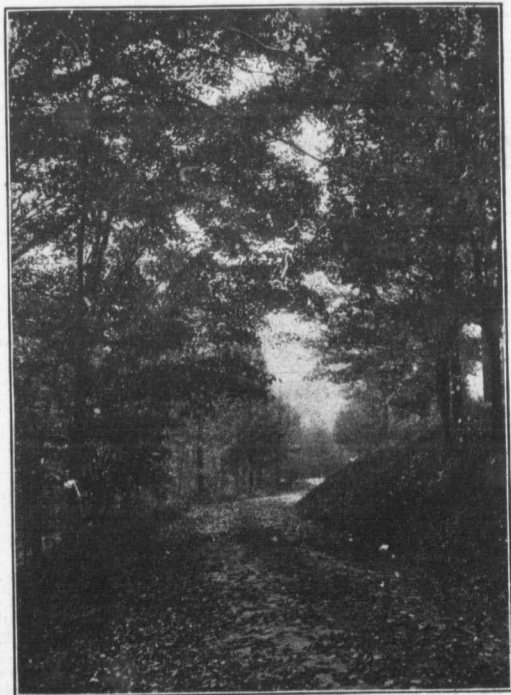


THE  
Canadian  
Spworth Era

Toronto  
October . . . 1906

Vol. VIII

No. 10



AN AUTUMN SCENE

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### She Was Near-Sighted

A public-spirited lady who had outside duties meets the little boy on the street. Something about his appearance halts her. She stares at him in her near-sighted way.

The Lady: "Little boy, haven't you any home?"

The Little Boy: "Oh, yes'm, I've got a home."

The Lady: "And loving parents?"

The Little Boy: "Yes'm."

The Lady: "I'm afraid you do not know what love really is. Do your parents look after your moral welfare?"

The Little Boy: "Yes'm."

The Lady: "Are they bringing you up to be a good and helpful citizen?"

The Little Boy: "Yes'm."

The Lady: "Will you ask your mother to come and let me talk on 'When does a mother's duty to her child begin?' next Saturday afternoon, at 3 o'clock, at Lyceum Hall?"

The Little Boy (explosively): "What's the matter with you, ma! Don't you know me? I'm your little boy!"

### A German Tale

A certain German with his daughter, was walking beside a deep stream on a summer afternoon when the young girl, slipping on a stone, fell in. And who would have dreamed but for the prompt bravery of a youth. He, slipping off coat and shoes, plunged in, and after four or five minutes of hard work, brought the girl safe ashore.

The old German father was transported.

"Noble-minded youth," said he, "we do indeed owe you a debt of gratitude. A hundred thousand marks or my daughter's hand—choose! Which shall it be?"

The youth, who was no less wise than brave, thought to himself that if he took the money also, and accordingly, with a moment's hesitation, he made answer:

"I choose your daughter."

"A wise choice," said the old father. "I could not have given you the hundred thousand marks, for I am only a poor cobbler; but you shall have the girl, and that gladly. Join hands, dear children, and receive my blessing."

### A Suggestive Question

A president of Oberlin College once profited by a transaction with an Insurance Company. He had carried insurance on his household goods for twenty years, but his wife, observing that the insurance business was largely a matter of paying premiums the policy was permitted to lapse.

The president was one day persuaded by an energetic agent to take out a new policy. That very afternoon Oberlin was thrown into the greatest excitement by the appearance of clouds of smoke pouring from the windows of the president's residence. After the chemical extinguishers had done their work, it was found that a whole closetful of Mrs. Barrows' best gowns had fed the flames started from an overturned chafin-dish. The loss was promptly paid, and Dr. Barrows got keen enjoyment from Mrs. Barrows' change of heart in regard to insurance. An additional twinkle came into his eyes when he recalled the letter from the insurance company, which read as follows:

President Oberlin College:—

Dear Sir,—Inclosed find draft for \$500. We note that this policy was in effect at noon, and fire did not occur till four o'clock. Why this delay?

### A Lesson in Manners

A well-known lawyer is telling a good story about himself and his efforts to correct the manners of his office boy. One morning not long ago the young attorney of the office blew into the office and, tossing his cap at a hook, exclaimed:

"Say, Mr. Blank, there's a ball game down at the park to-day, and I am going down."

Now, the attorney is not a hard-hearted man, and was willing the boy should go, but thought he would teach him a little lesson in good manners.

"Jimmie," he said, kindly, "that isn't the way to ask a favor. Now you come over here and sit down and I'll show you how to do it."

The boy took the office chair and his employer picked up his cap and stepped outside. He then opened the door softly and, holding the cap in his hand, said quietly to the small boy in the big chair:

"Please, sir, there is a ball game at the park to-day. If you can spare me I would like to get away this afternoon."

In a flash the boy responded:

"Why, certainly, Jimmie, and here is fifty cents to pay your way in."

There are no more lessons in manners in that office.

### The Christian Spirit

"Have your shoes shined?" sang out among a group of people just from the train. A young man who heard the cry stayed his steps, hesitatingly, for he had not much more money in his pocket than he had blacking on his shoes. But to hesitate was to fall into the shoe-black's hands, and the brushes were soon wrestling with splashes of rural clay.

When the shine was completed the young man handed the boy a dime, and felt that he had marked his way into the great city with an act of charity, for in his heart he did not care how his shoes looked. But as he was putting himself together for a new start, he saw the boy who had cleaned his shoes approach the blind beggar, who sits behind the railroad fence; and drop a dime into his cup.

"What did you do that for?" asked the young man.

"You see," said the boy, "that was the tenth dime to-day, an' me teacher at Sunday-school told me I ought to give a tenth of all I make to the Lord. See? An' I guess the ol' blind man wants a dime more to the Lord, so I gave it to him. See?"—Exchange.

### A Belated Prayer

A good anecdote is related of a young minister who was supplying the pulpit of the Wrentham Congregational Church during the absence of its pastor, the Rev. Elisha Fisk, better known as "Priest Fisk," whose pastorate in this church covered a period of fifty-six years.

Upon opening the Bible the young minister came across the following notice, which he read: "Mr. Libbicus Porter desires the prayers of the congregation. Rev. Porter's loss may be sanctified for his good."

Signs of repressed merriment appeared through the congregation, but the cause was a complete mystery to the young minister, who, upon arriving at the home of Mr. Fisk for lunch, inquired of Mrs. Fisk the cause of the unseemly hilarity.

She informed him he had read an old notice, used by her husband as a book-mark. It had been presented by Rev. Porter a year or two before, upon the death of his third wife. Mr. Porter, with his fourth bride, sat in the congregation while it was being read.—Selected.

# THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. VIII

TORONTO, OCTOBER, 1906

No. 10

## Building

BY SUSAN COOLIDGE.

Souls are built as temples are—  
Sunken deep, unseen, unknown,  
Lies the safe foundation stone.  
Then the courses framed to bear,  
Lift the cloisters pillared fair.  
Last of all the airy spire,  
Soaring heavenward, higher and higher,  
Nearest sun and nearest star.

Souls are built as temples are—  
Inch by inch in gradual rise  
Mount the layered masonries,  
Warring questions have their day,  
Kings arise and pass away,  
Laborers vanish one by one,  
Still the temple is not done,  
Still completion seems afar.

Souls are built as temples are—  
Here a carving rich and quaint,  
There the image of a saint;  
Here a deep-hued pane to tell  
Sacred truth or miracle;  
Every little helps the much,  
Every careful, careless touch  
Adds a charm or leaves a scar.

Souls are built as temples are—  
Based on truth's eternal law,  
Sure and steadfast, without flaw,  
Through the sunshine, through the snows,  
Up and on the building goes;  
Every fair thing finds its place,  
Every hard thing lends a grace,  
Every hand may make or mar.

**Folly of Hatred.**—In an address before a club recently, Booker T. Washington said, in passionate earnestness: "No man is great enough, and no force is strong enough, to induce me to hate any man, whatever his race or color. We are strong as we love and help, and we are weak as we hate and hinder." These words explain to a great extent the secret of Booker Washington's strength and success.

**Sealskins Growing Scarce.**—At the annual sale of sealskins in London, in December, it is said that 18,000 skins were sold at a total of \$2,000,000. The average price was something over \$100 a skin, Behring bringing a little less and British Columbia about \$125 each. The prices show the high-water mark, and none but a millionaire can afford to buy these garments in the future. The supply of skins has reached the lowest level, there being only 50,000 pelts from sealries throughout the world against twice that number a year ago. In 1890 about 250,000 pelts brought \$40 apiece

and into their blood in exactly the same way as if they were in water. When put in the water again the fish soon regained their wonted liveliness. While it has been demonstrated that fish can be kept alive in this way, it remains to be shown whether in the somewhat abnormal process their food value in any way deteriorates.

✠  
**Memorial to Livingstone.**—A beautiful memorial is soon to mark the spot where the great Livingstone died while on his knees at Ilala, near Chitambo's Kraal, Central Africa, not far from seventy miles southeast of Lake Bangweolo. The place is off the line of travel in Africa, and remote from the mission stations founded in the central district since Livingstone's death. His heart was buried beneath the tree on the spot where he died, but the place is marked by an obelisk. It is now proposed to establish two strong mission stations, one at Chitambo, which is nearly 250 miles west of Lake Nyassa, the other one at Miron.

✠  
**Why They Could Not Win.**—With great frankness General Kuropatkin has discussed the causes of the Russian failure in the late war. When all is boiled down it comes to this, that the common soldiers had "no enthusiasm to fight" and "no will to conquer," and that, in general, "there was not a sufficient number of officers of all grades with the nerve and spirit capable of enduring the fatigues of a conflict lasting over several days." This is probably a correct diagnosis of the case, and the same principles apply to the enterprises of the church. Capable leadership and enthusiastic workers in the rank and file are the essential elements of success.

✠  
**Keeping Fish Alive Out of Water.**—A German experimenter has succeeded in keeping fish alive out of water, by the use of a large glass case filled with shelves like a book case, where were fat carp, pike, trout and bass, and other watery denizens, all apparently well and happy, moving their gills and fins exactly as if they were in the water, although they had not felt that element for thirty hours. The explanation is that the floor of the case was covered with a thick layer of damp cloth, which kept the air in the receptacle moist, and the gills of the fish in consequence never became dry. The "air" in the box was pure oxygen, being supplied from a cylinder at the side of the case, after bubbling through a jar filled with water. A pipe at one end of the case allowed the excess oxygen to escape, carrying with it the carbonic acid from the lungs of the fish. In short the oxygen passed through the wet gills of the fish

and into their blood in exactly the same way as if they were in water. When put in the water again the fish soon regained their wonted liveliness. While it has been demonstrated that fish can be kept alive in this way, it remains to be shown whether in the somewhat abnormal process their food value in any way deteriorates.

✠  
**Patriotism.**—In a forceful address delivered by Hon. Speaker St. John, on the subject of patriotism, he referred to Canada as being "a great country to live in, her people enjoying great favor, liberty and protection. The salutary influence of our climate, unexcelled perhaps in any country of the world, is inferior to the salutary influence of our laws; our soil, rich to a proverb, is less rich than our British constitution; our rivers, lakes and streams, unequalled within the area of any nation of the earth, are less copious than the streams of social happiness which we all enjoy; our air, so pure, so rare, is less pure than our civil liberty; our gold, silver and mines, illimitable and incalculable, are less rich than the wealth of our Canadian citizenship; and our hills and mountains, gigantic and inspiring, reaching up to heaven and down to the foundations of the earth, are less exalted and less firmly founded than the religious sentiment of our people and the benign and everlasting religion that has blessed us, and will bless our offspring after us."

✠  
**After the Rally—What?**—In the attractive decorations of Parkdale Methodist Church, Toronto, in which the large Sunday School assembled for three services on Rally Day, a number of beautiful mottoes were hung as banners from the gallery on a background of prettily draped red, white and blue bunting. These had been carefully selected and arranged, and will no doubt leave an impress when other features of the service have been forgotten:

"Life is a service, whom will you serve?"  
"That flower which follows the sun does so even on cloudy days."  
"Character is habit crystallized."  
"Opportunity comes with feet of wool—treading soft."  
"A holy life is a voice."  
"Don't try to hold God's hand, let Him hold yours."  
"Power to its last particle is duty."  
"As well say nothing as nothing to the purpose."  
"The Bread of Life is love."  
"The salt of life is work."  
"The blessing of helping the world forward happily does not wait for perfect men."  
"On the great clock of time there is but one word, Now."



## Notable Canadian Monuments



### VIII.—Wolfe and Montcalm

THE worthy explorer Champlain founded the City of Quebec in 1608 and with some of his followers "penetrated to the Great Lakes of the West," returning in safety from among the savage Indians. To this vast territory of Canada he gave the name of New France. During the course of years settlers came from the Old World. Montreal, Niagara, with other towns were founded, and Quebec strengthened in "the Gibraltar of the West." The quarrels between England and France involved these colonists in constant difficulties with their English neighbors of the south. After alternate successes, a British army of some force under command of General Amherst invaded Canada in 1759 capturing Ticonderoga and Niagara. But such triumphs were of little moment, as everybody knew the fate of Canada depended upon Quebec, which was difficult to attack.

For a few years, yet for a great purpose, England was given one of "those men whose names light up the pages of history." He had been born in the quiet little town of Westerham in Kent County in the year 1727. We are told that "the hand of time has dealt most tenderly with everything in the place that can speak to us of the boyhood of the great soldier," James Wolfe. In visiting Westerham a traveller might notice inscribed on some railings the words "Quebec House," and hidden by foliage would discover an old villa of Elizabethan architecture. Here lived for twelve years Colonel Wolfe with his young wife and two boys, afterwards moving to Greenwich. A writer has said that "the high principle, the unaffected reverence for religion, the almost restless sense of duty which made James Wolfe such a contrast to most soldiers of his day, owed much, no doubt to the training of his good mother."

His impressionable nature caught the fire of his father's military ardor, which evinced itself early in life while at school. We are told that Wolfe was not at all prepossessing in appearance, but physical defects were forgotten on account of his amiability and upright conduct. Following in his father's footsteps in the service of the King he won victories, and to the young man of about thirty-two years of age was entrusted what proved to be a great expedition, the capture of Quebec.

He took possession of the Island of Orleans in the River St. Lawrence and occupied Point Levi. The prospects were not encouraging; the great stronghold frowned down upon him from what seemed to be an inaccessible position, defended by Montcalm, the French commander, with a superior force. The plan which first suggested itself was to attack by the side of Montmorency, but this the brave Montcalm was ready to meet. On the last day of July, 1759, a division of Grenadiers landed below the falls, but some of the boats grounding upon a shoal caused confusion, and the advance was unsuccessful. Still the leader exhibited great cheerfulness although inward care and labor were wasting his weak frame. He wrote to England rather despondingly regarding the future but acted upon inspiration, completing his plans and silently landing his men at a spot known now as "Wolfe's Cove" in the dead of the night on 12th September. Having learned the counter-signal from two deserters, Wolfe's men were enabled to pass the shore sentinels, on the way up the river. At the Cove the guard was overpowered and silently there toiled up that steep ascent 8,000 British troops. At daybreak the startling news reached the camp of the French General, Montcalm, that the enemy was in a strong position on the Plains of Abraham. Though strongly advised to delay he hastily moved forward with his force consisting of 4,500 men. Montcalm was impetuous and waited neither to rest nor to form his lines in proper order for battle, giving immediate orders to advance.

Wolfe quietly waited, giving his men instructions not to fire until the French soldiers were within forty or fifty yards. On the brave Frenchmen marched and as they neared Wolfe's troops, "the rattle of musketry, at a given signal, extended as if by magic, along the whole line." In the charge Wolfe was wounded but continued to lead on the "British Grenadiers." He had scarcely gone a few paces when, mortally

wounded, he was carried silently to the rear, and his men with a shout pressed on. The charge upon the French was decisive, though they were cheered and encouraged to stand firm by the voice and example of Montcalm, who also had been twice wounded. With noble courage Montcalm endeavored to restrain the retreating soldiers, but, struck a third time, he fell from his horse, dying the following morning. The troops under another commander rallied, but the battle was already in favor of the advancing column of British soldiers, and Wolfe roused for a moment to consciousness, upon hearing of the victory, gasped a hurried message to one of his colonels, then uttered the words "God be praised; I die in peace!" and instantly the hero expired.

A memorable battle had been fought and won. In the fall of Quebec, fell also "that imperial power which for more than 150 years had ruled the colonial destinies of New France." The death of Wolfe and Montcalm within so short a time of



WOLFE AND MONTCALM MONUMENT  
Erected on the Plains of Abraham.

each other created a feeling of profound regret. Wolfe's body was conveyed to England and buried at Greenwich, and a monument erected to his memory in Westminster Abbey. "An obelisk upon the Plains of Abraham marks the spot upon which he fell; but of all such tributes to his memory, the one which surely strikes the most stirring note is the stately column on the heights of Quebec which he shares with his gallant but vanquished foe. For here Frenchmen and Englishmen have combined to honor the memory of the two illustrious chiefs by whose blood the prosperity of their common country was established."

In A. G. Bradley's "Men of Action" we find a fitting tribute to the character of this great man, as follows:

"It is idle to speculate on Wolfe's exact position among famous generals. Circumstances have placed him apart and alone. He had but risen to high command when he fell; and yet the very nature of his death is apt to leave an impression, when the achievement it crowned is taken by itself, that

hardly does him in one sense full justice. The immense loss he was to his country is almost forgotten in the triumph of his death. To speak of Wolfe merely as a promising leader cut off in his prime would be altogether too trite and too conventional. The promise with him had been already fulfilled, for in every branch of a soldier's duty, in peace and in war, he had shown the highest capacity. To every emergency, and these had been many, he had proved himself equal. Quick as lightning to see an opportunity in action, he was equally rapid in forming his plans and vigorous in carrying them into execution. With this he combined a thorough grasp of detail, and a careful attention to all the small but important matters vital to successful warfare that mark the born soldier. At the head of a charge, or amid the tumult of a battery, no man was ever more in his element; yet so far from despising, like most English officers of his day, the studious and theoretical branch of his business, his reading was so extensive that he was universally regarded as a high authority on military education and military literature.

Turning from the soldier to the man, the frank and ingenuous confession he makes of his own most venial shortcomings lend a warm humanity to a character which his contemporaries in their enthusiasm called perfect. He laments sometimes that he is irritable; if so, his irritability seems never to have cost him a friend. His religious convictions were strong and deep, and he set an example to his regiment by a wholesome and manly life, which was better than many sermons.

He was ambitious, but it was with a lofty ambition that would have scorned place or fame that was not fairly won, and was coupled with a love of his profession that was as sincere as it was enthusiastic. A faithful lover, an affectionate son, a loyal friend, and a kind master, as a man Wolfe won not only the admiration, but the hearts of all who were brought in contact with him. As a soldier none have ever more justly earned a deathless fame.

In the pocket of the coat in which he fell was found a sheet of paper containing these lines from Pope's version of Sarpedon's speech to Glaucus in the twelfth book of the Iliad. Whether the variations from the original are due to the accident of his having transcribed the lines from memory, or from his having altered them to suit his own mood, must be uncertain; but never surely has a memorable passage been illustrated in a fashion so striking and so glorious.

But since, alas! ignoble age must come,  
Disease, and death's inexorable doom,  
That life which others pay, let us bestow,  
And give to fame what we to nature owe.  
Brave let us fall, or honored let us live  
Or let us glory gain, or glory give.  
Such, men shall own, deserve a sovereign state,  
Envidied by those who dare not imitate."

## The Bible: a Guide to the Business Man

BY MR. WILL GRAHAM.

OF all persons who need a guide I know of no one who is so urgently, so constantly in need of one as the twentieth century business man, the toiler in store, office or factory. The onward, invincible movement of mighty civilization has transformed the world. Into the realm of business it has brought that rush and tear that rends the body and dehumanizes the soul. It has displaced those old time, honorable and simple financial customs until to-day the world of business is full of loan companies, trust companies, insurance companies, and a thousand and one other organizations, the prime object of which is the making of money and the making of it quickly.

The result of this tendency towards the speedy gaining of wealth has been that men, honorable men, men of first class home training, have been sucked into the whirlpool of speculation and graft, until to-day, no one who keeps his eyes and ears open as he walks about can possibly doubt that the world of business offers monstrous difficulties to the man who would confine his feet to the narrow, perfect way.

Commercial activity is the life-blood of every nation. Without it a nation develops into a weakling, pitifully clothed in, and feebly attempting the hearing of a strong

man. Yet the Bible and true commercial activity go hand in hand. It is an absolute necessity that the business man carry it and its teachings into every task that he performs. If in the selling of an article, to see that he tells only the truth about the article. If in the spending of his employer's money, to make certain that he expends it justly and returns a true account of his trust. If in the building of a house, to be sure that the house is built exactly as called for in the plans and specifications. If in the employing and giving labor to his fellow-men, to see that he treats them as brothers, not as mere pieces of machinery from which can be exacted so much work. If in the handling of money given in public trust, whether in corporation or in House of Parliament, to be sure that, so far as he is concerned, not one penny of that money is diverted from its proper and legitimate channels, and put to his own selfish use.

For we are told that the speedy gaining of wealth is the curse of this and of every other country. And so long as men will continue to gamble on margin stocks, in pool-rooms, and on race-courses, and in a thousand and one other inventions of the devil, just so long will the financial world lack the security it should possess. So long as men will continue to waste their time and energy in pursuing the fleeing shadow, just so long will the all-wise Creator withhold from their greedy grasp all the true joy of living.

The central thought in the Bible, for the business man, is found in that well known verse, which every righteous mother has whispered to her boy from his earliest days, "A good name is rather to be chosen than great riches."

A man who enters the world of business with a good name has a bank account whose value cannot be over-estimated. Such a man possessing such a name should place it high upon a pedestal, so high that not all the gold that mammon can pile around it can ever tarnish even its lowest extremity. A business man who emerges from the fight with fallen fortunes, yet still clinging to his good name is greater than they that sit sup with the mighty while the canker worm of secret guilt gnaws all the real joy from this life.

Ah! if men would only stop a moment in the mad stampede after wealth. Stop just long enough to face the truth, the solemn truth that sooner or later will break through their crust of worldliness with irrefutable deadlines, the truth, that they themselves are but mortal, that their very souls, which they barter their manhood, yes, even their very souls, must all be left behind, and that ere long, they in the strength or the weakness of their record, stripped of all worldly power, must face the great judge of the Universe—He whom no man may hope to outwit or deceive. "What shall a man profit if he gain the whole world and lose his own soul?" If business men would look at this phase of the question I feel sure that they would turn to the time-worn old guide and say: "God helping me I mean to follow thy teachings. I shall earn my bread in honest toil as thou dost direct. Henceforth I am determined to follow thy precepts, and be humble, courageous, careful, straightforward, manly and true."

I believe the Book that guided to sacred memory the grand old Queen Victoria, the book that led to revered greatness such a statesman as Gladstone, the book that guided to untarnished wealth such a man as Marshall Field, will also guide me to what I most desire, a memory upon which can never be breathed one polluting breath of ignominy or shame. And the best of it is, that this guide, which I urge you to accept, unlike a good many other commodities on the market, does exactly what I claim for it. Only a thousand times more. But you must do your part. You must read it. You must forget your purse-proud dignity, get down on your knees and pray over it. Finally you must practice. Then shall your minds be lifted from the sordidness of a sin-polluted world, and before you will shine that path over which only worthy men may pass, that path which leads from the depths of obscurity through hardship and struggle and unselfish effort to the final crowning achievement of a life well spent, useful to God and to man. And in the end, instead of the untold misery of a lost soul, there will fall upon you like a mantle of down the love of the Lord God of heaven and earth, the King of Kings, the Lord of Lords, He who holdeth the world and all its pettiness in the hollow of His hand, the love of your Lord and Saviour Jesus Christ, who will fold you in His loving arms because you have been a man.

