

PAGES

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MEDITATION

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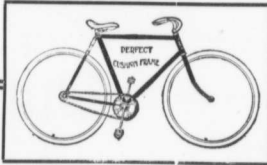
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A Complete Triumph

After Rev. Dr. Chown had delivered a fine address in the Coliseum Hall, at the Denver International Convention, one of our Canadian delegates in the audience heard a Yankee remark:

"Talk about taking the cake! That Canadian has walked off with the whole bake shop."

As Others See Us

A minister of the old Gospel Conference used to tell this story on himself:

Walking home from church one Sunday morning with his boy, a youngster of about ten years, he asked the boy how he liked the service.

"Well," said the lad, frankly, "I think you are a first-class papa, but you are the driest old stick of a preacher that I know of."

He Objected

Dr. Spofford, of the Library of Congress, related the other day a story which Ralph Waldo Emerson told him more than half a century ago. It recalls the days when the buffalo were so plentiful that every person who had occasion to drive much in the country used a buffalo-skin robe in the winter months, and this was popularly known as "a buffalo."

A young German who had come to Harvard College as an instructor decided to take a sleigh-ride one mild winter day, and went to a livery stable to make arrangements therefor. As the sleigh was

about to be turned over to him, the livery foreman looked up and asked, "Shall I put in a buffalo?"

"Oh my, no," answered the German professor. "Put in a horse!"

A Doubtful Compliment

A preacher was on his way to preach on a neighboring circuit, accompanied by one of the official members of the church concerned.

"You will have a good congregation to-night," said the official, and then added, "That is, if they have never heard you before."

Of course it was intended as a compliment, but the remark caused the preacher to do some thinking.

Had Heard Him Before

A well-known preacher in the Irish church is justly famed for his eloquence. Particularly does he shine in this respect when he is making an appeal for any charitable object. Recently two country tradesmen came to hear him, and on their way home were comparing notes.

"Man, Bradley," said one, "that was a grand discourse entirely! Oi cudn't help givin' half a crown at the collection." "Well, ye see," replied Bradley, "Oi hed the advantage av ye this tyme, for Oi've heard him afore. Whin Oi was puttin' on me Sunday clothes, shure Oi left everything out av me pocket but wan shillence. Man, he has a powerful way with him altogether."

THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. VIII

TORONTO, MARCH, 1906

No. 3

Still a Living Book.—The Bible is still a living and powerful book. Its circulation is an index of the growth of the kingdom of Christ. About 10,000,000 volumes were circulated during 1905. The intelligent acceptance of the Bible and its teachings is changing lives and character in all parts of the world.

✱

Seasons of Quiet.—JESUS himself could not keep the divine life in him up to its healthy tone save by getting out of the whirl in which daily life held him and, getting by himself, finding, making quiet—quiet that had not merely rest in it—but God. And if such as he needed such reasons, how much more we? How much we miss, or how much we fail, through want of them!

✱

The Social Element.—The social element in religion can not be ignored. Christ fully recognized it and often he was in the house of his friends entering into the spirit of their hospitality and fellowship. Paul did the same. His epistles always close with the tenderest mention of the names of those with whom he had found congenial and loving association. There is no social relationship weaker than that that grow out of religious communion and brotherly love.

✱

The Invalid Wards.—Rev. J. B. Silcox, of Toronto, thinks there are too many Christians in the invalid wards of the church. He is of the opinion that the working force of the average church is not twenty per cent. of the membership, and that "a consecration of saints must precede the salvation of sinners." Mr. Silcox is right. We need more Christian workers. The application of Epworth League methods of work to the whole congregation might in some places result in good, it being understood that every member should act on some committee and engage in some form of religious activity.

✱

Two Ways of Success.—President Roosevelt once answered in this wise a man who had expressed admiration for his successful career:

"It has always seemed to me that in life there are two ways of achieving success, or, for that matter, of achieving what is commonly called greatness. One is to do that which can only be done by the man of exceptional and extraordinary abilities. Of course, this means that only one man can do it, and it is a very rare kind of success or of greatness. The other is to do that which many men could

do, but which, as a matter of fact, none of them actually does. This is the ordinary kind of greatness. Nobody but one of the world's rare geniuses could have written the Gettysburg speech, or the second inaugural, or met as Lincoln met the awful crises of the Civil War. But most of us can do the ordinary things which, however, most of us do not do. Any hardy, healthy man, fond of outdoor life, but not in the least an athlete, could lead the life I have led if he chose—and by 'choosing' I of course mean choosing to exercise the requisite industry, judgment and foresight, none of a very marked type."

✱

The Gospel in the Shops.—Under the direction of Rev. Charles Stelzle of the department of church and labor of the General Assembly, the Presbyterian Church has been conducting a series of shop meetings in the factories of Chicago. One hundred and twelve meetings were held at about sixty different centers. On one day seventeen meetings were conducted. Each speaker was accompanied by a cornetist, usually a soloist, and one or two general assistants who distributed the souvenir programs and portions of Scripture which were eagerly taken by both men and women. Ten thousand "Gospels of John" in English were used, besides several thousand Gospels and Testaments printed in the Polish, Bohemian, and German languages. The souvenir programs contained Scripture enough to direct the honest seeker to Jesus Christ. About 33,000 programs were distributed, and in many cases there were not half enough to supply the crowd. The average attendance at each meeting was about two hundred and fifty. All types of working people were reached. It is impossible to tell what effect was produced, but the interest displayed justified the effort. Methodism should be doing the same kind of evangelistic work.

✱

A Blessed Season.—That the days of enthusiastic Epworth League Conventions are not over, was proved by the splendid success of the Bay of Quinte Conference League Convention, recently held in Bowmanville. Concerning the gathering, the Bowmanville *Statesman* says: "A feeling of regret on the part of citizens was general, we believe, in this town last week, when the time came for the delegates to the Epworth League Convention to go away. The delegates themselves seemed also to share the same spirit. It was to all a blessed season of sociability, rejoicing and Christian en-

deavor. Conventions are regarded often with disfavor, but not so with this one. As citizens we are very glad it came to Bowmanville. It gave the local Leaguers a decided spiritual uplift, and all the people who crowded the spacious auditorium, galleries, aisles, etc., of the Methodist church received great good. The addresses were all excellent and appropriate, and the only complaint was that too many good addresses were given for the three days' session. Four days could have been profitably occupied by the programme provided. Great praise is due the Executive for the business-like methods, the thoroughness and promptness with which the programme was carried through."

✱

An Inspiring Motto.—One of the mottoes conspicuously displayed at the Bay of Quinte Conference Convention was this: "A Revival in every League, and every League in a Revival." Commenting on this, the new President of the Convention, Rev. S. F. Dixon, says: "Why not a revival in every League, and the League in every revival? That means vital touch with God and out-reaching effort for man; letting the light of intelligent piety shine in active Christian work; intensity and extensivity. And no League can be true to itself if it turns its lamp into a dark lantern, and says, 'Let the outer world lie in darkness.' But a revival is not brought by pressing a button to start the machinery, nor by worshipping at the shrine of ecstasy, forgetting the unsaved. Passive holiness will not save the world. Negative virtues lead to 'holy nothings.' Scriptural holiness is *wholeness*. It impels to action, and action in turn brings symmetry of character. Revivals are manifold in form. The essential is life. Forms grow out of the conditions and needs. A revival in some Leagues would mean prayer and Bible study first; in others the immediate personal and corporate evangelistic effort to save the lost. Prayer, Bible study and use of means of grace are not mere arbitrary requirements for a revival; they are essentials for attainment of power, which we get by impartation of Christ's life and should use 'to bring our young associates to Christ.'"

✱

Home Manners.—Dr. Arnold, the famous master of Rugby, used to say: "It is well to review one's home manners and discover whether they are what they should be. I can tell the boy who comes from a well-mannered home at once. How is it that people will not remember that home manners cannot be laid aside when they go out?"



Notable Canadian Monuments



I.—He Did His Best, but They Failed to Hold the Rope

BY THE EDITOR.

IN various parts of this Dominion there have been erected monuments to commemorate remarkable events, many of them connected with deeds of heroism, altogether apart from military daring. Some of these keep green the memories of noble young fellows who sacrificed themselves in the effort to save others, and the stories are well worth re-telling.

One of the finest of these monuments stands in the public park in the city of St. John, N.B., at the head of the leading business street. It is so prominent that the attention of every visitor is attracted to it, and most people pause a moment or two to read the sad memorial words. On one side the following inscription appears:

Erected as a public memorial to
JOHN FREDERICK YOUNG,
 who in the 19th year of his age
 lost his life
 ON THE 30TH DAY OF OCTOBER, A.D. 1890,
 In Courtney Bay, St. John, N.B., while
 endeavoring to rescue
 Frederick E. Munde, from drowning.
 "Greater love hath no man than this, that a man
 lay down his life for his friend."

On the second side of the monument there is a picture of a young man with a life buoy around him, struggling in the waves trying to support a drowning man. The third side has the figure of an angel, with a crown, while the fourth reveals the words:

"FAITHFUL UNTO DEATH."

But these beautiful and appropriate inscriptions do not tell the whole story, which is an exceedingly significant one.

It seems that young Munde fell off the wharf into deep water. Several persons witnessed the accident, but John Frederick Young alone was equal to the emergency. Seizing a life buoy, with a rope attached to it, he plunged into the waves, shouting to the bystanders: "Hold the rope for me."

By a supreme effort he succeeded in reaching the drowning boy, and then called to those on the shore: "Pull us in." But the men had neglected to hold the rope. They had been so absorbed in watching Young's heroic efforts, that they had forgotten to lay hold of the rope until it had drifted beyond their reach, and now they were powerless to help. Some proposed to launch a boat, but the waves were too boisterous for this. No ordinary craft could live in such a sea, and a lifeboat was not at hand.

Young succeeded in keeping himself and his companion afloat for fully twenty minutes, but could not make the shore.

Several hundred people had, by this time, gathered, and watched the battle for life but could afford no assistance.

At last, chilled and exhausted, the young hero had to relinquish his grasp upon his friend, and both sank to rise no more.

—What an awful ending to a noble and self-sacrificing deed! What sad and terrible thoughts must have come to those careless men, who missed their opportunity and failed to hold the rope!

Is there not a lesson for us in this tragic event? A number of our friends and companions have plunged into the sea of heathenism, that they might rescue some from the yawning gulf of despair. While they struggle with the awful conditions by which they are surrounded, they look to us to hold the rope for them; to stand by them by our constant prayers and regular support. Shall we fail them? Shall we leave them to fight the battle alone?

When the Forward Movement for Missions was first inaugurated, and the Leagues of various districts began to unite in the support of a missionary in the foreign field, there were those who feared that the enthusiasm was momentary, and they did not hesitate to say that these missionaries might, after a time, find themselves adrift, in a distant land, without any support, the zeal of the young people having subsided.

We are thankful to say that this fear has not been realized, but year after year, the interest in this movement has been growing, and the contributions increasing. Only in a few cases have the districts failed to hold the rope, and allowed their contributions to decrease.

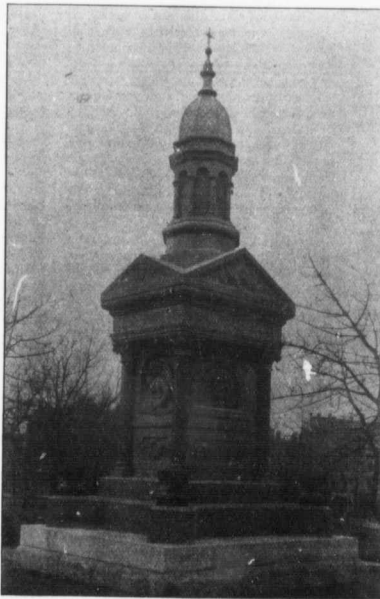
According to our present plan, every League on a District becomes a strand in the rope of missionary support, and when these are bound together, by the spirit of prayer, it becomes a cable of great strength and encouragement.

Courage

COURAGE is needed at every point in life. Nobody knows when he may be called upon to cope with a burglar, or to stop a runaway horse, or to rescue a drowning child, to say nothing of such a minor occurrence as visiting the dentist or facing a strange dog. And then the occasions for courage increase instead of diminishing as time goes on. There are more things to make us afraid now, if we choose to let them, than ever before. The ancients knew nothing of railway accidents, dangerous explosives, live wires, or the germ theory of disease. Many a locomotive engineer, or captain of an ocean liner, or superintendent of a powder mill, or hospital nurse, faces quite as perilous situations as ever confronted the men whom Plutarch extols for their courage.

Every advance in civilization, though it drops off some old terror, adds one or two new ones in its place. The plan seems to be to keep the fearful person uneasy and the person of courage always on his mettle.

The object of life is not to reach a worthy goal, whatever



THE FREDERICK YOUNG MONUMENT, ST. JOHN, N.B.

find a pleasant road, but to reach a worthy goal, whatever the road.—Samuel V. Cole.

The Outcast's Friend

THERE was probably no more interesting speaker at the last International Epworth League Convention in

Denver, than Rev. S. H. Hadley, who has been for the past twenty years Superintendent of the Jerry McAuley Mission in New York. Whenever he appeared on the platform great crowds listened with sympathetic attention and tearful faces to his message. Those who heard him in Denver, and many others will be sorry to hear of his death, which occurred in New York on February 9th.

A moment or two before the end, one of the physicians, seeing his lips move, bent over him in time to catch the words: "My 'bums,' my poor 'bums,' who will look after them!"

It was the strength even in death of the ruling passion which had forced the words. For, during the twenty-four years which have elapsed since Samuel H. Hadley was himself a "bum," the love of the outcast and the wretched had been with him a consuming passion. Samuel H. Hadley loved "bums." He lectured little, but he loved much. And when he found that the man who had taken his money but refused to attend a service, had spent the money for drink, had served a sentence, and at last had come back, not because he wanted to, but because there was no other place for him to go, he still refused to lecture, but continued to love until love conquered.

In "Down in Water Street," a work published four years ago by the Fleming H. Revell Company, a book of which 20,000 copies already have been sold, and which Dr. Torrey and Mr. Alexander, the evangelists, have confessed that they used at their London meetings as frequently as they used the Bible, Mr. Hadley has told his own life story.

He had promised his mother that he would never drink, but the miller for whom he went to work induced him to do so. Shortly after, his mother died and his father also, and the home was broken up. Samuel went to live with a physician in the nearest village, and began the study of medicine.

"My preceptor," he says in his book, "though one of the most brilliant men in his profession, was a heavy drinker, and in one year I was a confirmed drunkard. I gave up my studies, took a travelling position, became a professional gambler, and for fifteen years rarely went to bed sober. For many years I did not see my danger, or was too much under the influence of rum to think seriously on the subject. Occasionally, however, ominous forebodings would arise in my heart, and I would wonder what the end would be.

"In 1870 I came to New York city, and soon accepted a position with a salary of \$300 per month, with a liberal allowance for expenses. The failure of the establishment I was working for, threw me out of a position, and I never was able to command a good salary afterward."

Slowly, but steadily, he slipped downward, becoming a helpless drunkard and a prey to an ever-increasing temptation to commit suicide. But his wife remained faithful to him, hoping almost against hope and encouraging when encouragement had nearly become a mockery. Therefore, he fought off this last temptation.

"One Tuesday evening," he says, "on the 18th of April, 1882, I sat in a saloon in Harlem, a homeless, friendless, dying drunkard. I had pawned or sold everything that would bring a drink. I could not sleep unless I was dead drunk. I had not eaten for days, and for four nights preceding I had suffered with delirium tremens, or the horrors, from midnight till morning. I had often said: 'I will never be a tramp; I will never be cornered; for when that time comes, if it ever does, I will find a home in the bottom of the river!' But the Lord so ordered it that when that time did come, I was not able to walk one-quarter of the way to the

river. As I sat there thinking, I seemed to feel some great and mighty presence. I did not know then what it was. I walked up to the bar and pounded it with my fist till I made the glasses rattle. Those who stood by, drinking, looked on with scornful curiosity. I said I would never take another drink, if I died in the street; and, reader, I felt as though that would happen before morning. Something said, 'If you want to keep this promise, go and have yourself locked up.' I went to the nearest station house, a short distance away, and had myself locked up.

"I was placed in a narrow cell, and it seemed as though all the demons that could find room came in that place with me."

But he says that there was another spirit there which whispered "pray" and ever combatted the demons with "Pray some more." He went to his brother's house and was cared for, and on the following Sunday evening, he went to Jerry McAuley's mission. Here again he tried to pray, but it seemed to be impossible. He asked McAuley to pray for him. Said Jerry: "All the prayers in the world won't save you unless you pray for yourself."

Later, in his brother's home, he felt that the assistance for which he now begged had been given, and he told his brother, H. H. Hadley (who was not then a professing Christian), that he had been converted. Four years later he succeeded McAuley as superintendent of the mission, and there, while leading a meeting, had the satisfaction of hearing this brother announce his intention of devoting himself to God's service. As is known, Col. H. H. Hadley became the founder and superintendent of St. Bartholomew's Mission and over forty other rescue missions and homes.

Of his methods, Samuel H. Hadley once wrote:

"If he" [a released convict] "makes his way to our mission, he is sheltered, fed, and clothed if need be, and put to work at something. He is asked no questions. No promises are exacted. He has no rules to observe except the one rule of order. He is not lectured on his past. He is not exhorted. Although this is essentially a religious institution, neither Bible nor tract is forced upon him.

"He is left to himself without restraint of any kind. He is neither watched nor suspected. He is usually puzzled to know what the whole thing means. He is treated as a brother; as if he were the best man in the world. Sometimes he comes to the conclusion that he has a 'snap,' and proceeds to 'work it for all it is worth.' He takes advantage of confidence and steals whatever of value he can lay his hands on, and departs with a chuckle. Sooner or later, he is driven back again, by hunger, to the one place where he can get shelter and food. On his return he is met with the same welcome, the same kindness.

"Again and again he may show the cloven foot, but at last he finds that in the Old McAuley Water Street Mission there is a stock of love that cannot be exhausted; that here, if nowhere else, the spirit of the Founder of Christianity is in full force. It is no wonder that, as a usual thing, the tough heart of the criminal is finally broken by the glorious principle of love, and he becomes a practical, earnest Christian."

Absolutely un denominational is the work which Mr. Hadley directed for twenty years. Jew and Gentile, Catholic as well as Protestant, may share in its benefits. There is love enough for all, and if a man who is "down and out" only shows a true desire to be "up and in," the workers are well rewarded, and he may choose for himself the Church agency which he thinks will be most satisfying and most supporting to his new desires.

During the years of his service at Water Street not less than 75,000 persons have announced their intention to begin



THE LATE REV. S. H. HADLEY
From "Down in Water Street."

to live a better life at the meetings conducted by converts. Not all of these have stood firm in their new faith, of course, but it is safe to say that the percentage has been as large, if not larger, than would be the case following any ordinary revival. Men of all nations and of all professions and trades have there begun life anew. One of the wealthiest citizens of Australasia, who is at the head of a great system of rescue work in Australia and New Zealand, calls the Water Street Mission his "mother church." Dr. John H. Kellogg, head of the Chicago Life-Boat Mission and other rescue agencies, refers to it as "my inspiration"; only recently the vice-president of one of the great railroads of the South recalled that there was a time when he was one of Hadley's "dear bums."

At the funeral in Old St. John Methodist Church the Rev. Arthur T. Pierson stated that he had never known the equal of S. H. Hadley as a winner of souls. In his death the Christian Church has experienced the greatest loss in half a century. This man's title to God's Hall of Fame was his implicit, humility, cheerful self-sacrifice, and inexhaustible patience. He once said, "If a man cheats me nineteen times, I shame him out by trusting him the twentieth." This referred to men who received help on promise reformation, and relapsed.

The Rev. J. Wilbur Chapman's address over the body of his best friend was delivered under stress of great emotion, which at times melted many in the audience to tears. Some



PLATFORM OF THE WATER STREET MISSION, N.Y.
Where S. H. Hadley labored for 20 years.

of the anecdotes sent a ripple of smiles through the house, which showed once more how closely humor is allied to tears. He solemnly affirmed his belief that Mr. Hadley was the greatest American of his time—not measured in money or in fame, but in love and in likeness to Christ. He reckoned him great in ancestry, great in his fall, great in his recovery, and he preached a great salvation. At his call a broad-shouldered, white-ribboned man rose from among the mourners and stood by the coffin. He was the first convert whom Hadley brought to Jesus. Dr. Chapman told how Hadley, after piloting him through the slums one night many years ago, had said to him, "Brother, as long as you live preach a Gospel that can reach people like these."

On his deathbed he had said, "Tell Chapman I can be of more use to him at the throne than here in New York." The speaker pictured his joyous entrance into heaven, no longer limping (here he held aloft Hadley's heavy walking-stick), and met by his brother, "the Colonel," by Jerry McAuley, Phil McGuire, and hundreds of whom he had known "down in Water Street." "Oh," he exclaimed, yesterday must have been a high day in heaven!" All present were greatly moved when Dr. Chapman took his seat, and the choir sang with quivering voices, "I am a stranger here."

In the closing prayer the Rev. F. Mason North commended the stricken family, the bereaved fellow-workers, the converts and the ministers and churches to the God of all grace and wisdom, that they may receive consolation and be taught

more perfectly how to win souls. The choir sang, "Just as I am, without one plea," and then Dr. Johnston read the solemn words of the ritual, "Ashes to ashes, dust to dust," and the crowded assembly dissolved into units, each man and woman realizing that it is better to go to the house of mourning, than to the house of feasting, and best of all to go where the mourning is transmuted into sacred joy.

