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No. 1



REV. A. C. CREWS, D.D.
Editor Sunday School Periodicals

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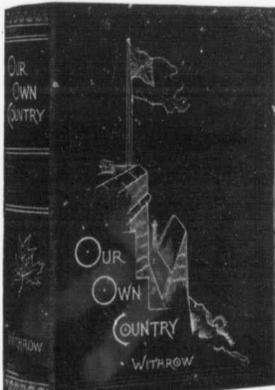
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Some Definitions

Here are some schoolboy answers to examination questions:

"A point," wrote one boy, "is that which will not appear any bigger, even if you get a magnifying-glass."

"Two straight lines cannot enclose a space unless they are crooked," said another, who may have had Irish blood in his veins.

"Parallel straight lines are those which meet at the far end of infinity" is equal to some poetry.

"Things which are impossible are equal to one another," is common sense, even though it is not exactly mathematical.

Still Time

A long-haired man walking along the street met a little boy, who asked him the time.

"Ten minutes to nine," said the man.

"Well," said the boy, "at nine o'clock get your hair cut." And he took to his heels and ran, the aggrieved one after him.

Turning the corner, the man ran into a policeman, nearly knocking him over.

"What's up?" said the policeman.

The man, very much out of breath, said: "You see that young urchin running along there? He asked me the time, and I told him, 'Ten minutes to nine,' and he said, 'At nine o'clock get your hair cut.'"

"Well," said the policeman, "what are you running for? You've got eight minutes yet."—Hagoods Opportunities.

Concerning Daniel!

Willie was asleep and Dan was lonely. Willie is the minister's son, Dan is his dog. It was Sunday morning and every one was at church but these two friends. It was warm and sunny and they could hear the good preaching, for their house was next door to the church.

"Dan," said Willie, "it is better here than in church, for you can hear every word, and don't get prickles down your back, as you do when you have to sit up straight."

In some way, while Willie was listening, he fell asleep.

Dan kissed him on the nose, but when Willie went to sleep he went to sleep to stay, and did not mind trifles. So Dan sat down with the funniest look of care on his wise, black face, and with one ear ready for outside noises.

Now the minister had for his subject, "Daniel." This was the name he always gave Dan when he was teaching him to sit up and beg, and other tricks. While the dog sat thinking the name "Daniel" fell on his ready ear. Dan at once ran to the church through the vestry door. He stood on his hind legs with his fore paws drooping close beside the minister, who did not see him, but the congregation did. When the minister shouted "Daniel" again, the sharp barks said: "Yes, sir," as plainly as Dan could answer.

The minister started back, looked around, and saw the funny little picture, then he wondered what he should do next, but just then through the vestry came Willie. His face was rosy from sleep, and he looked a little frightened. He walked straight toward his father, and took Dan in his arms, and said: "Please excuse Dan, papa. I went asleep and he rumbled away."

Then he walked out with Dan, looking back on the smiling congregation. The preacher ended his sermon on Daniel as best he could; but then he made a resolve, if he ever preached again on the prophet Daniel, he would remember to tie up his dog.—Our Little Ones.

William Briggs 29 to 33 Richmond Street West Toronto

...The...

Canadian Epworth Era

S. T. BARTLETT, *Managing Editor.*

WILLIAM BRIGGS, *Publisher.*

Vol. XI.

TORONTO, JANUARY, 1909

No. 1

At Last!—Though for ten successive years the Rev. A. C. Crews, D.D., has edited the Era, our readers have never seen his portrait on its title page. Other handsome faces have graced our cover; but, with characteristic modesty, the editor has withheld his own. Now that the Doctor has been appointed to the more arduous duties of editor of our numerous S.S. periodicals, we take pleasure in giving him the first place in our eleventh volume, and assure him that his many friends who read the paper of his creation wish him unqualified success in his larger editorial work. We hope to