Toronto, Ont.

## The Muskoka Lakes

BY MISS IDA FORD.

**MUSKOKA!** Is the name not musical? Wherein lies the magic of that old Indian name? To those who know it best it means far more than can ever be expressed. To hundreds it is their summer home, rich with associations of purest happiness, or renewed health and sweet memories. But why is it to be preferred to other summer



SHADOW RIVER, MUSKOKA

resorts, such as "The Thousand Islands," which are delightfully beautiful! For two reasons: for its health-giving atmosphere and for its natural scenery. Why is it such a healthy clime? Because of its great elevation above the level of Lake Ontario, the balsamic odor of the surrounding forests of pine, cedar and balsam, and its freedom from damp, owing to the rocky nature of the country.

Then, who does not glory in God's creations untouched by man's hand!—the beautiful lakes with their ever-changing surfaces, the perpendicular rocks, the boulders, the islands fantastically shaped, the bays and inlets and shore scenery. Among such, one feels the majesty of Omnipotence, and is refreshed and invigorated by the touch.

These lakes are thousands in number, but the three principal sheets of water are Muskoka, the first and largest; Rosseau, second and next largest; and Joseph, the third, somewhat smaller than Rosseau. Muskoka Lake is farthest south; north-east of it is Rosseau, and north-west of it is Joseph.

The question that would naturally arise is, "Is there a



MUSKOKA RIVER

natural outlet from one lake to the other!" Between Muskoka and Rosseau there is not, and as there is a difference of several feet in the level of the two lakes there is a canal and the boat is "locked" from one lake to the other, but between Joseph and Rosseau there are natural channels.

There are innumerable islands of every conceivable shape and size, some small, some large, some mere masses of rock topped by a tree or shrub, and some not being able to boast of even that, while others were densely wooded, all having rocky borders. In some instances the rocks rise perpendicularly to a height of one hundred feet, topped by evergreens, while perched among the trees and looking like an eagle's eyrie will be a summer home. The numerous bays and inlets make a diversified scenery, and on many of these are built summer boarding houses and hotels. One never wearies, and the steamer calling at all the hotels on the way, we have a chance to exchange passing greetings with the gay visitors.

The beauty of Lake Rosseau I can never forget, and as I gazed Sir Walter Scott's lines descriptive of Loch Katrine came to me:

"The summer's dawn reflected hue  
To purple changed Loch Katrine blue;  
Mildly and soft the western breeze  
Just kissed the lake, just stirred the trees,  
And the pleased lake, like maiden coy,  
Trembled but dimpled, not for joy,  
The mountain shadows on her breast  
Were neither broken nor at rest;  
In bright uncertainty they lie  
Like Future's joys to Fancy's eye.  
The water lily to the light  
Her chalice reared of silver bright;  
The doe awoke and to the lawn  
Beggimed with dewdrops led her fawn;  
The grey mist left the mountain side,  
The torrent showed its glis-ening pride,  
Invisible in fleeced sky.  
The lark sent down her revelry,  
The black-bird and the speckled thrush  
Good morrow gave from brake and bush,  
In answer coo'd the cushat dove  
Her notes of peace, and rest and love."

Rosseau, which is at the extreme head of Lake Rosseau, which is to be a quiet, sleepy little town with one good hotel, wandering through it we came upon an "Indian Room." The floor was strewn with the skins of wild animals and the walls were hung with trophies of the chase. I could not tell, if I would, all that those walls were capable of displaying—swords, hatchets, bows, arrows, wolf heads, deer heads, bark of the trees of the north, birds of every kind and hue, while in one corner was a wigwam with seats and having the floor strewn with cedar and balsam boughs, while animals, life-size, greeted one at every turn.

If you ever visit Rosseau don't forget to rent a canoe and sail up Shadow River. Talk about reflections! The most beautiful, the most perfect reflections are here, one can scarcely distinguish the real object from the reflection.

Port Cockburn is at the head of Lake Joseph. This lake is the smallest of the three, and, in my mind, is the prettiest. The islands are very numerous, somewhat smaller than those of the other lakes and beautiful. Port Cockburn we found to be a very small place, and in the winter would be practically dead.

The sail up Muskoka river to Bracebridge is grand. The river at places is not more than thirty feet wide and is full of winds and curves, some of which are so abrupt that one would think the boat was going to smash into the woody bank ahead, when suddenly it wheels at right angles and we see another bend some rods ahead. The banks are thickly wooded with deciduous trees, and the reflections are perfect, almost equal to those of Shadow River. From the wharf there is a long, steep ascent to Bracebridge, which is a quiet but progressive looking town. The Falls and Power House are worth seeing.

"The Royal Muskoka" is the famously stylish hotel of the lakes. If you ever visit Muskoka and have money to burn you will certainly board at "The Royal."

It is magnificent. There is a birch-bark grove for a lawn, and the rotunda and reception room are superb. We climbed up on the roof and viewed the lake from "The Royal." At most of the hotels there are frequent concerts and other

entertainments for the amusement of guests. Every year the number of people who visit these delightful lakes is increasing, for nowhere on the continent is there a finer vacation summer resort.  
Omagh, Ont.

## What the Sunday-School Does for the Young Man

BY MR. ARTHUR FLEMING.

**T**HE Sunday-school represents the co-operation of the church and the home. In doing something for the young man, the Sunday-school is influencing him in ways that are beyond the control of both the church and the home acting independently.

The environment of the Sunday-school is conducive to the sturdy development of every side of a young man's nature. From the Sunday-school have sprung all our young men's clubs with their athletic and literary departments. Just as the brooks and streams that flow into a river will determine its depth, so the influences of those with whom a young man chooses to associate will determine his character. To you who are looking for a young man who professes to be better than some one else, let me say you will not find him in the Sunday-school. The young men you will find there recognize their



RABBIT BAY—LAKE OF BAYS, MUSKOKA

The average young man is tingling with such optimism and hope that his nature is highly susceptible to all that is idealistic. The Sunday-school teaches an ideal life. In it young men discuss with those of their own age how the greatness of Christ's character may be applied to the twentieth century problems of life, there are taught the principles that are matchlessly developed in His glorious life; and many a young man is realizing more and more that happy restfulness of spirit which alone comes from a growing faith in the power of Jesus Christ.

The Sunday-school appeals directly to every element in a young man's nature because it is teaching no abstract theory but the acme of reality—a life. The Sunday-school is doing this much for the young man—it is centering his ideals in the character of Jesus Christ; it is turning his ambitions toward the life of Jesus, and in Him it is establishing his hope for to-day, to-morrow and for eternity. In it there is a generation rising that will not count success in dollars, that will not confuse popularity and true happiness, that will consider fame not an evidence but simply a probability of merit; it will judge no man's success by a business standard, or a university standard, but it will recognize that God will some day judge your success and mine by a standard taught in the Sunday-school—the standard of Jesus Christ.

Toronto, Ont.



A VIEW FROM THE VERANDA OF THE "ROYAL MUSKOKA" HOTEL

unworthiness without any exhibition of "Uriah Heep" humility; and yet, in attending Sunday-school many a young man has found that he has been associating with those who are striving harder to build good principles into their characters than those who feel no need of such environment. The Sunday-school is developing Christian character just as the gymnasium is developing muscular bodies. It is teaching young men to lay aside meanness, duplicity and selfishness.

It is inspiring reverence, purity, truthfulness, fidelity in little things, a courageous independence, a grateful love of God, an unselfish love of one's fellow men.

The Sunday school provides a field for Christian development. To begin with, it is the most powerful and substantial evangelical force in the world. When a young man who has been taught and influenced in the Sunday-school takes a definite stand for Christ, he generally proves a more staunch, intelligent and consistent Christian than the one who has not attended the Sunday-school. Interest and activity in the Sunday-school will inspire interest and activity in the church. The government and constitution of the church are in the hands of men who know that neither the experience of a business man nor the culture of a university graduate will alone be able to lift the burden of Christian service that must some day fall from their shoulders. Yet, trustees, stewards and officials are slow in realizing that their worthiest successors will be the young men of the Sunday-school.

God has been forgiving his enemies age on age, making His sun to rise on the evil and on the good and being kind toward the unthankful and the evil. Jesus on the cross said, "Father forgive them," and His entire life was one of forbearance and magnanimity toward His foes. Hard as it is to forgive, we cannot take rank with Jesus, we cannot be perfect as the Heavenly Father is perfect if we shrink from the Christian duty of forgiveness. But whenever we have risen to this height of magnanimity and have been able really to overlook the slight or the insult, have we not been rewarded with a sense of having entered more deeply than ever before into the fellowship of Christ and into alliance with God?



CAMPING PARTY ON SHORES OF LAKE ROBSEAU

## Alma College Silver Jubilee

**A** LMA COLLEGE, St. Thomas, Ont., celebrates this year, in a series of interesting exercises, the Silver Jubilee of the opening of the College, October 13th, 1881.

Twenty-five years is long enough to considerably test the foundations both as to material structure and educational ideals. Alma has stood the testing admirably. The noble buildings have simply been dignified by the touch of the years, the birches, maples, mulberries, walnuts, ashes and elms of the campus have attained to something of stateliness, while apple, grape and shrub and lawn have reached the settled impressiveness of matured development.

The educational ideals on which the College was founded have won the approval of increasing numbers. These ideals are happily expressed in the general descriptive designation used in the original prospectus, "Alma College, for the Higher Christian Education of Girls and Young Women." This education comprehends the best development of the mental powers, the moral nature, the physical life and the social aptitudes into a finely balanced character—earnest,

ideals. The College enterprise began with an empty treasury and to-day the College is not encumbered with the charge of a cent for interest and every dollar of revenue goes, must go, to maintain and better the School. There are very few colleges in Canada free of debt, and Alma is to be congratulated on her good fortune, in this respect.

The College opened in 1881, with a curriculum of general studies, covering preparatory work of one year for High School Entrance and carrying the studies through Junior and Senior University Matriculation. Provision was made for thorough and extended study in music, with Mr. St. John Hyttenrauch, Director: much emphasis was laid on singing. "To fill our homes, our churches and our Sunday-schools with wholesome song" was one of the aims of the College Board, as declared by the President of the Board, Dr. Carman, in the early days of the College. Consequently, much attention has always been paid to the practice of choral singing and voice training. A department of Fine Art was also instituted in 1881, and under the able directorship of Mr. F. M. Bell-



ALMA COLLEGE, ST. THOMAS, ONT.

democratic, helpful, courteous, frugal, reverential, loving, with graceful and strong physique and "a passion for doing all things in the spirit of art."

In practical application these ideals should bring their good to the greatest possible number, on the basis of a broad national and religious spirit of voluntary endowment. Such a cause was believed to be worthy the best that talent, culture and wealth could make available.

The response of the people is ample vindication of the enterprise. During the quarter of a century just closing, thousands of students have sought the advantages of the College, and friends have paid, as voluntary contributions to found, build, enlarge and equip the College, very nearly \$150,000. The successful carrying out of so great an undertaking has meant heroic work. This will be realized when the fact is known that during the first seventeen years of the College history there was raised, in the interests of the building and equipment, funds in round numbers \$70,000. It required 10,000 several subscriptions to reach that amount. The largest single gift was \$1,000. During the last eight years the contributions have included larger sums: \$10,000 from estate of H. A. Massey and a second gift from same estate of \$25,000; \$7,300 from Peter Wood, Esq.; \$15,000 from city of St. Thomas.

Such is the story of twenty-five years of testing financial

Smith rapidly reached the leading position among Canadian Art Schools. The College early made a regulation requiring every candidate for diploma in Fine Art to make an exhibit of work, and from this work the College selects, as part price of diploma, a painting, drawing or design best representative of the student's genius as an artist, and retains it on permanent exhibition in the galleries or drawing rooms of the College. The results are that, in most cases, there is a sincere ambition on the part of the student to leave a worthy contribution to the collection, something that she will be proud to own as her own work a half century hence. Another result is that the College possesses a collection of fifty-nine such diploma pictures, in its exhibit. This exhibit, therefore, possesses the strongest personal interest and also affords a fine opportunity for comparative study.

The College thus opened with the three branches of study, General Course (Literary and Scientific), Music Course and Fine Art Course. The spirit of the times for the so-called more practical studies soon made appeal for Commercial instruction and there was added courses in Bookkeeping and Shorthand, shortly to be followed by course in artistic and popular reading, with which was associated physical culture, as an aid to expression and also as a means for promoting health and graceful carriage.

The most recent demand for practical training was in



Household Science and Art. This department of study was established in 1898. Alma is a pioneer among ladies' colleges in Household Science. Thanks to the liberal interest of Mrs. Lillian Massey Treble, of Toronto, in aiding to establish the work, Alma's equipment is especially complete.

Alma's educational development has been worked out largely as the British Constitution has been worked out. As need has arisen, provision has been made to meet it. The College management has always been on the alert to catch early the signs of the coming time. Occasionally, popular demand has been anticipated somewhat. Alma has done important pioneer work. However, a careful opportunism has characterized the management in shaping the general policy of the College. The relation of standard and practical departments of study is interestingly indicated in the Alma diplomas issued in the several departments as follows: General Courses (Literary and Scientific) 69; Music (all branches) 110; Fine Art 59; Commercial 60; Elocution 68; Domestic Science 29; also Post Graduate Diplomas, Music 15, Fine Art 5, Elocution 4, a grand total of graduate and post graduate diplomas of 419. The aggregate of annual enrolments of students, for the past twenty-five years, is very nearly 4,000.

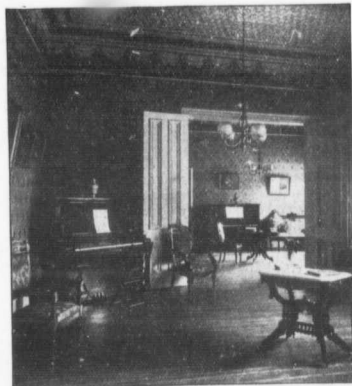
The corner-stone was laid by the Hon. Adam Crooks, LL.D., Minister of Education, 24th May, 1878, and the College opened for the reception of students October 13, 1881. The enrolment of students grew rapidly, so that in 1888, to meet the demand for accommodation, a new building was erected and equipped at a cost of \$22,000. The corner-stone of new building was laid May 24, 1888, by Mrs. Mary Carman, and the building formally opened Oct. 13th, 1888, by Hon. W. Ross, LL.D., Minister of Education, and given the name of McLachlin Hall, in recognition of the great services rendered the College by A. McLachlin, Esq., Secretary of the Board.

The enlargement of the College brought about serious financial embarrassment. This with the hard times caused a severe loss of patronage. In 1896, the debt reached high water

and equipment. The patronage has steadily increased and last year reached a total of 185.

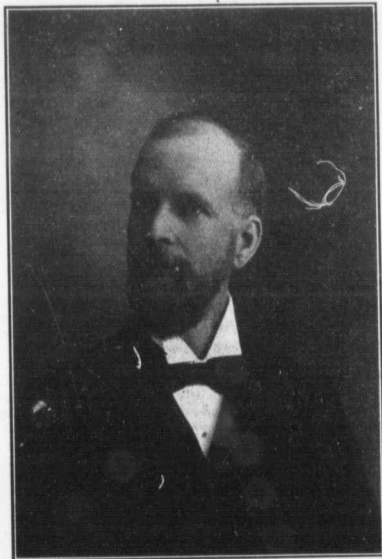
This is the brightening outlook for Alma, an outlook that should appeal to friends for early endowment in order that the greater possibilities of the College for a still wider usefulness may be realized.

The present staff organization is as follows: Principal, Rev.



THE DRAWING ROOMS, ALMA COLLEGE

Robert I. Warner, M.A., D.D.; Lady Principal, Mrs. J. an Wylie Grey; Dean of Liberal Arts, Miss Alice A. Will, B.A.; Registrar, Miss Alice F. Henwood, B.A.; Librarian, Miss Ada E. Deacon, B.A.; Governess of Junior Department, Miss Dorothy Edge; Director of Music, Mr. Thomas Martin; Director of Fine Arts, Mr. Wm. St. Thomas Smith, A.R.C.A.; Director of Choral and Musical Theory Classes, Mr. J. H. Jones; Director of Commercial Courses, Mr. Maurice B. Farr; Director of Elocution, Miss May H. Walker, A.T.C.M.; Medical Director of Physical Culture, Dr. Jennie Drennan; Director of Household Science, Miss Allene Neville. The total teaching staff numbers 20.



REV. R. I. WARNER, D.D.  
Principal Alma College.

mark at almost \$55,000. In 1897, Principal Austin resigned and was succeeded by Rev. Prof. Warner, M.A. Through aid of the Centennial Thanksgiving Fund, improvement in the times, and finally in 1904, through the successful raising of a \$50,000 fund, the debt has all been paid and a surplus of over \$7,000 used for important betterments in the buildings

### The Influence of a Great Personality

IT is almost seven years since Henry Drummond passed away, yet few names of living men can be mentioned which awaken greater interest than his. The leading article in a recent number of the *British Weekly*, is Ralph Connor's (Rev. Charles W. Gordon) reminiscences of Drummond; and it brings back the youthful enthusiasm, simple-hearted interest in men and rare insight into the things of God which made him so irresistibly attractive to those who knew him, and which still give to his writings a kind of living and speaking power. He overflowed with a sympathy with humanity which made him at home with children in their sports and in their most solemn thoughts, and with grown people in every sort of experience. Yet, says Mr. Gordon, "even with his dearest friends there was a mysterious aloofness which made one feel that he had a world of his own into which none could quite enter." But Drummond's personality was the presence within him of another personality which shone through him. He was more at home with Jesus Christ than with any one else. He spoke of him so naturally that his friends felt afterwards as though they had actually met Christ, and talked with him. Mr. Gordon says truly of Drummond's talk, "it was as if one comrade were speaking of another whom he trusted, loved and championed with all the ardor of a chivalrous and loyal soul." These few words of description will bring before thousands who knew Henry Drummond, that tall, graceful figure, luminous face and steadfast blue eye, kindling sometimes with mirth and sometimes with awe, which revealed the noble and beautiful inner life of transparent but unmeasured depths. That kind of a personality any one may have.

The secret of it is simply comradeship with Christ. No other evidence of the reality and the presence of Jesus Christ is so strong as this. The Epworth League Reading Course for this year is enriched by one of Mr. Drummond's books.

## Thy Kingdom Come

BY REV. E. W. EDWARDS, B.A., B.D.

"**THY** kingdom come." This is the core of the Lord's prayer. What precedes or what follows gives an illustration of, or provides for, the coming. These three words express the thought of the most significant of sentence prayer. They come to their own only as the expression of the central idea and the governing principle of not only a profoundly devotional but also of an intensely practical life. The coming of the kingdom is the chiefest good. The accent is not on the daily bread, but on the coming of the kingdom in us and by us, assisted as we are by the enjoyment of daily blessings. In prayer first things must be kept first, that through prayer there may be preserved a just order and emphasis of life values.

There is no other prayer which is quite so universal as this. It is not the kingdom of Israel or of the Gentiles, it is simply kingdom. It is not a question of color, or of blood, or of races, but of the race. The kingdom must come everywhere, for nothing less can fulfil the missionary conception of the Gospel. The only limit is expressed by the pronoun "Thy." Herein is found the essential character and the sole condition of that spiritual unity which even now is becoming self evident. History boldly proclaims that such splendid isolation indicates peculiar greatness. Egyptian alliances, on the contrary, for the sake of horses and chariots, form one of the most subtle classes of temptation, and suggest mistaken and at times cowardly shifts of diplomacy. It is the vision of the universal, solitary everlasting kingdom, in which all statesmanship and all generalship are vested in the one Supreme Being who shapes the ends and sustains the divinity in humanity which slowly, and in fact without observation, is attaining the work of its high calling, it is the vision which has been the reward of those who constantly have prayed this prayer.

What matters it then where one works? If the kingdom is surely coming, is coming everywhere, to do good anywhere is to hasten its coming. The distribution of forces is a matter for the King of the Kingdom, and picket service is as noble and perhaps as helpful as gunnery. There is more work than can be done by preaching a few seasons and healing a few sick folk. Every worker who prays in spirit and in truth, "Thy kingdom come," shall become an open book, written legibly and in familiar characters, so that he who runs may read.

Theford, Ont.

## What Can a Young Man Do to Help the Sunday-school?

BY MR. RUSSELL TRELEAVEN.

**I**N the first place there is the responsibility that comes to us through the influence of companionship. The effect upon a young man's life of the companions that he keeps is not to be questioned. Solomon says, "He that walketh with wise men shall be wise." Tennyson alluding to that same influence wrote, "I am a part of all that I have met," and as one grain of iodine will lend color to 500 times its weight of water, so is a young man's life influenced by the companions that he keeps. Where then, are the best companions found? The very fact that there are young men who find it a pleasure on the Lord's day to be in His house, to share in the inspiring service of song, to study the Truths of His word, and who are anxious to have impressed upon their minds the lessons that devoted teachers have gathered for them from the Scriptures, is convincing evidence that they are young men whose lives are going to count, and whose friendship may well be cultivated to advantage. Right here is where the responsibility comes in. Will the stranger, who



THE TOBOGGAN CLUB, ALMA COLLEGE, 1906

enters the doors of our school, seeking this comradeship, receive a warm welcome? Will he find the hand of sympathy extended to greet him? Will he find us generous, with the good influences that God in His generosity has thrown around us? Will he come again next Sunday, feeling "it is good for me to be here?" The scholars can do twice as much as the teacher to make a stranger welcome, if they only exert that potent influence of comradeship."

Then there is the responsibility that comes to us through the avenue of music. Ever since the Christ-child was ushered into this world to the sounds of the angelic music of the



A TENNIS TOURNAMENT AT ALMA COLLEGE

heavenly host, singing, "Glory to God in the Highest," music has been actively connected with the religion of Jesus Christ. Some one has said, "Music is the golden chariot upon which the soul rides out to meet its God." But once more the responsibility is thrown back upon the scholar. The service may be brightened, the teacher gratified and God glorified if that singing is in earnest and from the heart.

But perhaps a young man can best serve his Sunday-school and serve himself in earnest Bible study. Plato said, "The true man will not be the fragmentary man," and so familiarity with the Bible is essential to every Godly character. Scholar-



CORNER OF ART STUDIO, ALMA COLLEGE—CLASS '06

ship will not suffice. A young man may go to college, pass through the stages known as freshman, sophomore, junior and senior. He may obtain his degree and leave those college halls a wiser man, with the letters B.A. or LL.D. fixed to his name, but if he has neglected his Bible, then is his education fragmentary, for as Dr. Watts has beautifully said, "There are many silver books, and there are a few golden books, but I have a book, called the Bible, that is better than them all, for it is a book of bank notes." J. B. Gough, whose life had peculiarly placed him in a position to know what was best for young men, gave out as his dying message, "Young man, make your record clean." The Bible asks the question, and answers it. "Wherewithal shall a young man cleanse his ways? by taking heed thereto, according to Thy Word." It is also written, "For all Scripture is given by inspiration of God and is profitable for Doctrine, for reproof, for correction, for instruction unto righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

The young men of our Sunday-school are rapidly merging into that time when they shall be called into service as teachers. Now is the opportunity they have of preparing for that service by so imbedding the Word of God in their hearts that they may the more readily instruct young lives in the "way that leadeth unto everlasting life."