In speaking of the great work of Mr. Hadley the *N. Y. Christian Advocate* says: "How can his marvelous success be explained? To us who believe in natural gifts and spiritual gifts there is no mystery. As a man he was of more than ordinary ability—his imagination was vivid, vocabulary large and of good quality, his susceptibility and suggestibility great, his wit unusually bright, his sympathies easily excited, and he was master of the art of good fellowship. Down to the depths he sank; up from the depths he rose; regenerated and moved upon by the Spirit he 'felt the infirmities' of those he would help. More than that, he loved them. This is all; but this is everything! How would John Wesley have welcomed him and gloried in him as a 'brand plucked from the burning!' And how great the resemblance between Samuel H. Hadley and THOMAS OLIVERS!"

An Eloquent Congregation

MUCH is said about eloquent preachers, but it remained for the *California Christian Advocate* to pick up the Bible motto, "Like people, like priest," and turn it to excellent purpose in suggesting how congregations can be eloquent. We quote:

"We do not know much about telepathy nor other occult forces, but we know that a thoughtful, eager, responsive congregation will make a very ordinary preacher go far beyond himself. We believe, moreover, that the sort of thought, feeling and inward volition and energy possessing the congregation will measurably affect the quality of thought, feeling and power of the sermon. Why is it that a stranger can sometimes come in and preach a 'great sermon' stirring the congregation? It may be in the man, but the chances are nine out of ten that it is due to the co-operation of the congregation."

And again: "If the congregation will pray and think and spiritually organize itself for an evangelistic campaign, the preacher, sensitive to the currents of thought and feeling in his congregation, will be drawn into evangelistic preaching. If ten men in any Methodist congregation will think and feel and spiritually act, sympathetically co-operative, with the pastor, any pastor, they can make him an irresistible power in the community. The pastor left alone is like any other man in the community. Rightfully he is the personal expression and exponent of moral and spiritual power of his entire congregation. The average pastor does not need much empty sentiment or flattering words, but solid co-operation."

If the above is true philosophy—and we think it is, in part at least—then any congregation has the power to develop a preacher who will not fail to edify the saints and alarm the sinners. Just make the preacher feel that back of him is a consecrated church, in earnest alliance with God for spiritual victories, and that nothing is wanted from the pulpit but candid, serious and energetic handling of the weightiest truth to be found in the Word of God, and there is not likely to be much pulpiting trifling before that audience; but instead, there will be rousing reasoning and decisive appeal which must bring deathless souls to quick decision. Phillips Brooks said: "To be dead in earnest is to be eloquent."

An earnest congregation will make an earnest pulpit. It will bring the speaker and his message into welded harmony, and thus make thunderbolts to hurl against the enemy.—*Michigan Christian Advocate.*

THE talent of success is nothing more than doing what you can do well, without a thought of fame. If it comes at all, it will come because it is deserved, not because it is sought after. It is very indiscreet and troublesome ambition which cares so much about fame, about what the world says of us, as to be always looking in the face of others for approval, to be always anxious about the effect of what we do or say, to be always shouting to hear the echoes of our own voices!—*Longfellow.*

Saved to Save

BY REV. L. BARTLETT.

LEWIS BROWN was little more than a mere boy when he was placed in charge of a large Ontario home mission, under the superintendency of a neighboring pastor. He was somewhat depressed by his first survey of the field, for it was by no means the most inviting in the Conference. He decided to devote himself to hard work in the study and on the mission, in the endeavor to make the year appear to pass the more quickly.

Early in the first month of pastoral work the young minister called at a home which had been passed by most of his predecessors. The children were made to scamper off as soon as he entered the house. The father was nowhere to be seen. The lady of the house at first treated her visitor almost coolly, and did little more than answer his questions. She became more communicative, however, as he showed his interest in that section of country which had been her home in earlier years. He led her to speak of the old church, and thus tactfully prepared for the question:

"Are you living the Christian life, Mrs. R.—?"

"No, not now," and her voice was touchingly sad.

"Not now, Mrs. R.—. Does that mean that you were a Christian once?"

"Yes, I was a Christian in those old days."

"I am sorry that you are not now, for you never needed the grace and companionship of the Christ as you do now, with your children growing up about you."

After a little judicious seed-sowing, the youthful pastor concluded his visit with Scripture reading and prayer.

A few months later he was working at an outside appointment, twelve miles away, when a messenger came from the lady stating that her seven weeks' old child was dead, and requesting that he take charge of the funeral. He called to sympathize with and comfort the bereaved ones. At the funeral he told of the comfort and consolation which the Christian religion offered to believers in such hours, and then tried to show the great responsibility which rested upon parents, especially mothers. Considering their responsibility and privilege they should all be Christians.

After these events the sorrowing mother occasionally attended the preaching services in the little church, and when the preacher held a series of special services, he was glad to see her present nearly every night. For a week she was evidently under deep conviction of sin, and would sometimes remain for conversation at the close of service. In one of these conversations at the end of the week she opened her heart to the preacher. She had not been at peace since the talk at the funeral of her child, and for a week her torment and anxiety under conviction had been so great that she could neither eat nor sleep. She could stand it no longer, the question must be settled.

"I believe that I cannot be a true woman and not be a Christian," she said, and her face bore evidence of the protracted struggle.

"Then why not yield all to Christ to-night?" asked the preacher, encouragingly.

"But I must choose between Christ and my husband. He does not want me to come here," and her pathetic eyes appeared to beseech help.

"My sister," said the preacher, painfully conscious of his inexperience and inability to meet the case in hand, "I am sorry if that is the case. I cannot enter into your situation fully enough to know how to sympathize with you or to advise you safely. I dare not advise opposition to your husband; but this I will say, if you must choose, choose that one who will be best for you for time and for eternity."

"It is hard to have to choose," said the still sad and troubled woman.

"Why not choose Christ and then with Him so live the Christian life before your husband that he will be won to the new life also?"

That look of anguished despair instantly left her face, and was replaced by one of glad relief.

"Oh, if I only thought I could! I believe I'll try it."

A few nights later the preacher announced his subject for the following evening. The new convert thought it would be interesting to her husband, and asked him if he would go to the service with her, stating that if he would go she would stay home the next night.

"I guess it would be all right if I were to go; but you don't catch me like that," he said, as he went off to his work.

However, he came to the house a little earlier than usual that night, and began to wash up.

"Are you going away to-night, husband?" she asked, wondering if she had gone out too often.

"Yes, going to church, I guess."

Her heart bounded, and she could not speak. He had not been to the church since they came to the neighborhood. Some of her prayers were being answered. They were cordially received by the preacher and some others. At the close of the service an invitation was given for Christians and seekers to gather at the altar. The lady was seen to speak a word to her husband, but he shook his head and she stepped out alone and proceeded to the front. As soon as possible the pastor stepped quietly to the man in the pew.

"Haven't you thought of settling this question to-night, Bro. R.—?" he asked.

"Don't bother me to-night. I am in not in very good humor," was the gruff reply, and the speaker turned to the wall.

"Then may God help you, brother," responded the young man, as he turned away from what he considered a hopeless case.

Next morning the preacher was surprised to find Mr. and Mrs. R.— among the early arrivals. He went over to shake hands with them, when the husband jumped up and exclaimed:

"God bless you, brother. Who told you my life?"

"Why, I did not know it. What do you mean?"

"You told my life last night as if you had seen it all."

"I believe the Spirit of God gives a message sometimes," responded the preacher, hopefully. "I did not know your life, but I believe God was speaking to your heart."

"I think so, too. I did not think much about it last night, but as I went to my work I saw it all, and I yielded myself to God. I am resolved from this out to live the Christian life."

The light in his eyes told of the joy and peace which had entered his soul. At the first invitation he manfully came and knelt at the altar, and a few moments later publicly offered clear and distinct testimony of pardon and reconciliation with God. He afterwards stated that while he had yielded to God during the day he was conscious of no change other than a satisfaction in the performance of duty. He resolved to trust God, feeling or no feeling. But when he said, "I am resolved from this out to live the Christian life," he felt the great burden roll away, and the peace of God enter and fill his being.

Woodham, Ont.

George Lemson Rebuked

BY REV. A. L. GEE, PH.D.

"**D**ON'T stay for church to-day," said Henry Wesson to George Lemson at the close of the Sabbath School which was held before the hour for church service.

"I want you to go home and spend the day."

George was a member of the Church, but Henry had not given himself to the service of God. These two boys were very intimate friends. To Henry's request George replied, "I do not want to go till after service. I do not think it right for me to wilfully absent myself from the church worship."

"That is quite right," said Henry, "but come with me just for once. Surely you will do that. This is the only time I have asked you. It is only for once."

After a little more persuasion George consented to leave the place of worship and go with Henry. As they were passing along the street, Henry halted a moment, and turning towards George, said abruptly, "George, are you a Christian?" "I hope so," came the reply.

"Well, you are a strange kind of a Christian to allow me to coax you away from the church," said Henry.

George made no reply, but inwardly resolved that hereafter, with the Lord's help, he would never allow any person to interfere with his faithfulness to the cause of Christ. The rebuke had done its work. This ever after became a fixed purpose in his life.

Brantford, Ont.

Edmonton, the Capital of Alberta

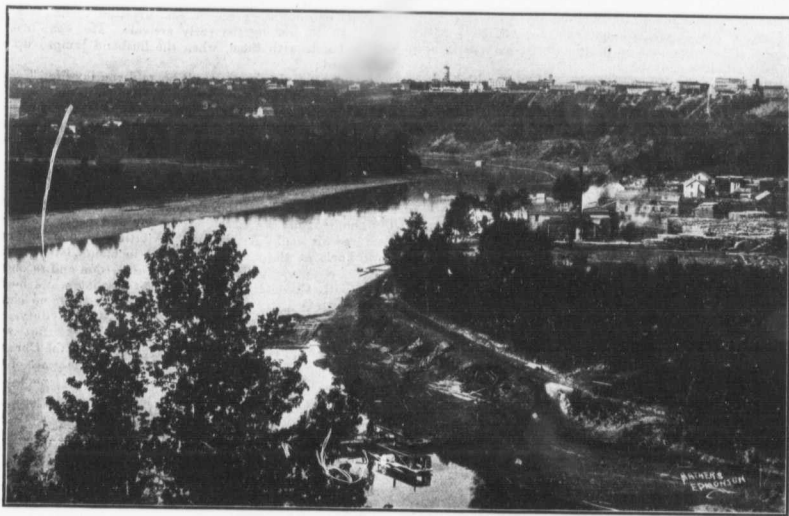
BY VICTOR ROSS.

THIS wonderful town of the north country has become a real centre of commerce and culture. Possessing in some degree the same history of intermittent sudden growth and commercial set-back as many of its thriving rivals on the plains, Edmonton is still strangely apart from all of the others. It is no disparagement to the bustling towns of the prairies to say, that any traveller, after a trip across the continent, invariably admits a thrill of enjoyment at the surprising beauty of Edmonton and its environments. One catches in it the spirit of the mountains. Edmonton to-day, they say, is putting on airs, and there are few places in the whole West more justified.

The gradual, but steady shifting of this centre of the grain-growing area of the continent towards the north and north-west, a change every year becoming more marked, is making good a certain old claim put forward by believers in the Edmonton district. The claim is that, so far from being the northern outpost of the agricultural and commercial interests of the West, it is really the gateway to a region of surpassing produc-

even one railroad cutting through it and opening up communication with a new ocean port can scarcely be estimated. The first railroad will find over sixty thousand people already in the district, and the last hundred miles into Edmonton district will be built through a settled country. On the strength of the hope in the ultimate development of the country, settlement has spread far east, and west and north. Villages and hamlets have been founded and have passed through their infancy miles away from the existing railway. They are prosperous in spite of the hampered communication with a market. A railway which will create new industries in northern British Columbia, which will reduce the distance to a Pacific port to five or six hundred miles, and will open a new route to the markets of the east, will find this great district of Alberta ready to begin business with the first train that passes through. The preliminary development of northern Alberta is completed.

The condition which allowed and still permits farmers to succeed in a country considerably removed from a railway,



EDMONTON, FROM DOWLER'S HILL; SHOWING THE SASKATCHEWAN IN THE FOREGROUND

Population about 8,000; assessment, 1904, \$3,938,000.

tiveness and natural wealth, reaching far beyond what even a few years ago were presumed to be the climatic limits of wheat production. Edmonton is some three hundred and fifty miles from the international boundary, and has been for almost a century the chief trading post and town of the north country; but the trader and settler have gone far past it. The district has ceased to look for support to the comparatively small territory below it, but now seeks its future as a great commercial centre to the fertile reaches of the Athabasca and the richness of northern British Columbia and the Mackenzie district. The distance of three hundred and fifty miles from the boundary which made Edmonton a northern point is beginning to lose its significance on the consideration of the two thousand miles beyond and subsidiary to it. Judged from the main line of the Canadian Pacific Railway, it is still to the north, but every new transcontinental railway company has Edmonton marked on its map, and these projected lines are more and more tracing to the real centre of the country.

What the condition of the Edmonton district will be with

has been the possibility of securing from within the district itself all of the necessaries of life. The lack of water and fuel in sufficient quantities, which has hampered the progress of other districts is here unknown. In addition to being a well-wooded country, it is said that the Edmonton country has more good coal immediately available than any other coal area in the known world. The Saskatchewan River and its tributaries have cut a path through the seams and left the coal exposed for the farmer to dig out. Again, at points the seams show themselves on the surface of the plains, and the coal is simply quarried; and the farmer who has none on his farm secures the fuel at \$1 per ton at the pit mouth. Coal is found at frequent intervals from the mountains to eighty miles east of Edmonton. Farmers mine the coal on their own properties individually, and it is not an uncommon thing for a settler, before driving into town to secure supplies, to throw a ton of coal into the wagon with which to settle his hotel bill.

Edmonton's fur trade has been, and will probably continue to be for many years, a source of great wealth, and it is the

Meditation After a Busy Day

"Is life worth living?" Thus we ask.
Not for the soul that shirks its task;
Nor yet for that which wears a mask
O'er all its living.

To think the thought that's brave and true;
To end our doubts by what we do;
To work our life-work fully through
Makes life worth living.

To stand for right 'gainst every wrong;
Apart if need be from the throng;
And strong as truth of God is strong.
Makes life worth living.

To lend a hand to one that's down;
Let the world smile; let the world frown;
The act is godlike: 'tis his crown
Whose life's worth living.

To think; to act; to work; to wait:
Firm strong, heart true, whate'er one's fate:
Content, come guerdon soon, or late:
Such life's worth living.

—The Westminster.

Respect for the Church

A WORKER among the Juniors remarked the other day that one of her chief difficulties with the children was to develop in them a proper regard for the house of God. They seemed to be totally lacking in reverence. They did not hesitate to do things in the church that they were in the habit of doing on the playground. They had not learned the lesson of self-restraint, while the idea of the sacredness of the church did not appeal to them sufficiently to subdue them into a proper respect for it. And these children were not untamed ragamuffins, either. Many of them came from "the first families," and all were living in a community of culture and refinement.

Of course these children were thoughtless. They would not do such things deliberately. They quickly responded to the wise exercise of discipline on the part of their teacher and leader, and soon conducted themselves in a proper manner. But the real difficulty was deeper than mere thoughtlessness. These children had not had the right sort of training in reverence. The church seemed to them very much unlike other public buildings, because they had seen it used for purposes out of harmony with those with which the church is usually associated. Such uses detracted from the sacredness of the building and made it easy for the children to be careless and thoughtless in their treatment of the church.

It is well for trustees of churches to consider whether it is wise and proper to offer the church building for the common uses of a public hall. Why should traveling entertainment individuals or companies be permitted to give performances from the same platforms from which the gospel is preached, and before the very altars where the Holy Sacrament is administered? If these performers made any substantial contributions to spiritual edification, or did anything to quicken the spirit of reverence, it would be different. But often the programs presented by these persons in the house of God bring a blush of shame to the cheek, and arouse the dormant spirit of protest. It is a great loss to the self-respect of the church when the sacredness of the house of worship is worn away, because of the fact that the dwelling-place of God's honor has been cheapened and made into a place of merchandise, where the flippant, careless, irreverent, and unregenerate gather together to be entertained.

One need not wonder, then, that so many of the children fail to see very much difference between the church and the public hall, and that sometimes, in the exuberance of their spirits, they act as if there were no distinction between them.

What's to be done? Protect the church from the invading spirit of irreverence. Let those who have the charge of the church building forbid its use for any purposes except such as are legitimately in line with the work of the church. Keep the irreligious entertainment out. Let the church building

be the center of the higher influence only, such as will honor God, dignify the church as a company of believers, and make for the moral, intellectual, and religious uplifting of the community.—*Epworth Herald.*

An Old-Time Junior League

BY REV. J. E. SANDERSON.

THE great attention now being paid to the children and young people is in pleasing contrast to the too general indifference of earlier days. Yet before the formal organization of Epworth Leagues many efforts were made for the good of the young, in Sunday Schools, etc.

I enclose a photo of a "Saturday Class" I had at Perth about 1870. In addition to Scripture exercises we went through "Pilgrim's Progress." Copies of the *Penny Pilgrim*



A PREACHER'S SATURDAY CLASS

were obtained for the children, and with the aid of crayon illustrations they followed the whole journey with the deepest interest. I had similar classes, numbering from fifty to a hundred, in Montreal, Kingston and Whitby. We met on Saturday afternoons through several months of the year. We had also meetings for the *Young People*, of which I may tell you another time.

Toronto, Feb., 1906.

Exit Dowie

THE following is from the *Philadelphia Press*:
"The pathetic anxiety to be led is one in which moral as well as other adventurers can play to their advantage. It is easy to found a religion if the undertaking is accompanied by an exhibition of authority and self-confidence, and in time the founder may really believe that he has been ordained to improve the spiritual fortunes of his fellows. We have had a singular exhibition of this willingness, both to lead and be led, in the career of John Alexander Dowie, whose extravagances have at last wrung a protest from his people of Zion. It is unjust to this strange person to say that he is consciously wrong. He gives so many tokens of mental aberration, as Mahomet did, that one must view him with more of pity than removal. It may be that he actually believes that he is the prophet Elijah in the flesh, as he calls himself, for his extraordinary vanity and love of homage mark him as a man of disturbed intellect.

"He built up a flourishing town, which speaks volumes for his business keenness and executive sagacity; but he was not satisfied to let the town manage its own affairs; he wanted to be dictator; he wanted all the money that came in—for his greed is as wonderful as his self-conceit; he insisted on the ceremony and deference that would be given to a king; he spent thousands of dollars in making a show of himself and his followers in Eastern cities and in Mexico; he made a trip around the world, attracting attention everywhere by his lack of every quality that entitles men to confidence and respect; and at last his followers realize that they have been following a will o' the wisp—a portly and arrogant one, foul of speech, but a will o' the wisp, none the less, and they have decided to allow this displeasing vision to dissipate itself among the malarial marshes from which it arose.

"All of the business of Zion is now taken out of his hands, and if he has any authority left it is that of a nominal pastor of a flock which has ceased to respect him. Dowie is in a measure a creature of circumstances. The followers who believed in him were the circumstances. Men of brighter intellect and higher aims than Dowie might have been lured along to their harm had they been encouraged by an unreasoning band of followers, though in their following they show that hunger of the human soul for the rewards of religion that should evoke gentleness and sympathy."

What is the Sunday School?

BY BISHOP J. H. VINCENT.

IT is the Church co-operating with the family and the pulpit in wisely conducted conversations with individuals in the attempt to illustrate and apply the teachings of the Holy Scriptures. It is not a place for "preaching." It is not a place for the critical study of Scripture as literature. It is not a school of sacred linguistics, nor of Christian apologetics. It is not a seminary of systematic theology. Its teachers should enjoy as far as possible the best fruits of all these fields of study; but the Sunday School is simply one of the departments of Church activity which supplements the work of the family and the pulpit in the application and enforcement of the ethical and spiritual contents of the Holy Scriptures, for the promotion of a true spiritual life; and all this through personal conversation and by the most thorough teaching processes.

It follows from this theory of the Sunday School that the teacher should be well prepared; that he should account himself an assistant pastor; that he should know as intimately as possible the parents and the home-life of his pupils. And these pupils he should know and love. His work being spiritual, he should be earnest and prayerful. To command the respect of his pupils and their parents, he should be a man of knowledge. He must be thoroughly social, since his work is chiefly conversational, both in the class and in his pastoral calls. He must care for each individual, since his best work is with units. Their personal needs and peculiarities he must know.

A group of children, or youth, or adults in self-forgetting, absorbing devotion, as they engage in a free, fervent, practical conversation with their teacher on the theme of the day's lesson—this is a picture which fits set forth the simple, beautiful and worthy mission of the Sunday School.

Is the standard "not high enough"? I frankly confess that I know of no situation and service which require more knowledge, more resources, more tact, more earnestness.

May these church-conversation ministries be multiplied!

He Did Not Need to Be Told

I WAS waiting for the afternoon train. As it came whirling in and stopped, I noticed a little girl, all dressed in white, almost an angel of light and beauty, come running down the platform toward the engine, laughing as she bounded along. I could not help wondering what made her so happy. Looking on ahead, I saw a man, dust-covered, his face and hands almost as black as the coal he had been shoveling. He came straight toward the little girl, and bending down, received her welcoming kiss. Then away they went toward home. Do you think that humble fireman needed to be told that the little one loved him? Did not every word, look and action prove it?

Sometimes we say: "Yes, Lord, I do love thee." But some way the tone seems so listless. And we do not run to do his bidding. Our feet seem rather as if weighted with lead. The simple trusting love of the little child seems so sadly lacking. So many other things woo us away. Or we see only the thorn-pierced brow and the bleeding hand, instead of the loving smile and the tender welcome of the Elder Brother. O for the child-love in the heart! O for the simple faith which will bring us with joy into the Master's presence, and cause us to fly to do his bidding! Then our voice will take on a new ring when we say: "I know I love thee," and bending down we shall hear him say: "Yes, I know thou lovest me, my child, because now thy heart is close to mine."—E. L. Vincent.

