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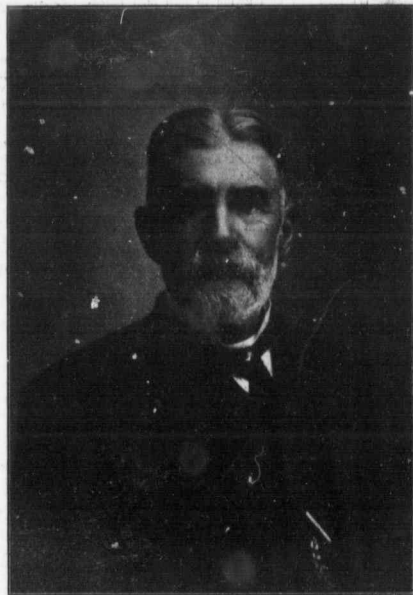
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THE
Canadian
Spworth Era

Toronto
October . . 1907

Vol. IX

No 10



JOHN CHARLTON, ESQ.

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Just So!

On one occasion when he was busy, President Lincoln received a delegation of men who were endeavoring to hurry the passing of some petty bill. When they entered, Lincoln looked up gravely and said: "If you call the tail of a sheep a leg, how many legs will the sheep have?"

"Five," said the spokesman.
"No," replied Lincoln, "it would have only four. Calling the tail a leg wouldn't make it one." The delegation departed in discomfiture.

Her Reason

"Look here, Matilda," said the mistress to the colored cook, "you sleep right close to the chicken house, and you must have heard those thieves stealing the chickens."

"Yes, ma'am. I heard de chickens holler, and heard de voices ob de men."

"Why didn't you go out, then?"

"Cause, ma'am, (bursting into tears) I knowed my old fadder-was out dar, and I wouldn't had him know I 'se los' confidence in him for all de chickens in de world. If I had gone out dar and kitched him it would have broke his ole heart, and he would hab made me tote de chickens home foh him besides. He done tote me de day before dat he's gwine to pull dem chickens dat night."

Responsibilities of a Son

When Archbishop Trench was Dean of Westminster he delegated Canon Cureton to preach at the Abbey on a certain saint's day. On such days, says a writer in the Philadelphia Public Ledger, the boys of Westminster School attended service, and afterward had the rest of the day as a holiday.

While Mr. Cureton, on the morning of the day he was to officiate, was looking over his sermon at the breakfast-table, his son asked, in a tone vibrating with anxiety:

"Father, is yours a long sermon to-day?"

"No, Jimmy, not very."

"But how long? Please tell me."

"Well, about twenty minutes, I should say. But why are you so anxious to know?"

"Because the boys said they would thrash me awfully if you are more than half an hour."

O Ye Tears!

The president of one of the well-known colleges tells this story, says Harper's Weekly, of one of his professors of chemistry:

"It seems that the professor and his wife had not agreed upon some domestic question, the professor asserting that his means would not warrant the expense involved. His wife had used all her powers of persuasion without avail, and at last resorted to the final feminine expedient—a flood of tears. At this the professor picked up his hat, but paused to remark:

"You might save yourself the trouble of that, my dear; your tears have absolutely no effect upon me. Why should they, being nothing but common water with a very small percentage of phosphorus salts and a trace of chloride of sodium!"

Russian Official—You cannot stay in this country, sir.

Traveller—Then, of course, I will leave it.

Russian Official—Have you a permit to leave?

Traveller—No, sir.

Russian Official—Then I must tell you that you cannot go. I give you twenty-four hours to make up your mind as to what you will do.

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Canadian Epworth Era

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No. 10

Who Bides His Time

Who bides his time, and day by day
Faces defeat full patiently,
And lifts a mirthful roundelay,
However poor his fortunes be,—
He will not fail in any qualm
Of poverty—the paltry dime
It will grow golden in his palm,
Who bides his time.

Who bides his time—he tastes the sweet
Of honey in the saltiest tear;
And though he fares with slowest feet,
Joy rups to meet him, drawing near;
The birds are heralds of his cause;
And, like the never-ending rhyme,
The roadsides bloom in his applause,
Who bides his time.

Who bides his time and fevers not
In the hot race that none achieves,
Shall wear cool-weathered laurel wrought,
With crimson berries in the leaves;
And he shall reign a goodly king,
And sway his hand o'er every clime,
With peace writ on his signet-ring,
Who bides his time.

James Whitcomb Riley.



The All-British Square.—Recently while waiting for an East-bound train at a station in Saskatchewan a party of eminent British journalists had a novel experience. A piece of summer fallow close by the station was being plowed. Eager to have a try at Canadian farm work nearly all the journalists took a turn at holding the plow. The land thus turned over has been called the All-British Square.



Thirty Years' Progress.—The *Pioneer* furnishes some very interesting and encouraging figures showing the progress made by the prohibition movement during the past thirty years. In 1875 the number of liquor licenses was 6185, in 1905 the number was only 2991 although the population was very much larger. If this rate of reduction can be kept up for a few years longer, the liquor traffic will about reach the vanishing point.



Stamp It Out.—In his speech at the opening of the new Free Hospital for Consumptives, near Toronto, Earl Grey said: "Scientists have laid it down that consumption can be removed from the land as completely as leprosy has." If that is true it is a standing reproach to Governments and individuals that more care is not taken by the people to free our country from the curse of consumption." There are many evidences of awakened interest in this important matter.

Influence of Christianity.—In Japan there is a national law forbidding schoolboys to smoke tobacco. The bill for this law was introduced into their Parliament by a member who is a Methodist, and one of the chief influences that carried it through was a tract on the evils of alcohol and tobacco written by an American missionary. This is another of the thousand accumulating influences of Christianity in Japan.



A Hopeful Sign.—After noting that more than half of the United States is now under some kind of prohibitive law as concerns the sale of liquors, *The Wine and Spirit Circular* says: "If there is one thing that seems settled beyond question, it is that the retail liquor trade of this country must either mend its ways materially or be prohibited in all places save the business or tenderloin precincts of our larger cities." When the liquor trade proposes to reform the saloon, there is encouragement for temperance workers.



"The Greatest Black-leg."—The Governor-General, in his address at the opening of the Toronto Industrial Exhibition, insisted on the importance of fruit-growers and others dealing squarely with their customers as to the quality of produce. He declared that the greatest black-leg was the man who brought discredit on his country by selling inferior goods while representing them to be first-class. The Earl is right. The fellow who fills his barrel with trashy apples, covering them with a layer of choice fruit and labelling the barrel "first-class" ought to be sent to jail. If this were done in a few cases it would do much to reduce the evil.



An Egyptian Mummy To-morrow.—"No more important field lies open before the Church," says the *Epworth Herald*, "than that of the work among the young people. The Church cannot afford to be careless or indifferent here. The best thought, the highest concentration, and the most persistent energy must be given to the development of the resources of the Church as they are found among our young people. If one method of development will not produce the desired results, then another must be employed. For it must be apparent to all that the hope of the Church lies in the young people. Develop them in efficiency to-day and they will be ready to do whatever to-morrow may demand of the Church. But neglect and ignore them to-day, and the Church will be as useless as an Egyptian mummy to-morrow."

The Railways and the Sabbath.—Some of the railways declare that it is quite impossible to get along without a good deal of Sunday work, as they cannot handle all the business that presents itself in six days of the week. It is probably true that the business cannot be attended to satisfactorily with the present facilities. There is, however, another remedy for the difficulty, other than working on Sunday, which does not seem to have suggested itself to the railway directors. Let the plant be improved, better locomotives and more cars be built, more men employed, and no doubt everything that needs to be done can be attended to without breaking the Sabbath in a wholesale way. A railway that is notorious for its want of equipment, for its rattle-trap engines and poor cars should not seek to excuse itself for a breach of the Lord's Day Act by pleading the necessity of working seven days a week.

An Eminent Public Man.—We have pleasure in presenting on our front page this month a photograph of Mr. John Charlton, who has for so many years been a prominent figure in Dominion politics. He has always been found on the right side on questions relating to public and private morals, and is responsible for a good deal of very useful legislation in the "House." Mr. Charlton has recently published a volume of his addresses and lectures, which include several of the great speeches which he delivered in the House of Commons on important subjects. One of the addresses, on "Conditions of Success in Life," is so appropriate to young people, and contains so many good things, that it is reproduced in this issue. John Charlton is himself a fine example of the successful man. He was born in 1829 in the State of New York, but at the age of 20 came to Canada, where he has ever since resided. In 1853 he went to Lyndoch, Ontario, and started the first general store there, but soon after went into the lumbering business, in which he has done well. In 1872 he first entered the political field as representative in the House of Commons for North Norfolk. This riding he continued to represent till 1904, when ill-health necessitated retirement. He was also a member of the Joint High Commission which met first at Quebec in August, 1898, and in November at Washington.

Fine Increase.—An increase in population of more than a million in six years, is Canada's record since 1900. On the first of April of this year, the census and statistics departments at Ottawa placed the population of the Dominion at 6,509,900, as against 5,371,315 in 1900.



Among the Churches



One Hundred New Schools

The Sunday School Board of our Church opened 100 new Sunday Schools last year, most of them in the North-West, by assistance granted in the first few months to obtain papers and periodicals. We ought to start many more schools this year. Where "two or three" can be "gathered together" there ought to be a Sunday School.

Accomplishes Much

A most encouraging feature connected with the organization of new Sunday Schools in the West is the fact that a little financial help afforded at the outset accomplishes so much. Usually the school soon grows and becomes independent, paying back to the church many times over beyond what was received to start.

Our Home Mission Work

Our Church does not need to look away from home for a mission field, as Providence is sending us such hosts of people from all parts of the world. The incoming tide of immigration lays very weighty responsibility upon all the denominations, particularly upon "the people called Methodists" who have usually done such valuable pioneer work. There are many who believe that our chief effort and most of our money for the next few years should be expended at home seeking to christianize the multitudes that have come from foreign shores. Christ's direction to his apostles was, "beginning at Jerusalem."

The Philippine Islands

Religiously the people of the Philippine Islands are divided as follows: Roman Catholics, 3,940,000; Independent Catholics, 3,003,000; Mohammedans, 270,000; Buddhists and Confucianists, 95,000; Protestants, 27,000. Many of the people are anxiously seeking the light, and there is a decided turning from the friar's religion, which has held them in spiritual thralldom for three hundred years.

Foreign Missionary Work

The total contributions of the entire Christian Church to foreign missionary work last year were \$21,280,000. Of this amount, \$8,980,000 were given by the churches of the United States and Canada. Almost the same amount, \$8,973,000 was contributed by Great Britain. All other countries combined gave \$3,327,000. It would seem that the task of evangelizing the world is to be undertaken largely by the nations who speak the English language.

Fourfold Increase

The Northern Presbyterians of the United States have resolved through their laymen to increase their giving fourfold for missions, making \$6,000,000, instead of \$1,200,000 a year, as heretofore. That looks a little like daring to measure up to the needs of the hour. Such an advance on our part would mean an increase of over \$1,500,000. The Southern Presbyterians are moving for increasing their contributions by five dollars per member on an average.

Moving Toward Itinerancy

The General Assembly of the Presbyterian Church in Australia seems to be moving in the direction of the itinerancy, as it is considering a plan to place a time-limit upon pastor rates. Under the proposed arrangement, congregations would be asked to suspend the right of call and the appointments would be made by presbytery on the advice of a "Transference" Committee. Assignments would be for five years, with a maximum extension to seven years upon application by both minister and congregation; preferences expressed by either minister or congregation would be considered.

The Church and the Lodge

In referring to the influence of the lodges upon the people, the *Christian Observer* furnishes the following information, which enforces its own moral: "In Chicago, there are 1088 lodges

and 344 churches. In Buffalo, 218 lodges and 144 churches. In Washington, 316 lodges and 184 churches. In St. Louis, 729 lodges and 220 churches. The women and children are in the churches. A man joined the church not long ago and sat down afterwards behind another member of the same church. No sign of welcome was accorded the new member by this man. But when, a little later, the new member joined a secular lodge to which the old member belonged, the case was different. The old member ran across the street the next day and said: 'How do you do brother? Glad to see you this morning.' At the close of a service recently in this town, the pastor, tremulous with joy, welcomed three adults who stood before the pulpit. Concluding the functions, he said: 'After the benediction, the pastor would be glad to have all the members come forward and shake hands with these friends.' There were five that did so! or it may have been seven! The pastor could not be sure. He could not see well, his eyes being filled with tears for shame!"

Methodism Militant and Triumphant

The Rev. Sylvester Horne, M.A., the eminent Independent, in an address before English Wesleyans, declared that, in his view, there was clearly no slump in Methodism. If any one held Methodist stock, he said, he advised them not to part with it, for it was going up all the world over. The time had not come for any historian to write "The Decline and Fall of the Methodist Empire." The Methodists were marching to music, and the spirit of the great evangelical movement of the eighteenth century was still among them. Any battle worth winning was to be won with the sound of the timbrel. Wesley's motto, "My parish is the world," meant that every human activity was to be controlled by Christ. That "parish" included the Congo, South Africa, India, London, and it included also literature, industry, politics. The flag of Christ must float over all. It is a greater thing to make men than to make gold, and the true wealth of a nation is not in veins of precious metal, but in veins of blood.

Church Union

The representatives of the Presbyterian, Methodist and Congregationalist Churches met for the fourth time in the Metropolitan Church, September 11th to 17th, and did some important work. The unanimity of the Committee on doctrinal questions was very remarkable, and the doctrinal statement is now practically complete. There are, however, many details relating to administration that will require further time, so that it is not probable that any "basis of union" will be submitted to the people of the three denominations for definite action at present. The general feeling seemed to be that it would be very unwise to hurry matters, so that there will be no attempt to consummate union immediately. The sentiment in favor of the project, however, seemed to be quite as strong as at former meetings.

The Baptists sent a communication to the Joint Committee declining to consider the question of organic union, and giving their reasons, one of which was that they could not consent to any other mode of baptism than immersion. In this matter they differ materially from Rev. F. B. Meyer, the great English Baptist, who said, at Northfield, that "dipping or sprinkling does not matter—the heart is what counts in baptism, not the form of expression." If Baptists in Canada would come to this broad and reasonable position one great obstacle to union would be removed.

Anticipating Union

Out in the West there is a small place where Presbyterians and Methodists have anticipated union by uniting in the erection of a neat little church, in which ministers of both denominations preach. A union Sunday-school and prayer meeting are conducted, and the best of feeling prevails among the people, who are prepared to accept almost any kind of basis of union when it is submitted, as they have already discovered that union is a good thing.

Strong Leaders

The most influential men on the Union Committee from the West are Rev. Dr. Sparing for the Methodists, and Rev. Dr. Patrick for the Presbyterians, and both are enthusiastically in favor of organic union. With such able men advocating the movement all over the country there ought to be a very strong sentiment in favor of it among the people of the West.

Reaction in Wales

The *Pittsburgh Christian Advocate* says: "Reports states that there has been a sad reaction in Wales, following the remarkable revival which swept over that country some time since. That some falling back to former conditions should take place was to be expected; but this has been too great to be accounted for in this way. It shows that there has been weakness, or neglect, somewhere. Here are some of the facts. The revival was unusually emotional. Many of its subjects were rough, wicked and uneducated coal-miners. These two facts made necessary the greatest wisdom and care on the part of the ministers and churches, that they might conserve the results of the great awakening. And this probably is where the lack was. There were not sufficient agencies of an effective character to take care of the converts. The same trouble has been met a thousand times before. The Spirit of God has moved on the hearts of the people, and multitudes have been aroused and saved. There has been excitement, often much excitement, and sometimes too much, in which the emotions have been profoundly stirred, and the emotional converts have been led to think that this alone was religion, and that it would always last. When they came down to the practical, earnest, every-day life of the Christian, with its duties, trials and crosses, they have been discouraged, felt that they had been deceived, and have given up the struggle. No Christian life can be founded on mere emotion. There must be a firm foundation of faith and doctrine, and an understanding of what it means to be a Christian. The trouble with the Church is, that often she has not been able to measure up to her duty after a great revival."

The Broader Methodism

Mr. R. W. Perks, M.P., spoke before the Wesleyan Conference after his return from the United States, and brought a message to the young people of Methodism, declaring that they were the pioneers and the seers of the Church. If any of the young people, he said, leave the Methodist Church, it will not be because of dissatisfaction with its doctrinal grounds, but because Methodism may seem to be failing to grasp the great ideal of John Wesley, when he declared that a good citizen must be an evangelical Christian, and *vice versa*. Mr. Perks took to the Wesleyans a fraternal message from the Epworth Leagues of this country, and proclaimed that our Leaguers here were such Christians as our cousins across the sea might well be proud of being related to. He spoke in particular commendation of the objects of our Methodist Brotherhoods, whose purpose was broader than simply making Methodists, and aimed at Christian citizenship. Methodism, he said, had always prospered by bold proposals, by the broadening of Church government, and by trusting people, and he rejoiced that this great civic and social movement had appealed so successfully to the young followers of Wesley.

England's Grand Old Evangelist

An English paper has a description by a correspondent of the strenuous life that General Booth of the Salvation Army leads. Such activity is worthy of John Wesley in his palmiest days, and makes some of us, who think we are working hard, feel almost like drones in the hive. Says the writer: "He had left his bed at half-past two in the morning and dictated no less than a forty-seven folios of correspondence, ideas for sermons and addresses and new projects of evangelizing the world. It was half-past four when he got to bed again, and he had breakfast of tea and toast at eight. Then he spoke for an hour and a quarter at the morning meeting at Ormskirk. He opened a Salvation Home for Women at Liverpool, and spoke again in the evening. To a newspaper correspondent who asked for the secret of his wonderful vitality, the General said: 'Firstly, the rock-bottom is that I have a sound constitution; secondly, I have all my life been abstemious and

careful in my diet; thirdly, I have abstained from intoxicating drink, tobacco, and the many indulgences that are injurious to health; and, fourthly, and this on top of all, the great enjoyment and satisfaction I get from my work and the knowledge that I am doing something to help my fellowmen, and especially for a class that sorely needs help.'

This and That

The Pope has ordered the suspension of all the contemplated October pilgrimages, owing to the continuation of the anti-clerical campaign and insults to priests in Italy.

The Methodist Episcopal Church has been in China sixty years and now has 30,000 members, and 50,000 adherents. It also has schools, colleges, hospitals, industrial establishments, and all the equipment of a thoroughly organized agency of evangelization.

Bishop Spellmeyer is quoted as saying that "the present opportunity for missionary effort by putting men and money into the evangelization of China is unparalleled, and calls for men and women formed for leadership. These are apostolic times in China and demand the apostolic spirit."

Bishop John M. Walden preached the other Saturday evening at an open-air meeting held at one of the corners of one of the principal streets in Cincinnati, Ohio. "If the people will not come to church, as appears nowadays to be the case, the church must go to the people," says Bishop Walden.

Dr. Smith Baker gives this advice to ministers: "Your Christian Endeavor Society will be to you just what you are to them. As you give to them, they will give to you. Therefore put your whole self into the society—your body, your brain, your will, your heart, your prayers, your counsel, your sympathy, your fellowship, your whole self. Do this and the society will reward you."

In a sermon before the President at Oyster Bay, Bishop Johnson, Protestant Episcopal bishop of Western Texas, referred by comparison to the great sums spent on the navy and the comparatively small amount given for Christian mission work. The difference is certainly provocative of serious thought.

It is interesting to learn that at Canton, where Robert Morrison labored for so many years, and where he died, an effort is being made to raise a fitting memorial to the missionary. It is proposed to erect a building which shall be a centre for united Christian work amongst the 250,000 young men of the city.

The Rev. Campbell Coyle, of the Collingwood Avenue Church, Toledo, Ohio, recently said: "I have found that my presence in the Sunday-school makes it easy for the members of the school to know me when they see me outside the church, and far more easy for me to gain their friendship and esteem. This has been my experience again and again."

If it were not that in our villages and towns, as they have grown up, the churches have grown in them, symbolizing the fact that there were among their foremost workers men whose work was not for the things of the soul, this would not be a nation to-day, because this would not be an abode fit for civilized men. We cannot rise to any true level of greatness, unless that greatness is based upon and conditioned on a high and brave type of spiritual life.—*Theodore Roosevelt*.

Rally Day in the Sunday-school, held in most cases on the last Sunday of September, was generally observed, and supplied an excellent opportunity of bringing the claims of the Sunday-school to the attention of the people generally.

The first Monday in October is Rally Evening for the Young People's Societies of all the churches. It ought to generate a large degree of enthusiasm that would influence the work of the whole season.

Conditions of Success in Life

Some Practical Advice for Young People

BY JOHN CHARLTON, ESQ.

THE first condition of success, I would say, is industry. Of course, it is necessary to combine with this the fear of God, which implies and includes honesty, sobriety and morality. It is an old adage that "Honesty is the best policy," the adage may fairly be considered an axiom. Duplicity and fraud may possibly win momentary successes, but in the end the result of their adoption and use will always be a disastrous one.