Toronto, Ont.

### While Waiting for the Harvest

"NO, thank you, I am not in the mood for cushions and easy chairs; this suits me exactly. I am completely discouraged," and Helen sank disconsolately down upon the lowest step of the piazza.

Mrs. Lyall looked searchingly at the sober young face, then closed her book.

"What is it now, dear?" she asked, sympathetically.

Helen laughed. "It is always something, isn't it," she said, lightly. "But you see I have acquired the comfortable habit of calling on you for help whenever I step into the Slouch of Despond, consequently you know more about my troubles than do others. This time it is that Sunday school class. They pay fairly good attention and answer questions pretty well for such little fellows, but that little scapegrace, Jimmy Knowles, has been stealing Mrs. White's cherries, and Ben Trueman proves himself time and time again the opposite of his name. What good does my teaching do if it does not bear fruit in their daily life?"

"I found Dot in her flower garden this morning," said Mrs. Lyall, irrelevantly. "She was poking her fat little fingers in search of the seeds she had planted. 'Dot wants to see zem grow,' she explained."

Helen smiled thoughtfully. "Is that a lesson for me?" she asked, after a pause. "Am I too impatient?"

Mrs. Lyall smiled kindly at the wistful face. "This is the seed time in those boys' hearts as well as in Dot's garden. You must not expect the great harvest yet, dear. There must be time and patience and prayers and much labor first."

For a moment Helen looked sober, then she said whimsically: "After all, I sympathize with Dot. I like to see one or two little cotedyledons appearing, even though the fruit is long in maturing."

"The best gardeners learn to wait. The seeds of some of our most beautiful plants require weeks and even months of care before the tiny plant appears. It is all in God's plan."

"In the meantime one must just keep on sowing and sowing," said Helen, somewhat dolefully.

"Are there no rewards?" queried Mrs. Lyall, gently. Then, as the girl did not reply, she continued: "Twenty years ago, Helen, I had just such a class, eight little urchins as full of mischief and life as can be imagined, doing all sorts of naughty things in Sunday school and out. One by one they left me, six of them to go to the West, and I soon lost track of them and often wondered whether my work had been a failure. Yesterday I received this letter from one of them, Henry Lewis—an earnest, grateful letter it is from an earnest Christian man, who is doing his best to 'boom Christianity' in one of those booming Western towns. He tells me of another one, now a Sabbath-school superintendent, who often speaks of the Eastern Sunday-school class and the truths learned there. One of my boys is a railroad conductor, another a lawyer of mark. Helen, they are all witnesses for Christ except one, and for that one there is still hope."

"That is a beautiful harvest," said Helen, earnestly. "Thank you so much for telling me of it, Mrs. Lyall. My faith has been like the grain of mustard-seed, but I believe I feel it sprouting."

"In that case I have still another stimulant for it," said Mrs. Lyall, smiling. "Mrs. Knowles was telling me last week how glad she was that Jimmy had such a good teacher. 'She tells the stories so that Jimmy can remember them every word,' she said; and it seems that he always repeats them to his little crippled sister, Polly; and Polly tells them over and over to the young-r ones."

The tears came to Helen's eyes. Without a word she stooped and kissed her friend, then moved away through the shrubbery, homeward; but presently Mrs. Lyall smiled as a sweet girlish voice sang gladly:

"Sowing the seed by the dayll, lit fair."

And, ah! how triumphantly came the words:

"Gathered in time or eternity,  
Sure, ah, sure, will the harvest be."

—Mary Almira Parsons, in N. Y. Observer.

### "Give Heed to Reading"

COUNSELS about books and hints how to read have been marvelously multiplied of late; and yet there is room for further suggestion. The number of readers is far greater than ever before, and the vast array of publications at low prices is absolutely bewildering. Advice as to the best way of managing all this printed material is certainly called for. The very mass may swamp us. The knowledge of how to handle it to the best advantage does not come of itself. It is acquired by hard experience, or by unusual native endowments. The crude notion that anybody can read with profit anyhow, that if a boy has a book in his hands he is safe, that if a girl dotes on magazines she is well employed, scarcely needs to be dignified by explicit denial. Its absurdity is almost self-evident. It has indeed come to be seriously debated whether reading is a vice or a virtue, so badly has it been abused. It may readily be turned into an active concomitant of vice. And even when this depth of evil is not reached, it may be the merest waste of time or a positive injury to the mind, preventing thought, stifling conversation, and dwarfing the powers of observation and reflection. On the other hand, it may be made the means of happy fellowship with the noblest, a perpetual source of keenest intellectual stimulation through contact with those of higher powers, a mountain-top of vision whence wide horizons are exhilaratingly discerned, and an avenue to a most blessed city of refuge for the soul, second only to religion in power to soothe and comfort.

From this it will be manifest how great a mistake he makes who fancies that a knowledge of books, their capabilities and availability, comes by instinct. It is easy to miss the way. We can hardly take the matter too seriously. It touches very closely an extremely important section of life. Books are keen edged tools. He who handles them carelessly or ignorantly does so to his hurt, while he who knows how to use them properly is master of an exceedingly lucrative as well as complicated art.

Advices! No two persons, perhaps, would put them quite in the same way, nor would precisely the same formulation be equally adapted to all. For instance, there are fast readers and slow readers. Which habit is best? No rule can be laid down that will be universally applicable to all persons and all circumstances. To know how to skip is an invaluable accomplishment. He who can take a page at a glance, or swiftly estimate what chapters can be economically omitted or succinctly suck the juices of a volume through the preface, contents, and concluding pages, saves many a golden hour. The merest taste is sufficient in multitudes of cases. Only now and then does a book deserve digestion. Whole libraries of print are thoughtlessly emptied upon the counters which, though not to be classified as ardent trash, are wholly unworthy to take the time of a busy man who has some respect for his brains. How is it that so much of this stuff gets into print and finds a market? The wonder is, not that so few books outlive the year that gives them birth, but that they get born at all. Yet once in a while there is a volume that has the veritable breath of life in it, and speaks to many hearts. So

it will not answer to pass over wholly the current publications. Yet it would surely be a good rule to make them strictly subordinate to the masterpieces of literature that have conclusively proved their right to be and commend themselves to us by the cumulative force of long-established prestige. The hundred best books of the ages ought to be fairly well in hand by the time one has reached fifty years. The strong writers, the formative minds, the classical models, the epoch-making works, must not be crowded out by the passing phantasmagoria of the day. Yet to avoid it requires a struggle and much self-denial.

How far should one yield in reading to favorite fancies or special likings? Somewhat, no doubt, but cautiously. For while it is of little use to read that which is utterly distasteful, it is of still less use to read exclusively that which in no way tasks the mind or requires effort. Discipline, drill, development, are words by no means to be left out of one's vocabulary or program in plans for a course of reading. There must be something in it—yes, a good deal—which deserves the name of study, for the best results to be secured. Yet pure recreation need not be wholly abjured or counsel a disgrace.

A taste for books, early acquired and steadily cultivated, with ample means for its gratification, must be deemed one of the chief felicities of life. There have doubtless been happy people without it. But in this reading age when so very much is transmitted through type, he is poor indeed who has not this means of enjoyment and elevation. To cut out of our civilization the beneficent influences which centre around a good library, would be to make a very large deficiency indeed. To have right habits of reading is almost half the battle in education. To be a bookman in the best sense of the word, is to be on the royal road to great riches of mind.—*Zion's Herald.*

### Called to Be Soldiers

Many Christians seem to have entirely forgotten that they are soldiers on service, and are not to consult pleasure their own will and pleasure, but the will and of their great Captain. A soldier once went to war carrying with him his watchmaker's kit, expecting to make a few dollars by repairing his fellow soldiers' timepieces. He was successful in getting a good deal, and gradually came to forget what his prime object was. One day when ordered to some duty, he said to his superior officer: "How can I do that? I have ten watches to mend." The complaint comes up from many churches that it is increasingly difficult to get members to do the work of the church, and an agitation has been begun to increase the number of paid workers in each church. While that increase of itself may be a good thing—we can hardly have too many skilled workers—it is a discouraging sign if it means that the average church-member is giving up church work. The strength of Protestantism, as it was the strength of the early church, is its large force of voluntary workers, preached to the people more and more that the Christian is called, equally with the minister, to Christian service—a service which he can not put upon any one else. It must be preached to the people more and more that the Christian is called to be what St. Paul calls "a soldier on service." Let him make his watch-repairing secondary.—*North-Western Christian Advocate.*

### What Is Your Life Plan?

Why are you here in the world? Some one has answered the question: "To live pure, speak truth, right the wrong." And these three reasons cover the ground pretty thoroughly, if you consider them for a minute.

To live pure. A spotless life can preach more silent sermons than the printers could put into type. Purity of thought and word and deed shames sin out of the light of day, and drives it to hide in the darkness it loves. One pure, saintly life can shed more influence upon the lives which come in contact with it than sees possible. To live pure—aye, that is one good reason for being here.

To speak truth—in a world where falsehood is so current that it almost makes one fear for the future. Truth is the basis of business—truth and honesty, its twin. If these fail, all foundation is gone, and wreck is sure. The truth must be

cultivated, and spread far and wide. Falsehood must be stamp'd out. It is the worm at the roots, gnawing away the life of good. It is worth living to speak truth and spread truth, if there were nothing more to it.

To right the wrong. What a field for a lifetime of work! Like the knights of old, who rode forth seeking wrongs to redress, let every one of us hold ourselves ready to enter the conflict of right against wrong. It is a winning fight. We are sure of victory; for when we fight for God who can withstand us!

What are you living for? Do these reasons count in your life plan? Do they make your life worth—gloriously worth—the living?—*Intermediate Quarterly.*

### The College Daughter

I dusted the piano keys and shut it up to-day,  
For no one here can play on it since daughter's gone away;  
Her summer hat was hanging behind the kitchen door;  
I stopped and kissed the ribbons as I swept along the floor,  
The young folks aren't as social as they were before she went,  
But they all congratulate me—and I'm sure it's kindly meant;  
They say it's so improving to the mind that longs for knowledge,  
To have associations girls can only get at college.  
I never knew the clock could tick so loud and harsh before,  
And seems to me the sunlight creeps more slowly on the floor,  
Her kitten's grown into a cat, and doesn't play so much;  
And when I tie his ribbon, I should think he'd miss her touch.  
Her father has grown grayer since he said good-by to her,  
His eyes begin to fail him and he says his glasses blur;  
He frets and sighs and scolds about the various sorts of knowledge  
That filled his little daughter's thoughts and tolled her off to college.  
Her window plants are blossoming and looks so fresh and gay;  
She wore a cluster at her belt the day she went away;  
I'm bound to keep them growing for the pretty child's dear sake,  
And I'm going to mix a cake for her the next time that I bake,  
And send her with some butternuts and knitted slumber shoes,  
And the weekly village paper which will tell her all the news,  
For I know she's too true-hearted to despise its its homely knowledge—  
O, Heaven bless the bonnie lass who blithely went to college!  
—*Eleanor Bates, in Presbyterian Banner.*

### A Doubtful Compliment

A clergyman was about to leave his church one evening, when he encountered an old lady examining the carving on the font.

Finding her desirous of seeing the beauties of the church, he volunteered to show her over, and the flustered old lady, much gratified at this unexpected offer of a personally conducted tour, shyly accepted it. By and by they came to a handsome tablet on the right of the pulpit. "This," explained the good man, "is a memorial tablet erected to the memory of the late vicar."

"There now! Ain't it beautiful?" exclaimed the admiring old lady, still flustered and anxious to please. "And I'm sure, sir, I 'ope it won't be long afore we see one erected to you on 't'other side."

### Begin Again

If only one man's experience could be made available as capital with which another might perform his life work, something might be gained. That would indicate progress. But each begins empty handed. The same field is to be ploughed. The same hill climbed. The same mistakes corrected. He, therefore, will be most likely to make real progress who makes the most of time.

## Anecdotal

### Alas! Alas!

A teacher in one of the daily exercises gave her scholars an advertisement to answer. "Now, children," she said, "you must take as much pains with your letters as if an employer were really to see them. Remember that writing would be one of the first things considered by him." The children went to work, and the papers were passed in. The teacher was rather amused on correcting the applications, some of very questionable penmanship, to find that the majority of children had added, "I can write well," to a long list of other surprising qualities.

### The Automobile Forever!

The farmers aren't having all the fun out of the automobile. Listen to this from Tit-Bits:

"My brother bought a motor here last week," said an angry man to the salesman who stepped up to greet him, "and he said if anything broke you would supply him with new parts."

"Certainly," said the salesman. "What does he want?"

"He wants two deltoid muscles, a couple of knee caps, one elbow and about half a yard of cuticle," said the man; "and he wants them at once."

### An Exceptional Case

The teacher was giving the school a little lecture on good conduct. "Let me caution you on another point, children," she said. "Avoid criticising. Don't make a practice of finding fault with other people, or picking flaws in what they say or do. It is a very bad habit to form, and will make your own life very unhappy." "Why, teacher," spoke up a little boy, "that's the way my father makes his livin'!" "You surprise me, Georgy! What is your father's occupation?" "He's a proof reader, ma'am." The teacher coughed behind her fan. "Well, Georgy," she said, "I will make an exception in the case of your father."

### A Magical Painting.

A farmer, since the Baptist Commonwealth, seeing an artist painting in his fields, asked him what he would charge to paint his farm, with himself standing at the door of his house—

"Five guineas," said the artist.

"Done!" said the farmer. "Come to-morrow."

In due course the painting was finished. But, alas, the careless artist had forgotten to paint in the worthy farmer.

"Yes, I like it," said the farmer, "but where is me, lad—where's me!"

The error which he had made flashed across the artist; but he tried to pass it off with a joke.

"Oh," he said, "you've gone inside to get me my five guineas!"

"Oh, have I?" said the old chap, nettled. "Praps I'll be comin' out soon; and if I do, I'll pay you; in the meantime, we'll hang it up and wait!"

### Refrigerated News

One of Tillie's redeeming qualifications was her willingness to obey blindly whatever orders, however incomprehensible, her attractive new mistress might choose to give; but even this admirable trait sometimes involved the family in curious difficulties.

"Tillie," said Mrs. Nelson one morning, "I have just ordered some lettuce. When it comes I want you to put it in the ice-box right next to the ice. The ice. See, here on the ice. When the lettuce comes—"

"Yaw, meesis," replied Tillie, seemingly with understanding, "my feex heem all gude."

It was almost a week later when the thought suddenly occurred to Mrs. Nelson, who had been somewhat taken up with social affairs, that she had had no news from home, nor indeed any other mail. She looked in the letter-box but it was empty.

"Tillie," said the puzzled lady, going to the kitchen, "have you taken any letters out of the post-box lately?"

"Yaw, meesis," beamed Tillie, rushing to the ice. "My bring heem for you. My do like you told my."

And there, nice y packed away in a tin pall beside the ice, was the accumulated mail for the past four days, none the worse for having been kept in cold storage.

### Under Water

Mrs. Bradbury was instructing the new cook, who was not only new, but as green as her own Emerald Isle. One morning the mistress went into the kitchen and found Katie weeping over a pan of onions.

"Oh, you're having a harder time than you need to have, Katie," she said. "Always peel onions under water."

"Indade, ma'am," said Katie, "I'm the last one to do that, askin' yer pardon. Me brother Mick was always divin' and pickin' up stones from the bottom. It's little he couldn't do under wather, if 'twas tying his shoes or writing a letter; but me, I'm that unaisy in it I'd be gettin' me mout full and drownin' entirely. So, if you plaze, ma'am, I'll pale thim the same old way I've always been accustomed to, and dhry me tears afterward."—*Youth's Companion.*

### She Agreed With Paul

"I hope it isn't wicked to say it," remarked Mrs. Gunham, "but there's one thing the Apostle Paul wrote that I wish he hadn't written. It's his telling the women they must keep silence in the churches, and that if they want to learn anything they can ask their husbands at home. I believe everything else he wrote, but somehow I—I can't quite see my way clear about that."

"He says that in one of his letters to the Corinthians, doesn't he?"

"Yes."

"Well," said Mrs. Fladgers, rubbing her nose, "I used to think just as you do about it, but I've changed my mind. You know I've got a niece that's married to a rich lumberman. Yes, it's Matilda, and he's a good man, too. Well, about six years ago they fixed things up for a trip to Egypt, and nothing would do but I must go along. So I went. While we were sailing down the Mediterranean Sea we stopped at ever so many towns, and one of them was Corinth. We took a ride through the town, and I took particular notice of the women."

"I want to tell you, Mrs. Gunham, that they're about as ignorant a looking set as I ever saw in all my life, and I don't blame the Apostle Paul one bit for telling those Corinthian women to keep quiet and let their men-folks do the talking."

"When you've seen a thing for yourself, Mrs. Gunham, you're a good deal better able to judge, and I know that Paul was right."

### An Important Spot

An amusing story told in connection with Mr. Keir Hardie, M.P., may be recalled appropriately just now. Just before the opening day of the session a year or so ago, the anecdote runs, he had occasion to repair to the House of Commons library to consult some books, but found himself intercepted in a friendly fashion by a policeman, when the following colloquy resulted:—"Are you working here, mate?" "Yes." "On the roof?" which was undergoing repairs at the time. "No, on the floor."

## Quiet Hour

### Submission

ADELAIDE A. PROCTOR.

I do not ask, O Lord, that life may be  
A pleasant road;  
I do not ask that Thou wouldst take from me  
Aught of its load.

I do not ask that flowers should always spring  
Beneath my feet;  
I know too well the poison and the sting  
Of things too sweet.

For one thing only, Lord, dear Lord, I plead;  
Lead me aright,  
Though strength should falter and though  
heart should bleed,  
Through peace to light.

Joy is like restless day; but peace divine  
Like quiet night:  
Lead me, O Lord, till perfect day shall shine,  
Through peace to light.

### The Wings of the Soul

If you will go to the banks of a little stream, and watch the flies that come to bathe in it, you will notice that, while they plunge their bodies in the water, they keep their wings high out of the water; and after swimming about a little while, they fly away, with their wings unwet, through the sunny air.

Now that is a lesson for us. Here we are immersed in the cares and business of the world; but let us keep the wings of our soul, our faith, and our love, out of the world, that with these uncluttered, we may be ready to take our flight to heaven.  
—*Christian Commonwealth.*

### Ingratitude

You may rest upon this as an unfailling truth, that there neither is, nor never was, any person remarkably ungrateful who was not also insufferably proud; for as snakes breed on dunghills, not singly, but in knots, so in such base hearts you always find pride and ingratitude twisted together. Ingratitude overlooks all kindness, but it is because pride makes it carry its head so high. In a word ingratitude is too base to return a kindness, too proud to regard it, much like the tops of mountains, barren indeed, but yet lofty; they produce nothing, they feed nobody, they clothe nobody, yet are high and stately, and look down upon all the world.

grave, and every word of unkindness that gave pain to the one sleeping there rises in judgment against us; while every word of love, of help, of cheer, comes back laden with sweetness and inspiration, vying in beauty with the flowers we have strewn upon the grass-covered mound. Precious heritage is the memory of kindly words and deeds as we near the borderland of life. The "inasmuch as ye did it" will gild the evening of life with the beauty of the setting sun and the glory of the resurrection morn.—*Selected.*

### Beautiful Table Customs

Quite recently I visited a German widow living in a delightful country seat, with a little son of eight and a daughter of five. As we sat down to the well spread table, the little boy, folding his hands and closing his eyes, thanked our Father in heaven for the food before us, and asked him to bless it. Then the little girl in childish accents repeated: "Lord Jesus, be our guest. Come, and this table bless, and do us good." The little ones were taught by their pious mother to think whom they were addressing.

At several places where we visited in Scotland, the youngest child at the table asked the blessing, and the memory of those sweet, low, reverential, childish voices haunts us yet, as the echo of some rich carol.

In some families there prevails the beautiful custom of joining in the Lord's Prayer at breakfast; and in one that we visited oft last summer, this was sometimes omitted, and in its place the twenty-third psalm recited. For a Sunday morning, after a week of plenty and joy, what can be more suitable!

In other families the silent blessing is the custom; and very touching it is, too, for it seems to make us realize that God is, indeed, near, when we can give Him thanks though our lips move not.—*Exchange.*

### Each Day a Clearing-Ground

Each day is a clearing-ground for the next—that is a truth that gives dignity and continuity to life. If to-night's sunset measures the reach of our activities, they may well appear to us vain and inconsequential. But if life be truly cumulative, if we really carry over into next week a momentum from the fidelities and sacrifices of this week, then the way in which we treat every passing twenty-four hours is fraught with vast consequences. As a matter of fact to-morrow may be easier, brighter, and better because of our treatment of to-day. Would that two classes of people among us might realize this! To some persons to-day is wearisome because we think to-morrow will be just like it. But how do we know that a dull monotony is to be our fate for countless weeks to come? How do we know but that at any moment new scenes and opportunities will present themselves? At all events they are not likely to come to the sluggard and the shirk. The other type of people dread to-morrow because they fear it will not be like to-day. They fear the inevitable changes. But is that any excuse for being inert to-day? The finest illustration the world has ever had of the use of to-day in the interests of to-morrow was the career of the Son of Man. He did not know the distant future in detail. But He said that He must go on in His way "to-day, to-morrow, and the day after." Imperative was the call of the immediate future and after that—God would provide.

### The Quiet Hour

Really earnest men, men who are not living for the world or for themselves, but for God, men whose energies are consecrated, whose days are spent in sacred devotion to Christ, who find their joy in serving him by serving men—even they need many a quiet hour alone with God if their power for service is to be maintained. When Luther was in the heat of his great conflict with Rome, and hour after hour was filled with the laborious work of preaching, writing, and disputing for the truth, he said, "I cannot get on without three hours of prayer every day." Even for the more secular work that lies to the hand of most of us, much prayer is needed if our wisdom and our strength for that work are not to fail. That noble Christian soldier, Havelock, when overwhelmed with the strenuous labors that had to be gone through during the

promote anything but the best interests of the community at large.  
Times.