Doors Eastward

THE writer of a recent description of the Navajo Indians, their customs, lives and homes, says that these latter are all alike in one respect—even down to the meaneast little hut, wherever built—the doors always open toward the east. With them, as with all the south-western tribes, there lingers still the tradition of a Mighty One who will some time come from the east—the Saviour who is to regenerate the world—and the door opens in that direction to greet and welcome him.

Doubtless, with many of the builders, the tradition is dim and vague, the story so overlaid with the ignorance of generations that they scarcely know any reason for building as they do, beyond the dumb following of a changeless custom. But however poor the little huts, however low and barren the lives of their occupants, to the thoughtful eye that looks upon them those eastward doors hold a beautiful sign and hope.

It is humanity's hope from the highest to the lowest of us, reaching down through all the ages, as wide as the world itself, our hope in life and death. Some time from out the gates of day he will come, before whose presence the shadows of sorrow and fears shall flee, the tears of pain and poverty cease, the last fetter fall, and the tired old earth blossom into a beauty and blessedness it never has known. Meanwhile, the Navajo hut with its door holds a practical suggestion for us.

How many of us are building our lives as wisely? We front them toward business, toward pleasure, toward whatever of wealth, achievement or happiness is our ideal of success; but how many of us are fronting them toward a coming Lord—the Master who comes to us day by day in countless ways? The life must, indeed, have many outlooks; we are here for work, for discipline, for usefulness, to take our part in the world's doing and enjoying, but through it all there always should be the door opening toward the east—entrance and welcome for him in whatever hour or guise he comes. No self-appointed task should grow so important as to bar the task he brings; no human voices in mart or social circle grow so insistent as to leave his call unheard. All our plans, if they are to hold worth, or satisfying reward, must include his plan.

The door to the east, the sunrise door, is the outlook of hopefulness. No life that expects the coming of the Christ in ultimate triumph, and that recognizes his sweet familiar coming day by day in all the little common happenings and events, can be without good cheer. Every blessed gift comes by that doorway—the answered prayer, the unexpected pleasure, the sweetness of friendship, the joy of service. And when sorrow, care or loneliness force their bitter draught upon us, swiftly the Master comes to share with us the cup we dare ask no human lips to taste, and by his presence lift the gloom. The life that builds into it no eastward door, no recognition of a Father's love or dependence upon His providence and care; no allegiance to the King or share in all that His kingdom means; no avenue of communication heavenward—such a life, however brave and strong it fancies itself, must sooner or later lose courage, and find its outlook growing cheerless.

Because it is the outlook of hopefulness that eastern entrance is the door of opportunity. The pessimistic life is never one of achievement. Unbelief does not tempt to great undertakings or give the courage to carry them through. "This is the victory that hath overcome the world, even our faith," writes St. John. Doubt does not do it, has never done it. Those who along all lines are pushing forward the great work of the world—learning nature's secrets, building hospitals and asylums, carrying good tidings afar, and striving to uplift humanity are those who believe that a redeemed earth and a glorified manhood are possible. They find life worth living and endeavor worth while, because neither end with the here and now, but reach out to the coming of the King and the dawn of the day that is endless.

There is safety in the eastern door. Recently a celebrated English physician, a specialist who has given years of his life to the study of the mind and its maladies, gave this as his opinion, based upon long observation: That for morbid brooding, sleeplessness, depression of spirits—those states that tend toward insanity—there is no remedy like "the simple habit of prayer." Mental troubles, temptations, physical ills, and griefs and burdens of every sort are light-

ened by the habit of prayer. It is the door of communication with God; build it into the life and keep it open, and help will come in every hour of need. Other avenues, those by which we reach out to human love, ambition, pleasure and achievement, may be closed from without and against our will; this one cannot be; no hand but our own can bar it.

And when at last the sunset is falling over every earthly outlook, in that one direction there will still be the promise of coming dawn, and we shall see, as did the prophet in his vision, "the glory of Jehovah come into the house by the way of the gate whose prospect is toward the east."—*Forward.*

A Stickwell Maxim

A MUCILAGE bottle would seem a strange hunting ground for a text, and yet, the other day my eye was caught by a very suggestive word upon a bottle of mucilage. It was the word "Stickwell," and it was a part of the name of the firm that made the mucilage, Stickwell & Co.

The word "stick," while not a classical one, has a very decided and positive meaning. As the paper that has been glued sticks together, as the limpet holds to the rock, so should we cling to a good resolve, a lofty purpose, a noble undertaking. The great trouble with many people is that they do not stick. They lack the grace of perseverance. Their proper emblem would be a weather vane. But it is necessary to have something worth sticking to. There is no virtue in holding to that which we have found unwise and untrue. Such a spirit is obstinacy, not perseverance. In all great and useful lives the secret of success has been perseverance; Washington at Valley Forge, Commodore Perry at Lake Erie, General Taylor at Buena Vista, and Grant before Richmond, showed how much meaning is condensed in the little word stick.

Stickwell & Co. is a noble firm, having members every where and doing a large business. They pay first-class dividends, and there is no better stock upon the market. They have never gone into bankruptcy and never will.

A young person can make no better investment than to take stock in this ancient and tried company.—*Jesse S. Gilbert.*

Cousin Elizabeth's Sleeping Powders

MISS ELIZABETH WENDELL was a frail little body of delicate health, and nervous, and any unusual bit of excitement or effort overtaxed her.

A number of cousins were making a week-end visit and the house had been full of gay chatter all day long. Miss Elizabeth had been a sufferer for years, and she knew well how to run away for a few minutes at a time to gather strength, for she liked to enter heartily into all the good times without casting a shadow over them. However, the day had been a good deal of a drain on her, and at nine o'clock, with strained face and tremulous lips, she asked to be excused and bade them good night.

They looked at each other in consternation as she left the room. "What a shame! She's used up again," they said. One of the cousins stole out to the kitchen and put the kettle over. A few minutes later, with a little face hot water bag, freshly filled, she knocked at Miss Elizabeth's door upstairs.

The calm voice which answered her knock surprised her, and she pushed open the door. There sat Miss Elizabeth on the edge of the bed, wrapped in her bath robe, evidently reading her Bible.

"Why, Cousin Elizabeth," exclaimed the younger woman, relieved to find her looking so comfortable, "you ought to be in bed this minute! What are you reading your Bible for, when you're so tired? I thought you did that mornings," and she shook her playfully.

"I do, dearie, always," returned Elizabeth Wendell, "before breakfast. I'm only taking a sleeping powder now. There's nothing like the good old Book to rest me when I'm overwrought. It is my quieting potion, and 'when He giveth quietness, who then can make trouble?' See the refreshing bit I've lighted upon for to-night: 'Without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us.' You don't know how that soothes me and puts to rest all the turmoil that nerves have

made. I shall sleep now like a baby." Her eyes, though full of tears, had lost their distracted look, and the strained lines were all smoothed out of her face.

The younger cousin without a word kissed her, and went downstairs thinking.—*GRACE WILLIS, in Interior.*

It Pays

PICK up a copy of *McClure's* or any modern magazine and read the advertisements. Why is it that a firm will pay four thousand dollars for the privilege of covering the back cover of one issue of the *Ladies Home Journal*? In a word: It pays. If an automobile manufacturer has what he considers a good motor, he lets the people know it. It costs, but it pays. We need to do more Epworth League advertising. When you start on your new work, it would be well to get some neat cards printed, giving time of meeting, various officers, and the topics for a month or two. This simple device will increase the efficiency of your leaders and bring many new faces to your League door. No chapter is too small to make this advance. The chapter in the small town has need for it so long as there are young people to be brought into the League.—*Nashville Era.*

Missed the Light

IT is a serious thing to miss the light. A few weeks ago a British steamer did it, with fearful results. The "Hilda" left Southampton on Friday night for St. Malo. She had 134 persons on board. The captain had made the trip many times and was familiar with the currents, channels, rocks, lights, and everything that needed to be known by him for the successful discharge of his duty. But the fog was thick, and the snow was flying. Instead of lying-to until morning, or until the weather conditions improved, the captain tried to navigate the dangerous channel of St. Malo. But he missed the light. His ship went on the rocks. The number of those who perished was about one hundred.

There are many who are attempting the dangerous channels of life, but seem to be missing the Light. The fogs obscure it. The storms of passion drive men from it. The darkness of the world causes them to turn their backs upon it. The evil influences that envelop men draw them away from it and obscure its saving rays. But the light burns on undimmed, and standing in the midst of the sin points the way to righteousness; and amid the hostile and dangerous currents it makes assurances of safety; and in the thick darkness of the passion and hurricane of evil it gives promise of refuge, and peace, and life, and light.

Do not miss the Light. O young man, young woman! Do not miss the Light! But when in distress or evil; when sin is dragging you to destruction; when the awful tempests rage and furies are let loose upon you; when the heavens are hidden and the fog settles upon you so that you shrink from it in terror; when in utter loneliness you are battling with the tempter in the darkness—look above you; look about you, and you will see Him who once said for your comfort: "I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

PURPOSE, even more than achievement, sustains a man in the fight for character. No matter what the past may have been, no matter how dark to-day may seem, the coming of a controlling high purpose into life brings poise and power, and a deep, unspeaking joy. No grief however keen, no disappointment however heartrending, can overcome the spirit of one who is possessed by a purpose that lays hold of the best that is in him. Enoch Arden has become a type of heroic determination in the facing of bitter sorrow. Should he disclose his identity to the woman who had been his wife, and was now happily married to another? No, even though "speech and thought and nature failed a little," he made his resolve, and kept it ever before him, "not to tell her, never to let her know." And then the poet, with his fine sense of what such a purpose could do for a man, goes on to say:

"He was not all unhappy. His resolve
Uphore him, and firm faith, and evermore
Prayer from a living source within the will,
And beating up through all the bitter world,
Like fountains of sweet water in the sea,
Kept him a living soul."

Quiet Hour

A Morning Meditation

BY REV. D. O. CROSSLEY.

How beautiful it is to be alive
To see the morning light of God's bright world,
To wake from sleep to conscious life again,
Go forth to think and speak and work for Him.
To this glad service may we all arise
And find how beautiful it is to be alive.

And then, how beautiful it is to live
Spending our years in service for the King;
What other line of life, at end of days
Could unto us such satisfaction bring?
To Him let us our cheerful service give,
And prove how beautiful it is to live.

Oh, beautiful and happy days of life,
And happy weeks and months and happy years—
To spend them in the fear of God aright
Shall be our constant effort and our care.
Blest Saviour, let Thy presence near us be,
And help us live each day of life for Thee.
Whitby, Ont.

How to Promote a Greater Work of God

BY REV. R. O. ARMSTRONG, M.A., B.D.

God is working more in some places and with some men than with others. There is a cause for this. May we not all learn the laws under which the Kingdom of God prospers the most? Obedience to these laws ensures success, whether it is apparent to us or not.

First, then, we must honor God. "In the beginning God." At the first opening of the Bible we are brought face to face with God. We must keep that attitude always. Let him that glorieth glory in the Lord. Our Master ascribed the glory always to the Father. Not Moses or Joshua, but God led Israel. The 139th Psalm embodies the theological conceptions of the Israelites and shows us how conscious they were of the Divine Presence. That was their all in all, God the Son, and God the Spirit, we must equally honor. He that would see a greater work done must honor God from first to last.

Second, by pure lives. They that bear the vessels of the Lord should be clean. How strict were the requirements of the law concerning the Priests of the Old Covenant. This was intended to typify the inward purity of all who are called to work for God. Read again the 15th Psalm, the Old Testament ideal of conduct for one who would dwell in God's holy hill. Whoso covereth his sins shall not prosper. Sin in the heart restrains the grace and power of God. The sixth chapter of Isaiah, containing an account of his call for service is perhaps the best account of a worker's need for purification in the whole Bible. God must have pure men and women to do His work. Moses was meek and holy. His face, the mirror of the soul, shone with divine beauty; Peter and Paul were purified men. History shows that promoters of Forward Movements in the kingdom were clean men—Loyola and Luther, Wesley and Whitefield, Moody and Torrey, and countless others.

In the third place there must be a full consecration. Is that a truism? It may be as a theory, but as a matter of fact a complete consecration is a rarity even in the Methodist Church. How many of us are letting God do what He wants to with us? In how many cases are intellect, feeling and will all consecrated to the Lord? How many throw their whole being into the work of God and love Him with spirit and mind, strength? Look over the list of members in any Church and notice how many put their best into social life, fraternal societies and business, but when the Church is under consideration are as feeble as the man with a withered hand. The Church, as representing God's Kingdom, demands our best, and there is where all our energies should find exercise or fail of the highest results.

Fourth, we must believe God's promises. What countless illustrations there are of the need of believing. Believe to see, said the Psalmist; "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God." Unbelief creates impossibilities, belief annihilates them. So we see that they could not enter in because of their unbelief. Those who do Christian work perfunctorily and with the feeling "what-the-use," never see results. Unbelief hinders usefulness. Belief in God and His cause multiplies a man a thousand-fold. William Carey believed God and conquered. Study "believe" topically and notice that it always leads out to greater things as the river leads out to the ocean.

Fifth, those who would see greater works must have a thankful spirit. They must cultivate cheerfulness. They must praise God, not only for what He has done—great and marvellous things without number—but for what He is going to do—still greater things. God never uses a grumbler to do any great thing. Faultfinding and whining had no place in the apostolic programme. Move over into the praise corner and look out for showers of blessing.

In the sixth place, we must be willing to make the most of what we have. Those who neglect present privileges and opportunities need not look for a revival. Those who stay away from prayer-meeting all summer waiting for a revival to come and stir them up will look in vain. Before we can get the most out of the means of grace we must make good use of them every day. Revivals do not come without a cause. We establish the conditions by showing the Christian spirit of forgiveness, bringing all our tithes into the storehouse, by looking after family worship, by exercising a charitable spirit, by filling our pew in church, and in other ways doing the "little things" and not fretting about the future. Thou hast been faithful over little things I will make thee ruler over many.

The seventh and last law we will note is this: If you would see a great work of God act now. Now, therefore arise and go over the Jordan. How many days did Joshua give them to get ready? Three days. If he had said three months they would have failed. Moses made a fatal mistake when he sent spies out to see whether they could conquer what God had promised them. Hesitation lost the battle to them and delayed Israel forty years. Strength, courage, decision characterized Joshua's movements and the Lord did wonders for them at once. These laws indicate the narrow way that leads to life. We may always know that way because it is under the shadow of the Cross. The broad way of doing things leads to destruction.

Emerson, Man.

The Need of Faith

What we are needing to-day is to have faith in human kind. The general must have faith in the soldier and the soldier must have faith in the general. If the soldier have faith in his commander he will obey any command. Life runs by faith. You cannot succeed in business unless you have faith. To get on with folks, to enter into their confidence, to become co-operative with their enterprises, you must have faith; and I call you to witness still, that without faith it is not strange that it is impossible to please God.

It is impossible to please God without faith, because religion is deeper than what you do. Religion is much deeper than the things you say. Your hand does this, or refrains; your lips say these words or refrain; but your words are not you, your hands' doings are not you, the echoes of your voice are not you—life is deeper than that, life is faith. What your faith is, you are; what your faith achieves, you achieve. If faith be strong, magnetic, puissant as the angels of God, it will have a wonderful hand, it will have a quick eye, it will make the sky clean, and drive the fogs and smoke away.

You must have faith, or you cannot achieve nobility and worth. We are not here to argue that religion is invisible, because religion is a motive of life, and life becomes conduct. I am not here to argue for you and with you that you come into Christian experience because experience will do this or that or still the other, but I am here to argue that when Christian experience comes with faith in God, all good things come natively, as the blooms come natively to the trees in springtime when the saps run through the trunks. Faith is necessary, is basilar, and must be in your constitution. It is not a question of what you do or what you do not do. One

man does his work well, honestly, faithfully, continuously. Another man's work is of like sort so far as you can discover; both are accurate, both do good work, but one works because he is trained, the other because he is true. God wants truth at the core of the world. God wants the fountain in the world's life to spout pure waters; and he says—not, "Where do you go to church?" not, whether you are a Presbyterian or Roman Catholic or Methodist, not "Where do you belong?" or "How long have you been a church member?" None of these things is basilar. But the great quality God sets store by is, HAVE YOU FAITH? Do you lean God's way? If you fall, would you fall toward him? If you went into battle, would you fight for him? If you rose in the night and walked in the dark would you walk his way where you thought his voice was calling you? O beloved, hear me? "Without faith it is impossible to please God." Faith that is in the character gives virility which by and by ultimates in conduct. Without it, you cannot live a loyal life; without it, you cannot do your work, or pray your prayer, or serve your day, or live with high fidelity to every supreme issue of life; without it, you cannot do any best thing greatly. With it, all good things will become you. Does glory become the cloud? It is because the sun is in it. Does splendor become the sunset? It is because the sun glows through the cloud. It is because God is in a man or woman that all great moods become natural as words when the tongue and lip and teeth combine to say the words you mean to say. I plead for faith in God, because without faith you cannot please him.—*Rev. W. A. Quayle, D.D., in "Eternity in the Heart."*

Laws for the Christian Life

"I don't believe in rules for the Christian life," wrote one Christian friend to another. "They never helped me any. All that helps me is to try to have the Spirit in my heart, and let him work through me."

"You say you do not get much help from rules," the other friend replied. "But how many meals do you eat a day, or do you eat at all? When do you rise in the morning, and how much sleep do you take? You say you have no rules about these things, but you have certain practices. That is all that a rule is, simply a practice. It is not an inviolable law. Alas, we violate our best rules too often. But it is a statement of what we would like to do. You believe in habits, surely, and what is a habit but a rule of action so worked into our character as to have become automatic."

The spirit of life within us does not dispense with laws of action. It calls for them. The New Testament speaks of the law of love, and the law of liberty. And yet love and liberty are the things farthest removed from the ideal of arbitrary restraint. It will help all of us to have some rules for our religious life, such as daily Bible study and prayer, grace at meals, cheerfulness, and patience, and to think before we speak, and often to think twice. And the Ten Commandments are as good as ever they were. If we love well we will obey them, but we will not forget that they are the Ten Commandments still.—*Forward.*

A Message for a Work-Wearied Age

It is the business of religious teachers to show forth the gladness of surrender. They must, by the power of the spirit, transform aversion into enthusiasm. They must convince their hearers that joy lies that way. Were men so persuaded, what a flocking to Christ there would be! In these strenuous days, when hearts are so often brought down by labor, we need to inculcate the gladness of surrender. Men will gladly take the gift of joy. Happiness is craved eagerly in our work-wearied age. Evangelism will conquer gloriously if it fight with this weapon.

And we call the evangelist by illustrating this gladness in our own lives. Do we all know the mystic secret of joy? Then let our characters proclaim it. Christ's people should eagerly possess their heritage of happiness. "Rejoice in the Lord always; and again I will say, Rejoice." Then our joy will be a daily homily and exposition and appeal to those around us. Nor will we fail to be winners of souls, as the wise ever are.—*Rev. Dinsdale T. Young.*

If the Lord Should Come

If the Lord should come in the morning
As I went about my work,
The little things and the quiet things
That a servant cannot shirk,
Though nobody ever sees them,
And only the dear Lord cares
That they always are done in the light of the sun,
Would He take me unawares!

If my Lord should come at noonday,
The time of the dust and heat,
When the glare is white, and the air is still,
And the hoof-beats sound in the street—
If my dear Lord came at noonday,
And smiled in my tired eyes,
Would it not be sweet His look to meet!
Would He take me by surprise!

If my Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle
Of daylight like a husk,
And flowers in wonderful beauty,
And we fold our hands and rest,
Would His touch of my hand, His low command,
Bring me unhopd for zest!

Why do I ask and question?
He is ever coming to me,
Morning and noon and evening,
If I have but eyes to see.
And the daily load grows lighter,
The daily cares grow sweet;
For the Master is near, the Master is here,
I have only to sit at His feet.

—*Margaret E. Sangster.*

Kept in Peace

The circumstances of her life she could not alter, but she took them to the Lord and handed them over into his management; and then she believed that he took it, and she left all the responsibility and the worry and anxiety with him. As often as the anxieties returned, she took them back, and the result was that, though the circumstances remained unchanged, her soul was kept in perfect peace in the midst of them. And the secret she found so effectual in her outward affairs she found to be still more effectual in her inward ones, which were in truth even more utterly unmanageable. She abandoned her whole self to the Lord, with all that she was and all that she had; and, believing that he took that which she had committed to him, she ceased to fret and worry, and her life became all sunshine in the gladness of belonging to him.—*H. W. Smith.*

Remember Jesus Christ

I think very many times of the one I love best. When in the night I awake my first thought is of her; and when early in the morning the sunrise comes stealing into my room, my first thought is of her, and constantly through the day my mind goes out to her. I think of all the sweet things she has done, and I do remember her. I wish I might as often and as well remember Jesus Christ. Dear friends, let us begin it now. To-night when you lie down to sleep, try to bring back some scene or word from Jesus's life, and think of him; and if in the darkness you awake, remember him; and to-morrow morning, when the sunrise softly comes, remember him. Let us begin now remembering Jesus Christ.—*Robert E. Speer.*

Pruning

No one can read a garden book, or study the raising of flowers, and not be impressed with the importance of incessant pruning. The plant left to itself, to choose its own direction of luxuriance, invariably goes to leaf. Flowers come from cutting and pruning, pruning and cutting, till the plant surpasses itself in lovely blossoming. It is an old parable, the parable of the soul pruned of its own desires, its own will, that it may bloom for the Master. But it is profoundly and perennially true.

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Editorial.

Reasonableness of the Pledge

One of the topics for consideration early next month in our Young People's Societies is "The Pledge and How to Keep It." We are glad that this subject will be up for consideration, as it will afford the opportunity of showing what a reasonable thing the pledge really is, and perhaps misconceptions and prejudices may be removed.

