents per year, payable in advance. For every five subscriptions received, one free copy of the paper will be sent.

SUBSCRIPTIONS should be sent direct to the office of publication, addressed to REV. WILLIAM BRIGGS, Wesley Buildings, Toronto; or to C. W. COATES, Methodist Book Room, Montreal; or REV. S. F. HUBBIS, Methodist Book Room, Halifax, N.S.

ALL ORDERS for Topic Cards, Pledge Cards, Charters, Epworth League Reading Course, or other League Supplies, should be sent to one of our Book Rooms at Toronto, Montreal or Halifax.

COMMUNICATIONS for this Paper, News Items, etc., should be addressed to the Editor, REV. A. C. CREWS, Wesley Buildings, Toronto.

Editorial

Renew Now

New subscriptions, and renewals for 1907, are coming in fairly well, but not as rapidly as editor and publisher would like to see. Between now and Christmas all old subscriptions should be renewed in order to insure the receipt of the January number. The paper is not continued unless payment is made in advance. No League should be satisfied with merely continuing the old subscriptions, but all should aim at increase. There is nothing easier than to secure subscriptions for the EPWORTH ERA if it is undertaken in the right way. Help your League and help this paper at the same time. To any League that will send us a club of five or more copies the publisher will send the paper at 42 cents per copy, which is a very low rate. The ideal arrangement would be for the League to order a sufficient number to put one in every home represented in the society.

The League and the Pastor

It is important that right relations exist between the Epworth League and the pastor of the Church, otherwise there will be friction and misunderstanding. The pastor is in every case the "honorary president," which does not mean that his connection with the society is only nominal. If that is the idea conveyed by the term "honorary," the name has been badly chosen, for the pastor is at the head of the League as he is of every other department of the church, and is really the chief officer of the organization. Nothing of importance should ever be undertaken without consulting him, and he should be always recognized by the officers as their very best friend and most intimate adviser. If he is not very much interested in the League the best thing to do is to make him feel that his co-operation is essential to success, and ask his help in everything.

As a rule we believe that the relations between league and pastor are pleasant and harmonious, but occasionally we hear of rather unpleasant exceptions. One of our readers tells us of a case where the pastor was present at a League service in his own church, accompanied by an aged brother minister, but neither of them was requested to take any part in the proceedings, and when the time came for closing, a young fellow, scarcely more than a boy, was asked to pronounce the benediction, the two ministers being entirely ignored. This was certainly very thoughtless on the part of the leader of the meeting. One of the ministers should, at least, have been called upon to pronounce the benediction. It is a good rule for the pastor to invariably sit upon the platform, alongside

the president, and occasionally speak a word of encouragement or exhortation. If he is inclined to drop into a back seat unobserved, the president should always give him an invitation to the platform.

No sensible pastor will stand aloof from his young people's society, even if the members do occasionally make a mistake. He knows that they mean well on the whole, and he will overlook some things. The League is an arm of service, which, rightly guided, can accomplish great things as a pastor's assistant.

The Question of Power

The Cunard Steamship Company has recently launched a new vessel called the *Mauritania*, which is the largest steamship ever built. She is 700 feet in length, 88 feet in breadth, exceeding the dimensions of the famous *Great Eastern* which half a century ago was regarded as a miracle of naval construction. These big modern ships are all successful while the *Great Eastern* was a huge failure, why is this? The *Great Eastern* was deficient in motive power, having engines of only about 10,000 horse-power, while the recently launched vessel is to have 70,000 horse-power turbine engines. Some churches are failures because they lack power to drive their machinery. It should be remembered that the more organization is developed, the more spiritual power is needed, the power of individual and united effort, the power of enthusiasm and devotion, and more important than all, the power of the Holy Ghost.

A Fine Missionary Contingent

The departure of over twenty missionaries for the foreign field is an event of considerable importance to our Church as a whole, and to the Epworth League in particular, as several of these workers are to be supported by groups of Young People's Societies. The alliance between the Colleges and the Leagues is a most happy one, the former supplying the missionaries; and the latter the means to send them. Never before in the history of Canadian Methodism has so fine a contingent of missionary workers been sent out. Nearly all are graduates in arts or divinity and well qualified for the task that lies before them. It might be thought that we need just such men in our home fields at this important period in our country's development, but no matter how pressing the home claims may be, we cannot afford to neglect the call from afar.

The Forward Movement for Missions has been a great blessing to our Young People's Societies. It may scarcely be true that it has saved them from extinction, but it has certainly proved to be a great inspiration and source of strength. Let us not be satisfied, however, with what has been accomplished, but press on to greater achievements and grander triumphs.

A Remarkable Meeting

A month or two ago the annual convocation of Victoria College was held, when degrees, prizes, and medals were distributed to the successful students of the year. One would have supposed that every collegian would have been on hand on such an interesting and important occasion, but not more than half of the students were present. A few weeks later, another event occurred in the College Chapel which took the form of a farewell to the students who were going to Japan and China as missionaries, but which was really a missionary meeting, with stirring addresses on the duty of the Church to send the Gospel into the dark places of the earth. At this service every student of the College was in attend-

ance, and it was remarked that never before had there been seen such an assembly, as the enrollment at Victoria this year is larger than ever in the past. It is certainly gratifying to know that the young men and women in our foremost educational institution are so interested in the question of the evangelization of the world. There is always a healthy religious atmosphere at Victoria, and the missionary spirit is quite marked. It is a good place to send Methodist students. Methodist parents who pass by Victoria and send their sons and daughters to other colleges, are making a mistake.

Dine or Eat?

When a man dines at a first-class hotel he properly pays for much more than he eats. Less than fifty cents of his dollar goes for food; the rest goes for the service. We have no objection to this. The primary purpose of eating, it is true, is and always will be, the satisfaction of appetite. Reduced to its lowest terms a meal is an animal exercise. But as any race or community advances, eating takes on forms and accessories that make for refinement. Hence the use of knives and forks and spoons. Hence the introduction of dishes and table linen. Hence, too, the purpose of mural art in the dining room. One of the surest tests of culture is found at the table. A savage feeds, a boor eats, a gentleman dines.

The pity of it is that so many who can appreciate a better way are almost compelled to reduce the noonday meal to its lowest terms. Multitudes in a great city literally *eat* their lunch. Witness the thousands of workmen who open their lunch boxes in the mire and grime of a machine shop or amid the debris surrounding a half finished building. Witness the hundreds of clerks and business men who bolt their food with indecent haste at the quick lunch counter.

Does anybody stop to consider what the ultimate effect of this is? Some firms, we are glad to say, have provided cheery rooms in which their employes may eat their meal, and where they may buy tea and coffee at a nominal price. But why should not more employers give their men the same privilege?

THE Visiting and Relief Committee of the Epworth League ought to "get busy" about this time of the year. There is a home mission field around almost every church that will abundantly repay cultivation. There are poor and distressed, sick and sorrowing people in every community, who could be greatly cheered and helped by the visits of young people of the Epworth League.

In our news columns there is an item concerning an Epworth League whose members were present every night at evangelistic services conducted by their pastor, and *occupied the front seats*. If they did no more than this it was doubtless a source of encouragement to the pastor. The faithful ones who are always on hand are worth far more than the brilliant members who are only "occasionals."

OUR Saviour declared that those upon whom the tower of Siloam fell were not sinners above all others in that country. Who the biggest sinners actually were, we have no means of discovering, but it has been suggested that they were probably the men who owned the tower and allowed it to remain in an unsafe condition. Possibly the greatest rascals were the ones who built the tower and who put into it poor material and poor workmanship. Quite a number of recent disasters have undoubtedly been caused by faulty construction.

Don't expect to help men if you are afraid of soiling your clothes. No reformer ever escaped the mud. The men we want to reach are worth it all. The most important thing about a Christian worker is not his voice, his wisdom, or his wealth, but *himself*. That self must touch men before he can do his best work for them. Your personality is the Lord's most efficient agent.

IN commenting upon the Church statistics of the country, *Leslie's Weekly* says: "As it stands, a total of over two hundred thousand churches and over thirty million church members represent a power for righteousness that would marvel in redeeming our cities from misrule and freeing the land from many public evils, if it were unitedly and wisely directed. Thirty million church members would be a mighty and irresistible host for the overcoming of the liquor traffic, the corruption of the ballot, the gambling evil, or any other foe of society, if they would but march and stick together."

IN giving official status to the Young Men's Associations the General Conference did not intend that an active propaganda should be started for the organization of such societies, as it was believed that this would injure the Epworth Leagues. The idea was simply to provide for the separate organization of the young men in exceptional cases where it was deemed advisable. In the great majority of places young men and young women will continue to meet and work together in the Epworth Leagues. Do not jump to the conclusion, too quickly, that young men cannot be interested in the Epworth League. In many churches it is being done successfully. The opportunities for Christian service that the League affords ought to appeal to both sexes alike.

At one of our District Conventions, the suggestion was made that it would be a good thing to familiarize the young people of our churches with the good and great men and women who have done so much for the cause of God in the past, by hanging their portraits in our Sunday School and League rooms. The idea has much to commend it. The pictures of such men as David Brainerd, John Hunt, McKay of Formosa, David Livingstone, George McDougall, and many others, would certainly help in the creation of a missionary spirit, while to have the features of Neal Dow, John B. Gough or Frances E. Willard constantly before us could scarcely fail to stimulate to temperance effort. Of course a picture of John Wesley ought to have a place in every League Room. An indirect benefit would be that some very dingy meeting places would be brightened and made more homelike in appearance.

THE business of the Methodist Book Room has grown so much lately that an addition to the building has become a necessity. The employees of the institution have been greatly interested, during the past few weeks in watching the growth of this new structure which is of unique design, built largely of concrete, with floors that are very unusual and remarkable, consisting of tiles and steel rods cemented together so as to form one compact surface of immense strength. There is absolutely no support of any kind in the centre of these floors and yet it is said that they will sustain a weight of 250 pounds to the square foot. The secret lies in the fact that the cement binds the materials together so closely that there is no opportunity for yielding anywhere. The strong church and the useful church is the one whose members are bound together by the love of Christ, in one united whole. Then many external aids can be dispensed with, for the secret of stability is internal.

Religious News of the World

General Religious News

The smallest church in England, if not in the world, is Lullington Church, near Eastbourne. It seats eight persons.

The British and Foreign Bible Society, established in 1804, which during its one hundred and two years' life, has distributed more than 106,000,000 copies of the Scriptures.

Recently in New York City a Baptist, a Presbyterian and a Methodist church held a joint communion service. The pastors of these three churches all ministered the sacrament.

The American Tract Society, in its seventy-eight years of existence, has sent out seven hundred and forty-six million, five hundred and seventy-six thousand, six hundred and seventy-two copies of publications of different kinds, over the whole known world. Every single one has carried a message of blessing, and many have accomplished great and direct results. The agencies of good are often quiet and obscure, while the agencies of evil are loudly talked about; but good accomplishes things, just the same.

Mr. John B. Mott, representing the International Committee of the Young Men's Christian Association, has recently visited Mexico City. At the annual banquet of the local Association on October 20, he secured pledges to the amount of \$50,000, having offered to obtain a like amount from the International Committee, for a building in Mexico City. This will provide a building worth, in Mexican money, \$200,000. The Young Men's Christian Association is a most valuable arm of service in such a place as Mexico City.

Dr. Charles A. Eaton, of Euclid Avenue, Cleveland, Ohio, speaking at the Annual Men's Banquet of his church, where more than three hundred men were present notwithstanding very inauspicious weather, said in response to the toast "Our Goal": "I pray God that the day may come when this old church will blossom out into a great city temple, where men will feel at home; where we'll have room for a club of two or three thousand men; where we are equipped with every facility to carry on the work God has called us to do. That is our goal."

Young People's Work

By the consent of all parties authorized to speak, the International Epworth Conference has been postponed for two years or until 1909.

The Presbyterian Young People's Societies of Canada contributed last year \$5,217 to Home Missions; \$4,266 to Foreign Missions, and \$1,735 to other mission schemes of the church, making a total of \$14,218.

Derby Castle is to be headquarters for the coming British National Christian Endeavor Convention, which is to be held in the Isle of Man. The castle contains a large hall seating 3,500, and a smaller hall seating 1,200.

The C. L. S. C. Reading Circles used to be quite numerous in Canada, but have almost entirely died out. The only Reading Course that goes steadily on its way, growing in interest and usefulness, is that of the Epworth League. By the way, have you a Circle in your League? There is nothing like it to interest and profit young people.

The Dutch Reformed Church of South Africa is doing well by the Christian Endeavor Society, and now has 327 societies with about 10,400 members. Adding the societies in the South Africa Union, we have a total for South Africa of 450 societies.

The Epworth Herald remarks: "The period of swelling enthusiasm in young people's work is over. For that we should be thankful. More serious business is required at our hands now. And generally speaking the young people are addressing themselves to these harder tasks."

Woman's Work

The Peking Woman's Journal is a daily newspaper. Thus China to-day is hustling the West.

The Methodist Deaconess Home in Toronto is filled to overflowing, and several candidates have had to be refused on account of lack of room. This seems a pity.

There are over one thousand members enrolled in the young woman's branch of the Woman's Christian Temperance Union in Canada. No temperance society is doing better work.

"I want to die rich!" exclaimed the little Chinese missionary, Itene Tang, at the annual meeting of the W.M.S. of the Methodist Episcopal Church. "I know the value of a human soul, and want to win a great many of them."

When Lady Dorothy Howard, daughter of the Countess of Carlisle, at the World's W.C.T.U. Convention, recently held in Boston, said that English women were determined to break down the prejudices against women's participation in political affairs in defence of the home and the best welfare of society.

The Woman's Christian Temperance Union of Germany sent a petition to the war department to discontinue the issuance of wine and rum to the troops in South Africa, and received a favorable answer. The war department now supplies non-alcoholic fruit juices in place of liquor, although not yet ready to do away entirely with rum as a beverage.

So long as the Woman's Christian Temperance Union puts gospel temperance to the forefront—emphasizing the evangelical motive and grace which is the source of all self and social control rather than the mechanics of occasionally doubtful methods—it will continue to be a mighty power for good in every land, preparing in the social wilderness the way of the great King.

Some of the China missionaries write: "We are facing a crisis in our educational work. The demand for girls' education is increasing and we must develop our day schools." A lack of teachers has hitherto hindered but new girls and women that they have trained are available. In this centennial year they ask for money to purchase land in Nanking, Wuku, and Nanchang in order to build school buildings.

In the Shanghai mission boarding school for girls, the pupils have crowded in so that ten of them occupy each fifteen-foot square sleeping room. The gospel is truly "good news" to girls in heathen countries—more so than most American girls who have had their privileges always, can realize. If they did, they would deny themselves more in

order to send its help and light to the Chinese and the Hindoo girls.

The day has long since gone by when this noble organization, the Woman's Christian Temperance Union, can be answered by a sneer or a downy rebuff. By its work this organization, representing the Christian womanhood of the world, has made an abiding impression that it is moved by a "common purpose to fight the traffic which is the persistent foe of the home, the Church, the school, of womanhood itself, and of all that is fairest and best in individual or in social life."

Personal Mention

It is said that Sam Jones gave away during his ministerial life over \$500,000.

Rev. Dr. Torrey will conduct evangelistic services in Cleveland, beginning on the last week of January.

Rev. Dr. F. E. Clark will make a tour of South America next spring, before long in the interests of a Christian Endeavor.

At a men's meeting, recently held in Tremont, Temple Boston, July 30, responded to the persuasive invitations of Gypsy Smith.

Dr. Edward Everett Hale has just completed his fiftieth year as pastor of the South Congregational (Unitarian) Church, Boston, Mass.

One of the daughters of Garibaldi is a teacher in a Methodist Sunday-school in Italy, and one of his grandsons is preparing for missionary service on the foreign field.

Dear old Father Bone, the sailor's missionary, has passed to his reward. He was a devoted servant of the Master, who always carried a sunny face, and who accomplished great things by personal work.

Bishop M. C. Harris says: "Mr. William J. Bryan did the cause of Christianity great service while in the chief cities of the Japanese Empire on his recent tour. In Tokyo he delivered to a vast audience, composed of the nation's greatest political and military leaders, his powerful and persuasive lecture, 'Christ, the Prince of Peace.'"

Bishop Galloway, speaking at the funeral of Sam Jones, said of the departed evangelist: "His moral courage was nothing less than sublime. What he conceived to be the path of duty he would pursue, though a lion crouched in the shadow of every tree. No threat of man, or fear of all the legions of darkness, could stay his course or hush his imperial voice."

The Moral Progress League of Manila, which is determined to clean the islands from gambling, numbers among its membership Bishop Brent, of the Episcopal Church, the Roman Catholic Archbishop, Harty, the ex-Philippine leader, Alquilando, many provincial governors, and five hundred Americans. A petition for the enforcement of the laws against gambling will be presented by the League to the governor.