### The Parting Word

How tenderly we cherish the parting words of those dear to us! How memory lingers over them, and our hearts rejoice as we recall the words of affection and help! Bitter indeed are the regrets, if words were left unsaid which might have cheered and comforted the loved one, and we fain would live over just one day that each moment might be laden with tenderness and sympathy and love. We lay flowers on the

terrible months of the Indian Mutiny, so felt the absolute need of much secret prayer that he made it his rule when he had to march at eight to rise at six, and when he had to march at six to rise at four, in order to insure for himself at least one morning hour of undisturbed communion with God before the pressure of the day's duties began. The same thing was seen in Livingstone when pioneering for Christ in Central Africa. His private journals show how very near to God he lived, and how his strength was gained by dwelling much in "the secret place of the most High."—*Rev. G. H. Knight, "In the Secret of His Presence."*

### "Father Does It"

Behold the one clear gauge of the boy's endeavor—what father does. Mothers' clubs may make motions divine in wisdom and in goodness; mothers' congresses may form all elements of virtue into laws; mothers individually in the home may talk, work, struggle, to make their sons models by which to shape a new heaven and a new earth. But the boy's world is in the man who is his father, and the boy believes that, whatever may be right on Sundays or at prayer time, the things that are really good, that really count in life, are what father does. Moreover it is what father does which defines the means with which the boy shall work, the sphere wherein his efforts shall be shaped. In a word, what father does is the beginning as it is the end of the boy's achievements. This is not a menace, either, to the mother's higher aims or to the boy's best endeavor. It is simply one of the rather neglected facts of human experience.—*Harper's Bazar.*

### Helped To Be Good

In an interview on his religious life, a young man thus spoke: "When I was ten years old, I wanted to be a good boy, and I believed Jesus Christ would help me; and thus without any theological knowledge, and with little knowledge of what it is to be a Christian, but with a strong desire to be a good boy and a prayer to Jesus to help me, I started, joined the Church, and have been going ever since; and I find about all I need to know is to be sure that I want to be good, and ask constantly for divine help, and I get it." These are words to set one thinking. They are words of wisdom, and their wisdom grows out of a rich spiritual experience. They do not scorn theology as a science; they simply rise superior to it. In them is shown a glimpse of the secret of the truly religious life, which so ultimately knows God through Jesus Christ that the life is filled with Him and His thoughts. The experience of this young man throws light on the question of the relations of child life to God. His words make the matter so very simple. One careful reading of them with a prayerful heart should drive away all uncertainty. Little children belong to God. They are the models for all true living. Jesus told us that when He said that to be a Christian one must "become as little children." The child knows nothing of theology, but it desires to be good, and in its simplicity asks Jesus to help, and He does. If men would get nearer to God, let them learn His secrets as the little ones learn them.

### He Had a Way

In McClure's Magazine Lincoln Steffens tells of an interview with Mark Fagan, mayor of Jersey City. Mayor Fagan had just spoken against railroad influence in politics. Continuing he said:

"I have hated men, almost, some of these corporation men; but I don't any more. I used to hate men that said things about me that weren't true, that weren't just. But I've got over that now."

"How did you get over it?"

"I have a way," he said, evidently meaning not to tell it.

"You must have been tempted often in the four years you have been in office. Have you ever been offered a bribe?"

"Only once, but that was by a man sent by some one else. He didn't know what he was doing, and I didn't blame him so much as I did those who sent him."

"But the subtler temptations, how did you resist them?"

"I have a way," he said, again.

This time I pressed him for it; he evaded the point, and I

urged that, if he knew a way and a good way to resist political temptation, others should know of it.

He was most uncomfortable. "It's a good way," he said, looking down. Then looking up he almost whispered: "I pray. When I take an oath-of-office, I speak it slowly. I say each word, thinking how it is an oath, and afterward I pray for strength to keep it."

"A silent prayer?"

"Yes."

"And that helps? Against the daily temptations too?"

### Personal Solution

Truth is of little value to society until it gets into personal solution. Take the process of electroplating, and we require more than the proximity of the baser to the higher metal, more even than the electric current running between the two. The richer metal must get into solution before it can be transmitted to the poorer. So between lives the possession of knowledge or of personal magnetic influence is not sufficient. Our ideas and knowledge must come into life solution before the essence can become sufficiently refined to be transmitted to other minds or lives.—*Samuel F. Kerfoot, D.D.*

### Trials and Blessings

How dark are the paths in which God's faithful ones are compelled to tread! How fierce the fires in which the pure gold of their principle is tested! But when the patient feet have plodded through the darkness, the glory is the brighter for the gloom, and the gold is burnished by the flame into a beauty unparalleled before. Not in caprice of power, nor lessening of love, does the Father permit the trial of the child; but we wrestle with the angel in the dark, that, with thews of iron, we may be the stronger at the breaking of the day.—*W. Morley Punshon.*

### Stagnant Life

Upon the coast of Nova Scotia are stagnant ponds of water covered with green scum. They are shut off from the incoming tide by dykes of gravel, either natural or artificial. If the tide could sweep into those slimy pools, it would cleanse and sweeten and renew them daily. But what would be life to them is shut out. God's Spirit is like that tide. It floods every human inlet that is not choked. If our spiritual lives are stagnant and impotent, it is because we have reared dykes of disobedience that keep the tide out.—*Christian Endeavor World.*

### Undue Anxiety

Much of our pettiness of thought and feeling grows out of undue anxiety for the necessities of life; and he will be set free from this who learns the full significance of Jesus' gracious words: "Your Father knoweth that ye have need of these things." The genuine Christian life is large and generous and strong, for it can rise to the mountain tops of privilege, it can soar to the stars of deathless hope on the untiring pinions of confidence in the heavenly Father's care.—*Francis H. Wallace, D.D.*

### Search the Scriptures

"I speak as a man of the world to men of the world; and I say to you, 'Search the Scriptures.' The Bible is the Book of all others to be read at all ages and in all conditions of human life; not to be read once or twice or thrice through, and then laid aside, but to be read in small portions of one or two chapters a day, and never to be omitted unless by some overwhelming necessity."—*John Quincy Adams*

### Hills Along the Road

The Sabbaths are the hills along this road—God's appointed places of rest, where, from a higher point of vision, we can look back and see how far we have come, and forward to determine the course we will go; where we can gain fresh strength for the journey. But if we insist on leveling them all to the plain, and traveling unceasingly on, is it any wonder that we grow overweary and lose our way?

# THE CANADIAN EPWORTH ERA

PUBLISHED MONTHLY AT TORONTO, ONT.

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

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

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

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## Editorial.

### The General Conference

We regret that it is quite impossible, in this issue to give any definite information about General Conference action, for all matter in this paper has to be in hand considerably in advance of the date of publication, and the principal business of the Conference is transacted during the last week of the session. The daily papers however, are giving a good deal of attention to the proceedings, and the *Christian Guardian* will also contain a good report. The first week of the General Conference is largely taken up with committee work. Every item of business is carefully scrutinized in committee before being considered on the floor of the Conference, and then thoroughly discussed.

✠

The recent General Conference furnished a fine illustration of the value of organization and method in doing business. According to the old plan of several years ago the first few days of the Conference were taken up with appointing committees, reading memorials and resolutions and referring them to their proper committee. Now, this is all done before the opening day, and the fullest information printed in what is called the "Agenda," which is worth its weight in gold in expediting the business. As soon as the Conference begins the committees are prepared to go to work at once. Might not the fall and winter work of a church be greatly stimulated by a similar well devised programme assigning "to every man his work"?

✠

In the Committee on Church Union, Rev. Dr. Sparling, Principal of Wesley College, Winnipeg, scored a bull's eye when he remarked: "If this union scheme is defeated, it will not be defeated at the bar of reason, but at the bar of prejudice." The doctor put a great deal of truth into a very few words when he uttered this sentence. What is it but prejudice that leads some people to conclude that our Church will suffer an awful eclipse by simply making a few changes in its polity? Some of the things that are most dreaded have been elements of strength to other churches for many years, and we need not fear them.

✠

The General Conference took a little over two weeks to complete its work, but in that length of time it did an enormous amount of business. To cover as much ground the Dominion Parliament at Ottawa would have taken at least six weeks or a couple of months. Membership in the General Conference is no sinecure, but means a strenuous fortnight of close thought and earnest attention to the most serious problems.

The enterprising methods of the modern newspaper reporter were much in evidence during the Conference. A Montreal paper published some very interesting "Pen and Ink Sketches of Notable Figures" who attended the gathering, and among others thus referred to a well-known Methodist layman of Toronto: "Senator Cox sat well to the front, alone, silent, but attentive. His strong face was not to be mistaken. This may be said to be the Canadian King of Finance, but he is also a humble member of the Methodist Church to which he has given both of his love and means. He will not miss a word. At the nice moment he will interpose when he feels that he can do so influentially." This is, of course, very complimentary to the Senator, and it is gratifying to know that he pays such attention to Conference business in Montreal when his bodily presence is in Toronto. As a matter of fact Mr. Cox was not a delegate, and was not present at the Conference at all.

### The League Not Passing

One of the Toronto evening papers, in referring to the proposed legislation in regard to Young Men's Associations, made the statement that the "Epworth Leagues were passing," and young men's associations would take their place. Nothing could be further from the truth, as our young people's societies have shown an increase in membership of 7,500 during the past two years. At the present writing it looks as if the General Conference would give some official status to the Young Men's Clubs that now exist in some of our city and town churches, but this will not interfere in any way with the Epworth Leagues. Their work will go on, we trust, with undiminished vigor. In the majority of places Young Men's Clubs will not be organized at all, and where they are it is hoped that they will prove a source of help to the Leagues rather than otherwise.

### A Beautiful Spirit

Two little children, in a room together, a short time ago, had a little disagreement about seeing out of the window. The younger one of the two not getting his way, bit his sister on the shoulder. She uttered a cry which attracted the mother's attention. After enquiry, she sent the little fellow up-stairs, saying that she would be up in a few minutes to punish him. After the lapse of about half an hour the mother started to go up-stairs—when the little girl said, "where are you going mamma?" "I am going up-stairs," was the reply, "to punish your brother." "Please don't, mamma, for God has forgiven him," said the sister. "But how do you know that?" the mother replied. "Because I asked God to forgive him, and I know he has," was the sweet and trustful reply. An incident of this kind helps us to understand the words of the Master, "Except ye become as little children, ye shall not enter the kingdom of heaven." The faith of childhood is exceedingly beautiful.

### Conducting a Prayer Meeting

Dr. F. O. Ballard has been saying some sensible things in the *Interior* about the management and mismanagement of the prayer-meeting, that he calls the people's meeting. He thinks that the greatest mistake on the part of the pastor is to take up the subject for the evening as one would an orange—squeeze every bit of juice out of it until it is as dry as a biscuit, and then throw it to the meeting with the invitation: "Now, see what you can get out of it," and the people, feeling that there is nothing more to be gotten out of it, do not try the impossible. He says that the better policy would be to just tap the subject as one would an English walnut, simply



splitting open the shell, and then hold it up before the people to let them see what a good, meaty kernel is within for their extraction. Then give them a chance at it.

These suggestions apply equally to the Epworth League prayer-meeting. The best leader is the one who is suggestive rather than exhaustive, and who so manages the service that most of the members shall take some part.

### "Everybody Welcome"

In the City of Toronto during the month of September the Independent Order of Oddfellows marshalled their forces in great numbers from far and near. Flags were flying and decorations of various kinds testified to the welcome accorded the visitors. Passing along the street one day we noticed the following displayed prominently in the doorway of an undertaker's establishment: "Welcome I. O. O. F." We doubt not the sincerity of the proprietor but were somewhat puzzled as to the meaning of the words upon his large card. It seemed nevertheless a fair example of the invitations given at times in this world, and even to be heard sometimes from the pulpits of our churches as the announcement of the League meeting is read: "Everybody welcome." Yet coldness and even death meets the stranger as he enters the League room. Let us as Leaguers be more alive to the fact that around us are waiting those who long for the clasp of a friendly hand, and for the helpful words from lips now sealed. Many of us have to learn that talents are lying dormant which must be developed if life in its real sense is to be realized.

### "I Was a Stranger"

There came into one of our churches, a few evenings ago, a young man, from the Old Land. Such an impression was made upon him, not only by the spoken sermon, but also by the hand-shake, as he left the building, that he sought further assistance and light. In an interview soon afterwards with the leader of the Young People's Society of that church, it was learned that this young man was well-read, being familiar with many of our standard authors, and had also at one time possessed considerable means, coming to this country with money which was soon spent with worthless companions, who forsook him when money was gone. A menial position was accepted whereby to eke out an existence. Helped by his new friend into new surroundings and a new situation, to-day he is one of the band of young people of that League, a leader in the cottage prayer meetings, etc. His scholarly attainments he is using in the Master's work, all because of the Man of God who made him welcome and further helped him in a very practical way. Every Epworth League should make a specialty of welcoming strangers, and helping them to feel at home in their new surroundings.

### A Unique Request

In one of the Winnipeg churches there is a small placard hanging inside of the pulpit desk where it can be seen by the preacher only, which contains the request:

PLEASE REMEMBER THE CULDRN.

It is meant for the visiting minister who may be occupying the pulpit, and is intended to remind him that the lambs are present and expect to be fed. If he uses any big words or involved sentences the placard stares him in the face and indicates that it would be a good thing to simplify a little. When he says, "Let us pray," he does not spend all his time praying for the adults, for the institutions of the Church and for

the King and country, but offers an earnest petition for the blessing of God to rest upon the boys and girls who are the hope of the Church and the State. If he does not preach directly to these young folks he frequently introduces a simple truth or illustration for their special benefit, and usually recognizes their presence in the public service. If this were more frequently done more children would be in the pews on Sunday morning. We would like to see this placard placed in every pulpit in the land.

### Make Everything Count

John D. Rockefeller says: "My mother taught me to make everything count. When I became partner in a grocery I got some barrels of beans—cheap, because there were so many black ones among them. I expected to sell them cheap, too, but my mother said:

"John put in all your spare time night and day sorting those beans, and then they will be all extra quality and you can sell them at an extra price."

"For weeks I worked picking over those beans, by hand, throwing out all the black ones. It was a lesson I have never forgotten. Through me my mother says to all young men: 'Throw out the worthless out of your life; make everything count.'"

This advice applies to every department of a young man's life, especially to the development of character. If the stature of a perfect man is to be reached there are many black beans that must be thrown out, in the form of mischievous habits, hurtful companions, evil desires and ungodly ambitions. Aim at the achievement of the best things in character and conduct, and make everything count in this direction.

### How to Make League Popular

The most attractive exhibits at the recent Toronto Fair were those which showed machinery in motion, in the Process Building. The people like to look, not only at the finished article, but enjoy seeing it made, and of course life and movement are always interesting. If your Epworth League is not enjoying the co-operation and support of the congregation there is absolutely nothing that will solve the difficulty more effectually than for the League to get busy, and begin to do something with vigor. In a short time it will be the most popular institution in the Church.

### An Accomplished Young Lady

A Detroit paper publishes the picture of the belle of Newport, which is the fashionable resort for the society people of New York and Boston, and thus describes her accomplishments: "She sings splendidly, drives, swims, rides and dances beautifully, and can play an exciting game of tennis." These are evidently all that is necessary to enable a lady to shine in high-toned society, for nothing whatever is said about her qualities of head or heart. What a miserable existence it must be to spend the time in one continual round of social functions and aristocratic amusements!

In his interesting book: "With Christ at Sea," Frank T. Bullen refers to the scarcity of good books in the ship's library. On this account he was thrown back upon the Bible, and considered it a good thing as he discovered how much excellent reading it contained. Here is a suggestive sentence from Mr. Bullen on this subject: "Having found out that searching the Scriptures is no mere perfunctory task, the performance of which at stated intervals puts a certain amount of righteousness to his credit, but an ever growing delight, the education of the young Christian may be said to be fairly under way."

## Practical Plans

### The Lookout Committee Reports

It goes without saying that the lookout committee, which in every way must make itself a model committee, should present a written report at each business meeting. A convenient analysis of a model report in this report. It will contain a statement of what the committee planned to do, what it failed to accomplish and the reasons for the failure, what it did accomplish, what it purposes to do, and the ways in which the society can help it accomplish its purpose. The chairman should not always make this report. It will strengthen the other members to make it occasionally themselves. The report must never scold, and all its helpful hints for improvement should be veiled with kindly and cheery tact.

### House to House Canvass

Thoroughly canvass the families in your congregation and those in your neighborhood that have no regular church home, and by oft-repeated invitation try and secure the attendance of all the young people at our meetings. Some societies and prayer meetings remind one of a vestibule train of parlor cars; the number of passengers is limited, but all seem perfectly content and satisfied. Their motto seems to be "Quality, not quantity."

I would suggest that we take the accommodation train for our model, that takes in passengers at every stop, and have for our motto, "Quality and quantity." The Gospel invitation is "Whosoever will, let him come." Let every lookout committee try and hasten the time when "every knee shall bow and every tongue confess."—Lookout Committee Outlines.

### Relation to Associate Members

Your relations to the associate members may be exceedingly helpful, if you will but make them so. Remember that every one of them, and for that matter, every young person in the church and Sunday-school, is a candidate for active membership in the society and in the church, and do not be satisfied until you have done all you can to bring this about. Do not be in too much of a hurry to bring them into the society as active members, until they give some good evidence of being active Christians; but on the other hand, do not delay a single week in bringing them in after they are willing to say that they will live for Christ and do their duty as active members. To sum it all up in a word, your duty is to do all that you can to keep the society active, earnest, efficient, spiritually-minded. No slight task, is it? But you can do it "through Him who strengtheneth you."—F. E. Clark, D.D.

### Continuity of Plan and Purpose

The membership of the lookout committee should always contain at least one person who has worked upon this committee before. In no committee is it more necessary to maintain continuity of plan and purpose. With the exception, however, of this one member, take pains so far as possible to let all the members of the society share in turn upon this committee, since lookout committee work is a great impetus to spiritual activity. Remember, too, that the pastor is ex-officio one of the members of this committee, and constitute him your most trusted and constant adviser.

The members of this committee should take pains in all ways to make themselves examples to the others, especially in the matter of public prayer and testimony. How otherwise can they conveniently urge these things upon the society? A lookout committee made up of members unfaithful to their own pledges is like a lantern covered with mud.—Amos R. Wells.

### Giving Invitations

"To extend the work of the society among those now outside the range of its influence" the "extension committee" of our Christian Endeavor Society was appointed, and perhaps an outline of the methods it employed will be of interest to lookout committees working toward a similar end. It was determined at the outset that its aim should be: (1) to induce young people to attend our Monday evening meetings; (2) to secure the permanent interest of those thus attracted.

This gave us naturally not only invitation work pure and simple, but also a good deal of the recruiting work which generally devolves upon the lookout committee, who, thus relieved, were enabled more thoroughly to look in, or disengage their responsibilities toward those already members of the society. Any whom we could bring to the point of enlisting, or even of seriously considering membership, were, however, at once reported to them.

For the purpose of doing a systematic general invitation

work we organized our "picket guard," by personal solicitation enlisting a force of some forty young people, including many non-members of the society, whose sittings were well scattered over the floor of the church. These undertook to note the strangers seated within the bounds of their districts by the ushers, and at the close of service to hand as many as possible a little printed slip inviting them to the Monday evening young people's meeting, adding, when practicable, a further word of greeting. These invitations were made as attractive as possible, and little packets were regularly placed by the committee in the pew book-racks of those distributing them. The following will serve as a specimen:

★ For Young Eyes.

May we take this means of pressing upon you the invitation to meet with Our Young People on Monday Evenings at eight, in the Chapel—(Central Presbyterian Church)?

At the close of the hour we linger for social chat, and will improve that opportunity to make you feel at home among us, if you will come to the next meeting.

Another, similarly worded, was issued as a small folder with the title on the outside, "A Welcome for To-day,—An Invitation for To-morrow." Special pains, of course, were taken by the committee, individually, to make good the promise contained in the above, but the main dependence for this work was upon the plan of districting the house, adopted by the social committee, who posted their representatives at regular distances throughout the meeting.—W. L. Amerman, in "Lookout Committee Outlines."

### Hints and Suggestions

The Lookout Committee in towns and cities can do good work by visiting the hotels on Saturday night or Sunday morning and leaving invitations to guests to attend the services of the day.

It is a good plan for members of this Committee to station themselves in different parts of the church on Sunday evening on the "lookout" for strangers and others not members of the League. Let these be invited to the services and assured of a hearty welcome.

If an after-meeting is held in the Lecture Room on Sunday evening, then some of the members of the Lookout Committee should be in the lobby to give the young people of the congregation a personal invitation to remain for the prayer meeting.

If you meet a member of the League on Tuesday morning who was not present at the meeting on Monday evening, be sure to remind him of the pleasant, interesting and profitable meeting you had the evening before, and tell him he missed it by not being on hand.

It should be the business of the Lookout Committee to bring the associate members to Christ.

Let them feel that you speak not because you are a member of the Lookout Committee, but because Christ constrains you. Look first, within your own heart. Second, look unto Jesus. Third, look out for those for whom Jesus died.

"Faith and patience go together. We use less common sense in speaking to people about the welfare of their souls than we do about anything else. If we tried to win wealth as we do about anything else, we should all be in the poor-house within a fortnight. Study much the story of Christ and the Samaritan woman in the fourth chapter of the Gospel of St. John. Reveal not yourself, but your Christ. She became an active member and chairwoman of the strongest Lookout Committee in Samaria. Her motto: 'Come see a man. Is not this the Christ?' Make that your cry."

### Bible Study

The Epworth League movement is so distinctly a spiritual movement that its interest in an intelligent appreciation of the Holy Scriptures may be taken for granted. The experience of every Christian worker has demonstrated that among young people in all parts of the Church there is a continual need of a systematic, definite, and connected scheme of Bible study. Our young people need to study the book, not for its literary value, but as their book of religion. They must study it in a real sense specialists as to this one book. That this condition has not yet been attained is apparent to every one who has studied the situation with any thoughtfulness. In fact, the Bible, even as history, literature, and sociological material, is to many an unopened book. The following suggestions as to the study of the Bible may prove helpful if tried:—

1. Regularly. So far as possible, every day, and at the same time each day.
2. Prayerfully. It is God's Word, and God is its best interpreter.
3. Studiously. Do not skip the obscure places. Master them.
4. Sympathetically. The Bible is a closed book to the unfriendly reader. "Seeing, he does not understand."
5. Intelligently. Bring your knowledge of related subjects to

hear. Do not confuse the Saul of the Old Testament with the Saul of the New, for example.

6. Systematically. Get the whole book's teaching on the great doctrines and the great lives. To illustrate the Bible is the best text-book on faith, entire sanctification, and the life of Christ.

7. Frankly. Let the Bible master your prejudices. Do not baffle your mind and soul by "private interpretations."

8. Believingly. It will "prove" itself, if you read it in good faith.

9. Obediently. Bible study without Bible living is a mockery.

"Be ye doers of the Word and not hearers only."

## How to Secure New Members

Every society is liable to lose its members by removals and other causes, and constant efforts should be made to bring in new material or the membership will speedily decline. Dr. Shannon makes the following valuable suggestions on "How to secure new members":

Some conditions of success are:—

1. A desire to secure new members. While a society is young the need of increase in membership is apparent to every one, but as it grows older and more prosperous there is danger of losing sight of this important object. We should ever have in our minds the necessity of reaching out after the young people and bringing them within the influence of our societies.

2. A knowledge of the aims of our society, and an appreciation of the good things which are in store for those who enter—a realization of the opportunities that are given for working for our Master. If we do not think well of our society we are not likely to be active in bringing others in.

3. The taking care of those who are already members. Let those in authority pay close attention to the new members. Find out what department they are in, store for them, and assign them to that department and give them work to do. Since one of the surest ways of preventing the gaining of new members is to freeze out some of those already gained. Let there be a friendly feeling between all and an interest in each one, and let it be shown by a kindly manner and a hearty hand-shake, and there will be awakened an enthusiasm for League work that cannot fail to produce good results. What work you can expect, or what kind of a recommendation will be given by the member who, because he is not of our set, or for lack of opportunity has failed to develop his latent talents, is allowed to attend the meetings and no notice is taken of him. Don't let us get into a rut and have the same leaders, readers and singers, but give work to the new members even if they cannot do it as well as some of the older ones.