Where there is objection to the pledge it must surely be because it is misunderstood or misconstrued. It creates no new obligations whatever for the young Christian, but simply states and emphasizes the duties that are already binding upon the true follower of Christ. It makes our obligations visible. Whether he takes the pledge or not every one who calls himself a Christian ought to do the things enumerated, as nothing is demanded which is not helpful to Christian character.

To "make stated seasons of private prayer, and the daily study of the Bible the rule of our lives," is only to undertake to do what is absolutely necessary to growth in grace. This cannot be neglected without serious danger of declension.

To "abstain from all amusements upon which I cannot ask God's blessing" is certainly a common-sense and reasonable decision. No particular forms of amusement are mentioned, but the whole matter is left to the individual conscience to settle.

To promise to "honor God with my substance as He has prospered me" is nothing more than every person undertakes to do who answers the questions that are asked of candidates for membership in the Methodist Church.

Perhaps the part of the pledge that is most objected to is the sentence: "As an active member of the League I will, except when excusable to my Master, be present at and take some part in the meetings of the Christian Endeavor Department," and yet how reasonable and fair it is. Notice that this promise applies only to the devotional services of the Society, and has no reference whatever to the missionary, literary and social meetings. Some persons interpret this clause to mean that the active member is under obligations to attend every meeting, and to speak or pray, no matter what the circumstances of the hour may be, but it does not say so. If there is any genuine cause why the member should not participate in the service he is excused, and if there is no such reason, why, of course, he ought to take part. Notice that the excuse is not to be rendered to the president or to the pastor, but to the Master himself, so that again it is simply a matter of conscience. If you feel that

you have a good and sufficient reason for remaining silent at the League prayer meeting, you can certainly do so without breaking your pledge. What could be more satisfactory than this?

The more thoroughly the pledge is examined the more its beauty, its simplicity and its reasonableness appear evident.

A Valued Worker Gone

We regret to announce the death of Rev. T. J. Parr, M.A., of Hamilton, at the early age of forty-four. He was a fine type of the Christian gentleman, who won for himself a large circle of friends. Splendidly equipped for Christian service, with a fine education, unusual natural talent, and intense devotion to the cause of Christ, many years of successful service might have been expected for him, but his useful life has been cut short.

From the very first Mr. Parr has been closely identified with the Epworth League, as a district and Conference officer, a member of the General Board, a prominent speaker at Epworth League conventions, and as the writer of the prayer meeting topic expositions in this paper. Many persons in all parts of the Dominion, who never saw his face and never heard his voice, have been helped and inspired by his written words, and will join with the Editor in extending sincerest sympathy to the friends who have been left to mourn.

It has not been an easy task to write prayer-meeting helps that would prove satisfactory to our wide constituency, but Mr. Parr's work has been well done, and at no time has it been more efficient than during the past few months. The change of treatment which he commenced about the beginning of this year called forth many expressions of appreciation from our workers. It is impossible to estimate the good our brother accomplished by thus touching the lives of the thousands of young people who study these topics from week to week. Mr. Parr's death is a distinct loss to the Epworth League.

A Bold Stroke

The United States Government had considerable trouble in the Philippine Islands with the natives, after the defeat of the Spanish. Quite a number of shrewd adventurers kept up an insurrection for some time, pillaging the country, under the pretence of fighting for independence. When peace had been secured, these leaders instead of being punished, were put into positions of responsibility. The Government appointed them provincial governors, giving them an income and a social standing, which did away with all further inclination to resume command of their robber bands. The men who served under these leaders were enlisted as native policemen. One of the magazines says that "the whole transaction was a bold stroke, and one regarded by the more conservative as extremely dangerous, but it has met with almost unqualified success."

The same plan might be adopted to good advantage in Junior and Senior Leagues where there are mischievous and unruly young people who sometimes disturb the meetings. Instead of trying to expel these lively youngsters, it is better to give them work to do, to thrust responsibility upon them, and make them feel that they are a necessary factor in carrying on the organization. This has often transformed a thoughtless and giddy member into a useful and energetic worker. The president should continually exercise his ingenuity in discovering ways and means for giving employment to all the members.

A Step Forward

The Bay of Quinte Conference League, at its recent convention in Bowmanville, took a decided step forward when it recommended that the Conference League President should visit every district each year, either at the Annual Convention or at Circuit rallies. Conference officers do their work through the District organizations, and it is very important that they should know something of the conditions which exist and the difficulties to be met. By arranging the dates of district conventions consecutively, the Conference President could attend all of them without much loss of time or money. In like manner the District League President should visit the local leagues, as far as possible. By this means we would have complete supervision, which could scarcely fail to be helpful to the work. We have very fine machinery in the Epworth League, and splendid results can be achieved when it is energetically worked.

✓ He "Talked It Off"

Some years ago a boy named Hardy heard Rev. W. S. Griffin speak in public, and was greatly impressed. Going home, he said to his mother, "Did that man read what he said, or did he talk it right off?"

"Well," said she, "I guess he talked it, without any book." "If that is so," replied young Hardy, "I will talk it off like that some day myself." He applied himself to securing an education, using every opportunity of speaking in public, and by-and-by became a public man, known as Hon. A. S. Hardy, Premier of Ontario. So fluent and effective was he as a speaker that he was sometimes spoken of as "Little Thunder."

There is much encouragement in such an incident for those who are desirous of becoming speakers. Many of the greatest orators began to speak in the most diffident and halting way, but determination and practice overcame all difficulties.

For Christian young people who want to work and speak for Christ there is no better training school than the Epworth League. It affords a fine opportunity for learning how to speak extemporaneously. Do not be satisfied with continually reading papers and essays at the League meetings, but try to express your thoughts without writing, by "talking it off."

Growing Power of the West

It is significant that the opinions of the people of our Western provinces will bulk big in the mass of testimony gathered by Mr. Fielding's Tariff Commission. Every member of the Commission can well remember the time when there was no Canadian West to consult; but to-day that politician who treats the former Hudson Bay Territory as a negligible quantity is doomed.

The truth is, that the centre of gravity in Canadian affairs is steadily moving westward. At one time our centre of population was about Quebec. Then it moved up to near Montreal. Now it is west of Ottawa. The day is coming when it will be somewhere in the region of Port Arthur. Twenty years ago western Canada, including British Columbia, had a population of about two hundred thousand. In 1891 it had about three hundred thousand people. Ten years later it had over half a million. To-day there must be nine hundred thousand, or possibly a million people in Canada west of the great lakes.

The moral of these facts is obvious. More and more will our statesmen have to reckon with western ideas and ideals. More and more will the voice of the West be heard in our

Parliament at Ottawa. More and more will lobbyists from British Columbia, Alberta, Saskatchewan, and Manitoba be seen in the corridors of the Parliament buildings. Politically, these provinces must increase, while Ontario, Quebec and the Maritime provinces must relatively decrease. Whether this development shall be a blessing or otherwise, will depend on the type of men produced on our plains and mountains.

ANY one who tells the absolute truth about Western Canada is liable to be regarded as an exaggerator. It is drawing it mild to say that we have the finest wheat land in the world.

THE Grand Trunk Pacific Railway evidently believes in the future of the Canadian West. The new road will cost 123 million dollars, or more than half as much as the Panama Canal that our friends across the line have been talking about for so many years.

INCREASES amounting to over \$50,000 have been made to the salaries of Toronto Public School Teachers. When will some one start a campaign for the increase of minister's salaries? Most of the city churches pay exactly the same as they did ten years ago, and some of them even less, although the cost of living has greatly increased.

ONE of the young ministers brought out from England by Rev. Dr. Woodsworth for work in the Northwest writes, "I like this country very much. The climate is healthy, and the people are homely and hospitable." Of course our brother uses the word "homely" in the English sense, which means "plain," "unpretending," "fond of home."

THE *Methodist Times*, of London, England, gives nearly a column of its editorial space to a description of our Sunday-school Rally Day Programme. It refers to it as "a two-leaved sheet, with a well-executed picture on the cover, and a strikingly-worded invitation of welcome to all who are unconnected with any Sunday-school to enrol themselves."

THE inordinate love of money and good times go hand in hand. Mammon worship is painfully in evidence just now. The ancients spoke of an island that grew so peculiar a quantity of honey, that whoever tasted it straightway went mad. Our Canadian people have tasted of the honey of prosperity, and may have gone the way of the multi-millionaire of whom it was said, "Same in every other way, but money-mad." Never was the text more appropriate, "A man's life consisteth not in the abundance of the things that he possesseth."

"We are having great meetings in our League, just now," remarked a young lady in Nova Scotia, the other day. "Why," said she, "we had arranged some special music in the form of a quartette, for our meeting last week, but we got so interested in the prayer and testimony service that we forgot all about the music. Three young people took part in prayer for the first time, and some others for the second time."

This young Leaguer was quite justified in feeling enthusiastic over such a meeting. It is very encouraging to find an increase in the number of persons who take part in the devotional service. In some places the same voices are heard month after month and no effort is made to stimulate others. It is certainly a good meeting when two or three members speak or pray for the first time, and we ought to aim at securing this result more frequently.

The Business Side of the League

I. IMPORTANCE OF METHOD.

As in other departments of activity, much depends upon method in carrying on League operations. Of course success in Christian work rests primarily upon the Spirit of God, but we must not assume that the Spirit is necessarily unmethodical in his operations. Method is not a machine way of doing things, but an intelligent adaptation to the needs of the case. Experience is a great teacher, but we must add to our own experience that of others, and learn as much as possible from the methods that have been successful elsewhere.

"Study to show yourself a workman approved of God; that is a workman whose tasks are not only performed, but performed in a workman-like manner, that the work may reflect credit on the cause, and on the leader in whose name it was attempted."

II. DUTIES OF THE PRESIDENT.

The president has something more to do than merely preside at the business meetings and perform the routine tasks of his office. If he would be a model president he must show ingenuity and resourcefulness.

There is an old saying: "Like priest, like people." It may well be modified to read: "Like president, like League." Your League is largely what you make it. No kind of church work depends so vitally upon the leader. A lazy president makes a slothful League; a slow president, a dilatory League. Give the young people a spirit-filled, consecrated leader, and the League becomes a veritable dynamo of power in the community. You may be astonished to find out how they take your attitude on matters as final. It will be a worry to you sometimes to find how willing they are to be led. The personal character of the president can be made to permeate every department of a League until every worker feels the inspiration of a spirit-led personality, who is doing God's work in honest trust and love.

Therefore, if you are president, let the League be your work. See to it that your hands are not tied and your brain fagged by attending to multitudinous other details of church work. Lay aside some of the weights which do so easily beset a willing worker. Specialization is often the price of success. Let it be understood by pastor, Sunday-school superintendent, and everybody else that you have chosen the League as your field of work, and that you intend to devote your undivided attention to making a successful League. Then go to work with all your feet, tongue, and brain to bring it about. "This one thing I do," would be a good motto for many a president who is now making his League a side issue to his general church work. Handle your League proposition as you would a business contract in which your whole future is wrapped up. The cause of God is not to be sidetracked by the engrossing affairs of any business.

Remember that a president succeeds not so much by what he does and says, as by what he gets others to do and say. He should be the adviser of every committee chairman, and an ex-officio member of every committee.

He should frequently ask such questions as these: "Has your committee met yet?" "Have you visited that new family?" "Have you written to such and such a person?"

So many committees are appointed in these days, that there is danger that some of them will be forgotten and never do any work. A wide-awake president can avoid this. He need not do the work himself, but he can certainly see that others attend to their duty.

III. THE RECORDING SECRETARY.

The recording secretary should have a complete and correct list of all the members. Cancel the names of those ceasing to be members.

Correct records of all League business should be kept. A reference to such records is often valuable, and sometimes ends discussion. A brief account of all meetings of the League should be entered in the minute book, and, of course, business meetings should be reported in detail. Every motion that prevails, with the name of the mover of the motion, should be clearly and exactly set down. Keep all literary and other programmes of the League. They will be interesting for reference.

All reports of departments should be filed. They are useful in preparing annual reports, etc. Delegates' reports of League conventions should also be filed.

An accurate record of the early history of the League may one day be valuable. In keeping the minutes of the meetings, avoid the use of the same stereotyped order and expressions. Vary the wording. After approval, sign them, and also have the president sign.

As soon as members have been assigned to departments and committees, post a list of these so that each one may know just where he has been placed.

Keep on hand all needed supplies—constitutions, application forms, transfer cards, etc., and see that a copy of the constitution is placed in the hand of every member.

IV. THE CORRESPONDING SECRETARY.

In small societies, the work of recording and corresponding secretary may be done by one person, but in most Leagues there is plenty of work for two persons.

Immediately after the election of officers, the corresponding secretary should send to the District League Secretary a full list of the new officers, with post office addresses. Correspondence should be kept up with absent members, letters from these being occasionally read to the League.

When members remove to another place, the corresponding secretary should at once notify the president of the League, or pastor of the church in the town where members have gone so that they may be looked after. Many members have been lost because this has not been done.

All official letters from district and Conference officers, or from the General Office of the League, should be promptly answered. Do not postpone this or it is likely to be forgotten.

The corresponding secretary should keep informed about all conventions and meetings in which the society ought to be interested, and announce them from time to time.

Notices of the weekly League meeting should be given to the pastor, always in writing, for pulpit announcement. Specially interesting meetings should be reported in the local papers. Let the people know what the League is doing.

Correspond with other Leagues in regard to methods of work, and gather material for use in your own League.

Keep well posted on the general work and interests of the League, and report to the members, from time to time, interesting items of information.

Did you hear some one say that "the corresponding secretary had nothing to do?" Do not believe it. There is all the work connected with this office that any one person can do, and it is one of the most important positions in the Society.

V. THE TREASURER.

All League funds should be handed over to the treasurer, who should keep the money entirely separate from his own. Whenever possible, a League account should be opened in the savings bank, "in trust."

No money should be paid out except by order of the League, and a receipt should always be taken. The accounts will, of course, be audited at the end of the year.

Payment of bills should be made promptly, in order to keep the credit of the League good. Every bill should be O. K'd as to price and quantity by the person making the purchase.

The treasurer should make a monthly report, in writing, at the business meeting, showing the exact state of the League's finances.

Shall the League have dues? Certainly, even though it be only a nominal amount. There are certain expenses connected with carrying on the society, and the best way to meet them is by systematic giving.

The treasurer should look after the collection of dues regularly and persistently. If members do not pay up, do not hesitate to remind them. In most cases the neglect is due to forgetfulness.

As a rule, it is not wise to commit the League to financial schemes, such as raising part of the pastors' salary, paying the church debt, or assuming the running expenses of the church. The League is not a separate department, and the church is not a branch of the League. The members of the League are supposed to give to all church benevolences in the regular way, as members and adherents of the church. Contributing to the "Forward Movement for Missions," may be made an exception to this rule.

The "talent" plan is sometimes used to raise funds. Each member is given a small amount by the treasurer, and is expected to return this to the League, on a certain day, with its increase, telling the history of it.

VI. THE EXECUTIVE COMMITTEE.

This committee is composed of all the officers of the League, including the pastor. It is its business to plan the work of the League, and originate all its schemes.

In business houses there are frequent conferences between the general manager, and the heads of departments, for the

development of plans and methods. In some establishments such conferences occur every day.

The League, too, cannot be healthy and progressive without frequent meetings of its officers for consultation. By this means there will be a clear understanding what each one is to do, what all are to do, and what the common object is. Harmony will thus be secured.

The executive committee should assign the members to the different departments and committees, carefully considering the ability of each, and the needs of the department. Try and find some work for every one.

All matters of business, the payment of bills, etc., should come before the executive, and be passed upon before being forwarded to the business meeting for final action.

All the work of the executive committee requires the approval of the League. Careful action by the executive often frees the business meeting of much needless discussion, and saves time. The pastor and officers, viewing the whole field in a quiet meeting, are more likely to take wise action. Some matters can be more calmly and confidentially considered.

VII. THE BUSINESS MEETING.

The business meeting should be held once a month, at a time when the greatest number can be present. Usually it is not practicable to secure a whole evening for this meeting. Most of the business of an Epworth League is of such a character that it can be appropriately attended to in connection with the devotion meeting. Fifteen or twenty minutes can be set apart at the regular service for this purpose. Two or three times a year, however, it is wise to have more time for the business meeting, as matters accumulate that require consideration and action.

Written monthly reports should be presented by the recording secretary, corresponding secretary and treasurer, and the heads of departments. If necessary, these may be discussed. Do not allow the officers to fall into the careless method of presenting verbal reports. It is a stimulant to a department to do good work, when it is known that reports must be handed in, in writing.

The business meeting should be conducted in an orderly manner. No one should speak without rising and addressing the chairman, and private conversation between members should not be permitted. Insist on good order.

Let everything be done in a business-like and parliamentary way.

VIII. THE ANNUAL MEETING.

Once a year a whole evening should be devoted to business. At this annual meeting the officers should be elected, according to constitution, and the reports of old officers received. Such an occasion affords the opportunity for pleasant remarks, reminiscences of the past, or earnest resolves for the future. Such annual meetings can be made most stimulating and helpful.

IX. PARLIAMENTARY PROCEDURE.

For the benefit of inexperienced officers and members, some suggestions in regard to the proper method of doing business are here given.

Gaining the Floor.—When a member wishes to speak, he rises in his place, addresses the presiding officer, thus: "Mr. President" (or Miss President, or Mrs. President, if a lady is presiding). He must wait before he speaks, till the president "recognizes" him; that is, speaks his name, "Mr. Doe." If a number rise at the same time, the one whom the president hears first of whose name he speaks, is recognized, and has the floor; the others must be seated. He may now proceed.

Motions.—Desultory talk accomplishes little or nothing, and so to transact business, "motions" are necessary, as they are the basis of all action.

A member desiring to present any matter to the League for consideration and action, rises, addresses the chair, gains recognition, and says: "I move that" (stating his "motion"). A second person rises, is recognized, and says: "I second that motion." The president now "states" the motion; that is, he repeats the words used by the person making the motion, or if any change is made in wording the thought is preserved. He may say: "It has been moved and seconded that" (repeating the motion). Remarks are now in order" or, "are there any remarks?" Full discussion may now be had, but not before. The motion is now the property of the meeting and cannot be withdrawn, except by unanimous consent or by a motion and vote to that effect. This motion before the house is the main question, and through all the changes that may be proposed and discussed must not be lost sight of. That is, keep it in mind so you may surely know and carry out the will of the League with reference to it. When the discussion is done the president "puts" the motion by saying: "Are you ready for the question?" If no further remarks, he continues: "All in favor of the motion will signify the same by holding up the

hand." The number voting is noted, but is not to be announced yet. He continues: "All who are opposed to the motion will raise the hand." The number of negative votes is noted and he now announces both votes or states that the motion is carried or lost, as the case may be. It is now the order or vote of the meeting.

This is a general form of procedure, but we must now notice how it can be varied.

Amendments.—All motions that can be amended, are changed by "inserting words," by "striking out words," by "striking out words and inserting others," by "substituting" another on the same subject, by "dividing the motion," into parts so as to vote on each part separately.

When the main question is before the meeting a member may gain the floor and say: "I move to amend the motion by" (telling how he wishes to change it). If permissible and if seconded, the president states it and it is open for discussion. It may be carried or voted down or itself be amended, but proposed change go no further than an amendment to an amendment. If the second amendment is voted down, there can be another second amendment.

When ready to vote, the vote must be first taken on the second amendment, if there is one; if lost, it leaves the matter as it was before the second amendment was made, but if carried, the vote must be now on the first amendment as amended, and, lastly, on the original motion as amended.

A motion to "substitute" really strikes out all the words of a motion and inserts other words which must be germane; i.e., in harmony with the idea of the first motion, and is treated as such. The vote is upon it as an amendment, and then upon the motion as amended.

Amendments once presented and lost cannot be presented a second time for action.

To Stop Debate.—While a discussion is helping the members to information free latitude may be given, but when it resolves itself into "mere talk and wrangling it is time to close. This may be done in several ways.

1. By adopting a rule that the debate shall close at a certain time.

2. By a motion to "lay the matter on the table." This cannot be amended or debated, and, if carried, cannot be reconsidered. By motion it can be taken from the table in proper order. Neither is this motion subject to debate or amendment.

3. By "postponing to a certain time." Debate and amendment on this motion is restricted to the matter of time. At the designated time it is to be taken up just where it was before postponement.

4. By "referring" the whole matter to a committee who shall report later.

5. By a call for the "previous question" or a "motion to close" the debate. This closes debate and a vote is taken at once.

A member feeling that debate should close, gains the floor; "Mr. President, I move the previous question." The president asks: "Shall the main question now be put?" (equivalent to "shall the debate now close?") and a vote is taken, no debate, no amendments allowed. If lost, discussion goes on; if carried, discussion is ended and a vote is at once taken. The previous question should be rarely used; usually requires a two-thirds vote.

6. By a Motion to Adjourn.—This is always in order if a member is not on the floor, and if there is not a prescribed order to go through with. If there is, then the motion should be "to close the debate."

To Reconsider.—A matter once acted upon cannot be reconsidered, except upon vote to reconsider. This motion must be made and seconded by members who voted on the successful side. If it is debatable the question to be reconsidered is debatable. If lost, the matter is settled; if carried, the question in its original form is before the chapter.

Motions to adjourn, to lay on the table, to reconsider, that the committee rise, to suspend the rules, cannot be reconsidered.

Points of Order.—The presiding officer must at all times and under the most trying circumstances preserve order and proceed in a dignified, courteous, firm, but kindly manner. If breaches of order occur, a member may rise and say: "Mr. President, I rise to a point of order." The president invites the one speaking to stop a moment and says to the one interrupting: "State your point of order." He is then to do so briefly, and the president, having heard the reasons, renders his decision. The speaker continues or stops as the decision may indicate.