Sobriety is one of the chief requirements of success. Intemperance is a vice which renders hope of success futile; and the blandishments and seductive influences of society which leads in this direction are more treacherous than the song of the siren. Never imagine, young man, that you can tamper with this evil, and cast off its thraldom at pleasure, for this is a deadly delusion. It is easier to refuse the intoxicating cup, and to remain in ignorance of what it is, than to cease the use of the dangerous beverage after its use becomes habitual. "Look not upon the wine when it is red, when it moveth itself aright." At the last it biteth like a serpent, and stingeth like an adder." Beware of this serpent.

Morality is necessary to success. The vicious and licentious young man has entered upon the path that leads down to death. The hopes of his friends, unless he reforms, will be blasted. His success in life is, in the higher sense at least, unobtainable, if he is the victim of the vices which come under the general classification of immorality.

NO ROYAL ROAD.

When a young man enters upon his career his friends wish him God-speed, and all must look upon him with interest. His ambition will have free play. The results achieved will be in fair proportion to the nature of his efforts and the quality of his work. At this juncture it is well for him to beware of miscalculations, and never to under-estimate not only the primary importance, but the absolute necessity of industry. "There is no royal road to learning," is an old and true adage. There are very few royal avenues to position or fame. The king may be born to a throne, the lord may be born to a title, the heir may be born to a fortune; but none of these even will grace his position or secure the respect of his fellow-men without attention to the ordinary condition of success. These exceptional advantages, however, matter little to the vast majority, who have their own way to make. They have been born to a condition where their own efforts and their own merits will decide the extent of their success.

DO NOT CONTRACT DEBTS.

History has numberless instances of those who have entered life poor, and apparently handicapped with great disadvantages, who have neither inherited wealth, nor influential friends to aid them in their careers. Daniel Webster, who worked upon a rocky, unproductive New Hampshire farm with his father, who entered college and fought his own way by teaching school in the winter to earn the means to pay his tuition in the summer, entered upon the study of law and was obliged to practice economy both as to food and raiment, and rose to great eminence and intellectual power.

When you start in life don't contract debts. Pay as you go, and only buy to the extent that you have the means to pay. Do not become surety for others. It may be done as an act of friendship, but it will pretty surely lead to estrangement. If you are tempted to do it, refer to Prov. xxii. 26, "Be not thou one of them that strike hands, or of them that are sureties for debts," and take Solomon's sound advice. If you become surety and ultimately have the debt to pay, you will be bad friends with the one whose note you signed. Decline to indorse. Keep your money and be bad friends at the commencement if it is necessary.

BE TRUE TO THE CHURCH.

When the young man or woman passes beyond the sphere of home influences, the importance of conformity to religious usages and requirements should never be lost sight of. To each, I would say, identify yourself with some church, con-

tinue your attendance at Sabbath School, and interest yourself in its work, and avail yourself of the great advantages that flow from religious associations and from companionship with religious, church-going people. This course will secure respectability, it will shield you from temptation, and it will confer temporal benefits as well as spiritual blessings.

Read the Bible. It is a wonderful book given by the inspiration of God, as an infallible rule of conduct for all. An ordinary book you read once, an extraordinary book perhaps two or three times. You cannot read the Bible often enough to deprive it of its freshness and its power. Do not be content with reading a chapter or two each Sabbath, but read it habitually, day by day. It is the inimitable portrait gallery of great warriors and lawgivers, statesmen and sages, prophets and saints. It hides no faults. It presents its characters in their true light.

CHOICE OF A CALLING.

The choice of a calling is, of course, a matter of great importance. Do not be particular about having it specially genteel. If you feel disposed enter upon the gospel ministry. This is the noblest of all professions, but success, or even justification for entering this calling, requires devotion and spiritual attainments and gifts that come from a deep and sincere conviction of the over-mastering importance of the work. It is not necessary to be a doctor or a lawyer, in order to occupy a good position in society, and it is very questionable whether the choice of either of these professions, as matters now are, will bring a very large degree of emolument and worldly success. The average mechanic in these days probably earns as much money as the average lawyer or doctor. There are no particular reasons, as far as I can see, why his calling should not be considered just as respectable. There is a tendency for young men to leave the farm on which they have been reared. The farm is a good school for a successful career in life. There the young man learns to work. He develops strength and self-reliance, and his work on the farm is not a bad preparatory course for any of the pursuits not connected with the profession of agriculture. But too many of our young men leave the farm. The true aristocrat is the man who owns the acres which he tills, and is out of debt and surrounded with the comforts which industry and intelligence will naturally procure for him. His position is one of absolute independence. Great gains will not be suddenly acquired, but steady accumulations will result from the industrious pursuit of his business, and he will be spared anxieties and uncertainties which render the lives of many business men anything but desirable. A very small proportion of farmers fail in the business, if they attend to their pursuits with due diligence and care, while not less than fifty per cent of merchants fail, at one time or another, in the course of their business careers. I would say, boys, stick to the farm, if there is any reasonable prospect of your owning enough land to insure a good livelihood. The true aristocracy of the future in America will be the possessors of the soil.

ALL RESPECTABLE WORK GENTEEL.

Perhaps here I should say a few words about the choice of a calling in the case of the female. I have never been able to draw the line between what constitutes genteel occupation and its reverse in the case of females, so long as all are honest and honorable. I consider any kind of respectable work genteel, in the true, higher sense. Many avenues are now open to young ladies, of which they were not formerly able to avail themselves. In fact there are few of the callings in life, except those requiring the exercise of strength and involving exposure and hardship, to which women are not eligible. They can become clerks in stores and other business houses, stenographers, operators, dressmakers, and last, but not least, housekeepers. With regard to this latter class of female employees some strange notions exist, and these notions are the parents of prejudices of a most absurd and unfounded nature. If I had the power I would abolish the expression, "servant girl," and give to these workers the

proper appellation of "housekeepers." Why the care of a house, upon the proper performance of which the welfare and comfort of a family depends, should be considered a menial occupation, while stitching dresses, acting as clerks, etc., is considered higher work, is beyond my comprehension. I think the art of housekeeping should be placed at the head of the list of female employments.

MAKE YOUR SERVICES INDISPENSABLE.

Having chosen a profession or occupation or entered upon any line of work which suits you, remember the primary conditions of success, before alluded to, which are, industry and faithfulness to the interests of your employer, and the rendering of good, faithful service. I will give you one secret, which will be sure to secure success. That is to make your services indispensable to your employer. Do not be a time server, anxious to escape from your work as soon as the hours you are expected to devote to it are past. Step out of your way to do anything that will be of service to him. Look after his interests as sedulously and as carefully as if they were your own. Anticipate wants and requirements if possible, and while courteous and modest, be efficient and intent upon doing everything that lies in your power to make the interests of the concern, with which you are connected, successful. You need not fear that your services will go unnoticed or unappreciated, or that they will fail to command just recognition and recompense. Our young country needs for its development true womanhood, and earnest, honest, industrious manhood. We want good citizens, honest, God-fearing men and women, who realize the gravity of the great problems of life, who understand the necessity for carrying out the purposes of Providence by their own efforts as laborers, in a physical and in a spiritual and mental sense. I have spoken of the conditions of success in life. Its conditions are plain, easily mastered, easily applied.

Lyndoch, Ont.

When My Ship Comes In

"I MEAN to do a number of delightful things when my ship comes in: things for my father and mother, things for my friends, and last of all, for myself. I know just what I would like to do for my neighbor across the way, and for my cousin in Canada, but I haven't any money and I must wait until the day when, over the sea, with her sails set toward home, the ship that I dream of comes into harbor."

So runs the gay letter of a young girl who is full of the most unselfish hopes and plans, and who spends many an hour in building beautiful castles in Spain. From turret to foundation stone these airy castles depend, if ever they are to become real, upon the arrival of the mythical ship.

The bright girl dreamer is not solitary in her idle waiting for the coming of a ship freighted with gold, silver and gems. But while she is waiting and while others are waiting, and vainly looking across the wide waste of waters for the ship that still tarries out of sight, time is flying fast, and little is accomplished. One does not need, after all, very much money to do kind acts, say kind words, and lift burdens from those who are growing weary beneath their weight. One's father comes home at night, all tired in body and mind after a long day of business, and what he most wants is that a daughter should cheer him by her smiles, and her stories of her happy day. Smiles and merry stories are worth more to him than crisp bills or shining gold, and this is just as true if he be poor as if he be rich when the situation is that of a home-coming father and a home-welcoming daughter.

The mother, too, who combines in her own person the varied offices of housekeeper, nurse, teacher, and confidante, and who is the guardian angel of the family group, is very likely at a place in life where the strain is beginning to be painful. If her young daughter stepping from childhood into girlhood can relieve her of a part of her care, can persuade her to take a little rest, or a day's holiday, or to give herself a little treat at the cost of a small sacrifice of her own, she may do this and much more that is sweet and precious without delaying until the ship of dreams comes in.

Young people seldom have the faintest notion of the effect that their mere presence has on those who are older, possibly disheartened or perhaps handicapped by infirmity. The neighbor over the way may be obliged to stay indoors when

the weather is stormy, or her eyes may be dim, so that he cannot read the books that tempt her, or she may be a little deaf and thus shut into silence, and shut out from music and song, and the pleasure of conversation. A girl, or, for that matter, a youth, who has the time and the inclination to drop in and pay a visit now and then, bringing into the quiet room a breath of the outside world, talking cheerily to one who is deaf, in tones that can be heard, reading to the one whose sight is obscured, giving a little leisure to the elderly friend who feels that the procession has passed him by, is doing a work that cannot be rated according to commercial value. Such work the angels do all the time. No one need wait till the ship comes in to do a little act of kindness or say a little word of love.

In Charles Dickens' exquisite story of "Little Dorrit" there is a touching picture of the child of the Marshalsea, sitting down day after day beside her father, a hopeless prisoner for debt, seldom trying to talk to him, but helping him because she is there. Her mother is dead, and the little maiden born amid prison shadows, has not felt the sunbeams that sift their golden radiance into most child-lives. Nevertheless, she is one of the Lord's messengers. Her little hand is constantly helping somebody. She never misses an opportunity, and opportunities come gliding her way. Little Dorrit, a winsome figure, will always be an inspiration to those who read her story, as the master of story-tellers has set it down in his panoramic page. The charm of her personality is crystallized in one little word, "sympathy."

What about the missionary in Japan, or the classmate who was graduated last summer and has accepted a position as teacher in a far-away college? One may write a letter full of news, bubbling over with affection, brimful of cheer, put it in an envelope, stamp it and drop it in the mail box, and away it goes on a mission of good will and friendly greeting across the continent, or to the other side of the globe. A letter is the most vital of gifts. It is a bit of talk in concrete shape, compressed within the limits of a sheet of paper, and once sent it conveys from hand to hand something intangible and undying. One may write letters that will go forth freighted with the richest blessings, yet one may never in her whole life own merchandise in any ship of earthly fortune.

"It isn't the thing you do, dear,
It's the thing you leave undone,
That gives you a bit of a heartache,
At the setting of the sun:

"The tender word forgotten,
The letter you did not write,
The flower you did not send, dear,
Are your haunting ghosts at night.

"The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say."

—Forward.

Every Day a New One

HERE is a pretty bit of optimistic philosophy, inspired by so ordinary an occurrence as the daily sunrise.

Do you know the sun rises every morning? There are many persons who do not know this important fact; or if they do know, they do not act accordingly. These persons carry yesterday's burdens and successes around with them to-day. They would be better off if they carried only their burdens and successes and failures. The failure of yesterday should be forgotten—except its valuable lessons—because it disheartens us for to-day. The successes of yesterday should not be remembered if they weigh against the larger possible successes of to-day. The burdens of yesterday should have been buried yesterday. That is one meaning of the sunrise. It shuts off yesterday. The sun rises as fair and bright and new this morning as though it had not risen anew every morning of these six thousand years. It brings a new day, with new opportunities, new duties and new possibilities. Yesterday is shut off from to-day by the curtain of the night, and the sun rises in the morning to usher in the new day. There are men in this town who are gray with the burdens of yesterday, when they might be buoyant with the brightness of to-day's dawn. They have forgotten that the sun has risen.—*Philadelphia Bulletin.*

The Adult Bible Class Movement

BY THE EDITOR.

DURING the past year or two special attention has been directed to the Adult Bible Classes in the Sunday-school, and a campaign has been inaugurated by the International Sunday-school Association, called the "New Movement." As far as Canada is concerned, however, there is little that is new about it. For many years in our leading churches we have had adult classes, conducted with marked success, and using most of the methods now suggested. In the Bridge Street Sunday-school, Belleville, for instance, there have been several men's classes which have been using, in a quiet way, almost all the plans of work that are now being so prominently emphasized. When these "new" features are recommended, the members simply smile and say, "Why we have been running on those lines for ever so long."

It is, however, quite true to assert that the movement is "new" as far as any general and concerted effort is concerned, and as such has accomplished much. The object simply is to interest the men and women of our congregations in the study of the Bible and bring them into the Sunday-school.

NOT FOR CHILDREN ONLY.

We have too long thought and spoken of the Sunday-school as a children's organization exclusively. Judicious speakers in addressing the school usually begin by saying, "My dear children," and young men and women, the former, especially the former, have in this way been alienated from the Sunday-school. They have come to think that the institution is intended only for boys and girls.

The fact that so few fathers and mothers attend Sunday-school probably accounts for the absence of many of the young people, and also explains the difficulty of holding the older boys in the school. At a conference anniversary in St. John, N. B., a speaker said that he had once asked the question of a lot of boys, how many had ever seen their father in Sunday-school, and one solitary lad held up his hand. It is hard to convince a boy that it is the manly thing to attend a Bible class on Sunday afternoon when he sees the absolute lack of interest manifested by his father and mother. Example is one of the mightiest powers in the world. When the men of influence in our churches begin to actually attend the Sunday-school it will do much to solve the vexed "young man problem."

"The Adult Bible Class Movement," as an organized part of the activity of the International Sunday-school Association, was launched at the great Convention in Toronto in 1905, and since then the progress has been quite remarkable. In the city of Chicago, in many of the large Sunday-schools the attendance of young men was wonderfully increased by the use of the plans and methods of this movement. In the course of a few months, 400 classes, attended by 4,000 members, have grown to 1,400 classes with 35,000 members.

VALUE OF ORGANIZATION.

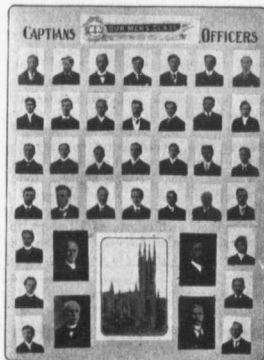
The keynote of success may be expressed by the words "organization and enthusiasm." Class organization has always been recognized as a very effective means of interesting young men. The organized class has a teacher, president, vice-president, secretary and treasurer, and at least three standing committees—membership, devotional, and social. This is really the application of Epworth League and Christian Endeavor methods, which have worked so well and which have been so thoroughly tried and proved. The unit of strength is not the teacher, but "the class." In the unorganized almost everything depends upon the teacher, and if he is removed the class often goes to pieces; the organized class has an element of strength and permanency, and if it loses its teacher simply gets another. The teacher of a young men's class, which had wonderfully increased in membership, was congratulated on his success, but he instantly disclaimed any right to praise. "The boys themselves," said he, "have done it, by getting out and hustling for new members. I simply go to the class and teach."

The organized class holds business meetings, and gives each one of its members a voice in the class management. As far

as possible each member is given something to do. "It becomes a force at work, not merely a field for work."

GETTING NEW MEMBERS.

New members are secured by going after them, and every one connected with the class is regarded as a "scout," on the constant lookout for strangers and others. This again is the use of the "Lookout Committee" methods of the Epworth League. Instead of waiting for the persons who ought to do so to come and join the class, somebody hunts them up, and repeated invitations are given. If one does not succeed in



OFFICERS AND COMMITTEES OF "OUR MEN'S CLASS,"
METROPOLITAN CHURCH, TORONTO

"landing the fish," another "fisher of men" takes a try at it, and no case is regarded as hopeless. One class of one hundred members sent everyone after a young fellow whom they desired to get hold of, and then started over again. When the president was asked, "How long do you keep this up?" replied, "Till one of three things happens—Till he joins our class, till he joins some other class, till he leaves town." A young man is more likely to respond to an invitation to join the Bible Class that comes from one of his companions than if extended by the pastor or teacher. One business man can powerfully influence his fellow business man in a movement of this kind.

SOCIAL FEATURES.

Many of these adult classes have social and recreational features which are developed during the week. The largest baseball league in the world is among the young men's Bible classes of Chicago, and no one is allowed to play unless he attends one of the classes. There are also over one hundred basketball clubs under the same auspices, and no one is allowed to play if he uses profanity.

During the fall and winter the members meet occasionally in a social way, receptions are held, and one or two banquets are arranged where the speaking is usually done by the young men themselves, thus developing their talents in a practical way.

This movement is an illustration of the fact that young people like to do things, not to have things done for them all the time. For years pastors and teachers have faithfully tried to "do something for the young men," toiling and praying on their behalf, and still they have slipped away. It would have been better if we had set them at work for themselves and for their fellows.

TO ATTRACT ATTENTION.

Attractive announcements and invitations have had much to do with the success that has been achieved in many places

Why the South Fought

REV. S. A. STEEL, D.D.

CONFEDERATE Reunions are great affairs in Texas. The men who wore the gray are growing fewer every year, and are old and wrinkled now, but are as game as ever; and when the crops are laid by in mid-summer they gather with their friends in these reunions, and have a big time. The flag that fell, consecrated by the best blood in America, is unfurled again. There are parades, roll-calls, camp-fires, courts-martial, oratory, a general hurrah and a glorious frolic. I was "the orator of the day" at one of these reunions recently held in the pretty little town of Hico. The grove on the banks of the babbling Bosky river was white with tents and alive with multitudes of people. The spacious platform of the auditorium was filled with the old soldiers. Some had followed Robert Lee from Manassas to Appomattox; some marched with Johnston from Dalton to Atlanta, and still believe, as I do myself, that if Mr. Davis had left Johnston in command, Sherman would have brought up in Andersonville; some rode with Forrest, and went wild at the mention of his name; and all, while loyal to the Union now, still believe they were right in 1860, and so do I.

The man who speaks at one of these reunions must have lungs of brass and a voice of thunder. When I rose to address this vast crowd, two merry-go-rounds were in full swing nearby, with their harsh machine music in full blast; half a dozen side shows were crying their unimaginable wonders; not far away the air was ringing with the shouts of the baseball game; youngsters were sky-larking with the girls; the pop corn vendor was bawling his commodity, and a hundred other things were swelling the carnival of noise. A man needs a megaphone. I talked two hours and held my crowd, and sometimes the cheers of the old soldiers drowned all other noise. At the conclusion of the speech the old soldiers invited me to ride with them on the huge merry-go-round. We mounted the wooden horses, and as the strains of "Dixie" broke loose, they set up the "rebel yell" in earnest, and we went careering around the ring in gallant style. Whether we were after the Yankees or running from them, no one could tell; the old Confederate soldier was good at both. It was high fun.

We have just had one of these reunions here at Brownwood, where I live. Practically the whole town of ten or twelve thousand people was there, and thousands from the surrounding country. Three days were spent in these patriotic festivities. If you want to hear the old fashioned Fourth of July, sky-scraping oratory and feast on water melons, you must attend a reunion. The principal speech on this occasion, however, was of a different order—solid, sensible and eloquent with historic truth. It was by Hon. Mr. Slayden, Congressman from this District, and was a reply to those historians (?) who hold that the South fought to defend the institution of slavery. The majority of the Southern army was made up of men who did not own slaves. Many who did own them would gladly have gotten rid of them. General Lee liberated his slaves in 1860, while General Grant held on to his until Mr. Lincoln's emancipation set them free. Georgia was the first State in the Union to prohibit slavery. The South fought for the principle of Constitutional government. A pin is worth a war if it involves a vital principle of freedom. Hampden resisted the Crown, and refused to pay the ship money because of the principle it involved; not for the money. The American colonists resisted Parliament, and refused to admit the tax on tea because of the principle it involved; not for the tea. The South resisted the North, and refused to submit to its demand for the abolition of slavery and its exclusion from the western territories, because of the principle involved; not for the slaves. The party that elected Mr. Lincoln, and represented the North, denounced the Constitution as "a league with hell," and spurned its obligations. The South believed that its liberties were not safe in a Union dominated by that spirit, and when the North drew the sword it flamed into a passion of patriotic resolve to defend its rights. The Confederacy fell, but the principle for which the South fought is imperishable, and should it be again imperilled the South will be as ready to die in its defense as it was in 1860. But in all the speeches

made on these occasions there breathes nothing but loyalty to the Union now.