4. Another essential is the right kind of a lookout committee. It should consist of earnest Christians with happy, pleasant dispositions, possessed of considerable tact, consecrated to the work, and persevering. Nor should the whole responsibility for increase in membership devolve upon this committee. All the members should share in it.

Having reviewed the natural conditions necessary or conducive to success, let us study for a moment or two what can be done along the line of aggressive work outside the Society. From what sources ought we to expect to get new members, and what means may we use to obtain them?

1. Our homes. They may be members of our families who are not interested in League work, and who, by judicious invitations, might easily be brought into the work.

2. The Sunday-school. Enlist the assistance of the superintendent and the teachers of the Bible-classes. Have the meetings of the Society announced every Sunday. Distribute invitation cards.

3. Church services. Station Leaguers at the doors of the church to distribute literature and to show an interest in the young people who may attend. Consult with the pastor and get the addresses of those who bring letters of membership and look them up. Attend the general prayer meeting, and let no young stranger leave without a friendly word and a shake of the hand. In connection with revival services especially, be on hand to greet young converts. Invite them to the League and get them to work.

4. In our schools and colleges, there is room and opportunity for much good work by teachers and scholars who are members of the Society.

5. A systematic visitation of the boarding-houses will also be productive of much good.

6. In our stores, the quiet distribution of invitation cards, accompanied by pleasant words, among the clerks as opportunity offers, will help some young man or woman. Employers would prefer their young people to attend the League meetings than go to the theatres.

7. Our Junior League. Act in harmony with its superintendent and welcome its graduates. They will prove valuable members on account of their previous training.

8. Elective or society work. Most people are susceptible to influences along social lines. People of the world make use of this trait in furthering their various undertakings, and we ought to do the same.

9. Have "At Homes" that are free and that are intended to promote acquaintanceship among those present, rather than to make money. Young people crave company, and if it be not supplied by the League, they are likely to find it for themselves.

10. Lovers of music may be induced to join, if special attention is paid to the singing. Organize an orchestra if possible, and those who may come to enjoy the music or to assist in producing it may be led to a better life.

11. Have a reception for the High School students shortly after the opening of the school term; and again, at the close of revival services give a reception for the young converts. It will show them that you still are interested in them, and it may be the means of placing them where they will learn habits of Christian usefulness.

## The Work To Be Done

Here is an admirable summary of the work of the lookout committee. It was printed on a large banner that once hung before an Illinois Christian Endeavor convention:

### LOOKOUT COMMITTEE.

Meets—Prays.

Its Work.

- I. To bring in new members:
  1. Select names and try to win them.
  2. Go for them.
  3. Come with them.
  4. Acquaint them fully with the requirements.
- II. Satisfy yourselves as to fitness of applicants:
  1. Their general character.
  2. Their motive.
  3. Their purpose.
- III. Introduce them to others:
  1. Privately.
  2. Formally at the meeting.
  3. Formally and informally at socials.
- IV. Introduce associate members to Christ:
  1. Tell them of Jesus' love.
  2. Commend his service by your lives.
- V. Introduce them to the work:
  1. By explanation.
  2. By example.
  3. By co-operation.
- VI. Reclaim indifferent members:
  1. By prayer.
  2. By patience and perseverance.
  3. By personal effort.
- VII. Added features:
  1. Welcome strangers to the services.
  2. Distributing invitations to the church.
  3. Assisting the pastor in all things.

## A Work Requiring Great Wisdom

Great wisdom must be exercised by the lookout committee or failure will come where success ought to follow. Never visit anyone as a member of a committee. Never suggest that you belong to a committee or are working in connection with a committee. Go as a brother or sister, with a personal interest in those whom you visit. Never unduly urge people to attend the services of the church. Let them know that they will be welcome and say it with them to do what they think best about accepting the invitation. When it is felt that a second or a third visit may be profitable, request some judicious friend in the church to call in a few days, and ask him to see that his visit is followed by another from someone else. Keep a list of the names and addresses of those visited, with any information you may gain which will be helpful in your future intercourse with them; and keep these facts either in a card catalogue or in some book prepared for the purpose.

## A Cure for Low Spirits

Take one ounce of the seeds of resolution, properly mixed with the oil of good conscience. Infuse into it a large spoonful of salts of patience; distil very gently a composing plant called "Others' Weeds," which you will find in every part of the Garden of Life growing under the broad leaves of disguise. Gather a handful of the blossoms of hope; then sweeten them properly with a syrup made of balm of providence, and if you can get any seeds of true friendship you will have the most valuable medicine that can be administered. But you must be careful that you get the rich seed of true friendship as there is a seed which very much resembles it, called self-interest, which will spoil the whole composition. Make the ingredients up into pills, which may be called pills of comfort. Take one night and morning, and in a short time the cure will be complete.

## TWELFTH SEASON, 1906-'07

# The Epworth League Reading Course

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

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

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

### I. A Book of Golden Deeds

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

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

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

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

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

### II. Back to Oxford

A Search for the Essentials of Methodism  
BY REV. JAMES H. POTTS, D.D.,  
Editor of Michigan Christian Advocate.  
242 Pages.

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

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

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

### III. The Changed Life

And Other Addresses

BY PROF. HENRY DRUMMOND.  
363 Pages.

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

The following are the topics discussed:

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

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

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## Hints for Workers.

### No Second Chance

Thomas Hughes once pithily said that no boy or man ever had a second chance in this world. He might get a new chance, but never the same chance twice. Once gone, an opportunity is forever gone out of our lives. To use our first chances—there is the rule that leads to the best successes.

### "Ever at Work"

The great Edmund Burke had a brother Richard who was a ne'er-do-well. After one of his wonderful speeches in the House of Commons, an auditor said to his brother, "How is it that Edmund seems to have monopolized the talents of the family?" "Oh," he said, "while we were going hither and yon, he was ever at work." Success in our teaching and living is not a question of diversity of gifts, but simply of right use. If you are "ever at work," you can depend upon it good returns will come to you and to others.

### The Little Things

The big opportunity has wasted more people's lives waiting for it than it has made heroes. Of all foolishnesses, the foolishness of waiting for a big chance, to the exclusion of noticing the little ones is the most hurtful to success.

"'Tis only little things  
Make up the present day, make up all  
days,  
Make up thy life. Do not thou therefore  
wait  
Keeping thy wisdom and thy honesty  
Till great things come with trumpet  
heraldings."

### The Salt of Life

A life without *halt* work would be flat and stale. "The salt of life is work," it has been said; and the salt that each one's life most needs is the particular work that God has laid upon that one. It is well to remember this when one's own work seems to be a misfit,—and probably no one ever lived who was not at one time or another tempted to feel that about himself. This is part of the very saltiness of work; it puts tang and life and temper into character to keep at a thing when only dogged self-forcing can hold one to it. Let us be glad that the salt of our life is chosen for us. If we made our own choices we should too often take sugar instead of salt, and the system could not long stand that.—S. S. Times.

### Helping Helpfully

He is a wise man who knows how to help helpfully. There is some help in the world, well intentioned, indeed, yet it becomes obnoxious to one who is helped, so it is frequently the case that help from some kindly disposed people becomes distasteful and really unhelpful. The true method of helping another is the spirit of a young mother who helps her little child take its first steps. It is so disguised that the child does not know it is helped, but simply encouraged to take the next step. That is help that helps. There is help extended that moves in the opposite direction. It is too apparent; it is done in such an open way as to humiliate the one who is helped. It is our business to help one another; to inspire one another; to cheer one another. But he who takes a

brass band to bring his offering of help may draw the crowd about him, but sympathy will be turned into disgust. The truest help, perhaps, that which accomplishes most in the long run, is that which is rendered unconsciously by the helper. It is more in living the helpful life than in doing the specific act. The act is sometimes obnoxious by reason of its being too apparent, while the life is ever helpful by reason of its being unconscious. The surprises in that day are largely the outgrowth of unconscious helpfulness. The company on the right of the throne did not know that they had been living such helpful lives; yet He told them of the good they had done, without knowing it. A truly helpful life has no book-keeping, nor does it publish statistics. We show our wisdom in our help helpfully. But that kind of wisdom is not as common as it might be.—Service.

### Beatitude in Action

Of course it is a relief to get a thing done. Time presses. Results are waited for anxiously. Some activities are distasteful. Future efforts are in pleasant anticipation. Nevertheless, there is blessedness in doing. Not merely in getting through with the work, and escaping from it. This man shall be blessed in his deed. Haste and finish makes work a drudgery, no matter of what it consists. An angel's business would be disgraced by overmuch haste to get it over with. The true secret of contentment and true happiness lies in the old seventeenth century couplet:

"A servant with this clause  
Makes drudgery divine;  
Who sweeps a room, as for thy laws,  
Makes that and th' action fine."

### The Key to Success

Improve; be a slave to your task; play the game alone.

If anyone should come to me, and ask: "What had I better do?" I must answer: "It makes no difference what you do so long as you do it better than it is now being done."  
Our present standards of work are advancing. We of the passing generation are not improving. We are doing most things as they were done ten or twenty years ago; we are not working as well as we should. I fancy that most women are baking bread just as they did when they were first married, and that the only reason why their husbands still survive is that they are now able to hire a cook to assist them. If our boys are wanting in one thing more than all others, it is the quality of self-ance. But there is a great difference between self-confidence and self-conceit. Hard work is the other important factor. It is the price of success.—Leslie M. Shaw in "The Lamp."

### Opportunity

God gives to each one his opportunity in due time. But like the blind man we must be listening, waiting, expecting its coming, and seize it before it is gone! Alas! many men are failures in life, not because they had no chance, but because they were not listening for the coming of their opportunity, and did not secure it before it was gone. Why, opportunity for us is God's gift every day. The very sunbeams smile out opportunity to know Him and love Him each new day of life. The day-time hours bring us opportunities for growth in character and works of the day-time hours bring us opportunities to contemplate His loving kindness, to remember His many promises of love and

tender compassion. Life—it is God's gift of opportunity to know Him and to grow up into His likeness.—John Wainwright Frizzelle, D.D., "Having Eyes to See."

### Nuggets

Charles Kingsley once told a young woman who yearned for great tasks and a larger life: "Begin with small things, madam. You cannot enter the presence of another human being without finding there more to do than you or I, or any other soul, will ever learn to do perfectly."

Purpose is the secret of success. The clearly possible thing is always achieved when a man's will is set to it. Even the thing that men call impossible is often done, by a determined purpose. But there must be a settled and steady will, not turned aside by passing temptations, if a man aims at high and noble goals.

A loving word is always a safe word. It may or may not be a helpful word to the one who hears it, but it will be a pleasant memory to the one who speaks it. Many a word spoken by us is afterwards regretted; but no word of affectionate appreciation to which we have given utterance finds a place among our sadly remembered expressions.—Exchange.

Our own happiness ought to fill us with continual kindness to others, and a desire to make them happy, too. Our own sorrow ought to stir us to compassion and desire to help the sorrow of other people. If our joys or sorrows fail to produce these effects in us, then they are wasted and ignoble. No personal experience comes just for ourselves. It has larger meanings.

Influence is like water, it cannot rise higher than its source. It is not what we say to others, what we counsel them to do or not to do; it is not what we would have them believe us to be, or even what we believe ourselves to be, that counts; it is what we really are. The irrefutable testimony of the daily life does its sure and silent work despite all spasmodic efforts and wise preachments to the contrary.

Charles Dudley Warner once remarked that "the voice of the gospel in the world can be boiled down into a single precept—"Do right now." The trouble is not with the precept, but in the practice. There is no trouble in understanding Christianity, as far as its essentials and requirements go. No one ever yet went to destruction by misunderstanding the Ten Commandments and the Beatitudes. The way to follow Christ is plain enough; it is our own weakness and sin that make the path difficult.

Duty! It may seem hard, dull, exacting, exhausting; it is the daughter of the voice of God, and a mine of inexhaustible wealth. The soul allied to it has a guarantee of revelation and increasing treasure. The slaves of duty are the heirs of God. Let a man be true to his sense of right, absolutely, rigidly obedient to every moral obligation, sensitive to all his own holiest instincts. Glory lies that way. He may be poor and lowly in the world's esteem, and the world may pity him, but he needs no pity. God honors him and lowers him with moral wealth, and flashes upon him his humble soul spiritual surprises.—Wallace MacMullen, D.D.

The moment we expect or demand gratitude, that moment we cease to deserve it. To give and then to claim we have given, is to miss the whole beauty of giving.

"Let all the good thou dost to man  
A gift be, not a debt;  
And he will still remember thee  
The more thou dost forget."

## Missionary.

### The Difference

A missionary's wife in Persia was trying to explain to a native woman what ingratitude meant. The woman had several children, of whom she was very fond, and the missionary's wife asked her: "Would you not think it very ungrateful if, when you were old and poor, your boy refused to do anything for you?" "No," was the amazed reply, "of course that is what I expect. Our boys are always like that. We only say, 'It is the will of Allah!'" The difference between Christian ideals of living and heathen ones, shown in this true incident, explains why the women welcome Christianity in heathen lands.

### What Missionaries Stand For

In a sense altogether unique, Christian missionaries may be regarded as the makers of the twentieth century manhood of advancing races. They stand for upward social movements among backward peoples. They are indications that strong and earnest minds in Christian circles fully recognize this fact, and regard the foreign mission enterprise with deepening interest and ampler vision. The transcendent significance of the purpose of God is becoming more apparent; the sublimity of the task as a divinely appointed method, its power as a divinely commissioned agency, its increasing momentum as a world-embracing movement, are arresting, perhaps as never before in modern times, the attention of all who hope and pray for the coming of the Redeemer's kingdom.—James S. Dennis, D.D.

### The Measuring-Rod

Let us measure our duty in giving. What shall be the measuring-rod?

1. Your capacity. "She hath done what she could."
2. Opportunity. "As we have had three opportunity, let us do good unto all men."
3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."
4. The necessities of others. "If a brother or sister be naked or destitute of daily food," etc.
5. The providence of God. "Let every man lay by him in store as God hath prospered him."
6. Symmetry of character. "Abound in this grace also."
7. Your own happiness. "It is more blessed to give than to receive."
8. God's glory. "Honor God with your substance."—Watchman.

### Home Mission Work

Our Saviour said, "The poor ye have always with you," and certainly in our towns and cities there are always those who appeal to our sympathies, or account of their needy condition. How to help them wisely is an important problem for the Visiting and Relief Committee of the League to solve. In olden times, when the knight rode out from his castle he scattered largess as he went, and the people bowed and worshipped the hand that shed the golden grain. That, however, would not do for these times. Indiscriminate charity tends to breed many evils.

It is a good plan for the League, early in the autumn, to provide by special contributions a relief fund, to be drawn upon during the winter to help very needy cases. Those known to the pastor and congregation to be worthy of assist-

ance should first receive attention. Money should not be given, but fuel, provisions and clothing provided. Some members of the committee should personally investigate every case, and visits should be made to the home of the applicant before any grant is made. This work will be found a source of pleasure, inasmuch as "It is more blessed to give than to receive."

### Objects

For what special objects shall we work in the missionary department? The question often asked. The best answer is: Support the regular missionary agencies of your own church. The advantages of giving direct through the channels of the church are numerous, among which may be mentioned:

1. Larger results of a permanent character will be secured to the Church. This is apparent from the fact that combined wisdom gives wise direction to all moneys contributed. In our missionary boards men carefully selected are charged with the responsibility of superintending the whole work.
2. The connexional character of Methodism will be maintained. When gifts are scattered outside the Church, simply because stirring appeals are made to us, our object to support the regular benevolences of the Church is lost sight of.
3. Larger contributions will be secured when people are asked to give to the causes that are well entrenched in the economy of the Church, and established in the confidence of the people.

### The Noblest Study

Missions are the new Acts of the Apostles, they are the newest New Testament. They are the "greater things than these" which the Holy Spirit enables Christ's followers to do.

A man may be a Christian and be ignorant of missions, but he is an undeveloped Christian.

Missions are best studied in a class, with an enthusiastic leader, using the inspiring text-books of the Forward Movement Study Courses. You can have such a class in your society.

But if you do not, at any rate study by yourself. Begin anywhere. Reach out everywhere.

The beginning most likely to be a fruitful one is the reading of some missionary biography, like that of Paton.

Then pass on to some allied biography, like that of John Williams, or Patteson, or Chalmers, and thus go on indefinitely.

Missionary literature will go more to give you a broad view of the world—and a deep view also—than all other literature put together.

### The Bible in Russia

In spite of the disturbed condition of Russia, the Bible Society's agent in St. Petersburg reports a circulation of over half a million copies of the Scriptures during 1905. This is exclusive of a large circulation in Siberia, of which complete statistics are not yet to hand. So far the Bible Society's workers and depots in the Russian Empire have in no way suffered during the recent disturbances. The Society's agent in Siberia writes from Ekaterinburg: "Our great need is more books. Our colporteurs in the East are selling more of the ruble edition of the Russ New Testament than they have ever done before. The stock has run out, and owing to strikes the forwarding of fresh supplies is somewhat erratic, though, due to the courtesy of the authorities, two large consignments have been dispatched. The soldiers as they went East promised to buy, if spared, as they returned from the war. The bulk of them looked upon this as a solemn vow, and

are buying Bibles and Testaments freely. We have never before sold so many in so short a period."

### Interesting Items

Few are aware how much we owe the missionaries. We must look to them not a little for aid in our efforts to advance further science.—Louis Agassiz.

Why should the League be missionary? Bishop Hendrix says "Because as an organic part of the Church it cannot have a mission contrary to the mission of the Church itself."

China has no sorrow that Christ's message cannot cure; India has no problem it cannot solve; Japan, no question it cannot answer; Africa, no darkness it cannot dispel.—Judson Smith.

More than 10,000,000 people in India have by the events of the past few years been brought to study the work of the gospel of the missionaries. If we had an outpouring of money and men, we might have a million converts in five years.

The Korean Religious Tract Society cannot keep a supply of Bibles on hand, on account of the great demand for them. Editions of 10,000 are sold out in a short time. Many persons become Christians by reading the Scriptures, without oral instruction.

Missionary work in South America is carried on along the lines which are meeting with success in other parts of the world. Educational, industrial, evangelistic and medical work is winning the confidence and interested loyal support of the people themselves, and the continent, so long neglected, is responding to the advance of Christianity.

All the higher education of India—high school, college, and university—is in the English language. English is destined to be the common language of that country some day, and the vernacular will be forgotten. India is ruled now by Great Britain. She will never be a nation and be able to rule herself until she has a common language instead of the one hundred she now has.

In Mexico, Protestantism is making slow but sure progress. The religious history of the country began with most revolting idol worship, with human sacrifices, and continued through a long series of wars in which Roman Catholicism was finally established by force of arms. Catholicism is nominally the religion of the country to-day. Protestant missionaries claim about twenty thousand converts.

A little heathen boy, who had just learned the alphabet, was one Sunday morning seen out on the hillside, with his hands clasped together, and his eyes closed. He was repeating the letters of the alphabet over and over. The missionary drew near, and asked him what it meant. He replied, "I was praying." "But why," replied the questioner, "did you repeat the letters of the alphabet?" "Well," he said, "I felt I must pray, and as I knew no prayer, I just said the letters of the alphabet, knowing that the great God would put them into words for me."

The globe-trotter can visit morgue and pagoda and heathen temple, but he cannot take time to visit the mission churches, schools, orphanages, hospitals and printing presses. He must see the dervishes, priests, snake-charmers, idols; but he has no time to look up those missionaries who are at the helm of the new order of events, who have abolished the burning of widows, the horror of Juggernaut, and the horror attending girlhood. And then the globe-trotter returns to this country and expresses the opinion, forthwith, that missions are a failure. Certainly.

## Sunday School

### Influence of a Motto

A Massachusetts Sunday-school has a motto chosen for it each year by the scholars. Each class sends in the motto it prefers, and then a committee of seven of the scholars meets, goes over them all, and decides which is to be adopted for the school. The first motto chosen was, "Not to be ministered unto, but to minister," and the effect of it upon the school was deep and noticeable.

### To Increase Sunday-School Attendance

If the teachers in our Sabbath-schools were faithful in looking up their scholars who are detained, some by sickness, some for the want of clothing, and some for lack of a disposition to go, the vacancies seen in the classes would soon be filled. This part of a teacher's work can be made the most effective. If you have not tried it, do so and let us know the results.—Baltimore Methodist.

### Had To Do Something

A meeting of atheists was held in one of the big cities of the United States recently, for the purpose of forming an atheist Sunday-school. These atheists were foreigners, whose children were being drawn in by the Christian Sunday-schools. They could not keep them away, they reported, and the result was that the younger generation was rapidly becoming Christianized. The meeting was an encouraging one to show how the wind blows, even among classes where the effort seems at times almost hopeless.

### Building Up

The superintendent's work is measured no less by the workers whom he gathers about him and trains than by the number of names borne on the roll of his school. No work pays better in the long run than that which the superintendent does in building up his corps of officers and teachers. It is a great tribute indeed, to the wisdom and efficiency of a superintendent for it to be said of him, after years of service, that he has made for the school a capable, enthusiastic, spiritually-minded company of officers and teachers. When this has been done other things that are desirable invariably follow.

### Story-Telling Skill

One among the first lessons which must be learned by the person to whom the duty falls of teaching young children, is that of the use and value of the story. Some one has said that the story is nature's diet for the child's soul. A condition that hurls large in the success of the teacher is skill in employing the story. The art is not so intricate that its elements may not be readily acquired. A writer in a current publication points out the characteristics of a story that proves effective with the children, as follows:

"A young heart is like a merchant's steel safe in this respect—it can be opened by any one who knows the 'combination,' and the would-be story-teller who has studied, observed, and practised has easily learned the elements in that 'combination.' She has found that a story, to be successful, must be on the hearer's level of experience; that it must bristle with concrete detail as a hedgehog bristles with spines; it must contain living, acting persons; or else things that live and act like persons; the dialogue must be direct and brisk; the movement

must be dramatic; repetition must bring back a catchy phrase from time to time, so that its reappearance is expected and enjoyed like the coming of an old friend; the element of suspense—and all will be bathed in the warm light of humor. Indeed, it is these characteristics in 'combination' that make a story, and by bearing them in mind anybody can acquire enough story-telling skill to serve the ends of teaching."

### Some Good Suggestions

In connection with its proposed Order of Exercises for the Sunday-school, The Earnest Worker furnishes some very excellent practical suggestions that are well worthy of general adoption:

As to construction, the main divisions naturally appear to be three—the opening service, the lesson service, and the closing service. Some preparatory work must be done before the school can be opened effectively. There is a time to get ready as well as a time to begin. The component parts of the order of service should be at least four—singing, reading, praying, and teaching.

Musical Feature. The hymns should be chosen with a view to the lessons of the day, and the particular services of any special occasion. Give pleasing variety to the Song Service and enlist, if possible, a choir from the membership of the school to lead the music. A cornet and other instruments will add greatly to the interest of the musical feature.

Reading the Scripture. If the lesson or other Bible verses selected are read from the Bible itself, knowledge of the Bible as a book will be gained and a greater variety of selections can be used. Variety may be given to the reading by distributing the parts more widely than in the common alternation, between superintendent or pastor and the school. Sometimes a class may lead; sometimes the boys may alternate with the girls; sometimes the teachers may read in a body.

Prayers. Two prayers at least are needed in the exercises, and they should be to the point. The superintendent should not do all the praying. Divide the praying, and prepare for the prayers. Notify in advance the person who is to offer prayer, that the needs of the school may be thoughtfully and properly voiced. Again, after the lesson, do not fail to close with a brief prayer for a blessing on the truths that have been taught.