A member in speaking may be too personal or use severe or uncalled-for terms. A member may call him to order as above, and the president may caution or censure the offending member for the language used. Fortunately such scenes are rare. Brotherly love and regard and the Christian spirit will prevent such scenes in League meetings, or, if a brother is forgetful of his associates, it will call him back to himself again. Use every effort to avoid harsh words, friction and misunderstanding. If one does a harmful act or says a harsh, hurtful word, all will think the more of him if he will rise in his place and manfully apologize for his lapse.

Missionary.

Westmoreland Ave. Church and Rev. Dr. Hiraiwa

The first District Meeting of our church in Japan was organized in Dr. Cochran's house, Suruga-dai, Tokyo, in September, 1876. At that time we became acquainted with a number of young



WESTMORELAND AVENUE METHODIST CHURCH, TORONTO

men, among whom were Mr. Hiraiwa and Mr. Isami Kawamura. Mr. Kawamura had only recently—perhaps one and a half years before—returned from Ann Arbor University, Michigan, bringing back with him one deep and abiding impression, viz., the wonderful superiority of a Christian home over the homes of Japan. When Mr. Cochran, on the invitation of Mr. Nakamura, the great Sinologue, removed from Yokohama to Tokyo, to teach and preach in his school,

Tokyo, that Mr. Hiraiwa called on me one day in great mental distress. I could not then understand the nature of his trouble, and probably he himself did not. But when three years ago he preached in Trinity Church, Bloor St., he told us that he had been converted in the head a considerable time before he was converted in the heart. I have no doubt he was at that time passing through the agony of one seeking pardon and heart renewal. He became a genuine

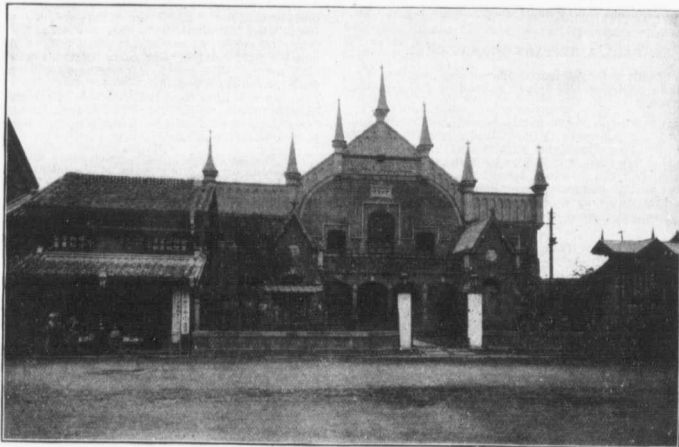
candidate for our ministry he read widely and deeply. The list of books he read which he furnished at District meetings used to surprise us. He read no trash or feeble books. He became a man of large intelligence and excellent judgment. In his early ministry as pastor he was zealous and faithful, and his circuits were always improved. When he became Chairman, the Districts felt his powerful influence and the pastors and evangelists were quickened to diligence and fidelity. For the last five years he has been President of the Conference, and as far as I know has acquitted himself wisely and well. A year or two ago Victoria College conferred on him the honorary degree of Doctor of Divinity. He well deserves the title. He is a good, strong man, taking high rank among the foremost preachers of the Gospel in his country.

This is the man that our little church in Westmoreland Avenue, under the pastoral care of the Rev. G. Agar, B.A., has chosen, with the consent of the Mission Rooms, as their own foreign missionary. Last year they gave to missions a total of \$360, which included for The Forward Movement, \$140, that is to say, they gave to the General Fund \$220. This year they will add 50 per cent. of their givings to the General Fund, which will bring up their contribution to \$330, besides \$140 for The Forward Movement. The meeting last Sunday morning was most enthusiastic. The church recorded its determination to raise the full amount necessary for Dr. Hiraiwa's support, \$440. From what I saw last Sunday morning, I feel sure they will go beyond that limit.

G. M. MEACHAM.

Just Open the Door

The following extracts from a letter of Mr. Jolliffe's, dated Yun Shien, Sunday, Dec. 3rd, 1905, are very interesting: "This was our sacrament Sunday. We had church from 10 to 11 and Sunday-school from 11 to 12. There was a good crowd out, at least some of them were



CENTRAL TABERNACLE, TOKYO, JAPAN, REV. Y. HIRAIWA, PASTOR
Supported by Westmoreland Avenue Methodist Church, Toronto.

Mr. Kawamura at once went to hear him, and persuaded his friend Mr. Hiraiwa to accompany him. And Mr. Hiraiwa went, as he afterwards confessed to a friend, to

Christian, both in heart and life. He was a graduate of the University, and a teacher for some time in the Normal College. Besides the regular course for

good and all were fairly well behaved. The number is not of so much importance, however, as all we have to do is to open the door and we can get all that

can hear. I don't know when I enjoyed the sacrament more. Of course we had the usual class-meeting and nearly all spoke, telling of their sins being forgiven and their determination to live for Christ. There was no holding back, either, but all were ready and eager to take part. After the service I saw a woman laying her head on Mrs. Smith's shoulder and putting her arm around her. Afterwards Mrs. Smith said she was asking her to get us all to pray for her as she wanted to break off opium, to which she is terribly addicted. Some years ago she was sick and took it to ease the pain and so concentrated the habit. If anyone at home would like a subject for prayer let them take this one.

"I can tell you of another one of our probationers who is a dealer in second-hand clothes. He is a Christian but his wife is not and she takes his books and pitches them out. He never misses prayer every morning. He comes and brings his little boy, too. Two of our probationers are ex-Taolist priests.

are only the outer coverings of the gods who dwell within.

Dr. Griffith John, sometimes styled the "Apostle John," of China, was one of the young men who, fifty years ago, threw his life away by entering foreign missionary service. The June Missionary Review of the World tells of the celebration of his mission jubilee. "Great Faith John" was born in 1831, and began to preach when he was fourteen years of age. He sailed for China in 1853. The timber of the man can be judged by these words of his: "It is no tiresome work to me to study Chinese. Its difficulty only intensifies my desire to grapple with it." He struck at the heart of things when he went to Hankow, the natural commercial capital of the empire. Here, for forty-five years, his influence in medical, evangelistic, and literary work has been felt. During this period he has had much to do in the planting and development of churches in unoccupied territory.—The Missionary Advance.

was the thing Japan most needed in the present crisis. Though he is not a Christian yet, he assented to my statement. Several others, not Christians, to whom I have said the same thing, have said that they believe that is what Japan needs. While some non-Christian Japanese feel that their country needs Christ if she is to successfully govern Korea and lead China, we feel that a Christian Japan will be a mighty power in evangelizing Korea and China, and a non-Christian Japan will be a great hindrance."

The demand for English in the schools of Japan gives the Missionaries many opportunities for work among the students. Mr. Prudham teaches in the Takaoka Middle School. Out of the 200 students in his classes a few are coming to the preaching places. A young men's society invited Mr. Prudham to speak to them once a month; this he agreed to do if they would meet in the preaching place. They gladly accepted the conditions.



REV. Y. HIRAIWA, D.D., AND FAMILY
Dr. Hiraawa has charge of the Central Tabernacle, Tokyo, Japan.

"At the meeting to-night a young evangelist spoke. He is a fellow of magnificent bearing and a nice speaker. He has been rescued from opium and now preaches and sells books. He gets not quite \$2.50 a month and was telling Dr. Smith that it did not pay his expenses, 'but,' he says, 'I'll preach anyway and take the money out of my private income for I feel called to preach.' To-night he spoke of the time when he used to be noted for his fondness for dress, saying he had something more important now since he began to preach Jesus."

"That image that you have in your temple was carved by some man out of a stone before it was placed there," said a Church of England Zenana Missionary to her class of Indian children, who were sitting round having their Bible lesson. There was a pause. The children looked shocked. Then one little girl said: "Oh, teacher! don't say so. It is the God who came down from heaven and took the form of a stone who is there in the temple, and whom we worship." Many men and women in India believe as these little children did, that the images worshipped

The London Missionary Society reports that in the land to which Robert Moffat gave his life, there is now a large body of native Christians associated with the Congregational union of South Africa, and the work of the union has extended, in connection with the migration of the colored Christians, to places which, in the beginning, were entirely unknown. These native churches now support their own pastors, some of whom are Europeans. They are much interested in education and are doing extensive out-station work.—The Missionary Advance.

Mr. Norman, in a recent letter, writes: "A Japanese gentleman of wealth and position recently, in discussing with me Japan's position in Korea and Manchuria, said that he had grave fears as to Japan's ability to deal successfully with the problems that confronted her in connection with Korea and Manchuria. He believed that the renewal and strengthening of the Anglo-Japanese alliance was good for Japan, because of Japan's lack of experience in governing colonies, and in dealing with international affairs. I expressed the opinion that Christ's Gospel

Mr. and Mrs. Neave and Mr. and Mrs. Carscallen have arrived safely in Japan on their way to China. They will join Dr. and Mrs. Ewan and family at Shanghai and go up the river together. We wish them a prosperous journey and safe arrival in Chentu, which they hope to reach about May 1st.

A league president not long since asked who was the cause of any league dissolving. The reply was, "failure to attend to its missionary duty and privilege, emphatically and without a doubt." This has been repeatedly proven by leagues and Sunday-schools.

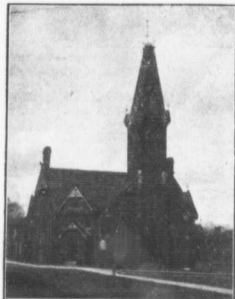
Toronto West District Epworth Leagues have paid up to Feb. 15th, \$533.33, which is an advance over last year in the same date of \$173.65. They expect to reach the \$3,000 mark.

Potatoes, shirts, boots, and a moose skin valued at \$12.00 formed part of a special collection for running expenses at our Indian Mission at Kishpiax, Upper Skeena.

From the Field.

A Great Success

What everybody admitted to be the best Epworth League Convention of the Bay of Quinte Conference was held in the town of Bowmanville, January 23 to 25. The attendance was large and representative, delegates being present from al-



BOWMANVILLE METHODIST CHURCH

most every part of the Conference. The League of Bowmanville and the people of the town generally, led by their energetic pastor, took the deepest interest in the gathering, and worked hard for its success. The local arrangements were unusually complete and perfect, and the warmest hospitality was extended to the delegates.

The following "Greeting" from the Bowmanville League appeared on the first page of the programme:

"We, of the local League, welcome you to our homes, our church, our town, and to our hearts. We welcome you because of that for which you stand, viz.: the best in church and state, in home and society, in industry and commerce, in theory and practice, in aspiration and



REV. S. F. DIXON

The new President of the Bay of Quinte Conference Epworth League.

attainment, in endeavor and achievement.

"We welcome you because you stand for life, not death, motion, not inertia, movement, not stagnation,

eddies and streams, not puddles and pools, aggressive, not moribund Christianity, for battle and conquest, not camp and defeat.

"We welcome you, moreover, because your faces are toward sunrise, a day of improved conditions; and because you stand for the brothering of the nations and the bringing of a Kingdom of happiness and good fellowship.

"Welcome, Thrice Welcome!!

"Yours in fellowship of love and service

for Christ and the Church."

VERNON H. EMORY, Pastor.

L. K. FARR, President.

H. H. TODGHAM, Secretary.

At the opening meeting on Tuesday evening, the church was well filled, when addresses were delivered by Revs. A. C. Crews and J. J. Rae. The latter spoke eloquently on "First Things First."

Considerable attention was given to the Junior Department on the second day. Miss Annie Wilson read an excellent paper on "The Necessity of the Junior League," and Miss Florence Adams told of "What One Junior League Has Done, and Is Doing." In the discussion which followed, some very strong statements were made in regard to the need of in-

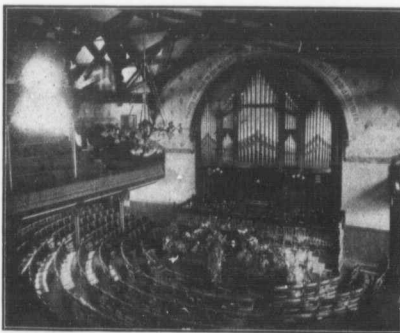
appointments, and district Leagues undertaking the partial support of a home missionary in the North-West by supplementing the salary raised by the mission circuit by \$250. It is expected that the Missionary Board will shortly pass such legislation as to make this possible.

Other resolutions asked that district officers campaign their district carefully, that Sunday-schools, circuits, and appointments, where there are no Leagues and prayer-meetings, be also campaigned. Also that the districts which fell behind last Conference year do their utmost to meet the salaries of their missionaries.

A splendid meeting on Thursday evening closed the convention. Addresses were delivered by Rev. R. Duke, Rev. Dr. Bishop, and Rev. Dr. Chown.

Rev. Dr. F. S. Stephenson, Secretary of the Forward Movement, brought with him a large exhibit of missionary literature, and assisted by his wise counsel in many conferences and committee meetings.

The success of the convention was largely due to the splendid work of the president, Mr. E. A. Morden, and the secretary, Rev. S. F. Dixon, who gave largely of their time and energy to the work of preparation. The following are the new officers:



BOWMANVILLE METHODIST CHURCH
(Interior).

creased activity in promoting junior work.

"The Young Man Problem," was discussed somewhat thoroughly, able addresses being delivered by Rev. W. P. Rogers, B.A., Mr. Ivor E. Brock, Mr. Fred. R. Foley, Rev. F. V. White, B.D., Rev. H. B. Kenney, Rev. R. Bamforth, Mr. Geo. E. Deroche. The church was crowded at both Wednesday and Thursday evening services.

A great treat was afforded the delegates in the Bible study on the Sermon on the Mount by Chancellor Burwash.

Rev. D. E. Johnston, S.T.L., gave some valuable hints on "District Missionary Organization," and Miss Momen, of Orono, spoke on "The Summer School."

A conference on "Missionary Advance Movement" was led by Rev. A. M. Irwin, B.D., Canton.

Mr. J. M. Denyes, B.A., gave an inspiring address on "Our Full Privilege."

Rev. H. W. Foley, B.D., presented a most practical and suggestive report from the Missionary Committee, which was ratified by the convention, providing that a request from the Bay of Quinte Conference League be sent to the General Missionary Board, asking that a second missionary be set apart for the work in Japan, the district or districts that can do so first undertaking his support.

Another resolution advocated circuits,

President, Rev. S. F. Dixon, Wooler.

1st Vice, Rev. L. S. Wight, B.A., B.D., Tyrone.

2nd Vice, Rev. D. E. Johnston, South

Dummer.

3rd Vice, Fred. R. Foley, Bowmanville.

4th Vice, Miss M. M. Momen, Orono.

5th Vice, Miss F. Adams, Belleville.

Secretary, Rev. A. W. Coone, S.T.L., Milford.

Treasurer, Miss M. Nugent, Millbrook.

Member of General Board, E. A. Morden, past-president, Picton.

The Nominating Committee also recommended the following appointments:

Mr. J. N. Denyes, B.A., Whitty; Rev.

H. W. Foley, B.D., Bayside, representatives from the Conference League on the

Summer-school Executive.

About the Use of Money

The question of the duty of tithing our income was presented in a rather novel and, as it proved, a very efficient manner at a recent meeting of the Schomberg Epworth League.

The topic was, "What Christ Teaches About the Use of Money." In preparing for the meeting a number of the tithing covenants used for application for membership in the Association of Christian Stewards were obtained from

Rev. R. W. Woodsworth, as well as a copy of the tract, "What We Owe, and How to Pay It." Then live, leading questions, arising from the main question of tithing, were chosen. These were: "Why do you portion of our income does God claim?" "What is the New Testament teaching concerning tithing?" "What should we tithe?" "Does the duty of tithing affect those who have no regular income?" "Should a person in debt tithe?" "Income?" These questions were distributed among five leaders.

On the night of the meeting, those present were divided into five groups, and each leader took up his question with one of the groups. Five minutes was the time allowed for the discussion of each question. At the end of that time the leaders changed groups, and thus in twenty-five minutes each one present had discussed all the questions. After this the question was summed up by the president, and some difficulties solved, and then a vote was taken as to whether tithing was a duty or not. The result was a unanimous vote in favor of the principle. Then followed a distribution of the pledges, with the request that they be taken home and signed.

The results of this method were very satisfactory. Every one felt free to discuss the questions in the small groups. The great difficulty was in keeping the discussion to the time limit.

H. N. WILKINSON.

Bowmanville District

The annual convention of the Bowmanville District was held at Enniskillen, and proved a great success in every way, in attendance, in enthusiasm, and in the free and helpful character of the discussions. The church was crowded for the evening session, when two fine addresses were given by Rev. H. V. Mounter and Rev. V. H. Emory.

It was resolved to contribute \$25 towards the Chentz Hospital.

- The following are the new officers:
 President, F. R. Foley, Bowmanville.
 1st Vice, W. H. Moore, Hampton.
 2nd Vice, Rev. J. P. Berry, B.A., Hampton.
 3rd Vice, Miss Moment, Orono.
 4th Vice, Mrs. F. W. Lee, Enniskillen.
 5th Vice, Miss G. Creeper, Hampton.
 Secretary, A. J. Gray, Courtice.
 Treasurer, A. W. Annis, Tyrone.
 Conference Representative, Rev. R. A. Delve.

Belleville District

The eleventh annual convention of the Belleville District Epworth League was held in the Methodist church at Cannifon, on the afternoon and evening of January 1th.

Rev. Mr. Coombe, Prof. Dossse, and Mr. H. E. Plewman gave papers in the afternoon. Dr. Winch, our representative in British Columbia, who has been home for a time on account of his wife's health, was present at the convention, and by his plain, straightforward, and practical addresses, greatly increased the enthusiasm of those present. In the afternoon he spoke of the past, present, and future of his hospital, and in the evening about the manners and customs of the Indians amongst whom he has been laboring.

In the evening Rev. Mr. Steele gave an address on "Evangelistic Work in the Sunday-school," and Rev. H. W. Foley, B.A., B.D., the new president, brought before the leaguers some plans for more effective work on the district.

- The following officers were appointed for the ensuing year:
 Hon. President, Rev. H. W. Foley, B.A., B.D., Bayside.
 1st Vice, Miss Rush, Cannifon.

- 2nd Vice, Miss I. A. Martin, Belleville.
 3rd Vice, Geo. F. Stewart, Belleville.
 4th Vice, E. R. Dossse, B.A., B.D., Belleville.
 Junior League, Miss F. Adams, Belleville.
 Representative to Conference, T. G. Bell, Sidney Crossing.
 Sec.-Treas., Miss L. Holton, Belleville.

Unique Union Social

The Leagues of Salford, Folds's Corners, and Sweaburg enjoyed a delightful union social at Sweaburg. After an interesting programme of addresses, solos, etc., had been rendered, slips of paper on which had been lithographed various kinds of flowers, were cut in two and distributed. As each slip found its other half the couple proceeded to the basement, where lunch had been provided by the Social Committee. When all were seated at the tables, which each accommodated five or six, a list of Bible questions, previously arranged, were distributed. The table answering the greatest number of questions correctly received a prize. A box of bon-bons was awarded to the winners in the contest.

"A Vigorous League Worker"

The late Rev. W. Graham Wright of the Hamilton Conference, whose sudden death took place in December last, was a vigorous and deeply interested League worker. In Sept., 1904, shortly after go-



THE LATE WALTER GRAHAM WRIGHT.

ing to the Walsh Circuit, he organized a League at Walsh with 12 active and 7 associate members. Before the end of the year the membership had increased to 31. At the beginning of 1905, "The Heart of Japan," and "Studies in the Apostolic Church" were introduced. He threw himself into the work with characteristic energy, always attended the meetings, and took charge himself when a leader was absent. A social evening last summer promoted by Mr. Wright, when the Silver Hill League was invited to attend, was pronounced the most successful social event ever held in connection with the church. In revival services which he conducted eight young people united with the church. On his removal the gift of a beautiful set of ebony brushes testified to the esteem in which he was held by the League. The news of his death reached Walsh, on a Wednesday, the night of meeting, which was a sad one indeed; and the League united with the Church in sending a magnificent pillow of flowers inscribed "Our Pastor" to the funeral, in his memory. "He being dead yet speaketh."

Just a Line or Two

A new League has been organized at Cameron, on the Lindsay District.

A Junior League has been organized in the Annette Street Church, Toronto Junction.

The League of Carmarthen Street Church reports more young people in its membership than ever before.

The eleventh annual convention of the Ottawa District Leagues, was held in the Bell Street Church, Ottawa, on February 16th.

At Ebenezer, on the Varney Circuit, a new League has been organized. A few weeks ago seven more members were added and the Society is prospering in every way.

Rev. J. H. Ratcliffe, of the First Presbyterian Church, St. Catharines, delivered a very fine address on the "Major Prophets" to the League of St. Paul Street Church, St. Catharines, on the 12th ult.

Mr. Arthur Ozawa, the well-known Japanese student, who is attending Victoria College, has been sent as a delegate to the Nashville Student Missionary Conference, by the League of Parkdale Church, Toronto.

The Devine Street League, Sarnia, has a "Church Service Committee," whose business it is to be on the outlook for strangers in the congregation, to welcome them at the door, ascertain their names, etc., and report to the pastor.

At the meetings of the Devine Street League, Sarnia, the chairs are arranged, each evening, in the form of a Maltese Cross, with a table in the centre, upon which rests a Bible. The members of the League sit in departments in the four arms of the cross.

At a recent meeting of the Varney League, eight new members were added, four active and four associate. If every League in Canada would increase its membership by a similar number, the Epworth League returns next Conference would lead us to sing the doxology.

The Bowmanville District League sent their missionary, Rev. A. McNeil, a handsome gilt clock, as a Christmas present, also a set of the Epworth League Reading Course. The District Executive also contemplates presenting every League on the district with a picture of John Wesley.

