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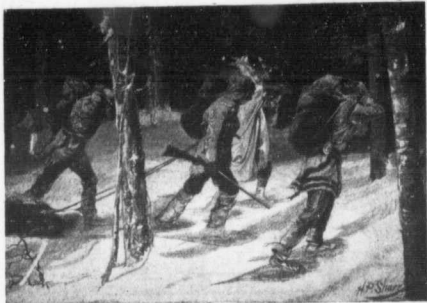
No. 2



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Giant and Dwarf

As on through life's journey we go day
by day,

There are two whom we meet, at each
turn of the way,

To help or to hinder, to bless or to ban,
And the names of these two are "I
Can't" and "I Can."

"I Can't" is a dwarf, a poor, pale, puny
limp,

His eyes are half blind and his walk is
a limp;

He stumbles and falls, or lies writhing
with fear,

Though dangers are distant and succor
is near.

"I Can" is a giant; unbending he stands;
There is strength in his arms and skill
in his hands;

He asks for no favors, he wants but a
share
Where labor is honest and wages are
fair.

"I Can't" is a sluggard, too lazy to
work,

From duty he shrinks, every task he will
shirk;

No bread on his board, and no meal in
his bag;

His home is a ruin, his coat is a rag.

"I Can" is a worker; he tills the broad
fields,

And digs from the earth all the wealth
which it yields,

The hum of his spindle begins with the
light,

And the fires of his forges are blazing
all night.

"I Can't" is a coward, half fainting
with fright;

At the first thought of peril he slinks out
of sight;

Skulks and hides till the noise of the
battle is past,
Or sells his best friends and turns
traitor at last.

"I Can" is a hero, the first in the field;
Though others may falter, he never will
yield;

He makes the long marches, he deals the
last blow,

His charge is the whirlwind that scatters
the foe.

How grandly and nobly he stands at his
trust,

When, roused at the call of a cause that
is just,

He weds his strong will to the valor of
youth,

And writes on his banner the watchword
of Truth!

Then up and be doing, the day is not
long;

Throw fear to the winds, be patient and
strong!

Stand fast in your place, act your part
like a man,

And when duty calls, answers promptly,
"I can."

The following epitaph of a man who
did not succeed may be suggestive of
some essential elements of success:

He lacked tact.

He didn't care how he looked.

He was too proud to take advice.

He did not fall in love with his work.

He got into a rut, and couldn't get out.

He did not learn to do things to a finish.

He lacked the faculty of getting along
with others.

He couldn't transmute his knowledge
into power.

He tried to pick the flowers out of his
occupation.

...The...

Canadian Epworth Era

S. T. BARTLETT, *Managing Editor.*

WILLIAM BRIGGS, *Publisher.*

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TORONTO, FEBRUARY, 1909

No. 2

The Church and the Epworth League

THE words "church" and "league" have each a two-fold meaning. When we speak of the church we may refer to either the whole connexion or the local congregation. When we talk of the league we may mean the general denominational organization or the individual young people's society. But in either case the relation of the church to the league or of the league to the church is the same in principle. The local society of young people should do exactly the same for the church with which it is connected as the general organization does for the whole body. The General Board occupies as direct a relation to the entire young people's work as the local executive does to the league of the individual church to which it belongs. So that the whole church may rightly expect from the league as a denominational organization what the local congregation has a right to look for from the individual society. Let us determine, in part at least, what this is.

The Epworth League fulfils its first great mission only in proportion as it develops an *intelligent Christian life* in its members. This is the primary purpose of its existence, and must be ever maintained as its supreme object and aim.

We cannot emphasize this too strongly, for the fundamental need of the Church is here stated—Christians not in name only, but men and women consciously alive, who know that they are Christians, and in whom the thought of Christianity as life is no mere hazy speculation or ill-digested theory, but a vital and familiar experience. However diverse and varied may be our doctrinal views and statements on theological questions, we must always endeavor to bring our young people into a union with Christ so real, so intelligent, so living, that there shall be no lingering doubts in their minds as to their personal relation to Him as Saviour and Lord.

And this cannot be done by simply cherishing a sweet sentimental regard for Christ. Vital Christianity is not mere sentiment. It is based on knowledge, and the secret of knowledge is study. The first clause in our pledge recognizes this. We cannot know our Heavenly Father's will by any secret process of special intuition alone. The commitment of ourselves to daily Bible study is essential. And when the knowledge gained by personal application is fused into character by the additional influence of prayer, it becomes wisdom. Only in this dual way,—Bible Study and Prayer,—can we develop an intelligent personal Christian life in both holy character and wise conduct. The former brings the power of the Truth revealed in the Scriptures into exercise for the growth of strong convictions, the latter transforms the character of the student into spiritual beauty and loveliness. For our knowledge is not only acquaintance with a Book, but with a Person. With the Book we may become intellectually familiar by reading, but with the Person we become spiritually intimate only by communion and intercourse. The one can never supplant the other, nor is either complete without the other. Bible study will give an intellectual ground for faith, but unless it be accompanied by prayer, it cannot produce Christlike lives. So that the church has a right to expect the Epworth League to cultivate these essential habits in its members, and for their cultivation the pledge stands.

But the Epworth League is a denominational as well

as a Christian society, and stands for the cultivation of loyalty to the doctrines and polity of Methodism, in addition to personal faith in and love for Jesus Christ. Let us not undervalue this position.

A man to whom all churches are alike is generally alike to all churches. It is not in the spirit of narrowness or bigotry that we write these words. Loyalty to Christ is supreme, but church loyalty is by no means unimportant.

Our Leaguers must know what the Church of their fathers has meant, what it means to-day, why they are Methodists,—and the honor of the Church must be second in their esteem only to that of their Divine Master. He who refuses church membership, or holds it as of little value, will not be the Christian he should and might be. We fear that many young people of our congregations have the injurious thought that they can be as good Christians without joining the Church as if they unite themselves with it. And some who want to be considered Christians permit themselves to practice things that even they sometimes apologize for, and yet condone because they say, "I'm not a member of the Church." The Epworth League exists primarily to grow Christians, but if it fails to make loyal Methodists, it has only measurably succeeded. And when the projected union of churches is realized, the Methodist section of the United Church should have carried with it such a spirit and habit of connexional loyalty, that the people formerly called Methodists will gladly take up the work of the larger body and prosecute it with increased rather than diminished vigor. We need have no fear of the future because we train our children and youth to-day in the essential spirit of personal love for their own Church. They should know the past, with all its wealth of doctrine and hymnology, its store of history and biography, its heritage of precept and example. But while thankful for the days gone by, they should be even more grateful that the past has made the present possible, and a still more glorious future sure, if we are but true to our principles, "for Christ and the Church."

In this relation we may add that the Church may reasonably ask all our leaguers, not only to acquaint themselves with the history of past problems and the way our fathers solved them; but to study the pressing questions of to-day, and the best manner of their solution. The great union movement should be studied by our young people, that they may know what it means, and so be able to enter it, when in the Providence of God the call comes, with a humble pride in the Divine Leadership that opens up greater spheres of labor than the past ever knew. When union comes, it must not find our Leaguers mere automatons, moved by some power foreign to their own intelligent volition; but, knowing both the "why" and "what" of the whole movement, and prepared right loyally to help work out the glorious destiny the Lord has for His Kingdom in this great and growing country. We must ever emphasize and encourage a healthy spirit of intelligent and aggressive Church loyalty, and the Epworth League that fails to do this is incomplete in its programme of work.

How this loyal and hearty spirit can best be developed must be left to a future article.

S. T. BARTLETT.

A Clarion Call to Service

Epworth Leaguers! Heed these timely admonitions from Rev. Dr. Chown.

WE covet your young and whole-souled consecration for the Christianizing of our country. We rejoice in your zeal for missions. Your praise is in all the churches. You have heard and heeded the command, "Go ye into all the world and preach the Gospel to every creature," and we want you to put equal emphasis upon the Master's ultimatum, "Teaching them to observe all things whatsoever I commanded you," and, "Beginning at Jerusalem." Be patriots first of all. Measure not your patriotism by the war spirit of the jingo, measure it not by adoration of the flag, nor by your readiness to die for your country, but by the costlier and truer patriotism of a life devoted to the moral upbuilding of the nation. Help us in every part of the Dominion and of Newfoundland to lay the foundations of empire in the cement of righteousness. Help us wipe the tears away from weeping eyes over the northern half of this immense continent. Help us untwine the Union Jack (from around the whirling rattle and throw its protecting folds about the shoulders of the Canadian boy and girl.

Use men and women of vision. Let old men dream dreams of the misty past if they will. Look you out into a future unclouded by sin, and bright with the beams of the Sun of Righteousness. This is a glorious land and it has a divine destiny as surely as Palestine ever had. The Hebrew prophet's heart flamed up with divine enthusiasm as he thought of Israel as the servant of Jehovah. Our lands also must be His servants. The gaze of the prophets scanned from the mountain tops of Judea but a few acres of consecrated hill and valley. We look out over millions of square miles and we consecrate them all to the Kingdom of God. Let us do this with a thrill of gratitude that we have any part in the great endeavor to make this land (God-Almighty's last opportunity on this planet of building upon virgin soil a Christian nation) worthy of the Kingship of Jesus. The hope of the centuries to come is wrapped up in the activities of this generation.

This is why the General and Field Secretaries of the De-

partment of Temperance and Moral Reform go up and down this land from ocean to ocean and to every place where the Captain of our Salvation is leading out the hosts of Immanuel, to direct and cheer them in the mighty struggle to fulfill in every way the purpose of Him "Who was manifested that He might destroy the works of the devil," happy always if in so doing they are enabling Jesus to "see of the travail of His soul and be satisfied."

PRAY for us that our faith fall not. **STUDY** the problems that we study. Study with us how to abate intemperance, how to relieve poverty, to abolish the social evil, to care for the feeble-minded, to reform the criminal, to check the gambling mania, to secure respect for law, to purify the ballot box, to keep the moral blood of the country pure by select immigration. Study these problems and fifty more for Christianity is ever raising problems and the climb must be, for she is always seeking the ideal, and the climb is arduous,—study these and assist by giving us your best solutions and we shall thank you. If you want suggestions as to reading and study, ask us.

AND GIVE. To have the vision God has given us, to see plainly the steps needed to fulfil it, and for lack of money to stand with tied hands, is sometimes exquisite torture. Free us, for the sake of the land you love.

Epworth Leaguers and graduates of the Epworth League have greatly helped us in our temperance campaigns. Throw yourselves heartily into them, and by that means climb to self-realization.

But remember in and through it all that Jesus chooses those who are born from above to enter in and build His Kingdom; and that the successful workers are those who love the common people gladly because they are common, and they need help. We pray you often to remember us in your meetings and in your close, and "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Liquor Laws and Their Enforcement

A Study to Assist Members in Preparing for the Temperance Meeting of March 14th.

BY REV. S. F. DIXON.

A FOREWORD.

Members should read Deut. 1. 6; 4. 43, which sets forth God's care of His people in the past as a motive for obedience to His laws. The "statutes and judgments" are ethically expounded rather than technically enumerated.

Deuteronomy tells in part the history and training of a people chosen for a great missionary work, that of blessing all nations.

LEGISLATION.

There is a law that reaches back to the centuries before Moses, which is now being applied in our land. That law was defined and given its place in Roman Government before the beginning of the Christian Era, in the maxim, "Salus Populi Suprema Lex."—"The public welfare is the supreme law." This is a fundamental law; the application of it may mean permission, restriction or prohibition. If the welfare of the nation demands prohibition, then our laws should give us a "free whiskey" policy; if public welfare demands only "restriction," then a "license" system should be ours; if the highest interests of the state demand "prohibition," then no question of "personal liberty" should prevent "total prohibition" of intoxicating liquors as a beverage, importation and sale. For the law of public welfare is limited only by the welfare itself. Where there is a public necessity, there should be a law to meet it.

There is no such thing as an absolute individual right to do any particular thing, or to eat or drink any particular thing in conflict with the law of public welfare. Except where there is anarchy, personal liberty must be circumscribed for civil liberty.

MAKING MEN MORAL BY ACT OF PARLIAMENT.

Some people dismiss the whole question by saying "You can't make men moral by Act of Parliament." That is the very thing our Government is doing every day. No law can compel a man to love his neighbor as himself. But law can, and does, require him to give sixteen ounces to the pound, thirty-six inches to the yard. Law cannot make a man honest in his heart, but it can, and does, make thousands deal fairly with their neighbors and customers, and punishes them if they do not, until many realize that "honesty is the best policy."

People confuse the issue when they speak of prohibitory laws interfering with a man's "personal liberty" or his "conscience." Conscience is a matter between the individual and God; but human law deals not with conscience, but with conduct.

Human legislation does not seek to compel a "conscience void of offence toward God," but does compel us in our public dealings to conduct legally "void of offence toward men."

The state should protect all citizens in the exercise of their religion in so far as their religion does not undermine the principles of morality, which are essential to the welfare of the state. Polygamy is detrimental to public morals, hence the law of the land prohibits it, and does, define what "religious liberty" is pleaded. The law should, and does, define what the state deems immoral acts, and these are forbidden because the state believes them to be against the public welfare. And if the people come to believe that the manufacture, importation and sale of intoxicating liquors is a menace to the public, they have a right to demand "Total Prohibition."

THE CHRISTIAN AND LEGISLATION.

Christ came to establish a kingdom wherein dwelleth righteousness, and we must give more attention to the sociological problems contained in His teaching.

In the Scripture lesson for this topic, the love of God for the nation, as distinguished from the individual, is an essential feature (Deut. 4. 37; 33. 3). And the basis of faithful service is the love of the nation (Deut. 10. 12; 13. 3; 19. 9, 10; 30. 6, 15-20). The relationship of the nation to Jehovah is the spiritual principle that must vitalize and vivify all relationships. The nation is to be "high above all nations, which he hath made, in praise, in name, and in honor." And the laws illustrate how this is to be expressed in national life.

With regard to the use of intoxicating liquor as a beverage, Christian liberty might say, "Let every man be fully persuaded in his own mind," but Christian love would say, "If intoxicating liquor make my brother to offend, I will drink none as a beverage." The Christian citizen's duty is to seek the public welfare by laws that promote righteousness and suppress public evils.

THE PRINCIPLES OF JESUS.

The three well-known social principles of Jesus will help us to express and enforce our Christian citizenship:

1. The Law of Service (Luke 20. 27; John 20. 21). Our object as citizens should be usefulness. Will a restrictive or prohibitive liquor act be useful in helping a weaker brother avoid an unnecessary temptation? If so, we serve the weaker members of society, and through them the whole nation, by insisting on such laws.

2. The Law of Sacrifice (Luke 9. 23). We must deny ourselves. Most of us belong to one or the other political party. A party should belong to us, and we should make it an instrument by which the nation does right. Christian citizenship must demand this; and if our party goes astray, let us apply the law of sacrifice, and "lose ourselves" by refusing to support "the party," and if we can help "save the nation," by supporting the opposite party, let us do it like men. It is better to be right than "regular."

3. The Law of Love. Motives are of supreme value. Without Christian love, Christian citizenship is impossible. The Golden Rule is the basis of the "square deal" in politics. The only way to realize the "square deal" is by dealing squarely, and it is not giving a "square deal" to the Canadian people to formulate a policy which makes a "square deal" impossible.

Apply the principle to the liquor traffic, which ravages homes, destroys manhood, degrades womanhood, and robs childhood. And the Christian who says that it is none of his business because he doesn't use liquor as a beverage had better read prayerfully John 13. 34; Romans 14. 7; and 1 Cor. 6. 9-10.

LOCAL OPTION IN ONTARIO AND ITS ENFORCEMENT.

It may not be out of place to mention the Local Option Law of Ontario, as local prohibition is undoubtedly the present policy of Temperance Reformers in Canada. Many believe that through the spread of "Local Option" national prohibi-

BE STRONG!

Be strong!

We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle—face it; 'tis God's gift—

Be strong!

Say not the days are evil. Who's to blame?
And fold the hands and acquiesce—oh shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on! To-morrow comes the song.

—Dr. Babcock.

tion will come. "Local Option" in Ontario is simply a part of the "Liquor License Act," having every restriction against the sale of liquor which the License Act has, and, in addition, Local Option enables any municipality to banish the bar-room when sixty per cent. of those voting say "Yes," but in recent years it was clearly shown that a sixty per cent. repeal contests it was necessary to permanency. By banishing the bar-room we break the neck of the treating system, and thereby gradually strangle the traffic.