Jews. But, watching only the heavens, they forgot the weary beasts, hungry, thirsty, and tired; then they gazed, and in their trouble turned to one another. The heavenly guide was lost. Then they thought of the thirsty camel and laden ass, and hastened to undo the burdens, that the beasts might rest, and they hurried to the well for water. And lo! as they bent down they saw, reflected in its stillness, the glimmering star.' They seek in vain for the sign of God who forget the need of man or beast. To look down at the wants of others is to find the brightness that they lose who only look up."

those coming after. Once having started there, you must keep straight on until you have reached your destination. To-day's pressing duties call us forward, not backward. There are others coming after; we must push ahead for their sakes and for our own. Austria is not the only place where there is need for the warning, 'Return forbidden.'"

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Child Culture.—Dr. Dorchester has well said: "The Christian culture of the child should include practical instruction in what is meant by being a

A Personal Message from the Retiring Editor

IT is impossible for any one who has not had personal experience of the kind to know what it means for an Editor to break his relations with a paper which he brought into existence, and with which he has been intimately associated for years.

The last number of the CANADIAN EPWORTH ERA closed its tenth year, and ever since it was launched it has been upon my mind, day and night, with a constant outlook for interesting features with which to fill its pages. Consequently it is considerable of a wrench to lay down the responsibility of its management, but this is tempered by the assurance that the paper will be well looked after, and will doubtless continue to be a source of inspiration to the Epworth Leaguers of our Church.

For the many kind and encouraging things that have been said about the ERA at Conventions, and by personal letters, I tender my warmest thanks. These expressions have been wonderfully helpful.

Not only do I lay down the editorship of the ERA, but also the position of General Secretary of the Sunday Schools and Epworth Leagues, to which thirteen of the best years of my life have been given. During this time I have visited almost every city, town and village in Canada, travelling 205,848 miles, delivering 2,910 sermons and addresses. Some places have felt that they have not received the attention to which they were entitled, but no one man could reasonably be expected to do more than has been done.

When my work began in 1895 there were 1,352 Young Peoples' Societies, with a membership of 62,877. Now the Societies number 1,934, and the membership is very close to 80,000.

The General Epworth League Fund has increased in this period from \$1,408 to \$2,286, and the Sunday School Aid and Extension Fund from \$2,747 to \$5,500. The givings of the Epworth Leagues to Missions have grown from about \$5,000 in 1895 to over \$50,000 in 1908.

The Epworth League Reading Course has been the means of circulating 55,000 good books, which are to-day to be found on book shelves from Halifax to Vancouver. Altogether, the record is one of progress, for which we have cause to feel grateful.

There is every reason to believe that under the direction of my successor the good work will go on, with a still larger degree of success.

As I shall still be very closely associated with young peoples' work, it will not be necessary to formally say "Good-bye." Most heartily do I wish the EPWORTH ERA prosperity, and all its readers a Very Happy New Year.

A. C. CREWS.

have many contributions from his facile pen to brighten future pages of the Era.

✠

Seek and Find.—"He who seeks a Happy New Year," says Mark Guy Pearse, "must find it in seeking the happiness of others. Selfishness is death; love alone is life. There is a well near to Bethlehem called the Well of the Wise Men, of which the legend is as follows: 'The wise men had come on their way with camels and laden asses, and were eager to find Him of Whom the heavens were telling, the Holy Child Who was born King of the

Go Ahead!—You have made high resolves for the new year. Keep them. Even if you sometimes disappoint yourself, do not think of retreat. The wise words of the late Henry Clay Trumbull were full of warning significance as he said: "Going back is sometimes a dangerous business. It may prove disastrous to others, as well as to ourselves. In certain mountain passes of Austria are found sign-boards bearing, in German, the words, 'Return forbidden.' These roads are so narrow and precipitous that there is no room for two carriages abreast; therefore to attempt to retrace one's path might bring disaster upon one's self and upon

Christian in all of life's relations. What constitutes a Christian in the home, in the child's relations to father and mother, and to brothers and sisters; how a Christian child should conduct himself at school, on the playground, at church; his duty toward the needy—all these should be made plain. He should be *trained* as well as taught. Such training will make boys and girls feel deeply, what adults often forget, that religion is an everyday activity. It will prepare them to see something of the social significance of Christianity; that the Church is needed by Christians not merely for their own salvation, but to help them save the world."