One of the most important articles relating to the work of missionaries in China is that of Hon. Chester Holcomb in the Atlantic Monthly. No man living is better qualified to speak on this subject. He says: "Most clearly must it be understood that not the missionary in the cabin, but the opium and the gunpowder in the hold has fixed the hatred, and established a permanent opposition among the Chinese toward all things foreign."

William T. Ellis, a very successful newspaper writer, now on his way around the world to observe the work of mission,

began his tour at San Francisco, and will include Hawaii, Japan, Korea, China, Philippines, Ceylon, Burma, India, Egypt, Persia, Syria and the Holy Land, Turkey and Europe. Nine months will be consumed in the journey. Mr. Ellis is not sent by any missionary society, but goes on a strictly journalistic mission. Whatever of a religious nature is likely to interest the American public comes properly within the field of his survey.

Missionary Matters

A gracious revival is in progress in the girls' school at Peking, China. It was brought about through the prayerful efforts of the Christian girls in the school.

Speaking at a missionary convention in Pittsburg not long ago, Bishop M. C. Harris said, "Japan is attentive to the gospel now as never before. An audience awaits any man in the Sunrise Kingdom whose theme is Jesus Christ."

A monument is to be erected to the memory of James Chalmers, missionary to Australia, by the London Missionary Society. Mr. Chalmers was killed by the natives at Goarbari, in 1801, and his grave is on the Island of Daru, in Torres Strait, north Australia.

Bishop Bashford says: "The Chinese crowd into our schools and hospitals and churches faster than we can care for them. The unanimous verdict of the teachers and missionaries is that, with double the working force, they could, in four years, double the product of forty years' missionary work."

A Porto Rican missionary tells, in the Missionary Advances of a poor woman who was very anxious to have her child baptized, for it was seriously sick. She took it to the priest, who asked how much money she had. She could only bring twenty-five cents. "Well," he said, "I will keep this, and when you get that much more, bring the child and I will baptize it."

In a remarkable manner the Chinese are turning to Japan for education. A recent statement puts the number of young Chinese in Tokyo seeking instruction at eight thousand. The same authority says that though these students are exposed to the rationalism of Japan, they are also open to the gospel of Jesus Christ, and declares that the good work has begun among them, and already a number have been converted. The importance of missionary work in Japan can not be over-estimated.

A testimony to the efficacy of mission work in Labrador was given by Sir William MacGregor, the Governor of Newfoundland, after a visit to that colony. He states that no prison, no magistrate, no police were to be seen on the Innuit coast, and further states, "But it would not appear that these acts of civilization, necessary elsewhere, are required there. The moral control of the mission, which has been so effective in the past, would appear to be sufficient at the present time."

Next April the centennial of 'missions in China will be celebrated. Appropriate ceremonies will be held in Shanghai. In addition to the representatives of all the missionary societies working in China, there are to be in attendance native missionary evangelists, pastors and teachers from all parts of the empire. This gathering will no doubt prove a great object-lesson to the Chinese, teaching them the fundamental and essential unity of purpose and aim of the great Protestant missionary movement.

Douglas M. Thornton says: "The slave trade, which has been abolished on the west coast of Africa, has been replaced by a positively greater evil—namely, the

drink traffic. There are many natives of Yoruba, both Christians, Mohammedans and pagans, who have met together to protest against the drink traffic. While we allow our Boston, our Hamburg, our London and our Liverpool merchants to be sending out the worst kind of gin and rum to these nations, these lands cannot be evangelized in this generation."

Lord Curzon, during his American tour, is contemplating a visit to the headquarters of the various missionary societies whose representatives have accompanied him to India's betterment. As a viceroy of India he has had an opportunity to witness the far-reaching results of the work of the missionaries, and this public expression of his appreciation of their labors, especially in connection with the famine relief, refutes his views on this subject as voiced in his book on the Far East, written some years ago.

Christian missionaries are welcomed everywhere in Korea. A village numbering five thousand people recently went to Bishop Harris, through its appointed spokesman, and said: "We want a preacher." The bishop replied: "You have no house in which to preach." "O yes, we have!" they replied. "We have decided to give you the Buddhist temple of the village. It is to be a Christian church hereafter. And now we want you

WHAT shall I give for Christmas? That is the question that is engaging minds about this time. Can you think of anything more appropriate than a set of the Epworth League Reading Course? Just think of it! These beautiful books bound in attractive red cloth, put up in a neat box, and sent post-paid for \$1.50. Where can you find better value for a Christmas present? If you wish to send the set to a friend at the same time, let Dr. Briggs know the address and he will mail it direct from Toronto.

to send us a preacher." This is the spirit that is taking possession of Korea.

Bishop M. C. Harris says of the outlook in Japan: "During the war the churches made gains in members and won the admiration of the country for loyalty and service to the sacred cause. Now that peace reigns the churches are unusually active in preaching and evangelistic efforts. It is admitted that a new era has come. There are many listeners and inquirers. Baptisms increase, churches are being erected, books are being written and published, and missionary enterprise stimulated. Christianity now obtains the best hearing it has had since the opening of the country a generation ago."

Ninety-five per cent. of the Cubans do not habitually attend any church, says Bishop Warren A. Chandler, of the Methodist Episcopal Church South. Of the remainder who go to church the bishop is inclined to believe that their sympathies are more nearly with the Protestants than with the Roman Catholics. But Protestantism, upon a general and permanent basis, is of so recent establishment (dating practically from the year 1890), that there are not enough places of worship on the island to meet the demands of the situation. When the Protestant missionaries began their labors they found the island filled with religious intolerance in which there was a considerable amount of downright and outspoken infidelity of the Voltaire type. Very much the same state of things continues, though there are tangible results to be observed for the seven years of missionary effort.

Methodist Chat

Bishop Berry says that the Methodist Episcopal Church is short about two hundred and fifty men to fill the pulpits of the fall conferences.

Bishop Walden is given as authority "that Methodism is best organized in Chicago of all the cities on earth." The good Bishop evidently does not know about Toronto.

The business of the Methodist Book Room in Toronto is increasing so rapidly that more accommodation is needed. A considerable extension to the building is now being erected.

France is now fully open to the gospel. The law which separates church from state has established for the first time religious liberty and equality. Methodism never had before it more facilities and chances of success.—Rev. M. Lelievre, D.D.

Toronto Methodist News

In a Nutshell

King St. Church has started a reading room for its young men.

The Epworth Leaguers of King St. Church go from house to house on Sunday mornings, distributing tracts.

Trinity Church at its last quarterly board meeting voted the pastor, Rev. Dr. Wilson, an increase of \$600 in his salary.

Parkdale Methodist Church has increased the salary of the pastor, Rev. W. H. Hincks, LL.B., by \$250 per annum.

Trinity Sunday-school is now arranging for its Annual Reception to the parents. Such a meeting affords a fine opportunity of bringing the claims of the School before the older people.

Rev. George Jackson of Sherbourne St. Church, preaches a five minute sermon to children every Sunday morning. He has also started a monthly meeting for young men on Sunday afternoon.

Parliament St. Church has recently spent \$1,000 in decorating the interior of their building, and will shortly provide enlarged accommodation for the Primary Department of the Sunday-school.

Broadway Tabernacle conducts a social half hour on Sunday evening at the close of the public service, for young men and women who are away from home. It has been quite successful.

Parkdale League has subscribed for 37 copies of this paper for 1907. The list will probably reach 50 before year's end. If all city Leagues would do as well, we would have a fine increase in our circulation.

The League of Parkdale Church recently debated on the subject: "Resolved that women should be admitted into all the courts of the Church." The decision of the judges was given in favor of the negative. The speeches were excellent.

Those who think that the Leagues are not reaching the young men should have been present at the annual rally of the Toronto Leagues, when Rev. Mr. Kirby asked all the young men who were there to stand. A splendid crowd of young fellows responded, probably more than one-third of the audience.

The Young Men's Club of Elm Street Church, Toronto, held its annual banquet on the evening of November 22nd. It was very successful. About forty civic speakers were Dr. Willmot, Revs. Merlino, T. E. Bartley, C. Jeff McComb, President W. H. Clark was toast-master.

Various Methods of League Work

Have You a "Stationary" League on your District?

BY MR. F. H. TALBOT.

We have. We'll describe its officers. Then if you find any of them, or their numerous relatives in your League at any time, you'll be prepared to give them a wide berth.

The president of this League is Mr. B. Hindthetims. He is generally credited with being about forty years old, but his actions imply a much more advanced age. How he came to be elected president we do not know. At one time he was an exhorter, but he seemed to lose faith in men, and then men lost faith in him.

Not a well-read man at all, we have heard him say that he seldom reads anything outside of his Bible. He never suggests anything new to his followers, is content to continue week after week in the same manner, and if any scheme calculates to give fresh impetus to the work—proposed by any member of the executive, he generally disposes of it by his indifferent attitude towards it. We could more minutely describe our worthy (?) president, and his methods, but we will pass on to the others.

The first vice-president's name is Mr. Will U. Joinus.

He is, of course, chairman of the Lookout Department, but his work in this particular seems to consist chiefly in looking out to see whether weather conditions will permit him going to the service each meeting night.

He is very methodical, but not very Methodistic in his work. Every consecration service sees the same order, same hymns, same set speeches, same old testimonies, and still he wonders why more young people do not join. Do you?

Miss Shuinary is the 2nd vice-president. She once heard a lecture on the life of Dr. John G. Paton, and she told a friend about it. And the friend nominated her for the missionary v. p. of the League. And the Leaguers elected her. She says she finds it very hard to keep up the Forward Movement in the League. She has forgotten the name of the missionary supported by her district, but believes strongly in supporting missions. She has heard of the Missionary Bulletin, but said she never saw the board any place downtown. When asked if she were on the banks of the Besor, she answered negatively, but remarked she would like to visit the place as she had no doubt it would be nice.

The 3rd vice-president is Mr. Y. Z. Head. His usual method is to take the complete charge of each service himself. After the usual preliminaries, our good friend commences to read the inevitable essay, which, by the way, is always great-in-length.

Assuming a rather ungraceful position, he reads in a voice of one tone (nasal), some twenty or thirty sheets of closely written foolscap. He sits down, those of his auditors who are still awake, heave a sigh of relief, the president rises, compliments the essayist on the breadth of thought displayed, forgetting, of course, the length, then pronounces the benediction, and the meeting passes into history or oblivion.

Miss I. C. U. R. A. Stranger looks after the social side of the work. She has seen better days before coming to our League, and so had we. It is true, she speaks to each one, but it is done in such a hollow conventional tone of voice that her expressed wish "to see you again," is not

always reciprocated. A mechanical handshake completes her portion of the work.

Mr. D. Lay is the man who wields the pen for the League. He is always late. Really couldn't leave his business. Hoped he had not kept them waiting. Well, he had forgotten about that early meeting of the executive—and his books,—how stupid! And he had a letter for the Leaguers—something about a visit of a neighboring society. Oh, well, we can bring that up next week. The report—Oh, yes,—he had forgotten that also,—what was the use of them anyway,—and so it goes on.

Our secretary is always in a hurry, so great, in fact, he hasn't time for the work,—and he doesn't know why the leaguers elected him,—and we don't either.

As regards the treasurer, Mr. U. O. Dues, we think the less said the better. Like the rest of the executive, he is no good. Now, is it any wonder that a League handicapped by such officers, should make no progress?

These descriptions given are duplicated in many places, but we hope that our young and energetic leaguers will use sound judgment in electing to the various offices such persons as have given evidence previously of their adaptability for the work.

Beware of pessimists and fossilized leaguers. Elect your most enthusiastic members to the positions of trust, and you'll not have a "stationary" League. London Junction.

A Bright Paper

The President of the Epworth League at Killarney, Man., writes as follows:

"Your page in the September Era on Practical Plans contains many valuable suggestions regarding work in the literary department. In our League we have a plan which is proving very successful, not that the idea is new, but we have found that it adds interest to our meetings. For the winter months we are having a League newspaper read once a month. The literary committee have elected one of their number as editor and the other members act as sub-editors of the different departments, each in charge of one of the following columns: General League News, Missionary, Temperance, Literary, Local Church News, and Wise and Otherwise. We are arranging for a special missionary issue for October, and one on Temperance in November. All members and friends of the League are asked for contributions which are handed in to the editor for arrangement in the paper. The following are a few of the items from the last edition of "Forward":

BIRTHS.

Born to the Lookout Committee a new desire for work. We extend congratulations and best wishes for a long and a prosperous life.

Born to the Missionary Committee a great and glorious responsibility. May "forward" not only be an anticipation but a realization in our League.

Born to the President and Officers a grand chance to do personal work for their Master. Let them ever remember "I am among you as he that serveth."

MARRIAGES

At Killarney by the Rev. Will Power, Miss Do-What-I-Can to Mr. Associate Member.

At the last Consecration Meeting by the Rev. Living Faith, Miss Past Failures to Mr. Better Life.

At the League Meeting, by the Rev. I. Promise, Miss Active Member to Mr. Personal Service.

At the foot of the Cross, by the Holy Spirit, the Sincere Christian to Entire Consecration.

DEATHS.

Suddenly of heart trouble, Mr. No Interest, a member of our League in good standing for a number of years. Funeral private. No flowers.

On Monday, of softening of the brain, Mr. Let-the-other-fellow-do-the-work, an aged and respected member. Death due to overstudy in trying to evade responsibility.

After a long and painful illness, borne with remarkable fortitude, Miss No-committee-work-leaves a wide circle of intimate friends and relations to mourn her loss.

After a painful and lingering illness, Mr. League Formality. His end came as a peaceful relief to his many friends and acquaintances.

Making the Devotional Meeting a Power

Rev. Dr. Randall, General Secretary of the Epworth League, and the Secretary of the Episcopal Church, makes the following excellent suggestions concerning the League Devotional meeting, in a recent number of the Epworth Herald:

With all that good leadership accomplishes, the leader is not alone responsible for the devotional meeting. Heroic, indomitable leaders can gradually create from a dead, spiritless chapter a constituency that would make any devotional service a power, even with an indifferent leader, but it requires a perilous and arduous burden with the discouraging disadvantage of such a necessity.

The revival of a dead devotional service may and perhaps must begin with one person. This one seeks out and imparts to another his anxiety over the spiritual situation. These two awaken the concern of two more and the four stir up four others. So the movement extends by a widening circle, the rapidity and extent of its growth being largely in proportion to the intensity of the earnestness of those who start and spread it. The pastor, president, and first vice-president should be among the first enlisted.

Those interested will begin at once to contribute into the spiritual life and power to the devotional meeting. They will remember it in private prayer and become regular and prompt in attendance and active in participation. By invitation and personal effort they will increase the attendance as far as possible. They will interest themselves in the selection of efficient leaders. They will adopt and successfully carry out effective methods for improving the devotional service and giving it evangelistic power. If practicable they will maintain a short preparatory service of prayer just before the devotional meeting.

This devoted company will always rally to the support of the leader, putting nerve into a weak one, covering up defects of a poor one. They will hearten the discouraged, tactfully press the timid into activity, persuade the convicted, go with penitents to the altar and help them into the kingdom. Solicitous for the Lord's work, always on hand, never idle in the way, they recognize and respond quickly to every emergency, helping and never hindering the activity of others, especially of the younger ones. Not satisfied with a devotional service of mere spiritual interest, as far as possible they make it a place where doubts are dispelled, clouds are dissolved, cares free

and burdens fall, where wavering ones are confirmed, the weak are made sinners are converted, and all are built up into the likeness of Christ. The reasonable ideal to which they persistently return is to make their devotional service a center of power within the influence of which no unconverted and contented, unsaved, no Christian can backslide, no needy heart can remain unsatisfied. They cease to think of the League as an attractive place but as a place of opportunity where they may win rich spiritual rewards of service abounding in joy and enthusiasm sweeter and more abundant than they ever drew from any other source.

In this manner one awakened heart may cause a devotional service that is a spiritual desert to become a harvest field of surpassing abundance. In many chapters the Holy Spirit is seeking one who will consent with loving, self-forgetting, indomitable purpose, and unflinching perseverance to become his instrument for the accomplishment of this result. Who will respond? It would bring a marvelous uplift if he should find willing hearts in every slumbering chapter. Is it too much to expect? Is it too much that he should find some ready responders in your chapter? Is it too much to expect that he should use you?

Plan For It

Few can take part helpfully in a prayer meeting without planning for it, and those few cannot do it often. Even they could be more helpful with preparation.

Leaders of meetings should have their assignment at least a month in advance, and put into their meetings the prayerful planning of all those four weeks.

Impromptu socials are almost never successful. A careful programme should be thought out long in advance.

As soon as one union meeting is over, plans for the next should be laid. Indeed, it is best to plan, in the fall, union meetings for all the year.

Spontaneous giving, in response to urgent appeals, is not the wisest giving. Pledges for all the great objects should be made at the beginning of the year, and paid monthly.