The enforcement of the law does not depend directly on public sentiment. Enforcement comes through official sentiment, and the voters fashion official action when their convictions are very sensitive to convictions of this kind. And Christian citizens must do this in their own parties, and demand strict enforcement of prohibition laws, general or local.

Local Option is sure to spread until Ontario will probably, with other Provinces, demand the right to prohibit manufacture and importation as well as retail sale.

LIQUOR LAWS IN VARIOUS PROVINCES.

The writer believes the following is a fairly correct summary: Nova Scotia and New Brunswick, with large areas, are under "Canada Temperance Act"; Prince Edward Island, —under Provincial Prohibition; Quebec, —License, with 700 out of 900 municipalities under Local Option; Ontario, —License, with 350 out of 700 under Local Option; Manitoba, Saskatchewan and Alberta, —License, with several municipalities under Local Option, and prospect of many more shortly; British Columbia, —License. Dr. Chown is there now, and we may hope to see Local Option in British Columbia before long. Tamworth, Ont.

LEAGUE PROBLEMS

In this column — shall discuss such problems of the practical work of our Young People's Societies as may be submitted to us. Your correspondence is solicited.

I.—The Case of a Small Country League

"Our League is in a country church. Our members are scattered. We cannot work all the departments. We have about twenty active members and two associates. Our meetings are held on Sunday evening in the church and are always prayer-meetings. We seem to be standing still. Some want to close the League; but others of us don't want to do that. What should we do?"—President.

Whatever you do, don't "close the League." That would be an acknowledgment of defeat. Ten your difficulties are not insuperable. Many Leagues have "scattered" members, in city as well as country. But as a hungry boy will go a long way if there is a good square meal at the end of the journey, so our Leaguers will not mind a tramp if they have a good bill of fare afterwards.

In your statement of your case you use a word we think inadvisable. Perhaps you "cannot work all the departments." Indeed, it may be unwise to try in your present condition; but before long you may be able to operate them all, both easily and well. Too much organization in a small League may mean indifferent work. What you do, do properly, and let your activities multiply and increase in a healthy, growing manner.

You certainly have too few associate members. Why only "two"? Ten times two would give you a better proportioned membership roll. And do you ignore altogether the honorary members? The older people ought to be sought after and made much of in your society.

And you may not expect to do the full work of an Epworth League if your meetings are nothing but Sunday evening prayer-meetings. Such meetings are pre-eminently proper and desirable; but the League work is much more comprehensive than your practice.

There seems, therefore, a triple weakness in your condition: (1) Your conclusion that you cannot work all the departments, (2) Your dearth of associate members, (3) Your limitation of your services to Sunday evening prayer-meetings.

Now for the remedy:

Make up your mind that you can and will so improve your condition that your society will do the real work of an Epworth League. I would advise you, as President, to call your Executive together. Decide as to what departments are essential to your work. You must maintain the First (Christian Endeavor) department. It is vital, and doubtless you have it organized now and manage your prayer-meetings under its direction. The Second (Missionsary) department is but little, if any, less essential than the first. Your League cannot grow unless it lives for more than your own direct personal interests. If you do not understand the Forward Movement for Missions, let us know, and we will gladly provide you with information. A canvass of your young people would probably result in the formation of a "Pray, Study, Give" band that would wonderfully vitalize your League. If you cannot work the First, Second and Social departments separately, perhaps you might profitably unite them. In such a community as yours the League ought to be a social centre for your young people. And as you cannot hold all your social gatherings in the church, why not gather occasionally in the homes of your people? Certainly, the houses of your friends have been opened often for "parties." Why not have the League organize and control such gatherings, and provide wholesome and profitable recreative evenings for your youth? They need such an evening between Sundays as much as a prayer-meeting on Sundays.

But, of course, for all this you need more members, and you certainly have more than "sixty" eligible for associate membership. Have you really made an honest, earnest, personal canvass for an increased membership roll? And what about the younger boys and girls? Don't neglect them. It is a mistake to wait until our possible members are far up in their teens before we get them into the League.

Our counsel then amounts to this: Plan for more members, and go after them till you get them. Vary your meetings, and make them so attractive that your members will be impatient for the next one to come. Organize for missionary study and service. Keep in touch with the Epworth League world by securing a club of at least six subscribers to this paper. In all be systematic, and let no month pass by without a business meeting, at which, from reports of committees, you ascertain just what has been done, and what is still necessary to be done, for the growth of your League in both members and influence.

Britishers and Americans

BY REV. GEO. H. LONG.

(See *Missionary*]Topic for February 28th.)

EXAMINE these figures, for they give some idea of the volume of emigration that has poured into Canada during the twelve years ending June 30th, 1908:

From the British Isles	522,494
From the United States	391,436
From Foreign Countries	383,993
Making a total of	1,307,923

A LONG PROCESSION.

String this army out in single file, with three feet for each person, and you have a line 742 miles long. March them past a given point and it will take twenty-five days, at three miles an hour, and ten hours a day, to pass it. If each person carried a flag of their home-land, three out of every four would be found marching under the folds of either the Union Jack or the Stars and Stripes, and the flags of four out of five would represent free institutions and representative forms of Government in the countries to which they belong. It is this preponderance of Anglo-Saxon and Teutonic elements among the incoming emigrants that saves the situation.

THE NEED OF RIGHT TREATMENT.

The history of ourselves ought to teach us that the children and grandchildren of even the lowest of these English-speaking folk, will in the next generation or two compare favorably with us, the descendants of the pioneers in Ontario and the Maritime Provinces, and who pride ourselves on our loyalty, intelligence, and morality. That is, if we, the present generation of Canadians, treat these strangers as they ought to be treated, and look after them as they ought to be looked after.

Of course there are differences in the social and moral status of these people, for among them will be found many undesirables. It would be a marvel if it were not so. Yet will there be a greater proportion of useless, helpless, criminal ones than would be found in an equal number of Canadians? Of one thing we may be sure, the proportion of the good to the bad will be less than among those remaining in the Old Land. Yet, notwithstanding the submerged tenth, Britain is the recognized leader in the higher civilization of the race.

THE INHERENT PRIDE OF RACE.

Among all these Anglo-Saxon newcomers, whether from the Motherland across the sea, or from the Republic to the South, will be found a pride of race, the love of liberty, the instinct of government, and an inherent respect for sacred things that has ever characterized the breed. These will, under fostering circumstances, assert themselves and save the individual and the race from degeneration. We have in our village several English families who came out about three years ago. They belonged to what is known as the laboring class in England and were very poor. Yet they are rapidly improving their circumstances and gaining the respect of all. One family was from the slums of an English city, yet the father is making a living for his family, and the children are attending both the Public and the Sabbath Schools, and are as bright as any. This man cast his first vote at the late municipal elections, and was so highly elated over it that he lay off work for the day, and was intensely anxious until he knew whether his man was elected or not. To him, and no doubt to thousands of others, there comes with the casting of the first vote a consciousness of manhood that was unknown under the old conditions, and that augurs well for the future. For is it not in the very nature of the average Briton to "rise on his dead self to higher things," when environment and conditions are favorable?

A WARNING.

It must, however, be clearly understood that there is no place for the criminal in this new land, and not very much room for the ne'er-do-wells sent out to get rid of them at home and who exist on the remittances periodically received. The gaming tables, saloons and race tracks are the places they most generally frequent, and most of them are a detriment to the social and moral life of a community. Yet even with these when the remittances cease and it is a case of "root hog or die," to their credit, be it said, they generally root rather than die.

"HOME" CHILDREN.

The children brought out by the "Homes" constitute another class about whom much has been said for and against. An average of two thousand of these Home children come into Canada every year. They are soon absorbed by the Canadian Homes, and are in demand. For the 12,780 brought in during the six years ending 1907, there were 82,364 applications. It is estimated that 98 per cent. of these children make good.

FROM THE UNITED STATES.

The emigration from the United States that has assumed such large proportions in the last few years, has brought into our land a most desirable class of settlers. Intelligent, educated, alert, possessed of money and enterprise, they rapidly assume leadership in the communities of the West. Outside of the Mormons, who form a class by themselves, the men from the States are as a rule willing to submit to the laws and conform to the usages of their adopted land. They at once identify themselves with the business, social, and often the religious life of the community.

A GROWING RESPONSIBILITY.

The coming of these strangers, both British and American, has placed on the Church and the Government obligations that cannot be evaded without danger. The churches must reach them with the Gospel and place them under tutelage in religious things. An aggressive evangelical type of Christianity and up-to-date methods in Sunday School work are required to meet their need. Teach them respect and reverence for the things of God and loyalty to our Christian and

"The greatest thing, says someone, a man can do for his Heavenly Father is to be kind to some of His other children. I wonder why it is that we are not all kinder than we are? How much the world needs it. How easily it is done. How instantaneously it acts. How infallibly it is remembered. How superabundantly it pays itself back,—for there is no debtor in the world so honorable, so superbly honorable, as love."

—Henry Drummond.

Canadian institutions. Gather their children into our Sunday Schools, and train them in a knowledge of the Word and of holy things. Be patient with them in their peculiarities and prejudices. They cannot be forced or ridiculed into improvement. They are too much like ourselves for that. Treat them as a man should treat men, bearing in mind that their son may some day be your son-in-law.

The Government must see that the laws of the land are kept, that public schools are provided for all and that children are compelled to attend them, and that protection to life and property and equal rights are guaranteed to all.

THE FUTURE.

If this is done, then these people will be of the same race stocks as ourselves, will with us become a backbone and steady factor among our new populations. Not only will they learn to love their adopted land and work for her highest interests, but will also aid in moulding into shape these other people of alien blood and strange speech who are coming through our gates in such large numbers every year.

Let it be said of us as the American poet sang of his own people,

"We cross the prairies as of old
Our fathers crossed the sea—
To make the West as they the East
The homesteads of the free."

And if we are loyal to God and to our people, and work in with the plans of the eternal in this big land, the laboratory of His Grace, then "He will give us the heathen for our inheritance and the uttermost parts of the earth for our possessions."

The Pilgrim's Progress

Studies of the League Topics for February 21st and March 21st.

BY REV. G. W. F. GLENDENNING, S.T.B.

THE SLOUGH OF DESPOND.

(Psalms 69, 1-4, 13-18; 40, 1-3.)

IN the January Study Christian was seen starting out from the city of Destruction, with Obstinate and Pliable in hot pursuit, to bring him back by force. When the Pilgrim was overtaken they tried, in vain, to persuade him to return. Having failed of their purpose, Obstinate returned to his friends, while Pliable resolved to seek life with Christian.

THE SLOUGH OF DESPOND.

For a time they journeyed together and talked of the "unspeakable things of God," until when, in the midst of the plain, they drew nigh to a very miry slough, and, being thoughtless of danger, both fell suddenly into the bog. By a desperate effort Pliable escaped from the mire on the side next to his own house, and, being angry with Christian because of their misfortune, he also returned to his home, while the Pilgrim struggled alone in the Slough of Despond, endeavoring to reach the side toward the wicket-gate.

from the consequence of past misdeeds any more than you can escape from the force of gravitation, which holds all created things in its irresistible grasp. At this moment you are carrying in your blood the sins of the past, and deeds of pride and passion done long years ago are potent still to subdue your will and deform your life. Nature opens no door of escape from past sins and their penalty of pain. Left to himself, the sinner would perish in despair.

2. Forgetfulness of sin is impossible! Nothing committed to the care of consciousness is lost. Memory of sin is immortal. Christian saw again his past misdeeds. They rose around him until he felt that he was sinking into an "horrible pit and into the miry clay." David cried, "My sin is ever before me." He had done a great wrong. He had violated the sanctity of Uriah's home, and then tried to cover his sin by the murder of his brave soldier. But God set David's secret sin before the light of His countenance, and it could not be hidden. He could not escape from his sin. He could not forget it; and, in anguish of soul, he cried, "Have mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies, blot out my transgressions."



Painting by Mrs. Seymour Lewis.

By courtesy of the "Northwestern Christian Advocate"

"WE ARE BUT LITTLE CHILDREN WEAK"

This picture of Pilgrim is true to life. It is an experience that all pass through who are convicted of sin. Seeking to escape from the city of Destruction, they are mired in their sins. David tells us how he found himself sinking in "the deep mire where there is no standing" (Ps. 69.2), and how he was "brought up out of an horrible pit and out of the miry clay" (Ps. 40, 2).

Men fall into the Slough of Despond because:

1. Nature has no forgiveness for sin! With this truth all are familiar. It has been declared again and again by the world's greatest teachers, "Whatsoever a man soweth, that shall he also reap." The law of harvest is a universal law, and as unchanging as the eternities of God. No magic can change the tares into wheat, or the wild oats into corn. Tares sown will produce nothing but tares, and wild oats will produce only wild oats. No force in nature can make them produce anything different. Consequence follows the evil-doer to the "last step of the journey, and to the last moment of recorded time." This is a natural, not an arbitrary law. It does not depend upon the caprice of the lawmaker. It is a law written in our members. Pain is the penalty of sin. Nature has no pardon to offer the sinner. You cannot escape

The deeds of folly done long years ago are with us still. From secret chambers of the mind, old sins step out to meet and torment us. You may cry to them "Down! down!" as Macbeth cried to Banquo's ghost; but they will not down. Again and again they will come like phantoms to haunt you. All, like Pilgrim, know what it is to have "the curtains of memory" rolled up, and, as on a stage, to see "the sad and sordid past reacted to the wailing music of an infinite regret."

Poor Christian struggled only to sink deeper in the mire, until Help coming, took Pilgrim by the hand and lifted him out of the Slough. Then, having been thus encouraged, Christian started out again on his journey.

Awakened souls still fall into the Slough of Despond, but God's promises are sure, and He still sends His Messenger to help them out of the horrible pit, and start them again on their way to the wicket-gate.

THE WICKET-GATE.

(Matthew 7, 1-4.)

As Christian was walking along alone, after his escape from the Slough of Despond, he met with Mr. Worldly Wise-

man. That gentleman's home was in Carnal Policy, a town near by the city of Destruction. Enquiring about Pilgrim's progress, and learning his purpose to go to the wicket-gate, Worldly Wiseman warned Christian of the difficulties and dangers he would have to face, and counselled him to go instead to the town of Moray, and consult Mr. Legality, whose house was close to the hill Sinal.

SELFISHNESS IS THE SOURCE OF SIN!

To escape peril and pain, Pilgrim turned out of his way to seek Mr. Legality's help. But when he approached the house, the hill nearby was so high, and the side overhanging so much, that he dared not venture any farther, lest it should fall upon him.

As he stood there in great fear, not knowing which way to turn, Evangelist came to meet him, and sternly rebuked him for turning out of the way. Setting Christian's face again toward the wicket-gate, Evangelist said, "Thy sin is great; thou hast forsaken the way that is good, to tread in forbidden paths. 'Strive to enter in at the strait gate.' 'Because strait is the gate that leadeth unto life and few there be that find it.' And thou man at the gate will receive thee, only turn not aside again, lest thou 'perish by the way when thy wrath is kindled but a little.'"

The way of sin is as broad to-day as it was in the time of Worldly Wiseman. The way of life is as narrow now as it was when Christian travelled it. From that way of pain and peril men still turn their footsteps to the way that is broad and smooth. Men dread danger; they love ease, and through selfishness fall into sin. What but selfishness prompts you to take the wealth of the world for yourself, and leave your fellow-man to starve unpitied? What prompts young men and women, regardless of the well-being of others, to seek their own pleasure in questionable amusements, saying, "These things do not hurt me; let others take care of themselves"? What is it that fills our city streets with wasted faces, our city slums with wrecked and ruined lives? It is the selfishness of sin!

Men and women live for themselves, love themselves, think only of themselves, until self masters them. Then waking up, under the shadow of Sinal, to a sense of their bondage, they cry, "Who shall deliver me from the body that is death?" "Can my sin be forgiven?" "May I yet return and enter the wicket-gate?"

None need despair, and none need perish. Jesus stands ready to help and save. Born as you were born, tempted as you are tempted, dying as you must die, Jesus, Who never did a selfish deed, invites the weary and heavy-laden to come to Him for rest. Having Himself broken the fetters of death, He "proclaims liberty to the captive, and the opening of prison doors to them that are bound."

THE WICKET-GATE OPENS IN ANSWER TO PRAYER.

Hastening on, and not speaking to any after he left Evangelist, Pilgrim at length approached the wicket-gate. Over the gate there was written, "Knock and it shall be opened unto you." Christian, therefore, began to knock, and continued, until at length the door opened, and he entered the gate.