The old Confederate soldier is proud of his record. Around these camp-fires you will hear many a funny story about the war. Some old Vet, who was in the army of Northern Virginia, will tell how a distinguished European visited General Lee, and it was decided to give a review in his honor. Few of Lee's men had uniforms that matched, and the difficulty was to make a suitable appearance. Several regiments were found, however, that were fairly well dressed, though the seat of the trousers was badly in need of a patch. This was observed as they marched by, and the officer playfully remarked that they made a fine front, but seemed to be considerably damaged in the rear. General Lee smilingly replied, "Yes, but that is a part of my men the enemy seldom have a chance to see."

They have lots of fun at these reunions. There is a large camp of veterans here at Brownwood named "The Stonewall Jackson Camp," of which I have the honor to be Chaplain. During the recent reunion they had all the officers up and tried by court-martial, the commander for stealing hogs, the major for stealing roasting ears, the color-bearer for absenting himself from camp to visit a widow. Just what the charges against me would have been I don't know; fortunately a temporary indisposition kept me at home on the day when this part of the programme was carried out. One of the oldest members of this Camp is a negro. He attends all the meetings, votes on all measures, and is as enthusiastic a rebel now as he was in 1860. We raised our darkest right, and this one sticks to his raising. It would have been indefinitely better for the rest of them if they had kept in the way we would have led them.

These reunions have their pathetic side, for every year the line is thinner than the year before, and the old soldiers know that others will cross over the river before another reunion rolls around. When they break up they salute the flag in silence, and bid each other good-bye. Before many years pass the last brave man who wore the gray will have gone to join his comrades on "fame's eternal camping ground." They have lived to see the South they loved and made sacred by the deeds of valor and the blood of the bravest enjoying a glorious prosperity, and all the rights for which they fought secure.

At this Brownwood reunion, and it is generally true of all reunions, there was excellent order. Not a single case of drunkenness, no complaint of disorder, no profanity or coarseness. A number of purses found on the ground were brought to headquarters and returned to their owners. Considering the vast multitude that attended, and that the affair lasted three days, this is a fact worthy of note. Yes, sir, we have Prohibition in Brownwood, and have twisted the tails of the few blind tigers that tried to hide around here until we have about twisted them off just behind the ears. The blind tigers are dead, and now that the principal Express Company doing business here refuses to handle whisky C.O.D., we have about put the whisky devil out of a job.

Come to a Texas reunion. The flutter of flags, the music, the wild yells that even in peace make your hair get up, the water melons, the jollification and "hands all around," will put you in a good humor for a year.

Brownwood, Texas.

To win and hold a friend we are compelled to keep ourselves at his ideal point, and in turn our love makes on him the same appeal. Each insists on his right in the other to an ideal. All around the circle of our best beloved it is this idealizing that gives to love its beauty and its pain and its mighty leverage on character.—*W. C. Gannett.*

It takes a life of woes and joys.
Of taking and of giving,
Of smiles and tears, of hopes and fears,
To learn that life's worth living.

—*Arthur J. Burdick, in Sunset Magazine.*

The Quiet Hour

To-day

Why fear to-morrow, timid heart?
Why tread the future's way?
We only need to do our part
To-day, dear child, to-day.

The past is written! Close the book
On pages sad and gay;
Within the future do not look,
But live to-day—to-day.

'Tis this one hour that God has given;
His now we must obey;
And it will make our earth his heaven
To live to-day—to-day.

How It Is Done

A delightful writer has many charming thoughts on making others happy. He finds that "it isn't by great things that you make others happy; it is not by extraordinary kindnesses and sacrifices. It is by the common, by the simple, by the universal, by what is in your power from week to week." He finds that our Father in heaven makes us happy by the common and simple things. There are rare gifts of God, genius, high talent, the power of embodying thought in poetry, and exquisite beauty. We know that these gifts do not make their possessors happy, or are the source of happiness to others. "Genius is notoriously unhappy; poets are sensitive to misery; the tragedies of beautiful women are, perhaps, the saddest stories of all history." No, rare gifts do not make men happy. "It is the common and simple and universal gifts; it is health, and the glance of sunshine in the morning; it is fresh air; it is the friend, the lover; it is the kindness that meets us on the journey; it may be only a word, a smile, a look—it is these common and everyday and simple things, all coming to us from God according to my gospel—it is these, and not any rarity of blessing, that are God's gentle art of making happy."

And so we see that it is possible for us to make others happy, with the everyday kindness, thoughtfulness, and love. It is all in our power. We shall be like our Father in heaven when we make "minute denials, infinitesimal sacrifices, little courtesies" to others. And I very much doubt whether this can be thoroughly done save by those who have learned from Jesus Christ how to live.

Out-and-Out Christians

The average person needs an infusion of strength. He is inclined to weakness. His temptation is to be a part of a conglomerate crowd, when he should be an independent, individual personality. Instead of standing out, in sun-crowned manliness, against ignoble tendencies, he becomes a crown follower of them. It is easier for him to be good-natured and compliant than to be right and peculiar. At whoever would acquit himself as a man must be strong; for strength is the supreme seal of manhood.

Even God despises the lukewarm. The shifty servant of policy who is always fearful of offending one side or the other, who wants to keep on the good side of the Lord and at the same time be neighborly with Satan and his followers, is even more odious in the eyes of God than he is in the eyes of right-thinking men. Only they are respected who are out-and-out for something.

The times cry for men and women of honesty and steadfastness—men and women who can be tied to as friends; men and women who are loyal to all their obligations; men and women of clear-cut convictions and constancy. Such are at once the joy and hope of the race.

The church seriously needs to-day Christians who know how "to stand." It is full of wabbling and weak-kneed saints; its call is for disciples who change not, but who in their devotion to Christ and His kingdom are decided and constant. The victory of the Church is to come through the divinely-given strength of its members, by which it will best demonstrate the truth of the Gospel of the strong Son of God.

Dependence on God

The Christian in the world is like a diver who goes down into the sea. His life-work is in a world where the forces are alien, and tend to destroy his life. He is in that world, and yet not of it. His life is drawn from above, where his native air is supplied by a constant connection with the sources of supply. So long as that supply of life-giving air continues unbroken he is able to accomplish his task, notwithstanding the adverse conditions, and to realize his victory over opposing forces, because of his vital connection with the power and life from above. It is a life of constant faith, of constant dependence, of constant activity, while the time is given to work, for the night will soon come.—*H. A. Johnston*

God Giveth Us the Victory

"God . . . giveth us the victory through our Lord Jesus Christ."

Soldier of the cross, the hour is coming when the note of victory shall be proclaimed throughout the world. The battlements of the enemy must soon succumb; the sword of the mighty must soon be given up to the Lord of lords. What! soldier of the cross, in the day of victory wouldst thou have it said that thou didst turn thy back in the day of battle? Dost thou not wish to have a share in the conflict, that thou mayst have a share in the victory? If thou hast even the hottest part of the battle, wilt thou flinch and fly? Thou shalt have the brightest part of the victory if thou art in the fiercest of the conflict. Wilt thou turn, and lose thy laurels? Wilt thou throw down thy sword? Shall it be with thee as when a standard-bearer fainteth? Nay, man, up to arms again! for the victory is certain. Though the conflict be severe, I beseech you, on to it again! On, ye lion-hearted men of God, to the battle once more! for ye shall yet be crowned with immortal glory.—*C. H. Spurgeon.*

Character

It is a very curious and interesting fact that the word "character," which comes over into our English speech directly and without change of sound from the Greek, signifies first the sharp tool with which a seal or a die is engraved, and then the inscription or the object which is cut in the seal or in the die. Our character, then, is the image and the super-scription which we cut upon our life; I say which we cut, for, however much happens to us and bears upon us from outside causes beyond our control, it is true, in the last analysis, that we determine our own character. We hold the tools which cut the legends on our life, we grave the die, we incise the seal. What are the tools with which we cut character upon ourselves? The tools are thoughts. As a man thinketh in his heart, so is he. The style and the subject of the engraved character depend on the choice of tools and on the manner of their use. The legend on the seal shows what was in the mind of the engraver as he cut it in with his tools. Here is a seal with a cross cut in it. That cross was the leading idea in the engraver's mind for that seal, and his busy tool translated that invisible thought of his mind into this fixed and visible sign. Character is invisible thought translated into visible and, fixed before the eye, cut on the life.—*Charles Cuthbert Hall, D.D.*

Sunday Rest

They rest most happily on Sunday who carry an element of rest into the experiences of every day—that rare blossom of heart's-ease which helps to make every burden light. It is often inevitable that we should work all the week till Saturday night up to the limit of our capacity; but the wisest of us keep, even in our busiest and most interrupted hours, a little reservoir of peace in our heart's shrine. The noise and tumult beat at the doors, but they never enter there. One of the offices of a well-spent Sunday is to replenish this inner, central reservoir of peace for the use of all the other busy days. These other days drain and exhaust it. Then the merciful rest day comes around and fills it full again. Those who allow themselves no real day of rest and quietness of heart are making too wearing and dreary work of life. The wear and tear of the machinery goes on too fast. Those who

lead idle lives can never know what a true rest is like. Their machinery is rusted out and unused. The joy of Sunday grows out of contrast with the experience of the working days. When this balance of work and repair exists, when the soul is fed on Sunday for the hardest trials and the most wearing needs of the soul, the whole week becomes religious, as it should for every Christian man. And such a religion comes to it's most joyful expression on its own free day.—*Boston Transcript.*

If You Just Hold On

BY E. WALTER WRIGHT, B.D.

A thousand things will all come right

If you just hold on,
Though dark as Egypt be the night,
And not a glimmering star in sight,
The morn will break with splendid light,
If you just hold on.

Wild stormy days may o'er you lower,
But just hold on.
The snow and rain must have their hour,
Some day you'll reach a sunny bower,
All sweet and fair—then don't get sour,
But just hold on.

Your riches have proved unfair, untrue,
But just hold on.
You've God, and love, and truth in lieu,
That ought to be enough for you
If you're a man—so don't get blue,
But just hold on.

You are so weak of soul and poor,
But just hold on.
For sin will lose its power to lure,
And Heaven has wondrous arts of cure,
And you shall beat the devil sure,
If you just hold on.

Palmerston, August 11th, 1907.

Nuggets

The sweet pleasure and satisfaction found in sitting down alone to read the Bible is evidence of being a Christian.—*Mary Lyon.*

One of the secrets of happiness is the using of little pleasures. So many wait for the larger blessings, and, because they seldom ever come, miss all the joy.

Your faith should be a sweet-smelling savor unto the Lord, like this flower (lemon verbena) against which men can rub their lives and come away scented with the strength of its sweetness.—*Kate Gannett Wells.*

"Happiness is a roadside flower growing on the highways of usefulness; plucked, it shall wither in thy hand; passed by, it is fragrance to thy spirit. Trample the thyme beneath thy feet; be useful, be happy."—*Tupper.*

Nature gives to every time and season some beauties of its own; and from morning to night, as from the cradle to the grave, is but a succession of changes so gentle and easy that we can scarcely mark their progress.—*Dickens.*

The source of nearly all the evil and unhappiness of this world is selfishness. We know it, but we still keep on being selfish. We see that the world might be made ideally beautiful if only all people would live unselfish lives, and yet we keep on being selfish.—*Minot J. Savage.*

It is the divine attribute of the imagination that it is irrepressible, unconfined; that when the real world is shut out, it can create a world for itself, and with a necromantic power can conjure up glorious shapes and forms, and brilliant visions to make solitude populous, and irradiate the gloom of a dungeon.—*Washington Irving.*

Man excepted, no creature is valued beyond its proper qualities. We commend a horse for his strength and sureness of foot, not for his rich caparisons; a greyhound for his heels, not for his fine collar; a hawk for her wing, not for her

gesses and bells. Why not in like manner esteem a man for what is properly his own!—*Montaigne.*

"There is nothing that can surpass the beauty of a holy life. The profoundest admiration is due that man or woman who has lived fifty or seventy years in grace and truth. And this seems one of the uses of old age. A great service, indeed. If improved, no period of life is more useful. It is to show forth the beauty of divine grace."

There are words and tones and facial expressions which throughout daily intercourse continually excite disagreeable emotions, and others which excite agreeable emotions; and the amount of happiness or of misery created by them, often far exceed the amounts created by maleficent or beneficent action of conspicuous kinds.—*Herbert Spencer.*

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person who comes near you, look for that which is good and strong; honor that; rejoice in it; and, as you can, try to imitate it; and your faults will drop off, like dead leaves, when the time comes.—*John Ruskin.*

A dear friend of mine used to say of a fine old doctor in Philadelphia that his simple presence did his patients more good than his medicine, and was easier to take beyond all comparison. Well, such a presence is always a noble medicine in itself. The contagion of a cheerful soul helps us always to look toward the light, sets the tides of life flowing again, and eases all our chances of getting well.—*Robert Collyer.*

That song is sweetest, bravest, best,
Which plucks the thistle-barb of care
From a despondent brother's breast,
And plants a sprig of heart's-ease there.

—*Andrew Downing.*

Hymns You Ought to Know

THE CANADIAN EPWORTH ERA

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Editorial

October

October is probably the most important month in the church year. The holidays are over, the pastor is back from his vacation, the depleted congregations of the summer have again reached their normal proportions; practically in many places a new year of work commences with the beginning of this month, which should be regarded as a precious period of opportunity. Every church should have a definite programme of work to be undertaken during the year, which should be opened up with vigor in the early days of this autumn month, if not already begun. A few weeks later will come the holiday distractions, and then there are always chances of severe weather and bad roads in the winter. If October is allowed to pass without anything being done beyond the usual routine, the loss can never be regained. Now is the time for work.

† "The Same Old Five Dollar Bill"

In one of his addresses, Rev. Oliver Darwin, Missionary Superintendent in the West, tells of visiting a western mission which had been drawing from the missionary fund for a number of years. On meeting with the Quarterly Board he endeavored to induce them to assume the responsibility of self-support, and appealed to them on the ground that they were much better off, and living in better style than formerly. "Why, yes, replied one, that is true, we have many comforts and conveniences that we knew nothing of ten years ago."

"How much have your contributions to the church increased?" asked the superintendent. "Well, I am giving the same old five dollar bill," was the reply. The man was easily led to see how unfair this was, and finally promised \$25 per year for the support of the Gospel. Others followed his example, and very soon enough was subscribed to enable the place to declare its independence from the missionary fund.

No doubt there are many people in the church like this man; they do not think of how they have been blessed in material things, and the needs of the church receive scant consideration. In a mechanical and formal way they just give "the same old five dollar bill." If these persons could be led to realize the privilege and opportunity of Christian stewardship, and if they would act upon the scriptural principle of giving "as God has prospered" them, the church would have full treasures, and the Kingdom of Christ would go forward as it has never done in the past.

4. Monotony in Church Work

There is the same tendency to monotony in other directions. In some Epworth Leagues the "same old way" of conducting the prayer-meeting has been in vogue ever since the society was organized, and the Sunday School has not introduced any new methods in the last half dozen years. While business men are alert to get hold of the very latest and best appliances for doing their work, and constantly show enterprise and enthusiasm in carrying on their undertakings, there are churches, not a few, that jog along in the old beaten track and nobody ever thinks of advocating any change.

The Quarterly Board meets in orthodox fashion, and somebody moves that the pastor's salary be the same as last year; nobody takes into account the increased cost of living; nobody asks whether the congregation might not do better, but the standard of last year is considered about the right thing. So it goes in other matters. There are some good people who have been offering "the same old prayer" in the prayer-meeting for years. What a blessing it would be if some "Oliver Darwin" would come along and disturb their slumbers.

The Value of Testimony

A correspondent writes calling attention to an article entitled, "Need Not Speak About It," which appeared in the August number of this paper, on "The Quiet Hour" page. He thinks that it is likely to be misinterpreted. Here are a few of the sentences from said article: "Real goodness needs no proclamation." "Real holiness does not announce its existence as a show." "The pure white lily lives its beauty without speaking of it." Our correspondent says: "Will this not be interpreted as a blow to our testimony meetings? I regret anything that might be regarded as an excuse for silence." We do not think the author of this article had any such thought. He simply discourages the boastful proclamation of our own goodness, and indicates that the holy life will make itself felt without being talked about. This is a very different thing from a humble testimony concerning the great

things the Lord has done for us, which is always in place. While we say little about the good things that we have done we ought to say much concerning our Master. We would be very sorry to insert anything in this paper that would seem to discourage the giving of testimony by Christian people, as we need more and not less of this.

Now is the time to get after new members. "The Increase Campaign" is one feature of our work that should never cease.

NEARLY all the lodges and fraternal societies depend almost entirely upon the individual efforts of their members for their continued existence and progress. Many a man is far more active in asking his friends and neighbors to join his lodge than he is inviting them to attend his church.

IF the churches generally, especially the Sunday-school and Young People's departments, should, for one year, put forth anything like the same effort to reach men for Christ that the insurance companies and fraternal societies continually carry on in extending their operations, the greatest revival the world has ever known would doubtless result.

How long is it since you have asked anybody to join your League? Is it not a fact that many of our active members associate daily with young people who do not belong to the League and make no profession of religion, and yet no one ever speaks to them about joining the society, and not a word is said on the subject of personal religion. There is large room for improvement here.

ARE there any young people in the neighborhood of your church who have not received a personal invitation to attend the services of your League? If so, plan to have some of your members call upon them without delay. Let nobody have a chance to say "No man cared for my soul."

OUR contemporary, the *Epworth Era* of Nashville, remarks that "A well-organized Epworth League with a live pastor interested in it is a perpetual revival." Quite right! The Epworth League has the organization for carrying on a constant aggressive campaign against the forces of evil. All that is necessary is to work it vigorously.

DURING the past month there died in Toronto one of the best writers of books for boys that ever put pen to paper, Mr. J. McDonald Oxley. Though not so widely known as Henty, his productions are much healthier food for lads, and in many respects superior. Sunday-school librarians will make no mistake in putting Mr. Oxley's books on their shelves.

In seeking to account for some rather caustic remarks made by a certain correspondent in one of the papers recently, the opinion was ventured that probably he was in a bad state of health. This is very likely the explanation of much bad temper, depression of spirits, etc. If this be so then it is a religious duty to try to keep well. "Much of our spiritual gloom is cast by physical shadows."

How strong Presbyterianism is in Scotland may be judged by the fact that in Edinburgh alone there are 150 congregations followers of John Knox; indeed there is little else in the way of religious institutions but Presbyterian churches. Worse things might happen to a city than this condition of affairs, for wherever Presbyterianism is a dominating influence

in a community, there will usually be found a high standard of commercial and social morality, regard for the Sabbath, and love for the Bible.

We visited a locality some little time ago where a number of the people were so good that they thought it a sin to have anything like a social entertainment in connection with the Epworth League, and the fourth department was severely neglected. Such an attitude is a reflection upon the good Being who has created us with social natures, and cannot fail to be a hindrance to the growth of the society. Rightly worked the Social Department is one of the most valuable features of our organization.

In another column will be found the announcement of a new book of Epworth League methods, called "Practical Plans," in the preparation of which the General Secretary amused himself during the summer while everybody else was away on holiday. It contains matter entirely different from "The Epworth League Manual," published some years ago, and is intended to be specially helpful to all League officers and members. Of course these "Plans" may not be suitable to every place, but they will certainly be suggestive, and can scarcely fail to help our workers to do better work.

SOME one remarked, the other day, that it was an evidence of declining power that the Epworth League did not hold any great International Convention during the past summer. Well, that is a matter of opinion, but we do not believe that the big Convention is by any means the thermometer of the League. The absence of a big singing, shouting, banner-waving crowd is no evidence that the young people's movement is not going ahead. The real work of the Epworth League is done at the small District Conventions, and these were never better attended or more efficient than to-day.

As Canadians we have frequently prided ourselves on the fact that there is a regard for law, and a desire on the part of our people for its rigid enforcement that does not exist "across the line." Recent events in Wiaraton and Vancouver, however, indicate that we are becoming very much like our neighbors. There can be no excuse, in a country like this, for mob violence. No man or company of men have any right to take the law in their own hands. The pulpit and the press should speak out strongly on this subject, and insist that these lawless elements shall be sternly repressed.

An increasingly large number of Christian people attend public worship only once a week. When asked for the reason, they say: "We can get all we need in a single service." This may possibly be true, but they forget that a Christian should aim at something beyond "getting." If he measures everything by the standard of his own felt need he ceases to be a true follower of Him who declared that "It is more blessed to give than to receive." In regard to the Sunday evening service the church member should ask, not "What can I get out of it," but "What good can I do by attending?" "What influence will my presence have upon others?" This is the Christian attitude.

A PRIVATE note from Rev. W. B. Fitzgerald, General Secretary of the Wesley Guild of the Wesleyan Church, England, contains the following encouraging note: "While writing, may I congratulate you upon the admirable conduct of your paper. It is one of the very best publications that I receive, and that is saying a good deal."