The Sunday School and Epworth League

Their Relation Defined—Their Co-operation Explained

BY S. T. B.

THE purpose of this article is to consider the relation of these two great departments to each other, not to define either by itself alone.

Our whole aim for our children and youth may be treated as four-fold.

1. To inform the mind, that there may be a clear, intelligent foundation for their faith.

2. To engage their affections for Him of whom they have learned.

3. To train their wills that they may not merely feel a sweet sentiment for Him, but obey Him in all practical life.

4. To enlist their activities in the extension of His Kingdom, that their love and obedience may evidence their genuineness by active service in His work.

That is, in all our work for and with our young people, we seek for them four things, viz.:

1. Intellectual acquaintance with the truth.
2. Affectionate, personal loyalty to Christ.
3. Active obedience to His supreme will.
4. Hearty co-operation in His service.

We must unite intellect, heart, volition and work for Christ and the church. Our youth must know, love, obey and labor for our Lord if our true aim is to be realized and our labors successful.

Neither Sunday School nor Epworth League alone has ever accomplished this. Both departments of the church seem to be needed to effect it. And these two great organizations are so vitally inter-related that they must be mutually co-operative if we would do best work for and by our young people.

An examination of those two prepositions, "for" and "by" will reveal our meaning. Consider:

1. The Sunday School in its relation to the young is organized and operated *for* them—the Epworth League *by* them. Herein is an important distinction. An Epworth League is emphatically a young people's society. It is not intended to do something for them as much as to have something done by them.

Many Leagues have measurably failed, others have become inoperative, not a few have died altogether because they have apparently forgotten this. Neglecting to introduce into League activities youthful members from a growing Junior section, the average age of the League has become much too old, the enthusiasm of youth has been lost, the services have dragged, until finally the League has become extinct. "Die of old age" might be the fitting epitaph of a number of societies that ought to have perpetuated themselves in virility and strength, but did not, for the simple reason that a constant accession of youthful members was apparently neither sought nor desired. Recruits from a live Junior department are indispensable to a flourishing League. It must continue to be a society whose main activities shall be operated by the youth themselves. Activity is a law of growth. "Give them something to do," has been advised unnumbered times in large and small conventions; but as yet the Sunday School has not followed practically this counsel. The Epworth League says, "Very well. We provide the means whereby all our Sunday School scholars may have opportunity of *doing*." It is absolutely a case of "do or die." We don't want our youth to *die*, so we afford fitting channels for them to *do*.

2. The Sunday School makes instruction in Bible truths its one first great purpose, and seems satisfied therewith. But knowledge is not sufficient. The League seeks to utilize the truth learned by the mind in both character and conduct, and to equip the learner with all essentials for doing what he knows.

Some reader may say: "The Sunday School ought to do this, too." And so say we. But it does not, and, there is the weak point of our religious instruction. We are satis-

fied with teaching "*What?*" from the Bible. And many a growing boy and girl goes out from the Sunday School with a measurably clear knowledge of Scripture, but without having made clear "*How?*"

The Sunday School is a "school" only in part. It has never been the "industrial school" it should be, and in the providence of God, yet shall be. The Epworth League seeks to introduce our young people into the workshop of the church, to train them in such a school of methods that they will be fairly equipped for aggressive Christian service.

The Sunday School has been called "the people's religious university." Then the League is the School of Applied Science, where our youth may learn to use the truth they know in solving the great problems of character and conduct, of duty and destiny.

3. The Sunday School, as at present conducted, has not time for anything more than teaching. Indeed, it has hardly time for more than a merely superficial instruction.