God never fails to answer prayer. On the 18th of April, 1882, Samuel H. Hadley was a homeless, friendless drunkard in the city of New York. He had pawned everything for drink, and his wife and children had been compelled to leave him. For days he had not tasted food. For four nights he had been in *delirium tremens*. Unable to sleep, without money to buy drink, he would have drowned himself, but he had not strength to reach the river. In a saloon God's Spirit came to him, and he resolved to give up drink. Going to a nearby station he asked to be locked up. When he was released, he found his way to the Jerry McAuley Mission. There McAuley, after telling his experience, invited men to come to Christ. With other drunkards Hadley went forward, and kneeled at the altar. Himself a reformed drunkard and a converted thief, Jerry McAuley prayed for them. Then, placing his hand on Hadley's head, he said, "Now pray for yourself. All the prayers in the world will not save you unless you pray for yourself." Hadley hesitated for a moment, then broke out, "Dear Lord, can you help me?" No tongue or pen can describe the experiences of that hour. With all His power, Christ came into that drunkard's heart and life. He had knocked at the door of mercy, and it swung open. Saved himself, he went out to save others. For twenty years he was Superintendent of the Jerry McAuley Mission; and before he died, on February 9th, 1906, he had helped thousands of drunkards to the gate that always swings open in answer to prayer. He who opened the gate of life in answer to Hadley's prayer. He is willing to open it in answer to yours. "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you."

Digby, N.S.

LIFE PROBLEMS

In this column we shall endeavor to assist our **young** people in the solution of some of the vital questions of the personal life. Your correspondence is asked.

I.—The Problem of Prayer

Here is a letter from a young woman who is a true and earnest Christian, but she has her difficulties, and who has not? She says: "I am troubled because I do not enjoy praying. I pray because I know it is right to do so, but there must be something else than duty in prayer. Other people, I know, take delight in prayer. How can I become like them?"

We submitted this important question to Miss H. S. Stewart, B.A., Sackville, N.B., and have great pleasure in giving her letter in reply. We are sure that it will do many of our readers much good.

"My dear young friend, have you considered what prayer is? Is it not a coming to God and a talking with Him? Naturally, when we think of coming to God, we remember what a wonderful, all-powerful Being He is, and our feeling is one of adoration. That is our first thought, and we do adore and worship our great Heavenly Father, and then we creep a little nearer and because He is our Father we have many things to tell Him, many things to ask of Him. Asking God for certain things is only a part of our prayer. Do we not often err in thinking it is the whole of prayer? But you will say, What else is there? Let us consider that we have come to the end of a day, just an ordinary day, and in the quiet time before we lie down to rest we are going to approach unto God our Heavenly Father, what have we to say to Him? Will we lie not in thinking over the day and what it has brought to us, be reminded of the things we have done, and alas! others left undone, both of which have grieved our best Friend? And so, like a tired, sorry child to a loving mother, we come and confess to our great-hearted, loving Heavenly Parent, and oh! how He comforts. In both there is nothing so little and insignificant in our every-day lives but that He will understand all about it. He wants us to tell Him about all the little joys and the little difficulties and discouragements. Do we say joys? Why, yes, and here comes in another very important part of our prayers, that is, thankfulness. Praise is always a part of prayer. Adoration, confession, thankfulness—every step leads us nearer to our Heavenly Father and Comforter, and now it seems as if we did not know where to stop. We have so many petitions. Naturally, we pray for our loved ones, and perhaps most of all for ourselves, and each one knows out of the fullness of her heart what to put into such petitions. But our vision widens, and because we love our God, and remember all the good He has brought into our lives, we think with sorrow of those who do not know Him, and for these we pray. There are our own associates, those whom we meet from day to day; but we do not stop here, for we go on from our own home to town to our own country, with its various needs, and then to other countries, until the whole wide world has been compassed. Do you say the burden of our prayer has become too great? But how can we omit any part of it?

Perhaps my friend will say, like many another, I am often too discouraged and weary to say anything more than a few sentences. That may be so, and yet there can be true, heart-felt prayer.

"When I am very weary
I do not try to pray;
I only shut my eyes and wait
To hear what God will say
Such rest it is to wait for Him
As comes no other way."

I am sure that our friend who longs to enjoy prayer will have that as one of her petitions. And surely the Holy Spirit will guide you and teach you, so that this enjoyment may be yours. "They that wait upon the Lord shall renew their strength." May we all claim this promise as ours, and in faith prove its truth.

Influence

This life of mine that seems but as mine own—
To mar or glorify at will, might be
The only Bible that some soul hath known,
The only chart on God's eternal sea.

—Minnie F. Houdenstein.

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—One's duty is never done until he has done his best.

—We often say, "Boys will be boys." Better say, "Boys will be men."

—If you like this number, tell your friends. If you don't, tell the Editor.

—When tempted—pray! But never pray from the devil's side of the fence.

—Don't trouble others with your troubles,—give them a chance to trouble you with theirs.

—A man has a perfect right to any opinion he may care to hold, if he really holds it—i.e., keeps it to himself alone.

—“Exercise the angel, do not try to exorcise the devil.” is good advice, which, if followed, would make high characters more numerous.

—A Christian's greatest right is the right to give up a right for the sake of some weaker brother to whom that right might be a wrong.

—When you are inclined to look for faults, do not use a telescope. They are not far enough away for that. Try a mirror and you will find them easily within sight.

—It is easier to let the League go than to make it go, and many have done the former because the latter required toil, and, say what we may to the contrary, the average leaguer doesn't like work.

—Both plan and purpose are needed if we would achieve. To work out the plan with steady purpose is the only way to fulfil our mission and attain the goal of success. This is as true of the leaguer as of the leaguer.

—The most incredible thing is that which we do not want to believe. The hardest task we can be put to is the one we do not want to do. When we want to believe or do anything, we need little persuasion, and no argument to convince or constrain will add either to our faith or obedience.

—The League must co-operate in every department of the Church's various enterprises if it is to develop young people who shall be both good and good for something, for the demand of the hour is not for simply good people, but for good workers in the salvation of our great country, and in the world-wide extension of the Kingdom of God.

Our New Office

The headquarters of your General Secretary and Editor have been changed. The office formerly occupied by him will in future be occupied by the Editor of the Sunday School publications. May the happy memories of the Epworth Era's editorial desk and chair remain behind to soothe the Editor of our Sunday School periodicals in his troubled hours, and to make his most busy ones glow with the fervor of literary inspiration. We cannot take everything with us in moving, and there is little use and no virtue in coveting what belongs to another. So we leave Dr. Crews to the office he has so long and honorably occupied, and take up our "brand new" quarters in a "lower room." At your first opportunity drop in and see us. Pass under the number "32" on Temperance Street, notice the sign at your left, follow its directions until you see our door right ahead of you, come in, take a chair, and we will show you the brightest office in Wesley Buildings. All possible sunshine enters its spacious

windows. We will not confine it there, however; but endeavor to diffuse it everywhere our paper goes. If the Era is dull and gloomy, we cannot blame the Editor's sanctum for the complaint. Come and see us, and you will be proud of the splendid room Dr. Briggs has made the official centre of our Sunday School and Young People's work.

Do Your Own Thinking

Some young people of both sexes seem to imagine that they have accomplished with their heads all that the Creator intended when they have swallowed three meals a day and displayed the latest creation in millinery. The use of their brains in the processes of thought gives them such a "tired feeling" that they are content to have others think for them. Far too many of us let out our thinking on easy terms. It will be well for the nation when there are fewer people who think by proxy. Many a young citizen would find it difficult to tell why he cast his vote for either Liberal or Conservative in politics. Hundreds of young Methodists are such simply because they have been "brought up that way." Perhaps the majority of people accept religious opinions much too easily. Hence the crude, ill-digested ideas that many hold about even sacred and vital things. The great need of our youth is more profound convictions, that are the result of individual thought and personal investigation. Too many have merely appropriated the fruit of the thinking of other minds, and know nothing of the processes by which such was obtained. Do not hire even your preacher to do your thinking for you. Use your head! Half an hour each day of serious Bible reading, accompanied by hard thinking, will make you morally strong as no credulous swallowing of other men's opinions about it ever can. The Epworth League that doesn't help its members think is doing business under a wrong sign.

Put Yourself Into Your Work

The workman must be greater than the tools which he uses or his labors will not result profitably. Machinery is useful, but unless run by power in which the chief element is brains it fails of highest results. Equipment may be complete in every detail, but unless the individual can utilize it to best advantage it may impede rather than advance progress. A skilled workman with a jack-knife will do a finer piece of work than a bungling apprentice with a complete tool-chest at his disposal. Yet the novice may gain by repeated effort. To try, and fail, is no disgrace if the trial has been honest and earnest. To do one's best over and over again is the only sure path to efficiency. David mastered his sling not by any supernatural endowment of skill, but by constant practice. He put himself into it so thoroughly that it proved a deadly weapon against Goliath. It is not enough to dream of what we would do were conditions different. They are what they are, and unless we master them they will hold us in base serfdom. It is not best to idealize too much and paint fancy pictures of what might be under changed circumstances. Set your standard and follow it. When they asked Joan of Arc what virtue she thought was contained in her white emblem, thinking to find ground on which to accuse her of magic, she replied: "I said to it, go boldly among the English and then I followed it myself." This was her secret of successful leadership.

And the principle is needed as much to-day as ever before. Put yourself into your work, whether that work be in the store or study, in private or public enterprise, for home or church, and you will have at least a measurable degree of success. How much of yourself are you really putting into your League?

"He Never Laughed"

At an evening meeting in one of our Eastern churches, when everybody seemed to be having a good time (the speaker included), we noticed one man in the audience who sat stolid and solemn-visaged during the address. We tried to evoke a smile, but he listened unmoved to our very best jokes and sallies at wit. Everyone else apparently enjoyed what was being said; but all our efforts to make that stern-faced brother unbend and relax his facial muscles even for a moment were utterly fruitless. So after repeated and ineffectual attempts, we gave the effort up. After the meeting, we asked the pastor: "What kind of a man was that who took the collection in the left aisle to-night?" The reply was not the man's name, but the observation, "Oh! that man was never known to laugh. I saw you looking his way often, but I knew you couldn't make him smile. Nobody ever did. He never laughed." Poor man! What he has missed! And what a dreadful task a minister would have if all his congregation were like him. We felt sorry for the man, but when it came to thinking of his wife and family, dear me, what a sorry time they must have. Spare us, please, the company of a man who never laughs. There is only one person more to be avoided than such a man, and that is a woman who can laugh, but—won't. We are thankful that there are very few of either kind. May their numbers entirely cease.

Whistle or Sing!

In the pastoral relation, we once knew a man whose presence about the farm was invariably demonstrated by a cheery whistle or a happy song. He was a hard worker, too. Morning to night found Brother John hard at it. But it wasn't so hard after all. He had learned the secret of making hard work easy. Even the weather seemed to have no depressing effect on him. And as at his daily toil, so in his labors for God, J. M. was always in a happy mood—apparently. We know he had trials many and temptations not a few, but he met them with a cheery face and buoyant, hopeful, resolute spirit. The contagion of his good cheer was great. It was hard to feel dumpish when in his company. Many an old-time "bee" was enlivened by his wholesome gaiety, and in social gatherings his presence was as the tonic sunshine. We have often thought of him, and on occasion have wished his disposition might have been introduced into some other lives, that they might know the inoculation of his cheerful and hearty spirit.

And why not "whistle or sing"? Carlyle expressed it perfectly when he said, "Give us, oh give us a man who sings at his work! He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible to fatigue whilst he marches to music. . . . Wondrous is the strength of cheerfulness, altogether past calculation its power to endurance. Efforts to be permanently useful must be uniformly joyous, a spirit all sunshine, graceful from very gladness, beautiful because bright."

Would you make your League, your home, your store, your office, a happy place? Keep yourself joyous. Disseminate good cheer, and if you can neither "whistle or sing," or if it would be inappropriate to do either, just observe the sign we saw recently outside a boot-black artist's industrial emporium, "Shine Inside."

A Financial Conscience

In a beautiful Newfoundland outpost, romantically situated on a magnificent cove that formed an expansive harbor, and surrounded by frowning hills of stone, we greatly enjoyed some Sabbath services one ideal Sunday last summer. The heat was tempered by the delightfully cool and refreshing breeze right off the sea. The congregations were alert and receptive, and evidently appreciated our poor effort to edify and help them. The day was one of blessing to all. Many phases of life were manifested; but one which we commend to our young people was shown by a youth who was among the most attentive listeners of the day's congregations. He had no knowledge of any collection at the morning service. He came, therefore, without any money in his pockets. But he found a solution, all right. On an odd piece of paper he wrote the significant letters, "I. O. U.," and added the sum, "5 cts." With his signature attached, the promise to pay was complete, and among the contents of the collection box we found this duly authenticated piece of business paper. Later in the day he redeemed his note and was once more straight with himself and his duty. Perhaps you smile at this incident and may call it trivial. But underlying it is a great, grand principle, and if in all our congregations there existed, and was in operation, a conscience for the proper use of God's money such as this lad in Newfoundland showed, there would be no lack of funds to carry forward the work of the Kingdom. That boy we found to be a hard plodding student, devoted to a high purpose, with a resolute will to do his best with his life. And we believe he has a noble future before him. May he ever be true to what too many of us undervalue because we say, "It is a little thing."

Too Much Endurance

"What cannot be cured must be endured" is too often an excuse for a state of affairs both unnecessary and unsatisfactory. Judgment is hastily given, and an incurable condition is invited and encouraged by a thoughtless verdict. We have known both leagues and leaguers in this condition. We suggest a change that will tend to hopefulness and indomitable effort, by the statement,—What can be cured ought not to be endured. And who dare say "cannot" when so many apparently impossible results have been achieved as the fruit of protracted study and persistent endeavor? There is a science of Epworth League management as well as of mechanics or medicine. To master it and apply its principles in working out the various problems that confront us, whether in city or country churches, is essential to success. Violation of the laws of mental or moral health will produce disease as truly as trespass against the body will provoke physical disaster. Many Epworth Leagues are being conducted most unscientifically. Every law necessary to league success is broken with impunity, and a state of things induced that brings the society into a condition of ill-health that grows into "galloping consumption," and terminates in the death of a charter. We have seen in our travels not a few such dead charters (dis-)gracing the walls of both churches and schoolrooms and all because someone sometime consented to lie down and die under the incubus and fatality of the totally erroneous idea that there was no cure. Is your life or your league being devitalized by a spirit of hopelessness and indifference? Wake up, find the cure, apply the remedy, don't think it heroic to endure in any such circumstances. It is not,—it is cowardly. Both organizations and persons deserve to die who will not pay the price of healthy, growing, active life.

Whatever you are by nature, keep to it; never desert your own line of talent. Be what nature intended you for, and you will succeed; be anything else and you will be ten thousand times worse than nothing.—Sidney Smith.

The next International Epworth League Convention will meet at Seattle, July 7-11, 1909.

Christ, Our Pilot

BY REV. THEODORE L. CUYLER, D.D., BROOKLYN, N.Y.

"JESUS, Saviour, Pilot Me!" is one of the most beautiful contributions to hymnology by any American hand during this generation. Its author was Rev. Edward Hopper, at that time the beloved pastor of the Church of the Sea and Land in Market Street, New York. The same title is given to our Divine Master in Tennyson's exquisite lines, "Crossing the Bar." All through our experience of life we need to have Jesus at the helm. He knows where the shoals and the sunken rocks are; and where the safe, deep water is also; if we are wise, we will let the Omniscient Pilot do the steering. His disciples had a rough night of it while He was asleep in the stern of the boat; He was teaching them a lesson, and when in their extremity they called up the Pilot, the storm lulled, and their fishing smack floated safe into the harbor.

It is a good thing for us that we cannot foresee tempests, or trials, for then we might be frightened out of undertaking many a voyage at the call of duty. When Paul set off for Rome, he could not discern a prison or a blood-stained axe of martyrdom waiting for him in the imperial city. When Clarkson, Wilberforce and Sharp set in motion their noble enterprise of overthrowing the African slave trade, they could not anticipate the long years of ferocious opposition that they were doomed to encounter. They tugged at the oars and left the helm in the Pilot's hands.