Your daily Bible-reading will not be at its best if it is haphazard Bible-reading, a verse or a chapter read at random. You should read according to the best system you can learn or devise.

Even your daily prayers are more likely to be the spontaneous outburst of your deepest feelings if they follow some regular course of adoration, thanksgiving, and petition.

Taking Part Helpfully

Why do you take part in prayer meetings? Let it not be to show off, or from a mere sense of duty, or because others do it. The only fruitful purpose is to help someone.

You will not help anyone by taking part listlessly. Put into the meetings your earnest work.

Put into them your prayers. Ask God to permit you to help some one by what you are going to say.

Put into them your planning. No good results are likely to come without preparation. Be lavish of your time and thought in this great cause.

Put into them your experience. Tell something that has helped you—an incident, a thought, a Bible verse, a snatch of poetry.

Put into them your sympathy. Put yourselves in the places of others, and try to imagine their needs. Then try to find something to say that will meet those needs.

Put into them your vitality. Speak as if you meant it. Speak so as to be heard.

Hints for Workers

Hope Through Failure

No man ever gets higher up than he wants to. Therefore impossible ideals are the making of a man. And no man is more to be pitied than he who has realized his ideals. For it has been well said that "a character gets no higher than his ideals," and if a man has none, or if he has set them so low that he has attained to them, then for him there is nothing ahead; growth has stopped; death has set in. There is encouragement here for those who are tempted to discouragement because they have failed to attain; and there is a warning here for those who are tempted to satisfaction in their attainment. Let us set our ideals so high that it is safely impossible to attain them; and then let us spend life freely in doing the impossible.—S. S. Times.

Experience Needed

No man is fit for the best service until he has passed through the fires of experience. At first he is raw, and thinks he knows it all; then he slightly boils himself down, and doubts his fitness for the position; and finally, he makes up his mind that all his efforts are tentative. When he reaches the last stage he is just beginning to do real and valuable service. The longer he labors, the more he becomes convinced that he needs lots of temptation, good loads of grace and indomitable patience and persistence. And he is only ready and prepared to do his best work when the time comes for him to die. Will all his experience perish with his earthly life? No; it will enter the eternal world with him as a part of his immortality. Under those unending spiritual conditions, all that he suffered and endured here will be a part of his education for that nobler and higher life.

The Most Important Opportunity

The pathway of each one of us is strewn with precious opportunities. These are not all of equal importance, nor is it possible for us to take advantage of every one of them. The problem, then, with us, is one of selection. The art of discerning and seizing at the vital moment the opportunities of greatest importance is the art we need to cultivate. Whether we shall have success or failure depends on our ability right here.

It is a blessed thing to be busy. Idleness is a curse. To wear out is honorable, to rust out is deplorable. But to be so busy about things which are of passing moment to the neglect of opportunities which have an eternal value is a sad mistake. The man who embraces only those opportunities which have material and temporal value, neglecting those which have spiritual and eternal values, is woefully lacking in the sense of proportion.

The right use of our opportunities is the right use of money. It is easy enough to spend it; the trouble begins when we try to keep a reasonable and safe margin between our income and our expenditures. But in the spending of money there must be a right division, else poverty and distress will soon appear. The man who buys his wife a diamond ring when there is no bread in the cupboard; the man who makes a great feast to his friends when there is no money with which to pay his rent—these are the men who are plunging into

trouble headlong. But to discern the relative importance of things which call for an expenditure of our money—this is wisdom. Now our opportunities constitute in a way our capital, and the relative importance of our opportunities must be rightly apprehended, else we are liable to fail at the critical moment.

The Personal Touch

The personal touch is the only successful method of Christian work to-day. Philanthropy is the boast and pride of this twentieth century, and the finest fruit and flower of Christian teaching thus far, but the really important element in philanthropy is personality. Our Lord was the first great philanthropist, because he gave himself for men. The philanthropist is the man who in some sense gives himself for others. The power of money and of intellect, of fame and of fortune, in charitable enterprises, is overestimated. All these forces are necessary and useful in their way, but the greatest of all these tools and instrumentalities is love. Samuel Smiles reminds us that "Paul and his disciples spread Christianity over half the Roman world, with little more money than is gained from a fashionable bazaar." "We often do more good," says Canon Farrar, "by our sympathy than by our labors." Sympathy is one of the greatest secrets of life, and one of the most difficult and commonest to use. Only through repeated self-denial, and perhaps in the bitter school of adversity is won that

"thoughtful love,
Through constant watching wise,
A heart at leisure from itself,
To soothe and sympathize."

The true philanthropist will not be content with doing good by proxy, but will, if he be a truly Christian man growing in grace, not shrink from according the personal touch even to the most repulsive of men. "When I was in the bondage of sin," quietly wrote St. Francis of Assisi, "it was bitter to me and loathsome to see and look upon persons infected with leprosy, but that blessed Lord brought me among them, and I did mercy with them, and I departing from them, what before seemed bitter and loathsome was turned and changed to me into great sweetness and comfort, both of body and soul." In sharp distinction from this was the course pursued by Goethe, who kept out of the way of suffering, because it pained and uninged him, thus, as Professor Bain says, "taking in the miseries of his fellow-men, but positively declining 'the occasions when he might be called upon for that purpose.'"—New York Observer.

Keep Close to the Right Kind

Whatever you do in life, make any sacrifice necessary to keep in an ambition-arousing atmosphere, an environment which will stimulate you to self-development. Keep close to people who understand you, who believe in you, who will help you to discover yourself, and encourage you to make the most of yourself. This may make all the difference to you between a grand success and a mediocre existence. Stick to those who are trying to do something that is something in the world—people of high aims, lofty ambition. Keep close to those who are dead in earnest. Ambition is contagious. You will catch the spirit that dominates in your environment.—Success.

Sunday School

The Ontario Association

The Ontario Provincial Sunday-School Association held a very successful convention in Kingston, during the last week of October, and planned for several advance movements, one of which was the appointment of a "Primary" who would give special attention to Primary work. Of course this will require money, but there is plenty of it in the hands of Christian people, and what better cause is there than Sunday-school work. All the denominations too, are putting special emphasis upon this department just now. There is plenty of room for all the workers who can be placed in the field.

Exit "The Magazine"

After an honorable record of 30 years, the Canadian Methodist Magazine goes out of existence. It was an excellent publication, deserving of better support than it received from the Methodist Church. Its circulation, however, was small, and it was felt by the Book Committee that it would pay better for the editor to give his entire time and thought to the Sunday-school papers, which he intends to make better than ever. The suggestion for this action came from Dr. Withrow himself, and was agreed to by the Book Committee. It shows how important the Church regards the Sunday-school publications. The Book Steward promises to spare no expense to make our papers increasingly attractive. The Sunday-schools should respond by increased support.

The Sunday-School and Temperance

Rev. F. Lemig, in a recent number of the Central Christian Advocate, says: "We should try to get every child into hearty sympathy with the temperance movement. Here is still the great battle of the nations, and one of the great struggles of the Church. The Sunday-school has taken its place on the firing-line; but it is not yet fully realizing its possibilities. In some schools even the quarterly temperance Sunday is neglected, while in but few is there as much made out of it as there might be. We may not be able to win in this struggle through the adults. We can win, and that in a few years, by a proper training of the children. Fill their minds with facts. Teach them to fear strong drink, and to hate the awful traffic. See to it that every boy and girl in the school grows up into a temperance man or woman."

The Sunday-school and Missions

The relation of the Sunday-school to missions is demanding more and more attention in all the churches. It is felt that as an educational agency for imparting information concerning the missionary enterprise there is nothing better than the Sunday-school, and the amount of money which it collects is not to be despised by any means. Last year our schools gave about \$30,000 for missions, which was an increase of \$5,000, but this sum is small compared with what it might, and ought to be. A few schools, like Bridge St., Belleville, give all their Sunday collections to missions, but many contribute little or nothing. The blame often rests with the officers and teachers, as scholars scarcely ever fail to show interest in a cause like this when it is intelligently presented. Every teacher should try to give his class at least one encouraging fact about the evangelization of the world, every Sunday. A number

of such items will be found in every issue of this paper. There is absolutely no excuse for ignorance, and still less for indifference.

Attendance at Church Services

We should aim at getting more of the children to attend the regular church services. In many places there is a tendency to regard the Sunday-school as a substitute for public worship, which is a great mistake. In some country churches, the school is held immediately before the public service, and quite a number of the scholars go home as soon as the school closes. It may be argued that it is too long for them to stay for another hour, but these same young folks remain in day school six hours a day, and both Sunday-school and church service would not cover more than two hours. In cities the majority of churches have a very sparse attendance of children at the morning service. This should be remedied by parents bringing their entire families with them on Sunday morning. The preacher can help, too, by occasionally preaching to the children, and by making all the service as interesting as possible to them. It will be an unfortunate thing if our young folks grow up without forming the habit of church attendance.

The Home Department

We fear that many superintendents have not yet come to realize what large possibilities for good there are in the Home Department. The object of this department, as most of our readers doubtless know, is "to promote the study of the Bible, in connection with the Sunday-school, among those who for any reason do not attend its sessions." There are many more people than we ordinarily suppose who cannot attend. Think, for instance, of the large class of household servants, of the mothers who do their own household work, of those who are shut in by reason of affliction or old age, and of that vast multitude of men engaged in the service of railway companies. None of these can attend Sunday-school with any degree of regularity; but thousands of them may be reached and blessed through the Home Department. And there is no reason why every well-organized Sunday-school, whether in country or city, should not have a Home Department, as the plan of operating it is quite simple.

How Sir Galahad Got Hold of a Class

BY REV. A. L. PHILLIPS, D.D.

One Sunday afternoon my boy came home with a book under his arm, and when I asked what it was, he replied, "Sir Galahad." "Who is he?" I asked. "Don't you know Sir Galahad? Our teacher has been telling us about him, and we have got very much interested in him, and this is his picture." I watched the boy and in a few minutes he went up to his room and hung the picture beside his mirror; and now, if you are looking for trouble, just you interfere with Sir Galahad. Why? Because their teacher had enthused the boys by holding up to their gaze this great hero, and their ideals had been touched by coming in contact with him.

Try the story of David. The boys don't care about his having written the Psalms particularly; what does David say about himself, that fresh, ruddy-complexioned boy? I like to think of him as he came up to King Saul and requested to be allowed to fight the enemy of Israel. Saul asked him, "Can you fight?" and he re-

plied, "Yes." "But you are a very little chap"; and he then tells the king how he had slain a bear and a lion in defending his father's sheep, and says, "By the help of the God of Israel I will slay Goliath." You know all about Goliath. We would think it a miracle today; but have you not seen a man who could take a rifle and hit a target with a bullet? Well, David could do the same with a stone from a sling. The boys nowadays would say, "He is a great shot." And David said, "My feet are like hinds' feet." Your boy would no doubt say, "He is a great sprinter." And again he said, "I can run through a troop." Whatever that means I should like to know; but if it was in our day no doubt he could go through the centre in a football rush.

This is the way to get hold of the boys. Take any of the great Bible characters, and see whether your boys will not be held. Think how Sir Galahad had got hold of that class. Do you think it would be hard to carry your boys a little farther, raise them a little bit higher, and get them interested in the greatest Hero of the Bible, Jesus Christ, who came to this world as a little boy, came to our redemption, and defeated Satan on his own battlefield, and has now returned to His home in all His strength and majesty?

I think it would be well for us to learn something from modern methods, in directing a boy's activities into the proper channel. I do not think it would be difficult to take the other characteristics and deal with them in the same manner.

A School of Schemes

BY FRANK YEIGH.

A Bible Class may incidentally be made a school of schemes, not a scheming school. It may be an organization for the testing of ways of doing things that bring strength, and variety, and increased usefulness, helping the teacher to solve the ever-present problem of doing the best for his class, by giving them something to do, and that is often as possible.

Some of these schemes may radiate directly from the teacher, as a part of his teaching plan for reaching and influencing his pupils. He may, for example, carry on a magazine system, a book-binding system, being careful, however, to fit the loaned book to the man. There are more misfits in loaned books than in clothes. It is a mistake to ask a boy to read a book intended for a more mature mind, or indeed, one below his mental capacity. But keep certain books constantly on the move.

I have loaned Hadley's book, "Down on Water Street," to fellows who are interested in personal Christian work, or Trumbull's and Hamill's books on Sunday-school methods, to those who are acting as substitute teachers, and are beginning to take up teaching work.

Similarly, one's illustrated magazines may be much better passed around among certain of the boys, than left to accumulate in an attic.

On the line of giving the pupils some work to do, there are many chances in the way of essays as side-lights on the lesson, although, if poorly written and poorly read, these may not add to the interest of the class session; but it certainly is very well worth while to the man to whom the task is allotted.

Or, on a Review Sunday, have twelve fellows treat the twelve lessons, according to their individual ideas. That plan usually results in an entertaining session. In the reading of the lesson, one plan is to have the verses read by as many members, each rising in his seat as he reads it. Or two men from the class may be called to the front to lead the two sides in reading in a comparative way.

Anything to avoid ruts, and there is nothing that is more difficult.

In this school of schemes, a class may be converted into a training class of workers. In one case, a bargain was made with the superintendent that, if he would not break in on the class with his pitiful cry for teachers, two substitute teachers would be regularly supplied each week. So a Circle of Service was formed, with its own secretary, who arranged with men in advance to teach on certain Sabbaths and thus have due notice for preparation. At the same time, these volunteers are being trained in teaching, besides rendering a definite service in the meantime.

Another possible scheme is a present day application of the lesson to men. That always holds their interest. On a recent Sabbath, when the lesson of the disciples passing through the corn on the Sabbath day, was being taught in a Canadian class, a lawyer member of the class gave a resume of the Lord's Day Bill, then being discussed in the Canadian Parliament, referring to existing laws on the subject and pointing out the scope of the proposed legislation. That definite application of the lesson held the closest attention of every one who was present. These are but a few of the ways one might mention in which a Bible class may be a school of schemes.—Teachers' Monthly.

A Fence Better Than an Ambulance

One of the chief speakers at the International Sunday-school Convention in Kingston, was Rev. A. F. Shauffer, of New York, who has for years been a prominent Sunday-school worker. He spoke strongly on the importance of youthful education and training. He said that the fact should not be forgotten that the church of to-day was made up of the children of the past, and that the church of the future would be made up of the children of the present. Evangelists were, without doubt, doing a grand work in saving those who had gone wrong, but there was a far better way than this, and that was in saving people in their youth. A fence at the top of a precipice was far better than an ambulance at the bottom of it. The evangelist appeared as if using the ambulances. People were apt to forget that the Church of to-day was made up of converts at or before the age of sixteen. The speaker asked all in the audience who had been converted at or before the age of sixteen to stand up, and a goodly number arose.

The Old Reliable

Always on time, and always reliable, suggestive and helpful, "Peloubet's Select Notes on the International Sunday School Lessons," must be regarded as one of the best and most popular helps for Sunday-school teachers, on the market. The volume for 1907 is now ready, and contains the usual expositions, with a wealth of explanatory notes and apt illustrations. This is the 33rd Annual volume of Peloubet's Notes.

Each year has brought additional and helpful suggestions which have been incorporated into it, so that this year's volume is as complete and valuable a book as experience and the highest grade of scholarship can make it.

It is published by W. A. Wilde & Co., Boston, but can be obtained at our Book Room. Price \$1.25.

Whatever arrangements are made for Sunday-school Christmas celebrations, be sure and give the children the chance of giving as well as getting. They will be glad to fill a box with toys, etc., to send to the deaconesses for distribution among the poor, or to forward to one of our missionaries among the Indians.

METHODIST HYMN BOOKS

A gift that is sure to be appreciated is a well-bound, well-printed Hymn-Book. The "permanent touch" may be given it by having a gilt-lettered name put on the cover, which costs only 10c. extra per line. We pay the postage.

Small Flat 32mo, Pearl Type

FOR a thousand tongues to sing
My great Redeemer's praise.

Size—6 x 4 1/2 inches.

- 1 Cloth, plain edges..... \$0.30
- 2 Paste grain, limp, red edges..... 0.75
- 3 French Morocco, limp, gold edges..... 0.75
- 5 French Morocco, zappled, red under gold edges..... 0.85

Large Flat Crown 8vo, Brevier Type

FOR a thousand tongues to sing
My great Redeemer's praise.

Size—7 1/2 x 5 1/2 inches.

- 13 Cloth, plain edges..... \$0.60
- 15 French Morocco, limp, gilt edges..... 1.25
- 17 French Morocco, zappled, red under gold edges..... 1.50

18mo, Small Pica Type

FOR a thousand tongues to sing
My great Redeemer's praise.

Size—6 1/2 x 4 1/2 inches.