One hour a week! Think of it. And only half of that in class session. It is altogether insufficient, as we all allow. The average time of the day school is twenty-seven hours a week. And some Sunday School teachers (!) find even the Sunday afternoon half-hour too long.

Our growing youth must have a *working* knowledge of the Bible, not a merely intelligent acquaintance with facts about it, if it is to be a Book of Life to them.

The Sunday School does not give this working familiarity with the Book. By the substitution of "quarterlies" for the Word in many schools it is practically impossible for our scholars to become in any degree skilful in using the Bible. The Epworth League that is true to its purpose seeks to make the members familiar with the Book itself. True, many fail, and the weekly topic study becomes but a caricature of what it is primarily intended to be.

Sunday School and League should work together here. The League might well provide a teacher training class for the Sunday School, and supplement the instruction of Sunday with such a use of the Scriptures in the League services as will encourage individual thought and free expression on the part of the members, and so develop strong characters founded on deep convictions, the result of personal study.

4. Sunday School work, as the name implies, is always on Sundays, and the problem of our youth *between* Sundays is a most urgent one. The most pressing question of the day in the religious world is: "Who shall get control of our young people—Christ or Satan?"

This question cannot be solved on Sunday alone. Many bids are being made for our children. Every day, every evening, every night, baited traps of the world, the flesh and the devil are set for them. Meanwhile, many churches are out of business, many pastors are asleep, many parents are indifferent. But Satan is ever busy, and seeds of evil are being sown, wrong habits being formed, vicious tastes created and developed, and our young people by hundreds are slipping away from us, many of them forever.

The alert, active, progressive Epworth League should make its influence felt in true evangelism here, not competing with the world in providing attractions for the young, but by winning them from the world to the only satisfying life there is—one of true Christian enjoyment and blessing.

An unlimited field of League influence is here opened up. It must cultivate it if it would fulfil its true purpose.

5. Sunday School exercises on Sunday are necessarily wholly religious in their character, and do not fully meet the demands of the young life of our congregations.

We should seek to cultivate in them an all-round, symmetrical character, one in which the "religious" and "se-

cular" are held in true proportion. In reality, all life is sacred, and we err if we divide it up into sections and segments, designating one part good and another bad. We must make provision for every phase of our young people's life, we must seek the culture of their whole nature. Their physical, mental, moral, social, domestic, civic, spiritual and every other need must be met if they are to be as "plants grown up in their youth."

Herein lies the value of the various departments and committees of the League. Socials, concerts, debates, literary evenings, picnics, games, sleigh-rides, athletics, physical culture and all else that will contribute to the growth of a full manhood and womanhood are properly within the sphere of an Epworth League, and for the most part, of course, must be conducted between Sundays. All those and similar exercises may be made contributory to healthy growth. If they are provided, the League must provide them, for, as yet, very few Sunday Schools have any such on their curriculum.

6. The Sunday School gives many young but untrained Christians to the membership of the church. What shall be done with them? "After Decision Day—What?" is a frequent subject for discussion in Sunday School conventions. The Epworth League provides for the care and culture of such young disciples.

The greatest need of the church to-day is trained workers. Some are willing, but incapable through lack of training. Bunglers abound. Skilful, accomplished, capable toilers are always in demand. Pastors know the urgent need of men and women who can do things, and how scarce they are who can do things well.

The Epworth League should take these young, untried, inexperienced apprentices and turn them into able and efficient workers for God. That it has done so in hundreds of instances even its critics must admit. It should do so more and more, and prove itself to be the great training ground of our church. If it fails here, it most surely misses the mark.

So Sunday School and Epworth League are not opposed the one to the other. They are not even in competition the one against the other. They are complementary, supplementary, co-operative, and as our work is now carried on, both are needed, and the church or pastor who ignores or neglects them—either one or the other—will surely suffer loss in the damage thus done to the young life of our congregations of to-day, and consequently to the church of the future.