The five praying college students beside the haystack at Williamstown were launching a little boat in simple faith; what head winds it might have to face they did not know or care. The Master took the helm, and lo! their tiny craft was the pioneer of all the vast fleet of American missions to heathendom. No penitent soul who comes to Jesus can foresee all the obstacles, all the temptations or trials that lie before him. It is well that he cannot. He might be frightened back, or be ham-strung with discouragements. There are too many "Pliables" who get bemired in the Slough of Despond and sneak back into a life of worldliness; the genuine "Christian" gets out on the side towards heaven.

Let us all learn to thank God for difficulties; they are

part of our discipline. Canaan lies on the other side of the Red Sea and the Jordan River—we need not cross either of them till we come to them. God can divide the big sea as easily as He can dry up the little river. When we come to the sea, the voice of Providence is, "Go forward!" and the waters part asunder. When we reach the flowing Jordan, and our feet touch the stream, behold, it has vanished, and we go through dry-shod! The story of Christian faith and its frequent deliverances is often like a postscript to the eleventh chapter to the Hebrews. When we voyagers get safely into the desired haven up yonder, we may take great delight in looking over our log-books, and in discovering how wonderfully our Pilot brought us through dark nights and dangerous channels. Pastors often discover very dense fogs lying over their churches; let them never forget that there is One to whom the darkness shineth as the day.

Faith's real office and faith's real victory is in trusting the helm to Jesus in the fogs and through the dark hours. Everybody can trust God in the sunshine and over smooth water. It is easy to commit our way to the Lord when that way is as clear as noonday. Faith's inspiring command is: "Commit the helm to the Pilot when you cannot see your hand before your face, when the clouds have extinguished every star and no lighthouse of human guidance is in sight. Jesus can see in the dark, if we cannot." That is a cheering truth to many a minister who is laboring under numerous discouragements. Take the Pilot on board, brother! Call all hands in the Church to the oars, commit the helm to Him, and may the Holy Spirit send you "favoring gales" of blessing! The wind and the waves obey the Son of God. He who has promised, "Lo! I am with you always," never forgets His disciples now any more than He forgot His disciples on that tempestuous night when He came to them walking on the billows. John Newton recalled his own experiences as a sailor when he wrote the cheering lines:

"By prayer let me wrestle,
And He will perform;
With Christ in the vessel
I smile at the storm."

The King and the Bible

One of the most significant things in connection with the Jamestown celebration was the devotional exercises of the tercentenary of the first English-speaking church on American soil—on Jamestown Island. Nothing is left but some pathetic, historic ruins of the old church. The Bruton Church in Williamsburg, Va., the second oldest Episcopal church in the United States and the one longest in continuous use—was the scene of another celebration, when Hon. James Bryce, the British Ambassador, on behalf of King Edward, presented to the Bruton Church a Bible. The Bible itself is a work of art—richly and superbly bound in morocco and gold and decorated with the arms of the United States and England. Most significant of all is the inscription on the fly-leaf:

"This Bible is presented by His Majesty King Edward the Seventh, to the Church of Bruton, Virginia, a shrine rich in venerable traditions of worship, in solemn memories of patriots and statesmen, and in historic witness to the oneness of our peoples. The King will ever hope and pray that the ties of kinship and of language and the common heritage of ordered worship and of ennobling ideas may, through the saving faith in our Lord and Redeemer, Jesus Christ, revealed in these sacred pages, continue to unite Great Britain and America in a

beneficent fellowship for setting forward peace and good will among men."

The international character of the gift is emphasized by the fact that the Book rests on a magnificent lectern, representing an angel of peace standing on a globe supported by the British lion and the American eagle.

What more emblematic gift could be given "in historic witness to the oneness of our peoples?" Prof. Huxley said the Bible "has become the epic of our race." It has become more. This "well of English undefiled" is the international bond between all English-speaking people. Shakespeare may be a bond among scholars, but it is the English Bible which binds prince and peasant, plowman and potentate of the English-speaking race together.

The two great branches of the English-speaking world are closer together to-day than if the Declaration of Independence had never been made, and both nations are Christian nations.

"Twenty-three years ago I found that if a man takes Jesus Christ as a Saviour and follows the rule that Christ gives him, he will do a whole lot of good. That is all that is essential as a foundation to raise other men up."

—Wilfred T. Grenfell, M.D.

Satisfaction

E. M.

If every day I could dispense some good;
If every day I could make someone's burden lighter,
If every day I could make some drear pathway brighter,
If every day I could make some dark heart look whiter,
I should be satisfied!

If every day I could grow nearer God;
If every day I could make some dim vision clearer,
If every day I could make some faint hope seem dearer,
If every day I could bring heaven a little nearer,
I should be satisfied!

South Berwick, Me.

The Feats of Orators

AT a recent session of the U. S. Congress some orators tried to talk out the time so as to prevent the passage of bills. One of them held the floor for thirty-six hours.

This was a great feat, but there have been others. Very few public speakers would undertake to hold a country crowd against the attractions of a traveling menagerie. Sergeant S. Prentiss, an eloquent lawyer of Mississippi, once did, but he was no match for the Bengal tiger and the Indian elephant. In an exciting political canvass he had sent printed bills all over the state, announcing when and where he would speak.

The manager of a traveling menagerie, hoping to profit by the crowds that would collect to listen to Prentiss' eloquence, determined to "show" at the same places and on the same days. The eloquent politician, ignorant of this arrangement, began a speech at a certain town to an audience of several hundred ladies and gentlemen.

When he had spoken about an hour, he observed some of the people on the outskirts of the crowd looking over their shoulders. Soon more of the audience grew uneasy, and looked away from the speaker. Thinking he was growing dull, he became more animated. It was in vain.

The movement of the crowd caused him to turn and look. To his dismay he saw, just coming over the hill, an elephant, dressed in scarlet trappings, with a howdah on his back filled with musicians. Following in the rear was a long line of wagons and cages. A few well-mannered persons, retained by politeness, remained, but the majority of the listeners scamped to greet the procession.

"I will not," said the orator, closing his speech, "knock under to any two-legged beast, but I yield to the elephant."

One of the orator's friends, however, resented the interference of the elephant in strong language. "I wouldn't notice him, Andy," said Prentiss. "He's no gentleman. Don't you see he carries his own trunk."

As the menagerie was likely to draw away other audiences, Prentiss came to an understanding with the proprietor to divide the time and the big tent. Therefore, at Holly Springs, he spoke under the tent, and standing on the closed cage of the hyena.

There were large anger holes in the top of the cage for the admission of air. Mr. Prentiss, being lame, carried a cane. In the course of his gesticulations, he pushed his cane violently through one of the holes. A horrible yell from the enraged hyena saluted him. The audience shouted. But the orator mastered the hyena.

"Why, fellow citizens," he exclaimed, "the very wild beasts are shocked at the political baseness of the times! Hear his yell of patriotic indignation!"

A tempest of applause greeted him, and that hyena proved good for a hundred votes.

Sometimes a long speech has an unexpected effect.

Lord Gillies, a Scotch judge, belonged to the class who think clearly and quickly, and express their thoughts in a

few words. Such men are the natural foes of dull thinkers, whose prolixity—

"Like a wounded snake drags its slow length along."

His lordship detested long speeches, and the lawyer who discoursed before him "about all things and certain others" was made to see that the judge thought him a bore.

There was once a case tried before Gillies in which both parties had, to some extent, been successful. All that remained to be disposed of was which party should pay the costs of the other.

Mr. Erskine, the plaintiff's lawyer, was a man of infinite tact. Knowing the judge's passion for brevity, he humored it.

"As your lordship knows all the facts," he said, "I will not waste time in restating them, but simply remark that, in my opinion, we are entitled to our costs." He then sat down.

Mr. Thompson, the opposing counsel, an able lawyer, had one failing; he would make long speeches. On this occasion, he occupied two hours in trying to show that his client was entitled to costs.

When he had finished, Lord Gillies stopped Erskine, who was preparing to rise, with the remark:

"No occasion for any pleading on your part, Mr. Erskine. Mr. Thompson has gone so minutely through the case that he has satisfied me you are entitled to your costs. I therefore find expenses due to your client."

"But, my lord!" cried the bewildered Thompson, rising to his feet.

"Clerk, call the next case!" said Gillies, coolly cutting off his speech.

"Forget It!"

"No man can accomplish great things unless he is an optimist." But what does that mean? There are some folks who call themselves by that name—although there is usually another "ism" attached to their beliefs—who have adopted mottoes something like the following:

"Forget it."

"There is no evil."

"Look happy and you will be happy."

"You can conquer any situation if you smile enough."

"God's in His heaven—all's right with the world."

Sounds rather pretty, doesn't it? There is a certain amount of truth in these little "sunshine" opiates, but what are the facts?

In the first place, there are some things which it would be criminal to forget, because there is evil. Looking happy and smiling is a very fine antidote, but we can't all be "Happy Hooligans," and most of us don't want to be. We'd rather be real men, leaving the tomato can and the scrubby beard to those who enjoy that sort of thing.

There is sin in the world. There is tragedy. There is suffering. Hundreds of thousands of children are in mills and factories who should be at home or in school. There are slums, with their hell-holes. There are saloons, with drunkenness and brutality. There are underfed and overworked men and women in our great cities. Will the rosy-posey doctrine of the long-haired man and short-haired woman doctrinaire smile these away?

"God's in His heaven"—yes, but all's not "right with the world." It's going to be right, and that's why we can well afford to be optimists—but not the kind that expect to usher in the millennium by a smile. There is a work to do, and fighting, too. It is a work and a fight that requires red-blooded men. It is a task that has the assurance of success because God is in the heavens. It is a great thing to realize that it is His task, working through us. We are commissioned to it. That should give nerve to the arms, and power to the blow of every fellow who has taken upon himself his share of the task of helping to redeem the world from the particular evil which he sees most.—The Rev. Charles Stelzel, in *The Interior*.

Overheard

Pointed Paragraphs from Recent Sermons and Addresses

"In the home no note of discord should ever be struck, no jarring sound should disturb its peace, nothing unkind should mar its beauty. Hushed forever be the voice of anger, and the rasping sound of discontent!

"Home should be a paradise to the husband, the wife, the child."—Rev. A. H. Brown, B.A., B.D., Varna.

"If we could go our young men to dream of success and advancement we would have a great many more to whom it would be a reality. I like a boy who begins to dream of greatness. I like to find a boy building castles in the air; that boy will likely live to see the realization of his dreams. It leads to power and eminence. Many boys have their heads too full of nonsense to build castles in the air."—Rev. J. Pickering, Toronto.

"A man must say 'no' to himself. Let him deny himself is a precept one must practice. It is essential to one's happiness. We are not to obey temptations and passions, but to resist them. This is indispensable to our self-respect. Mastery of self is the foundation of victory. 'He that ruleth his spirit is stronger than he that taketh a city.' A man who knows how to be true to himself, knows how to be true to all men."—Rev. R. J. Elliott, Waterloo.

"Desire of reward is not wrong, the questions to ask are: 'What reward do we desire, in what would we use it?' I cannot judge whether the eager student, the enterprising merchant or the enthusiastic athlete is noble or sordid unless I can discover for what purpose the first seeks knowledge, the second wealth, the third muscle. If each seeks only that he may spend upon himself, the plaudits of men that in these he may revel, then the pursuit is mean, contemptible. But if each is seeking a larger field of service, a fuller power to serve, then each is climbing the hills of God."—Rev. H. J. Indoe, M.A., Sackville.

"Character is the greatest power in life and being. One would expect that it would be a great power; because it is the crown of God's creation, preservative and redemptive processes. To help man build character, God wrought out his marvellous plan of redemption. For the development of your character and mine, Christ became the eager student, in the Garden of Gethsemane, and died upon the Cross of Calvary. Character represents God; and is the reproduction of the Christ life upon earth. Get education, get fame, get wealth, if you can honestly; but above all things, build up character."—Rev. G. W. F. Glendinning, S.T.D., Digby.

"Compromise is fatal. There is but one safe path. Evil is weakness, goodness is strength. Virtue is life and power. The man who exchanges purity for place, character for cash, manhood for money, principle for party, soul for silver, truth for trickery, love for license, goodness for greed, God for gold, is a failure first, last, and always. Is that success which destroys the ten commandments, clubs right out of sight, gives the devil the freedom of the universe, shames virtue, laughs at purity, causes the hot, polluted lips of profanity to smack with

satisfaction, exalts the swindler, or gives free rein to the commercial shark? Do we not need to reason of righteousness today? Should not the prophet of God cry aloud?"—Rev. J. M. Harrison, Lethbridge.

"Epworth Leaguers and Young People: Will it be ours to say with Moses touching the present, 'My eye is not dim nor my natural force abated?' I have been my natural force great past in seizing the vast work that was given me to do, touching the emancipation, deliverance, and leadership of God's chosen people, and in that chosen work eternal youth has crowned my efforts with highest reward in splendid vision, heroic hopefulness, and unshakable strength? As to the future, I have no fear nor misgiving. 'I see the land that is far off,' and as for you, Joshua and Israel, 'Be strong and of a good courage, fear not nor be afraid of them, for the Lord thy God, he it is that doth for thee.'—Rev. R. G. Peever, B.D., Coatcook.

"There is a kind of picture called Mosaic. It is made of very small pieces of colored glass. Each piece in itself is

THE POWER TO DO

"The man who waits for opportunity, and when he sees it, takes it, is not so good a man as he who does not wait, but makes it. If I were asked what is lacking in the majority of men, I should say initiative, coupled with judgment. By the power of the former a man is impelled to do things and may make mistakes. On the other hand, his mistakes tend to cultivate judgment, and his earlier failures may be turned into stepping stones to success. Many men fail because they fear to attempt."—Wm. A. Field.

insignificant and worthless, yet when the artist constructs the Mosaic, with its blending shades of color, it comes out a picture of beauty, not inferior to our finest paintings. Such are the thoughts, words, and acts, of men and women, in one sense, scattered, feeble, worthless—yet out of them we may construct a character that is Godlike and beautiful. None of God's children are insignificant or worthless, each has a place in God's design. It is our part to be careful of the little things, to save the minister, to improve the talents, to be faithful, and to build with the material we have characterized like unto Christ's."—Rev. G. F. McCullagh, Roland, Man.

"Prolong your youth. Do not be in a hurry to reach your majority. Our youth is all too brief. It is not an uncommon thing to find young people whose minds are filled with thoughts of courtship when they have scarcely entered their teens. I feel sorry for the girl who has had to learn society ways and be worried with elaborate toilets and stilted manners, when she ought to be in short dresses. I fear for the future of any boy who is made to pose as 'a little gentle

man,' when he has just escaped from knickerbockers. To such persons the world soon becomes a sucked orange. The interest and enthusiasm of life is gone before they are thirty. Prolong your youth. The more you multiply your receptive ears, the larger will be the outcome of your life."—Rev. Dr. Scott, Montreal.

"It is estimated by the missionaries now on the foreign field that one missionary will require necessary buildings, equipment, and native helpers, can take the Gospel to 25,000 heathen in 25 years. At this rate it would require 40,000 missionaries on the field to take the message to all. These missionaries are supported and supplied with hospitals, schools, and native helpers by \$2,000 per year, or a total cost for 25 years of \$2,000,000,000. There are 1,000,000,000 heathen to reach. One thousand millions of heathen can be reached by two thousand millions of dollars. One heathen can be reached by two dollars! Will you contribute the \$2 bill? Or will you take the responsibility of permitting a soul to pass out into the night without having the opportunity of knowing, loving, and serving Christ? You are taking that responsibility each time you withhold \$2 from your share of the money required to evangelize the world in this generation."—His Honor Judge G. E. Deroche, Belleville.

"The first Christian Emperor in his vision saw upon the heavens a sign, and over it these words: 'In hoc Signo vinces.' 'By this Sign Conquer.' What was that sign? It was the sign of the Cross. The symbol of Christ and His Kingdom, the sign of the cross, has become the symbol of citizenship. To-morrow men and women will be asked to register themselves for or against a great moral and social evil. Everyone voting will use the Sign of the Cross. I ask you shall any voter dare to use the symbol of Jesus Christ, the world's Friend, Saviour and only Hope, as the signature of His citizenship supporting one of the grossest evils which humanity has ever endured? Will any of you desecrate the symbol of the Crucified by using it to mark your allegiance to His enemies? Never! Your vote is the Cross of Christ. Do not crucify Him afresh upon it. Use His symbol so that it shall stand for human brotherhood, civic righteousness, ennobled manhood, and happy homes. So vote that your mark will mean souls redeemed, a death unfeared, judgment unshamed, and an eternity with God. Use the sign of Jesus Christ to-morrow when you use His Cross."—Rev. Dr. H. S. Douglass, Goderich.