- 30 Cloth, sprinkled edges..... \$0.80
- 37 1/2 French Morocco, zappled, gilt edges 1.50

12mo, or Old People's Size, Pica Type
SAFE in the arms of Jesus.
Safe on his gentle breast.

- Size—7 1/2 x 5 1/2 inches
- 30 Cloth, sprinkled edges..... \$1.50
- 41 Morocco, gilt edges..... 3.00
- 8vo, or Pulpit Size, Pica Type, Leaded
- Size—9 x 6 1/2 inches.
- 44 Persian Morocco, gilt edges..... \$3.00
- 45 Morocco, red under gold edges..... 4.00

INDIA PAPER EDITION
IN FINE BINDINGS

24mo, Brevier Type

Size—5 1/2 x 3 1/2 inches.

- 46A Roman, limp, red under gold edges..... \$1.25
- 47A Egyptian Seal, zappled, red under gold edges, round corners, leather lined..... 1.50
- 48A Persian Morocco, zappled, silk sewn, leather lined..... 1.75

18mo, Small Pica Type

Size—6 1/2 x 4 1/2 inches

- 50A Egyptian Seal, zappled, leather lined \$2.25

12mo, or Old People's Size, Pica Type

- Size—7 1/2 x 5 1/2 inches.
- 53 Egyptian Seal, zappled, leather lined \$3.00
- 54A Persian Morocco, zappled, silk sewn, leather lined..... 3.50
- 56A Persian Morocco, calf lined, edges, silk marker, silk sewn..... 6.00

POSTPAID

William Briggs,

9-55 Richmond
Street West

Toronto

Veteran Sunday School Workers

II.—Mr. R. W. Clarke, Millbrook

AT the last session of the Ontario Provincial Sunday School Association, held in the city of Kingston, Mr. R. W. Clarke, of Millbrook, was elected President. This is a position which is never given to any but a well-tried and experienced Sunday-School worker, who has shown his ability and willingness by several years of service in the Executive Committee. Mr. Clarke has fairly earned the honor conferred upon him, having taken a most active part in Provincial affairs, besides doing splendid work in his local school in Millbrook, where he has been Superintendent for the past 2 years.

He is one of the many minister's sons who have turned out well and reflected credit upon his ancestry, his father, Rev. Richard Clarke, being one of the best known of the pioneer Methodist Ministers of Canada. His mother, seventy-nine years of age, was present at the Kingston Convention, and saw her son introduced as President of the Association. R. W. was converted when 16 years of age at a series of revival meetings in Norwood, conducted by his father, and ever since has been engaged in Sunday School work, without the absence of more than about a dozen Sundays in all these years.

His Sunday School at Millbrook has an average attendance of 170, which is not had for a village of 900, with two other Sunday-Schools. The Home Department, Cradle Roll, etc., are carried on, and what is somewhat unusual, nearly every member of the congregation is connected with the school. In addition to superintending, Mr. Clarke teaches the Bible class, and keeps a private record of teachers and scholars at every session. The teachers are said to be unusually faithful in their attendance.

The school is run in a systematic and business-like way. When the time comes for opening, the exercises begin promptly. A Supplemental Lesson Course is conducted by the Superintendent as part of the opening exercises. In addition to occupying prominent positions in County and Provincial Sunday School organizations Mr. Clarke has, for years, been a member of the Annual Conference, and a prominent figure at General Conference, where he has been Secretary of the Business Committee several times.

He believes thoroughly in the Sunday School, and constantly gives to it his very best talents and energies.



From the Field.

Manhood League

A Manhood League has been organized in Devine St. Church, Sarnia, with four departments, viz.: Christian Manhood, Literary, Social, Athletic.

The League will hold one regular meeting each week on Friday evening. A reading room is being furnished, and will be open three or four nights in the week, possibly every night. The men of the church are showing a keen interest in this movement.

Bible Study Plans

The Epworth League of Queen's Avenue Church, New Westminster, B.C., have adopted a unique method of Bible Study for this winter. Some thirty or more of the members have commenced the study of the Gospel according to John, and are preparing their "Own Commentary." The initial evening's study commenced with a short sketch of the life of the Apostle Evangelist, and a series of questions introductory to the study of the Gospel, such as: At what point does each Gospel writer begin, and why? What was John the Baptist's relation to Jesus, (a) as to family, (b) as to ministry, (c) as to message? What was the distinction between priests and Levites, and what was the work of each? What personal work is revealed in this chapter? What relation does personal work bear to such an organization as a League? What proof had Andrew, John and Nathaniel that Jesus was the Christ? What proof have I of such a truth?

These and other like questions were taken up, answered concisely, and the facts included in the folios which are eventually to be illuminated by pictures and maps, as these can be secured, and finally bound together for reference.

Prizes aggregating ten dollars are to be given to those who at the close of the winter's campaign have prepared the best commentaries.

Rev. Dr. Sipprell, the resourceful Principal of Columbian College, is responsible for the idea, and is assisting to the successful carrying out of the same.

Just a Line or Two

The League at Delhi has a Reading Circle which has ordered 20 sets of the books.

Queen's Avenue Church, New Westminster, B.C., has a flourishing Junior Boys' League.

The League of George St. Church, Peterboro, will raise \$100 for missions this year.

The Young People's Societies of the New Westminster District, B.C., have organized a District League.

Miss Edith Trembley, 5th Vice-President of the St. Thomas District League, recently organized a Junior League at Mount Salem, with 19 active members.

A new League was organized at Port Colborne on Sunday evening, Oct. 25th, at the close of a sermon by the General Secretary. Fifty-four members were received.

At a recent consecration meeting of the George St. League, Peterboro, there was an unusually large attendance, and every active member but four gave personal testimony.

The President of the League at Freeman writes: "Our League is very much alive. Nearly all the young people of the neighborhood attend, as well as a number of older people."

Lakefield Epworth League raised \$15 for the local option campaign, and also gave \$10 for the Deaconess Fresh Air Fund.

At a series of evangelistic services, the members of George St. League, Peterboro, occupied the front seats night after night, and co-operated actively with the pastor in carrying on the work.

There are two Senior and two Junior Leagues on the New Liskeard District, which aim at raising \$150 for the Forward Movement this year. New Liskeard League alone raised \$75 last year.

The General Sunday-school and Epworth League Board is called to meet in Toronto on Dec. 11th, for the electing of two Associate General Secretaries, one for the West, and one for the East.

The Galt District League publishes a four page leaflet, giving an account of the recent District Convention, together with a copy of the resolutions passed by the Convention, a financial statement, and a full list of local and District League officers. This is a capital idea that other Districts might well copy.

The Bridge St. Epworth League, Belleville, reports a very successful summer and fall. The present membership is 132, and the average attendance for the six months ending Oct. 30th was 74. An aggressive fall and winter campaign has been planned, not only in the way of specially interesting meetings, but in building up the spiritual work of the Church.

The officers of the Chatham District League have arranged for a campaign, during which every Circuit will be visited before the first of January by a representative of the Executive. The object is to organize new Leagues, revive dead ones, and create an interest in missionary work. This is the kind of thing that District officers are appointed for. Let us hear of other districts doing the same thing.

Western League News

There were only two Leagues reported on the Arcola district last Conference, but there are a number of pastors planning to organize this year.

A new League has been formed at Arcola, with a membership of forty. The Forward Movement has been adopted, and up to the time of writing about \$75 has been subscribed.

The Coteau League on the Arcola Circuit adopted the Forward Movement and secured promises to the amount of \$135, which they expect will be increased to \$200. This is a country League, and has only been organized about seven months.

Maryland St. Epworth League, Winnipeg, recently held a very interesting temperance meeting, with about seven-fifty present. About fifty members of this League visited the Norwood League not long ago, and met with a most hearty reception.

Personal Items

The General Secretary, Rev. Dr. Crews, will visit Bermuda in January and February in the interests of Sunday-schools and Epworth Leagues.

The Holstein Church presented Rev. C. P. and Mrs. Holmes with a silver tea service, previously to their leaving for Japan, as the representatives of the Mount Forest, Warton, and Walkerton Districts.

At a recent meeting of the Exeter District Executive, a resolution was passed expressing great appreciation of the appointment of Dr. Allan as missionary representative of the District. This appreciation was also expressed in a practical

manner by presenting Dr. Allan with a typewriter.

A valued League worker has been called to her reward, in the person of Miss Louisa W. Cornish, daughter of Rev. Dr. Cornish, of this city. She was, at the time of her death, superintendent of the Junior League of Wesley Church, and has been President of the League at Hespler and Port Elgin. She was a beautiful character, and an active Christian, who will be greatly missed in the home and in the Church. Our sincere sympathy is extended to the sorrowing parents.

Bowmanville District

The eleventh annual Convention of the Epworth Leagues of the Bowmanville District was held in Simcoe St. Methodist Church on Tuesday, Nov. 6th. The church was beautifully decorated and many appropriate mottoes attracted attention. The majority of the Leagues were well represented and the sessions largely attended. Much praise is due the Programme Committee for the strong programme arranged.

The Chentu College, West China, was the principal subject on the programme for discussion, and was introduced by Rev. Dr. Sutherland, General Secretary of Missions. The Leagues of the Bowmanville District being without a missionary since 1st of June last, it was decided, after a lively discussion, to devote the missionary year this year to the building of the college.

The Secretary's report for the past year showed a marked increase in membership and in finances, especially in the missionary offerings.

The officers-elect were introduced at the evening session:

Hon. President—Rev. S. J. Shorey, Oshawa.
President—Mr. W. E. Moore, Hampton.
1st Vice—Mr. W. H. O'Brien, Oshawa.
2nd Vice—Rev. J. R. Butler, Courtice.
3rd Vice—Miss J. McLean, Bowmanville.
4th Vice—Miss Eva Richard, Newcastle.
5th Vice—Mrs. F. Trebilcock, Ennisville.
Secretary—Mr. A. J. Gay, Courtice.
Treasurer—Mr. Walter Richard, Bowmanville.

Conference Representative—Rev. W. B. Tucker, Oshawa.

Summer School Committee—Miss S. Mason, Bowmanville; Miss M. Momen, Irono; Mr. F. R. Foley, Bowmanville.

Belleville District

The twelfth annual convention of the Belleville District Epworth League was held at Corbyville, Oct. 19th, 1906. Owing to a steady downpour of rain lasting all day, the attendance was small, but the convention proved very helpful, and was enjoyed by all present.

Rev. S. F. Dixon, Conference League President, was present, and gave two addresses. Dr. Stephenson kindly loaned a "Who Am I" exhibit. We have resolved to purchase this library and introduce it into all the Leagues on this District. We have decided to campaign our field again this year. We place our aim in forward movement givings in support of Dr. Wrinch at \$500 for the coming year, an increase of \$200. It was resolved that we desire to express our most hearty loyalty to Dr. Wrinch, our missionary, and his family at Hazelton Hospital. We rejoice in the great success of the work, especially in learning that the hospital will be probably reach self-support this year. Even though it does so, we have no intention of giving up Dr. Wrinch as our representative in the field. We desire that our Forward Movement givings this year go as formerly to his support, and that any surplus from the hospital,

may be applied as the General Board of Missions may direct.

The officers were elected as follows:
Hon. President—Rev. J. P. Wilson, B.A., Belleville.
President—Rev. H. W. Foley, B.A., B.D., Bayside.

1st Vice—Miss Lucy Holton, Belleville.
2nd Vice—Miss Louise Rush, Cannifton.
3rd Vice—Rev. Jno. Clarry, B.A., Shan-nonville.
4th Vice—Dr. O. Duprau, Belleville.
5th Vice—Miss Florence Adams, Belleville.
Sec.—Treasurer—G. F. Stewart, Belleville.
Conference Representative—Prof. E. R. Doozee, Belleville. Sec.

Ridgetown District

Ridgetown District Sunday-school and Epworth League Convention was held in the Methodist Church, Glencoe, Oct. 10th and 11th. The speaker of the first evening was Rev. Geo. Daniels, Ph.B., who gave a very enthusiastic and inspiring address.

"A Teacher's Qualifications" was discussed by Mrs. Garrett. "How can we interest our Sunday-schools in missions?" by Miss M. C. McColl, and "Up-to-date Methods in Sunday-school work," by Rev. T. E. Sawyer.

Other addresses were, "Fishes from the General Conference," by Rev. W. J. Ford, "Christian Stewardship," by Rev. R. Fulton Irwin, "Our Motto, 'Look Up,'" by Miss E. Kerr, "Lift Up," by Miss Mary Davis, "Junior League Work," by Mrs. (Rev.) A. J. Brown.

The following officers were elected:
President—Rev. W. J. Ashton, S.T.L., Botswell.
1st Vice—Miss Florence Scott, Highgate.

2nd Vice—Miss Edith Kerr, Bothwell.
3rd Vice—Miss M. Reynolds, Glencoe.
4th Vice—Miss I. Quigley, Wardsville.
5th Vice—Miss L. Evans, Thamesville.
Secretary—Rev. T. E. Sawyer, Florence.
Treasurer—Miss Mary C. McColl, West Lorne.

Conference Representative—Rev. G. H. Long, Highgate.

London District

The London District Epworth Leagues once more showed their sincere loyalty and enthusiasm as they gathered in the twelfth annual Convention in Wellington St. Methodist Church, London, on Thursday, Nov. 1st. Three sessions were held, and at each of those the attendance was large and representative, and there was a clear manifestation of that deep spiritual life which the League is fostering.

The programme which was presented was intensely practical, and often called forth very helpful discussions.

The reports of the officers were certainly encouraging. Progress was the keynote throughout. The Summer School had been a decided success in every way, and no one hesitated to favor its continuance. The District Treasurer reported that \$1,471.86 had been raised for the Forward Movement, and as the societies have been campaigning, this amount will be increased next year. There has been an advance of 288 in membership, and of 48 in subscriptions to the Epworth Era. It was gratifying to know that 144 Leagues had united with the church during the year. All of these facts created a greater confidence in the work of the League.

The following are the new officers:
Hon. President—Rev. D. Rogers, Thorn-hale.
President—Rev. A. J. Thomas, M.A., London.

1st Vice—Dr. A. K. Reynolds, London.

2nd Vice—Miss P. M. Sifton, London.
3rd Vice—Miss E. G. Armstrong, London.
4th Vice—Mr. Gordon Kaiser, Howlett.
5th Vice—Miss H. Ellis, The Grove.
Secretary—Miss L. Porter, London.
Treasurer—Miss B. Powell, London.
Conference Representative—Rev. J. E. J. Milward, Birt.
Chairman of Summer School Committee—Mr. Thos. Spettigue, London.
Secretary of Summer School Committee—Miss M. Rice, London.

Mount Forest District

The annual Convention of the Epworth Leagues of this District was held in Holstein Oct. 30th.

Rev. W. S. Daniels conducted a conference on "How to Become a Christian." A short address was given by Mr. J. N. Latimer, of Durham. Rev. D. W. Smith of Mount Forest, led the Round Table Talk on "Missions," and also gave a very interesting address on "The Observance of the Lord's Day." Mr. C. B. Keenleyside, of London, spoke on "The missionary problem as it is facing you and me, and how it is going to be solved." His address was very much enjoyed.

The following officers were elected:
Hon. President—Rev. Thos. Colling, Durham.

President—Rev. W. S. Daniels, B.A., Grand Valley.

1st Vice—Mr. J. N. Latimer, Durham.
2nd Vice—Miss L. Donogh, Mount Forest.

3rd Vice—Miss L. Mickleborough, Holstein.

4th Vice—Miss Waters, Kenilworth.

5th Vice—Rev. Wray R. Smith, Arthur.
Secretary—Miss Eva Gilroy, Mount Forest.

Treasurer—Mr. H. Cowan, Letter Breu.
Conference Representative—Rev. Mr. Ellis, Kenilworth.

Next convention to be held in Mount Forest.

Wingham District

The tenth annual Convention of the Epworth Leagues and Sunday-schools of Wingham District was held in the Methodist Church, Gorrie, on Tuesday and Wednesday, Oct. 9th and 10th, and was one of the best ever held in the District.

The local League had made splendid arrangements for entertaining the pastors and delegates from the various circuits. On Tuesday, breakfast, dinner and supper were served in the basement of the church by this method added much in getting the Leagues acquainted with one another and bringing them nearer together, so that they might the better enjoy the addresses and discussions.

In spite of the unfavorable weather about 80 delegates were present, and all seemed to feel at home, and to take a great interest throughout the Convention.

President—D. C. Taylor, Lucknow.
1st Vice—Miss Brocky, Wingham.

2nd Vice—S. W. Colwell, Kincough.
3rd Vice—Miss Elda Hazelwood, Wrox-eter.

4th Vice—Miss Fairbairn, Teeswater.
5th Vice—Mrs. D. Slight, Kincardine.

Sec.—Treasurer—Rev. G. W. Rivers, B.A., B.D., Belgrave.

Conference Representative—Rev. E. F. Armstrong, B.A., B.D., Ethel.