The Sunday School

Missions in the Sunday-school

Evidently the time has come for definite mission teaching in our Sabbath Schools. The majority of our pupils are embraced within the periods of infancy, childhood, and youth. These stages of life are all marked by curiosity, imagination, and love of action. The study of missions appeals to each of these essential qualities. Strange peoples, customs, and objects from near and far make their way into the heart through curiosity.

It is generally agreed that the methods hitherto employed for enlisting the church at home in this vast enterprise of making Christ known to every creature have not succeeded. Progress has been made, and the future is hopeful. But there is urgent need of prodigious effort to bring forward a new generation of missionary workers and givers. The Sabbath Schools of America now embrace about fourteen million persons. This vast multitude is now organized. The general purpose running through them all is entirely favorable to missions. Indeed, the missionary life is evident to a greater or less degree in every one of them. The interest that now exists must be fostered and increased. What more favorable opportunity can be presented?

The Bible is a missionary book. To its teachings missions owe their origin, their growth, their methods, their results. If we do not teach missions in our schools we cannot be loyal to the Bible. The question then arises, "How can we best teach missions in our Sabbath Schools?" The answer is that we must do it in the same way that every other subject is taught there. Teachers must teach missionary lessons to their classes as a regular part of their work. In the course of any quarter, more than one excellent missionary lesson may be found in the International Series. The editors of our Sabbath School periodicals have more than once committed themselves to the careful treatment of such passages from the missionary point of view. All progressive schools now have supplemental lessons for definite teaching of denominational history, doctrine and activities. In the same way a great deal of definite missionary teaching may be done.

By the thoughtful and proper use of the opening and closing exercises of his school the alert superintendent will be able to give much effective missionary impulsion. He may occasionally read a passage from the Bible that will give clearly the note of expansion. Every Lord's Day he should expound prayer for the coming of the kingdom. He may thus teach his school to pray for their own missionary or station. Missionary songs may be used often, as these contain sentiments cordially approved by young people. When the day approaches for the missionary offering in his school he may well make careful preparation by giving instruction in the principles of Christian giving, that it must be individual, systematic, and proportionate, and according to the needs of each special cause.

Adequate equipment is necessary to carry on this work. The Sabbath School library, especially in the smaller towns and rural districts, furnishes a direct and most effective means of introducing the old standard and the newest missionary books. Upon the walls of the room should be missionary maps. Charts may be bought, or, better, made by pupils to illustrate different phases of missionary activity and conditions. Mite-boxes for special or regular use may be kept in stock. A brightly col-

ored and attractive bulletin of current missionary events may be made by some artistic pupil and displayed weekly in the vestibule. A cabinet of curios from many lands may be carefully collected and displayed with excellent results. Various other articles may be used to increase interest and impart knowledge.

For carrying this work into effect some kind of organization is necessary. Two methods are suggested. First, in the Methodist Episcopal Church the schools are organized into missionary societies which once a month resolve themselves into missionary meetings with their own officers and programmes. The second method is the organization of a Missionary Department, somewhat after the manner of the Home Department, consisting of a carefully selected committee of from three to seven. The chairman of this committee should be called the superintendent of the Missionary Department, and may well be an assistant or associate superintendent of the school. To secured definiteness and responsibility, to each member of this committee should be given definite work. To one may be given the duty of conferring with the superintendent as to the use of missionary material in the opening and closing exercises; to another, consultation with the library committee or librarian as to the best missionary books for each grade; to another, the preparation and use of accessories, as the maps, charts, pictures, etc.; to another, the promotion of missionary prayer; to another, the development of Christian giving. Other duties may be assigned as they arise.—By A. L. Phillips, D.D., in Westminster Teacher.

Teacher Training

I know that most of the successful teachers of to-day are made, not born. Here, in almost every sphere of activity that calls for skilled efforts, honest and sustained effort is sure to accomplish a worthy result. Lawyers, doctors and clergymen are made only under professional discipline and the lay, the teacher? We have many excellent teachers in our public schools because they have been trained to teach in some of our many excellent training schools. We shall accomplish equally important advances in our Sunday School teaching when we accept this truth and act upon it.

Why do we hesitate to enter heart and soul upon a campaign of teacher training? Is it because we are indifferent to the cause? Is it because we are unwilling to put forth an honest effort to achieve skill? Is it simply because we do not wish to wish I wish I had the power to stir the indifferent, the lazy, the negligent ones! I have in mind a large group of teachers who are anxious to do the best things, who are busy with a thousand cares, who turn to every possible guidance that offers promise of help, and who carry upon their consciences their responsibilities. For these my heart warms. For these I am willing to try, in the best way I know, to afford help. This group will teach far better to-morrow than they do to-day. These are the hopes of our children, our Sunday School, our church. For these I have a few suggestions.

You may feel that temperamentally you are not fitted to teach. You may be hasty, and at times cross. You may be unsympathetic and cold. You may be impulsive and rash. You may be unnatural and forthright. You may be these and other things equally objectionable in the teacher. You may feel your limitations in scholarship, in

methods, and in skill of teaching. What of it! These are limitations that you should remove, regardless of your position of teacher. If, then, teaching will aid you all the more surely to remove them, why not teach?

We all have our limitations. It is our business to remove them. To train as a teacher is a most direct manner of securing mastery over our own selves. Do you find it difficult to control your class? Concentrate your effort to win this battle. Control is essential to teaching. Why should any boy or girl act in Sunday School in a manner which he or she knows would not be tolerated in a public school? Why? Isn't it as much a part of one's religious training to be orderly, as it is part of one's secular training? Are you afraid you will lose a pupil if you demand order? You need not be. Settle now and for all time that you will have order in your class. Teach nothing until you have it. Stop teaching the moment you lose it. Do not go on for you, you are essential to the conduct of your class. This is your first test. Control is worth securing. Respect for you is essential to your ability to teach. How can you achieve this condition of respect when the pupils know that they not only you, set the standard of conduct in your class? A boy will respect you all the more if you have the courage to assert yourself in behalf of what is right and reasonable. Do not hesitate one moment to exact respectful attention. The only thing you need to consider in the manner of securing it. Be firmly kind, but also be kindly firm.

Be patient. Time wins many victories. What can not be done with a rush may be done in due time. It is always unwise to create excitement in the classroom. I am not averse to bright, snappy teaching, the kind that carries itself with a sweep and strength; but I do caution against fussiness that really defeat the ends sought. On the other hand, the standard of conduct, possibly to hold the attention of the class when the lesson drags its weary length along.

Do you love to teach? Do you love children? You answer, in a perfunctory way, "Certainly I do." But do you love them as Jesus loved them? Do you love them well enough to suffer for them? If so, you can teach. Love your pupils for what you want them to become. Love them on the ideal side. I know how difficult it is to accept this guidance. But I also know how great is the value of discipline to the teacher. At the very last, Jesus gave the most searching examination to Peter before he was commissioned to feed the lambs and the sheep in Jesus' fold. What was the nature of that examination? What was the question that you were prepared? What range of subjects was covered? Oh, teacher, read John 21, and learn! Jesus asks of you one great, overmastering, all-embracing question, "Do you love me more than you love all else?" If so, you are divinely anointed to teach. The measure of one's ability to feed his flock is the measure of one's love for the Shepherd. No love, no teaching. No matter what equipment you may possess, what wealth of material, what comprehension of educational processes, you can not touch the life of a child until you have interposed all that you have and all that you are with an almighty love in your soul for Him, and for His little ones.

Let us resolve, both for our own satisfaction and usefulness, and for the satisfaction and usefulness of our pupils, that we will, by all the ability and time God gives us, grasp widely and fully our problems. Then we shall always impress upon our pupils the truth that we are sincere and sincerity is a virtue of character, and character is the great moral and religious light whose radiations guide and direct more than do our words.—By Martin G. Brumbaugh, in "The Making of a Teacher."

Hints for Workers

Strong by Defeat

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger;
And conscious still of the divine
Within them, lie on earth supine
No longer.

—Henry W. Longfellow.

Powers We Do Not Use

Scientists tell us that every organ of our bodies has surplus powers that we seldom or never use. The lungs will hold more air than we breathe in; the stomach can digest more than we need to nourish us, and so on. Surely this holds truer in the soul part of us. A boy has more power of courage than he uses; a girl has more capacity of helpfulness than she puts into act. If only we lived up to our full powers, what noble men and women we could make! Shall we not try to come nearer our limits than we do?

Privilege or Duty

You will be happy by and by if you will take the time to learn to know a privilege when you see it. Far too often when we meet privilege on the way of life, we do not recognize it. We say: "Excuse me, I believe you are a duty—a hard, irksome duty." Stand out of the way. I am looking for privilege, not duty." And all the time we were face to face with privilege and did not know it. Surely the morning of life is the very best time to journey the way of the Cross. Then all the rest of the way will be made brighter by the light that streams from it.

Ripples of Healing

Henry Drummond says that we do not know what ripples of healing are set in motion when we simply smile on one another. The people with the plainest, commonest abilities have yet something to give—let them give just what they have and it will in some way sweeten the world's bitterness, brighten its darkness, and put strength into its weakness. We need not worry over what we wish we could give but have not—that is not our duty; that is help we are not responsible for. But if we would not disappoint God, and fall in our responsibility we must always give cheerfully what we have to give.

Opportunities for Service

Many people's great difficulty in thinking of serving God is that they feel that there is nothing great or heroic that they can attempt, so they lose the humble opportunities which each recurring day brings with it. But "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (2 Cor. 8:12). And if God sometimes denies us the larger spheres of service after which we long, this should only make us the more earnest and faithful in the performance of the work that is lying right before us.

"Do the work that's nearest,
Though it's dull at whiles,
Helping, when we meet them,
Lame dogs over stiles."

Our Lord himself has taught us that "he that is faithful in a very little"—he that turns to the best possible account

the little time, the little opportunities with in his reach—"is faithful also in much" (Luke 16:10). He is preparing himself already for the higher glory that will one day be his.—George Milligan.

Go On

When Arago, the astronomer, was young, he became thoroughly discouraged over mathematics. One day he found on the fly leaf of a text-book a few words from the famous D'Alembert to a student who had been discouraged, like himself. D'Alembert's advice was very short; it was, "Go on, sir, go on." Arago said afterwards that that sentence was the best teacher of mathematics that he ever had. Following it doggedly, he went on until he became the leading mathematician of his day. No man has ever exhausted the power that lies in the words, "Go on." Going ahead, steadily and perseveringly, step by step, is the secret of material, moral and spiritual success.

Unguessed Power

No man is ever doing as he should ought. There are powers in him only half used for good, and possibilities that he never has dreamed of. But, at the same time it is equally true that he is doing a great deal more than he knows anything about. The unguessed power that might be—the unguessed influence that is—he ignores them both, but they both attend him through life, to be known only when the judgment book is opened. Forward.

We cannot convert or save anybody. Christ alone is the Saviour of men. Our part is to love Him, obey Him, abide in Him, and let Him work through us. The

old hymn is right in its picture of our only method of reaching men's souls:

"Thy love, our love shining through
May tell the world that thou art true
Till those who see us, see thee, too."

Nuggets

There is no such thing as utter failure to one who has done his best.

When a man is in earnest and knows what he is about, his work is half done.—Mirabeau.

Choice and service—these were demanded of the Israelites. These are demanded of you—these only. Choice and service—in these are the whole of life.—Mark Hopkins.

No number of meetings, no fellowship with Christian friends, no amount of Christian activity, can compensate for the neglect of the still hour.—F. B. Meyer.

Happiness is sure to find a secure lodgment in the heart of him or her who takes a special interest in devising ways and means for making others happy.

It is thy duty oftentimes to do what thou wouldst not; thy duty, too, to leave undone what thou wouldst do.—Thomas a Kempis.

Come, take that task of yours which you have been hesitating before, and shirking, and walking around, and on this very day lift it up and do it.—Phillips Brooks.

Do not use the tools of irritability on the day's work. They mar and scar the product. First conquer yourself. A calm and poised spirit must form the atmosphere of your workshop, if you are going to do your best; and what else is worth while!—Rev. I. Mench Chambers.

God's help and God's blessing are indispensable to success, but the real effort must be ours. Prayer and work go hand in hand to any goal that is worth striving for. God directs our steps, but He never takes steps for any traveler who has feet.

To apprehend the life that is to be, we must learn to think more largely and sacrificially of the life that is now. We must enlarge the scope and measure of To-day, must identify Charles Cuthbert Hall, D.D.

The Epworth League Reading Course, 1907-08

For the past twelve years the Canadian Epworth League has sustained a Reading Course with a considerable degree of success. Every year from four to five thousand volumes of good books have been disposed of and circulated among our young people. The number of books issued each year has been entirely cleared out, with two exceptions, which is a rare thing in book selling.

In the year 1900 we had quite a number of volumes left over, and again last year the stock was not disposed of. This was not due to any defect in the quality of the books, but to a combination of circumstances.

After giving the whole matter careful consideration, we have determined to put these unsold books on the market again, as we cannot afford to buy new ones while these remain on our hands.

Last year very few Reading Circles were formed, so that to the majority of our Leagues these books will be quite new. Those who studied these volumes last year may have a choice of two other offers.

Our propositions for this year are as follows:

Offer No. 1

1. A BOOK OF GOLDEN DEEDS. By Charlotte M. Yonge. Stories of self-sacrifice and daring by some of the world's heroes.

2. BACK TO OXFORD. By Rev. Jas. H. Pate, D.D. An interesting account of the history, doctrine, polity, and enterprises of our own Church.

3. THE CHANGED LIFE. By Prof. Henry Drummond. Several remarkable addresses on Christian life and service.

These three beautiful volumes sent to any address in Canada, postpaid, for \$1.50. By express at \$1.25 per set, not prepaid.

Offer No. 2

FAMOUS ENGLISH STATESMEN. By Sarah K. Bolton. 438 pages. Regular retail price \$1.50.

OUT WITH THE OLD VOYAGERS. By Horace G. Groser. 275 pages. Regular retail price \$1.00.

THE APOSTLE OF THE NORTH. By Rev. E. R. Young. With 23 illustrations. Regular retail price \$1.00.

These three splendid books will be sent to any address in Canada for \$1.50, postpaid, or \$1.25 per set by express, not prepaid.

Offer No. 3

FAMOUS ENGLISH STATESMEN. OUT WITH THE OLD VOYAGERS. CANADIAN CITIZENSHIP. By John Miller, B.A.

These three books will be sent to any address in Canada, postpaid, for \$1.50; or \$1.25 by express, not prepaid.

Address all orders to William Briggs, Wesley Buildings, Toronto, stating which offer you accept.

Prospectus containing fuller information will be sent free, on application.

Practical Methods of Work

The Privilege of Leading

In an interesting article in the Christian Endeavor World, Rev. J. F. Cowan asks why every young person who is asked to lead a prayer meeting does not jump at the chance, as he would at an opportunity to be a leader in athletics, in school or in business. He says:

How many, do you think, who are under appointment to lead Young People's meetings Sunday are looking forward with eagerness to it? How many can scarcely wait for the time to come, and feel their hearts beating faster, and their blood tingling at the thought of the precious and coveted opportunity?

What are some of the things that prevent young people feeling that way about leading a meeting, when it is so natural for them to feel so about becoming leaders in business, local politics, music, scholarship, or fashion?

1. Timidity makes us shrink from leadership. Miss Aftard-of-her-own-voice gasps and says: "O my! I almost faint when I think of getting up before all the rest of them."

We ought to sympathize with young people who are constitutionally diffident; but we ought not to encourage them to remain painfully diffident all the rest of their lives. Such persons ought to be glad of a chance to lead a meeting because it is a chance to overcome what will prove one of their greatest hindrances to success if it is not overcome. They ought not to baby themselves.

You don't suppose that young people are required to recite and speak on Friday afternoons in the public schools because they can do it so well and are so entertaining. They are required to do it because they do it so poorly, and have so little self-confidence that they need to cultivate familiarity with the sound of their own voices. The less they like to do it, the more need their teachers see of their doing it.

We ought to jump at the chance to lead meetings because we need such chances to get the whiphand of ourselves. They are a part of our training. It is hard! To be sure it is hard. But what we need as young people is practice at hard things until they become easy.

Show me a young person who is always picking the easy things to do, and shrinking the hard things, and I will show you one over whom failure is written in letters as big as a barn door.

We are not good Americans unless we like to tackle hard jobs. Other nations send for our bridge-builders and engineers to take contracts too hard for their own contractors. That is the spirit of our national life that most impresses the world—we aren't afraid of undertaking big things and hard things, like stamping out yellow fever in Cuba, or subduing our deserts by irrigation. How do we come by that trait? In making this country out of the rough material our forefathers had to do hard things. They have bequeathed that dauntless spirit to their children. And let me tell you, the day that young America begins to whine about doing a thing because it is hard, and wants to pick out only the easy things, that day will mark the beginning of our decay as a nation.

We ought to be glad of a call to lead a meeting because it is an opportunity to gain control of ourselves, overcome our timidity, and our success in life depends on that.

MOCK MODESTY.

2. The feeling, "I am not good enough," makes others shrink from leading meet-

ings. Should it? Sometimes it is genuine modesty; sometimes it is a man-fearing dread of being thought priggish or pharisaical by companions.

If we really feel that we are not good enough to lead others, then we ought to be sure to become better, and there is no surer way than taking up the duty nearest at hand. If we hold off and wait to grow better before trying to do our duty, that will be like staying away from the water until we have learned to swim. The reaction of a sincere endeavor to do our best will make us able to do better than our best. On the other hand if we do not try because we feel unworthy, we shall grow less worthy.

The one who doesn't feel good enough is in better condition to lead a meeting than the one who feels he is plenty good enough and some to spare. If there has been some inconsistency or weakness that rises up and condemns one, the only way to deal with that is to show contrition and a determination to do better.

The one who feels he is not good enough ought to jump at the chance of leading because it is a chance to become better. It will be a new commitment to Christ. Many a soldier who once has dishonored the flag, courts the post of danger in the next battle that he may redeem himself. If one gets the desire or intend to become worthy to lead a meeting, he should get out of the society. If he does intend to grow better, the sooner he takes up the duty of leading the sooner he will begin to grow better.

But there are positive reasons why one ought to welcome the chance to lead. It is an opportunity to pass along blessings to others. It ought to make any of us happy to have some coal magnate write us, "I will ship a thousand tons of coal to you to distribute among the suffering." Leading a meeting puts one in that relation to God; he becomes, in a sense, the distributor of the blessings God has for the meeting.

EVEN FAILURE HELPS.

1. If you make a splendid success of your leading, you inspire every one. If you stammer and make bad breaks, you encourage the other timid members to be, "I could do better than that myself." Bishop Simpson used to tell how, when a young man, he was about to give up the ministry, convinced that he could not preach, when an minister came to preach for him, who did so much worse than he that he took heart and resolved to stick. If we are sincere and in earnest, our plucky endeavor will shine out all the more through our failures, and some one may be convinced that God is in the work who would not be convinced by the most finished and faultless manner. "The poorest leaders," says Amos R. Wells, "always have the best meetings, because every one tries to help them."

2. We ought to jump at the chance of leading because it is a chance to share with others God's blessed message. God has a message for every meeting, and He never fails to give that message to the leader that is loyal to duty and sincere. There ought to be in leading meetings something of the joy of giving Christmas or birthday presents. How you would like to give your friends diamond pins, and paintings, and gloves, and beautiful things! To every leader, who is a real leader, and who seeks to master the topic and message for the evening in study, and prayer, and God's own gems and pictures and treasures for the spiritual life. He uses that leader

to send comfort and cheer and strength and healing.

FOR CHRIST'S SAKE.

3. A third reason for jumping at the chance to lead a meeting is that, whether or not we see results, it is a chance for service of Christ, and if anything should make us glad it is to do anything in return for Him whose hands were pierced and whose brow was crowned with thorns for us.

Christ's way of helping the mass of men is through leaders. He chooses those to be leaders, and if he chooses us, we message through them. He chooses lesser leaders for smaller circles and sends blessings through us.

We are not leading to please the prayer meeting committee. We are not doing it to please the society. We are doing it to please Christ.

How Jim Filled the Meeting

Mr. Robert E. Speer tells this incident of the Southern Appalachian Mountains: "A friend called my attention to a neighborhood of over seven hundred people without a church, and I said, 'I'll lead a meeting if there were any Christians. He said, 'No—Oh, yes. There is one man down here that makes enough profession for a whole township.'

"Looking around, I saw a boy on horse-back with you." "That is that boy?" The man gave me his name, saying, "He is the meanest boy in all this country."

"By this time the boy rode up. I reached out my hand and said, 'Hello, Jim! Come up here; I want to shake hands with you.' I gave him a good hearty shake, told him I was going to have a meeting at the school-house, and asked him if he knew where I could get a boy to go around and tell the people. He said, 'Will I do?' 'First rate. If you will go.' 'All right; I am the boy you need.'