"The joy of the Lord is your strength! What is better for us than strength. What is surer to subject us to defeat and despair than weakness? The kind of strength a man needs is determined by the plane of his life. There is a physical strength which the joy of the Lord increases gloriously. There is an intellectual strength which the joy of the Lord increases and widens. There is a moral strength that detects and resists evil, that discerns and maintains the good, that gathers most of its forces from the joy of the Lord. And there is a spiritual, a religious strength, the power of love and holy communion with God, that grows into good works by the never-falling resources of this joy of the Lord. What is this exhaustless fountain of moral and spiritual energy? It is the joy of the Lord, and the peace that floweth down from it. It is the peace that floweth as a river, and the righteousness through Christ, abounding as the waves of the sea. It is the well of water by the Spirit

within us, springing up to everlasting life. It is the hope that maketh not ashamed because the love of God is shed abroad in the heart. Why should not a man so strengthened overcome the devil and all his works?"—Rev. Dr. Carman, Toronto.

"On earth peace. * * * We are in a great process, ever incomplete, but ever nearing consummation. Blood revenge had its day. Duelling is antiquated. Piracy has ceased. International warfare far overshadows these customs in repulsiveness, and must soon follow them to oblivion. Nations once sworn enemies now boast the *entente cordiale*. The world's accepted ideal is universal brotherhood. Social groups for ages at loggerheads now approach common ground. Political or theological differences no longer involve social enmity. Churches recently rivals now contemplate union. Choosing peace and seeking it, we will surely attain. Humanity moves steadily to its appointed goal. Every selfish act accelerates the process. Meanwhile, God patiently reigns, and waits. It is not enough for Him that three churches or five nations come to unity. He will have all men at one, for all men are His children. Righteousness, then peace, then mutual service. This is the Divine programme for humanity."—Rev. G. S. Clendinning, L.S.T., Ottawa.



REV. DR. AND MRS. STEPHENSON
The Juniors' Friends.

FEB. 28.—THE MISSIONARY TRIP AROUND THE WORLD. ITALIAN MISSION, TORONTO.

SUGGESTED PROGRAMME.

Hymn 447.

The Lord's Prayer in concert.

Hymn 434.

Reading of the Scriptures.

Talk by the Superintendent—Where the Italians we have in Canada come from, and the conditions out of which they have come. (Use a map showing Italy and the journey from Naples to Canada, via New York.)

Prayer—For our Italian mothers and fathers and girls and boys.

The girls and boys in the kindergarten, Toronto.—A guide.

Some things we all should know about Italy and the Italians—A news agent.

Hymn 323.

Benediction.

References—The Report of the Italian Mission, free; Strangers Within Our Gates, 35c. paper, 50c. cloth; The Missionary Report.

Write to F. C. Stephenson, Methodist Mission Rooms, Toronto, for further information regarding the trip.

"Dear Jesus, we thank Thee for our bread and jam, and our coffee and our whisky."

With reverently-bowed heads and clasped hands the little children at the Italian Mission kindergarten on Edward Street repeated this simple grace be-

fore eating their luncheon. Twenty-seven children, boys and girls, were seated about the kindergarten tables, some of them the merest tots, others almost ready to "graduate" into the "big school." Unlike most kindergarten this one has a baby, a chubby Italian lad, one year and a half old, who looked with grave enquiry at the stranger who visited the school.

When the teacher went to the home to secure the baby's elder brother as a scholar, the mother said that Fred took care of the baby, and if he went to school they would have to go, too. The teacher agreed, and the baby became a regular attendant. While the other children ate their lunch, he enjoyed his, sitting contentedly on the teacher's knee as she fed him.

Then there is a mite of a girl two years old, who cried to come to the kindergarten with one of the older children, and could not be denied. A curly-headed laddie, whose dark eyes were sparkling with mischief, and who looked quite able to sustain his reputation as the torment of the school, and a bright-faced little girl, would attract immediate attention. Hovering over the tables, guiding, directing, encouraging, was the sweet-faced teacher, who declared that she "loved every one" of the children.

After the lunch was over, the children marched, in a somewhat irregular and straggling line, led sometimes by the teacher with one of the little ones in her arms, and sometimes alone to the music of the piano. The baby took part in this exercise, clinging to the hand of his elder brother.

Then they all came back to their tables again, and after "playing drums" for a few minutes, the little ones were set to work stringing bright-colored beads, while the older children did some modeling, and the baby played on the floor with his toy horse.

It was very interesting to watch these little ones at their work and their play. Probably for many of them these hours in the kindergarten were among the brightest in their lives. Most of the children come from homes in the crowded districts of the Ward, comfortless and cheerless enough to we would think—perhaps only a room or two behind a fruit store. Most of the fathers are engaged in the fruit business, or work upon the streets, and as winter is here, many of them are out of work just now. The kindergarten is warm and bright, a veritable paradise to these little ones.

Some of them were not very warmly clothed, for Canada is colder than Italy, and the mothers are slow to adopt our ways, even if they have the means to do so. But Miss Pastacaldi, the Bible woman, through cottage and mothers' meetings, and personal visiting in the homes is endeavoring to show her interest and to help in every way possible.

On Sunday afternoon, in the kindergarten room, a Sunday School is held, when not only the kindergarten tots, but the older boys and girls as well gather to hear the "old, old story," which, while so familiar to us, is for many of them very new, for in the land from which they have come, the Sunday School is practically unknown, and the Bible is a closed book to the common people. Let us, as we pray, remember the boys and girls, and those who are training them to become worthy citizens of this great Dominion.

Have you ordered the new Missionary Text-book, "Strangers Within Our Gates" yet? If not, send your order to Dr. F. C. Stephenson without delay—35 cents in paper, 50 cents in cloth.

Some Bible Games

Suitable for a Social Gathering of either Epworth League or Sunday School

SUGGESTED BY MISS LENA BARTLETT.

1. Each person is given a slip of paper on which is written the name of a Bible character, and then sides are chosen. A member from each side is called on alternately to give as many facts as he can about the character on his slip. The points are kept by someone appointed for the purpose and the side having the greatest number wins. The person having the name "Moses" might say: (a) Moses was an Israelite, (b) He lived at the time of Pharaoh, (c) He belonged to the tribe of Levi, (d) When an infant he was hid for three months, etc.

2. Each person playing is given two minutes to write down as many proper names as he can think of beginning with "A," as Adam, Abel, Abraham, etc. Two minutes are given for the names beginning with "B," and so on through the alphabet. The player having the greatest number of names wins.

3. Choose sides as you would for an old-fashioned spelling match. Instead of giving words to spell, the leader reads a well known Bible verse and asks the leader of one side whether it is found

"You choose your own destiny. What you think about most will soon become a part of your own character. What you look at most will soon come to look like. Look at the good things rather than at the base. Satire dies with its object, but praise lives forever."—Henry Van Dyke.

in the Old or New Testament. He next asks the leader of the other side the name of the book in the Bible from which the quotation is taken. After these questions are answered correctly a new verse may be taken and the same questions asked, or other questions, such as "Who spoke the words just read?" Under what circumstances were they spoken?" etc., may be asked. If a player fails to answer he takes his seat. The one who remains standing longest wins the game.

4. Arrange the players in a large circle. The first player speaks of some person, incident or thing in the Bible and asks his right-hand neighbor in what book it can be found. If the answer is correctly given the second player scores a point, if not, the question goes to the next person. If no one can answer the point is scored by the questioner, who is supposed to know the answer. Then the second player asks a question and so the game continues. The player scoring the greatest number of points wins the game.

5. Each player writes three names of Bible cities, rivers or mountains on separate slips of paper, folds them and places them in the centre of the table. The papers are mixed up and drawn one at a time. Each player tells of some incident connected with the name on the slip he has drawn, and if he fails to do this he returns the slip, and if he answers correctly he keeps it. The one holding the largest number of slips wins the game. Sackville, N.B.

Kindly show this copy to your Sunday School Superintendent. He will find it interesting.

Notes from the Field

Guelph District Winter School

The Epworth Leagues assembled in the Dublin St. Church, Guelph, and spent two profitable days, Dec. 7 and 8, in practical sessions. Bible and mission study classes were conducted by Rev. Dr. Barber, and the historical development of the forward movement was explained by him. Rev. W. W. Prudham told graphically of his work in Japan. The practical issues in the Temperance and Moral Reform movement were clearly presented by License Inspector Oakes, of Guelph. Three helpful round table conferences were conducted, on Social Work, by Rev. H. W. Crews; on the Christian Endeavor Department, by Miss Sherwood; and on the general work of the League, by Rev. G. W. Barker. The officers elected are:

Hon. President—Rev. W. J. Smith, B.A., Guelph.
President—Mr. A. T. Brown, Acton.
1st Vice—Rev. A. J. Elson, Guelph.
2nd Vice—Miss Mary Swan, Fergus.
3rd Vice—Miss F. Calvert, Corwin.
4th Vice—Miss Lucy Copeland, Elora.
5th Vice—Mrs. C. R. Estie, Guelph.
Representative to Conference Executive—Rev. H. W. Crews, M.A., Guelph.
Sec.—Treas.—Miss A. G. Jolliffe, Rockwood.

Notes

The Whitechurch League recently found an evening spent in an impersonation contest very enjoyable. They filled and forwarded a useful missionary box of gifts to the Deaconess Home in time for Christmas. The pastor is conducting a special Bible study evening monthly with the league.

The Corbettown Circuit, Toronto Conference, has four appointments, and on it are three senior leagues, two of which have well attended junior departments, in charge of the pastor, Rev. W. J. Tribble. A fourth Epworth League is expected very soon. When we hear some ministers complain of the difficulties in the way of young people's work, we wonder how it is that some men on country circuits such as Corbettown succeed so grandly. Some ministers can get along splendidly anywhere—others find it hard and tiresome anywhere. Is the trouble mainly in the circuit, the young people, or the man?

"Show me ten square miles in any part of the world outside Christianity where the life of man and the purity of women are safe, and I will give Christianity up."—Matthew Arnold.

In the Monthly Bulletin of the Hochelaga Church, Rev. Dr. Tucker puts in the following concise way for his people some wholesome counsel that all our workers, old as well as young, would do well to heed:

PRAY FOR THIS WORK!
TAKE YOUR OWN SHARE
FOR YOUR FRIENDS
AND PRACTICE FAITH AND PERSONAL SELF-DENIAL!

The Sherbrooke St. E. L. of C. E., Montreal, had a most enjoyable Christmas meeting. An excellent paper on "The Real Christmas" was given by Miss A. Tabb. "Old Christmas Customs" were described by Miss K. Shearman. Longfellow's poem, "The Three Wise Men," was well rendered by Miss O. Barnard. The regular topic, "Why was the King born," was discussed by the President and others, and Mr. H. Flower read "How to Keep Christmas." Henry Van Dyke. Appropriate music interspersed helped to make a most profitable meeting.

Quarterly union meetings between seniors and juniors have proved helpful in many ways. They recognize the juniors as leaguers in training for the larger responsibilities of adult life and so keep both branches in actual active sympathy and co-operation. At the last union meeting in Moncton, N.B., the subject was, "How the Canadian Epworth Era helps one." The October number was analyzed and its wealth of material exhibited. In consequence of this, eleven new subscriptions were handed in for the paper. A similar result might be realized in many other leagues. Try it in yours. Talk up the Era!

A belated report of the Windsor District E. L. and S. E. Convention has been received. The Rev. J. Wilson, M.A., chairman of district, preached. The stereotyped lecture on West China, and the address of Miss Ringland, Durban, S. Africa, were leading features of the programme. "The outcome of the year's work reflects creditably on the retiring officers." The executive is composed as follows:—Hon. Pres., Rev. J. Wilson; Pres., Rev. A. E. M. Thomson, South Woodsee; 1st Vice-Pres., Miss Jennie Ure, Windsor; 2nd Vice-Pres., Rev. J. E. Hunter, Leamington; 3rd Vice-Pres., Miss Rachel Moton; Naughton, Ruscomb; 4th Vice-Pres., Miss Blanche Minnis, Kingsville; 5th Vice-Pres., Mrs. A. W. Barker, Comber; Sec., Miss Emma Cohoe, South Woodsee; Treas., Miss Gladys Cadman, Windsor; Rep. on Conf. Exec., Rev. B. Snell, Cotnam.

Rev. J. Hellyar, S. S. Sec. of the Portage la Prairie District, sends a glowing account of splendid meetings in early winter held in the interest of S. S. and E. L. work and contributed to largely by the splendid services of the Western Associate Secretary, Bro. J. A. Doyle, who preached on the Oakland, West Prospect and High Bluffs circuits.

During the week following four conferences had been arranged, but a genuine Manitoba blizzard caused the Monday meeting to be cancelled. On Tuesday evening a rally was held at Burnside, when Mr. Doyle delivered a very helpful and practical address, on "Rural Sunday School Work." At Macgregor the following afternoon and evening, it was proven by papers read and discussions, that Sunday School and Epworth League work were not dead issues.

"How to promote the spiritual life of the Sunday School," the subject of a paper, given by Mr. Ratcliffe, and an inspiring address by Rev. A. E. Smith, Portage la Prairie, on "How to most effectively use our young people in Christian work," gave many valuable suggestions.

Mr. B. J. Crealock, of Bagot, also took charge of a "Question Box" on S. S.

work, after which Mr. Doyle addressed the gathering.

On Thursday afternoon and evening the church at Carberry was well filled. Rev. F. W. Lock read a concise paper on "How to interest adults in the Sunday School," a very helpful discussion following.

"How to increase missionary zeal in the Sunday School" was the theme of a bright paper given by Mrs. F. W. Lock, after which Mr. Doyle conducted a Round Table Conference on "Rural Epworth Leagues."

The closing addresses of the Conference were delivered by Rev. A. E. Smith, speaking on "The Book of God in the hand of a man," and the Western Secretary, on "The call of the child."

A resolution was also unanimously carried expressing the appreciation of the valuable services rendered and the impetus given to the work on the District by Rev. Mr. Doyle's visit, the workers pledging themselves to give him their hearty support. He deserves it.

"The greatest thing a human soul ever does in this world is to SEE something, and tell what it SAW in a plain way."—Ruskin.

From the Winnipeg Free Press, we glean the following:

On Tuesday evening, January 12th, the Methodist Sunday School Association met in Zion Church, enjoying the hospitality of the ladies of that church, the orchestra of Young Church dispersing sweet music.

After a social half hour, the chair was taken by Mr. Will Gibben, President, who read a short history of the Association, written by Mr. W. D. Pettigrew, tracing its formation and growth, from October, 1889, mentioning, among the names of the original promoters, Rev. A. C. Crews, Rev. W. L. Cravens, Jas. Treas., S. R. Parsons, and W. D. Pettigrew. At the first New Year's Rally, five schools, those of Grace, Zion, Wesley, McDougall, and Fort Rouge churches, were represented. There had 116 teachers and officers, and 913 scholars, making a total of 1,029. The recent New Year's Day gathering, the reports showed a total of 477 teachers and officers, and 4,434 scholars; total, 5,538. Instead of only five, there were now twenty schools.

Rev. Dr. Wm. Spaulding, of Grace Church, spoke on "The Sunday School Demanded by the present time." Miss Helen Park read a paper, "The Teacher's Commission." Solos were rendered by Miss Burnett and Mr. Orchard. Rev. J. A. Doyle, Western Epworth League and Sunday School Secretary, was introduced. He referred to his work during the past year and a half, and created a very fine impression. A resolution was unanimously carried, commending the formation of Junior Young Men's Clubs of boys, from 12 to 14 years of age, being first members of the Sunday School.

Superintendent of Fort Rouge Sunday School, stated that his school was aiming at raising for missions an average of One Dollar per member. He spoke of the fact of \$660 having been contributed to members of the 5,500 Sunday School members, saying that he believed the time had come when this Association should support a missionary in the foreign field. A resolution was consequently carried, requesting the Executive to make the necessary representations to the General Board of Missions, and to appropriate the amounts necessary for such purpose.

The interchange of visitations by the

various superintendents was also commended. The exercises were closed by Rev. J. C. Walker, President of Conference.

In conducting her Juniors on their missionary trip, extending over nine months, Miss Fairweather uses a round-trip ticket as illustrated below. It adds much interest to the imaginary travels of the bright Juniors of the Central Church, Moncton, N.B.