A motion to unite the Summer School and Convention was discussed and the following resolution was carried: "That the Summer School and Convention be kept separate and that a separate Committee be appointed by the Convention to manage the Summer School."

STANDARD POETS.



Longfellow
Scott
Burns
Lowell
Moore
Whittier
Hemans
Lucile
Milton
Wordsworth
Dante
Byron
E. B. Browning
Hood
Shelley
Shakespeare

In the following editions

Padded leather, monogram edition...\$1 00
Albion Poets, Rutland, padded..... 2 00
" " morocco, " 2 50

TENNYSON.

Astor Edition, cloth..... 0 60
Albion Edition, cloth..... 1 10
" " padded seal..... 2 50
" " padded, paste grain, polished..... 3 00

Other edition at \$2.00, \$3.00, \$3.50 and 4 00
Robert Browning, complete in 1 vol. 2 85

" " Camberwell edition, edited by Porter & Clark, the only fully annotated line numbered edition, complete in 12 vols., cloth, gilt top, boxed, \$7.50, carriage extra.

Shakespeare Temple Edition, containing notes, each play bound in separate volumes, complete in 40 volumes, cloth, per volume, 35c., postpaid; per set, \$10.50 (carriage extra); leather cover, per volume, 50c., postpaid; per set, \$16.50 (carriage extra).

Havergal's Poems, cloth binding, a beautiful edition, special..... 1 75

The Poetry of Robert Browning. By Stopford A. Brooke, M.A. Bound in cloth net..... 1 50

Globe Edition, cloth, complete and unabridged, regular \$1.50, special net 75c., by mail 90c.

PRESSED FLOWERS.

Nothing is more beautiful of its kind than natural flowers that have been carefully pressed and mounted. But when confined in artistic covers, delicately tinted and gracefully scrolled, they make a perfect little gift.

Pressed Flowers from the Holy Land

Contains 12 pressed flowers; also six original woodcuts of sacred sites. Rendering matter in style of fifteenth century. Price, 50c., postpaid.

Daily Text Books

Daily Fod. Cloth, 15c.; cloth, gilt edges, 20c.; leather, 25c. and 35c.

A Daily Staff for Life's Pathway. Cloth, 50c., white or purple.

Daily Strength for Daily Needs. Cloth, net 80c.; white and gold, net \$1.10.

Joy and Strength for the Pilgrim's Day. Cloth, \$1.00.

Daily Help. Choice Scripture Texts. Cloth, 15c.; cloth, gilt edges, 20c.

My Morning Counsellor, 15c., 1 1/2 x 2 1/2.

My Evening Counsellor, 15c.

The above two combined, cloth, 35c.; leather, 50c.

Daily Round, Meditation, Praise and Prayer. Paste grain leather, r/c, r/s, edges, \$2.50.

Postpaid

William Briggs

29-33 Richmond St. West, Toronto

Simcoe District

The annual convention of the Epworth Leagues of Simcoe District was held in the Methodist Church, Hagersville.

The gathering was greeted with a warm welcome from the Hagersville and Springvale Leagues in the form of a reception and tea.

Rev. J. Melvin Smith's address on "Spiritual Fishing" or Personal Work was ably given and much appreciated.

A popular address on the Book of Job was delivered by Rev. J. M. Haith, B.A. Rev. R. E. Bailton, of Nanticoke, addressed the convention on "The Best Way to Prepare the Topic." A short and lively discussion followed. Rev. G. A. Cropp gave an address on Home Missions.

The Honorary President, Rev. F. M. Mathers, then presented the beautiful District Banner to the League making the largest proportionate gains during the year. Zion League, of Renton, was the winner, with Walsingham Centre a close second.

The last address of the convention was delivered by Rev. J. D. Richardson, M.A., of Port Dover. It was a stirring appeal for more fervent interest in and practical help in evangelizing the world.

The following officers were elected:

President—Rev. Geo. A. Cropp, Walsingham Centre.

1st Vice—Miss Winnifred Beam, Cheapside.

2nd Vice—Miss Lilly Myers, Port Dover.

3rd Vice—Miss Edith Hind, Hagersville.

4th Vice—Miss Edith McColl, St. Williams.

5th Vice—Miss Ethel Pierce, Port Rowan.

Secretary—Rev. J. M. Smith, Rockford.

Representative on Conference Executive

—Rev. J. J. Liddy, Simcoe.

Stratford District

The Epworth Leagues of the Stratford District met in convention in the Methodist Church, Mitchell, on Oct. 9th and 10th. There was a good attendance, nearly all parts of the district being well represented. The church was nicely decorated for the occasion. Rev. J. E. Hunter, of Harmony, President of the Societies, presided.

Mr. J. W. Ward, Secretary Y.M.C.A., Stratford, very practically discussed the question, "Are our Leagues reaching and saving the young people?"

Stirring addresses on "Our responsibility in giving Jesus Christ to the heathen world," were given by Rev. J. H. Oliver, of Sarnia, and Rev. E. W. Morgan, who sails for China this fall.

Junior League work was ably presented by Mrs. Oatman, of Milverton.

Mrs. Norman, of Naganoo, Japan, told of the work being accomplished in that field.

"The Business of the Christian Church" was the subject of Rev. H. A. Graham's excellent address.

Our work in British Columbia was made clear and exceedingly interesting by a series of limelight views.

The Reading Course was favorably discussed, and "A Book of Golden Deeds" very intelligently reviewed by Mr. Roy Johnston.

Rev. F. W. Langford conducted a mission study class.

A very impressive consecration service was conducted by Rev. Mr. McCamus, Listowel.

The advisability of holding a summer school in this district was approved.

The following were chosen as the executive for the ensuing year:

Hon. President—Rev. Dr. Langford, Stratford.

President—Mr. Greenwood, Bethel.

1st Vice—Miss Hutchinson, Listowel.

2nd Vice—Miss Fotherman, Listowel.

3rd Vice—Mr. Sherwood, Mitchell.

4th Vice—Rev. F. J. Oaten, Milverton.

5th Vice—Miss H. Baker, Fustion.

Secretary—Miss Annie Dunlop, Carlingford.

Treasurer—Mr. H. White, St. Marys.

Conference Representative—Rev. R. L. Wilson, Staffa.

Collingwood District

The Collingwood District Convention, held at Menford on Oct. 25 and 26, was in every way a success. The church was most artistically decorated with red, white and blue, bunting. The colored drapery hung in festoons along the sides of the gallery, intertwined with national flags, while red, white and blue in pretty pyramid designs decorated the dome of the church. Two large Union Jacks flung up the alcove behind the pulpit, and flags and bunting in tri-colored designs and Epworth League emblems adorned all vacant spaces. Those who decorated the church deserve special praise. The services all along were of a high order and extremely interesting. The addresses were most attentively listened to and were most inspiring, particularly those addressed having reference to China and the foreign mission field. Those who attended the meetings were well repaid and were much benefited by the services. Indeed, it is said on all sides that the addresses were the best ever listened to in Menford on the same topics.

A feature of the opening session was the missionary "At Home" and Mission Study Class conducted by Miss Jessie Porter. In the "Who am I" contest the winner of first prize was Miss Maude Lye Thornbury.

In addition to local talent, Rev. Dr. Speer, of Brampton, spoke eloquently on "The Mountains of the Bible," and "The Holy Spirit in the World, and in the Word." Rev. J. G. Shearer gave an address on "The Battle for the Sabbath at Ottawa, and Results," after which Rev. Henry Irvine, Chairman of the District, conducted a very profitable Epworth League Conference and Question Drawer.

The following District officers for 1906-7 were elected:

Hon. President—Rev. Henry Irvine, Collingwood.

President—Rev. G. S. Faircloth, B.A., B.D., Singhampton.

Secretary—E. H. Carnahan, Menford.

Treasurer—Mr. J. N. Marshall, Menford.

1st Vice—Mrs. C. W. Pollett, Avening.

2nd Vice—Miss Maude Lye, Thornbury.

3rd Vice—Miss A. B. Francis, B.A., Menford.

4th Vice—Mr. Frank Hartman, Thornbury.

5th Vice—Mrs. Robert Buckingham, Staynes.

Conference Representative—Rev. Joseph Young, Thornbury.

Peterboro District

A splendid Epworth League Convention held in George St. Church, Peterboro, Nov. 6th, has put new life into the League work of Peterboro District. The various societies of the district were well represented, and reports were presented at the afternoon session. Rev. Dr. Crothers, Chairman of the District, presided in the most helpful manner, and spoke many words of encouragement and good cheer.

The Chief Purpose of the League was the topic of an excellent paper by Miss Spence. Mr. Harvey Thexton discussed "The Ideal Christian Life," and Mrs. E. D. Lewis gave valuable suggestions on "The Missionary Committee."

Rev. Dr. Crothers, General Secretary, conducted a Round Table Conference, a Question Drawer, and gave an address.

Rev. Dr. Metzler read an able paper on "Christian Stewardship."

The young people of George St. Church provided an excellent supper in the school room, and a pleasant social hour was spent before the evening session. Twenty-two subscribers.

The following officers were elected:

President—Rev. Dr. Metzler, Bridge-north.

Vice—Garnet Galley, Peterboro.

2nd Vice—Mrs. E. D. Lewis, Peterboro.

3rd Vice—Miss M. Nugent, Millbrook.

4th Vice—Miss E. Spence, Lakefield.

5th Vice—Mrs. J. Speer, Peterboro.

Secretary—H. Latimer, Peterboro.

Treasurer—Rev. Geo. Nickl, Warsaw.

Representative to Conference Executive

—Rev. G. R. Clare, Millbrook.

Napanee and Tamworth Districts

The annual convention of the Napanee and Tamworth District Epworth Leagues was held in the Methodist Church, Newburgh, on Wednesday, Oct. 17th, 1906. There was a large attendance of delegates, and the convention was a great success. The President, Rev. H. S. Spence, Tamworth, presided. Interesting papers dealing with subjects directly along Epworth League lines were read, and a very successful "Round Table" conference was conducted in the afternoon by Rev. S. F. Dixon, Conf. E. L. President. Rev. Dixon also gave a stirring address at the evening session. The convention was fortunate in securing the services of Rev. D. Norman, missionary on furlough from Japan, who gave two interesting addresses on the work in Japan. The following officers were elected:

Hon. President—Rev. R. Duke, Selby.

President—Rev. E. Farnsworth, Yarker.

1st Vice—Miss E. Baker, Napanee.

2nd Vice—Mrs. F. L. Hooper, Napanee.

3rd Vice—Mr. Delbert Semxith, Selby.

4th Vice—Miss Jackson, Enterprise.

5th Vice—Mrs. Edmunds, Deseronto.

Secretary—W. D. M. Shorey, Newburgh.

Treasurer—Miss Myrtle Woods, Tamworth.

Representative on Conference Executive

—Rev. R. A. Whattam.

Brighton District

The twelfth annual Convention of the Epworth Leagues of Brighton District was held in the Methodist Church, Colborne, Tuesday, Oct. 16th, 1906.

The morning session was largely devoted to a Bible study, which was led by Rev. W. A. Bumer, and proved very interesting and helpful.

Mr. Wm. Ketchum, of Brighton, took as his subject, "Importance of Junior Epworth League Work"; then followed a paper on Systematic and proportionate giving, which was read by Mrs. A. H. Foster, Smithburg, a Round Table Conference conducted by Rev. S. F. Dixon, Conference President; an address by Rev. W. P. Rogers, whose subject was, "How the Sunday-school can help the Epworth League," and also an address by Rev. D. E. Johnson, all of which proved very instructive, inspiring and helpful.

The reports from Leagues of the District was then given, which were most encouraging, especially the Forward Movement, as \$373.00 was raised last year for its support, and Dr. Lawford, who is missionary to the Galicians in the North-West.

The evening session was addressed by Rev. L. S. Wight, of Brighton, and A. M. Peterson, B.A., of Colborne, who spoke on the Foreign Mission, past, present and future, and the proposed union of the Church, respectively.

The following are the officers elected for the year:

President—Rev. W. P. Rogers, Wooler.

1st

2nd

3rd

4th

5th

Sec.

Low.

Dec
1st
Ont.
2nd
ford,
3rd
ton,
4th
5th
ton,
Con
Foster
Sec.
Low
At
Toron
passe
Mov
A
"T
tion
place
action
in
g
cities
the g
We bo
late t
such
young
and
"W
clubs
the C
the t
gives
spirit
neces
"T
clubs
annu
9th,
which
a pledg
mote
zenith
"R
This
tender
W. E.
stirring
mattered
led to
ference
that
the A
import
The
the E
tion,
but w
officer
Pres
1st
2nd
3rd
stock
4th
5th
Sec
Tre
H. G
The
Insti
wanc
The
stona
Thob
Mr. J
from
help

Devotional Service

(The Missionary Text-Book for this year is "Methodism in Canada," by Rev. A. Sutherland, D.D. The missionary topics correspond with the chapters of this book, which can be secured from Dr. F. C. Stephenson, Wesley Buildings, Toronto. Price, postpaid, in cloth, 50 cents; in paper covers, 35 cents.)

DEC. 16.—"WHAT TRUTH HAS CHIEFLY APPEALED TO YOU FROM OUR YEAR'S SUNDAY-SCHOOL LESSONS?"

Matt. 13. 52; Isa. 52. 13-15—33, 1, 12.

DAILY READINGS.

Mon., Dec. 10.—Objects of the Scriptures.
2 Tim. 3. 14-15.
Tues., Dec. 11.—Christ proclaimed. John 20. 26-31.
Wed., Dec. 12.—Sin rebuked. Heb. 4. 1-13.
Thurs., Dec. 13.—Saints built up. 1 Cor. 14. 21-25.
Fri., Dec. 14.—Lives Cleansed. Isa. 6. 1-9.
Sat., Dec. 15.—The unchangeable Word. Rev. 22. 18-21.

We have now had in the Sunday-school a year's continuous study of the Life of lives. It is impossible to imagine the blessed results that must have flowed from this study. We can note, however, a few of the general impressions that must have been made upon the minds of the thoughtful scholars.

We have been studying the first three Gospels, which are pre-eminently the Gospels of deeds, while the fourth Gospel deals rather with our Lord's words. What we found to be the leading characteristics of Christ's deeds?

First, they are plainly marked by absolute singleness of purpose. Our Saviour did not turn aside, however great the temptation, to politics, or philosophy, or social reform, or even to the organization of a church. He came to earth just to save men's souls, and that was the one thing He did.

Second, Christ's deeds are marked quite as plainly by simplicity of means. He had one aim—to show God as the all-loving Father. And so His miracles were works of helpfulness and not of terror; calming storms rather than raising them. His parables were full of comfort, and His words were seldom of denunciation.

Third, Christ's deeds were marked by a lack of an apparent plan. He took His opportunities as they came, without a particle of forcing. Indeed, it would seem to be proved by Christ's life that any series of the most ordinary events gives full opportunity for the exhibition of all Christianity, of the entire God-head.

Fourth, we may see in all of Christ's life the flowering of a perfect knowledge of human nature. His ministry is almost entirely made up of the telling of stories and the giving of object lessons. He knew that "men are but children of a larger growth," and that what appeals to the child-heart appeals to all mankind.

Fifth, let us note the power of Christ's life. See the crowds that flocked around Him. How He won men's hearts, and held them! How gladly, through all ages, have men seen in all of Christ's life the flowering of a perfect knowledge of human nature. His ministry is almost entirely made up of the telling of stories and the giving of object lessons. He knew that "men are but children of a larger growth," and that what appeals to the child-heart appeals to all mankind.

Finally, let us note the power of Christ's life. See the crowds that flocked around Him. How He won men's hearts, and held them! How gladly, through all ages, have men seen in all of Christ's life the flowering of a perfect knowledge of human nature. His ministry is almost entirely made up of the telling of stories and the giving of object lessons. He knew that "men are but children of a larger growth," and that what appeals to the child-heart appeals to all mankind.

Lastly, see the climax of His life. "And I, if I be lifted up, will draw all men to Me." "He came, though it seemed needless, led consistently and steadily to that climax. It is the secret of His singleness of purpose and simplicity of means. It is the evident secret of His power.

It will be the secret of our power also, if we take up our crosses and follow Him. Our lives, if they are to draw other lives

and hold them, must, like Christ's, be based upon self-sacrifice. That is our great lesson from this year's lessons in the Wonderful Life.—Amos R. Wells.

A YEAR WITH CHRIST'S LIFE.

From the shepherds of Bethlehem we learn how heaven may glorify our common work.

From the wise men of the East we learn that the height of wisdom is to bow at Jesus' feet.

From the boy Jesus in the temple we learn that the only business of our life ought to be our Father's business.

From Christ's temptation we learn that whoever has his Bible in his heart is armed against the devil.

From the calling of the disciples we learn that the first duty of a Christian—*as of a soldier*—is to obey.