"We had hardly concluded our bargain before the boy put his hands upon his hips, turned to the old man who had been standing by, and said, 'I am going as well as coming now. Going to be a meeting at the school-house next Sunday. Bring the old woman and all the kids along.'

"Sunday morning I drove to the school-house a little early. To my surprise it was crowded, and a number of boys stood around the door. I said, 'Boys, I would like to get in.' One of them spoke up, saying, 'So'd we.' 'Let me in, and you can follow me.' 'No, we can't; it's chock full clear up.' 'Nothing can be done until I get in.' 'You can't get in here.'

"I was obliged to go around and crawl in through the window. There sat my Jim on the front seat. He looked up with a smile and said, 'I fetched 'em.' After my address, we organized the Sunday dinner. When we were seated, the lady began to laugh. She said she was thinking about Jim. I asked what about him.

"Well, he rode into our front yard, never looked to see, and an on was around, and began to yell: 'Goin' to be a meeting down to the school-house next Sunday morning at ten o'clock. Funniest fellow you ever see in your life will be that! If you don't come you'll miss the biggest thing ever come to this part of the country!'"

Circuit Rallies

There are many people who cannot get to the Conference or District Convention who would enjoy and be benefited by a Circuit Rally or Convocation. The Sunday School and Epworth League workers of the different appointments of a circuit or of adjoining circuits might come together for an afternoon and evening with fine results. The programme for the most part could be carried out by the local workers. One good speaker from outside would be sufficient. Try the plan.

“PRACTICAL PLANS”

FOR EPWORTH LEAGUE WORK

A book of the latest and best methods, with many valuable hints and suggestions.

JUST PUBLISHED

By Rev. A. C. Crews, General Secretary of Epworth Leagues and Sunday Schools.

It is about eleven years ago since “The Epworth League Manual” was prepared, and it has been out of print for some time. During the past two or three years there has been a demand for something similar, and to meet this a new volume has been prepared, called “Practical Plans.” This includes most of the valuable suggestions on Epworth League work which have appeared in the pages of the Canadian Epworth Era, as well as other material which has been gathered from various sources.

A book of this kind is almost an essential to all officers and members who desire to do the best work.

A RUT is a bad thing in a road, but when a League gets into one it simply means dissolution. The best way to avoid ruts is to import new ideas. You will find these new ideas in “Practical Plans.” You can adapt many of them to your local needs, adopt them and work them with fine results.

Here are some of the Contents:

CHAPTER

- I. HISTORICAL SKETCH.
- II. HOW TO ORGANIZE A LEAGUE.
- III. OFFICERS AND THEIR DUTIES.
- IV. LEAGUE BUSINESS MEETINGS. PARLIAMENTARY PROCEDURE, ETC.
- V. THE DEVOTIONAL SERVICE.
Hints for the Prayer-meeting Committee—Speaking in Meeting—Offering Prayer—Encouraging timid Members—Variety in Method—Suggestions for Helpful Prayer-meetings.
- VI. CONSECRATION SERVICE.
Roll Call—Responding to the Roll Call—Various kinds of Meetings—Advertising Consecration Meeting.
- VII. THE LOOKOUT COMMITTEE.
How to Secure New Members—Indifferent Members—How to get Associate Members to Become Active—House-to-house Canvass—Campaign for Honorary Members—Giving Invitations—Lookout Committee Reports.

CHAPTER

- VIII. EVANGELISTIC WORK.
Revival Services—Open-air Services—Individual Work—Cottage Prayer-meetings.
- IX. THE LEAGUE AND THE SUNDAY SCHOOL.
- X. THE MISSIONARY DEPARTMENT.
The Missionary Meeting—Sample Programmes—The Missionary Library—The Study Class—Maps and Chart Making—Visiting and Relief—Temperance Work.
- XI. THE LITERARY DEPARTMENT.
Hints for the Third Vice-President—Literary Programmes—Reading Course—Bible Study—Christian Citizenship—Lecture Courses—Debates.
- XII. THE SOCIAL WORK OF THE LEAGUE.
Successful Socials—Making Social Calls—Systematic Visiting—Hints for Floral Committee—Various Kinds of Socials.
- XIII. GENERAL SUGGESTIONS.
The Singing—The Blackboard—The Question Box—Round Table Conference—Old Folks’ Sunday, etc.

This outline will give an idea of the wealth of good things which this book contains.

THE PRICE

“Practical Plans,” bound in cloth, will be sent postpaid to any address in Canada for 50 cents. 10 copies to one address for the use of one League will be sent for \$3.50. 5 copies to one address for members of one League, \$2.00.

Address all orders for this book to **Rev. A. C. Crews**, Wesley Buildings, Toronto, Ont.

These special prices cannot be given unless orders are sent to this address.

Missionary

The Irrigation of the Chentu Plain

Writing of China's irrigation system, Rev. C. R. Carscallen says: 'The Chentu plain looks like, and has probably been, the basin of a great lake. The Min river, skirting the mountains, flows around but not through it. If it were larger it would probably result in the flooding of the plain when the Min river is high; if it were smaller it would not conduct water sufficient for the purpose. After it passes through this cut the stream is divided into a number of channels, which can be seen winding their way over the Chentu plains. This great benefactor of his people has a temple erected in his memory, which is to-day one of the best kept temples in China. Remember that this system of irrigation was devised about 200 B.C.; I wonder what our ancestors were doing then?

Buddhism in China Losing "Grip"

BY C. R. CARSCALLLEN.

The glory has departed from Buddhism in China. Never yet have I seen a neatly-kept, well-repaired temple in China as we did in Japan. Everything shows carelessness and degeneration. The idols are usually dirty and dusty, with toes or some other part of the anatomy gone; the paint is off the buildings, the walls are not in good repair, and everything has a frayed, 'out at the elbow' appearance. No doubt there are devout souls, who still make the usual reports of an earnest, religious spirit; but with the masses of the people it is not so. The old religions seem to have lost grip, and when pilgrims do come, it is difficult to detect the least spirit of worship or even seriousness. Beating discordant drums and gongs, they lounge around in the presence of the idol, laughing at one another, sitting down or standing up, as it suits them—the whole thing seems a huge travesty. The religious forms are empty. Most of the more enlightened of the Chinese have lost faith. In a sense, this is to be regretted; an imperfect religion is better than none; Buddhism is better than infidelity; yet, with the passing away of the old, there is constituted a great opportunity for the Church of God, and it does not require much of prophetic insight to see the day, if the Christian Church is only faithful to her duty, when Christ shall have His rightful place as the Saviour of China.

Rev. C. J. Jolliffe and wife, and Rev. R. B. and Mrs. McAmmond, have arrived safely at their station, Yumhison, Sz-Chuan, where Dr. Smith and Rev. O. Jolliffe were already located.

One feature of our hospital work in Chentu this year is the increase in the number of patients who wish to break off the opium habit. What is still more encouraging comes—no longer simply because they cannot afford the cost of the drug, but in a number of cases at least there seems to be an ill-defined semi-patriotic, semi-moral influence at work making them feel that if they would be true men they must give up.

Dr. Lawford, our missionary to the Galiani at Pakan, Alta., in a letter tells of meeting a young Austrian who gave as his reason for never smoking or drinking the

influence of his mother during the early part of his life, and later through the work done by an Epworth League organized and conducted by a school teacher near the Austrian settlement. This teacher has since entered the ministry, but his work in that League still lives.

The new church at Toyama, Japan, was dedicated during the recent visit of Dr. Sutherland to that country. It is situated in the centre of the city and has a seating capacity of from 200 to 250. Beside the church is a neat parsonage. As the lot contains a quarter of an acre, it is sufficiently large not only for present purposes, but also for the future, when it shall be necessary to enlarge the audience room to accommodate the people who wish to hear the preaching of the Gospel.

A new church has just been dedicated in Nanao, Japan. Ten years ago, on the occasion of the first public service in that city, interruptions to the speaker were constant, and it was uncertain whether there would be violence before the meeting closed. A few days later a crowd of roughs came into the preaching place and smashed things up generally. But those days appear to have long gone by, and on the evening of the opening of the new church the seats were well filled right up to the front, and hardly any were standing about the door. Not much has been done in these ten years towards building up a visible church of believers, but by the presence and labors of the evangelist there, as well as through the general advance in the sentiment of the people toward Christianity, an 'atmosphere' favorable to the progress of our work has been created.

During the Conference year just closed there were twenty-nine baptisms on the Kanazawa district, Japan. The net increase in membership was nineteen, and the increase in givings was 20 per cent. The report of the Statistical Committee presented at the final meeting of the Canadian Methodist Japanese Conference showed that during the year there had been 259 baptisms, with a net increase in membership of 213, bringing the total membership up to 3,318. A comparison with the statistical tables of the first Conference is interesting. The mission in Japan was organized in 1873, and the first Conference was held sixteen years later, in 1889. The following is a comparison of the figures:

| | Members. | S. S. | Churches. | Average Attendance. |
|----------|----------|-------|-----------|---------------------|
| 1889.... | 1,538 | 1,422 | 10 | 732 |
| 1907.... | 3,318 | 3,758 | 29 | 2,384 |

These figures are not particularly striking, but they show substantial progress. Since the opening of the hospital at Kiaoting, China, last fall, Dr. Service has had sixty in-patients, many of whom are operation cases. Quite a number were those who came in to break off the opium habit.

For a victim of the opium habit to break it off is no easy task. It finds some counterpoise in the effort of a drunkard to reform. Some suffer more than others, and many of them are tempted to give up the struggle for reform. As one of the baneful effects of the drug is to weaken the will power, it is no wonder that they 'cannot stand it.' For the first week their sufferings are very real and very intense. They are quite as miserable as those who suffer from severe sea-sickness, and many of them are pictures of misery. Some of their most trying troubles are excessive vomiting and diarrhea, inability to sleep and obstinate yawning. Usually after a week or ten days these opium patients begin to look and feel better, and steadily improve in appearance, appetite, etc., until after a month's sojourn

in the hospital they put on flesh and color and look altogether different.

Mr. Armstrong reports fifteen baptisms at Hamamatsu, Japan, during the Conference year just closed. Prospects for the coming year are bright. The church is making an effort to become self-supporting, and hopes after this year to be entirely independent of outside aid.

The Young Men's Association of Hamamatsu has invited Rev. R. C. Armstrong, Methodist missionary there, to become an honorary member of their society.

Then and Now in China

BY REV. GRIFFITH JOHN, D.D.

1807

Not one Chinese Protestant Christian. In 1842, after thirty-five years, there were only six church members, and in 1860 only about 1,000.

Morrison the only Protestant missionary. In 1830 two American missionaries landed; but even in 1860 the total missionary force numbered only 100.

No native helpers. In 1823 Liang Fa was ordained as the office of evangelist.

No part of the Bible in print. The Roman missionaries had translated large portions, but these had not been printed.

No Christian books or tracts in Chinese. Even fifty years later the number of such books in circulation was almost a negligible quantity.

China closed against the gospel. Even in 1857 only the five treaty ports were open to the missionary.

1907

Over 150,000 church members, representing a Christian community of about half a million souls, in every province of the empire.

More than 3,800 foreign missionaries (including 1,146 wives). These are to be found in every provincial capital and in most of the large cities.

About 10,000 Chinese preachers, teachers, colporteurs, etc.

More than a million copies of the Scriptures, in whole or in part, were sold in China last year.

From Hankow alone, during the past thirty years, more than 26,000,000 Christian books and tracts have been issued and circulated.

The whole of China open to missionary work, eager for new light, new knowledge, new life.—From the Missionary Record.

The Conversion of Do-ga-gish of the Skeena River

Rev. W. H. Pierce, of Hazelton, B.C., tells the following story of a man who was baptized last spring: 'He is an old man, and has been a noted character on the Skeena River all his life. In witchcraft, dog-eating and dances he took the lead. Everybody was afraid of his power. His name is 'Do-ga-gish,' which means 'hair grabber.' In old times that was the way they used to fight each other, not with the hands as white people do. This old man used to do a good deal of hair pulling during his dances, and that was how he got his pet name. But to everybody's surprise, two years ago he was converted and became a changed man. During this winter one of our Epworth League workers was visiting him in his home. He talked to the old man about Nicodemus, which was the first time he had heard the story. He was interested and at the close said, 'I should like to have that name when I am baptized; will you tell me what is the name of his wife, for I would like my wife to take her name.' 'Well,' said the man, 'I cannot tell you that, but I will ask the missionary.' He came and asked me, but I could not answer it either, so the

old man chose for his wife the name Cecilia. They were both baptized and are a happy couple, enjoying the new life every day."

Why Should the League be Interested in Missions

BY E. PESHIA.

We can furnish many reasons why the League should be interested in missions, while few, if any, can be given why it should not be. If our Leagues to-day are endeavoring to be true to their God they must give more or less attention to this timely and important subject.

Our Pledge itself binds us to this missionary work. We can bring almost, if not all, the clauses to touch on mission work. Then our motto, "Look up, Lift up," emphasizes this work. Look up to God, our maker and master, for strength; then work as though we were determined to do our part in winning souls for God.

The League should be interested in missions because it is composed mostly of young people; "Old men for counsel, young men for work." Yes, let the young and old work together with the one important aim, "The world for Christ." What is needed in our League to-day is the energy of youthful blood fired by faith in God for truth and righteousness. Much has been accomplished by youth in ages past. Daniel was yet young when he purposed not to defile himself with the royal dainties of false worship. Samuel was but a child when he spoke those words, "Speak, Lord, for thy servant heareth." Jacob was yet a youth when he received the promises and spoke the vow for all ages, "Of all that thou givest me I shall surely give thee tenth unto thee." Paul, Timothy, Luther and Wesley have led humanity onward and upward by service begun while young. Yes! Train the youth of our League in mission work that their service may not be in vain.

Again the League should be interested in missions because it is one of the great wheels of the church to-day, and one of the chief spokes of church activity in missionary work. The mission work accomplished by the Leagues throughout the land is a chief factor in creating loyalty on the part of our young people to their church. The members of our Leagues are soon to become pillars of both church and state. Now is the time to educate them in true missionary ideas. Missionary work will awaken sympathy and arouse energy. The words of commendation ever follow us, "In-as-much as ye have done it unto the least of these my brethren, ye have done it unto me." God accepts all service, however meek and lowly, if only accompanied by the right spirit. I firmly believe there is no subject which has more directly along the line of Christian nurture and development, than that of missions. The supreme work of the League is spiritual. We may often be called to do some work which may mean to us self-denial, but the true followers of Christ, as all Epworth Leaguers ought to be, will cast away their likes and dislikes and do all in the spirit of love. It behoves us to work in any way we can, by united prayer, secret prayer, in any and every way which may be influential and powerful. Follow Christ's example. He went over Jerusalem. He saw the world preach the gospel. Can we say that His equity is not on heaven lands to-day? What about Japan, China, India and other dark lands?

Some have heard of Christ, and now rejoice in Him. Others have heard a little and are longing. Still others, while others are bowing down to their idol gods and suffering from their own evil laws and customs because they know not

the true light and its power. With a knowledge of their suffering and longing for Christ, and when God has placed it in our power to send to them the story of our Master, surely we will be held responsible as Leaguers if we fail to do our duty in this respect.

Our mission field is wherever Christ is not known—wherever Christ is known and not accepted—in short, wherever we can bring men in touch with God whether at home or in the foreign field. By sending the gospel to other lands by missionaries, by keeping pace with their work by prayer, by giving as God has prospered us, we become stronger spiritually.

Our Leagues if true to themselves would not become cold, frigid or formal, but active and throbbing, a force co-operating with Christ in the redemption of the world.

If the Christ-like life permeates every individual of the League, if thoughts are on heavenly things, if the desire is to do all to the glory of God and the aim is to make life stand a fair test toward this end, then missionary work and activity must be a natural result.

Our Pledge states "Taking Christ as our example." With the mind in us which was in Christ Jesus we must become obedient as a servant and go on or send out to seek and to save that which was lost. To be an idler in God's vineyard with simply an intelligent spiritual knowledge means death spiritually. Missionary feeling, like a lamp, not only requires oil to feed it, but a proper atmosphere in which to burn. It must have both grace to support it and a healthy sphere of action in which to expend its energy. We have grace promised according to our day and we certainly have a field. Our field is white unto harvest. We believe that sooner or later the nations will be won for Him. It is our duty as leaguers to help toward this end. Let us take our place in our nation by vote and speech, by word and deed, trying to influence our land, lightning its darkness and preparing it for God's Kingdom.

The primary object of the Epworth League, as we know, is to train its members for leadership in a church whose field is the world. This important service involves a weighty responsibility to every individual member. Such a training necessitates a living faith, a knowledge of the Bible, such a knowledge of the world's needs as to know where to work to the greatest advantage for the extension of the kingdom of God. Those without the gospel demand of the Epworth League that it interest its members in missions. Nineteen centuries have gone and there are yet a thousand million who do not know the Tidings of great Joy. Does the Epworth League owe them nothing? "In-as-much as ye did it not to the least of these my brethren ye did it not to me."

A recognized authority on missions has said that there are three stages of missionary work: First, the pioneer period, when as yet the missionary is met with hearty distrust and suspicion that little headway can be made. Second, the period of action, when early obstacles have been removed or surmounted, opposition is overcome and the cross is actually planted and converts multiplied. Third, the period of establishment, when native churches become self-governing and self-supporting. During the first stage it seems vain to send missionaries to the field. During the third they may be withdrawn as no longer needed, but during the second they should be especially multiplied.

Let us look around we find that the second period, that of action, is reached when the need of men and money is most imperative.

The Epworth League was organized not only for spiritual development, intellectual life, social fellowship, but also for fostering a missionary spirit and preparing our young people for a greater work in the evangelization of the world. We have as yet only touched the fringe of this great work, fired off only a few random shots at the out-posts of heathendom. Many kingdoms are yet to be won for our Lord and His Christ. Can our Leagues stand still and say: "Our interests do not lie in that channel," when we have heard God call so plainly, "Feed my sheep?" Just as soon as the League ceases to pray for, study about, and give toward missions, it loses hold of the very foundation on which it stands, and will sooner or later cease to live. If a League is truly alive we shall find its missionary efforts strong. In the work of winning and saving souls there is needed the Divine power that thinks in the human brain, that loves in the human heart, that speaks through the human tongue and thrills by the human touch. Can our Leagues do more than they have done? Let us pray more for the great work, believing in its promise. "Whoever two or three shall agree upon as touching my kingdom, it shall be done unto them." Surely there is nothing which will call down a blessing from heaven before that of personal effort and prayer on behalf of heathen lands. Let us be more in earnest about this great and important question, and pray that "the Lord of the harvest may send forth laborers into the vineyard." Florence, Ont.

Missionary News from Our Own Missionaries

A Japanese said, after hearing John R. Mott speak, "If the Christian religion can make a personality like that of Mott, then I want it." He said that it was not so much what the man said as what he was that impressed him.

If the Japanese are learning much good from the foreigner, they are also learning the foreigner's sins. A missionary tells of seeing a number of Japanese girls dressed as foreigners, advertising a certain brand of whisky. They had the imitation which dressed, even to a very funny netting which served the purpose of face veils.

Practical experience has shown that in West China a boy can be clothed, fed and provided with books and tuition for about thirty dollars in gold per year. Among the families of our church members in Sz-Chuan are scores of bright boys who if educated would make the very best material for future teachers, preachers, and Christian workers, but they have not the means to secure such an education unaided. Here is an opportunity for some in the Homeland.

How much does the worshipper in the Buddhist temple know of God? There came to a missionary in Japan recently, a young man who knows considerable about Christianity, but he lives in a village in Japan where there is no Christian, and he said that often he would wander to the temple in the native village and bow before the altar. "Strange as it may seem," he said, "there has often come into my life an inspiration which has come from God." The missionary to whom he was talking felt sure that the man knew the presence of God as a reality, for in the next breath he said he often felt his life lifted up by a great inspiration when at his work, away from any other person, and he thought it was because the people of God were praying the world over for those of us who are at work, and so his life away in the lonely village of Japan felt the influence.

From the Field

The League at Keewatin

The pastor of our church at Keewatin writes: "We have a most interesting Epworth League, and generally well attended. We work all the departments and the literary work is not relegated to the background. We have had an evening with Ralph Connor, taking up two of his books, and also an "Evening with Wesley." These were very interesting and profitable. We are now arranging for Bible study. Variety is necessary to keep up interest and attendance."

Stanstead District League

The following officers were elected at East Bolton, Sept. 4:

Hon. President—Rev. G. S. Clendinnen, Stanstead.
President—Rev. L. H. Fisher, Barnston.

1st Vice—Rev. S. F. Newton, Magog.
2nd Vice—Mrs. J. I. Hughes, Hatley.
3rd Vice—Miss M. Flint, Stanstead.
4th Vice—Mrs. J. A. Miller, Mansonville.
5th Vice—Miss J. Snyder, Coaticook.
Secretary-Treasurer—Miss Annie Williamson, Magog.
Representative to Conference Executive—Rev. R. G. Pever, Coaticook, Que.