Moncton Junior League Ry. Co. UNLIMITED.

DON'T FORGET TO BRING THIS TICKET 4TH SUNDAY IN EACH MONTH.

This ticket is good for one continuous trip to METHODIST MISSIONS below stated.	
PASSENGERS WELCOME	
JAPANESE-CHINESE	
—TO—	
Meth. Missions in Japan and West China.	
INDIAN HOSPITALS	
—TO—	
Japanese and Chinese Children in Canada.	
PAKAN	
—TO—	
Indian Boys' and Girls' Hospitals in B. C.	
ALL PEOPLES' MISSIONS	
—TO—	
PAKAN.	
French Methodist Institute	
—TO—	
All Peoples' Mission, Winnipeg.	
NEW ONTARIO MISSIONS	
—TO—	
French Methodist Missions, Montreal.	
Muncey Indian Institute	
—TO—	
New Ontario Missions.	
Methodist Mission Rooms	
—TO—	
Muncey Indian Institute.	
MONCTON	
—TO—	
Methodist Mission Rooms Toronto.	

Missions in the Sunday School

No school is too small or too poor to do something for missions, in fact no school can afford not to do anything. A little Sunday School by the sea in N.S., numbering thirty all told, some of the scholars of which had to be clothed in order to get them there, shows what can be done for missions under adverse circumstances, when interest and enthusiasm are present. Two years ago this school gave nothing and was struggling for an existence. With the introduction of the missionary spirit came life and numbers. The first effort was made by each teacher and scholar giving what they could get for one day's work. This netted \$15.00. The second year they raised \$30— which was done in the following simple way. The collection on the last Sunday of every month was given to missions, and the primary class were supplied with missionary boxes for their homes. But then this arrangement alone would never produce such a result. The superintendent, not by any means an educated man, was nevertheless full of missionary fire. In reviewing the school he would add a little fuel to the fire, especially on missionary Sunday and

the Sunday previous, and he would also pray for our missionaries, and Bro. Longley by name. Information, prayer and enthusiasm did the business.

Book Shelf

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

The Future Leadership of the Church. By John R. Mott, M.A., General Secretary of the World's Student Christian Federation. Published by the Student Department of the Y.M.C.A., New York, Toronto.

The author of this book needs no introduction. His books and addresses have been powerful factors in developing the growing interest in world-wide evangelization. This is a volume for leaders to read. The material contained in it was used originally in lectures given in Toronto under the auspices of Victoria, Knox, McMaster, Trinity and Wycliffe Theological Colleges. Since then the lectures have been many times repeated throughout the United States. No one who has at heart the progress of Christ's Kingdom can read the progress of Christ's Kingdom of the pulse and an increase of intelligent zeal. The results of its wide distribution and earnest study must be manifest in a more numerous band of devoted men and women at work for God both at home and abroad. Ministers and missionary vice-presidents should not fail to read it carefully.

The Acts of the Apostles. By Miss Knox, Principal of Haverzal College, Toronto. Published by The Macmillan Co. of Canada, Ltd., Toronto. Price 70 cents net.

This volume purports to be a book of lessons for schools. But it is not after the usual style of lesson books and must not be preached as dry or pedantic. It has all the good qualities of a commentary, and yet it is not a commentary in any ordinary sense. It is a book of history, but out of the customary track of historical treatises. Its lessons really comprise 50 chapters that are full of attractiveness and power. The events recorded in the book of Acts are described in simple, graphic language, and the persons concerned are not dead, but living, moving, active men and women. Miss Knox has combined the currency that comes from high scholarship with the spiritual insight that results from a true apprehension of the Book of God, and in bright, luminous style has given us a volume that should be of great value and constant use. To Sunday School teachers and Epworth Leaguers, this book should be a veritable mine of wealth. It may be ordered from Dr. Briggs, Toronto.

Short Studies of Old Testament Heroes. Price 50 cents net.

Stories of Bible Victories. Price 60 cents net.

Short Studies of the Heroes of the Early Church. Price 50 cents net. All of Emma and Robinson, except the first, in which Charles H. Morgan is associated with Miss Robinson. They are published by Jennings and Graham, Cincinnati, but may be ordered from Dr. Briggs, Toronto.

Miss Robinson is the Junior League Secretary of the Methodist Episcopal Church, and in every way well qualified for the work which she has done in these volumes. The nature of the books is described in their titles. The purpose of the studies is clear. The Bible ought not to be a dry or uninteresting book to our boys and girls, and it cannot be such when presented to them in an intelligent and proper manner. Each of these books contains 25 chapters, and the outline plans of study are simple, and sufficient for the work contemplated. While we have not yet a prescribed course of study in Canada for our Junior Leaguers, we could wish nothing better for our

superintendents than these studies. But while primarily intended for League use, they are equally well adapted for the home, and parents would do well to introduce them into the family circle. We introduce them here to have these valuable books used by all our workers among the young, either in home or church relationships.

Faith, Power and Plenty. By Orison Swett Marden. Published by Thomas Y. Crowell & Co., New York. Price \$1.00. This is the latest work of the scholarly editor of "Success Magazine." His previous books have been very widely read, and we predict that this one will surpass them all in popularity. It is a well printed book of 325 pages, and comprises eighteen excellent chapters, and every one of which has practical bearing on life. It has a most healthy atmosphere from beginning to end for body, mind, and morals. Chapter 5—"Health, through right thinking," is worth more than money. We shall hail the day when, as Dr. Marden says, "we will radiate health and gladness as naturally as the rose exhales beauty and fragrance." Chapter 9—"Why grow old?" is full of good, wholesome philosophy. "Pessimism is one of the worst enemies of youth," he says, and "another reason why so many people age prematurely is because they cease to grow." Dr. Marden's book will surely prevent both the pessimistic spirit and the tendency to premature old age that its readers might otherwise feel. We trust our readers will secure this work, and enjoy it as we readily do. We can assure you that you will not make no mistake in ordering a copy from Dr. Briggs, Toronto.

Pleasuring on Sunday

In his last annual report to the Executive Board of the Lord's Day Alliance of Canada, H. T. Moore, the indefatigable General Secretary, says some things that every Epworth League should ponder, for it is too true that "the attitude of the youth of Canada towards the Lord's day has caused much anxiety. The all-absorbing passion for amusement seems to have so completely captured many of our young people, that the hours of leisure—the evenings of the week, and the whole of the Lord's day—are largely planned for purposes of pleasure. While there are many thousands who do not so spend the Lord's day, it has been a surprise to learn how many do. The bicycle, the automobile, and the boat; the trolley-bus, the tramcar, and the team; and every other contrivance, convenience, and contraption, have been brought into the selfish service of the pleasure seeker. During the past year, we have seen Sunday picnics, Sunday parties, and Sunday dinners; Sunday excursions, Sunday concerts, and Sunday theatres; moving-picture shows have tried to open their doors on Sundays, and a multitude of other plans have been evolved to meet money out of the unnumbered, and much encouraged pleasure-seeking propensities of so many of our citizens, both young and old.

We do not plead for the stern Sabbath of the Pharisees, nor for the supposed sabbatarianism of the Puritans. What we seek is the beautiful, dignified, restful Christian Lord's day. The Lord's day for Canada must be the bright and joyful day from which gloom and sadness are forever banished. It must be a day of rest from the worry and the weariness of daily life, and at the same time a day for character building and religious meditation, divine worship, and moral development. The physical, the moral, and the spiritual life of the race demand the Lord's day with its advantages and privileges."

The Sunday School

A Congress of Superintendents

Some Suggestive Testimonies from Experienced Leaders. Lessons of the Past, Plans for the Future, Needs of the Present.

NOW, fellow-workers, our meeting is open. We are to deal with three questions only. As you rise, I shall announce your name and residence, and expect you to answer as briefly as you can these questions:

1. What has encouraged you most as Sunday School Superintendent, during 1908?
2. What new plans do you propose in your school for 1909?
3. What in your judgment are some of the most pressing needs of the Sunday School work?

Now begin, please! Let the one who has come the farthest speak first. Good!

BRO. WM. G. WOOLFREY, Lewisporte, Nfld.

"In our S. S. work I have been mostly encouraged by the regular attendance of the scholars, more especially that of the young men. During the year 1908 we hope to start the 'Cradle Roll'."

"To my mind the most urgent need of our schools is to have more of the Holy Ghost's power manifested. To have this I believe every teacher should be a thorough Christian. We might well have more prayer-meetings in connection with the work."

That is a fine start. Now!

BRO. H. J. B. WOODS, St. John's, Nfld.

"I would say that what encouraged me most as S. S. Superintendent during 1908 was the conscious presence of God's Spirit with me in my work, an assured conviction that Christ was winning and that He will hold, if not all, by far the greater number of our scholars."

"We are putting an extension to Cochrane St. Church, which gives us a suite of eight large class-rooms, besides a reading-room and gymnasium."

"This extension will give us greater facilities for our Sunday School and Epworth League work, in conducting organized classes, as well as in providing for the social and literary requirements of our young people."

"But my experience of over 25 years as superintendent leads me to the conclusion that the most pressing need always existing in every stage of S. S. development is a clear sense of the Divine call on the part of the workers. When this is realized everything available is readily adapted and made a vehicle of success. Christ himself becomes the Teacher, we are merely the channels. Out of the humblest Sunday School so equipped will come leaders of men in every walk of life."

Slendia! I see other Superintendents from St. John's here. Let us hear from you—

BRO. A. W. MARTIN, Wesley Church.

"I have been greatly encouraged by the continued loyalty of a staff of devoted teachers and an increased attendance in every department."

"We propose to thoroughly reorganize our senior classes. I shall also foster increased enthusiasm in our school to raise \$50 a year for the support of Dr. and Mrs. Sheridan, our missionaries in West China."

"A great need in most of our schools is better facilities and equipment for the

work, and more practical sympathy by financial help and personal co-operation from the official boards and other leading and wealthy men of our Church."

BRO. R. F. HARWOOD, Supt. George St. S. S., let us hear from you:

"Our teachers' meetings have helped me very much as Supt. during the past year. We plan to give missionary effort a larger place in our school. In my judgment, the most urgent need of S. S. work is qualified teachers, men and women well endowed by nature, well prepared by training, and equipped by Divine power to do their work as it deserves to be done."

That is surely true.

BRO. BUFFETT, Grand Bank, Nfld., give us your testimony and counsel:

"During the year the attendance of teachers has been at high-water-mark. The readiness of friends to come in and take up the teaching work has greatly encouraged me. During the next year we hope to take up the privilege of mothering a little struggling settlement a few miles below us. We also want to have a flourishing Home Department. The needs of the work are many. One urgent need is a teacher Training Class; but above all we need the training that comes from living close to God, and being faithful in the discharge of all our duties in His name."

Newfoundland workers are doing well. But we cannot stay with them. Cross over the Gulf. There is

SUPT. T. F. KENTY, of Sydney Mines, C.B.:

"Two things I have found very encouraging: Growth in numbers and the home study of the lesson and catechism. We intend, if possible, to properly grade our school and to start a Teachers' Training Class. Some great needs in our work are a deeper sense of the importance of the teacher's position and office, more earnest study of the lessons by them, and more prayer for the power of the Spirit of God."

It is a glad that we have a Sister Superintendent to give her experience. The men have no monopoly of good qualities or practical knowledge and efficiency. Let us hear—

MRS. G. R. PARKER, Millerton, N.B.:

"I have been much encouraged by the interest displayed by our girls and boys in memorizing Scripture. Also in the fact that our whole school are members of the Temperance Army. Our scholars and teachers have shown great interest in the first part of the Normal Study Course. We propose to encourage manual blackboard work by some of our teachers, also to get more young men to come into the school. The greatest need of our Sunday Schools seems to be more and better teachers."

Do you see, gentlemen, that a woman Supt. is the first one to speak of the work of the Temperance Army. Make every S. S. a live temperance organization. Now let us hear from St. John, N.B., and the speaker is—

BRO. R. T. HAYES, Supt. of Portland St.

School:
"Our school is fairly well organized and all the modern departments have been introduced. We are hoping that we may do our old work better during 1909

than ever before. The most urgent need of present S. S. work is trained teachers and fuller consecration to the Master."

BRO. GEORGE MOORE, Central S. S.,

Moncton, N.B., will now speak:
"Our school was receiving reward pins the previous year and in early summer, 1908, I asked them if they would not rather give something extra instead of receiving, and they unanimously said 'yes', so at once we undertook to double our missionary giving. This and the deepened spiritual interest of the teachers has greatly encouraged me. We plan to form a Teacher Training Class and, while we have Temperance Pledge cards in the school, we have not an organized temperance department. We intend organizing our committee at once. The first great requisite of our work is a Supt. filled with the Holy Ghost and faith in his or her work, and teachers who are willing to work, work. Organization of classes will help in this. In a sentence, we need work for every one and everyone to work."

That is a practical testimony which I am sure we all approve.

BRO. R. G. FULTON, Woodstock, N.B., please speak:

"I have been greatly encouraged by a teacher who prepares her lesson with prayerful carefulness, who makes it her business to know why her girls have been absent (if any have been) before the next Sunday. This teacher has won the love and sympathy of a class of girls who were costing me a great deal of worry because of their apparent indifference."

"We propose advanced work in connection with adult scholars and Home department, which, up to the present has not been taken up in this school. My judgment is that we need co-operation in the home, better training on the part of our teachers, and an interest in the school wider than the one hour's time which the school session generally occupies."

Next!

"I am Supt. of Murray Harbor S. S., P.E.I., and wish to say that I have been greatly encouraged by the good average attendance and deep interest taken in the school generally."

"We have not considered any specially new work. I judge that more interest should be taken by the parents of Sunday School scholars, which means better preparation by the scholars for the Sunday School session."

Suppose we hear now from the Supt. of the S. S. in the good old university town of Sackville, N.B.

BRO. A. D. JONAH:

"The year just closing has been encouraging, for I have been associated with most efficient teachers who have been in most cases very regular in attendance. Last year at this time we were involved in debt. This year, owing to good collections, we close out of debt. Although we added five books to our library, increased our gift to missions and S. S. fund and extension fund. Pupils have been regular and average has increased."

"We are planning to take up supplemental work in our junior classes. In the Primary Dept. we are going to take up the Westminster series of picture work. We would like to see more work put on cigarette evil, which is cursing our boys. I believe we generally talk temperance from the wrong end. The tobacco and beer come first, and create the appetite for alcoholic drinks."

Some of the most urgent needs of present S. S. work are: Wake up the sleeping churches. Get the church in the

S. S. The man problem has got to be solved before we can solve boy problems. This church (Sackville) should have a class of 100 men every Sunday. If we get the churches awakened we would also solve the teacher problem. Church members should cut out some of the social customs which are not edifying to our boys and girls, even if they are not harmful to themselves. If the churches would wake up and get in the S. S., the boys could be got into the church and kingdom.

That has the true ring to it. And I am obliged to our friend Jonah for reminding us of our S. S. Aid and Extension Fund. Aim to increase your givings to it and I promise you that your General Board will undertake the most aggressive S. S. campaign ever taken in hand by any church in Canada. Yes! "Wake the churches up!" Make that your watch-word as never before.

We are close to Nova Scotia when in Sackville, and the next town is Amherst. With the beloved President of the Conference in the pulpit and Bro. S. A. Burgess as S. S. Supt., the interests of our work are well served. Let us hear from

MR. BURGESS:

"During the past year there has been many things to encourage me in my work, but above all other things the ready response to the demand for workers. Not less than twelve young men and women have volunteered their services as teachers, and there is always a quick response when supply teachers are needed. The harmony that exists throughout the whole school, and the earnest endeavor on the part of all the workers to make our school the best possible, are very encouraging. "As we now have Home Dept., Cradle Roll, Teacher Training, etc., I am not thinking of adding anything new, but rather how best to work what we have. We put on an orchestra of twelve instruments last summer in hot weather to increase the interest, and we will retain it as a permanent institution, as we find it helpful. We also have special music, such as solos, etc.

"The greatest need, as I see it, is deeper interest in the Sunday School on the part of the parents generally. If we could get the fathers and mothers to see the need of their co-operation and help in this great work, the problem of Sunday School work would be solved."

A first class testimony! Let us pass on to Canso, N.S., and hear from

BRO. W. P. CHITTICK:

"We started a Beginners' Department this year; threw some additional energy into the Cradle Roll Dept., and have been encouraged by the hearty co-operation of parents in response to these efforts.