From the Beatitudes we learn that if we seek what the world calls happiness we shall never find what Christ calls happiness.

From the parable of the two foundations we learn that the most important thing in life is to start right.

From the parable of the sower we learn that not even Christ can teach us unless we listen.

From the parable of the tares we learn that the only way to outwit the devil is to watch by night as well as by day.

From the healing of the Gadarene demons we learn never to despair of any one.

From the death of John the Baptist we learn how glorious a failure may be.

From the feeding of the five thousand we learn that our success does not depend on the size of our gifts to Christ, but on our giving what we have.

From the Syro-Phœnician woman we learn that Christ rejoices to be compelled by human faith.

From Peter's confession we learn not to wait to be perfect before testifying for Christ.

From the transfiguration we learn that heaven with all its glories is close around this earth.

From the parable of the good Samaritan we learn to "do the next thing."

From the rich young ruler we learn to pray to be delivered from the temptation of wealth.

From Zacheus we learn that a lofty soul is better than a tall body.

From Christ's trial we learn to fear the terrible power of fanaticism and selfishness, lest it seize upon our own hearts also.

From the crucifixion we learn how God loves us.

From the resurrection we learn to live "by the power of an endless life."
—C. E. Manual.

QUESTION SUPPLIES.

How much time have I spent on the study of the Scriptures this year?

Have the lessons been a spiritual inspiration to me?

What can we do to get more out of these Sunday-school lessons in future?

DEC. 23.—"HOW CAN WE CARRY THE CHRISTMAS SPIRIT THROUGH 1907?"

Like 2, 9-20.

DAILY READINGS.

Mon., Dec. 17.—Christ's birth seen from afar. Isa. 9. 1-6.
Tues., Dec. 18.—Its cheer foretold. Pa. 98. 1-9.
Wed., Dec. 19.—"Good tidings." Isa. 40. 9-11.
Thurs., Dec. 20.—Out of Bethlehem. Mic. 5. 1-7.
Fri., Dec. 21.—Son of David. Ps. 89. 20-37.
Sat., Dec. 22.—Sweet story of old. Matt. 1. 18-25.

Phillips Brooks was a Christmas poet, and one of his lovely Advent hymns is called "Constant Christmas," and shows how perpetual is the spirit of this beautiful anniversary:

The sky can still remember
The earliest Christmas morn,
When in the cold December,
The Saviour Christ was born.

And still in darkness clouded,
And still in noon-day light,
It feels its far depths crowded
With angels fair and bright.

"Christmas comes but once a year" is a common saying, on which Mr. Riley has based one of his pathetic poems; but, like many other common sayings, it is only a half truth, for Christmas may come all the year. The Christmas spirit would not be good for December 25 unless it were good for all the 364 days that follow.

What is this Christmas spirit, that is to be thus perpetuated? It is not the spirit of mere merry-making. It is not the mere giving of gifts. Those could be associated with any other day as well as with the Advent day. But the Christmas spirit is the merry-making and the gift-giving, the joy and the love, based on Christ. We carry that spirit through the year as we carry it with our hearts through the year. Cunningham Gielke, in "The Abiding Christmas of the Soul," expresses the thought thus: "The true keeping of Christmas is the realization of the great love that brought us salvation and left us the example of a divine life; that we should repeat it, with God's help, in all our relations to God and to our fellow-men. Your life will be, through all its course, in proportion as you have in your mind that was in Him, like that street of the New Jerusalem in which the redeemed walk by the clear flowing water of life, bordered by the fair trees from which they gather immortality, with all manner of fruits; blossoming and yielding their celestial joys unendingly through the unending year of eternal love."

This Christmas spirit is made up of several lovely elements. One of them is the child spirit. It is the spirit of humility that led our Lord to come to the earth as a child. I remember a touching article in which F. B. Meyer said that his chief Christmas desire was to get down on the floor and have a romp with the children.

Another element is the element of helpfulness. Christ came to earth to save men, and the thought of saving men—if only from their gloom—must never be absent from our Christmases.

Another element, of course, is the Advent spirit. On this day, when the very sky was full of song, surely our hearts should sing with all their might.

And perhaps the final element is that of worship. It was "glory to God" that the angels sang. Our Christmas, indeed, will be a perfect one, worth continuing through the year, in proportion as it glorifies God.—Amos R. Wells.

BIBLE LIGHT.

The shepherds "were sore afraid." Christ came to bring heaven's glories near, and take away our fear of them (v. 9).

The Christmas joy would not be a joy to any people if it were not "to all people" (v. 10).

First comes "glory to God"; not until we seek that with all our hearts may we expect "peace on earth" (v. 14).

The shepherds had the true Christmas idea. What they had seen, they made a Christmas gift, to all that would listen (v. 17).

tin
do
thro
At
mas
less
it.
The
mot
chan
year
The
celeb
day
non
he
to
and
It
gild
non
inspi
bound
Ea
Chris
The
in
J
same
in
Chris
who
Surre
Chris
of
hatre
"G
defin
good
all
the
b
the
by a
is to
will
to
the
The
in
fr
Chr
becau
solita
If C
the lo
light
would
"I
half-w
merry
If w
in our
get o
must
us, an
—
"Ar
consid
the chi
and lo
of bec
ing
you lo
the th
on
Christ
round.
When
tudes
good.
tokens.
blessed
all
Him
hesel
bits
The
self.
"bare."
spend,
face is

SUGGESTIVE THOUGHTS.

The determination to be joyous at all times, and under all circumstances, would do much to carry the Christmas spirit through the year.

As it is not what you give at Christmas, so much as how you give it, so it is less what you do in life than how you do it.

The Christmas spirit is greatly promoted by the message which with changed words, prolong them through the year.

The man who has set all the world celebrating his birthday was poor to the day of his death. Silver and gold had he none, but of such things as he had gave he to men. He had courage and patience and faith, he had joy and hope and love, and all these he gave freely to the world.

It would seem, then, that the very best gift which a man can give is not silver nor gold nor precious stones, but just the inspiration of a stainless mind and the boundless sympathy of a loving heart.

Each one of us should seek to make Christmas first in his own heart and life. The life of heaven came down to earth in Jesus. Is there any measure of that same sweet, gentle, pure, quiet, lowly life in us?

Christmas is a good day to forgive any who in any way have done us harm. Surely we should not let the sun of Christmas Eve go down upon any feeling of anger or bitterness, any grudge or hatred in our hearts!

ILLUSTRATIONS.

"Good will toward men." The best definition of these words is—love. To have good will toward men is to love men at all times. An English Bishop said that the best definition of the commandment of love to men he had ever seen was given by a plain woman—"I love like God." "Good will to men" means that we are to seek the highest good of every man.

The Christmas tree must have its roots in the heart, or it will bear no sound fruit on its branches.

Christmas centres around the fireplace because there the family gather, and no solitary enjoyment is Christmas joy.

If Christmas gifts weighed according to the love in them, some pianos would be light as feathers, and some pen-wipers would weigh tons.

"I wish you a merry Christmas!" goes half-way to the goal; "I'll make you a merry Christmas!" touches the goal-post.

QUOTATIONS.

If we would make it really Christmas in our own hearts, we must learn to forget ourselves and think of others. We must cease thinking of what others owe us, and remember what we owe to them.

J. R. Miller, D. D.
—Are you willing to stoop down and consider the needs and the desires of little children; to remember the weaknesses and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; then you can keep Christmas, and keep it all the year round."

When Christmas comes, it brings beatitudes. It mines the soul for its greatest good. It brings out love, and love's tokens. It makes all admit, "It is more blessed to give than to receive." Then all hearts become more like Him who gave Himself to die for men.—Rev. G. A. Robinson.

The finest one can give is always himself. "The gift without the giver is bare." You may have not one dollar to spend, but you can carry sunshine if your face is bright and your manner is sym-

pathetic and your heart is genuinely loving. Not in purple or fine-twined lines, not in silver or gold, not in any perishable earthly commodity, inheres the elixir of the Christmas joy; it is finer, subtler, sweeter than aught money can buy; it is distilled from a heart "at leisure from itself," and over it angels have chanted "Glory to God in the highest, peace on earth, good will to men."—Margaret E. Sangster.

Ida Whipple Benham has written a little poem on "Christmas Gifts" which contains a profound truth of wide application:

"What did you get for Christmas?"

"Oh, nothing much," he said.

"Nothing, but a picture-book,

And a pair of skates, and a sled.

"And a new fur cap and a muffler,
And a train of cars, and a ball,
And a top, and a game, and an engine,
And some candy, that was all.

"What did you get for Christmas?"

"Oh, lots of things!" said he.

"We had a duck for dinner,

And we had a Christmas tree.

"And we made some pop-corn candy,

Enough for every one,

And we lit a candle on the tree—

Oh, we had lots of fun.

"And Mabel got a dolly,

And Ralph a rubber ball,

And the baby got a cradle-cuit,

And I just enjoyed them all.

"And then we sang together—

Yes, even our baby sings—

And father and mother they joined in,

Oh, we had lots of things."

QUESTION SPURS.

Tell in what way Christmas cheers you. Name ways of making it cheer others.

How may the Christmas spirit be carried through the year?

Do my Christmas thoughts centre about myself?

Is giving or getting the best part of my Christmas?

DEC. 30.—"MISSIONARY MEETING."

Subject—"A Missionary Message to the Young People of Canadian Methodism."
Chapter XII. of the Text Book No. 4—"The Methodist Church and Missions in Canada and Newfoundland."

SUGGESTED PROGRAMME.

Hymn 452.
Prayer—For the evangelization of the world.
Reading of the Scriptures—Luke 24. 45-53.
Hymn 317.
Address—"The Business of the Church: The Evangelization of the World."
Discussion—"How much has our League invested in the business of the Church, and how may we increase our capital." References: Read carefully pages 250-255 of the Text Book No. 1. The Evangelization of the World in this Generation: Mott. (Borrow from your minister.) 35 cts. The Young People's Missionary Movement, 15 cts.; The Missionary Treasurer's Book of Your League; Your Missionary Committee and its plans for the Missionary Department; The letter from your own or other missionaries to the Missionary Bulletin.
Address—"We are not our own but stewards." References: Pages 256-257

Text Book No. 4. The Law of Christian Stewardship, 5 cts.; How it Works, 5 cts.; Money, 5 cts.; Suggestions for Christian Stewards, 5 cts.; The Divine Law of Giving, 5 cts.; 15 cts. for the five pamphlets.

Ten minute consecration service of prayer and praise. Suggested hymns: 120, 117, 118, 343.

Announce the topic for the January meeting, which is, "The Methodist Missionary Society, Its Constitution and Policy."

Benediction.

This is one of the most important programmes of the whole year. The message to the young people in the last chapter of the text book is a call to prepare to carry on the work of the Church. "The Evangelization of the World in this Generation," by John R. Mott. Our first text book contains material enough for many programmes on the subject of responsibility, consecration, and service. On pages 311 and 312 of the text book, "The Methodist Church and Missions in Canada and Newfoundland," will be found the analysis of chapter XII. This will supply suggestions for the addresses in the programme.

"It is our duty to evangelize the world because this is essential to the best life of the Christian Church."

"The evangelization of the world is not man's enterprise, but God's. Christ at the right hand of God is the leader of the Missionary Movement, and with Him resides all power in heaven and on earth."

"The whole Church must be trained to be missionary. The idea that the responsibility of winning men to Christ rests on a professional class is fatal. There must be great increase in volume of Christian work by the rank and file of the membership of the Church if the Gospel is to be diffused throughout all lands in our day."

"If the Church to-day would have the power of God come mightily upon her—and is not this the great need?—she will necessarily receive it while in the pathway of larger obedience to the missionary command."

For the accomplishment of His great purpose of bringing the world to Himself, Christ demands an utter surrender of ourselves and our possessions to Him and to His plan for the world. A surrender of ourselves: how often this is talked about, how little understood. Perhaps one reason we understand so little about it is because we talk so much. We define but we do not execute. Our consecration is in the abstract, not in the concrete. There is knowledge and conviction, but it does not pass into action. All this is disastrous. To know and not to do is to mar and mutilate the very soul within us, and to render advance in the divine life impossible. "Better it is that thou shouldst not vow, than that thou shouldst vow and not pay." If consecration means anything it means that henceforth we are not our own, much less the world's. We are Christ's, and His only, to follow Him in daily service. There is knowledge and conviction, but it does not pass into action. All this is disastrous. To know and not to do is to mar and mutilate the very soul within us, and to render advance in the divine life impossible. "Better it is that thou shouldst not vow, than that thou shouldst vow and not pay." If consecration means anything it means that henceforth we are not our own, much less the world's. We are Christ's, and His only, to follow Him in daily service. To confess Him at all hazards, to undertake whatever he commands, to forsake friends and home, kindred and country, if He so require, having no will but His, no aim but His glory, and no end but the triumph of His cross.

And this consecration would be the merest pretence if it included ourselves but exempted our possessions. If we belong to Christ in any sense that is not deceptive and misleading we are no longer owners, we are stewards; and "it is required in stewards that a man be found faithful."

HOW TO MAKE THE MEETING A FAILURE.

By not saying anything about it to your friends.

By coming late and sitting down by the door.

By neglecting to have it announced from the pulpit, in the prayer meeting, and Sunday-school.

By forgetting to ask the good singers among the young people of the church to be present and help with the singing.

By not bringing your missionary money.

By neglecting to have it announced

By not studying Chapter XII. of the Text Book.

By not writing a few personal notes inviting your friends to come to the closing meeting of 1906.

By not recognizing that your personal effort is necessary to its success.

By thinking it will not matter if you stay away.

By not shaking hands with the strangers, and also with those whom you know.

By going unprepared to take part in the discussion.

By not knowing how much your League is giving to Missions.

By not being "a missionary on duty," and making this meeting tell for the evangelization of the world.

NEVER FORGET.

That the Word of God shall stand forever, a sure foundation for our faith.

That God's never changing purpose is to establish on earth a world-wide kingdom of peace and righteousness.

That God's purpose and plan is that the kingdom shall be self-propagated.

That disobedience to this plan of self-propagation means spiritual poverty, barrenness and death; obedience means abounding spirituality and "real success."

That spirituality and success of a church may be measured by its missionary spirit and enterprise.

That Christ demands an utter surrender of ourselves and our possessions to Him and to His plan for the world.

That earnest, persistent prayer is a mighty force to hasten the coming of the kingdom.

That our first duty is to do with earnest purpose the work that lies nearest.

JAN. 6.—BEGINNING WITH GOD, AND CONTINUING WITH HIM."

Gen. 1. 1; John 1. 1-14-15, 47.
(CONSECRATION MEETING.)

DAILY READINGS.

Mon., Dec. 31.—The new birth. John 3.

1-8.

Tues., Jan. 1.—Babes in Christ. 1 Pet.

2, 1-5.

Wed., Jan. 2.—Pressing forward. Phil. 3.

8-14.

Thurs., Jan. 3.—Kept by Him. Jude 20.

25.

Fri., Jan. 4.—Having His peace. John

14, 27-31.

Sat., Jan. 5.—Ever with Him. 1 Thess.

4, 13-19.

SUGGESTIONS TO THE LEADER.

Give a very brief introductory talk, (five minutes or even less) and show the importance of a good start; how it affects results in all departments of activity. If the New Year is to be a blessing to us much will depend on how we begin it. The right way to commence is by giving ourselves afresh to God, and devoting our talents anew to his service.

Then show the necessity of "faithful continuance in well doing," "abiding in Christ."

In order to interest as many as possible of the members, cut up the "Suggestive Thoughts" and "Quotations" which

are here given, into slips and distribute to various persons. Ask each one to read the paragraph assigned to him or her, and add an original thought or two. Do everything possible to induce the members to express their own idea, and not depend entirely upon the thoughts of others. Close with the Questions, and let the answers be given informally by those present, without calling on any one specially. An appeal to the unconverted to give themselves to God will be quite appropriate in this first consecration service of the year. Ask the pastor to say a few words before the last hymn is sung.

If there is a Roll Call ask the members to respond by declaring what are their purposes for the year.

SUGGESTIVE THOUGHTS.

Let the year begin with God. Everything should begin with Him. That which is not begun with Him is not properly begun, whatever other preparation may have been made. With Him we should begin every new enterprise. If He be with us we have no need to fear.

Let the coming year be one of more fervent prayer. Growth in the Christian life is no more possible without prayer than eyesight without light.

The records of birth, marriage and death go on about as usual, and much the same as ever. And, midst all the push and flurry of our teeming lives, the eternal things change not. Can we not see and feel with every passing year, with the coming of every New Year's Day, that the real life God has given, although a part and continuance of an earthly existence, is palpably the life for which to care and make judicious and necessary provision.

We sing "Nearer, my God, to Thee," then go about our several duties, letting pride, ambition, and in too many cases mere follies, fill up the golden present. Turn about! Try faithful service, unswerving loyalty to the Master who has a right to claim all this at our hands.