Toronto Conference

The biennial convention of the Toronto Conference Epworth League will be held in the town of Orillia, Oct. 16 and 17. A fine programme is in course of preparation, which will include two addresses by Rev. S. T. Bartlett, Associate General Secretary, and other prominent workers.

The constitution states that "All Leagues or Methodist Young People's Societies whose aims and methods of religious work are similar to those set forth in the Epworth League Constitution shall be eligible for representation, and entitled to vote at the Conference Convention, the scale of representation being one official delegate for every twenty members or fraction thereof." It is hoped that every League in the Conference will be represented.

Walkerton District

Walkerton District Epworth League always holds its annual convention on Labor Day, and it is always well attended and successful. This year was no exception to the rule when the workers assembled in Elmwood. Delegates came in wagon loads from Walkerton, Hanover, Cargill, Paisley, etc. The church was well filled in the afternoon and crowded in the evening.

A letter from the District Missionary, Rev. Mr. Holmes, was read, containing much valuable information.

Round Table Conferences were conducted on Sunday-school and Epworth League work by Rev. Dr. Crews, who also spoke in the evening.

The following officers were elected:
President, H. P. Grinyer, Cargill.
1st Vice, Miss Rose, Chesley.
2nd Vice, Miss McMillivray, Elmwood.
3rd Vice, Miss Sanderson, Walkerton.
4th Vice, Miss A. Garner, Hanover.
5th Vice, Miss A. Zinkan, Southampton.
Secretary, H. J. Moffatt, Cargill.
Treasurer, Miss E. Robertson, Southampton.

Conference Representative, Mr. W. Loughby, Elmwood.

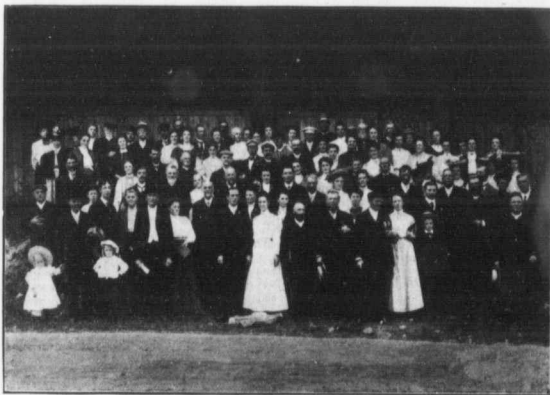
Goderich District

The Goderich District Summer School, which was held at Goderich, was of a most interesting and profitable character. The large pavilion where the meetings were held was nicely filled in the afternoon and crowded at night. Speakers from outside the district were Rev. Dr. Sutherland, Rev. C. E. Manning, Rev. W. W. Fruham, and Evangelist Russell, who took charge of the Bible studies. Rev. Kenneth Beaton looked after the literature, and conducted several conferences.

An Epworth League of Christian Endeavor has been formed at Bethel Appointment, Broadview Circuit, Sask. The sum of \$70 has been already subscribed for the Forward Movement.

Summer School, Berwick

The first Summer School for Sunday School Workers ever held in Nova Scotia was organized on the Berwick Camp



THE BERWICK SUMMER SCHOOL, N.S., 1907

Grounds on Aug. 7th, and continued in session every morning from 8.30 to 12 o'clock until Aug. 15th.

A splendid programme was provided, which had received the approval of the International Education Committee, and the International Certificate of Recognition was granted to all registered students who attended twenty-four or more periods of study and lectures exclusive of Bible Lessons and Mission Studies. Those taking the teacher training course will be granted important concessions by presenting this certificate. One hundred and five people registered as members of the school, and fifty-nine obtained the Certificate of Recognition.

The school was, as someone put it, "A tremendous success, and unsurpassed by anything of its kind on this continent." The success of the school and the inspiration it imparted is due to the splendid men and women who conducted the classes and gave the lectures.

Perhaps first of all we should mention Mrs. Bryner, the International Field Secretary of Primary Work, whose lec-

tures and addresses were a chief source of helpfulness and inspiration.

Rev. S. T. Bartlett, our own Sunday School and Epworth League secretary for the Eastern Conferences, also proved himself a most valuable member of the staff. Mr. Bartlett has abundantly convinced us of the wisdom of the General Conference in appointing him to the position he now holds, and we anticipate a marked improvement and a renewed zeal in Sunday school work because of his helpful ministry.

The Adult Bible Class movement received considerable attention, and a model class was organized, which met every day at 10 o'clock. Mr. Bartlett was elected one of the teachers, and did excellent work. Associated with him as teacher was Rev. A. Lucas, who is under appointment of the International Sunday School Committee as secretary for the West Indies and South America, but at present is acting secretary for the Nova Scotia association. Mr. Lucas also proved a valuable and most helpful worker in connection with other phases of the school. His address on the West Indies and South America was very instructive.

Those attending the school have been given also an increased interest in missions, because of the presence and addresses of several missionaries. Miss Ida Newcombe, of the Baptist Missions of India; Miss Cunningham, of the W. M. S.

of the Methodist Church in Japan; Rev. D. Norman, of Japan, and Rev. Mr. and Mrs. Longley, who are under appointment to China, all had a place on the programme.

Rev. Mr. and Mrs. Longley, who sail for China in November, are going as the representatives of the Methodist Sunday Schools of Nova Scotia. We are glad to have been able to look into their faces and wish them god-speed. A pleasant incident during the sessions of the school was the presentation of a nice Bible to both Mr. and Mrs. Longley on their wedding anniversary. The presentation was made by Rev. G. W. F. Glendinning, president of the school.

Mr. Glendinning and Dr. Woodbury, upon whom rested the burden of responsibility for its existence and success, deserve very much credit and heartiest congratulations upon the splendid success which marked this Summer School. Rev. H. J. Isaac also did splendid work as the secretary.

Hantsport, N.S.

S. T. BARTLETT.

Exeter District

The Exeter District Summer School was held at Grand Bend, Aug. 11-19. Evangelist Walter Russell preached and conducted Bible studies with great satisfaction. Rev. J. H. Oliver, of Sarnia, gave his interesting lecture on "Fights for the Flag," and an address on "Makers of Methodism." Rev. C. E. Manning, Rev. T. B. Coupland, Rev. S. J. Allin, Rev. J. W. Graham, Rev. S. L. Toll, Rev. James Livingstone, and Rev. A. H. Goin took part in the programme. A splendid concert was given on Monday evening. Though the expenses were heavy, the Executive report a balance on hand.

The following were elected:

President—Rev. S. L. Toll, B.A., B.D., Hensall.

1st Vice—Rev. A. E. Fear, Exeter.
2nd Vice—Miss E. Marshall, Kirkton.
3rd Vice—Rev. C. P. Wells, Granton.
4th Vice—Miss Down, Exeter.
5th Vice—Miss Magdalen, Parkhill.
Secretary—Miss Mae Wilson, Greenway.

Treasurer—Rev. S. Baker, Ailsa Craig.
Conference Representative—Rev. J. E. Holmes, Lucan.

Newfound Land Convention

The Epworth Leagues of Newfoundland held their convention in St. John's during July in Gower Street Church. The statistical returns show that there has been an increase of 27 Young People's Societies in Newfoundland during the past year, with an increase of 238 members.

The principal speakers were Rev. S. T. Bartlett, Associate General Secretary of Epworth Leagues and Sunday Schools, and Rev. D. Norman, of Japan. Both delivered interesting and inspiring addresses.

We are glad to know that the Leagues of the Newfoundland Conference propose to support a missionary of their own.

The following officers were elected:

President—Rev. T. B. Darby, B.A.
1st Vice—George Peters.
2nd Vice—Rev. F. R. Matthews.
3rd Vice—Rev. C. Hackett.
4th Vice—Miss Ada Horwood.
5th Vice—Miss Main.

Secretary—Norman Burr.

Treasurer—A. W. Martin.
Representative on General Board—Rev. Dr. Curtis.

Letter from the Eastern Secretary

What Mr. Bartlett is Doing

My last letter to The Era was from Berwick, N.S., where, as reported elsewhere, a very successful Summer School was held from August 6 to 15. The sessions of the school were attended by 103 registered students, and a large number of visitors was present at every lesson or lecture period. The Committee of Management of the school is to be congratulated on the success attained. From Berwick I went to Hanford, N.S., and enjoyed an evening with the "Tribe" Club, a flourishing organization among the boys, conducted by Bro. Barrett, who is to be commended for his painstaking work with these promising lads. The next Sunday, August 18th, was fully occupied with three sermons and visits to two Sunday-schools on the Middleton Circuit. Bro. Croft is Circuit Superintendent here, and is leading his workers into a progressive and flourishing field at home, and a broad connexional spirit and sympathy.

We saw both at Torbrook Mines and Nectans Falls fine illustrations of the success possible in country schools, where local circumstances and conditions are not helpful to the work. The average country Sunday-school has many disadvantages,

but none are insuperable where devotion to the work is sufficiently deep to sustain the workers in loyal and united co-operation. We saw this again at Farmington, on the same circuit, where on the Wednesday evening we addressed a nice congregation of our people who are sustaining a school under difficulties that would daunt any but truly devoted hearts.

On the 19th we visited Bridgewater, N.S., and from thence proceeded to Lunenburg for the next evening. At both places we met a fine lot of interested friends, and concluded that the interests of our young people are being well looked after in each place. Judge Chesley is a tower of strength to the Sunday-school in Lunenburg, and is a striking illustration of how much time, thought and work a busy professional man may put into the school if his heart is right towards it.

The Annapolis Valley is a beautiful and fruitful region, and all up and down its length we saw undoubted evidence of both material and spiritual prosperity among the people. In many places Methodism is not numerically the largest denomination; but potentially our people are not lagging behind.

On the Weymouth Circuit we had a pleasant visit with Bro. Munroe, of Brighton and Barton a good meeting was held. From here we went on to Digby, expecting to have two services with Bro. Glendinning, and one, on Sunday evening, at Bear River with our friends here. But contingent storms were interrupted by a heavy downpour of rain, which greatly thinned out the Digby congregations and made travelling on the road next to im-

Conference League Conventions

TORONTO CONFERENCE—

At Orillia, October 16, 17.

LONDON CONFERENCE—

At St. Thomas, October 22-24

MANITOBA CONFERENCE—

At Winnipeg, November 12, 13.

BAY OF QUINTE CONFERENCE—

At Lindsay, (Date later)

possible. So we had the pleasure of a full day at Digby, and at the close of the evening service the pastor arranged for a conference of the Sunday-school and Epworth League forces in the parsonage. The spacious parlors were filled with an interested company, and a very profitable hour was spent in consultation of plans and methods of work. Bro. Glendinning has a bright outlook among his young people in Digby, and they have a wise and capable leader in him.

Our next point was home—Sackville. Your secretary has hardly seen enough of the place to know it, but his family lives there, so it is "home" in name if not in practice, and in fact a little time was necessary in preparation for the journey in progress, and soon we were on the road again headed for Stanstead, Que., the first point in a trip of prospectively four months' duration through the Central Conferences.

Sunday, Sept. 1, was much enjoyed with Bro. Glendinning and his people, and together we proceeded on the Monday to East Bolton, Que., where a three days' District Institute was held. An almost constant downpour of rain interfered much with the attendance, but the various sessions were very profitable, and Bro. Prudham, of Japan, proved himself a wise and entertaining instructor in missionary work among the Japanese. The institute had its own reporter, so I need not give details of the sessions.

On to Knowlton! And still it rains! A fierce electrical storm on the 5th retarded the attendance to a very few. Bro. Galley thought they deserved an address,

so we gave them the best we had. The next evening was somewhat better, as the rain ceased just before service was to begin, so we had a larger number out, and Bro. Galley felt happier. So did the writer. But while in Western Ontario much dry weather has been experienced, where duty has called me, both in July, August, and so far in September, there has been quite too much rain. But rain or shine, we must get to Granby for Sunday, September 8th. The morning service was a treat—bright sunshine without, and a beautiful church and school-room filled with sunny faces and glad hearts within. Bro. Ellis has a strong grip on the affections of his people, and with Bro. Tompkins at the helm of the Sunday-school ship, why shouldn't there be a prosperous voyage?

We were due at Waterloo, 12 miles away, for the evening service, and, driven by a friend, started in sunshine for our destination. But, see the clouds assemble! The mountain yonder is fairly lost in the gathering blizzard, and, before half the drive is covered the rain is pouring in torrents, and we are shown what the clouds can do when they try. However, we spent a pleasant evening with Bro. Davidson in Waterloo, and, considering the weather, had a good congregation. The people here are so used to good sermons they find it worth while to go to church even on a wet day, you know.

From Waterloo to Bedford! From Bedford to Cowansville, where the district has assembled, and a splendid feast is given by the ladies in addition to the intellectual diet afforded by the men. On to Valleyfield to meet the Huntingdon District. Bro. Scanlon has matters well in hand, and with Bro. Coates as District Epworth League president and Bro. Belton as Sunday-school secretary, the outlook here is brighter than for some few years past. By keeping "on the move" we manage to reach Newington on the 13th for the Matilda District Convention. This is a well-organized field. With its successful Summer School at Iroquois and its thorough organization, it is doing well indeed. It has a splendid missionary record, and is still going ahead. Bro. Edwards, the efficient and popular district chairman, will have a grand staff of helpers in the officers-elect.

Am now in Kingston. The 15th is well occupied. Sermons in Queen Street and Brock Street churches, and visits to Sydenham Street and Queen Street schools fill up the day, and now, just after writing, we start for Cataract for meeting to-night. We find plenty to do, so far have had health and strength to do it, and have found joy in the doing. Hopefulness all along the line!

S. T. BARTLETT.

Kingston, Sept. 16, 1907.

Just a Line or Two

The Birle District Convention will be held in Hamiota, Man., Tuesday and Wednesday, October 29th and 30th.

We congratulate Rev. A. E. Lavell, B.A., upon having had a place on the Chautauqua programme as a lecturer in church history. His work was so satisfactory that he has been re-engaged for next season.

Miss Francis I. Main, recently elected fifth vice-president for Newfoundland Conference Epworth League, has been spending her vacation in some of the outposts, and while at Moreton, Ontario, in co-operation with Pastor Clancy, organized a promising Junior League. The Junior Department will grow under her guidance in the Ancient Colony. We want to hear from other fifth vice-presidents. Write your news items while they are fresh.

Devotional Service

OCT. 20.—THE DUTIES OF THE DAY.

Prov. 24, 30-34; Rom. 12, 11.

HOME READINGS.

Mon., Oct. 14.—Trust God for to-day.
Ex. 14, 10-14.
Tues., Oct. 15.—Seek divine wisdom daily.
1 Kings 22, 5-7.
Wed., Oct. 16.—Praise him daily. Ps. 96, 1-13.
Thurs., Oct. 17.—Work to-day. Matt. 21, 28-31.
Fri., Oct. 18.—Repent to-day. Heb. 3, 7-13.
Sat., Oct. 19.—Live carefully. 2 Pet. 3, 12-14.

BIBLE HINTS.

Prov. 24, 30. "Void of understanding." His foolishness is seen in his flagrant neglect of his own interests. This man had "a field," and on the cultivation of this depended his bread, but he neglected it, and it was grown over with thorns. It might have been a scene of loveliness and plenty.

V. 23. "Yet a little sleep," etc. To the indolent man duty is always for to-morrow. The idea of working is not given up, but postponed from day to day, and the longer it is postponed the more indispensible he is for it.

V. 34. "So shall thy poverty come," etc. Two things are suggested: (1) The ruin is gradual in its approach. "As one that travelleth." It is on the road. The punishment of the indolent farmer takes all the months from spring time to harvest to approach. (2) The ruin is terrible in its consummation. "As an armed man." It will seize with the grasp of an indignant warrior.

Rom. 12, 11. "Not slothful," etc. The apostle blends our diligence in business, with our service of the Lord. They are not two things to him, but only aspects of the same thing. The one is only another expression of the other.

Rom. 12, 11. "Fervent in spirit. Bolling in spirit." The internal fire of love keeps the spirit boiling and prompting to new activity. This fervency is to be seen in all that we do.

V. 11. "Serving the Lord," that is, not time-serving, but watching for and seizing upon opportunities of serving God. How characteristic this was of Paul himself.

SUGGESTIVE THOUGHTS.

Character comes out of work. It is what we do that educates us rather than what we read or speculate about. The work of life, with the temper and spirit we put into it, trains and moulds.

The gospel gives great attention to small particulars concerning Jesus. He ate and slept and talked. The glory of the Divine shone out in the smallest as well as in the greatest acts.

It is the prudent, thoughtful, industrious man who, while he enriches himself, blesses and ennoble his country and his race.

The prodigal son exhibited a more manly spirit in going to work feeding swine, though the employment was dirty and low, than he would if he had sat down to growl and curse his luck.

No truly Christian man can be truly an indolent man, for there is really nothing left to an idle man but sin.

Industry is not always set down as a grace, but many a grace depends on it.

There is not in all eternity another day but to-day in which to perform the duties of to-day.

Are you looking forward to future faithfulness? Your only hope and guarantee of this is your faithfulness to-day.

"Lo! here hath been dwelling"

"another blue day."

Think! wilt thou let it
Slip useless away?"

Work, commerce, recreation, are to the life of a Christian just what outer leaves and fruit are to a tree, only the manner in which the inner life expresses itself.

"The trivial round, the common task," that is the place to be holy. Make the difficulties of your daily life stepping stones to heaven, until from round to round, at the top you shall step to the sky.

To spiritualize what is secular, to enoble what in itself is mean, is the end of the religion of Christ.

PROVERBS.

Here are some of Benjamin Franklin's pithy sayings:

Sloth, like rust, consumes faster than labor earns, while the used key is always bright.

Dost thou love life? Then do not squander time, for that is the stuff life is made of.

If time be of all things most precious, wasting time must be the greatest prodigality.

Sloth makes all things difficult, but industry all easy.

He that riseth late must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly that poverty soon overtakes him.

At the workman's house hunger looks in, but dares not enter.

Diligence is the mother of good luck, and God gives all things to industry.

Employ thy time well if thou meanest to gain leisure; and since thou art not sure of a minute, throw not away an hour.

ABBOWS.

Healthful, honorable work gives strength of the mind. It is not wealth inherited that is the mightiest lever, but that which is gained by work.

To be fervent is to be enthusiastic, to be mightily impelled to activity.

Never procrastinate. To-morrow will bring its own duties.

The path to any notable achievement is not easy. "No pains, no gains."

Every house beautiful is situated on a hill, difficulty, the pathway to which is lion-guarded.

Plato's advice was: "Prefer diligence before idleness unless you prefer rust above brightness."

"Idleness was called by the ancients the 'burial of a living man.'"

QUOTATIONS.

When Jesus fished the lake, or walked the corn-fields, or spent hours of social peace in the home of Bethany, I believe that his acts were as profoundly sacred as when he climbed the mountain side to pray, or when He was transfigured with His disciples.—Dr. Dallinger.

The devout and obedient disciple of Christ sees that, not over the Lord's day alone, but over every one of the six days of toil, there hangs the bending, brooding heavens, bright with immortal light.—R. S. Storrs, D.D.

Industry means success in life. Without it, genius, ability, scholarship, and good intentions are of no avail. By industry, poverty, lack of opportunity, and the greatest obstacles in human life may

be overcome, and success in life assured.—John T. Rich.

To talk of rest when there has been no work is a mockery—it is then a pleasure we have no right to—a reward we have not earned; and it will then be as little refreshing as the sleep of night to one who has slept and yawned through half the day.—Dean Farrar.

If I were to try to comprise into one sentence the whole of the experience I have had during an active and successful life, and offer to young men as a rule and receipt for certain success in any station it would be comprised in these words: "Duty first and pleasure second."—Nasmyth.

Man is so constituted, mentally and physically, that he needs work, employment, something to engage his thoughts and exercise his muscles as necessary to his health and happiness, and he is so related to society that his influence is felt for good or evil, "for no man liveth to himself."—J. G. Bass.

It may seem a small offence to the young to idle away an hour now and then. Just make an estimate and see if it is so. Suppose you waste one hour a day. How are six hours in a week, and three hundred and twelve hours in a year, all lost. About one-twelfth part of your working time is thus wasted.—"Elements of Success."

FOR THE BLACKBOARD.

Teach me, my God and King,

In all things Thee to see,

And what I do in anything

To do it as for Thee.

—George Herbert.

ILLUSTRATIONS.

As the roots of the oak reach down and out in the soil to the stenderest end, so the strength of character is found in those small and unseen acts of life that run through the hours and moments of each day.