"An attempt will probably be made next year for the more systematic financing of the school by the adoption of a revolving system (our school is self-supporting, it gets no grant from the church), principally for the educative influence of systematic giving.

"Regarding the needs, I would suggest that more definite missionary instruction should be given. The fields our church has entered, their characteristics and special needs, the names of the missionaries and their location. Knowledge will quicken interest. Ignorance deadens.

"Some avenue for the expression of the exuberant activity of every healthy boy and girl should be provided. Wisely conducted athletic clubs as an adjunct to the S. S. will prove an important factor in the solution of the 'leak' problem in the Intermediate Dept. of every Sunday School."

We are glad to hear from superin-

tendents of small schools as well as from those in large towns and cities. There is the faithful Supt. of Nictaux Falls School. Let us listen to

BRO. S. DREW:

"I have been most helped by the faithful attendance of officers and teachers, as also the scholars in the different classes. "As our school is small, do not see my way clear at present to take up any new work, but have been thinking of trying to start an Adult Bible Class.

"The church as a whole needs to become more interested in S. S. work. Qualified Christian teachers are required, and for them to realize that they are co-workers with God, for the salvation of souls, is a real necessity."

Now will our old friend, the Supt. of Riverport, N.S., Sunday School, speak.

BRO. JACOB RITCEY:

"I have found the general interest taken in our Sunday School very encouraging. We have had an increase in membership and attendance. The White Ribbon Army as a branch of the school, has, during the past year, been a source of great encouragement. A large number of our boys and girls have signed the pledge, and although they are not exposed to any open temptation of work in their own town, yet we feel it we can instill in their young minds the principles of temperance, it will be a safeguard to them when they go out in the world.

"I consider we need a large number of consecrated workers, that is, workers who truly have the spiritual welfare of the children at heart and are willing to make a sacrifice for those children, if necessary."

Our next testimony is from

BRO. W. L. TUTTLE, Dartmouth, N.S.:

"I have been greatly encouraged by the growing interest of the older boys and girls of the school in the work of God, shown by enthusiastically carrying on organized class-work and in numerous accessories to the Epworth League. We propose to have weekly teachers' meetings for the study of the lesson, and monthly promotion of missionary interest in the school. I would like to see a good training class for teachers in connection with each school or circuit. Pastors ought to be qualified to conduct such classes. We should have also a closer sympathy between the denominational work and that of the International S. S. Association if we are going to effect the most for God and the Sunday School. May we not have a couple of testimonies from Ontario before we close?"

BRO. W. T. GIBBARD, Western Church, Nanapan:

"The ready response by every teacher, officer and scholar to assist in any work assigned to them has greatly helped me. And the assistance I received from our pastor and his wife for the last three years, Rev. Mr. and Mrs. Real; and now the cheer and good-will of Rev. Mr. Emsley in every department of school work have much cheered me. We are continuing to emphasize the need of precision in the parents and adult members of the children of the Red Deer Institute. We are giving the contributions of the first Sunday of each month to missions, making that special missionary day. We need to emphasize the responsibility of the congregation to connect themselves with some of the adult classes of the school and render what assistance they can."

Thanks! I am glad Bro. Gibbard has put in a good word for his pastors, past and present. A word of cheer from you goes farther than many of you think in heartening the minister in his

work. Keep a warm place in your hearts for your pastors, and their wives, too. Will that veteran Supt. from Bridge St. S., Belleville, Ont., say a few words.

BRO. WM. JOHNSON:

"The growth of our school, especially of the organized Adult Bible Class, has greatly encouraged me. We have now eight organized Adult Bible Classes. We thought we were doing well with our men, but a year ago Judge Ferguson started an absolutely new class for men with only four members. It now numbers over 125. This shows what a field of work there is for men to do among men. We are aiming to have 1,000 scholars in the Sunday School in 1909. In my judgment we need the thorough organization of classes throughout the school to accomplish the greatest good in our work."

Now, we must close. We have had a lot of varied and most suggestive testimonies. Let us try to profit by this Congress and put more into our work that by the blessing of God we may get more out of it.

BRO. FRANK WOODBURY, of Halifax, N.S., will close:

"The increased interest in missions by the members of our school has been very cheering. We have united Mission Band and Circle with the school and are getting good results from it. We are touching several with the same effort that before reached a few. The W.M.S. heartily co-operates and share the funds.

"We purpose organizing for social work and athletics. An addition is being built to our school-room, which will include gymnasium and accommodation for social work. Special rooms for adult work for both sexes, Senior and Intermediate boys are being prepared and equipped.

"Let us not fall to exploit in a practical way the Intermediate Department. Our scholars drop out at the period when they are most easily won for Christ because they do not receive the study and attention they should. Undoubtedly this is the most urgent need. We are in touch with the new Intermediate Department of the International Association. May we all go forward under Divine leadership and to greater triumphs in His name. And we shall if we remember the truth of the words of Dr. Torrey, who said recently:

"Gentlemen, you have heard the Bible taught by gifted men; you have learned about the most effective forms of Christian work; you expect to use your knowledge in work for Christ; but I wish to say on the strength of God's word, that all you have learned, and all the methods that you have studied, and all the resolutions that you have formed, will all come to practically nothing, unless you are definitely aided by the Holy Spirit with power from on high."

"Character Supreme"

It is essential to the success of the Superintendent's work that the whole School shall have absolute confidence in the man himself. By this we do not mean that he must be impeccable in his transparent moral worth that everybody knowing him, shall have no doubt as to his high personal character. The man must be greater than his methods. The contagion of his personality will be felt all throughout the School, and he will inspire others with the supreme value of what he teaches, more by what they know him to be than by what they hear him say. Whatever else a Sunday School Superintendent may not have, he must possess the highest and best of personal goodness. The officer should never supersede the man.

How May the Pastor Help the Sunday School Superintendent

BY MRS. G. B. PARKER, MILLERTON, N.S.

It would, I think, be of service to the superintendent if the pastor would be a friend to all the scholars when he meets them at home and on the street.

The pastor has great amount of visiting to do, or should have. This means continual contact with the young people. The minister is a model for them. He is a pattern for goodness and cheerfulness. And for him to act with reserve, with too much dignity, or to be so absorbed as not to give a cheerful word and smile is chilling to their sensitive souls. The preacher who does this counteracts the work of the school. But the pastor who endeavors to understand our scholars; who will make himself congenial to them; who will come to them with a helpful word and a smile, will be regarded as their friend. This will add to the popularity of the Sunday School, and also have a tendency to attach more closely the young people to the church.

Again, during his visits among the people, he comes across many boys and girls who do not attend any Sunday School. These he could invite or notify the superintendent of such cases, and thus help in bringing in new material, for while every teacher is supposed to do something of this work, a word of invitation from the minister goes a long way towards bringing these non-attendants into touch with the Sunday School.

Again, the pastor could help the head of the Sunday School by conducting a

"The longer I live the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy and invincible determination."—Hoar.

regular teachers' meeting. A true superintendent desires most of all efficient teaching of the scholars. It gives satisfaction to the parents of the children, and is essential to success in this vital department of the Christian Church. And for this efficiency of teaching the pastor should be able to help in a practical way. He could give advice, help over hard points, and render what aid he thought best that would be beneficial in teaching. Such times of gathering together should be held as early as possible in the week, in order to give ample time for further thought and mastery of the lesson.

Such a teachers' meeting would be a blessing. It would quicken minds in the search after truth. A body of persons working in this way would develop a facility for a thorough study. The conversation also at such times would impress points and truths upon the memory, and the Bible would gradually become written in the mind and heart. Moreover, a bond of sympathy would be created. The superintendent would feel that he or she was not alone in this noble work, but behind them, helping in thoughtful endeavor, was the pastor.

Further, the minister could again serve the superintendent by bearing in mind that the Sunday School has a vital relation with the church, and should be regarded as the chief source from which there should be taken the officers and ministers of the connexion. Some pastors seem to think that it is a separate institution altogether, and that they are in a circuit only to take charge of the preaching appointments. Practically all that some ministers have to do with the

Sunday School is when they come at certain times to the treasurer for money, or when at the end of the year they ask for the schedules to be filled out. I am aware that the work of many of our pastors, and especially of those who labor in the country districts, forbids a regular attendance to the school; but also there are times when our clerical workers are preachers from fulfilling an appointment at a distant point. He could then pay us a visit. A definite purpose should be in the mind, namely to culminate, if possible the work of the superintendent and teachers in bringing the scholars into closer touch with the needs of our church and to inspire them (that is the senior ones) to take vacant offices and consider the pressing need of the Christian ministry.

Why is it there is such a shortage of men in the ranks to-day? Is it the smallness of salary? Must we send to England for our preachers because Canadian Sunday School scholars will not take up their cross owing to financial lack? What is the use of superintendents and teachers trying to impress this truth upon our young people that, "If they seek first the kingdom of God and all his righteousness, all things shall be added to them." I believe that the insufficiency of preachers is not only because of low salaries, but because many of our pastors do not bear in mind that there is a vital relation between the Sunday School and the present need of our church. Let our pastors take more interest in the work of this department of church training for the purpose of filling offices; let them encourage our boys of ability and talent; let them be their elder companions and friends, and we shall then see the heroic and self-sacrificing step into the ranks from our Canadian Sunday Schools.

The Country Pastor and the Sunday School

"The question is often raised, 'What can a pastor, who has to preach three times on Sunday and travel several miles between appointments, do in the Sunday School?' When we find a pastor who is evidently answering the question in his own work, we like to study his methods. In a recent visit to Weymouth, N.S., we were impressed with the zeal and devotion of Bro. C. A. Munroe, the minister in charge, and in a personal letter we asked him to tell us just how his work was done. Theories are good, paper plans and programmes are easy; but when a man is actually doing things we believe in letting him tell his own story, so without any change, here is Bro. Munroe's letter, which we commend to our hard-worked circuit superintendents everywhere:

"For several years, like many others, I felt that I could not assume any of the responsibilities of Sunday School work. Though interested in the Sunday School and conscious of considerable personal loss through my inability—or fancied inability—to attend, I made no serious effort to arrange for the Sunday School hour. When I came to the present mission, I met conditions which, to use a common expression, made me 'sit up and take notice.' There was only one Sunday School in the mission of four appointments, and that was a twelve miles from the parsonage, and it was by no means a strong school. At the other three appointments the only service was the preaching. Our people were so few and scattered that they did not see any possibility of doing anything in Sunday School work. After the Summer school for Sunday School workers at the Berwick Camp Meeting, in August of 1907, we decided to organize an Adult Bible Class at Weymouth, the head of the cir-

cuit. The first problem that presented any form of difficulty was, 'Who will be the teacher?' It soon became apparent that if we were to have a class I would have to assume the responsibility of teaching. But I had three preaching appointments for every Sunday, which involved a round trip of twelve to fifteen miles, and how could I find the time for teaching a Bible Class. A week-evening was suggested, but we wanted to make the Bible Class the basis for a Sunday School. For this purpose the class must meet on Sunday. The only alternative was to hold the class in connection with our regular preaching services. Our appointments here are once a day, morning and evening alternately, and our class meets at the close of the preaching services. We organized in the middle of October and in the spring we gathered up the children for a Sunday School which meets with the Bible Class at the close of the morning service, and at 2 p.m., when the preaching is in the evening. A prayer-meeting grew out of the class work, and is held on Wednesday evenings.

"At Plympton there is a small Protestant community surrounded by French Catholicism. Of these only six families are Methodist. There was no Sunday School and no one apparently ready to take the lead for a school. Last spring we adopted the policy to make a workable school. We organized an Adult Bible Class, then gathered the children into classes, and thus formed up a Sunday School. Here again we were confronted with the problem, 'Who will teach?' Our preaching services are twice a month. In order to make a success of the work I accepted the office of teacher for the Sundays that I preach there, the class meeting at the close of the service. Deacon Geo. McDonald, of the Baptist Church, teaches the other Sundays. This is a Union Class School at Brighton meets at 10 a.m., and in order to encourage and help them work I endeavor to be present in the school every other Sunday and teach a class. Following this schedule my Sunday work is preach three times, teach two classes, and drive twenty-five miles. This makes a very full day, but the work is pleasant and mutually helpful. The strain of teaching is considerably relieved by the use of the round-table method, which awakens considerable discussion among the members.

"Of course the teacher must have his lesson well prepared, but his chief work in the class is to direct the discussions and be ready to throw what light he can on the various questions raised. I have been conducting this work for over a year and have yet to feel that I am at all overworked. I have derived great benefit in the class lessons, as well as in the teaching. There is no part of my work that I enjoy more than teaching the classes. There is such a refreshing influence in them that they produce a restful effect. I have been asked, 'Do you not think of having the classes immediately after the preaching has a tendency to nullify the effect of the sermon? We give the people our best in the sermon, and should send them home to meditate upon these truths.' But as a matter of fact there are a very small percentage who so relieve their minds at the sermon home with them for pious meditation, and those who do will not lose any of the effect of the preaching by a half-hour's study of the Bible. My experience has been that the class-teaching tends to rivet upon the mind the thought of the sermon, and the most important points of the sermon will come up in the class for discussion, especially if the leading thought of the sermon is along the line of the lesson."—Let others, like Bro. Munroe, 'sit up and take notice.'

The Home

Home Life!

"Home life! What meaning in the name!

What varied thoughts the memory greet!

For not to all is home the same,
And not to every mortal sweet.

"Home life should be a life of joy,
A life of purity and truth,
A life of love without alloy,
Of reverent age and pious youth!

"For as the home the child we see,
And as the child shall be the man;
And as the man the state must be,
As good or bad, home-life began.
—Chas. H. St. John.

The Dedication of a Boy

A beautiful example of the immeasurable fruitage of parental consecration of a boy to God is seen in the case of that illustrious missionary to the New Hebrides, John G. Paton. There was a time when certain of his friends advised him against becoming a missionary to those fair but foul Pacific Isles. Then it was that he received from his parents a letter which throws a flood of light upon both his character and career. The letter said: "When you were given to them, your father and mother laid you upon the altar, their firstborn, to be consecrated, if God saw fit, as a missionary of the Cross; and it has been their constant prayer that you might be prepared, qualified, and led to this very decision; and we pray with all our heart that the Lord may accept your offering, long spare you, and give you many souls from the heathen world for your hire." With such parents, need we wonder at the devotion, constancy, and success of the son? To them as well as to the boy they reared for life-long service to God, belongs the glory of many thousands of transformed lives—the harvest of his faithful ministry.

The Big Sister

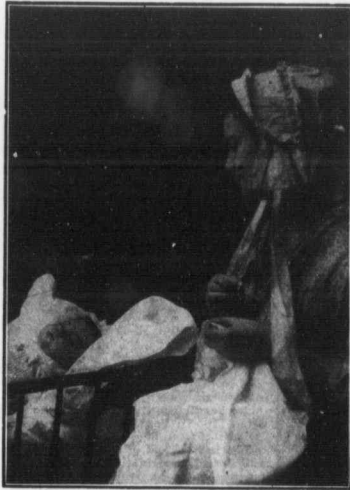
Much has been said and written about the influence of the big brother, but not so much about that of the big sister. And yet we fancy that even more importance may be attached to the elder sister's power to make or mar the home than that of the elder brother. There are more of them, they are more frequently at home, when away from home they keep in more regular and familiar correspondence with it, and their intercourse with the smaller children is more intimate and continual than the big brothers. And the big sisters for the most part are more alert and willing to assist the little ones than the big brothers are. Many a grown man looks back with grateful heart and happy memory to the helpful ministrations and wholesome influence of an elder sister when he was but "a wee laddie" at home. Many years have passed since those early days, that sister may have long since gone to her eternal home, but the work she did when in the home on earth bears precious fruit still.

Thank God for the big sisters that are true to their privilege and opportunity in the free, unconstrained relationships of home, of comforting and helping the

little ones in their childish worries and cares, and of fitting them for the storm and stress of later years when they must face the larger world of adult life with its multiplied trials and responsibilities. If you are a big sister, be a good one!

What Constitutes a Home?

A large house with elegantly furnished rooms, expensive fittings, costly bric-a-brac, equipped throughout with multiplied modern conveniences, and luxuriously supplied with every patented device to minister to the physical comfort and ease of its occupants, may not be a real home. For home means more than house, and not the size of the building and the cost of its contents, but the atmosphere that pervades it, the motives and principles that govern the members of the household in their domestic relations,



HIS GUARDIAN ANGEL

determine its character and worth as a home.