Another way to make sure of a good year is to make it a year of growth. We are in this world to grow. Each day should show its new line in every life and character. We should be better men and women at the end of the year than we were at the beginning.

The man, woman or child who has learned this simple truth has learned the most important truth life has to teach. Only one day at a time to suffer; only one day at a time to do. The past is dead; the future is not yet born; to-day is yours. What will you do with it?

We ought to begin this New Year with a supreme act of trust which puts everything into the hands of our living Heavenly Father.

Let us roll all our burdens upon the Burden-bearer. In the new year let your motto be: "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you."

When we wish our friends a "Happy New Year" it is a wish that takes in, not a day merely, but the days and months of the whole year, and that has in mind, not mere pleasure or gladness, but a sustained and abiding happiness.

ILLUSTRATIONS.

Some time ago, I had remained in my study until a late hour, retiring near midnight. No sooner had I closed my eyes in sleep than I began to dream. I found a rap on my door, and inquired: "Who is there?" "To-morrow," was the astonishing reply. I ventured to ask, "Where is yesterday?" "Gone, forever gone," was the dreadful reply. It was but a dream, and yet how true. Rev. Watson B. Duncan.

The New Year is before us. We stand, as Abraham stood upon the banks of the Euphrates, looking off towards an unknown country. "Carry us not up hence except Thou go with us!" If He be guide and counsellor, all's well. Let us, therefore, lay aside our pride and set forth bravely, like Walter Ralsh, singing:

"Give me my scallop-shell of quiet,
My staff of faith to lean upon;
My scrip of joy, immortal diet;
My bottle of salvation;
My gown of glory, hope's true gage;
And thus I take my pilgrimage."

When Martin Van Buren lay dying his last words, as the spirit took his flight, are said to have been: "There is but one reliance." In life, as in death, this is a true saying. There is but one reliance, but, thank God, it is an all-sufficient one—the Arm of Omnipotent Love. "Therefore," let us say with the ancient Psalmist, "we will not fear, though the earth be changed, and though the mountains be moved in the heart of the seas." As we enter upon the new year, let us face its possibilities with a confident faith.

With gratitude for the past, joy in the present, and trust for the future, we would engrave over the shining portals of 1906 the impressive inscriptions which are graven over the three doors of the great Cathedral of Milan: "All that which pleases is but for a moment." "All that which troubles is but for a moment." "That only is important which is eternal."

QUOTATIONS.

As one year passes into another, it is well to gather up all our earnings, and to take stock with us over the unseen line; and in the new months with the old names have for our treasure, more than ever before, things new and old. A man has no right to be poor. It was a suggestive remark of Victor Hugo that he preferred fifty to forty; for forty is the old age, and fifty is the youth of old age.—Alexander McKenzie, D.D.

When the exiles returned to Jerusalem, Darius issued a proclamation: ordering "that which they have need of. . . let it be given them day by day without fail." And we have the promise of a greater than Darius, that God "will supply every need of ours, according to His riches of glory in Christ Jesus." Surely the new year can bring only new experiences of God's grace, new reasons for trusting His Word, new privileges in His service. Just what its days shall bring is not necessary to know. It can bring nothing which may not work together for our good. And though we know now the way in which we walk, we know that we "Cannot drift beyond His love and care."
—W. S. J.

Then we need great watchfulness if we would make the voyage of the year in safety. Though we have Christ with us, this does not relieve us of our own share of the responsibility. God does not carry us on angel wings through this world. The devotedest pilot would not run his vessel over the sea by prayer alone, without giving heed to his compass and his chart. Pray as earnestly as he might for divine protection and guidance, he would watch every movement of the vessel, and give it his utmost care. A life of prayer does not free us from duty. One of our Lord's words of counsel was "Watch!" We need to watch ourselves, for our hearts are deceitful. We need to watch against the things that are in our hearts. We need to watch that we are not swept upon fatal rocks by sudden storms.
—J. R. Miller.

AN APPEAL.

The New Year bell rings out its solemn call alike to those who are Christians and those who are not. To this latter class

it will be a "happy New Year" if they will secure Jesus Christ as their Friend at once. If you say, "I will do this as soon as my business is in better shape," you are bargaining with Satan, who is sure to cheat you. If you say, "I will decide for Christ by and by," you are deciding against Him. Take the first step at once, and put the hand of your faith into that loving Hand that was pierced for your sins. Do this promptly, and perils into which you may be rung for you in heaven. Brother Christian, determine to make this the best year of your life, the richest, ripest, strongest, happiest. But you cannot grow in grace "by wholesale." Begin the year by putting the knife into some bad habit or besetting sin. Begin by laying stiff hold on some neglected duty. Consecration means letting Jesus Christ own the whole of you. Holiness means serving Christ in little things; and remember that in all this year 1907 you will see only one day, and that will be called "to-day." The ladder to heaven is climbed, not by a leap, but round by round.—Theodore L. Cuyler, B.D.

QUESTION PAPERS.

How may we avoid the mistakes of the past year?

How may we make the best use of the opportunities that will come to us this year?

Show how important it is to live by the day.

Who was it who walked with God?

What does walking with God imply?

What are the results of abiding in Christ?

John 15. 5. 7.

A Prayer for the New Year

Almighty God, the unfailing source of light and mercy, who hast brought us to the beginning of this year and art sparing us to love thee and to keep thy commandments, prepare us, we beseech thee, for the coming days. Let thy grace enlighten our darkness and strengthen our weakness. Help us to forget the sins and sorrows of the past, cherishing only the wisdom and the humility they may have taught us. Inspire us with new purposes and new hopes. Deepen within our hearts the love of truth and goodness. Renew in us the life of that which alone makes life worth living. Enable us to discern the solemn meaning of these earthly days, and the high and sacred purpose for which they are given. Suffer us not to be unfaithful to thee. Thou hast richly blessed us hitherto; still lead us by thy hand; still admonish and guide us by thy Spirit, and leave us not to ourselves, thou Good Shepherd of the sheep. Let not our sin take from us the thought that we are thine. Let not the sorrow and weariness of life, and the darkness and mystery of the world, rob us of our faith in thee. Whatever light may shine or shadow fall, keep us in the fellowship of those who trust and love and obey thee, and in the service of Jesus Christ our Lord. Amen.

—Dr. John Hunter.

Bishop Huntington used to say: "The world has a right to look worshippers, as they come out of the church, in the face and ask them, 'What do you bring away from your altar, your psalm, your sermon, your benediction? What gifts have you to distribute in your neighborhood?'"

The people are not cattle to be fed, groomed and stabled; they are children of the Eternal; they have souls and can never be fully content till they are one with God. To believe otherwise is to fall back into the heathenism of ancient Rome who often the people were run with plenty, but slaves all the same.—Rev. A. T. Guttry.

Book Shelf

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

Christmas Making. By Rev. J. R. Miller, T. Y. Crowell & Co., New York.

A dainty little volume eminently suitable for a Christmas gift, and containing some valuable suggestions on how to make Christmas all that it ought to be.

Reinold Graeme, Knight. By Agnes Maule Machar. William Briggs, Toronto. Price, \$1.00.

A very well written story emphasizing and illustrating the principles of Christian Socialism. The hero is a fine fellow who lives a life of rare unselfishness, and devotion to the welfare of the people round him. The book is stimulating as well as interesting.

The World's Christmas Tree. By Charles E. Jefferson. Thomas Y. Crowell & Co., New York. Price, 75 cts.

A strong and captivating plea for a better observance of Christmas. The present folly of little circles the world around exchanging their little gifts is deprecated, and the call made for the giving of the one great tree of opportunity to the needy, sinful, suffering world. The work is done in the author's best style.

The Happy Family. By George Hodges. Printed in two colors, at the Metropolitan Press, 41 pages, 12mo, cloth, gilt top, 75c. net. Flexible leather, \$1.50 net. Postage, 5c. additional. T. Y. Crowell & Co., New York.

The intensely practical nature of this book is seen by a glance at the subtitles: "The Business of Being a Wife," "The Business of Being a Mother," and "The Business of Being a Father." The author's object is to discover the secrets of a happy home life and to set them forth plainly, so that he who runs may read. Such books are needed.

The Open Secret of Nazareth. By Bradley Gilman. Printed in two colors. Illustrated from photographs of scenes in the Holy Land. 120 pages, 12mo, cloth, gilt top, \$1.00 net. Postage, 10c. additional. T. Y. Crowell & Co., New York.

This book is the product of a journey to the Holy Land, on the part of Dr. Gilman, and his studies are full of local color and enthusiasm. They are given in the form of personal letters to a friend at home, and are rich in impressions of Jaffa, Jerusalem, Bethlehem, and especially Nazareth. Here he sojourns, studying the "Open Secret" of this birthplace of Christianity.

Every Man a King; or, Might in Mind-Mastery. By Orison Swett Marden. Author of "Pushing to the Front." 240 pages, 12mo, cloth, \$1.00 net. Postage, 10c. additional. T. Y. Crowell & Co., New York.

Another splendid volume from that versatile writer, Dr. Marden, which is perhaps explained best by its sub-title—"Might in Mind-Mastery." It is a powerful plea for the mastery of self and the training of latent forces to the highest ends. Some suggestive chapter-headings are: "How Mind Rules the Body," "Thought Causes Health and Disease," "Mastering Our Moods," "The Power of Cheerful Thinking," and "Building Character." A fine book for young men.

The Spirit of the Orient. By George William Knox. With 30 illustrations from photographs. 330 pages, 12mo, cloth, \$1.00 net. Postage, 10c. additional. T. Y. Crowell & Co., New York.

Much valuable information concerning Eastern countries and Eastern people is here presented. India with its admixture of religious and jumbling of castes is revealed from within outwardly—much as an East Indian himself would expect it. China and Japan, also, are discussed in an easy, discursive way which yet throws a flood of light upon them. Professor Knox spent many years in the East, and the result is one of the most entertaining and enlightening Eastern books we have seen.

MANY YOUNG LADIES

(the number increases every year) find that

ALMA COLLEGE

is just the kind of school they have been looking for. It is NOT ONE OF THE MOST EXPENSIVE schools, but it is ONE OF THE BEST. It stands for health, inspiration, refinement, vigor, sincerity and good sense in the education of girls and young women.

For CATALOGUE address—

PRINCIPAL WARNER, St. Thomas, Ont.



ONTARIO and Ontario Conservatory of Music and Art, Whitby, Ont. LADIES' COLLEGE
Ideal home life in a beautiful castle, modelled after one of the palatial homes of English aristocracy.

The latest and best equipment in every department, backed up by the largest and strongest staff of specialists to be found in any similar college in Canada. Sufficiently near the city to enjoy the advantages in concerts, etc., and yet away from its distractions, in an atmosphere and environment most conducive to mental, moral and physical stamina. Send for new illustrated calendar to

REV. J. F. HARE, Ph.D., Principal

ALBERT COLLEGE Belleville, Ont.

Business School Founded 1877.

Practical and thorough. Five complete courses. Many graduates occupying important places as book-keepers and shorthand reporters.

\$25.00 pays board, room, tuition, electric light, use of gymnasium and baths, all but books and laundry, etc. for 12 weeks—longer time at same rate. Special reduction to ministers, or to two or more entering at the same time from same family or place. A specialist in book-keeping, who is also an expert penman, and a specialist in shorthand in constant attendance. The teachers in the literary department also assist in the work. The high character of the College is a guarantee of thoroughness. Catalogue with specimen of penmanship, FREE. Address, PRINCIPAL DYER, P. D., Belleville, Ont.



COWAN'S COCOA

Has a Dominion-wide reputation

IN answering any advertisement in this paper, please state that you saw the advertisement in THE CANADIAN EPWORTH ERA.

Junior Department

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

Home Bible Studies

St. Paul

VIII.

85. Paul's Voyage to Rome. Embarks at Caesarea. Acts 27. 1-13.
86. The Storm and Shipwreck. Acts 27. 14-44.
87. The Winter at Malta. Acts 28. 1-10.
88. The trip from Malta to Rome. Acts 28. 11-16.
89. Two years a prisoner at Rome. Acts 28. 16-31. (Read also Phil. 1. 12-14, Eph. 6. 18-20.)
90. Released and probably goes into Macedonia. 1 Tim. 1. 3.
91. Spends a winter at Nicopolis. Titus 3. 12.
92. Is again imprisoned at Rome. 2 Tim. 1. 8, 12.
93. Is forsaken by some. 2 Tim. 1. 15, 4. 10.
94. Expects to be put to death. 2 Tim. 4. 6-8.
95. Was probably executed in early summer of A.D. 65 by order of the Emperor Nero.

For eight consecutive months we have given these studies covering the New Testament record of St. Paul's life and labors. The 95 facts given in order comprise the story of the Apostle. If the superintendents have taken pains to follow these in order, a few at a time, the Juniors must have profited thereby. If not, it is not too late to begin. A few facts every week with regular and repeated reviews will be found a splendid exercise. Do your studying with the Bible as your only text-book and so familiarize the Juniors with the story as given therein. There is material for all ages and grades of intellectual advancement in these studies. How much do our Leaguers know of the Bible story of St. Paul? Very little, too little, and such ignorance is without excuse. He was the world's greatest missionary, and an intelligent study of his life is the greatest impetus to missionary zeal yet.

New Testament Studies

I.

It has been suggested that some form of study of an easier grade than we have been giving would be of greater advantage to the younger members of our Leagues. Hence we shall print from month to month, in the form of questions and answers, some facts that all ought to know. We start with

NEW TEXT BOOKS AND WHO WROTE THEM.

1. Q.—How many books does the New Testament contain? 27.
2. Q.—How many men wrote these books? 31.
3. Q.—Who wrote the 27 New Testament books? Eight men, namely, Matthew, Mark, Luke, John, Paul, Peter, James, and Jude.
4. Q.—How many of the 8 men who wrote the 27 Books of the New Testament were Apostles? Six, Matthew, John, Paul, Peter, James, and Jude.
5. Q.—What were the other two? Mark and Luke are called Evangelists.
6. Q.—Who wrote the largest number of New Testament Books? Paul, who wrote 14 Epistles.
7. Q.—How many Books did John write? 5.
8. Q.—How many Books did Peter write? 2.

9. Q.—How many Books did Luke write? 2.

10. Q.—How many men wrote one book each? 4, Matthew, Mark, James, and Jude.

11. Q.—How many of the 8 men who wrote the New Testament were Jews? 7, Matthew, Mark, John, Paul, Peter James, and Jude.

12. Q.—Who was the only Gentile writer of the New Testament? Luke.

We have given twelve questions in the hope that each week the superintendent of each 3 to the Leaguers. A mastery of this number weekly will soon mean a goodly store of New Testament information. Try it. Review!

Weekly Topics

Dec. 16.—"The Greatest Gift Ever Given." John 3. 16. (Missionary Meeting.)

This text is the very heart of Christianity. Luther called it the gospel in miniature. Every Junior should memorize it. A word analysis of the verse will make it clear. Dr. Pierson has given this. There are ten emphatic words in the verse. Notice them: "God . . . loved . . . world . . . gave . . . son . . . whosoever . . . believeth . . . perish . . . have . . . life." Two persons: "God," "Son." Two dispositions: "Loved," "Gave." Two objects: "World," "Whosoever." Two conditions: "Believeth," "Have." Two states: "Perish," "Life." These words put thus in pairs on the blackboard and explained in simple language, and remain for years in the minds of the Juniors (as they have in that of the writer).

The application of this text to missionary effort is natural and plain. It is the very foundation of all preaching everywhere. God "gave" that we may "have." But we "have" that we might "give." The Gospel is not just for us to have in the sense of possession. We have that we may distribute to those who are in need. By giving we get more. This is love. To love is to give. He who never gives, does not love. We are not to be missionaries. Living is not for getting, but for giving what we get. So we learn to be unselfish, as Jesus ever was. Write the text on your board in this way:

God so loved the world that He gave His Only begotten [not Son, that whosoever believeth on Him should Perish but have Everlasting Life!

The question may be asked, "Why was this the greatest gift ever given?" In all probability the answers will circulate around one of three central ideas, viz:—1. Because of the Giver. 2. Because of the Gift. 3. Because of those to whom it was given. The Giver—God, Father, Creator, Almighty Sovereign. He condescended in His infinite love to look on us and pity our condition. So He gave His most precious Gift—His Son—our Life, our Saviour from sin and death and hell. We, to whom this gift was so freely and fully given, were unworthy because of our sin and rebellion; but "He loved us even when we were dead in sin," and sent us a Saviour. So, simply yet effectively, less learned by all. (Memorize hymn 113 in the Church Hymnal in connection with this Topic.)

Dec. 23.—"Our Christmas Gift." Luke 2. 11.