True Greatness

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

GREATNESS means far more than success in gaining power, winning fame, or acquiring wealth. It is making the most of one's abilities and opportunities; it is coming up to the level of one's best. Never did young men hear a louder call to do this than they do at present. Never was there more room for the best than there is now. The difficulties in the way of success may be greater than they were in former years, but determination and energy will overcome them. When Napoleon was told that the Alps were in the way of his advancing army he replied: "Then there shall be no Alps," and he built a road over the Simplon Pass. The opportunity is golden to all who have the wisdom to see and the energy to seize it. Difficulties will not keep a determined man from success. Confront him with the Alps and he builds a road over them. Cripple him with debt and he gives to the world the Waverley novels. Confine him within prison walls and he immortalizes himself in *Pilgrim's Progress*. Cradle him in the log cabin of a frontier settlement and in a few years he is in the White House, at the head of one of the foremost nations of modern times. Start him out in life, the child of an inn-keeper, himself a bootblack in Oxford University, and, in spite of all impediments, he becomes a flaming evangel, the most wonderful pulpit orator the world has yet seen—"George Whitefield, whose

body awaits the resurrection morn in the old church at Newburyport"—a man whom millions loved as a very angel of God. Endowed with these sterling qualities the child of poverty becomes a merchant prince, the workhouse lad a world-famed Oriental scholar, and the son of a peasant the ruler of a nation. These men made the most possible out of the material given them. This is true greatness, and there is no other.

Digby, N.S.

Quodlibet

There is a Brook of purling rills, that chatters as it flows,
'Mid pasture fields where skies are fair,
With waters tumbling far and near,
Like chiming bells so silvery clear;
This Brook is Joy.

There is a River, strong and deep, which surges on with
angry roar;
The fields around are vast and drear;
The swimmer strives in mortal fear,
And sees the shore, but cannot near;
This Stream is Grief.

There is a Lake where sunbeams dance, and light a shimmering
mercury;
There all is calm, with waters clear—
The waters of this inland mere,
Which mirror back God's upper air;
This Lake is Peace.

There is a Sea where men may sail, and never strand their
barke;
Where white-capped waves run free and fair,
And ripples play and frolic there,
'Mid sunbeams shot through purest air;
This Sea is Love.

And Brook, and River, Lake and Sea,
Flow on in finest melody;
The major and the minor key
Make cadence through Eternity—
Forever.

—Mary Chesley, in November *Argosy*.

The whole life is to be guarded and protected because no man is stronger than his weakest point, and we may actually be weakest where we suppose ourselves to be strongest. It is possible to be careful about the mouth, and yet allow the eye wide and perilous liberty. Alas, we can practice wickedness in silence! The eye can be enjoying a very harvest of evil whilst the mouth is fast closed and not one sign is given by speech that the soul is resting at the table of the devil. . . . It is of infinite consequence that we should direct our exertions to the right point, otherwise our lives may be spent in mere frivolity under the guise of great industry and faithfulness. We may be watching at the wrong gate, or we may suppose that only certain gates are to be closed and that others may be left open without danger. . . . It is not the front door that needs to be attended to, but the gate at the back, or the little window in some obscure part of the house. When the enemy comes as a housebreaker, he does not seek for the strongest part of the castle, but for its very weakest parts.
—Joseph Parker.

Oh, ye who sigh and languish, and
Mourn your lack of power,
Heed ye this gentle whisper, "Could ye
Not watch one hour?"
To fruitfulness and blessing there is
No "royal road";
The power for holy service is
Intercourse with God.

—Selected.

Toronto West District—Missionary Department

BY MISS W. D. CROUCH, MISSIONARY VICE-PRESIDENT.

IF the missionary department of an Epworth League is in a flourishing condition the whole society will prosper. Active interest in missionary enterprise means deepened spirituality and consecration; it encourages intellectual and literary development, for members are led to study and take a live interest in the great world movements of the day; it develops the spirit of true sociability, and thus covers the four general departments of the Epworth League. To a certain extent this may be said of district organization. If the district as a whole is alive to the great missionary enterprise the other departments are quickened.