So the more humble and poorly furnished cottage of many a lowly family has been a true home, while stately palaces of the rich have sometimes been but places of residence. Home is where heart reigns supreme, where truest friendship prevails, where amity and peace rule, where every member of the household tries to share the experience of all the rest, and by evidencing the spirit of unselfishness, patience, kindness, and sympathetic forbearance. "bear one another's burdens, and so fulfil the law of Christ."

"Sweet is the smile of home, the mutual look

Where hearts are of each other sure;
Sweet are the joys that crowd the household nook,

The home of all affections pure."

A Home Song

I turned an ancient poet's book,
And found upon the page:
"Stone walls do not a prison make,
Nor iron bars a cage."

Yes, that is true, and something more:
You'll find where'er you roam,
That marble floors and gilded walls
Can never make a home.

But every house where Love abides,
And friendship is a guest,
Is surely home, and home, sweet home,
For there the heart can rest.

—Henry Van Dyke.

Father and Son

The first recollection of prayer that we can find is that of Abraham for Ishmael. The father prays for the son. It is first praying not only in point of time, but pre-eminently in point of importance. "O that Ishmael may live before thee!" is the burden of his soul's desire. Herein is embodied the vital principle of true living. God for life, and life in God! How many substitute in their plans for their boys the making of a living for the making of a life! All are not living who exist, for life is not to be measured by years, but by character. All are not truly living on whom the world smiles approvingly, for to win popular applause is one thing, but to merit Divine approval is another. The former is often easy, the latter may prove difficult. But it is within the reach of all. To develop such a character as God approves, the boy should be started out aright, otherwise he is under a tremendous handicap as time progresses. The father who thinks his duty done when he has fed, clothed and schooled his boy for making his living, is under a terrible mistake. These are necessary, and yet these alone are insufficient. To turn a boy's thoughts toward God, to centre his affections in God, to train his will to obedience to God, to give him a growing sense of his absolute need of God and of God's benign plan and purpose for him—these constitute a good start. When fathers are supremely concerned about a boy's internal principles rather than his external conditions, we shall grow better men. When our boys have the idea that it is of greater moment to be worth thoughts than things, character than cash, principle than policy, there will be an increasing number of men after God's own heart. And when fathers are more burdened over their sons' well-being before God than their prosperity before men, there will be more men made aright and fewer who need to be re-made. To make it better than to make over. Let our fathers remember that though all the agencies of the church may combine in splendid unity to reform young men who have gone wrong, the results under the best conditions will be less satisfactory than if the boys are formed aright from their infancy. Abraham's prayer should be the first prayer of every father still, for no other process of making true living men has ever been discovered, or ever shall be, and is expressed in his old-time desire—"O that Ishmael may live before thee."



The Dishes

Somebody didn't wipe the dishes dry! How do I know? Because I saw them cry.

Yes, crying as they sat upon the shelves; I saw them and they couldn't help themselves.

They made no noise; each plate was in its place;

But O, two tears were on the platter's face!

O, don't you think a little girl is mean Who washes cry because they're not wiped clean?

—Selected.

Hints on the Junior Topics

FEB. 21.—TRYING TO SEEM BETTER THAN YOU ARE. Acts 5. 1-6.

The sad story of Ananias and Sapphira is one of deceit and death. Unfold the narrative step by step, and line by line, add to your blackboard outline until you have shown in the following manner the sin and its consequences. "Sin when it is finished bringeth forth death."

Denying God's right to all they had!
Expecting to hide the truth from God!
Coming with only a part to the Apostle!
Enlisting others in the sin!
Inviting the just punishment of God!
Terrorizing others!

MARCH 7.—STEPHEN THE FIRST MARTYR. Acts 7. 54-60.

Studying the story of this brave Christian, show that he was steadfast for the truth, earnest in his preaching, happy to the end, and centre your application in the decision to never fear to own God. Thus you have:

Steadfast for the
Truth.
Earnest in his
Preaching.
Happy to the
End.
Never fear to own God!

MARCH 14.—HOW PHILIP USED HIS OPPORTUNITY. Acts 8. 26-35.

This incident lends itself readily to the catechetical form. Ask such questions as the following:

- Who was Philip? Acts 6. 5.
- Where did he preach? Acts 8. 5.
- What success had he? Acts 8. 6, 7, 8.
- Why did he leave Samaria? Acts 8. 26.
- Whom did he meet? Acts 8. 27-29.
- What was this man doing? Acts 8. 28, 30.
- What did he need? A teacher! Acts 8. 31.
- What did Philip teach him? Jesus. Acts 8. 35.
- What resulted? The Eunuch believed, was saved, and baptized.

And then study the great truths by printing the words "Jesus Saves" on the board as below. Follow this by showing what this great fact meant to Samaria—joy, that it gave to Philip—employment, that it saves to the uttermost as in the case of this strange black

Our Juniors

"Bring them up in the nurture and admonition of the Lord."

—St. Paul.

man, and that our duty is to send the light of this great salvation everywhere.

Joy! (Samaria.)

Employment! (Philip.)

SAVES.

Unto the uttermost! (Ethiopian.)

Send the Light! (Our duty.)

Prize Home Work

Do you want some interesting work at home? Then find answers to the following questions about "Wells." Next month we shall give you a dozen other questions about houses. When you have your answers, write them out on a postcard, by number only, giving proof texts, and mail them to this office. For the best answers received on a postcard before the fifteenth of February we will give the writer a nice book. This will be continued in some form for several months. Now, Juniors, get busy at once. It will not take you long to find the passages.

"SOME WELLS OF THE BIBLE."

- By what Well was one found by an angel?
- About what Wells was there strife?
- What Well was that which saved a mother from despair?
- By what Well did one sit down to

CONCERNING OUR TITLE TEXT!

"Then there is some kind of nurture which is of the Lord, deriving a quality and a power from Him, and communicating the same. Being instituted by Him, it will of necessity have a method and a character peculiar to itself, or rather, to Him. It will be the Lord's way of education, having aims appropriate to Him, and, if realized in its full intent, terminating in results impossible to be reached by any merely human method. . . . What is the true idea of Christian education? . . . That the child is to grow up a Christian, and never know himself as being otherwise."—Bushnell.

rest, having fled from his enemies and helped those who came to it?

5. By what Well did one find three flocks of sheep lying?

6. At what place were there three Wells?

7. What Well was digged by Princes, and by whose direction?

8. For the water of what Well did a great man long?

9. What Well sprang up where the bone of an animal had been cast away?

10. What Wells were given by a father to his daughter?

11. What Wells were dug by the order of a king and for what purpose?

12. By what Well did One sit down, being wearied with His journey?

"What leaves are to the forest,

With light and air for food,

E'er the young and tender branches

Have hardened into wood.

"That to the world are children,

Through them we feel the glow

Of a warmer, brighter climate

Than greets our world below."

The Alphabet Social

Provide as many pieces of Bristol-board about two inches square as you expect guests. With a soft brush and ink print letters on these, making more vowels and letters that are commonly used than those which are used less frequently.

As the guests enter have some one ready to pin a letter on each one. Give them paper and pencil and tell them to talk with no one until they have formed a group that will make a word of more than three letters; for example, O-U-R-S may talk together, but O-U-R may not. Then by drawing an H into the circle, a new word is formed, H-O-U-R-S, and so on.

The different groups are to see how many words they can form.

You will be surprised to see how quickly all formality will disappear. The wall-flowers are drawn into groups, and every one has a good time.

For Mothers

Children need models more than criticism.

To bring up a child in the way he should go, tread that way yourself.

The sooner you get a child to be a law unto himself, the sooner you will make a man of him.

We can never check what is evil in the young unless we cherish what is good in them.

Stories first heard at a mother's knee are never wholly forgotten, a little spring that never dries up in our journey through scorching years.

Line upon line, precept upon precept, we must have in a home. But we must also have serenity, peace, and the absence of petty fault-finding, if a home is to be a nursery fit for heaven's growing plants.

There are no men or women, however poor they may be, but have it in their power by the grace of God to leave behind them the grandest thing on earth, character, and their children might rise up after them and thank God that their mother was a pious woman, or their father a pious man.—D. McLeod.

Helping With a Word

A young girl was passing her aged great aunt one day when she suddenly stopped, laid her hand gently on the white head and said, "How pretty and curly your hair is, Aunt Mary! I wish I had such pretty hair!"

The simple words brought a quick flush of pleasure to the wrinkled face and there was a joyous quiver in the brief acknowledgment of the spontaneous little courtesy.

A young man once said to his mother: "You ought to have seen Aunt Esther to-day when I remarked casually, 'that a pretty gown you have on to-day and how nice you look in it.' She almost cried, she was so pleased. I hadn't thought before that such a little thing would be likely to please her."

"I never expect to eat any cookies as good as those you used to make, mother,"

said a bearded man one day, and he was shocked when he saw her evident delight in his words, for he remembered that he had not thought to speak before for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.

Children Between Sundays

The problem of children on Sundays is at least partially provided for by the public services and the session of the school. But the care and culture of the children by the Church from Sunday to Sunday is too often neglected. What is there for the great mass of our boys and girls between Sundays? The average church is to all intents and purposes closed to them all through the week. Such mid-week services as are held are not appropriate to them, nor intended for them, neither are they expected to attend them. The ordinary boy and girl, in the great majority of neighborhoods, is practically ignored and forgotten by the Church all through the week. Is this right? And as long as it is the fact, can we expect an intelligent and affectionate interest in the Church by our children?

The half-hour class instruction on Sunday in the school is sadly insufficient for their spiritual development and culture. The public preaching service (which indeed but very few of the great mass of our children attend at all) is usually lacking in attractiveness to them, and their absence therefrom seems too often to be taken as a matter of course. The home training of many of our Sunday School scholars is not always of a high moral or spiritual character, and, taken all in all, the candid critic of the Church's work will be quite justified in bringing an indictment against it for leaving the children in a sadly neglected condition. The fault is not in our disciplinary provisions for them, but in our practice. Where are the Catechumen Classes or the Junior Leagues which are expected to exist on every Circuit, that there may

be a number of boys and girls in every congregation in training for church membership? Even a Mission Band is better than nothing, and yet even this worthy organization is but calculated to meet the need in part. The aim of the Band is but to contribute to the funds of the W. M. S. and to impart missionary information to the children. And these are mainly girls. The boys are not in it. No society can fill the real need that does not make its supreme purpose the gathering of the young into actual church membership, with its varied fellowship and service. The Sunday School even does this only in a limited degree, and almost wholly on Sundays. If our children grow up outside the Church all the week, it is little to be wondered at if the Church fails to interest and hold them. What is there in your church for your children between Sundays? If nothing, what are you going to do about it? Leave them to the deadening influences of the world and you need not be surprised if they grow careless to the later professional appeals of the pulpit. Open the church doors, throw around them the loving, sheltering care of warm, affectionate hearts, give them at least

a regular weekly service in which they may feel that they have a legitimate part, organize them for youthful ministry, and you may expect them to grow up within the courts of the Lord's house. God will surely hold us guilty of gross neglect of the spiritual culture of His little ones. Satan is satisfied with closed church doors, and sees that other doors are open for the little ones he would claim as his own. What are you doing about it?

Snowball

Don't you know Snowball? Why, she is our pussy and is just as white as snow. She is our pet. So one day when we were going to have a snow picture taken to send to grandma and Uncle Sam, of course we wanted Snowball in it. But there are no nice trees near our home, which is over papa's store, so we had to go a long way to find a real nice place for the picture. Mother was afraid that Snowball might run away, so we had to leave her home. Well, do you know, that just when we were all ready for the picture, who should come along but

right way. Can we not take a little time to help set their footsteps in the right path?

A Daily Record

That is a beautiful paragraph in "Sowing Seeds in Danny," in which the author says "There is no hour of the day so hushed and beautiful as the early morning, when the day is young, fresh from the hand of God. It is a new page, clean and white and pure, and the angel is saying unto us, 'Write!' and none there be who may refuse to obey. It may be gracious deeds and kindly words that we write upon it in letters of gold, or it may be that we blot and blur it with evil thoughts and stain it with unworthy actions, but write we must."

When You Feel Lonesome!

It is both sound and wholesome philosophy that the same author gives as in the entry that Pearl makes in her diary one day. The girl is away from her own folk, and in surroundings far from pleasant or easy, and she writes: "Some-



LOTS OF SNOW BUT NO SNOWBALL

this strange cat. She wanted her picture, too, I guess. We laughed so much that we spoiled the first picture, and that is why we look so sober in this one. Of course John didn't laugh, but Amy and Fanny (that's me, you know) did. Now you know how it was that we had lots of snow but no snowball.

"I Am a Stranger"

As a busy man was hurrying to his office, he was accosted by a stranger, who said in broken English: "Please, sir, can you show me the way to — Street? I am a stranger here, and it is hard to find the way." The one addressed was not familiar with the name or location of the street, and he was about to answer, "No," and pass on his way. But somehow the man's words gripped his heart, "I am a stranger here, and it is hard to find the way." So he said, "I do not know the street, but wait, and I will inquire." It took but a minute to step into a corner grocery and learn its location and send the stranger on his way. And the man went to his work with a lighter heart. Every day we are meeting those who find it hard to learn the

times I feel like gittin' lonesome but I jist keep puttin' it off. I say to myself I won't git lonesome till I git this corn milked, and then I say O shaw, I might as well do another, and then I say I won't git lonesome till I git the palls washed and the flore scrubbed, and I keep settin' it of and settin' it of till I forgit I was goin' to be." Many of us may well prove like Pearl, that there is no such cure for the blues as hard work. Keep busy and you will have no time to be lonesome.

The ill-timed truth we might have kept— Who knows how sharp it pierced and stung?

The word he had not sense to say— Who knows how grandly it had rung? —Edward Hill.

"Kind words do not cost much. They never blister the tongue or lips. They accomplish much. They make other people good natured." —Paschal.

The . for putting the t has . gain.

An Introduction Social

Use a new method of introducing strangers. For example, it is discovered by a member that Mr. Smith has not met Miss Brown, so he brings up Mr. Smith and introduces him something like this: "Miss Brown, allow me to present Mr. Smith, 22." This does not mean that either Mr. Smith or Miss Brown is 22 years of age, but it means that the members are introduced to each other. He keeps this up, and it brings much fun to find who can announce the highest number of strangers he has made acquainted during the evening.

Faithful in the Least

Cornelia G. Snow writes the following in Youth's Instructor:

The algebra class was large. Fifty lively young people filled the long settees facing Miss Grey; and Miss Grey herself was young and inexperienced. This was her first term at Ryonel Academy, and the class taxed her strength severely. So noisy had it become that rigid rules had to be laid down to suppress the riotous whispering.

Every student, passing from the room handed in a slip of paper which stated whether or not he had whispered; if so, a zero on the day's recitation card resulted. The desire to rank well is a strong incentive to self-control, so the whispering subsided, but note-writing speedily took its place.

I was one of the older students at Ryonel, and had little time or inclination for this kind of pastime; but when a tiny, folded missive, duly addressed, passed down the line from hand to hand on its surreptitious journey to the end of the row, I forwarded it to my neighbor without a thought.

One day Aurelia Johnson sat next to me. She had not been with us long, and was a girl of very quiet and unassuming manner. She was tall, rather awkward, and evidently bashful, for her rosy cheeks blushed crimson at the slightest provocation.

This morning as the usual letter, intended for some confederate across the room, reached me, I passed it to Aurelia, but she never touched it. Her eyes were fastened upon Miss Grey, as though she was intensely interested in the fact that "the square of the sum of the first, plus twice the product of the first by the second, plus the square of the second."

The blood mounted to my cheeks, until they must have rivalled in color that of my neighbor's. I knew why Aurelia refused to be even a forwarder of this unlawful correspondence.

I, long a professed Christian, was rebuked and enlightened by her silent example. The note went back, and made a successful passage by way of the next row. Henceforth there were at least two in the algebra class who did not pass notes.

"The right keeping of the Sabbath means a renewing and a deepening of our spiritual life. A profitable question at bedtime every Sunday evening might be, 'Has this Sabbath day done for me what my Father intended?'"

Rev. Francis E. Clark, LL.D., president of the World's Christian Endeavor Union, during his recent visit to Norway, was received by His Majesty King Haakon at the palace. The king expressed his sincere interest in the Christian Endeavor movement, and has given Rev. H. B. Kloeboe, one of the leading ministers of the state church, three months' leave of absence from his charge to spread the Christian Endeavor Society throughout Norway.



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By JOSEPH HAMILTON

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