It is not by one stroke that the sculptor chisels the marble into artistic beauty, or by one touch that the painter puts upon the canvas the glowing conception of his fancy; so Heaven is not reached by a single bound, but we build the ladder by which we rise from the lowly earth to the vaulted skies, and we mount to its summit round by round.

An unfaithful workman may introduce into your dwelling disease and death, a negligent pilot may cause disaster to a ship, a grain of sand may destroy the eye, and so it is with secret and subtle influences at work for good or ill in society.

A young man once wrote to Henry Ward Beecher, asking his aid in securing an easy place, wherein he might make his mark. Mr. Beecher replied: "You cannot be an editor; do not try the law; do not think of the ministry; 'let alone all ships, shops, and merchandise; don't practise medicine; be not a farmer nor a mechanic; don't work, don't think, don't study. None of these things are easy. My son, you have come into a hard world. I know of only one easy place in this world, and that is the grave."

It is related by Pliny that Cressinus, a Roman, was accused of sorcery. The ground of the accusation was his very remarkable success in agricultural pursuits. He could get much larger crops than others, even from a smaller piece of ground. People became excited over his eminent prosperity, and he was finally brought before the authorities to answer the charge of sorcery. In answer to this charge Cressinus produced his efficient implements of husbandry, his well-fed oxen, and pointing to them he exclaimed: "These, Romans, are my instruments of

witcraft; but I cannot show you my labors, sweats, and anxious cares." This solved the mystery of his success.

PRACTICAL APPLICATIONS.

Many of the evils into which men fall are simply the perversion of good things. Sleep is a good thing, but too much sleep develops into sloth.

Useful employment is the best safeguard against temptation. An idle man is the devil's playfellow.

Put your whole soul into anything you undertake. Do everything well, and with enthusiasm.

To maintain the attitude of a true son of God in the playground, the counting house, the factory, or the farm—that is the struggle of the Christian life.

Jesus said: "I must be about my father's business." Let us try to realize that our teaching, studying, farming, housework, all is our Father's business.

PARALLEL PASSAGES.

"The sleep of a laboring man is sweet."

"The hand of the diligent shall bear rule."

"The soul of the diligent shall be made fat."

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."

OCT. 27.—MISSIONARY MEETING.

Subject:—"Our Missions in West China."

SUGGESTED PROGRAMME.

Hymn 177.

Prayer—That the newly-appointed missionaries who will leave Canada this month for China may reach their fields in safety, and that their lives may be blessed to the uplifting of China.

Scripture Lesson—Is. 60, 1-14.

Hymn 182.

Address—"In what relation do Christian nations stand regarding the evangelization of China, in the face of many evidences of her awakening as seen in her efforts to abolish the opium traffic, and foot-binding, the establishing of hospitals, the introduction of modern educational and military systems." References, "The Uplift of China," 35c; "The Heart of Szechuan," 35c; September of the Bulletin.

Hymn 219.

Address—"Some Hindrances to the Gospel in China: (1) The Opium Traffic and British Revenue; (2) Foot-binding; (3) Buddhism." References, this number of the Era; "China's Only Hope," 75c; "The Women of the Middle Kingdom," \$1.25. These books are in the Reference Library in China.

Hymn 431.

Address—"What we as a church are doing for China. Our educational, evangelistic and medical work." References, The Missionary Report, The Missionary Bulletin, The Missionary Outlook.

Hymn 404.

Mizpah Benediction.

The Epworth Era for April was a special number on China.

Order all literature mentioned in this programme from P. C. Stephenson, Methodist Mission Rooms, Toronto, Ont.

SOME FACTS ABOUT CHINA.

China proper has an area (1,312,328 square miles) larger than Nova Scotia, New Brunswick, Prince Edward Island, Quebec, Ontario, Manitoba, Saskatchewan and Alberta combined; the whole Chinese empire (i.e., China proper and its dependencies, Manchuria, Mongolia, Tibet, Jungaria, and East Turkestan) has an area (4,218,401 square miles) nearly 500,000 square miles larger than Canada.

China has been known as a chargeless empire; now she must be called the changing empire. Old China is passing, and a nation is being born in a day.

A former university president, now a resident of China, says that from the standpoint of absorbing interest he would rather live in the next twenty-five years in China than to have lived in any other land during any fifty years of his history.

The Chinese Government has taken steps by which no one is allowed to begin the opium habit; those using it must smoke twenty per cent. less each year; officials must quit at once; those growing it must reduce its cultivation ten per cent. annually; shops selling opium must close gradually; opium dens must close within six months, and in ten years there must be none of it in the country. Forty million opium sots will be emancipated by the cessation of this traffic, and many times that number will be liberated from the misery in which they were involved by this pernicious and enslaving habit.

An anti-foot-binding society has been organized by the Chinese themselves, with royalty at its head, and a crusade against this ancient and cruel custom has become popular among all ranks. The Empress Dowager has ordered the feet of all girls in the Imperial household to be unbound, and is using her influence to stop the practice throughout the empire.

Sunday is to be observed as a day of rest in the empire and in its foreign embassies.

Four attempts have been made by the Christian Church to evangelize China: (1) By the Nestorians, in the 6th, 7th and 8th centuries; (2) by the Roman Catholics, led by John de Monte Corvino, in the 13th and 14th centuries; (3) by the Jesuits, under Matteo Ricci, in the 16th, 17th, and early part of the 18th centuries; (4) by the Protestants, under Robert Morrison, in the beginning of the 19th century.

From Shanghai, on the coast, up the great Yangtze river, all the way to the Tibetan border, in every city of any size, including the larger market towns, there is a Protestant church or meeting hall.

Confucianism made the Chinese a stable people; Christianity is making them righteous.

Twenty-five years ago 100,000 copies of the Bible, in whole or in part, were sold in China; last year over one million were sold by the British and Foreign Bible Society alone.

The Chinese are fast losing faith in their religions; many temples are deserted and in a state of ruin.

The needs of China are few. They are only Character and Conscience. Nay, they are but one, for Conscience is Character. It was said of a famous maker of pianos that he was "like his own instruments—square, upright, and grand." Does one ever meet any such characters in China?

NOV. 3.—ACQUAINTED WITH GOD.

Job 21, 22.

(CONSERVATION MEETING.)

HOME MEETINGS.

- Mon., Oct. 28.—Seeing God for ourselves. Job 19, 23-27.
Tues., Oct. 29.—Knowing His greatness. Ps. 135, 9.—Jesus reveals Him. John 10, 30-38.
Wed., Oct. 30.—Knowing His justice. Ps. 140, 1-13.
Thur., Oct. 31.—God's faithfulness. Eccl. 8, 11, 12.
Fri., Nov. 1.—Jesus reveals Him. John 10, 30-38.
Sat., Nov. 2.—Mature acquaintance. 1 Cor. 13, 9-13.

A FOREWORD.

This topic follows very appropriately the studies we have had concerning God. We have considered some of His principal attributes—Omniscience, Omnipresence, and Omnipotence—and we have learned that notwithstanding the Divine knowledge, wisdom, and power, it is our privilege to regard Him as our friend and helper. Acquaintance is, however, the forerunner of friendship. We can only love those whom we know well, and they must have in their character those qualities that command admiration and affection. Many false conceptions of God have prevailed in the past, which account for the fact that many men have refused to acknowledge His claims upon them. They did not love Him, because they did not know Him. One of the purposes of Christ's coming to this world was to "reveal the Father."

BIBLE HINTS.

"Acquaint thyself with God" (v. 21). The nature of God is the foundation of all true religion. Therefore the knowledge of God is of the greatest importance.

The mysteriousness of the divine nature and government does not form any reason why we should not seek to know all we can of God. There can be no more important study than that of theology.

"Be at peace" (v. 21). There is no peace to the wicked. Warring elements are continually struggling with one another, and there is turmoil and discord. When a man yields his will to God and enters upon His service, one of the first results noticed is that peace reigns in his heart. And what a blessing is this!

"God shall come unto thee." In addition to the blessing of peace various good comes to the one who has become acquainted with God. "Blessed is the man that trusteth in Him." "All things shall work together for good," etc. "Godliness is profitable unto all things."

"Lay up His words in thy heart." An acquaintance with men comes mainly through conversation. So does acquaintance with God. "Talk with us, Lord, thyself reveal."

SUGGESTIVE THOUGHTS.

"Blessed are the pure in heart, for they shall see God." Unless we have an earnest desire for a pure heart and a holy life we shall never know much of God.

Whoever would become acquainted with God, will find God coming more than half way to meet him.

One of the best evidences of our acquaintance with God will be your desire to make everybody else acquainted with Him.

God is invisible, and yet we may see Him by the eye of faith. You never have seen your most intimate friend. You have seen his body, but you have not seen his spirit, which is the real being. "God is a spirit, and they that worship

Him must worship Him in spirit and in truth.

God's heart of love wants love in return. He wants in His children the returning throbs of affection. "My son, give me thine heart."

The Psalmist showed how essential God was to his happiness when he exclaimed: "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee." As compared with the dearest of earthly objects, God was over and above all.

ILLUSTRATIONS.

When a scoffing infidel thought to perplex a devout little girl by asking, "How big is your God?" she replied: "He is so great that the heaven of heavens cannot contain Him, and yet He is so kind as to dwell in this heart of mine."

No two men would expect to become acquainted, except by spending time together. How otherwise can we expect to become acquainted with God. "Enoch walked with God."

Letters help wonderfully in forming an acquaintanceship. And we have many messages from God in the Bible.

It helps us to become acquainted with a man if we know his family and intimate friends. So one who would know God must know God's children and His friends.

The best way to get to know a man is to join in his work, and that is the best way to get to know God.

QUOTATIONS.

The Father never hides His face from His child. Sin hides it, and unbeliever hides it.—Andrew Murray.

We don't want the faith that comes by seeing, but the seeing that comes by faith.—John McNeill.

In the secret of His presence how my soul delights to hide!—Ellen Lakshmi Goreh.

I hardly can conceive of a better way of achieving saintliness than every night to sit still and let God say to you what ever He has to say.—F. B. Meyer.

QUESTIONS.

In what way may I know God?
How has He revealed himself to me?
In what way does the Christian's knowledge of God differ from that of the man who is not a Christian?
How does prayer help us to know God?
How does the Bible help us to know God?
What time daily do I spend in seeking to know God better?
What helps am I using toward a better knowledge of God?

HINTS FOR THE LEADER.

As this topic is provided for the monthly consecration meeting, there should be two objects in view—to try to lead those who have not already done so to give themselves to God, and to "acquaint" themselves with Him by accepting His love, and turning away from sin. There may be associate members and others who might be influenced to do this by public and private appeal, especially the latter. Before the service is held, make it your business to see some of these persons, and have a talk with them. In this way you will find out their difficulties and objections. Try to commit them to a public confession of Christ. Transform your associate members into active as soon as you can.

The second purpose of this meeting should be to lead those who have already become acquainted with God to learn to know Him better, and to serve Him better.

The hints, suggestions, and questions here given are simply seed thoughts to be expanded and applied in your own way. For this and for every meeting a programme should be prepared with the special purpose of giving every member something to say or to do. For instance, eight persons might be furnished, before given here, or similar ones, and asked to answer them in the service, giving in each case, if possible, some Scripture proof or illustration.

NOV. 10.—THE GREED FOR GOLD.

Prov. 23. 4, 5; Luke 12. 13-21.

HOME READINGS.

Mon., Nov. 4.—A hard bargainer. Gen. 31. 36-42.
Tues., Nov. 5.—A greedy man. Josh. 16-22.
Wed., Nov. 6.—Covetous priests. 1 Sam. 2. 12-17.
Thurs., Nov. 7.—A dishonest servant. 2 Kings 5. 20-24.
Fri., Nov. 8.—A betrayer for silver. Matt. 26. 14-16.
Sat., Nov. 9.—A woe on greed. Jude 11, 12.

EXPOSITORY HINTS.

"Labor not to be rich" (V. 4). We are not to make the acquirement of riches the object of life. If wealth comes to a man in a legitimate way it can be made a great means of blessing, but there are many other things more to be desired.

"Riches make themselves wings" (V. 5). How many illustrations we have of this. The millionaire of to-day may be the beggar of to-morrow. The bank may break, the warehouse burn down, stocks may depreciate in value. How foolish is it therefore to trust in that which is so transitory.

"Speak to my brother," etc. (Luke 12. 13). This man was full of his earthly wrongs while the Lord had been talking of heavenly things. The love of the world often takes the affections from God.

"Beware of covetousness" (V. 15). To covet is to desire inordinately that which is unlawful to obtain or possess. There is no greater enemy to happiness than covetousness. It is the overstrong desire for more uncontrolled by reason or conscience.

"A man's life consisteth not," etc. (V. 15). The things that are essential to the best and happiest life can neither be given nor taken away by wealth. They belong to all, as the sunshine and fresh air.

"Brought forth plentifully" (V. 16). This man's riches were acquired in a perfectly lawful way. His crime was his greedy and callous selfishness. "What shall I do?" He was perplexed. A certain amount of goods enriches a man's life; too much encumbers it.

"My fruits" (V. 18). The word "my" is used five times. Here was the fatal error.

"Eat, drink and be merry" (V. 19). Indolence, gluttony, drunkenness, and licentiousness, in these four things lie this man's conception of life.

"So is he" (V. 21). A complete fool, a miserable failure, one who has transformed the possible riches of heaven into coals of fire.

SUGGESTIVE HINTS.

Not outward things, but the inward spirit; not possession, but character; not what one has, but what he is, is the real measure of success in life.

The whole ambition of this man was concentrated on himself. He has not a thought outside of himself. His own good was his sole consideration.

How beggarly the conception that a man's soul can be fed with silver and gold! We cannot feel that which is invisible with that which is essentially animal.

Look upon money as William Carey did, as merely something wherewith to "pay expenses" while you attend to the real business of life.

Like all other greeds, the greed for gold grows as it is cherished. The rich man feels as poor as the poor man.

If you wait to be generous till you have a certain sum, you will never be generous.

Riches are a blessing only to him who makes them a blessing to others.

No man need bless himself that he is a stranger to the worship of mammon when he is spending all his revenues in self-indulgence.

ARROWS.

Many neglect their heavenly inheritance in their anxiety to secure a worldly inheritance.

The value of life depends on what we are, not on what we possess.

The only man who is really rich is he who is rich toward God.

Covetousness turns God's blessings into a curse.

By a certain amount of water a sponge is enlarged; by more water it is oppressed.

The same gold may be made a golden calf or a golden ark of the covenant. Few acids will affect gold, but it is spoiled by a touch of the acid of selfishness.

QUOTATIONS.

There is this difference between these two temporal blessings, health and money: money is the most envied, but the least enjoyed; health is the most enjoyed, but the least envied; and the superiority of the latter is still more obvious when we reflect that the poorest man would not part with health for money, but that the richest would gladly part with all their money for health.—Colton.

"Rich toward God" means to be rich in those things which God loves: rich in love, in character, in good works, in deeds of kindness, rich in all those things that make for the glory of God and the bliss of heaven.—Pelouet.

I do not see how it consists with the temper of Christianity that any Christian should busy himself and spend his days for what is undisguisedly a selfish result. The business of every Christian in this world is not to serve himself only, but to serve his generation and his God.—Rev. Oswald Dykes.

If the Bible is to be recognized as an authority in the counting-house the stamp of a stern and decisive reprobation must be put upon that passion for sudden wealth which is so common. It is as old as the time of Solomon.—H. A. Boardman.

ILLUSTRATIONS.

Suppose some one would offer you the most beautiful picture ever conceived by artist, on condition that you put out your eyes. What good would the picture do you when your eyesight was gone? What good will worldly wealth do you if you lose your life, if you have a troubled conscience, a remorseful past, an anxious

present?—Suggested by Dr. A. E. Dun-ning.

Most of us have read the story of the shipwrecked mariner on an inhospitable island perishing with famine. One day a box was suddenly swept ashore, and he rushed eagerly to loosen its fastenings; but he fell back in fainting disappointment and consternation, saying, "Alas, it is only some passenger's pearls!" When this soul of ours is at last off upon the eternal shore, unready and unfurnished, will its undying hunger be appeased with indigestible jewels of earthly opulence alone?—C. S. Robinson.

Midas, the King of Phrygia, when the gods promised him anything he would ask, prayed that everything he touched might be turned into gold. But no greater curse could have befallen him. He soon tired of turning rocks and trees to gold, and, becoming hungry, would eat, but the food turned to gold before it reached his mouth. He kissed his child and she became a statue of gold. He could only pray that the gold touch be removed. The story is best told in Hawthorne's Wonder Book, or classic stories told to children.—P.

Dean Trench, in one of his poems, tells the story of the banished king—how a king learning that at some time, as yet unknown, he would be banished to islands beyond the horizon of the sea, he sent over three treasures, prepared houses and gardens for his future life, till he looked with more joy to the land where his treasures were than the kingdom which he enjoyed. So may we lay up treasures in heaven.—P.

To illustrate the influence of money-making, when it becomes a passion, one of the magazines speaks thus of one of the millionaires of America: "Away from the intoxicating spell of dollar-making this remarkable man is one of the most charming and lovable beings I have ever encountered, a man whom any man or woman would be proud to have as a brother, a man whom any mother or father would give thanks for as a son, a man whom any woman would be happy to acknowledge as her husband, and a man whom any boy or girl would rejoice to call father. But once he passes under the baleful influence of "the machine" he becomes a relentless, ravenous creature, pitiless as a shark, knowing no law of God or man in the execution of his purpose. Between him and coveted dollars may come no kindly human influences; all are thrust aside, their claims disregarded in ministering to this strange cannibalistic money hunger, which in truth grows by what it feeds on.

QUESTIONS.

What has the Bible to say about selfishness?

What is the effect of covetousness upon character?

Am I using my money as God would have me?

What should we covet?

FOR THE BLACKBOARD.

Live while you live, the epicure would say.

And seize the pleasures of the present day;

Live while you live, the sacred preacher cries,

And give to God each moment as it flies;

Lord, in my view, let both united be,
I live in pleasure while I live to Thee.

—Doddrige.

The General Secretaries and Their Work

The past month has been a busy one for the secretaries of the Sunday-school and Epworth League Board. The General Secretary has delivered, during September, 36 public addresses and sermons, in addition to editing the Era, attending to a large correspondence and looking after the general work of the office. If any persons have had the idea that the appointment of two Associate Secretaries would result in the General Secretary having "an easy time," they are laboring under a serious misapprehension, as he is undertaking far more field work this autumn than for several years past. Having three officers instead of one simply means that the work can be done in a far more systematic and thorough manner than ever before, and many more places visited.

Rev. S. T. Bartlett, our Eastern Associate Secretary, has spent the month of September in the Montreal Conference, attending conventions on the Stanstead, Waterloo, Kingston, Brockville, Ottawa, and Pembroke Districts, and also preaching and speaking at various places. His work, during October, November, and December will be in the Toronto, Hamilton, London, and Bay of Quinte Conferences.

Rev. J. A. Doyle, "the Western man," has not been idle by any means. He writes his office that he "did not find the summer schools much of a rest." That is not surprising, as he spoke from five to eight times at each one. During July Mr. Doyle attended summer schools at Souris, Salkoats, Lake Dauphin; in August he visited several circuits in the Saskatchewan Conference, and enjoyed a little needed vacation. During September he took an eight day trip on the Prince Albert District, attended the Saskatoon District meeting, and on the 18th left for British Columbia, where he has a full programme of work extending over several weeks. He will be in the Manitoba Conference in November, and proposes to give January and February to the Alberta Conference.

From various sources we hear very complimentary things about Bros. Bartlett and Doyle. Their work has been highly appreciated, and will, no doubt, result materially in improving the efficiency of our Sunday-schools and Epworth Leagues and increasing their number.

Hints for Workers

"It will be a great help to pause from time to time in the midst of work, and to quietly ask yourself whether it is your best; and if not—as often it will not be—to send one winged thought upwards, and get strength in answer to it. On day-day send such duty done with lack of zeal will make you weaker; every effort will make you firmer."—B. F. Westcott.

"The world has no room for cowards. We must all be ready somehow to toil, to suffer, to die. And yours is not the less noble because no drum beats before you when you go out into your daily battle-field, and no crowds shout about your coming when you return from your daily victory or defeat."—Robert Louis Stevenson.

"Perform a kind action, and you find a kind feeling growing in yourself, even if it was not there before. As you increase the number of objects of your kind and charitable interests, you find that, the more you do for them, the more they love them. Serve others, not because they are your friends, not because they are interesting, not because they are grateful; serve them when they are unfriendly, when they are distasteful, serve them when they are ungrateful, serve them because they are the children of your Father, and, therefore, are all your brethren, and you will soon find that the fervent heart keeps time with the charitable hands."—William B. O. Peabody.

Personal

Rev. A. P. Latter, pastor of our church at Alliston, has published an attractive folder announcing his Sunday subjects for the remainder of this year. His announcement for Rally Day in the Sunday School is a model little booklet.