Teaching. In preparing an order of service, it is of vital importance that time be set aside for teaching the lesson; and this time should be sacred and unalterable. During this time there should be no let alone. Curtail the singing when necessary, shorten the prayers when they are likely to be too long, but do not interfere with the time allotted to the teaching of the lesson.

### Superintendent Responsible

The superintendent has more to do with the success of a Sunday-school than is generally supposed, and it is time we were beginning to let him know it. He is the main channel through which the pastor's influence and helpfulness must reach the school, and if it be a dammed channel, he can either block the work of the pastor or cause an overflow of ill-feeling and contention that will swamp the school. He creates the atmosphere of the school and determines whether it shall be warlike with spirituality and devotion or cold with indifference and worldliness. He is responsible for its proper organization and discipline and for the character of teaching done. In short, it is in his hands to make or mar the school, or to have it a soul-saving or a soul-harrowing institution. A position like that needs to be filled with great care. While

we are saying so much about teacher training and pastoral leadership, let us not forget the man who stands in a position to make them both of no avail.—Kentucky Sunday-school Reporter.

### The Story as a Method of Teaching

One of many methods of which at this time special mention may be made is the story. The book of Daniel is an illustration of this method; but there are many other examples of it, among which may be counted the wonderfully pleasing and instructive stories found in Genesis and Exodus, in Samuel and in Kings. No form of teaching is used more frequently than that of the story. Sometimes the story appears in a long-drawn-out series, closely connected, as in the case of the pentateuchal stories. At other times it is a single story, or a group of stories gathered about a single character, as in the case of Jonah. In every case we note the almost perfect artistic form, and in this lies the greatest charm of these well-known stories. The significance of art, in its many applications, is just beginning to be understood in connection with pedagogy. Perhaps it may be questioned whether any considerable number of even the better class of teachers yet appreciate its meaning. The artistic form of the Old Testament stories, their simplicity, and their perfect transparency, explain the hold which they have taken upon the human heart in all centuries.—The Biblical World.

### "Evangelism"

This has come to be the key-word of all Christian work. Sunday-school Bible study is valuable, and our methods must be improved more and more; but the lifting of every life into conscious fellowship with God, and the building up of a strong character must be the highest ideal. Toward this all energies are being directed. A period of great awakening is at hand. Men are hearing God speak to them to-day as plainly as he did to Moses, and they say, "Speak to the people that they go forward!"

The Sunday-school furnishes one of the most prolific fields for evangelistic effort. It is now white unto the harvest. The little ones are God's children. "To such belongeth the kingdom of heaven," and they should be encouraged to abide in the fold. Some who have reached the period of adolescence have crossed the line through indecision, and are on the outside; or are wavering, not knowing which way to go. The work of love, accompanied by the hand of helplessness, must be there to bring them in. The greatest effort must be with those from twelve to sixteen years of age. If they can be saved and kept, a great victory for the future is assured. Every pastor, Sunday-school superintendent and teacher should rejoice that they have "come to the kingdom for such a time as this."

### Mus c in Sunday-School

Some Sunday Schools spend too much time in singing. The Sunday School is for Bible study. A little while may be spent before the opening of the session in practising old and new music; but the idea of attempting to master a new piece of music every Sabbath, especially during the limited time assigned to the regular session, is demoralizing.—Evangelical Sunday School Teacher.

The Sunday-school will not attain its greatest power until it is recognized as the educational department of the church, attended by young and old alike.—Prof. Frank K. Sanders.

## From the Field.

### Rally of Toronto Leagues

The annual rally of the Young People's Societies of the city of Toronto and vicinity will be held in Elm Street Methodist Church on Monday evening, October 8th. This promises to be one of the best rallies in the history of the Union. Rev. George Jackson, B.A., of Edinburgh, Scotland, pastor of Sherbourne Street Methodist Church, will address the Leaguers. The splendidly organized choir of Elm Street Epworth League will render special music, and it is anticipated that several of the young men who have this fall as missionaries in the foreign field will also be present.

### "Best Convention Yet"

The twelfth annual convention of the Collingwood District Epworth League will be held in the Methodist Church, Menford, on Thursday and Friday, October 25 and 26, 1906. All names of delegates should be sent at earliest opportunity to the Secretary of Billings Committee, Mr. J. N. Marshall, Menford.

The programme, which is to be one of unusual excellence, is now ready for distribution. The district pastors and presidents of societies are requested to have every League and Circuit well represented and to have the convention frequently and fully announced.

### A Missionary League

A splendid meeting was held recently in Maryland Church, Winnipeg, when the Leaguers of that church, together with the Young People of Fort Rouge Church, gathered to listen to Miss F. Dunfield, who will shortly leave for China to engage in missionary work. Her subject was, "The Women of China." Her address was an excellent one, and probably the last she will give in the home church for some years. During a fifteen minutes' intermission which followed, the members of the two Leagues spent a social time together. Then the President of Maryland League, Mr. Wesley Stewart, called upon the officers of the visiting League for short speeches, also on Revs. Morgan and Spence.

### London District Summer School

The London District Summer School held at Lambeth, Aug. 6th to 12, was the most successful school since its inception two years ago, between two and three hundred names being enrolled on the register.

A picnic was held the first afternoon in the park, the camping ground for the delegates. In the evening a rally was held in the Methodist Church, a large choir led by Mr. F. H. Talbot, of London, adding much to the service.

Each day opened with an early morning prayer service. The sessions were intensely interesting, an excellent programme having been provided. Rev. H. S. Dougall, Ph.D., Walkerton, took charge of the Bible Study, in the Book of Exodus, reviewing also the Book of Genesis, the basis of his lectures last year.

Rev. Daniel Norman, missionary to Japan, gave addresses pertaining to the work there. Rev. Mr. Steven, of London, spoke on the work in China. An address on "Consecration" was given by Rev. D. Rogers, of Thorndale. Among others who contributed to the programme were: Rev. A. Brown, London; Rev. J. S. Fisher, Lambeth; Rev. J. E. Millyard, Birm; Dr. F. C. Stephenson, Mr. Gordon

Kaiser, Miss Nanceperill, Woodstock; Miss Morrow, Delhi, and Mr. A. G. Harris, pastor of the church at Lambeth.

Rev. Dr. Dougall's illustrated lecture on "Ben Hur" was very much enjoyed, and very impressive sermons delivered on Sabbath Closing Day, by Rev. Dr. Sippell, Principal of Columbia College, New Westminster. A beautiful sacramental service was a fitting close to the services of the week.

### Meeting of the General Board

A very successful meeting of the General Sunday-school and Epworth League Board was held in the Dominion Square Methodist Church, Montreal, September 11th, the Rev. Dr. Carman, General Superintendent in the chair. The following members answered to their names: Revs. G. S. Glendinning, Stanstead; J. J. Redditt, Toronto; A. K. Birks, Seaforth; S. T. Bartlett, Colborne; G. W. R. Glendinning, Halifax; B. Greatrix, Port Perry; C. H. Huestis, Edmonton, Alta.; J. A. Doyle, Lumsden, Sask.; S. J. Thompson, Victoria, B.C.; John Plunkerton, St. Catharines; R. J. Elliott, Waterloo; Dr. Dougall, Walkerton; Dr. F. C. Stephenson, Toronto; Messrs. J. A. Tomkins, Granby; J. H. Chapman, London; J. S. Deacon, Milton; E. S. Casswell, Toronto; Dr. W. E. Willmott, Toronto; N. M. Squire, Toronto, and the Secretary.

The forenoon was devoted to consideration of the Epworth League, and the General Secretary, Rev. Dr. Crews, presented his annual report of the most encouraging character, showing an advance in almost every department. The total number of Young People's Societies in the Church is now 1,864, an increase of 88 for the year. The total membership is 75,845, an increase of 5,507.

The Young People's Societies have raised the sum of \$42,525, an increase of \$5,433. The Epworth League Reading Course has had a prosperous year, the entire edition of 1,500 sets of books having been sold.

Dr. W. E. Willmott, the Treasurer of the Epworth League, presented a most satisfactory report, which showed a total of \$1,744 received from the various conferences. The total receipts of the Board amounted to \$4,582, and after all expenses had been paid there was a good surplus.

### YOUNG MEN'S WORK.

Most of the morning session was taken up with the consideration of Young Men's Clubs and Societies. A number of these organizations have grown up during recent years, particularly in the city churches, with constitutions and methods of working more or less diverse. It has been deemed wise to bring these societies into closer relation to the Church.

After the fullest consideration it was resolved that in the opinion of this Board the time has come when provision should be made for the Young Men's organization. The General Conference will be asked to make such provision. The resolution was also carried recommending the General Conference to add a new department to the Epworth League to be called the "Department of Athletics."

### SUNDAY-SCHOOL GROWTH.

The report of the General Secretary in regard to the Sunday-schools showed considerable growth. The total number of scholars on the roll is 274,306. There is an increase in the average attendance of the schools of 8,142.

The Home Department and the Cradle Roll both show a good increase. A total of 13,812 scholars came into church membership during the year, an increase of 1,724. The records show that there

are nearly 100,000 total abstainers in the school.

### PERIODICALS.

The report regarding Sunday-school papers and periodicals was of the most encouraging character, the total circulation being over 300,000, an increase of 33,345 over last year.

It is worthy to note that papers taken by our schools from other publishing houses show a corresponding decrease, which indicates that our people are becoming more and more loyal to our own literature.

### SUNDAY-SCHOOLS AND MISSIONS.

Considerable discussion took place on the missionary work of our Sunday-schools, and it was recommended that missionary lessons be introduced as far as practicable.

It was also resolved to ask the General Conference to take such action as will permit the Sunday-schools of a District or Conference to support a missionary or missionaries of their own, as the Young People's Societies are now doing in the Forward Movement.

It was decided that in the future the Board may pay for the expenses of two representatives from the Western Conferences and two from the Eastern Conferences.

### Walkerton District League

The Walkerton District Epworth League Convention was held at Hanover, Sept. 3rd, every League in the District being represented.

The morning session was devoted to business, leaving the afternoon and evening for addresses and discussions concerning the work, which were most helpful.

During the year the sum of \$486.00 was contributed to the Forward Movement for Missions. The Elmwood League has now every one of its members on the "active" list. While gratitude abounds for past success in the district work, and the outlook very bright, greater achievements are anticipated during the ensuing year.

The following officers were elected: President—Mr. H. P. Grinyer, Cargill. 1st Vice—Miss Rose, Chesley. 2nd Vice—Miss E. Royce, Walkerton. 3rd Vice—Mr. Richard George, Port Elgin. 4th Vice—Miss A. Garner, Hanover. 5th Vice—Miss A. Zinkan, Southampton.

Secretary—Mr. T. J. Kessick, Paisley. Treasurer—Miss Eva Robertson, Southampton. Representative Conference Executive—Mr. H. Willoughby, Elmwood.

### Stanstead District

The Stanstead District Epworth League held its thirteenth annual convention in connection with the financial district meeting in Centenary Methodist Church, Stanstead, Que., Aug. 27 and 28, 1906.

Papers which developed a good deal of animated discussion were given by:

Rev. D. Brill on "The Pastor and His Young People."

Rev. B. Pierce, on "Decision Day."

Rev. J. I. Hughes, on "Young People's Forward Movement."

Rev. L. H. Fisher, on "Present Needs of the Sunday School in Our District."

Rev. S. T. Newton, on "Consecrated Ingenuity in Christian Work."

Rev. R. G. Poyer, on "The Sunday-school as a Moral Force in the Community."

While the Rev. W. P. Boshart, B.D., presented the needs of Stanstead Wesleyan College.

The subject of the support of Rev. Dr. Spencer came up and it was suggested by the Convention that the Leagues—or



where there are no Leagues—the young people should endeavor to raise \$250, which will be in advance of last year, which was ahead of the one preceding.

The Nominating Committee reported the following nominations which were unanimously accepted:

Hon.-President—Rev. G. S. Clendinning, S. Th.

President—Rev. L. H. Fisher, S.T.L.

1st Vice.—Mr. L. G. Moulton.

2nd Vice.—Rev. J. I. Hughes, B.A.

3rd Vice.—Miss Mary Flint, B.A.

4th Vice.—Miss Dolly Percy.

5th Vice.—Rev. B. Piro.

Secretary-Treasurer—Miss C. Trenholme. Representative to Conference Executive—Rev. Manly Brundage.

With a view to stimulating Sunday-school work, Rev. R. G. Poyer, B.D., was elected Sunday school Secretary with duties as great as time and strength would admit.

### Hamilton Conference League Convention

The Hamilton Conference Epworth League Convention will be held in Dundas, October 24-25. The programme is an exceptionally fine one, and the committee is working hard to make the convention of great profit to the Leagues in the Conference. Will every League appoint delegates at once, and pray for the success of the convention. The programme includes such names as Rev. Geo. Jackson, pastor of Sherbourne Street Church, Toronto; C. B. Keenleyside, author of "A Day of Glad Things"; Dr. Dougal, Rev. T. E. Egerton Shore, Ralph Steel, Rev. G. K. Bradshaw, Rev. D. Norman; outgoing missionaries, Revs. Wallace, Bowles, Joffie, Robertson and Morgan.

Remember (1) the date, October 24-25; (2) the place, Dundas; (3) to appoint delegates—any number; (4) to pray for the convention.

Rev. Andrew Robb, Secretary.

### Bay of Quinte District Conventions

Brighton District—Colborne, Oct. 16th, 1906.

Napanee—Newburgh, Oct. 17th, 1906.

Belleville—Oct. 19th, 1906.

Campbellford—Stirling, Oct. 25th, 1906.

Bowmanville—Oshawa, Nov. 6th, 1906.

### Just a Line or Two

A new League has been organized at Broadview, Sask., with fine prospects.

A League has been started at McCready's Church, Trafalgar Circuit. The meetings have been very well attended.

On Trafalgar Circuit, Hamilton Conference, four new Leagues have been organized since the beginning of May, each in a flourishing condition. One of the Leagues has an active membership of twenty-five.

### Wild Flowers

Yellowstone is truly one of the "Seven Wonders." At a place of grandeur and scenery it is unsurpassed by the famous Alps. Wild flowers abound there in great profusion.

In order to furnish the public with a souvenir within reach of all, the Northern Pacific Railway has prepared a dainty publication, containing twelve specimens of the most beautiful wild flowers in the Park, which have been pressed and mounted in portfolio form.

This attractive souvenir, which also contains six full-page half-tone illustrations, will be mailed post-paid upon receipt of 50c.

A. M. Cleland, General Passenger Agent, St. Paul, Minnesota.

### The Art of Speaking

I believe that the use of the human voice in speaking is as much an art as the use of the voice in singing. It requires to be studied with almost as much thought and unseparating pains. The vocation is the same, for in speaking you have to produce upon an audience exactly the same impression as in singing. You have to touch the emotion; you have to arouse a sense of joy or sorrow. But in speaking you have something further to accomplish, for you have to argue and convince.

I have given many years to the careful study of the management of the voice, as I have been obliged in the course of my work to speak in some of the very largest halls in England and America, and although I have never taken a lesson in elocution in my life, I have ascertained that I have not failed to be heard. Voice production has been to me a very interesting and very absorbing study, not merely because every public speaker must realize that it is a duty to be heard, but because in the expression of the voice lies so much of the power to influence an audience.

I am glad to give any experience that I have gained on this question, for the laws which have to be obeyed are so simple that they can be mastered by all.

There are of course certain mechanical rules which cannot be neglected, and upon which everything else is built. You have to be certain of two things—first, how you produce your voice, and what is your correct note.

The production of the voice depends a great deal upon the attitude of the body. We are all of us heirs of a disease, which is very prevalent in this country, called "clergyman's throat," and from careful observation I have little doubt as to how this particular form of complaint is contracted. If you read for a long time with your body bowed, your head drooping forward, and therefore the vocal cord bent at an angle before the sound is emitted, you will soon discover the strain that you are putting on your voice, a strain which parches the throat, contracts the muscles, hinders the full production of sound, and usually obliges the reader to speak on a false note.

The head voice, the throat voice, the thin, harsh voice, which never appears to have any relation to the chest, are all equally disagreeable. Everyone ought to be able to place his hand upon his diaphragm and feel a distinct reverberation there when he speaks. It is a useful practice to take a long breath and to speak out a sentence, ascertaining all the while that the voice is coming from the depths of the lungs from which you feel your long draught of air, and that you are able to maintain sound without breathlessness.

When you are addressing an audience in a very large hall it is only necessary to speak a little slower, to lay a little stress on the vowels, and to be certain that the end of every word is finished.

I have seen a man scream in our great Albert Hall, which holds ten thousand people, until he was almost black in the face. The veins rose like coral in his forehead, his perspiration dropped from his forehead, his whole being agitated, strained, unnatural, and I have learned afterward that he was badly heard in spite of his effort. There is no necessity for a speaker to remain in uncertainty as to whether or no he is heard.

I have sometimes heard people speaking on behalf of children, a subject about which we are all more quickly touched than any other, and I have positively felt as hard-hearted as Herod, so annoyed to be thus by the strong sentiment and the tremulous, tearful voice of one who has no sense of proportion, and therefore no sense of true emotion. A voice which merely twangs one note cannot play

upon the harp of the human heart. No melody is produced by the reiteration of one sound; it is by the combination of notes that harmony is made, and only by such a combination can you touch the emotions of human beings.

Arrest attention in the first five minutes—otherwise you will not get it—has always been my advice, and the advice given to me by those who know far better than I. Having done that, and having put yourself into a friendly rapport with your audience, begin gradually to unfold your argument.

If the matter of it is heavy, be sure that you lighten it by some mirth, but directly the audience has laughed be sure you do not allow that emotion to evaporate. Nothing is so near to tears as laughter. Bring back your listeners at once, and produce the most pathetic and strongest appeal to deeper feeling that you may have at your command, for that is your moment. Directly after laughter always seek for tears. I maintain that no one has any real sense of pathos who has not a sense of humor, and both, as I have already said, are the sense of true proportion.

The pitch of the voice is of the utmost importance. Throughout an address make it your chief study to find your natural note. When you are speaking at home in an ordinary conversation try and ascertain what that note is, and do not vary it when you are speaking before an audience.

You ought to have as many other notes at your command as inflection will demand; you should be able to ascend the scale in making inquiries; descend in denunciation; use minor keys to speak with pathos, but the normal note should always be sustained in order to speak in tune.

This question of speaking in tune is a very interesting one, and if you study voice production you will find that half the disagreeable sounds which are produced, but which you do not understand, arise from the fact that the voice is out of tune. There is, however, no recipe for voice production apart from the necessary recipe for all attainment, namely, hard work, careful, constant study, and a desire really to ascertain that which maintains attention and touches the chord of the human heart.—Lady Henry Somerset in "The Young Woman."

### Hid in Christ

One day a friend of mine, in passing down a Glasgow street, saw a crowd at a shop door, and had the curiosity to look in. There he saw an auctioneer holding up a grand picture so that all could see it. When he got it in position, he remained behind it and said to the crowd, "Now look at this part of the picture, \* \* \* and now at this other part," and so on, describing each detail of it. Now, I have said to my friend the whole time I was there I never saw the speaker, but only the picture he was showing." This is the way to work for Christ. He must increase, but he must be out of sight.—Rev. Andrew A. Bonar.

Every magazine nowadays is full of the advertisement of "professors" of physical culture. Those who answer them, if they follow directions, are usually benefited. The system is always, practically, the same, and means using and developing the unused muscles. In the same way the church is always exhorting the Christian to use and develop unused spiritual muscle and power. The trouble is that the same young man who will patiently go through half an hour of systematic physical exercise, every morning, for his physical well-being will not give ten minutes to prayer or to Christian work. Yet is there any other way to be a healthy and strong Christian than to exercise one's Christianity patiently day by day?

## Devotional Service

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

### OCT. 14.—"WHO ARE FOOLISH AND WHO ARE WISE?"

Mat. 25. 1-13.

#### HOME READINGS.

- Mon., Oct. 8.—Christ, our Bridegroom. Rev. 19. 5-9.  
 Tues., Oct. 9.—Our oil. Zech. 4. 1-6.  
 Wed., Oct. 10.—The church asleep. Rom. 13. 11-14.  
 Thurs., Oct. 11.—"None other name." Acts 4. 5-12.  
 Fri., Oct. 12.—The door we shut. John 10. 1-9.  
 Sat., Oct. 13.—Watching and praying. Mark 13. 32-37.

A man's standing with reference to the things of time and the things of eternity may be measured precisely by his practical answer to the question, "What is folly?" Not by his theories, but by his practice.

For no one deliberately tries to make a fool of himself. Every one—this much credit must be given to human nature—is trying, however poorly, not to be a fool. Carlyle's definition of the world's population as so many millions of men, "mostly fools," may or may not be true, but not even in this most cynical mood would Carlyle have charged them with striving to be fools.

The foolish virgins meant to go to that wedding feast just as much as the wise virgins. They were probably as desirous of going. So far, they were wise; but they annulled that bit of wisdom by their folly.

All men would be happy in this life, and live in the heaven of happiness forever hereafter. No one chooses misery here and hell to come. The heart desires of all men, thus far, are wise; but they are annulled by foolish desires.

In the parable, the ruinous folly was sloth, carelessness, procrastination. That is very often the ruinous folly outside of the parable. "Not to-day," we cry. "To-morrow," we cry; until "by the street of Bye-and-bye we arrive at the house of Never." From one end of the Bible to the other we are urgently taught that Now is the only acceptable time. It has been wisely said that whoever comes to God to-day has a day more to repent in, and a day less to repent of.

The fundamental folly of mankind is neglect of eternity. That is why the wedding feast signifies. Eternity is the age-long wedding feast of Christ and His bride, the Church. There is no folly to be compared with the folly of neglecting our eternal interests.

Here is a man who is going to set out for Italy to-morrow. The ship is waiting, his passage is engaged, and he must go. What is he doing? Arranging his business affairs? Studying the Italian language? Reading about the great pictures he is to see? Packing his trunk? No; he has not thought of any of these things. He is out under the maple trees picking up yellow leaves!

That is a simple picture of the folly of the man who, about to set forth for the next world, it may be to-morrow, is not arranging his affairs for the great removal, is not learning the language of the "better country" or preparing himself to appreciate what he will see there, but he is down in the dirt picking up bits of yellow metal! Of the two, the man with the maple leaves is far less of a fool. How can a man who cares so little

for Heaven find a place there? How could he enjoy himself there if he were admitted?

William Carey, the great pioneer of modern missions, was a wise man. He was a shoemaker, but that was not his business. "My business," he said, "is foreign missions, and I cobble shoes to pay expenses." Our business, too, if we are wise, will be to promote our Father's business; and our secular work, though it will be well done, with zeal and enjoyment, will be only "to pay expenses." Within a hundred years every reader of these words will realize the truth of all this, even if it is not realized now. Within a hundred years—perhaps within a hundred days or hours—you will surely see that the folly of follies is forgetfulness of God, and the wisest of wisdom is to do His will.—Amos R. Wells.

#### BIBLE LIGHT.

"Five were wise and five were foolish" (v. 2). That is the world goes. At a wedding, in church, in the shop or store, the two classes, the wise and the foolish, are sure to be represented.

"Took no oil in their vessels" (v. 3 and 4). Most fools do some things in the same way as wise persons, but they show their folly in not providing for emergencies.