The Oban Leagues, senior and junior, prepared a beautiful quilt and presented it to the Deaconess Home in Toronto. They put into it, not only stitches of thread, but stitches made of love and kindness. A large number of young people gathered for the "Quarterly Bee," and thoroughly enjoyed themselves at the home of Mr. Thomas Jackson.

Western League Notes

The League at Carberry, Man., has been reorganized.

The League at Carman, Man., is somewhat handicapped by having no church, but profitable and well attended meetings are being held.

An Epworth League was organized at Elmwood in the suburbs of Winnipeg, largely through the efforts of members of Maryland Street League.

A new League of Christian Endeavor has been organized at Waskada, Man. The membership has been steadily increasing, and there are now twenty-six active members, and fourteen associate. The corresponding secretary recommends all communities that have not such a society for the young people to organize at once.

An Epworth League has been started at Melfort, Sask., thirteen members being enrolled. In connection with the society a Catechumen Class of five members has been organized. The prospects are good.

The Epworth Leagues of Manitoba and the North-West had 3,222 members in 1895 and gave \$270 to missions. In 1905 there were 7,923 members who gave \$5,639 to missions. This is a very creditable record of growth.

Winnipeg District is now supporting two missionaries, Rev. J. Endicott, in China, and Rev. J. Kovar, in Winnipeg. It is hoped, by the end of this year to have enough funds to place a third missionary in the field.

A splendid joint rally of the Maryland Street, Young, and Bethel Leagues was held in the Maryland Street Church, on Monday evening, January 29, under the direction of the District League. An inspiring address was delivered by Rev. R. O. Armstrong, district president, on "Here am I, Lord, send me."

Grace Church and Maryland Street Epworth Leagues held a debate in the school-room of the former church, when the question was discussed: "Resolved, that public ownership and control of utilities is in the best interests of the country." The affirmative was taken by the Maryland Street speakers, who won the day.

Missionary Work

Collingswood District Epworth Leagues have sent their missionaries, Rev. A. C. and Mrs. Hoffman, an organ for the use of the church in Ken Shou, West China.

The following is from a little girl in Saskatchewan: "I received the little book (Beh and Yang), and card you sent and feel sorry for the poor Chinese. Papa gave me a dollar, so I send the dollar and card to you." This is the way the hospital in China will be built.

Hamilton District Secretary reports: "Three leagues have been organized, one at Stony Creek, one at Milgrove and one at Binbrook, and we hope to add to these before Conference. We have now \$1,700 promised for our Missionary fund, and expect to reach \$2,000."

The village Indian Council at Kishpix consists of 12 chiefs and 5 constables; one of the rules is that every house must be cleaned Saturday morning. A constable inspects the house on Saturday afternoon, any neglect of the law is punishable by a fine of \$20. So far no one has been fined.

You cannot make missionaries for work in the foreign field if they will not work at home, so let me advise you to set every member of your league to work in the league at home. Give them something of a missionary character to do and remember that your work is not all done in the league meeting.

About a month ago a league president was greeted by a young man thus: "I want to talk to you some. Give them something of a missionary character to do and remember that your work is not all done in the league meeting."

European Travel

We have received a handsome illustrated programme of European travel. Free copies will be sent on application to the Rev. Dr. Withrow, Toronto.

Book Shelf

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

Pain Talks on Health and Morals. By C. C. Smith, M.D. and Rev. W. W. Walker. Published by William Briggs, Toronto.

This little book consists of several short chapters on things to avoid, and what to cultivate to make a strong body, clear brain and pure heart. Young people will here find some very good advice.

A Woman's Problem. By Kate Speake Penny. Toronto: William Briggs, Price, 61-00.

This book was evidently written for the purpose of showing the folly of a girl marrying a dissipated young man for the purpose of reforming him. The almost inevitable results of such action, poverty, disgrace and heart-break, are vividly portrayed in the story, which is a most interesting one.

Hector, My Dog. By Egerton B. Young. His Autobiography. Published by W. A. Wilde & Co., Boston.

Mr. Young is becoming quite a prolific writer on Indian life, and his books are always interesting. This volume tells all about the dogs of a Northern mission, and will especially appeal to the boys. "Hector" is supposed to tell his own story of his varied experiences, and he certainly tells it well. The book is well illustrated.

The Skipper Parson. By Rev. James Lundeen. Published by William Briggs, Toronto. Price, \$1.00.

The author of this book came to Newfoundland from England, a few years ago, and engaged in missionary work on some of the hardest fields of the ancient Colony. In going to his first circuit, he suffered shipwreck, losing almost his entire belongings, including library, clothing, etc. The book describes his life and work on several "outpost" missions, and contains much valuable information concerning the people and the country. The adventures and labors of the Newfoundland preacher are graphically described, and altogether the volume is a most interesting one, well deserving a place in all our Sunday-school Libraries.

"The Collected Poems of Wilfred Campbell" have just been issued by our Book Room, in a beautiful volume of 350 pages, which includes nature verse, memorial verse, dramatic verse, sonnets, lyrics, poems of the affections, etc. Many of these poems have been published in The Century, Harpers, Scribners, The London Spectator, and other prominent periodicals.

Most of Mr. Campbell's poetry is "the real thing," and this volume is a valuable addition to Canadian literature.

The Waning Movement

The following from Service should be read by every one who thinks the young people's movement is waning:

"Now and then one hears it said that the young people's movement is dead, or that it is slowly dying, and, therefore, should be abandoned. We do not believe that such a matter should deserve the serious thought of right-minded people. I know, why that the family is a dying institution, and, therefore, should be abandoned; as well say that the Sunday-school is not doing as good work as it should, and, therefore, should be abandoned; as that the prayer-meeting of the church, which has been a suffering subject for many years by reason of its lack of life, should be abandoned. No, as long as there are young people in the world, just so long must special efforts be put forth to help them in every possible way. There are many institutions that seek their downfall; let us do our utmost to counteract these baneful influences, and bring to pass a better life

and stronger service. The weakness of a good worker is not a call to its abandonment, but a clarion cry to rescue it from its weakness, and make it strong to do the things God intended it should accomplish."

Unique Announcement

Rev. C. L. McIrvine, of Jordan, Ont., announces a series of special Evangelistic services in the following striking manner:

A BRANCH MEETING
of the
HEAVEN ASSURANCE COMPANY
will be held at
TINTERN METHODIST CHURCH
Every night except Saturday, for two
weeks, beginning
SUNDAY, FEBRUARY 4.

The PRESIDENT of the Company will be present at each meeting for the purpose of:—

1. Enlarging the Policy of Present Holders.

2. To Renew Lapsed Policies.

3. To Write You Up a Policy for Eternal Life.

See Company's By-laws—Rom. 10, 9, 10; John 17, 3.

MEETINGS BEGIN EACH NIGHT AT 7.30.

Your presence at and prayers for the success of these meetings solicited.

C. L. MCIRVINE, PASTOR.

The Wheat Fields of Canada

Manitoba is pre-eminently the province of wheat. Westward of Winnipeg, when the fields are yellow and almost ripe, you may ride for a day and a half with nothing between your eye and the sky-line but wheat—a boundless sea of wheat, rippling to the prairie wind like waves to the run of invisible feet. The tall red towers of the elevators rise where settlements have clustered into a village; but across the fenceless reaches is nothing but the yellow wheat. The province is only in its infancy. Only one-tenth of the wheat lands are occupied, yet that tenth yields more than Great Britain, one-fifth as much as the two Russias, twice as much as Sweden, Denmark, Holland and Belgium put together, a third more than Austria, a fifth more than Roumania. When all Manitoba's wheat lands are occupied this province alone will be producing as much wheat as Russia, four times as much as Germany.

At each little prairie station hosts of settlers go out from the colonist cars of the train and look with wandering eyes on the vast fenceless fields that seem to begin where the sun rises and end where the sun sets. It is a new world, a world of promise, to them, from the stifled country of Europe, a world where land hunger is no crime, and land is to be had for the taking, and success awaiting ripe to the hand of toil. How the eyes that have dug themselves out in an eastern sweat-shop moisten at sight of the boundless prairie! And the back bent with toil for a pittance that meant slavery draws up to the straight nature of self-supporting manhood! "There is so much room! There is so much free air! There is such plain, palpable, boundless opportunity for every man! In a word, there is elbow room for all without trampling the weak under; and that means the hope of a race—the transforming of the weak into the strong"—A. C. LAUT.

Devotional Service

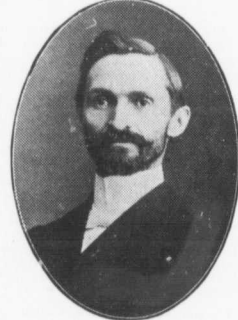
The Missionary Text-Book for this year is "Methodism in Canada," by Rev. A. Sutherland, D.D. The missionary topics correspond with the chapters of this book, which can be secured from Dr. F. C. Stephenson, Wesley Buildings, Toronto. Price, postpaid, in cloth, 50 cents; in paper covers, 35 cents.

Friend After Friend Departs

Ever since this paper was started, seven years ago, the Expositions of the Prayer Meeting Topics in these pages have been provided by Rev. T. J. Parr, M.A. His faithful work in this department has given general satisfaction, especially during the past three months, when he introduced a decided change in the method of treating the topics. A number of communications have been received by the Editor recently, expressing great appreciation of Mr. Parr's efforts, and we were hoping that he might be able to continue the work. After having sent in the Expositions for the February number of this paper, Mr. Parr mailed the following letter to the Editor, which will be read with melancholy interest by his many friends:

HAMILTON, Jan. 26th, 1906.

Dear Bro,—I am dictating a letter this morning that I would rather not if I had control of circumstances. My have found, during the year, that the



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

demands of the church of which I am pastor are quite sufficient for the strength which I have to expend, and the extra duty of writing the expositions for the Era is more than I should continue to undertake.

I have written these expositions for The Guardian and The Era for nine years and a half, and I fondly hope that the thoughts sent forth will prove an abiding blessing to the young people of Methodism, but now reluctantly I must ask you to relieve me from the responsibility.

It seems short notice to ask you to look up some one to write the expositions for the March number of The Era, but I am late, and quite unable to do it myself, and this is the only way out that I can see.

The work of writing these expositions has been for the most part a pleasure, and I exceedingly regret the necessity of giving them up. Hoping that you will be able to make satisfactory arrangements.

I remain, very cordially yours,
THEO. J. PARR.

Just twelve days after dictating this letter, Brother Parr passed away. He did not expect to die, but clung to life and work with marvellous tenacity. His strong spirit of determination kept him

at his duties long after most men would have stopped. He was born at Woodstock, Nov. 24, 1861, and died in Hamilton, Feb. 8th, 1906. He graduated from Toronto University in 1884. More than fifty ministers attended his funeral, indicating the high esteem in which he was held by his brethren.

MARCH 18.—"CHRIST'S LIFE. HIS SUMMARY OF CONDUCT: THE SERMON ON THE MOUNT."

Matt. Chaps. 5, 6, 7.

DAILY HOME READINGS.

CHRISTIAN CONDUCT.

- Mon., Mar. 12.—Conduct towards brothers. 1 John 3, 14-17.
Tues., Mar. 13.—Towards our enemies. Rom. 12, 14-21.
Wed., Mar. 14.—Towards the poor. Deut. 15, 7-11.
Thurs., Mar. 15.—In prayer. Luke 18, 9-14.
Fri., Mar. 16.—In business. Rom. 12, 9-13.
Sat., Mar. 17.—In doing things. Jas. 1, 22-27.

BY AMOS R. WELLS.

The Sermon on the Mount has been called the programme of Christianity. Looking over those three chapters of Matthew to gain a comprehensive view of Christ's plan of life, the first feature that strikes the student is its splendid unselfishness. Self is barred from it altogether. The beatitudes are not for those that get, but for those that give. Christians are to be salt, giving out health; and light, spreading sunshine. Their treasure is not to be on earth, but in Heaven. They are to take no anxious thought about their food or clothing. They are not to resist evil or expect a return for good. They are to love their enemies. They are to live in others' happiness. They are to find their reward in the joy of the world.

The next outstanding feature of this picture of the ideal life is its insistence upon inward realities as opposed to outward shows. It is the pure in heart that sees God, the poor in spirit and the meek that inherit Heaven and earth. Hunger after righteousness shall be satisfied, and there is a petition, but no promise, regarding material bread. The lustful thought is held equivalent to the foul deed; the angry word, to murder. Alms are to be in secret, prayer is not to be paraded on the street corners, fasting is to be hidden behind a smiling countenance. "Out of the heart," our Lord insists, "are the issues of life."

And yet with equal clearness a third feature of the picture stands out, namely, its practical character. We are, what we are within; but we are known by our fruits, by the outward showing of what is within. This showing is inevitable, but it is none the less essential. It is not hearing Christ's sayings, but doing them, that wins his commendation. It is not saying "Lord, Lord," or even prophesying and casting out devils, that gain an entrance into the Kingdom of Heaven, but it is doing the will of the King of Heaven. And Christ's directions are perfectly plain, straightforward, practical; be a peacemaker; swear not; give freely; love your enemies; forgive; do not worry; do not judge harshly; pray trustfully. These are His commands, uttered with absolute authority. It is a gospel for the daily life.

If one begins at any point in this programme of Christianity, and begins sincerely, he will not end till he has passed through the entire experience of it. Being meek, being pure in heart, being a peacemaker, thirsting after righteousness, enduring persecution, loving one's

enemies, giving one's self to the needs of the world—these all hang together. For any Christly deed one needs Christ, and all of Christ.

Therefore it matters nothing that the Sermon on the Mount is not systematic, nor is it necessary to study it in a systematic way. Read it, line by line, till you reach a point where your quickened conscience condemns you of disobedience. Then go forth and in the Master's strength do in that one point the Master's will. Thus at length, and only thus, will you make your own this discourse of the ages.

HINTS AND SUGGESTIONS.

By the Editor.

A SUMMARY OF CONDUCT.

1. *Native. What is to be Avoided.*
 - (1) Unjustifiable Anger. Matt. 5, 22-24.
 - (2) Formality and Hypocrisy. Matt. 5, 20.
 - (3) Profanity. "Swear not at all." Matt. 5, 34-37.
 - (4) Resistance of Evil. Matt. 5, 39-40.
 - (5) Ostentation in Well-doing. Matt. 6, 1-4.
 - (6) Hoarding of Earthly Treasure. Matt. 6, 19.
 - (7) Unnecessary Worry. Matt. 6, 25.
 - (8) Harsh Judgments. Matt. 7, 1.
 - (9) Hearing without Doing. Matt. 7, 26-27.
2. *Positive. What is to be Done?*
 - (1) Cultivate Inward Purity and Righteousness. Matt. 5, 1-10.
 - (2) Exercise a Good Influence. Matt. 5, 16.
 - (3) Cultivate Self-Denial. Matt. 5, 29-30.
 - (4) Love your Enemies. Matt. 5, 44.
 - (5) Lay up Heavenly Treasure. Matt. 6, 19.
 - (6) Make Religion the First Pursuit. Matt. 6, 33.
 - (7) Follow the Golden Rule. Matt. 7, 12.
 - (8) Seek the Fruitful Life. Matt. 7, 20.

BIBLE LIGHT ON THE BEATITUDES.

(Have members read these texts, with the comments, adding thoughts of their own.)

1. Matt. 5, 48. "Be ye therefore perfect." This is the keynote of this sermon. Heavenly perfection is to be the goal which we must place before us. Nothing less will do. The Master proceeds to show us how this perfection is to be obtained.

2. Matt. 5, 3. "Blessed are the poor in spirit." The foundation of all is laid in poverty of spirit. To be poor in spirit is to be conscious of need. It is a state of dependence on God, and has no reference to material poverty. It is a condition of heart.

3. Matt. 5, 4. "Blessed are they that mourn." This does not mean mere sorrow as such. Grief as often makes men worse as it makes them better. This truth must be linked closely with the former one in order to understand it. The mourners whom Christ calls "blessed," are evidently those who mourn because of their sin. They recognize the gulf between what they are and what they ought to be, and are weighed down by a sense of imperfection and failure.

4. Matt. 5, 5. "Blessed are the meek." And who are the meek, and how may they be distinguished from those who are poor in spirit? Poverty of spirit is humility looking God-ward, a grace before God. Meekness is humility looking manward—a grace before men. And both graces must grow together.

5. Matt. 5, 6. "Blessed are they that do hunger and thirst." There is such a thing as soul hunger. Spiritual food is

just as necessary to complete happiness as bread is to the body.

6. Matt. 5, 8. "The pure in heart." We say that water, air, gold, etc., are pure when free from mixture with any foreign substance. So purity at least means singleness of moral aim, freedom from all alloy of selfishness.

7. Matt. 5, 9. "The Peacemakers." Not those who in a passive way abstain from quarrels, but those who in an active way reconcile those who are at enmity.

8. Matt. 5, 10. "For Righteousness' Sake." Not every one who suffers is blessed. It is only when we are reproached for Christ's sake that we have any right to a blessing.

QUOTATIONS.

(To be memorized and quoted.)

These beatitudes place before us what Christ considered of supreme importance—character. He really notices of surroundings or of circumstances as affecting our happiness. It is not where we are placed, but what we are that will determine our happiness. The reformers and philosophers of the world say, "Change your circumstances if you would be happy." Christ said: "Change your character if you would be blessed."

Note that these beatitudes form a portrait of one perfect character. They are not portraits of eight different persons, each having his special grace, but it is a picture of what each and every Christian ought to be.

In Christ's picture of the ideal Christian life we find a marvellous union of the Divine and the human. Some of these beatitudes look right up into heaven; others look down into all the relations of earth and time. Some of the beatitudes are intensely theological; others are intensely moral and social.

In Christ's description of the blessed life, goodness and reward go together. Virtue is indeed its own reward.

ILLUSTRATIONS ON CHRISTIAN CONDUCT.

The 19th of May, 1780, is memorable as the date of a strange phenomenon of darkness that overpassed the State of Connecticut. Domestic fowls retired to roost, the song birds of the woods were hushed. The people for the most part believed that the end of all things had come. Some members of the legislative council, which was then in session, wished to adjourn. The Chairman replied: "If the Judgment Day be come, I would like the great Lord of us all to find me at my post of duty, and therefore shall order lights to be brought in and go on. To live always as we would have the Master find us in wise rule. (Matt. 7, 21—"He that doeth the will of my father which is in heaven.")

The man who supposes that all that is required of him is to run over a chapter of the Bible once a day, and give respectful attention to the sermon on Sunday is greatly mistaken. He must work out in life what he hears and reads, just as the sap of a tree works out fruit on the branches. It is the failure to do this that has kept so many men and women out of the church, and has prevented many more from being as useful as they might have been. Men have heard the word with their outward ears, and have gone out of the church thinking that the sermon was done, whereas it had not begun in their practice. (Matt. 7, 21—"He that heareth these sayings of mine, and doeth them.")

Dr. James Wilson, of Edinburgh University, was a man of noble character, of whom it was said at his death:

"Thou wert a daily lesson
Of courage, hope, and faith.
We wondered at thee living,
We envy thee at death.

Thou wert so meek and reverent,
So resolute of will,
So near to bear the uttermost,
And yet so calm and still."

This great man himself explained the secret of his beautiful life when he said: "Duty seems to me to be the biggest word in the world, and is uppermost in all my serious thoughts and doings."

"There is a mighty power in the quiet influence that goes forth from a truly Christian character. It needs no noise and no excitement to make a life beautiful and noble. There are many men and women who never preach a sermon, never write a book, never do anything that brings them into great prominence. Their doings are not reported in the newspaper, and yet they exercise a potent influence by their quiet, faithful Christian lives. In heaven they get their reward, not praise of men, but open confession by the Lord Himself, in the presence of the angels."

SUGGESTED PROGRAMME.

1. Hymn No. 157 in Canadian Hymnal.
2. Brief prayer, with Lord's Prayer.
3. Repeat the Beatitudes in concert.
4. Bible light on the Beatitudes.
5. Solo, duet, quartette or hymn.
6. Quotations.
7. Outstanding features of the Sermon on the Mount.
8. Several brief prayers.
9. Hymn No. 458 in Canadian Hymnal.
10. Summary of Conduct—Negative.
11. Hymn No. 161 in Canadian Hymnal.
12. Illustrations on Christian Conduct.
13. Questions from the members and off-hand remarks.

The "quotations" and "illustrations" should be given by different persons, either read or repeated from memory. This programme will give at least two persons a chance to do something. How much better this is than for the time to be taken up by one person reading a paper. Try it and report results to the Editor.

MARCH 25.—MISSIONARY MEETING. "PIONEER DAYS IN NEW- FOUNDLAND."

Text-book—"The Methodist Church in Canada and Newfoundland," Chapter III.

SUGGESTED PROGRAMME.

(Canadian Hymnal used.)

- Hymn 356.
Reading of the Scriptures. Mark 1, Chap. 14-22.
Hymn 182.

TEN-MINUTE MAP TALK ON NEWFOUNDLAND.

References: Text-book pages 10, 11; a school geography; a large map should be used.

Ten-minute address: How Methodism was introduced into Newfoundland, and its Organization as part of the English Conference. References text-book pages 68-83; 275-278.

Biographical sketches of early workers. Lawrence Coughlin, John Stretton, Arthur Thomey, John Hoskin. References Chapter III Text-book, also pages 275-277.

Hymn.
Question Drawer.
Announce the subject for April, "Pioneer Days in the Maritime Provinces."

Closing Exercises.

SUGGESTIONS IN PREPARING FOR THE PROGRAMME.

Ask someone who can teach geography to give the map talk. Dr. Stephenson supplies a Map of the Dominion, including Newfoundland, 40 x 36, with Indian

Mission Stations marked for 50c. A large map, 13 x 9, mounted (Indian Missions marked), \$2.00.

Ask each speaker to prepare questions on his subject to be distributed as part of the Question Drawer.