This text individualizes the Topic of last week. It specifies whom the "whosoever" of John 3. 16 means. Not only to all the world did the Saviour come;

but to me as if I were the only one in all the world that needed Him, did He come. "Unto you." In the place of "you" put your own name. "That is your Christmas gift. What shall we give with it? What is a gift for? Is it not for me to take? When our friends offer us something to express their love or goodwill we do not stand off and say, "He does not mean it for me." Rather, we hasten to accept it and express our thanks for it. We may be surprised; but we would be very discourteous to refuse, or to take it and not even say, "Thank you!" So the first thing of all for us to do at Christmas is to make sure that we have accepted God's greatest gift, Jesus His Son, as our Saviour. All that this means cannot be easily told; but perhaps a strophic outline follows with the astroscopic outline gradually developed on the blackboard will be a good plan. Among the privileges, pleasures, duties and obligations of really making "Christ the Lord" our own Saviour, are there:

Claim His promises.

Honor His Word.

Reverence His Name.

Imitate His example.

Serve His Kingdom.

Tell of His Love!

Dec. 30.—"What Shall We Give?" Isa. 6. 8 (last clause), Rom. 12. 1.

Both these texts point to but one sufficient gift for each of us. We must give ourselves. (See also 2 Cor. 8. 5.) Anything less than ourselves is too little. It means compromise. Christ "gave Himself for our sins" (Gal. 1. 4), and the least we can do is to give ourselves to Him. What does this mean? Rom. 12. 1 tells us that it is our "reasonable" act. It is proper that we should give to Him whose mercies have been so boundless to us. Paul also says it is to be a "living sacrifice." That is the living or active powers we possess are to be offered to God. Holy love puts life into every religious service. Obedience is the test. It is active as opposed to mere formal worship. It shows itself in deeds that reflect the love of God in Christ His Son. So active is this "sacrifice" that it says as in Isa. 6. 8, "Here am I . . . send me." So we are to give ourselves to be "holy" in life; but not to stop there. We must be willing, active servants for Him. It is "service" which He needs. And it is this also that the world requires. Everyone who serves God with a pure heart and an active, obedient will is a truly a missionary. To each one the lesson of giving may be thus summed up:

God your

Individual

Voluntary

Endeavor

Jan. 6.—"My Endeavor for This Year." Col. 3. 23, 24; Phil. 1. 27 (last clause).

The last word of our 1906 study is the first word for 1907. If the lessons on Giving learned during December have been well learned, it will be easy to make a good start in the New Year. To the individual the advice comes, "Do all for the glory of God." To the League comes the call, "Striving together it is easier to work in company than to work all alone. A sense of comradeship should be in all our Leagues, and young people should ever seek to inspire and strengthen others. There are many strands in the rope. Each strand is in itself only a thread of cotton or hemp, weak and easily broken; but all together the strands make a strong cord. Each strand has its place. On it depends the strength of all. Without the rope would be that much weaker, etc. The League has many members; but all have a place to work. The together-ness of the League should be

made prominent to-day.) Starting out on a new year, we need all our members to be at work under wise leadership. . . . So much for the League's New Year Endeavor. But the League is no stronger than the individuals make it. It is like the rope we saw, weakened by every one strand, that is missing. Put the question: "Will you do your part?" Make this a covenant of devotion. Have a religious signing of the Active Members' Pledge. Let the New Year stand out as a Memorial of mercies past and as a Covenant of future effort. By personal thought, prayer, and concentration let our Juniors carefully and devoutly dedicate their lives to Christ and His service. (Make more than usual preparation for this meeting yourself if you, as superintendent, would win the Juniors to a similar frame of mind and heart.)

Jan. 13.—"Eather, the Brave Queen." (True Courage) Ether 4, 16.

The story of Eather is that of a great dancer and a wonderful deliverance to the Jews in Persia. Tell the story of the King's feast at the palace of Shushan, the banishment of Vashti, the choice and elevation of Esther, and of the feast made in her honor. The first and second chapters contain this story. Explain that Esther was a Jewess, although she had not made this known. Mordecai, her cousin or uncle perhaps, had been promoted when Esther was made Queen. Two wicked men plotted to kill the King. Mordecai knew of it. He sent word to Esther to warn the King. She did so. The wicked men were executed. Mordecai's name was written down as the one who had saved the King's life. There was a man in the kingdom called Haman. (Our next Topic deals with him more fully.) He gained favor with the King. He also hated the Jews and sought to have them all put to death. He gained the King's assent to a decree to kill all the Jews because he said they did not keep the laws. The orders were sent out that the Jews were to be slain. When Mordecai heard of this wicked plan he told the Queen about it, and begged that she intercede for her people with the King. Eather was at first timid about it. Her life might be taken if she dared interfere. The "true courage" of our Topic was shown when she made up her mind to go in to the King, without leave, and beg for the lives of her people. While the Jews fasted and prayed the Queen prepared a feast and invited the King and Haman. How they came, were entertained, and the results are told in chaps. 5, 6 and 7. With them we have nothing to do now. In what did Esther show "true courage"? Briefly, in interceding for others at great risk to herself. She was unselfish, patriotic, and in consequence brave. Her story should aid us all to be true to others in their "need or danger."

Junior Missionary Meetings for 1907

A Missionary Trip Around the World.

The topics given below for the missionary meetings for the Juniors for 1907 have been arranged so they are conducted on the plan of an imaginary missionary trip around the world. Each month a programme and suggestions will be published in the Era on the topic for the month. Supplemental information and missionary stories will be supplied through Onward, Pleasant Hours, the Missionary Bulletin, and pamphlets.

Jan. 27th.—Preparing for the Missionary Trip. The Missionaries, the Travellers, the Conductors, the Guides, and the News-agents.

Feb. 24th.—Through Canada to Vancouver, visiting the Indian Institutes,

"All People's Mission," Winnipeg, with the Japanese and Chinese Work in British Columbia.

March 31st.—Across the Pacific to Japan, visiting our missionaries at their stations.

April 29th.—From Japan to Shanghai, China, thence up the Yangtze to the Province of Szechuan, visiting every station of our West China Mission.

May 26th.—From China to India, landing at Calcutta and travelling across India. Ceylon will be visited after leaving India.

June, July, August—See the Topic Card. No missionary meetings during these months.

Sept. 29th.—The Islands of the Sen. John G. Paton of the New Hebrides will be visited.

Oct. 27th.—Africa.

Nov. 24th.—From Africa to Quebec, calling at Newfoundland. A visit to our missionaries to the French in Quebec.

Dec. 22.—Missionary Thanksgiving Meeting. God so loved the world, John 3, 16.

The fifth Vice-President of the Senior League is Superintendent of the Junior League. This "Missionary Trip Around the World" will provide interesting and instructive missionary programmes for the Junior Missionary Meetings.

The equipment necessary for the trip consists of a ticket, a map of the world, and missionary literature, which may be had from the Secretary of the Forward Movement.

The Missionary Meeting for January is preparatory for the meetings of the year. It is recommended that during December the plan for the missionary meetings for 1907 be widely announced, and every Junior be impressed with the importance of being present at the January meeting in order to procure tickets and receive instructions regarding the news-agents, conductors, guides, and travellers. The January Era will publish full instructions for arranging for and starting on the trip.

Special arrangements for the tickets for the trip and literature for the conductors and news-agents may be made on application to F. C. Stephenson, Secretary of the Forward Movement for Missions, Methodist Mission Rooms, Toronto.

Books for Boys and Girls

Joey at the Fair. By James O. Is. Illustrated by Frank T. Merz. Thomas Y. Crowell & Co., New York. Price, 75c.

A healthful and breezy story of a New England farm-life. Joey is the hero, and his evil genius is his cousin, a city lad with foolish city notions. There is plenty of humor in the book, and it will delight the boys in particular.

Meg and the Others. By Harriet T. Comstock. Illustrated by M. Power O'Malley. T. Y. Crowell & Co., New York. Price, 75c.

The girls will like this story. Meg, an old-fashioned girl of the long-gone, is an interesting character, and there are a number of "others," boys and girls, with all that this involves. Fun and frolic and some serious situations fill the pages.

The Tasting of the Tillamans. A Story of Boy-Life on Puget Sound. By Herbert Bashford. Illustrated by Charles Copeland. Thomas Y. Crowell & Co., New York. Price, 75c.

The boys who have enjoyed the luxury of camping out will know when they open this book what they are to expect, and they who have not had this experience should read the book to find what the experience is. The book is a good story of a great experience, and is well illustrated. A splendid book for boys.

CHRISTMAS CARDS.

Christmas Cards, 10 in a box, with envelopes, 25c, 35c, and 50c, per box, postpaid.
Christmas Cards, in packages of 1 dozen, 10c., 15c., 25c., 35c., 50c., 75c. and \$1.00 per package, postpaid.
Christmas Cards—Individual Cards, 1c., 3c., 5c., 8c., 10c., 15c., 20c. and 25c., postpaid.

CHRISTMAS BOOKLETS.

Christmas Booklets at 3c., 5c., 5c., 10c. and 15c. each.
5c. EACH.
Now the Day is Over.
Our Blest Redeemer.
5c. EACH.
Complets for each day.

He Careth By Fannie Goddard.
Golden Gleams By Charlotte Murray.
Living Waters By E. A. L. Knight.
The Voice of Peace.

8c. EACH.
God Kept Times.
Evening Prayer.
Morning Prayer.
Trusting Jesus.
Little Heart Buds.

10c. EACH
Rock of Ages.
No Thorn Without a Rose. F. R. Havergal.
The Whole World Kin. Evelyn Neville.
Lead, Kindly Light.
Wings of Thought.
A Summer Ramble. William Cullen Bryant.
Worship the Lord. J. G. Whittier.
Morning Aurora and Evening Vesper.
E. Mac Sackett.

15c. EACH.
Old Memories.
He Leadeth Me.
The Children's Hour.
Greetings, Old Yet Forever New. Lucy A. Bennett.

My Wish. Lucy A. Bennett.
Present Comfort. Charlotte Murray.
The Extra Mile. Charlotte Murray.
Holly Berries.
Lead Thou Me.
Daily Strength for Daily Need.
Worship the Lord.
Devotional Poetry.
A Happy Christmas.
Postpaid.

Art Calendars, 1907.

Beautiful designs and colorings. At 5c., 10c., 15c., 20c., 25c., 35c., 50c., 75c., \$1.00, \$1.25 and \$1.50 each, postpaid.

The Cornflower and Other Poems. By Jean Blewett. Mrs. Blewett by her poems has succeeded wonderfully, not only in gaining the attention, but the interest and sympathy as well, of her fellow countrymen. Her previously published book, "Heart Songs," has been and is very popular. The key to her success was very nicely hit upon by "Kit," of the *Man and Empire*, when she observed: "Jean Blewett's verse is of an excellent sweetness. She has, beyond the telling, a subtle, an indescribable way of touching the human heart. She plays upon it as she will. This is genius, and this is the gift possessed by Jean Blewett." The new volume will present Mrs. Blewett's later work, including those poems with which she has charmed audiences in her inimitable platform recitals, and which have made her a wider and better sense than any other of our writers, the "most of the people," net \$1.00. Holiday Edition, in white and gold, net \$1.25.

Postpaid

William Briggs

29-33 Richmond St. West, Toronto

Took Him for Father Time

Professor Wiley, the chemist of the Department of Agriculture, recently went to a Washington store for the purpose of chasing a fountain pen. The obliging young man at the counter furnished the professor with a sheet of paper, a bottle of ink, and several fountain pens, so that he might try each kind. In doing so the professor soon covered the sheet with the words, "tempus fugit," the clerk looking on the while with kindly interest. "If you should buy one and it doesn't suit you, Mr. Fugit," said he, "you can bring it back and take another."

Significant Number

An Irishman was walking along a road beside a golf links when he was suddenly struck between the shoulders by a golf ball. The force of the blow almost knocked him down. When he recovered he observed a golfer running toward him. "Are you hurt?" asked the player. "Why didn't you get out of the way?" "And why should I get out of the way?" asked Pat. "I didn't know there were any assassins around here."

"But I called 'fore,'" said the player, and when I say 'fore' that is a sign for you to get out of the way."

"Oh, it is, is it?" said Pat. "Well, then, when I say 'foive,' it is a sign that you are going to get hit on the nose. 'Foive.'"

Sufficient Reason

In business, as in games of skill, the indispensable thing is not merely to be smart, but to be smarter than one's competitor.

According to the Golden Penny, a tourist was stopping at a small country hotel, and seeing the hostler expert and tractable, inquired how long he had lived there, and what countryman he was.

"I'm Yorkshire," said the fellow, "an he's lived sixteen years here."

"I wonder," replied the gentleman, "that in no long a period so clever a fellow as you seem to be have not come to be master of the hotel yourself."

"Ay," answered the hostler, "but maister's Yorkshire, too."

A Successful Expedient

A certain prominent minister, says Harper's Weekly, was compelled not long ago to give strict orders that, while he was engaged in the preparation of his sermons, his young son must be kept reasonably quiet. In spite of this, however, there arose one morning a most astonishing noise of banging and hammering, which seemed to indicate that the steam-heating pipes were being knocked to pieces. Hurrying out of his study, the minister encountered his wife.

"My dear, what in the world is Bobby doing?" he asked.

"Why, he is only beating on the radiator down-stairs," was the somewhat surprised reply.

"Well, he must stop it," the minister said decidedly.

"I don't think he will harm it, dear," his wife answered soothingly; "and it is the only thing that will keep him quiet."

A Fine Distinction

One of our ministers, in addressing his Sunday-school on medical mission work in West China, began his address, by asking the question, "Does our Church send any missionaries to China besides preachers?" "Quick as thought up went a hand. "Well," said the preacher, "who?" "Christians," was the prompt response.

Cheap Life Insurance

At age 20 an ordinary life policy without profits costs a total ab-stainer \$13.30 per annum in the

EQUITY LIFE ASSURANCE COMPANY

while in most companies it would cost \$15.50 per annum. The difference is \$2.20 per annum for life (i.e., 16.5 per cent., or the cost of \$1,000 in the other companies would secure \$1165 in the Equity Life. This is only a sample. For full information, address

H. SUTHERLAND, President
CONFEDERATION LIFE BUILDING, TORONTO

CHRISTMAS

Made for the Sunday School and the Church Choir. **JOYFUL TIMES - CHEERFUL GALLANDES.** Two new services for the S. S. of exceptional merit. Price per dose postpaid. **Ensemble 10c in stamps for a sample roll including the above.**

SANTA CLAUS and **THE NEW CHRISTMAS CANTATA** for the S. S. by Roscoe. Sweet melodies easy to learn. A **REHEARSE** a Christmas choir cantata by Chas. H. Gilbert. Very fine. **Price postpaid 80c.**

Catalogue describing 19 Xmas cantatas for the S. S. and 18 in all other samples of specimen Pages of other choir music **FREE** for the asking.

THE CHURCH CHOIR for Nov. contains Xmas Anthems, Cantatas, etc. 20c \$1.50 per doz. Write for list of arrangements for raising money for church purposes. **GEO. F. BOSSER & CO.** 151 Chicago, 59 Michigan Ave., New York, 23 N. William St.

The New Epworth

League Constitution

Showing the changes made by the recent General Conference
IS NOW READY

Price, 10 cents per dozen, postpaid

It is a good thing to place a copy of the Constitution in the hands of every member. . . .

BOOKS ON THE

S. S. Lessons for 1907

- Peloubet's Notes. Net, \$1.00; by mail\$1.10
- Arnolds' Notes. 50c.
- Gist of the Lessons. By Dr. Torrey. 25c.
- Tarbell's Guide. Net (carriage extra) \$1.00
- Matthew Henry's Commentary on the Entire Bible. 6 large volumes. Cloth, per set (carriage extra) \$7.50
- Adam Clarke's Commentary on Entire Bible. 6 large volumes. Cloth, per set (carriage extra) \$7.50 (Henry and Clarke's Commentaries may be paid \$1.50 with order, and \$1.00 per month.)
- Golden Text Booklets. Price, 3c each; per dozen 35c.

We pay the postage unless otherwise stated

WILLIAM BRIGGS

29-33 Richmond St. West, TORONTO.

C. W. Coates, Montreal. S. F. Hurstis, Halifax.



We also make the celebrated **BELL ORGAN** for School, Church and Home Use Described in Free Catalogue, No. 57.

The BELL PIANO AND ORGAN **ALSO TORONTO AND OTTAWA** **GO. LIMITED** **GUELPH, ONT.**

3 1/2%

ALLOWED ON

Savings Accounts

WE ESPECIALLY SOLICIT ACCOUNTS WITH OUT-OF-TOWN CLIENTS, OFFERING SPECIAL FACILITIES FOR DEPOSITING BY MAIL.

CENTRAL CANADA
LOAN & SAVINGS CO.
BANKING ST. E., TORONTO.



To save a horse from falling in slippery places and to keep his hoofs from balling in the loose snow have your blacksmith put on

DUNLOP IDEAL HORSESHOE PADS



This mark on every Genuine Pad.