"Not so" (v. 9). It is not from our fellows, however bright their lamps, that we can ever get that inward grace which is necessary. None has more than suffices for his own needs.

"The bridegroom tarried" (v. 5). Retribution in all the forms in which it comes to man, comes unawares. No man knows the exact time when probation ceases.

"They all slumbered and slept" (v. 5). That was all right for those who were ready, and all wrong for the unprepared ones. The wise are ready for any emergency, and therefore they can sleep without anxiety.

"The door was shut" (v. 10). That closed door means security and blessedness, but it also means exclusion. It indicates the fruitlessness of entreaties when unaccompanied by fitness to enter.

"Watch therefore" (v. 13). This is the practical application of the parable. The main thing is to be ready for whatever happens.

#### SUGGESTIVE THOUGHTS.

They were all in the same company, bent on the same errand, but there was a vast difference between them. Some were prepared and some unprepared, and in the end this difference became painfully apparent.

So people sit side by side in church, and no one can tell the difference between them, but to the eye of the Master there is a wide divergence. Some are prepared for death and some are not.

No artist is a good critic of his own picture, whose faults he has worked upon till he ceases to see them; nor is any man a good observer of his own folly.

The greatest of fools is he who imposes on himself a name and thinks he knows that of which he is most profoundly ignorant.

True wisdom is to know what is best worth knowing, and to do what is best worth doing.

How many human lives commence like a joyous feast day, only to end in an awful desolation.

#### QUOTATIONS.

The wise represent such professing Christians as have both the outward and the inward, while the foolish are those who content themselves with the appearance of holiness, the form of godliness without the power that produces it.—Alex. MacLaren, D.D.

"In time of peace prepare for war," is a good motto, and "In time of health prepare for death," is as good. "Time enough," has lost many a soul, for procrastination is the thief of eternity as well as of time.—A. F. Shaffner, D.D.

Get ready. First trim your lamp, and fill your cruse of oil. First "make your calling and election sure." Make Christ your first and not your last resort. Try full and carry heaven into the world and not the world into heaven, and then the midnight cry shall never frighten you.—Arthur Mursell.

#### QUESTIONS.

Is my life wise by the world's standard or by Christ's?  
 What time does God give for preparation? Heb. 3. 7-8.

What is the ultimate test of our preparedness for entering into eternal joys? Heb. 3. 6, 14.

Why were the foolish virgins so careless in regard to supplying themselves with oil?

How did Jesus apply this parable?

What lesson is there for me in this topic?

### OCT. 21.—"FAITHFULNESS."

Luke 16. 10; 1 Cor. 4. 1-5; Rev. 2. 10.

#### DAILY READINGS.

- Mon., Oct. 15.—The faithful Colossians. Col. 1. 1-8.  
 Tues., Oct. 16.—Practical faithfulness. Tit. 2. 1-15.  
 Wed., Oct. 17.—Faithful against error. Jude 1-4, 23.  
 Thurs., Oct. 18.—Paul's faithfulness. Acts 20. 18-21.  
 Fri., Oct. 19.—True Thessalonians. 1 Thess. 1. 1-10.  
 Sat., Oct. 20.—Peter's faithfulness. 2 Pet. 1. 12-15.

Civilization is built up on faithfulness. I am writing this in a speeding railway train, with my life entirely at the disposal of a large number of train dispatchers, switchmen, engineers and telegraph operators; and I feel equally safe. My money is in the bank, and I have not a thing to show for it except a few ink marks on a few pieces of paper; yet I am not the least worried about my savings. My little girl will go to school to-morrow, her future happiness in the hands of her teachers; yet I do not fear for her welfare. I confide in the general fidelity of men. The world is a world of faithfulness—at least, the Christian world.

But this was not true before Christ came into the world, and it is not now true of the parts of the world where Christ has not in some way gone. Zeus and Jupiter and Thor and Buddha did not make men their brothers' keepers, or their world a safe and happy world in which to live.

We must not think that because the blessed religion of our Lord has made the world so much more faithful, it will continue automatically to be faithful. Average fidelity depends upon the fidelity of you and me. If we are faithless, we pull down the average. The world's safety is built upon the individual conscience.

And no one can tell just where a bit of unfaithfulness will produce a catastrophe. Every conflagration is because some one was a little careless. Every epidemic is because some one had too slight regard for health. The particular trait that is poorly laid may spread and throw the train. Every act of ours should be well performed, for we cannot tell what results may depend upon it.

There is only one way to be faithful in all things, and that is to take God with us into all things. Our own wisdom and strength are absurdly unequal to the tre-

menous difficulties in the way of constant faithfulness. But God will not only bear our burdens, He will bear us with them. He will not only pardon our unfaithfulness, but He will increase our faithfulness. In this, as in everything else, we have only to trust Him.

And how about the faithfulness of others? Our Christian Endeavor work continually reminds us that we are our brothers' keepers—keepers of their faithfulness, among other things. That is the significance of our lookout committees—they are committees on faithfulness.

Perhaps the most difficult work a Christian has to do is to spur others to fidelity. Much tact is required; or rather, since that may seem too hard, much humility is required, lest we should seem self-righteous; and much love, lest we should seem stern and critical.

Yet if this work is hard, it is all the more worth doing, and worth training ourselves to do well. The most important task of any Christian is to be, himself, an earnest servant of Christ; his next most important task is to help others into the same joy of service. If Christians will undertake these two tasks, Christ's Kingdom will speedily come.

And in all this thought about faithfulness let one thought spur us on—that He is faithful! And His faithfulness is so great and so beautiful that our faithfulness is only a feeble but glad reflection of it.—Amos R. Wells.

#### BIBLE LIGHT.

Fidelity is a habit, and must be cultivated in little things, because great opportunities come too seldom to form a habit. (Luke 16, 10.)

Even in what is my own, self-respect would compel me to be faithful; how much more, when I have nothing that is my own! (1 Cor. 13, 3.)

No one can be "faithful unto death" without being faithful all his life; for death may come at any time (Rev. 2, 10).

Fidelity is the crown of life; it is the splendid flowering and climax of all our energies and talents. (Rev. 2, 10).

#### SUGGESTIVE THOUGHTS.

With God, the motive determines the value of the action. He takes pleasure in things great and small equally, when they are worthily done, done from an habitual desire to make His will the law.

Faithfulness does not consider ease or difficulty, reward or oblivion, comrades or loneliness; it considers only the commandment.

Faithfulness is built on faith. No man can be faithful without help from the unseen.

The longer a tower stands the more likely it is to fall; but the longer faithfulness endures the more certain is it.

The longer a horse obeys his rider, the fewer commands he needs. So our obedience will unite our wills with the will of God.

#### QUOTATIONS.

The responsibility to be faithful is all pervading. It extends to the whole man and to the whole life. It takes in the uncounted trifles, "the thoughts of the heart," the subtle and delicate springs of action as well as the tremendous issues of our lives.—Dr. W. M. Penhouson.

Remember, small sins always lead to great ones; small thefts end in great ones. There is no stopping point in the path of moral degradation. Begin to be tricky, lying, dishonest, it will grow on you with fearful rapidity and sweep you to wreck. You are in a post of honor, like a soldier on guard, where everything depends on his vigilance.—Rev. J. Baldwin Brown.

By my tasks of every day,  
By the little words I say,  
My allegiance I proclaim—  
My allegiance to a Name—  
Prove my right His cross to wear,  
Cross and name of Christ to bear.  
—George Klinge.

To stand alone by one's convictions of duty, against the popular tide, and faithfully declare the truth at the risk of the loss of wealth, friends, and life itself, is the highest test of fidelity to the truth, and one which requires the greatest moral heroism.

#### ILLUSTRATIONS.

There was a custom in the olden time that when the lord of many slaves had occasion to be satisfied with the fidelity of any of them they were asked to sit down with him at the banquet, with which his vassals celebrated his return. This was an exalted honor, but there was a greater boon, for by that act they became free. "Henceforth I call you not servants—but I have called you friends."

When Polycarp was called upon to save his life by blaspheming Christ, he replied: "Eighty-six years have I served Him and He hath never done me wrong, but only good. Can I blaspheme my King and Saviour now?" He was faithful unto death, and received in the flames, the crown of life.

#### QUESTIONS.

Is my chief desire to do my duty?  
Do others think of me as faithful?  
Is my chief desire to do my duty?  
How may we stimulate fidelity to the pledge?  
Mention some rewards of faithfulness.

#### Oct. 28.—"MISSIONARY MEETING."

Subject—"Our Heritage in Manitoba, the North-West and British Columbia."  
Chapter X. Text Book—"The Methodist Church and Missions in Canada and Newfoundland."

#### SUGGESTED PROGRAMME.

(Use Methodist Hymn Book.)

Hymn 903.

Prayer—For our Great West and its Christian development.

Reading of the Scriptures—Ps. xxiv.

Hymn 715.

Map Talk on the West. (5 minutes)—Give area, climate, population, resources and development. References: pages 16-19 text book; 20th Century Canada (send for copy free); School Geography; advertising literature of C.P.R. and other western railroads (obtain these from your station agent or C.P.R. head office, Montreal).

Address (10 minutes)—"Pioneer Workers and the Work in British Columbia." References: "How Methodism Came to British Columbia," by Dr. Robson, 10 cents; Methodist Missions in British Columbia, 5 cents.

Address (10 minutes)—"The Beginning of the Work in the North-West and its Strength To-day." References: "Manitoba Memories," by Dr. George Young, 75 cents; The Epworth Era, September, 1906; The Christian Guardian, The Missionary Bulletin.

Round Table—"The Challenge of the West to the Church." References: Use the valuable information about Canada given in this study.

Hymn.

Announce that Indian Missions is the subject for November.

Doxology.

Benediction.

#### SUGGESTIONS.

Read Chapters I. and X. of the Text Book.

Refer to the September Era and find what the Leagues in the West gave for missions last year, how many districts are organized, what missionaries are supported, and what special objects have been contributed to.

Send for a copy (free) of Missionary Messages to the Methodist Church. It contains valuable information about our work in the West.

Read the Analytical Index of Chapter X. in the Text-book.

The daily papers give much valuable information regarding the material progress of the West.

#### THE METRODIST CHURCH IN THE WEST AND BRITISH COLUMBIA.

1906.

In the British Columbia Conference we have 7,177 members, 9,850 Sunday-school scholars, 1,310 members in Leagues and Y.P.S.

British Columbia Conference gave last year \$11,791 for Missions.

The Young People support Rev. W. H. Pierce at Kishlax, B.C., as their missionary.

In Manitoba, the North-West and British Columbia we have about 353 churches and 200 parsonages.

In 1906 the West contributed \$50,424 for Missions.

We have a Medical Missionary working among the Galicians at Pakan, in Northern Alberta. There are two workers under the W.M.S. in connection with this work.

All People's Mission, Winnipeg, looks after the foreigners to the extent of the resources of workers and money.

Fourteen thousand six hundred and eighty Sunday-school scholars, with 15,350 members in the Manitoba Conference is an indication of the growth of the Church, which began with a small mission in Winnipeg in 1868.

#### THE GROWING WEST.

Fifty languages are spoken or read within the Dominion of Canada.

Scriptures in more than forty-five foreign tongues have been asked for in the Bible House in Winnipeg.

One hundred and forty-four thousand six hundred people are officially certified to have entered Canada during the last calendar year. About half of these came from the British Isles, but 35,331 came from Europe—Galicians, Poles, Bohemians, Bukowinians and other Austro-Hungarian races, along with Russians, Italians, as well as industrious Scandinavians and Germans.

There are 70,000 Galicians west of Fort William. Every twelfth man in the North-west is a Galician.

In Winnipeg, "The Buckle of the Wheat Belt," 2,000 people have slept in the immigration shed in one night.

#### THE CHALLENGE OF THE WEST TO THE CHURCH.

##### THE SIZE OF CANADA.

Canada is larger than the United States by 250,000 square miles.

Canada contains one-third of area of British Empire.

Canada extends over 20 degrees of latitude—from Rome to North Pole.

Canada is as large as 30 United Kingdoms.

Canada is as large as 18 Germanys, 20 Spains, 23 Italys.

Canada is larger than Australasia and twice the size of British India.

Canada has a boundary line of 3,000 miles between the U.S.

Canada's sea coast equals half the earth's circumference.  
Canada is 3,500 miles wide and 1,400 miles from south to north.

#### CANADA'S POPULATION.

Canada's population is now estimated at 6 millions.

Canada's proportion of population only 1.6 to square mile; U. S., 21; England, 558.

If Canada were populated as thickly as England it would have 1½ billion people. Canada's population by first census of 1665, 3,251; in 1763, 70,000.

Canada's population at Confederation, 3½ millions; 1901, 5,271,315.

Canada began twentieth century with same population as U. S. began nineteenth.

Canada will, it is estimated, have 50 millions by another century.

Canada has 49 countries and nationalities in her population.

Canada has 132,101 more males than females.

Canada is adding to its population each year a number equal to Toronto's population (262,749).

Canada has more than one-half of white population of Britain's colonies.

Canada has enfranchised 25 per cent. of her population.

Canada has 87 per cent. of Canadian-born people, 8 per cent. British-born—95 per cent. all told.

Canada has only 5 per cent. of foreign-born people.

Fifty-five per cent. of Canada's foreign-born population is naturalized.

Canada's population is 73 per cent. rural; 26 per cent. urban.

Canada's centre of population is near Ottawa and is moving westward.

One out of every 3½ in Canada is of French descent.

U. S. census of 1900 showed 1,181,255 from Canada, or 11.4 of the U. S. foreign population.

In 50 years 3½ million Canadians have gone to the U. S.

Density of population to square mile in Canada: P. E. I., 51.6; Nova Scotia, 22.3; New Brunswick, 11.8; Quebec, 4.8; Ontario, 9.9; Manitoba, 3.9; British Columbia, 0.4.

#### CANADA'S IMMIGRANTS.

Canada has received over half a million immigrants in 10 years.

Canada received 146,266 immigrants in 1905—increase of 16,000 over 1904.

Of these 102,614 were from Great Britain and Europe; 43,652 from U. S.

Sixty per cent. of 1905 immigration was agricultural in its character.

Seventy-four per cent. of 1905 immigrants speak English.

Three hundred and four thousand English-speaking immigrants arrived in last 3 years, as against 107,000 foreigners.

Canada pays over \$5 per head to bring in and locate immigrants.

Canada will, it is estimated, receive 200,000 immigrants in 1906.

Each immigrant is estimated to be worth \$1,000 to Canada.

Nearly 200,000 Americans have entered Canada in last 5 years, bringing in cash and settlers' effects 75 millions worth.

Canada has 65,000 Galicians, 8,500 Doukhobors, 20,000 Mennonites, 20,000 Hungarians, 7,000 Mormons, 20,000 Chinese.

Canada has received 200,000 British immigrants in last 10 years.

For every British immigrant in 10 years there has been one from the U. S.

Sixty per cent. of total immigration for 9 years was English-speaking, 40 per cent. foreign.

Immigration of 1905 doubled that for 1902, trebled that of 1899.

Immigration of 1905 averaged 2,800 per week.

#### CANADA HAS SOME OF THE BIGGEST THINGS IN THE WORLD.

Canada has the largest wheat field in the world.

Canada has the largest grain elevator in the world, capacity 7 million bushels.

Canada has the largest lift lock in the world, at Peterboro.

Canada has the largest flour mill in the Empire, at Montreal.

Canada has one of the three largest canal locks in the world, at Sault Ste. Marie.

Canada will have the longest bridge span in the world, at Quebec.

Canada has the richest nickel, corundum, asbestos and cobalt mines in the world.

Canada has the largest nickel producing mine in the world—the Creighton.

Canada has the largest zinc smelter in the world, at Frank, B.C.

Canada has the thickest known coal seam, 47 feet, at Stellarton, N.S.

Canada has the largest gold field in the world, in the Yukon.

Canada has more than one-half of the fresh water of the globe.

Canada was the first British colony to form a confederation.—Toronto News, June 13th, 1906.

#### NOV. 4.—"THE BLESSEDNESS OF COMMUNION WITH CHRIST."

John 14, 15-20.

(CONSECRATION MEETING.)

#### DAILY READINGS.

Mon., Oct. 29.—Early communion with God. Gen. 3, 8-15.

Tues., Oct. 30.—Abraham's communion. Gen. 18, 17-19, 33.

Wed., Oct. 31.—Moses communes with God. Ex. 33, 9-23.

Thurs., Nov. 1.—David and God. Ps. 94, 9-23.

Fri., Nov. 2.—Communion through Christ. 1 John 1, 1-7.

Sat., Nov. 3.—For eternity. Rev. 3, 1-5, 20-22.

#### BIBLE LIGHT.

"He dwelleth with you." (v. 17). He meant that the other comforter dwelt with them in the person of Christ.

"I will not leave you comfortless." (v. 18). As though Christ had said, "While I do now leave you so far as my bodily presence is concerned, I will not leave you as an earthly parent does his children when he dies. I will come to you. Here Christ teaches his spiritual presence in the heart of the believer.

At that day ye shall know, etc. (v. 20). It is folly to think of knowing Christ unless we are ready to be known of Him. He will give Himself to us when we give ourselves to Him.

"He is that loveth me." (v. 21). Christ does not say, "Obey me, love me," but, "If you love me, you will obey me." Obedience is the natural fruit of love.

"My Father will love him." (v. 23). He will love the heart that loves me, and will love because He loves me, and will love that make our abode with him." (v. 23). It is not a mere visit that is alluded to, but a permanent abiding. God abides with us, which means watching, sympathy, comfort, help on His part, and reciprocity on ours.

#### SUGGESTIVE THOUGHTS.

There is one great difference between the Christian religion and all others.

The Christian faith teaches that God and the human soul are in constant intercourse.

There is a vital and personal relationship established. Nothing like this exists in any other religion.

There are many people who have neither wealth nor friends, nor health, nor any of the ordinary sources of comfort, yet are supremely happy because of the indwelling of God.

Communion with Christ means union with His work, His people, and His person.

There can be no acquaintance with Christ, any more than with a human friend, without the spending of time with Christ.

The more regular we are in our communion with Christ, the more we shall communion with Him also at irregular times.

The noble phrase, "Practise the presence of God," implies the truth that perfect communion comes only after much communion.

The indwelling of the Divine nature with the human lifts us above the animal into the spiritual, and gives perpetual stimulus and inspiration.

"Blessed are the pure in heart, for they shall see God." He dwells with those who by their purity of heart give opportunity for the Divine Spirit to rest in their nature.

#### QUOTATIONS.

What Christ wanted was that men should believe in Him. "Believe in me," He said, I am the true life of the soul. He put faith in Himself highest and first. It was in Him that men were to trust by love and sympathy.—Beecher.

The natural life is incapable of perceiving spiritual facts, but these things can be spiritually discerned. God reveals them unto us by His spirit.—W. Roberts.

Be it ours to spend our strength in cultivating deeper views of the character of Christ, in practising more implicit obedience to His commands, in filling our hearts with an intense love to Him.

When prayer delights the least, then learn to say,

Soul, now is the greatest need that thou should'st pray.—Trench.

Silent to Jesus? Think! Have you nothing to ask Him for? Nothing to praise Him for? Nothing to confess?—Anna Shipton.

Those who love Christ, day by day, amid the uproar of busy life on earth, hear the whisper of His voice, teaching, warning, exhorting, calling to ever higher life, leading onward to the home where they shall see Him as He is, and be like Him for ever.—T. Gasquoine.

#### ILLUSTRATIONS.

If a person declares that with certain lenses, and certain combinations of them, certain things can be seen; if he declares that with a given instrument, you can accomplish given results, it is in vain for you to fall back on old ideas and say, "It is all nonsense." The way to ascertain whether what he says is true or not is to put yourself in relation with those instruments and see if the effects follow which it was declared would follow. Then you will know whether the things stated are true or false. Let us thus test the question whether Christ is divine, and is the Saviour of the world in His relations with the human soul.—Henry Ward Beecher.

God is here, and it is our fault if we do not perceive Him, just as the Röntgen rays have always been in existence, though men did not see them.

The problem of wireless telegraphy was solved when that marvellously delicate receiver was invented; but God's heart is instantly responsive to the least impulse from earth.

QUESTION SPURS.

What is our part in communion with God?  
Name some of the best places and times for communion.  
Tell how communion has helped you.  
Do I spend enough time in prayer?  
Do I allow worldly thoughts to vitiate my prayers?  
Is Christ's presence real to me when I pray?

A PRAYER.

Let us prayerfully, hopefully, and joyfully join in the petition  
"Oh, Holy Ghost, descend, and abide with us from day to day;  
Thy temple deign to make us;  
Let Thy bright beams, Thou heavenly Light,  
Dispel the darkness of the night,  
To joy and gladness wake us,  
That we, to Thee  
Truly living, to Thee giving  
Pray'r unceasing,  
Still may be in love increasing."

SUGGESTIONS TO THE LEADER.

This is an intensely spiritual topic which ought to bring much inspiration and encouragement to young Christians. Try to make it as solemn and impressive as possible. Do not do more in your introductory remarks than make a few suggestions. Prepare a programme before the meeting commences, and enlist as much help as possible from the members. It might be a good plan to place in the hands of different persons, the "Quotations," "Illustrations," and "Suggestive Thoughts," asking them to read to the meeting, with an added thought of their own. Reserve the questions for the final application, and let everybody have a chance to answer.

NOV. 11.—"CHRIST'S LIFE. XI. HIS SORROWS, AND HOW HE BORE THEM"

John 11. 39-38; Isa. 53. 3-5.

DAILY READINGS.

- Mon., Nov. 5.—A refuge in God. Ps. 9. 1-9.
- Tues., Nov. 6.—A comforting promise. Isa. 43. 1-7.
- Wed., Nov. 7.—The broken-hearted. Isa. 61. 1-11.
- Thurs., Nov. 8.—Blessings for griefs. Matt. 5. 3-6, 10-12.
- Fri., Nov. 9.—God of all comfort. 2 Cor. 1. 3-7.
- Sat., Nov. 10.—"Another Comforter." John 16. 6, 7, 20-28.

BIBLE LIGHT.

It were enough cause for Christ's coming to the world, if only to mingle His tears with those of Mary and Martha (John 11. 33).

"Jesus wept," (v. 35). He felt it to be a relief and needed the solace of tears. Unless those tears were true tears there would be no support to us in thinking that Jesus wept at all. He was really man.

The shortest verse in the Bible is also the longest, for it binds together heaven and earth (John 11. 35).

Christ bore our griefs, He was not overcome by them; He carried our sorrows, He was not crushed down by them (Isa. 53. 4).

One of the most purifying of thoughts is to recall Christ's agony in Gethsemane, and to remember our latest sin, and to say, "That—for this!" (Isa. 53. 5).

"He groaned in the spirit and was troubled," (v. 33). To sympathize is to take part in others' emotions, whether they are painful or pleasurable. It is to

be excited by them and to have feelings like them.

SUGGESTIVE THOUGHTS.

There is no joy and now sorrow that Christ does not perfectly understand. You will never be able to whisper a secret into the ear of the sympathizing Saviour.

Christ had one consolation in His sorrows, the knowledge that endless good would come from them.

Have we the spirit of Christ? In that measure we shall grieve over sin.

Consider what most men grieve over, as poverty, neglect, pain; and Christ wasted no grief on such matters.

There is great satisfaction in knowing that if we are in grief, our faithful friend grieves, if we are in gladness our faithful friend is glad. Such a friend is Jesus.