The Methodist Magazine has published several excellent articles on Newfoundland.

The sketches of the lives of the early workers may be made much more interesting if the speakers impersonate the workers.

The Question Drawer should not occupy more than 10 minutes. In addition to the written questions supplied by the speakers, all should be given the opportunity to ask questions.

Ask in good time those who are to take part, so that they may prepare thoroughly.

INTERESTING FACTS ABOUT NEWFOUNDLAND.

It is Great Britain's oldest colony.

It is 370 miles long; 290 miles wide, and about 1,000 miles in circumference. Its total area is 42,000 square miles. It is one-sixth larger than Ireland, and contains 12,000 square miles more than Scotland.

The island was discovered in 1497, in the reign of Henry VII., by John Cabot, and the event is noticed by the following entry in the account of the prize purse expenditure, "To him that found the New Isle £10."

Newfoundland is noted the world over for its fisheries.

The only Orphanage in Canadian Methodism is "The Methodist Orphanage," St. John's, Newfoundland.

Lawrence Coughlin began his work in Newfoundland in 1765. At this time there were only two Protestant ministers on the whole island, these being clergymen of the Church of England.

The coast of Newfoundland is remarkable for its noble bays, in some instances eighty or ninety miles in length, from which shoot out great arms of the sea or other indentures, carrying the wealth of the ocean far inland; also for its numerous harbors, coves, etc., many of them of unique and wonderful formation, harbors of refuge.

The population of Newfoundland, according to the last census, was 217,037. The people are almost all of Old-country stock. They possess that buoyant spirit, indomitable courage, commercial instinct, and the regard for religion, law and order which have made the British people a power in the world.

The strength of the three leading denominations in Newfoundland is as follows: Roman Catholics, 76,259; Church of England, 73,916; Methodist, 61,879. The Presbyterian and Congregational churches are weak.

According to Rev. James Lumsden, Newfoundland, as Methodist ground, can make certain unique claims which will always secure for her special interest on the part of all readers of Methodist history. Newfoundland was the first mission ground of Methodism. In St. John's was formed the first class-meeting in America and from St. John's was sent the first contribution to the missionary fund of the parent church in England.

LAY HELP IN NEWFOUNDLAND.

Rev. James Lumsden, in his wonderfully interesting book on Newfoundland, "The Skipper Parson," gives the following information concerning lay workers in that country, which ought to be suggestive to our people everywhere:

"With extraordinary large circuits, stupendous difficulties of travel, and consequently rather infrequent though re-

gular visits of the missionary to the more distant settlements, the wonder may be how the Methodist Church in Newfoundland has won her present position and sustains her work. Early in its history Methodism was providentially led to utilize the gifts and energies of the laity, both men and women, and found in them its arm of strength. This was particularly true in Newfoundland, where, apart from its devoted lay helpers, Methodism could never have attained its present growth.

First in order of usefulness are lay readers, an order not created by act of Conference, but born of the necessities of the hour, and taking the place of the more Methodist local preacher. Doubtless as education prevails, out of the lay preacher the local preacher will be evolved. In the meantime the people hear the best sermons of Moody and Spurgeon and are edified. After these come in order class leaders, exhorters, and Sunday-school teachers, and these faithful laborers, augmenting the work of the regular minister, have made for efficiency and success. It is marvellous how rich the church has been in the material out of which workers are made, and how many and how willing are those who spend time and talents in the church's interest. This delightful feature of Newfoundland Methodism is all the more remarkable remembering that educational advantages have in the past been so meagre.

To illustrate what lay help meant in Newfoundland we may instance Deer Harbor on my first circuit. With sixteen appointments separated by stormy waters and trackless barrens, a monthly visit was all that was within the region of the possible. There was no other church in Deer Harbor, and none but the Methodist minister preached the gospel there. The people of this place comprised some twenty or thirty families, a community apart, shut in and separated by the wild waters of the bay in front and the dreary land wastes in the rear. Under these circumstances, they would have suffered a system of feast and famine, a spiritual diet—fast during the minister's presence, fast during the greater period of his absence,—but for earnest helpers in the gospel among the people themselves. There was, first of all, brother King, a fisherman, who acted as schoolmaster (when there was a school), and to whom the people looked up as 'a very learned man.' He was also wise and pious. This man stood in the minister's place, reading sermons regularly on Sundays, and, with other like-spirited men and women, keeping all the machinery of the church in full operation.

This order of things was duplicated in every other place on the circuit. From year's end to year's end the work never ceased. The minister was not the sole prop of the churches, but the overseer of many workers. Many of these lay brethren were marvelously gifted in exhortation and prayer. No one could listen to them without magnifying the grace of God, which made humble men and women mighty witnesses for the truth. Need we wonder at the remarkable increase in church membership from 4,829 in 1873 to 11,665 in 1903, which is in thirty years more than a hundred and twenty-five per cent., and this while the increase in population has been very slight?

The ministers of the church have been gifted and devoted men. They have preached not only in the towns and settlements, but in love for souls have reached out to distant Labrador, the remotest habitations, and the islands lying off the coast; but without the aid of the trained lay workers, and a polity of which Methodists are justly proud, much of their labor would have been lost. As it is, in Terra Nova Methodism lives and grows, having found the way to the hearts of

the people whose lives of loneliness and deprivation make them more than ordinarily appreciative of the means of grace."

AP·K·L.—"LIVES THAT ENDURE."

Matt. 7, 24, 25; 1 Cor. 3, 10-15; Eph. 2, 19-22; 1 Tim. 6, 17-19; 2 Tim. 2, 14-15.

DAILY HOME READINGS.

Mon., Mar. 26.—Lives Built on Christ. 1 Pet. 2, 1-6.
Tues., Mar. 27.—Feeding on Christ. John vi. 26-35.
Wed., Mar. 28.—Kept by God's Power. 1 Pet. 1, 1-5.
Thurs., Mar. 29.—Through Suffering. 1 Pet. 4, 12-19.
Fri., Mar. 30.—Through Faith. 1 John 5, 11-13.
Sat., Mar. 31.—Their Works do Follow. Rev. 14, 12, 13.

BY AMOS B. WELLS.

A man was on the point of building a stone house. There was an outcrop nearby of a beautiful pink limestone, and he wanted the architect to plan for the use of that material. It was at hand, easy to obtain. It was remarkably cheap. It was very pretty, of many varied hues. It was soft and could be easily worked. Everything was in its favor.

"Everything," said the architect, "except the principal thing—its durability. If you should build your house of that stone it would crumble down within five years."

Of course the pink limestone was not used. The builder went to a greater distance, he paid more money, he chose a stone that was, perhaps, not so pretty, and it certainly was harder to work; but it retained the form given it and sustained the weight placed upon it and was good for many centuries.

The first thing to ask about a life choice is, "Will the good it promises endure?" Not whether it pleases the eye, or is close at hand, or easy to get and to manage, but whether it will stand the test of experience, and remain a good throughout eternally.

It is a matter of fact, that is about the last thing the average man does ask about his life. If it brings him money for the present and sensual gratification, and hand-clapping and power over a crowd of other human ants, he is satisfied. He does not look beyond his nose.

It is because he does not stop to think. He does not exercise the divine faculty of imagination, given him precisely to enable him to put himself forward in mind to the point he will certainly occupy in a few years. After, perhaps a decade, perhaps a two-year-month, perhaps an hour, he—or you, or I—will be where a copper cent and a million dollars will be of equal value, where a hut will be as comfortable as a palace. Everything—absolutely everything that makes up the average life will have vanished, and only character will remain. Imagination is given us that we may prepare for that time.

"Character" means what is engrained. It implies a solid, enduring material, the soul. It implies an enduring impress upon it. Character—"God's" mark—is the only enduring thing in the universe.

The things that do not endure are given us to aid in fashioning the thing that endures—purely for that. Money is for character-building. Books are for that. Furniture is for that. Society is for that. All human institutions are for that, and for that alone. "If," says Ian Maclaren, "there be a man who owes nothing, but has lived in the fear of God, and at night he kneels by his bedside in a lone room and calls God 'Father,' and lies down in peace with his God and man, and falls to sleep with the innocence

of a child, then, whatever men may say who judge by the coarse tests of outward circumstances, there is a man who has succeeded; there is a man who carries in his soul the eternal treasures."

HINTS AND SUGGESTIONS.

BY THE EDITOR.

Bible Light.

1. Matt. 7, 24 and 25. "Founded upon a Rock." Both the houses were tried. The rains descended upon both, and the winds beat upon both houses. So Christians have trials like other folks, but they have a sustaining power that others have not. Everything depends on the foundation. The life that endures is the one that rests upon Jesus Christ.

2. Matt. 7, 24. "Hearth these sayings and doeth them." You see, then, who the wise builder is; it is he who hears the Great Teacher's sayings, and actually does them. He not only professes to be Christ's disciple but actually carries out in daily life the instructions of the Master.

3. 1 Cor. 3, 10-15. "Other foundation can no man lay." There are six different kinds of material specified in the text of which the building may be composed. Yet it does not follow that there are six different kinds of building. There are in fact only two—the bad, which the fine shall consume, although the builder himself may escape; and the good and worthy, which will stand in the testing fire.

4. Eph. 2, 19-22. "Jesus Christ the chief corner stone." When the Apostle speaks of being "built upon the foundation of the apostle and prophets," he does not mean that we are built on the apostles and prophets as if they were the foundation, but that we are built up with them so that we stand on the same foundation that they do. Both we and they stand on the Divine foundation.

5. 1 Tim. 6, 17-19. "A good foundation." A certain good, happiness firm and stable, in a world that shall never pass away money is to be used in such a way as to add to our heavenly treasure.

QUOTATIONS.

"If your foundation is not right, I do not care how high the building is, or how it is decorated, or how put together. I do not care if it is pinnacled all over with gold, all but piercing the clouds, it will come down and great will be the fall of it. I have seen the wicked in great power, and spreading himself like a green bay tree, and yet he passed away and lo, he was not, yea I sought him and he could not be found."—Joseph Parker.

Do you think that you will succeed in worthily rounding out your character, by simply letting your life grow by accretion. Micawber-like leaving it to circumstances that may "turn up," to direct your path into such direction as may provide the most pleasant outlook? If your manhood is better than something, better than a molluscous specimen, you must look well to the backbone of it, with manly decision determine on your ideal, and then with boldness go forward loyally and consistently.—Bernard J. Snell, M.A.

All the way up till you reach the plane of human life there is no such thing as right or wrong. There is no right or wrong to the horse; there is no right or wrong to the dog; there is no right or wrong to the eagle; there is desire, there is fulfilment, but there is no moral sense in the great underlying sense of existence. There is in man the sense of right and wrong, and not merely the sense of it but the regulation which is adapted to it.—Henry Ward Beecher.

BUILDING FOR ETERNITY.
(To be recited or sung.)

We are building in sorrow and joy,
A temple the world may not see,
Which time cannot wear or destroy;
We build for eternity.

Every thought that we've ever had,
Its own little place has filled;
Every deed we have done, good or bad,
Is a stone in the temple we build.

Every word that so lightly falls,
Giving some heart joy or pain,
Will shine in our temple walls
Or ever its beauty stain.

Are you building for God alone?
Are you building in faith and love
A temple that God will own
In the city of light above?

We are building every day
A temple the world may not see,
Building, building every day,
Building for eternity.

PRACTICAL SUGGESTIONS.

1. Mention the names of men and women whose lives have endured, (1) In Missionary Effort—Paul, William Carey, John Hunt, David Livingstone, etc. (2) In Philanthropy—John Howard, Elizabeth Fry, Geo. Peabody, (3) In Temperance Reform—Neal Dow, John B. Gough, Frances Willard; (4) In Evangelism—Chas. G. Fumey, D. L. Moody.

2. What were the qualities in these men that made their influence so lasting? (1) Unselfishness; (2) Consecration; (3) Zeal, etc.

3. Show how these lives were influenced by Christ. (1) They labored for his sake and for the extension of his cause; (2) They were inspired by his noble example; (3) They laid their trophies at his feet.

QUESTION SPURS.

1. What is there in the lives of these great men that will be helpful to us?

2. Is it necessary to be prominent in order to live a life that will endure?

3. Give some instances of people who walked in humble paths, and yet who lived lives that endured.

4. In what way can we build on Christ in the formation of character?

PROGRAMME.

1. Hymn No. 27, Canadian Hymnal.
2. Brief prayer, with Lord's Prayer.
3. Bible Light. (Give one passage of Scripture to each of five persons, and ask them to read the verses and add a brief comment of their own.)

4. Hymn No. 138 in Canadian Hymnal.

5. Quotations. (One of each of three persons. Have the members previously look up appropriate quotations and repeat them.)

6. "Building for Eternity"—Recitation or song.

7. Practical Suggestions. (Let the leader ask these questions or others similar, and call for answers from the members. Everybody should be encouraged to take part in this exercise. The Roll Call might be combined with this part of the programme, having the members respond to their names by telling about some enduring life that had been a help to them in their own spiritual experience.)

8. Hymn No. 28 in Canadian Hymnal.

9. The pastor's five minutes. Summing up the practical applications of the topic, with perhaps an appeal to the associate members to begin to live the enduring life.

APRIL 8.—"OUR PLEDGE AND HOW
TO KEEP IT."

Matth. 28, 20; Eccl. 5, 1-17; Psa. 51, 6.

HOME READINGS.

Mon., Apr. 2.—Keeping the Pledge by trust. Ps. 118, 1-9.

Tues., Apr. 3.—Keeping it by striving. Luke 13, 23-30.

Wed., Apr. 4.—Keeping it by the Bible. Acts 17, 10-12.

Thurs., Apr. 5.—Keeping it by prayer. Luke 18, 1-8.

Fri., Apr. 6.—Keeping it by testimony. Matt. 10, 32-39.

Sat., Apr. 7.—Keeping it by giving. Mark 12, 41-44.

One of the most heroic things in the world is a pledge. A pledge is a man striking hands with an ideal. A pledge is the focus of character upon action. A pledge is concentrated will.

Since this is so, it is not strange that all society is built upon pledges. Armies would dissolve, governments would fall, the world of commerce and finance would vanish into mist, the home would be a dream of the past, were it not for confidence in promises. From the cradle to the grave, we live upon covenants. We may not recognize them, but that is only because we do not stop to think.

Suitably—inevitably, indeed—the entrance to the Church of Christ is always

It is an encouraging sign of the times that, during the past few months there has been an unusual demand for the leaflet: "How to Organize an Epworth League." A new and revised edition has been prepared, which will be sent to any address, free of charge. : : : : : :

a covenant. We stand before men and publicly take Christ for ours and yield ourselves to Christ. This we covenant with Christ and Christ's people. It is inevitable, therefore, that our Christian Endeavor Society, which is a training school for the Church, should magnify this matter of covenants.

No better service could be done the Church and the world than precisely this training in covenant-keeping that the society supplies. What is needed, above everything else, in all the relations of life, is that men be true—true to obligations, loyal to duty.

"One of the sublimest things in the world," declared Bulwer Lytton, "is plain truth." Yes, and therefore one of the most ignoble and disheartening things in the world is a lie. By as much as success in our insistence on our pledge is splendidly useful, carelessness in regard to it is deplorable, ruinous. "Better not to vow at all, than to vow and not pay." If one does not vow at all, that may mean only that conscience has not been moved; but if one vows and is untrue, that means that we are false to an aroused and intelligent conscience—and that falseness is the most deadly disease of the soul.

The way to keep a pledge is—simply to keep it. Keep it in the spirit. Keep it in the letter. Keep it rejoicingly, hilariously, ungrudgingly. Keep it abundantly, heaping up the measures of performance. Keep it all the time. Have no

thought of not keeping it. Be loyal to it, through and through.

When pledges are kept in this way they strengthen and ennoble the one that keeps them as no half-hearted performance ever could. Indeed, I question whether a pledge kept in a reluctant spirit is kept at all. As Shakespeare says of reading:

"No profit goes where there's no pleasure ta'en."

It does little good to be continually belaboring a sluggish conscience and a scowling will.

But serving God with a song! Bounding on the way of His commandments! "Rising up early" to do God's will, as the old patriarchs did! There is health in that and joy and triumph. Such living makes us truly partners with Christ, whose meat it was and is, to do the will of the Father. So may it be always with us.—Amos R. Wells.

BIBLE LIGHT.

1. Matt. 28, 20. "Lo I am with you always." The abiding presence of the Master ought to be the greatest inspiration in helping us to keep the obligations of the pledge. When we repeat the words: "Taking Christ as my example," we do not look at a merely historic Saviour, who passed away many years ago, but at living, interceding Christ who helps us to-day.

2. Eccl. 5, 4. "When thou vowest a vow unto God, defer not to pay it." The sense of obligation should be strongly impressed. To take a vow and never think of it again cannot but be harmful, but there is no need of doing this. An honest effort to pay the vow will bring a blessing.

3. Ps. 51, 6. "Behold thou desirest truth in the inward parts." The outward forms of duty will not press hard upon us if our hearts are right with God. If our hearts are kept with all diligence, there will be little difficulty in doing gladly all that the pledge involves.

HINTS AND SUGGESTIONS.

HOW IT HELPS.

Experience has shown that the Pledge is an element of strength, when an honest and sincere effort is made to keep it.

1. It helps the society by transforming its members from drones into active workers. The societies that have adopted the pledge and tried to keep it have grown in numbers, helpfulness and usefulness.

2. It helps Christ's cause by stimulating many of His followers to faithful service.

3. It helps us, by strengthening in the time of moral weakness—reminding us of the obligations we have taken upon us.

4. Unfaithfulness works great harm. To vow and then make no effort to pay, weakens moral strength. Shall we then decline to vow? By no means. Let us seek to bring our lives up to the level of our pledge.

HOW TO KEEP IT.

1. Members should understand clearly the obligations of the pledge before taking it. It never should be submitted to lightly or carelessly, but reverently, solemnly, and in the fear of God.

2. The key of the pledge hangs at the door. "Taking Christ as my Example, and trusting in the help of the Holy Spirit." Here is the source of strength and of faithful continuance in well doing.

QUOTATIONS.

The pledge was at first adopted because of the necessity of the case. The very object of the society was to bring back the young people from frivolity and carelessness to the earnest service of Christ, and the pledge was adopted as the most effective way to secure these results, be-

cause it put a personal obligation, voluntarily assumed, upon every willing young soul to confess the Master's name and to do the Master's business. No more effective way of securing these results has been found from that day to this. The societies that adopt it and live up to it with reasonable fidelity flourish and grow strong when others lag and drop."—Dr. F. E. Clark.

As an objection to the pledge, the Scripture text is quoted: "It is better not to vow than to vow and not pay." That is true, but does the Scripture anywhere say that not to vow, or to vow and not pay, is either of them desirable? Psalms 66, 11 says: "Vow and pay unto the Lord your God." This is the Scripture injunction on the subject. It is the one thing that is right.—W. F. McCaulay.

"Pledge-taking means decision of character as opposed to the character that is vacillating."

We must not be like the son who said: "I go, sir," and went not; nor like the other who said: "I will not go," and afterwards repented and went. We should say, "I go," and go. Hesitation never performed a duty, but rather produced an accumulation of work, and made the performance of each duty more difficult by taking it out of season, and more imperfect by crowding it in with others.

ILLUSTRATIONS.

The ancient Romans invented an appliance, used in their sea fights, which no doubt contributed to victory. It was an iron hook or crane with which they fastened their own galleys to the galleys of the enemy, and the Romans, when thus attached to the enemy's ship, knew that it was either capture or die. In such circumstances it was usually conquer for the Romans. In the Christian life it is better not to have a line of retreat open.

"No married woman ought to say that she cannot take part in a public meeting. Few things in life are more trying than for a young couple to face an assembled company, and pass through the ordeal of performing the marriage contract; but I never knew a ceremony to fall yet for reasons of timidity. Somehow their strength of will is always equal to the task; and the same persons could take part in a public meeting if they would. Many things could be accomplished by an effort of the will that are usually deemed impossible."

There is a story, perhaps widely known, of the mean man who went to church, and, when the contribution basket was passed, fumbled in his pocket for a piece of money to give, but could find nothing which would satisfy both his avarice and his conscience. Grace got hold of him, and there was a struggle in his heart. Just as the basket reached him, grace triumphed, and through the whole pocket-book, he said: "Now squirm, old natur!" Thus our promises should make "old natur" squirm. It was made to squirm, and if we do not make it squirm, it will make us squirm.

A young man said to his pastor, "Do you know what made me get spiritually cold last winter?"

"No, I do not."
"Well, I believe it was being too lazy to stay out of bed to say my prayers on cold nights. I thought it would be just as acceptable to step into bed and get warm, and then pray, and I got cold spiritually."

Do you see what this young man did with the cold? He took it off his body and put it on his heart. You can always do that with disagreeable duties. There are those who say:

"I do not think I ought to go to church to-night; it is so very cold. I believe it

will be just as acceptable to God if I stay at home by the warm fire and meditate."

And so they stay home and try to meditate. Presently the heart is cold and contracts spiritual influenza. The possessor does not know what is the matter. The solution is simple. He took the cold of his body and put it on his heart.

Of course pledge-taking means that the body must suffer. It means that the body shall bear the burden; rather than the spirit, though, in the end, this will be better for the body too.

SUGGESTED PROGRAMME.

1. Hymn No. 107 in Canadian Hymnal.
2. Lord's Prayer, all joining.
3. Bible Light. Let these passages be assigned to three persons who will add very brief comments of their own.
4. Two or three short prayers.
5. Is the Pledge reasonable? (A five-minute talk—see editorial on page 16 of this issue.)
6. Hymn No. 231 in Canadian Hymnal.
7. How the Pledge helps. (Let the answers be given by different persons.)
8. How to keep it. Practical suggestions and personal experiences.
9. Quotations.
10. Illustrations.
11. A closing word or two from the leader, and perhaps an invitation to associate members, to take the Active Members' Pledge, and thus give themselves to Christ.
12. The pastor's five minutes.
13. Closing Hymn, No. 108 in Canadian Hymnal. Get as many members as possible to take part in the service.