Rev. G. Agar is taking hold of his work as Sunday school secretary of the Uxbridge District with great energy. He arranged for a very successful Sunday School convention in connection with the financial district meeting.

His church at Calgary gave Rev. G. W. Kerby a great reception on his return from Europe. He is popular with all classes in the congregation, and with other denominations, but particularly with the young people, among whom he has done such excellent work.

Not the Same

Among the American paintings in the Corcoran Gallery at Washington, which collectively are very fine, there are a few works which are not. Probably the worst, says a writer in the Philadelphia Public Ledger, was purchased by a member of Congress whose judgment does not run to art.

"Isn't that great?" he invariably remarks, when pointing out his purchase. "A big bargain, too. Got it for three hundred dollars, and Blank"—here he names one of the country's most eminent artists—"says it is worth ten thousand dollars."

A friend of Blank's heard this statement, and upon seeing him, immediately broke forth:

"You know that awful marine damb Congressman Jinks bought? Well, he is telling everyone that you said it is worth ten thousand dollars. What does it mean?"

The artist smiled.

"He cornered me one day and wanted me to fix a value on it, but I told him I couldn't do it," he explained. "He then came at me with a question I couldn't dodge, by asking, 'Well, how much would you charge to paint a picture like that?'"

"I assured him most earnestly that I wouldn't paint one like it for ten thousand dollars."

There is No Other

Why insist on the Christian religion for all nations? is a constantly recurring question of our own time. Why not let the nations come up into a better life by refining their own religion? Ah, that's the point exactly. "No other is there salvation in any other." All the other systems of religion cannot bring peace to one sincere seeker after God; they can only lead him further astray. Some of the devotees try very hard to get rest for their souls, even under the religion of the quiet god Buddha. One poor Burman woman had nothing with which she could make an offering at the pagoda. After consulting with the priest she determined to make a painful sacrifice. She cut off her forefinger and poured kerosene on it, and burned it before the idol. The priest had told her that she would feel no pain, but the hand was swollen and she was suffering acutely when our missionaries saw her. When they asked her why she did it, she answered, "For merit; I know no other or better way." It is to such people as these that our missionaries reveal the better way, the way that brings peace and salvation. Neither can any of these religions redeem society; all social classes are struggling in a flood of evil, but only to be overwhelmed at last. The symbol of the ark holds in modern as in ancient times; there is safety there, and nowhere else; God's way for the world's redemption may seem narrow and small to some, but it is the only way that saves men and nations.

The Junior Epworth Era

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

An Important Call

"Hello, there, Central! do you know Who 'tis that says to you Hello? I'm mamma's little girl, Louise, And won't you send the doctor, please? 'Who told me? No one; I'm alone, And climbed and ringed our telephone, Because I want the doctor, quick, For Butterball is dreadful sick. No, not a dolly, nor a horse— My yellow chicken 'tis, of course. What? you don't think he'll come at all? I know he would if mamma'd call;— He comed quick when I had the croup; And Butterball's on our back stoop, All scrooped up in a yellow heap, And keeps a-crying, 'Yeep! yeep! yeep!'— I think it's croup, or some such thing, And that is why I climbed to ring— You say that he can't come—then I— I'm 'fraid my Butterball will die!"

—By Cora A. Matson Dolson.

Weekly Topics

Oct. 13.—"TWO PROPHETS WITH ONE MESSAGE." (Seeking salvation.)

Joel 2. 32; Amos 5. 14.

Q. What was the condition of the land when Joel spoke to the people? A. Joel 1. 4, 10-12. (The whole of the harvest was eaten by swarms of locusts.)

Q. What did the prophet advise? A. Joel 1. 14, 19. (Confession and prayer to God.)

Q. What did he say God wanted? A. Joel 2. 12, 13.

Q. What would God do for them then? A. Joel 2. 25-27.

Q. Are such blessings open to us? A. Joel 2. 28, 29; Acts 2. 16-18. (The temporal blessings are small when compared with the spiritual. Spiritual fulness is better than material plenty. Both come from God.)

Q. How may we receive these? A. Joel 2. 32; Amos 5. 14.

Oct. 20.—"RUNNING AWAY FROM DUTY." (Shirking duty.) Jonah 3. 1-4.

Q. What did God want Jonah to do? A. Jonah 1. 2.

Q. What did Jonah do? Jonah 1. 3.

Q. From what did Jonah try to run away? A. "The presence of the Lord."

Q. Did he succeed? A. No! Ps. 139. 7-10.

Q. What happened to Jonah? A. He got into trouble.

Q. Of what kind? A. Jonah 1. 4-15.

Q. Was Jonah drowned? A. No! Jonah 1. 17.

Q. What did he do? A. Jonah 2. 1.

Q. What did he think about? A. Jonah 2. 7.

Q. What lesson did he learn? A. Jonah 2. 8.

Q. Did God have mercy on Jonah? A. Jonah 2. 10.

Oct. 27.—JUNIOR MISSIONARY MEETING.

SUGGESTED PROGRAMME.

Hymn 164.

Prayer—That the Gospel light may more and more shine in the Dark Continent.

Scripture Lesson—Luke 4. 16-21.

Hymn 173.

Address—"The wonderful country called Africa, by the Superintendent visit-

ing some of Africa's noted missions, under the direction of the guides."

Hymn 167.

The News Agents will tell about:—"The mill boy who became famous as a missionary and explorer in Africa."

"The clever engineer who died for Uganda." "An African slave boy who became a bishop."

Mizpah Benediction.

Next month we will visit our French missions in Quebec.

Suggested Helps:—(Order from J. C. Stephenson, Methodist Mission Rooms, Toronto)—Draw an outline map of Africa, showing missions visited;

"Ganda's White Man of Work," 35c, 50c;

"Life of David Livingstone," 5c; "Life of Mackay of Uganda," 5c; School Geography.

INFORMATION FOR THE GUIDES.

FROM NEW GUINEA TO MOMBASA, AFRICA.

We have another ocean voyage before us to-day. The last place we visited in the South Sea Islands was Papua, or New Guinea. To-day we take the steamer once more and again sail westward. It is very hot still, isn't it? We wonder how people live all the time in this intense heat. At last we see land lying like a cloud on the horizon before us, and the captain tells us that we are in sight of Africa. A few hours more and we enter the port of Mombasa, the terminus of the Mombasa-Uganda Railway, which was opened in 1902.

FROM THE COAST TO UGANDA.

Here we will take the train. We can scarcely believe that we are in Africa—Livingstone and Mackay, and all the other missionaries of whom we have heard had to wade through swamps and cut their way through tangled undergrowth, but we glide along in comfortable railway cars over a smooth road-bed. We feel that we have reached the heart of Africa when we see the waters of the beautiful Victoria Nyanza glistening before us. Once more we go aboard a beautiful modern steamer for the last stage of our journey to Uganda.

UGANDA—WHERE MACKAY LIVED.

Uganda! The boys are getting excited now. Why, this is where Mackay did his work. It is less than thirty years since he first reached Uganda's capital. Then this was a heathen country; the people sunk in savagery and superstition, though more civilized than some of the other nations ruled by a Christian king. While we are here we will attend service in the beautiful cathedral, built under the supervision of Mr. Borup, an engineer-missionary, who has taught the Waganda to make bricks and instructed them in carpentry and architecture.

We look around us on the dark faces of the reverent congregation, and feel that though of a different race, we are with them, "One in Christ Jesus."

LIVINGSTONE—NAMED AFTER ITS FOUNDER, DAVID LIVINGSTONE.

We have a great deal to talk about as we return to Mombasa, and once more

About Your Manners

A boy may not always be judged by the way in which he behaves himself before his elders, for sometimes the boy is bashful, timid, or over-awed by his surroundings; but a boy's manners, when he is in the familiar scenes of home, or among his equals in age on the playground, are a pretty sure index to the boy's nature and disposition. And the way he conducts himself among other boys, not only shows what he is, but it helps to make him either a better or worse boy, as the days pass by. If, therefore, you would not cultivate a sour disposition, cultivate a pleasant manner. Some boys, and more girls, attract us at once by their cheerful smiles or happy laughter, and others by their gloomy looks almost make us think that they must have been born under a thunder cloud and baptized in vinegar. One of the best cures for a cross feeling is just to put your mouth into the shape of a smile. You cannot long feel "sour" if you make your face look "sweet." Just try it the next time you are getting pouty. Smiles are very "catching," just as much so as the measles, and are a hundred times more desirable. If you smile, some one will smile back; but if you frown some other person will likely frown, too. So, you see, not only for our own sakes, but for those of our friends and playmates all around us, we should cultivate a pleasant manner among them.

... A tidy boy or girl is a joy to mother and father; but one of careless, untidy habits is a constant worry and care. Keep your personal appearance neat. There is nothing more ugly than

dirty on a boy's face or hands (unless it is on a girl's), and one who thinks it "doesn't matter" if clothing is well arranged and kept brushed or not, if the boots are muddy or clean, is making a great mistake. Let your personal appearance be always tidy and neat. . . .

And most boys might be more polite than they are. It is a sign of good breeding for every child to say, "If you please," or "Thank you." Many boys and girls are less polite at home than elsewhere. This should not be so. A son or daughter who has poor manners towards father, mother, or one another, will fall sometime when among others, and show their real selves by some sad breach of manners there. Therefore, be as pleasant and polite at home as you would be in some other person's home. In that way you will be real, not counterfeit. . . .

And try to be natural. By that we mean do not "put on airs." Do not be "affected" in your style. That will lead to an artificial manner that will spoil you. People say sometimes, "She is altogether too nice." What do they mean? Why, just this—that you are not real in what you say or do—that you are simply striving after effect. To be pleasant for the sake of the pleasure it gives us, to be polite because we really want to be polite, and kind and generous, to cultivate a habit of helpful, happy intercourse because we want to be that kind of a boy or girl, and to grow up into the type of man or woman that loves to keep the Golden Rule from the heart—in the best way for all. How about your manners?

go aboard our steamer. This time we sail southward, and land at Beira, in Portuguese East Africa. From here we take a railroad leading into the interior, for we are going to visit Livingstonia, the scene of the life and labors of that great missionary-explorer, David Livingstone. Here we find the old Scottish names, Blantyre, Alisa Craig, and see the natives gathered in schools and churches, being taught to lead useful and happy lives. What a wonderfully encouraging thing to think that one man was the instrument, in the hands of God, to begin this great work that is touching so many lives.

IN THE REGION OF THE SLAVE TRADE.

Returning to Beira, we sail south again, and round the Cape of Good Hope. We call for a short time at Cape Town, the metropolis of Cape Colony, but we shall not have time to land, for we have other places to visit. Away to the north is the mighty Congo River, and it is in this district that the terrible slave trade has been carried on. We are all proud to know that Britain was the first nation to take steps to put an end to this terrible traffic.

THE HOME OF BISHOP CROWTHER WHO WAS ONCE A SLAVE BOY.

The next place we shall call is Nigeria. Did you ever hear of Samuel Crowther, the slave boy who became bishop of this great territory? He was rescued from Portuguese slavers by the English, and placed in a mission school at Free Town. After completing his education in England he was sent as a missionary to his own people, and in 1864 was consecrated Bishop of the Niger, in Canterbury Cathedral—the only African who has had such an honor. This great man passed to his rest in 1891.

LIBERIA—THE HOME OF THE FREED SLAVES OF THE UNITED STATES.

One place more we must visit, and that is Liberia. Liberia is interesting to us because here a great many of the liberated slaves were brought after the Civil War in the United States. So in this country to-day there are two classes, the native races and the descendants of these slaves. Canadians are to be found as missionaries, working among these people.

FREE TOWN—WHAT IT MEANT TO THE SLAVES.

We will call at Free Town, in Sierra Leone, as we pass. Do you know where it got its name? It was here the English gunboats used to bring the poor slaves who they had recaptured from the slave ships, and set them free. How much the name must have meant to the poor Africans!

Away to the north is the great Sahara Desert, across which the Arabs roam. These men are mostly of the Mohammedan faith, and there are many millions of the same religion in Northern Africa. What a great deal of work there is for us as Christians to do!

Nov. 3.—“A FRESH BEGINNING.” (Trying again.) Jonah 3, 1-4.

Q. What did God want of Jonah now? A. Jonah 3, 1, 2.

Q. Did Jonah refuse this time? A. No! Jonah 3, 3.

Q. Why did Jonah not refuse? A. Draw out your Juniors on this question. You will be able to impress the intended lessons of duty very naturally and easily. Learn chiefly:

1. When God wants to work done He looks for some one to do it. He never asks us to do impossible things. 2. Hard things are not made easy by running away from them. 4. If we refuse to do God's bidding we shall surely suffer. 5. It is better to do what God asks of us, at once, and willingly. Even if we have refused God, we may be forgiven. 7. In

all our trouble we may find help from God through prayer. 8. If we do our best for God, He will help and protect us. 9. The great lesson to learn is obedience to God's Word. (Repeat the pledge!)

Nov. 10.—“WHAT GOD EXPECTS OF US.” (Our duty to God.) Micah 6, 8.

Here are three things, very plainly stated: 1. “To do justly.” It is love mercy. 2. “To humble thyself to walk with thy God” (Margin.) These have been lacking in the lives of the people. They are never too common among old or young. As a study for Juniors show the need of every child treating every other according to Right. Boys and girls chat at play, copy at school, tell tales at home, take unfair advantage of parents or teachers, oppress the weak, tease the smaller ones, make a mock of age, steal “little” things, tell “white lies,” and in many ways break the laws of Right. God cannot overlook any wrong-doing because we think it small. So if we prefer SELF to GOD, He must condemn. But if we claim Him, His will be ours, and we shall not be satisfied with showing or exacting merely a strict measure of “justice, but will be merciful, kind, forgiving, loving, because we have humbled ourselves to “walk” with Him. That means to be agreed with Him, to keep His spirit in our hearts, and to show His love in our lives. (1 John 3, 18.)

Among the Juniors

The superintendent of the Junior League at Moncton reports as follows:—“Last January a Junior League was organized among the boys and girls of Central Methodist Sunday School, and these Juniors from the first have been very much interested in the work. We have now an enrolment of one hundred and twenty-two. Thirty-seven won silver and blue enamel J. E. L. badges for ‘Perfect Attendance’ from May 1st to June 21st. At Easter a concert was given by the Juniors, A ‘Five-cent Concert and Sale,’ we called it, and this was conducted entirely by the boys and girls themselves, who prepared a real enjoyable programme under the direction of our little fourth-year-president, a girl of twelve. The proceeds of this concert amounted to twenty dollars, half of which amount the Juniors gave to the church. We are taking the missionary trip, etc. We have been greatly benefited by a helpful address from Rev. S. T. Bartlett.”

At Deloraine, Man., there is a regularly organized Junior League, which in addition to the ordinary work of Bible Study, etc., have made a study of Boy's clubs and the great interest and profit of the members. The League also constitutes a Junior choir for the Sunday morning Church service. We found the reason for the success of the work, when we learned that “the minister is the superintendent, and his estimate of the value of the work is such that he expects to have a Junior League in every church of which he may be the pastor.” A busy pastor may find time to look after the boys and girls personally, if he wants to. Indeed, is not this a part of his business, and should he not attend to it as faithfully as any other part of his duty? Let our ministers study this question and arrange to give part of their time to the children directly and personally. “See that ye despise not one of these little ones.”

The Ottawa Western Juniors “supply flowers for the pulpit every Sunday. They are afterwards taken to the sick along with a Comfort Roll (a text of Scripture rolled up in colored paper). The Juniors take up the Papers to the Perley Home for incurables, and scrap-books are constantly being made by the Sunshine Committee for sick children. The collection every second meeting is given to missions and they also have a Missionary Birthday Bank.” All

of which goes to show that these Juniors are being taught a very beautiful, because active and practical, religion. The more we do the more we are able to do.

A Recitation

We thank Thee, O Father, for all that is bright:
The gleam of the day and the stars of the night,
The flowers of our youth and the fruits of our prime,
And the blessings that march down the pathway of time.

We thank Thee, O Father, for all that is drear:
The sob of the tempest, the flow of the tear;
For never in blindness, and never in vain,
Thy mercy permitted a sorrow or pain.

We thank Thee, O Father, for days yet to be:
For hopes that our future will call us to Thee,
That all our eternity forms through Thy One Thanksgiving Day in the mansions above.

—Will Carleton.

A Word to the Boys

The King of England's famous surgeon, Sir Frederick Treves, has this to say to the rising generation. It comes from one who knows.

“Boys, don't bother about genius, and don't worry about being clever. Trust rather to hard work, perseverance and determination. The best motto for a long march is, ‘Don't grumble. Plug on.’ You hold your future in your own hands. Never waver in this belief. Don't swagger. The boy who swaggers, like the man who swaggers, has little else that he can do. He is a cheap-jack crying his own paltry wares. It is the empty tin that rattles most. Be honest, be loyal, be kind. Remember that the hardest thing to acquire is the faculty of being unselfish. As a quality it is one of the finest attributes of manliness. Leave the sea, the ringing beach, and the open dunes. Keep clean body and mind.”

Encouraging reports have been received from our Junior Leagues nearly below. We regret that lack of space makes it impossible to give even a condensed report of the work in each case. All the following Leagues have sent in accounts of good things done during the past year, and of better things hoped for in the future: Port Rowan, Owen Sound, Niagara Falls South, St. Paul's St. (St. Catharines), Welland Ave. (St. Catharines), Thorold, Niagara Falls Centre, Kingsville, Hanover, Southampton, Seaford, Strathroy, St. Mary's, Fullarton, Cardinal, Hensall, Stratford, Hampton, Dublin St. (Guelph), Colborne, and Napanee. We wish for all our Junior Leaguers the most successful fall and winter ever experienced in the history of the Epworth League.

An interesting feature of mission work in India is the saving of the children of lepers from becoming lepers themselves. No one knew that this could be done. Doctors said it could not be done; that the disease was hereditary; that there was danger in having anything to do with the children of lepers. But one woman in India could not endure the sight under her very eyes of children as bright and brown and bonny as any in the East becoming lepers one after another as they grew up. She was determined to try—to take the children from their parents and see if there was any chance of saving them. She did so and succeeded. Those children have grown up, and they have not become lepers; they have married, and their children are no lepers. The world has shown the world that the disease is not hereditary, and that the children can be saved.

Remarkable Intelligence

About the time when the papers were full of the controversy growing out of the stories of the "nature fakirs," two negroes in Washington were overheard discussing the intelligence of birds in general.

"Birds is shore sensible," observed one darky to the other. "Yo' kin learn them anything. Iuster work for a lady that had one in a cack, an' when it was time to tell de time it uster come out an' say cuckoo jest as many times as de time was!"

"Yo' doan' say so?" asked the other negro, incredulously.

"Shore thing!" responded the first darky. "But de most wonderful part was dat it was only a wooden bird, too!"

Crushed, to Rise Again

The Rev. Dr. David Gregg recently confessed, in his letter read at the fiftieth anniversary of the Lafayette Avenue Presbyterian Church and afterward printed in the Brooklyn Eagle, that all the books in his library are marked. The marks are mainly reminiscent, but some are educational, as Doctor Gregg amusingly demonstrates.

It was my privilege once, he states, to entertain the celebrated Dr. John Blank and his wife, while the doctor was preaching for us. Doctor Blank is the pastor of a historic church in England. He is also a noted biographer.

One of those marked books of mine was innocently lying on the sitting-room table. It was "The Christian World Pulpit." I had read the book through and marked it. Sermons that were good I had marked "G," that is, "Good." Sermons that were no better than I could preach myself I had marked "N. G.," "No good." The "G" sermons I might possibly give a second reading.

Doctor Blank picked up the book, and was at once interested in it. He said to me:

"And pray, what is the meaning of these marks opposite the sermons?"

When I had explained the meanings of the marks he threw himself back in a convulsion of laughter and shouted:

"You have my friend Black marked 'N. G.!'"

I knew that Mr. Black would hear of that. I could imagine Doctor Blank in a clerical circle at home telling the good story on Black. But what surprised me was that he did not show the book to his wife and share the joke with her. She would have been a good witness to the truth of the story.

I saw the doctor's face suddenly mantled by a blush. He began to make apologies to his friend Black, and explain:

"O Doctor Gregg, it is not fair to judge a man by the sermons in this book. When we preach in London the editor sends his reporter, who takes down our sermons and prints them without our revision. It is not fair at all."

I became suspicious of that man's generosity, and instinctively asked myself the question, "I wonder if Doctor Blank himself has a sermon in that book? Black and Blank come pretty close together alphabetically."

When the doctor went to his room I hastened to the book and looked the matter up. There was Black marked "N. G." and John Blank ditto!

But I must finish the story. Doctor Blank went again to London and preached upon the same subject, "Saving One's Soul." The sermon was reported in full in one of my British papers. When I compared it with the sermon in the marked book I found it a vast improvement, and immediately marked it "G.!"

I claim all the credit for that improved sermon.

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