Ninety-nine parts in a hundred of the cares of life are cured by one single salve, and that is, "Thy will be done."

Christ is touched with the feeling of our physical infirmities. When you cannot sleep, He keeps awake with you.

Christ transformed his fiery trials into His crown of glory, just as the interior fire of the earth He made has transformed black carbon into the flashing diamond.

Jesus was never so absorbed in His own sorrows that He forgot to think of the troubles of others. Most of His life was spent in comforting and cheering people in sorrow.

QUOTATIONS.

These thorns are sharp, yet I can tread on them.

This cup is loathsome, yet He makes it sweet.

—Christina G. Rossetti.

Sorrow is only one of the lower notes in the oratorio of our blessedness.—A. J. Gordon.

The eternal stars shine out as soon as it is dark enough.—Thomas Carlyle.

'Tis sorrow builds the shining ladder up whose golden rounds are our calamities, Whereon our firm feet planting, nearer God.

The spirit climbs and hath its eyes unsealed.

—J. R. Lowell.

As St. John stood in Patmos, and saw no longer the earth of the Caesars, but saw the great spectacle of life and death, heard the great thunders of wrath, and saw also the pearly gates of joy, so Christ, in a sublimer way, saw not the world's riches, or bonds, or pleasures, but beheld instead the great phenomena of sin and virtue, grief and joy, outspread over the career of man. Hence the tears by the dead Lazarus, and the garden, and the sorrowful heart at all times.—Dr. David Swing.

If any one thing may be said to add to the Redeemer's joy to make the cup of His blessedness overflow, it is when Peter weeps, when you and I go out in sorrow and self-reproach—go out that we may be brought in to live for Him, and to confess Him.—J. B. Heard, M.A.

What touches us, touches Christ. What annoys us, annoys Christ. What robs us, robs Christ. He is the great nerve centre to which thrill all sensations which touch us who are His members.

Christ will sympathize with our sorrows, remembering His own. If He seems to wait long, let us believe that He answers us, sometimes, by our very waiting; that He is working for us silently and surely, though as yet we see not the effects of His love.—Rev. R. W. Dale.

QUESTIONS.

Show why bearing is better than escaping sorrow.

Name kinds of sorrow common to all.

Tell of divine comfortings known to you.

Why did Jesus tarry "two days" before going to Lazarus when he heard of his sickness? v. 6.

What lesson is sorrow intended to teach us?

What glorious reward is promised to those who endure sorrow trustingly to the end?

How to Succeed

Many men have worked much harder, and not succeeded half so well; but I never could have done what I have done, without the habits of punctuality, order, and diligence; without the determination to concentrate myself on one object at a time, no matter how quickly its successor should come upon its heels. . . . My meaning simply is that whatever I have tried to do in life, I have tried with all my heart to do well; that whatever I have devoted myself to, I have devoted myself to completely; that in great aims and in small I have always been thoroughly earnest. I have never believed it possible that any natural or improved ability can claim immunity from the companionship of the steady, plain, hard-working qualities, and hope to gain its end. Some happy talent and some fortunate opportunity may form the two sides of the ladder on which some men mount; but the rounds of that ladder must be made of stuff to stand wear and tear; and there is no substitute for thorough-going, ardent, and sincere earnestness. Never to put one hand to anything on which I could not throw my whole self; and never, never to affect deception of my work, whatever it was, I find now to have been My Golden Rule.—Charles Dickens.

Working for Christ

Go to work! Nothing is more salutary to the human soul than the direct work of saving men. There is a basis of fact. There is the next ground for action. Whatever your theory may be of this or that doctrine, there is a man dying in his need, and there is a power which you may apply for his transformation. Therefore go to work upon men, and with men. And let me tell you, there is nothing you can do that would be more satisfactory to your own soul. I speak what I do know when I say that there is nothing which brings men back from the desert of sandy and arid speculation, nothing which brings a man in again to the shore from the cheerless ocean of doubt, nothing which gives us such faith and certainty, as laying aside all reasoning and engaging in the practical work of the gospel. I know that there is restorative influence in that work. I know that, whatever doubts I may have, once let my heart and hand join together in working with men for their salvation, my doubts disappear; I know in whom I believe; I know the work to which I am appointed; and the sweetest that I ever had of God came to me in the act of laboring for my fellow men. The most glorious views I ever had of man's interior life and of essential divine truth were ministered to me when I was working for the salvation of others.—H. W. Beecher.

Robert Burns was brought, as I have heard, under deep conviction. He was in great alarm. He sought counsel from one called a minister of the Gospel. This so-called minister laughed at the poet's fears—bade him dance them away at balls, drown them in bowls of wine, fly from the phantoms to the arms of pleasure. Fatal, too pleasant advice! He followed it; and "the lusts of other things" entering in, choked the word.—Guthrie.

## Junior Department

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

### The Land of Nod

From breakfast on through all the day  
At home among my friends I stay;  
But every night I go abroad  
Afar into the land of Nod.

All by myself I have to go,  
With none to tell me what to do—  
All alone beside the streams  
And up the mountain-side of dreams.

The strangest things are there for me,  
Both things to eat and things to see,  
And many frightening sights abroad  
Till morning in the land of Nod.

Try as I like to find the way,  
I never can get back by day,  
Nor can remember plain and clear  
The curious world that I hear,  
—Ralph Louis Stevenson.

### The Fall Term

The fall and winter months have begun. The children have settled down to regular school duties. Home and church life will be much more orderly and uniform than it was through the vacation season of summer. Probably all our Sunday-schools will have held Rally Day services before you read this. The call is to you to make your Junior League more than ever an active and efficient organization—Revise your roll. It is a good thing to have your Juniors sign their own names to a new roll every year. This is the most fitting season to do it—Renew your committee. Let your Juniors do as much of your League's work as possible and encourage them to work together—Be optimistic. Do not say, "I cannot," but "I'll try." The future of the Juniors is hopeful. Work for it, not simply to fill in to-day—Be painstaking. Plans will not work themselves, nor is the best work easily done—Be thorough. Not to get so much done; but to do as much as it is possible to do well, should be your aim. Superficial effort fails to produce enduring results—Be methodical. Have a purpose in view. Keep it in sight always. Make all your meetings, and the exercises in every meeting, help to realize that purpose. Study, work; but do not forget to pray. You cannot be what work among Juniors needs without prayer. What can you do to save a soul, to mould a character, to direct a life, to develop a Christian worker, if the Holy Spirit does not aid you? Prayer will link you on to the source of Power. Therefore, whatever may come—Pray! You will be the better fitted for your work and your work will be the more efficiently done if you and the Master work together in doing it.

### New Testament Study for Juniors at Home

#### VI.

#### Third Missionary Journal.

61. At Jerusalem (Summer). Acts 18, 22.
62. Last visit to Antioch. Acts 18, 22, 23.
63. Goes through Galatia and Phrygia. Acts 18, 23, 1 Cor. 16, 1.
64. At Ephesus. Acts 19, 1-20.
65. Great tumult at Ephesus. Acts 19, 23-41.
66. In Macedonia. Acts 20, 1; 2 Cor. 7, 5, 6.
67. Leaves for Syria. Acts 20, 3.

68. The journey. Acts 20, 4-16.
69. Farewell address at Miletus. Acts 20, 17-38.
70. A week at Tyre. Acts 21, 1-6.
71. At Caesarea. Acts 21, 7-14.
72. At Jerusalem again. Acts 21, 15-26.

(Remember that the Third Missionary Journal is notable for Paul's work in Ephesus. Here for three years he labored hard and with great power for the Master. (See Acts 20, 31.)

These outline studies will give the superintendents of our Leagues abundant material for regular weekly use. There is enough given each month to keep the Juniors sufficiently busy. Encourage them to learn the facts in proper order, and to write the story briefly in their own words in each case. If you will forward the essays to Mr. Bartlett, he will be pleased to read, correct, and return them promptly. Do not think that your work is done when the League meeting has been held. Between meetings is a very important time, and the Juniors should invariably be given something to do at home. Bible facts are the best of all for them to learn, and these outlines from month to month are intended to be easy, consecutive, and connected studies for them. Use them in addition to the Topics in the meetings.

### Weekly Topics

Ques.—Do you use the weekly topics in your League? If not, why? If not these given in order, what ones do you use? Do you find the Juniors interested and profited by these Topics? Is the treatment of them given here month by month helpful to you? Is it sufficient? What suggestions if any have you to make on any phase of the matter? Will you kindly answer any of the above questions or make any suggestions you like on any matter that if possible we may make this part of the Era increasingly valuable. Write!

October 21.—"When to be thankful." Ps. 34, 1; Eph. 5, 20.

The texts given are a direct answer to the question "When?" "At all times." "Giving thanks always." These are the important phrases. We learned last week "How," now we learn when to be thankful. It is very easy to feel gratitude sometimes; but David said that he would give thanks "at all times." It is not hard to be thankful occasionally, but Paul said "always." Explain that there are two ways for looking at things: 1. The way of the giver of the gift. 2. That of the receiver of it. If we look at life from God's standpoint we will see that in everything He means us good. If we look at it from our own merely we will seek just our own pleasure. God means our profit in whatever He sends. We are inclined to seek simply creature happiness. So we can be thankful if we have money, if everything we like is ours etc.; but if instead of money we are poor, if things go against us and we have but little that we like, it is not so easy to be thankful. But we must be thankful always. If it rains when we want the sun to shine, if disappointment comes in one hundred different ways, still we must give thanks. Neither David or Paul always had just what they wanted or liked most; but that did not matter. God knew best, and whatever He sent they rejoiced in and gave thanks for. Some one will ask, "How could they do this?" Just because when any one is where God wants him, and is doing what God wants him to do, He will see that "all things work together for good." We must not be unthankful and ungrateful. Rather try to keep right with God and to live daily in doing His will. Then through all, whether sunshine or cloud, calm or storm, sickness or health, poverty or

wealth, friends or enemies, we shall know that He orders all things well, and shall not find it hard to be thankful. The first great reason, therefore, for thanksgiving is that we are His, that we belong to Him and are trying to do His will and work. Not simply for what we get from God, but what He is to us in Himself, is the great reason for thanksgiving. It is true that God gives us great blessings, innumerable mercies, daily favors. For all these we should say, "Thank you" to Him; but better than all these gifts are His Son, His Word, His Spirit, by which we are made His own children. Let this be well learned. Because God is our Father and has made us His sons and daughters in Jesus Christ His Son, we are to always feel such love to Him that there will never be cherished in our hearts for an hour any feeling of rebellion, disloyalty or ingratitude to Him. This is the "rock bottom" truth of this matter, and he who has it firmly established in his heart will not find it impossible or even hard to take up the Psalmist's song, "I will bless the word of all that He has praised shall continually be in my mouth." So, for what God is and for what we are before Him in Christ, not merely for what He does and for what we get, we will "give thanks always for all things."

October 28.—"A Thanksgiving Service of Scripture Testimony and Song." Ps. 75, 1; 63, 3; 105.

Make the national thanksgiving day stand for something high and noble in the minds of your Juniors. Do not allow it to pass simply as a holiday for merry-making and jollity. It represents a great ideal, it includes a vast territory—a whole nation giving special tribute of praise to God. Show as fully as you please the abundant cause for such thanksgiving that exists in Canada. But after all we must bring the whole duty right home to our own individual lives and use the language of Ps. 34, 1, that we studied last week. It will be profitable to announce a week ahead of time that you expect each person to bring a Scripture passage bearing directly on personal thanksgiving. Let these texts be plainly written on a piece of paper. Have them deposited on the President's table as the Juniors gather. Then let the Secretary distribute them among the various members, and in proper place let them be read. Use such hymns as the following from our regular Church Hymnal: 91, "O, God of Bethel"; 105, "Praise ye the Lord, 'tis good to raise"; 93, "Let every tongue thy goodness speak"; 310, "Let the redeemed give thanks and sing"; 106, "Happy man whom God doth aid"; 889, "Eternal source of every joy"; 907, "Swell the anthems of the song"; 908, "Sing to the Lord of Harvest"; 909, "Fountain of mercy, God of love," or such as the following found in the Canadian Hymnal: 211, "We praise the O God"; 315, "O praise ye the Lord with a trumpet sound"; 365, "O let us be glad"; 433, "Have ye heard the song"; 452, "To God be the glory"; 454, "How do thy mercies close me round"; and 460, "There is sunshine in my soul to-day." In this way, by a wise and an orderly arrangement of Scripture, song and personal testimony may be combined, and a most profitable Thanksgiving be enjoyed. Such is the intention of the Committee and the purpose of the writer in making the above suggestions. (Do not allow the service to close without calling attention again to the general topic for the month, Thanksgiving. Not simply by word of mouth, but by deed of active life should we show forth our thanks from day to day. Not only in church, but in our Sunday-school meeting, but at home, school or playground, we should show as well as tell to others that we love God our Father and praise His name, "and try in word,

and deed, and thought, to serve and praise Him as I ought.")

#### NOVEMBER.

Thought for the month—"The making of a man."

This Topic is one that should engage careful study by all our League workers. Week after week it should be impressed continually on the minds of the boys. If its importance is properly considered the concluding Weekly Topic for November will be productive of great permanent good.

Nov. 4.—"Our King's Birthday." Patriotic Service. 2 Sam. 16. 16; 2 Tim. 2. 1, 2.

It is fitting that our month's Topic should be illustrated by the case of King Edward VII. who has become perhaps the most influential man on earth. We ought to be as familiar with Nov. 9th as boys and girls of two generations past were with May 24th. The King's Birthday should call forth from all loyal patriotic Christian hearts the prayer, "God Save the King." Our Juniors should all be familiar with some of the facts connected with the present reigning monarch. Our King was born on Nov. 9th, 1841, so is 65 years old. After a careful education under private tutors he studied at Edinburgh, Oxford, and Cambridge Universities. In 1860 he visited Canada. On March 10th, 1863, he married the Princess Alexandra (born Dec. 1st, 1844) the eldest daughter of King Christian IX. of Denmark. In 1872 the King, who was then known as Prince of Wales, was very ill for six weeks or more with typhoid fever, and his recovery was celebrated with great enthusiasm and religious worship. For years the Prince lived at Sandringham, where he still has a beautiful palace. In addition to Buckingham Palace, the royal residence in London, and the celebrated castle at Windsor. On the death of Queen Victoria, on Jan. 22nd, 1891, he became King of Great Britain and Ireland and Emperor of India, and was proclaimed such under the title of Edward the Seventh. The influence of the King is great, and has always been exercised for peace. His duties are many and his daily work far from light. The following will give a good idea of the King at work—(Read it to your Juniors):

The King begins his work for the day as soon as he is out of bed. Before he is dressed a secretary begins reading him the morning's telegrams and news, a specially prepared abstract of the important items having been made for him by Lord Knollys.

When the King has breakfasted an engagement book is produced and His Majesty is reminded of his "business" for the day.

The typewriter has long been at home with King Edward. During the days of Queen Victoria machine correspondence was little used; but when the King took charge a battery of machines were installed and they have done strenuous duty ever since.

Not only are the departments of State connected by the wires here referred to, but the King has a special telephone system, so as to be entirely independent of outside service. It is impossible to "tap" any information coming from or going to the palace, as might be done were public wires used.

All the desks at Buckingham palace are of the typical "roll top" variety, and the King carries in his pocket a small "master key" which will open any of them. The same key fits the desks at the other seats.—Windsor, etc.

Another time-saving scheme introduced by the King into his work is the use of colored paper for certain kinds of business, and colored envelopes are used so judiciously for all kinds of work coming under special heads.

In his private office everything the King uses is methodized, so to speak, down to the last degree. His tables are arranged at a certain angle, and everything on his desk has its fixed place. This table arrangement is followed wherever the King goes—whether at Sandringham, Windsor, or even when travelling on the continent.

On each desk is a tray of note-paper, classified according to size and purpose. This is always at the left-hand of the King. Other trays of special shapes are used for letters to be answered and for those ready to be signed. By writing his notes and letters on sheets which are not to be folded the King managed to save his staff considerable time.

On certain of his letters the King writes a species of cryptic signs, the interpretation of which is known only to the staff. This is a kind of shorthand which the King is said to write very rapidly.

While we are thankful to have a good King, let us ever pray that he may be known to all and forever as a truly devoted Christian monarch, serving the great Eternal King and representing Him among earthly rulers.

Nov. 11.—Manly boys and womanly girls. 1 Cor. 16. 13; Prov. 31. 26.

Every boy desires to be a man. This is natural. Every girl looks forward to the time when she shall be a woman. This is right. But it is neither natural or right for either to become a man or a woman too soon. The trouble with a great many is that they desire to be men or women before their time. This leads to "putting on airs" and the assumption of habits that are not wholesome. Boys and girls should be willing to wait to become adults in a natural way, by any mechanical process. An artificial man or a superficial woman in the cases of youths yet in their teens is an unnatural but too frequent sight. But boys should try to cultivate many qualities of intellect and heart as they grow physically. What are some of these that both sexes should learn? One of the first and most important is truthfulness. This should ever be taught. Deception is often apologized for on the ground of youth. It is a vice that quickly grows and leads to gross sin. Another is kindness. The world's great men and grand women have been such. Try to be kind and forgiving both to friends and foes, and the former will increase and the latter grow less. Another grand manly quality is self-control. Boys give way to passion, girls lose their tempers much too easily. Watch against anger and do not give way to it. Deny yourselves indulgences and do not let self rule you. Another is willingness to work for any man who he is or where he lives. An indolent girl is of little value to anyone. Watch against laziness. Another very desirable virtue in boys and girls is charity—especially in speech. Speak no evil under any circumstances. And the truly great are the humblest. Keep down pride. Allow none but lowly thoughts of yourself. Do not boast or brag of yourself or belittle the achievements of others. Have courage. "Quit you like men, be strong." Be strong to be right, or to resist wrong as the circumstances may demand, and never sanction anything you know is displeasing or dishonoring to God. Remember Daniel's purpose (Dan. 1. 8), and rest sure that God will bless you as He did him. Do not be discouraged too soon.

No boy becomes such a man as you want to be all at once. He grows little by little. No woman is manufactured by any modern patented process. She grows day by day. (That all our Juniors may be such as men and women as our Church needs and as our Lord can use for His glory must be our aim and prayer. Let us be satisfied with nothing less.)

#### It Pays

It pays to wear a smiling face  
And laugh our troubles down;  
For all our life trials wait,  
Our laughter or our frown.

Beneath the magic of a smile  
Our doubts will fade away,  
As melts the frost in early spring  
Beneath the sunny ray.

It pays to make a worthy cause,  
By helping it, our own;  
To give the current of our lives  
A true and noble tone.

It pays to comfort heavy hearts,  
Oppressed with dull despair,  
And leave in sorrow-darkened lives  
One gleam of brightness there.

To pay to give a helping hand  
To eager, earnest youth;  
It notes, with all their waywardness,  
Their courage and their truth.

To strive, with sympathy and love,  
Their confidence to win;  
It pays to open wide the heart  
And "let the sunshine in."

#### As Cross as a Bear

"You're as cross as a bear," said Bess to Billy.

Uncle Jim whistled. "Bears aren't cross to members of their own family," he said. "Now, I know a bear once."

Bess and Billy both ran to him and climbed up on his lap.

"Did you really ever know a bear?" cried Billy, with wide open eyes.

"Well, not intimately," said Uncle Jim. "But I used to go hunting them, and one day I was out with a hunting party, and we saw right straight in front of us—what do you suppose?"

"A real bear!" gasped the children in concert.

"Yes, a real mother bear and her little son," the dog started after them, but the mother bear began to run, but the little baby son couldn't run as fast as she did, and the dogs were gaining on him, so what do you suppose the mother bear did? Leave her little son behind? No, sir-ee. She picked the boy bear up on her stout nose and tossed him ahead; then she ran fast and caught up to him and gave him another boost that sent him flying through the air. She kept this up for a mile and a half. Then she was too tired to go any farther, and the dogs surrounded her. Then she sat up on her haunches, took her baby on her hind paws and fought the dogs off with her fore paws. And how she did roar!"

Bess shuddered.

"You could hear her miles away. She never forgot her baby; kept guarding him all the time. When the mother was shot the baby cub jumped and tried to fight off the dogs with his little baby paws. That's the way the bears stand by each other. Sometimes I think they love each other better than brothers and sisters. Hey, Bess, what are you crying about? I guess I won't tell you any more bear stories if that is the way it makes you feel."

"Billy," sobbed Bess, "you're as good—as good as a bear!"

Mother: "I wish you would help me with my sweeping, dear." Daughter: "How can you be so unreasonable, ma? You know I'm late as it is for my physical culture exercises."

A kindergarten teacher explained to little Dorothy that an Indian woman was called a squaw, and asked her what an Indian baby was called. The reply came promptly: "A squawker."—Boys and Girls.

## Smiles

Guest: "Ah, Mrs. Blank, I seldom get as good a dinner as this." Little Johnny: "Neither do we."

A butcher in London published this advertisement: "Wanted—A respectable boy for beef sausages."

Will: "I wish I had a little tame monkey." Papa: "What for?" Will: "Then I wouldn't get blamed for everything that is broken."

Customer (entering poultry store): "I should like to see a nice fat goose." Small Boy: "Yes, sir; father will be down in a minute."

Tramp: "Lady, I ain't eat nothin' since yesterday." Lady: "What did you eat then?" Tramp: "Nothin' but de market report in an old paper."

"Hello, old chap. I hear you've lost your job." "Well, I wouldn't put it like that exactly, but the firm has been foolish enough to sever its connection with me."

"Did you steal that fine pair of ducks from my back porch?" asked an irate man of his colored gardener. "Yes, sah, I did. I tuk 'em an' I eat 'em, an' dey done me good."

"Father, may I ask you a question?" "Yes, my son." "What is an excavation?" "Why, an excavation, my boy, is a place from which dirt has been taken." "Well, I suppose my face is an excavation, then."

Speaking of editorial tribulations, the Chicago Tribune relates this experience: "The young man with the long hair, tallow complexion and bundle of manuscript approached the editor's desk."

"Here is something," he said, "I wrote myself."

"The editor glanced hastily through the manuscript, and then looked at the author."

"That is a sufficient explanation," he replied, handing it back, "but it is hardly an adequate apology."

For at least half an hour the visitor had noticed the old farmer fishing. Not once had the fisherman drawn his hook from the water. And the more the visitor looked the more he wondered, as the shallow stream seemed as likely to yield fish as a bucket of water.

"Are there any fish in there?" the visitor at length asked.

"Fish! No; not likely," replied the old man, with a contemptuous sniff.

"Then what is your object in remaining here, my man?"

"My only object, sir, is to show my wife that I ain't got no time to hoe potatoes."

## His Earthly Possessions

The London Outlook tells a very good story that ends differently from what might be expected.

"When I came to town, twenty years ago," said a prosperous man of ample waistcoat, "all my earthly possessions were wrapped up in a red bandanna handkerchief."

"And now you own three hundred acres of land, and that factory on the edge of the town?"

"Yes."

"May I ask you what you carried in the red bandanna handkerchief?"

"Six thousand pounds in cash and bonds."

This reminds us of a conversation overheard by a friend sojourning in Australia. An old Irishman was holding forth to a crowd of his chums, all gold miners. "Whin I first landed in this country," said Mike, boastfully, "I'd scarcely a rag to me back; an' I look at me now—I'm covered wid 'em!"

## YOUNG MAN

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