APRIL 15.—"CHRIST'S LIFE. IV. LESSONS FROM HIS RESURRECTION MIRACLES."

John 11, 1-46; Luke 7, 11-17; 8, 41, 42, 49-56.

EASTER MEETINGS.

HOME READINGS.

- Mon., Apr. 9.—Christ victor. 1 Cor. 15, Apr. 58.
- Tues., Apr. 10.—He will redeem our bodies. Rom. 8, 19-23.
- Wed., Apr. 11.—He will raise our dead. 1 Thess. 4, 14-15.
- Thurs., Apr. 12.—Through the Father. John 5, 21-26.
- Fri., Apr. 13.—By faith. John 6, 39-44.
- Sat., Apr. 14.—The indwelling spirit. Rom. 8, 10-17.

Why did not Christ raise all those that died while he was on the earth? Because death is a great blessing, the entrance upon an eternity of blessedness, if the life has been well lived here; and Christ would not represent it as a curse.

Why, then, did Christ raise any that had died? Because He pities our frame. He sympathizes with our sorrows. He would wipe the mourners' tears. He would prove His power over death. He would show us, by a few examples how sure is immortality, and how thin a veil separates this life from the next.

How was the method of Christ's resurrection miracles impressive? Elijah must agonize to effect the great transformation, but Christ merely spoke a word. Were it not for the sake of the spectators. He would have accomplished His purpose with a thought. In no way more than by His calm confidence of power did Christ prove His divinity. His was the "still, small voice."

What was the effect of these stupendous miracles? What might have been expected. All the Jewish world flocked about the Wonder-worker. Men expected everything from Him. For the rest His human frame needed He was compelled to flee to desert places.

There was no postoffice then, no newspaper or telegraph or telephone. If there had been, from Spain to India and China, from Egypt to Scythia, the multitude would have poured in upon Palestine.

How did Christ sum up these miracles? What lessons did He draw from them? This: "I am the resurrection and the life. Whosoever believeth in Me shall never die." Christ knew what the real death is; the experience we call death He called sleep. "Our friend Lazarus sleepeth." Therefore we name our burial grounds "cemeteries," that is, "sleeping places." Sin is the only death and righteousness is the only life. Eternal righteousness is the eternal life which Christ came to bring to the earth.

Believe in the real life and the real death can alone give one a confident assurance of immortality and the resurrection. The most terrible loss a man can experience is his loss of hold on this doctrine. As Ruskin truly said: "When the Christian falls back out of the bright hope of the resurrection, even the Greek sun is forbidden him. Not to have known the hope is blameless; but to have known and to fall from it! The fates ordain that there shall be no singing after that denial."

Lucy Larcom, then, unfolds the true lesson, both of the resurrection miracles and of Easter as she sings:

This is the gladness of our Easter morning—

That nothing now in all the world is dead.

The roadside dust is tinted with forewarning

Of heavenly verdure mortal feet shall tread.

New meanings each blue break of sky discloses;

New messages on all the winds are heard;

New fragrance haunts the lilies and the roses—

His life, His breath—the Spirit and the Word.

—Amos R. Wells.

Enough Heathen at Home

"We have enough heathen at home. Let us convert them first before we go to the heathen." "That plea, of people seeking shelter from the demands of the foreign mission work, we all know," says Phillips Brooks, "and we consider that it sounds more shameful than to make the imperfection of our Christianity at home an excuse for our not doing work abroad. It is as shameful as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even the men who make such a plea feel, we are certain, how unheroic it is. As for the relative importance of home and foreign mission work, it is sufficient to say: 'This ought ye to do and that not leave undone.' The Master's imperative, urgent 'Go ye!' is still thundering through the ages, rebuking the sloth and weakness of the disciples, and fitting for the most heroic devoting of effort for the salvation of the world."—Southern Churchman.

Summer School

August 14 to 19 are the dates fixed for Summer School of the Windsor and Chatham Districts, to be held at Kingsville on the famous Mattawa's grounds.

This school has been a leader in other years and this year promises to be no exception. W. E. Millson, Wheatley, is Pres. H. J. Uren is Sec., and S. L. Toll of South Worsdale is Treas. Either of these gentlemen will be glad to give information.

Junior Department

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

Our Old Friend

There's a pleasant-looking fellow living miles and miles away,
Yet he manages to come and see us nearly every day.
He'll peep in at the keyhole or through the smallest crack,
And say, "Good morning, children! Aren't you glad to see me back!"

Then he glances through the door and he laughs along the floor,
And chases to the cellar all the shadows big and black.
No matter where he shows his face he is a welcome guest,
He always wears a golden coat and lovely yellow vest.

His smile is broad and generous—bright as a field of corn.
And he makes you feel so frolicsome and glad that you were born,
Now, when you have guessed his name you will know him just the same,
And give him smile for smile when he appears to-morrow morn.

—Youth's Companion.

Essentials

The question has been asked, "What are we to consider 'essentials' to a successful Epworth League?" In reply we would suggest the following: "Some things may be taken for granted, of course, e.g., members, place of meeting, etc.; but even what may be considered simple may not be passed over lightly. Not only are members needed, but interested members. Not only is a place of meeting required, but a suitable place. So that nothing is unimportant in considering the essentials to a successful League. But above and beyond all other things of importance we value most highly the qualities of the superintendent. There may be the best equipment possible; the members may be numerous and promising; but if the leader lack wisdom, tact, and, above all, loving devotion to the work, it cannot but fail. The most important essential in the leader we deem a live interest in children for their own sakes. If one is not in loving sympathy with the Juniors the work will soon show the lack. Knowledge of books may be much more easily gained than interest in the young. This latter quality must be native to the worker. It may be increased, but we doubt if it can be altogether acquired. Having a natural affection for children and work among them, the superintendent must ever keep alert to the best plans for making the work efficient. Much routine is gone through that lacks force and fails of the most desirable effect. A leader who is ever planning new work will not fall because of lack of interest. Plans of work should be appropriate to the conditions under which they are to be worked out. Things can be done in the city that are not in place at all in the country. An essential to success is adaptation of methods. Keep the girls interested in enterprises that are best suited for girls. Give the boys something to do that will keep them interested. In lines of study, of course, they meet on common ground. To maintain the interest in the weekly meetings is not an easy thing. Many have failed because of lack of originality. This may have resulted because of fear to attempt what has not first been tried elsewhere. Remember every plan must be tried somewhere for the first time. Yours may

be as good as any. Be interested yourself as if you would interest others. If interested, and you will keep others interested also. This cannot be done without study and a large measure of forethought. Prepare your work ahead. This is essential. Following the topics a week by week, study them first as a month. Then elaborate for yourself. Don't follow any one's rule every time. Make your League stand for something high; aim at that yourself. Keep the Juniors reaching on to something better; don't be discouraged; do your best every time; persevere; and little by little you will learn that you have complied with some of the main essentials of a successful Junior League.

Weekly Topics

THOUGHT FOR MARCH—"GOOD NEWS."

March 4.—"For us." Luke 2. 11.

There was never another such message as we read of here. ". . . a Saviour." When in danger how we welcome deliverance. When in need how we crave help. To deliver the needy Jesus came. To save the lost was his mission. "Jesus saved." Print it on your blackboard. Talk of it. Then expand:

Just as I am.

Everybody may come.

SAVES

Unto the uttermost.

Simply by trusting Him.

Such points may be enlarged and applied with gracious results to the meeting. This should be pre-eminently an evangelistic meeting, in which every one of the Juniors is lovingly persuaded to personal trust in the Saviour.

March 11.—"Fod God and our parents."
—Luke 2. 49.

Let the thought to-day be that God was well pleased with the boy Jesus when he saw him worshipping and studying in the Temple. And it was to be a great joy to Joseph and Mary that the young boy was so devotionally inclined. So it is God welcomed us if our parents are seen with our boys. God is pleased to see them in his house, and their parents will rejoice to have them serve God. Perhaps the best news sent up to heaven is that of repenting sinners. There is "joy in heaven" over their return. And there is no news so welcome on earth as the enlistment of the young in the service of God. How many of your members have Christian parents? Most of them, undoubtedly. Have they made their hearts glad by letting them know of their children's repentance and faith? Nothing makes them so happy, nothing makes heaven so rejoice as the news of conversions by repentance and faith in Christ. If God welcomes us, if our parents are made glad, if we are blessed above measure, how quickly we should accept the tidings of a personal Saviour and make him our Lord.

March 18.—"For all."—Matt. 24. 14.

1. The "Gospel." Gospel means good tidings. The tidings here are that the kingdom of God has been set up in and through Jesus Christ, that he came to bring salvation, to reign in the hearts of men, to establish a universal kingdom on the earth, and one that should last for ever.
2. What is said of the "Gospel of the kingdom"? (1) It is to be "preached." (2) "In all the world." (3) "For a witness." (4) before "the end" comes. This is a simple analysis of the verse. Explain that the purpose of God is to make the kingdom of Christ world-wide. Jesus did not come just to or for the Jews. "Unto all people" we saw was the angel's message. All people need him. His

Word will do for all what it has done for some. Without the Gospel the earth can never be what it ought to be. By sending the tidings to other lands we help prepare the world for the return in glory of the King. Every time the Gospel is preached it helps to bear testimony for Jesus Christ. We may preach it. Every time we hold up Christ we do so. Every dollar spent in spreading the Gospel is put to the best possible use that money can be put to. Every prayer truly offered for the power of the Holy Spirit on the nations, helps to bring about the happy time the Saviour speaks of in this verse when all the nations shall have had the Gospel preached to them.

March 25.—"Spreading the news."—Mark 16. 15.

This is distinctively a missionary meeting, and should be as practical as last week's was doctrinal. The topic this week deals with the best methods possible by which the command "Go" can be obeyed most quickly. 1. There can be no mistake about the Lord's plan. We saw that last week. The Gospel had been preached to all nations. Neither can there be any doubt as to our responsibility. It is "Go." The command has never been recalled. It will never be fulfilled until we have had really gone to all with the message. 2. How can we help carry out his plan? We must fully believe him. We must have full faith in his Word. We must see that without it there can be no spiritual life. There must be no hesitation for the real need of the world is not met till the Gospel is preached everywhere. If we cannot personally "go" we must help to "send." Most of the present Junior Leagues will doubtless become foreign missionaries, but many will be glad to do his work upon them with this idea, and it may be that even in youth the purpose will be definitely formed to actually personally "go." But if this cannot be done with all, it is given to all to share in the work by sympathy. 3. How can we "send." Most of the present Junior League should be a recruiting ground for the mission field. Every Junior should be intelligently instructed in the claims of missions, and, whatever his or her ability, should be as soon as possible enlisted in financial gifts to the cause. Children may pray, work, give, as really, if not as extensively, as their parents. It is with the Junior League to teach them how best to do April.

THOUGHT FOR APRIL—"A LIVING SAVIOUR."

This general topic should be so presented through the month that the children shall see clearly their place in the heart of the Lord, and be led to consider him as personally and distinctly interested in and concerned for their welfare. The first weekly topic is:

April 1.—"Let the children come."
Mark 10. 13-16.

These verses contain what has been called "the children's gospel." All the Word of God is for them, but these verses are particularly precious because they give so clear an insight into the purpose of the Saviour as relating to the young. There is no age limit here. The words used speak of infants, very small children in mothers' arms. Clearly the Master did not teach the pernicious doctrine of some of his disciples even to this age, that children must first become very bad before they can become good. He would shepherd them from the first. And why not? The "lamb" are precious for their own sakes and also because by their careful and proper culture the flock will always be kept large in numbers and sound in health. What is the children's privilege? To know Christ as their personal Saviour, from an sin creating within them clean hearts and teach-

ing them by his Word and Holy Spirit how to live holy lives. That a child may early know these truths has been demonstrated in numberless cases. That all children should be taught the need of salvation through repentance and faith in Christ is the stand we should all take and the lesson we should teach them. Thus, and only thus, will they be prevented falling into the snare of temptation that drown men in perdition. In answer on your Juniors that there is greater ability of character to be obtained by commencing early to love and serve Jesus Christ, and by growing up into him as their Lord and King, that by waiting to be very evil in habit and practice, and then seeking the grace and power of the Holy Spirit. Christ wants the little ones. He wants them for their own sakes, for what he can make of them as adult-grown Christians by and by, and for the use he can put them to now and always in his kingdom. For their sakes and for his sake, "let the children come," and more, bring them.

April 3.—"Whom we may know."—Phil. 3, 10-14.

The one essential feature of Christianity is here emphasized. It is that of personal knowledge of Jesus. The doctrine is good. There can be no intelligent spiritual culture without it; but there is something better. We may know a great many things about Christ; but we must know him, to be Christians. Make this clear. It is necessary that we each know Jesus as our personal Saviour. "That I may know him." "I" and "him" are the all-important pronouns. How may we know him? By appropriating faith. By the purity of heart. . . . By obedience of life and conduct. . . . He has promised that if we will do his commandments we shall have the Divine Presence to abide with us. We know a person best when we live with him. We know Jesus best when he lives in our hearts, and by the Holy Spirit keeps us from sin and in his service. This was Paul's great purpose, and he saw what it would do for him. He wanted to have a living acquaintance with Jesus Christ. There are some people of whom we have heard, but whom we do not personally know. There are a lot of whom we are just like this concerning Jesus. They have heard about him all their lives; others have told them a great many beautiful things concerning him; but they have read a great many more; but they are not really on speaking terms with him. We should know Jesus as our present living Saviour, not only think of him as crucified. Hear an unburied. Paul rejoiced in him as a risen and ever-living King, and we should know him so too. Thus we will go on to know him more and more until we see him as he is. If we know him now we shall know him as our glorified Lord and King after death and the resurrection. So Paul pressed on. . . . Know Jesus. . . . Grow in the knowledge of him. . . . Get intimately acquainted with him as your best and dearest friend. If we do not know him we are not Christians. . . . Whatever else you forget, remember this: that Christianity is not confined to creed or doctrine or forms of worship. It has all these, but these do not constitute it. It is personal knowledge of Jesus Christ.

April 15.—"A new song."—Matt. 28, 6. An Easter study.

You should make this a special Easter programme. Select a choice and appropriate chorus or two; train your best singers in it. Have a few select solos. Make the day one of gladness and rejoicing. . . . Show the deep sorrow of the disciples when they saw their Lord die. . . . They did not

understand why he should thus suffer though he had told them that it was necessary. They did not know what he meant when he spoke about rising from the dead. "They questioned . . . what the rising from the dead should mean." . . . They were early at the sepulchre, thinking to finish embalming the body. But they did not find it. It had not been stolen, as his enemies said; but he had risen from the dead as he had said he would. The fact of the resurrection when they heard the glad news from the angel, were filled with an awful joy, and went quickly to tell the rest the good news. . . . Christ said they were to be witnesses of these things." . . . Everywhere the blessed fact of the Saviour's triumph over death and the grave was to bring joy. . . . This is the message of Easter, "He is risen as he said. . . ." As truly as he came from heaven by way of the cradle of Bethlehem did he go back to heaven by way of Olivet. . . . Easter is the sequel of Christmas. . . . He came from his Father's house. . . . He went back to it. . . . He has prepared a place there for all who love him. And he will take them only by one to himself. . . . This is the new hope of mankind through the resurrection of the Lord Jesus Christ. We have a bright and glorious future. . . . How we should cherish this hope through him. Summarize the teaching of the lesson by the statement on the blackboard, as follows:

Eternal Life
Assured by the
Saviour's
Triumph to
Everyone who
Receives Him.

What is "A Hard One?"

Little Frank had been working his way through his school primer, and had mastered a whole lot of words. Papa was reviewing him and giving him what Frank called an examination. After the boy had spelled quite correctly a lot of simple words the father tried him on some that gradually grew more difficult to the little fellow. "Elephant," "camel," "monkey," and a host of others passed in review with credit when "telegraph" was given. Frank got along pretty well. "t-e-l-e-g-r-a-p-h . . . f" spelled he. He was not far astray, but far enough to be wrong, you see. Told that he was wrong, he thought it over for a minute or two, and then spoke out short and sharp, "ph-t-el-e-g-r-a-p-h . . . my, but that's a hard one." We have all had to learn what Frank learned, that words are hard the first time we spell them. Works may be hard the first time we do them, too; but whether in spelling or working, if we keep trying, hard will soon become easy. Keep trying.

Too Active to Freeze!

The other day we saw a running stream although it was very cold weather. The man through whose farm the stream was running said, "The creek never freezes over; there is too much current." It was some boys skating on a pond not far away. They were glowing with evident health, and their ruddy cheeks spoke of warm bodies. Asked if they weren't cold, one little chap laughed and said, "No, we just keep moving." Both the stream and the boys pointed to us a very important principle in nature. Still water freezes. Lazy boys get cold. Busy may be so active that they will not freeze. We thought that there are lots of young people in the Leagues who might learn a lesson. They are getting "pretty cold," and will soon be frozen up spiritually and intellectually, simply

because they are not active enough to keep warm. Church members who are cold would soon get hauled out if they would go to work. "Just keep moving," the lad said, and he preached quite a sermon in those words. Are you all aglow with active work for your Lord, for your League? Then you will not freeze. We trust all the Juniors and their friends who read this will always be "too active to freeze."

Be Somebody!

"You think you're somebody, don't you?" were the words we heard fall from the lips of one school-girl to another a while ago. Just what they were intended to mean we did not know. But they suggested to us at least one very important aim that all boys and girls should have in life. That is to really be somebody. There are lots of nobodies in the world. If they had no name in which you knew them they would not be known by you at all. We want all our Juniors to stand for more than the mere name they bear. That is very good and useful; but more than that, we want something good and noble to all who hear it spoken. By being somebody we mean that God and the church need people of all ages who can be used. Not ornamental somebodies that people will admire for their good looks only; but useful somebodies whom people will love for their works' sake. Dress does not make people either good or noble. Not what is on one, but what is in one, is the main thing to consider. "She is a pretty girl," or "He is such a handsome boy," may or may not be true in a physical sense. It does not matter very much. "Handsome is who handsome does," is an old and wise motto. "Beauty is more than skin deep," is another. To be somebody is more than to simply look somebody. In a big library building in Boston, where the shelves are not all filled with books, there are some dummy books with that look like titles printed on the back. If we could get up close to them we would see the words, "Nothing within." They are not real books, but "make-believes" only. We don't want dummy girls or boys but real, active, useful, growing somebodies. Are you some one? Be somebody!

Play for the Glory of God

At a Junior League meeting in Alliston, recently, the topic was about boys and girls playing in the streets of the New Jerusalem. Ethylene's satiric, aged 10 years, gave the following little talk on the subject:

"We have a beautiful thought in the lesson on God's care for boys and girls. The Bible teaches us that when Jesus was here upon earth, he said, 'Suffer the little children to come unto me, for of such is the kingdom of heaven, and he took them up in his arms and blessed them.' It was joy to Jesus to watch the little ones playing. Play is one of the oldest and best things in this world. Before boys, schoolhouses or teachers were thought of, play was working good in mankind. God made the playground; man built the school-house. More play means more strength and growth. Let the children remember that when God calls play for the glory of God, as well as work for it. There is time for a boy to play as well as pray. But his play should always be right, for God sees him wherever he is. When God was talking to Zechariah and telling him what Jerusalem would be like when it would give up all sin, He said that the streets would be full of boys and girls playing in the streets thereof. God also said that the streets would be safe for boys and girls to play in."

Lesson in Subtraction

A teacher in a Western public school was giving her class the first lesson in subtraction.

"Now in order to subtract," she explained, "things have to always be of the same denomination. For instance, we couldn't take three apples from four pears, nor six horses from nine dogs.

A hand went up in the back part of the room.

"Teacher," shouted a small boy, "can't you take four quarts of milk from three cows?"

The Bishop and the Waffles

It would indeed be a queer bishop who could not tell a good story on himself. The late Bishop Dudley, of Kentucky, was wont to relate with much relish an interesting experience which he once had in connection with waffles.

At a fine old Virginia homestead where he was a frequent guest the waffles were always remarkably good.

One morning, as breakfast drew near an end, the tidy little linen-coated black boy who served at table approached Bishop Dudley and asked in a low voice:

"Bishop, won't y' have 'er waffle?"

"Yes," said the genial bishop, "I believe I will."

"Dey ain' no mo'," then said the nice little black boy.

"Well," exclaimed the surprised reverend gentleman, "if there aren't any more waffles, what made you ask me if I wanted another one?"

"Bishop," explained the little black boy, "you's done et ten a'ready, an' I t'ought y' wouldn't want no mo'."—Lil-plincott's.

A Sense of Humor Helps Work

Miss Agnes Weston, the world famous worker among sailors, was chatting to me about her wonderful work among seamen.

"All manner of people write to me and offer to help. But two qualifications are indispensable. First, the worker must be called by God to this particular field; and, secondly, she must have that uncommon possession, common-sense. The British sailor is a fine fellow, but he cannot, and will not, stand indiscreet methods.

"Let me give you an instance. A lady who was helping me was most eager to give away tracts on every possible and impossible occasion. She began by distributing them while the men were having a meal. I pointed out to her that we would not care to be interrupted at our meals in this way, and that she must try and discover some other method. Well, she painted a nice illuminated card with the words, 'Please take one,' and placed it over a box of tracts near the buffet counter. One of the first sailors who entered the buffet saw the card, and transferred it quietly to a pile of tracts on the counter. His mates came with a rush into the buffet, eager for their food, and, seeing the invitation to 'Please take one,' they cleared the dish before the astonished assistant behind the counter was aware of it.

"Every day I live, I see the necessity for tact and common-sense."

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