With one of Toronto's leading laymen, Mr. J. H. Gundy, as president, the Toronto West District Epworth League commenced the year 1908-9 with bright prospects. There are twenty leagues in good standing, one having been

success of the district as a whole, and are kept up to date with the developments and plans of the Young People's Forward Movement for Missions. During the year there has been an average attendance of fourteen at these meetings.

The district aim for 1908-9 is, first, every member systematically praying, studying, and giving to missions; second, \$3,500 to be raised as our share of the Forward Movement Fund; third, a mission study class in every society. A statement showing the membership, missionary givings, and average amount to missions per member, and giving a suggested aim for the current year for each league, was supplied to each vice-president.

With the exception of the new league, every society on the district has organized the "Forward Movement," and that league hopes to do so early in the year. Toronto



MISSIONARY NORMAL STUDY CLASS—TORONTO WEST DISTRICT

organized during the current year in connection with the Boone Avenue Church.

Since the organization of the district the Missionary Department has been working on a systematic basis. In addition to the missionary vice-president there are an associate vice-president and a missionary treasurer, both of whom are members of the district executive.

Much of the success of this department has been due to the untiring efforts of the efficient and experienced treasurer, Mr. T. H. Keough. The vice-president sends a monthly letter to each missionary vice-president on the district. A monthly gathering is held for mutual help, discussion of plans, receiving of the missionary contributions from the various leagues, and for general inspiration. Here the vice-presidents come in touch with each other, are made to feel that they are important factors in the

West has the honor to be the first district known to have on the roll a society in which every member is systematically contributing to the Forward Movement. The Mimico Epworth League enjoys this distinction. The missionary convener of this society has on the list of Forward Movement contributors the name of every member of the league. We hope that before long every other league on the district may be able to report likewise.

In September last a normal mission study class of sixteen members was organized. Representatives were sent from the various leagues on the district, and these young people were taught the best methods for study class work, with the purpose of fitting them for leadership in their local leagues. The class was under the able direction of Miss Esther Davis, of Parkdale League, who had attended the 1908 Whithy summer conference.

Eight senior mission study classes and three junior study classes have been organized on the district, with a prospect of, at least, sixteen classes after the Christmas season is over.

The value of the Missionary Bulletin letters is duly emphasized in the district work. They are the connecting link between our workers here and our missionaries on the "firing line." The missionary post-office plan is working successfully in a number of the leagues. A large number of the members have had the privilege of meeting, at least, two of their four representatives, and thus are particularly interested in their letters. The correspondence is not altogether one-sided, for several of the leagues write letters of encouragement to the missionaries, and the district vice-president plans to send a quarterly message to each of the representatives of the district in the mission field.

The General Board this year appointed Mr. T. Edgar Plewman as missionary printer to West China, assigning him to Toronto West District for support, making the

fourth missionary to be supported by this district. Revs. W. J. Mortimore and N. E. Bowles, in West China, and Rev. Tong Chue Thom, in Nanaimo, B.C., are the other faithful representatives. Perhaps one of the best testimonies to the success of the district work is the fact that Mr. Plewman, missionary vice-president for 1907-8, offered, and was accepted, for work in China. From many of the leagues a large number of young men have gone out to train for the ministry of our church, evidence of the fact that the Forward Movement not only arouses interest in our foreign missionary work, but reinforces the Church at home.

Early in the year the vice-president and her associate made lists of the leagues on the district, arranging to visit each society during the year. A number have already been reached, and the remainder will be visited during the term. Thus we look forward to greater triumphs and renewed consecration and effort on behalf of all the district workers in the year about to open.

A Greeting From the General Superintendent

— Leaguers! Happy New Year! —

LEAGUE means joined, united for a purpose. "Solemn league and covenant" is a sturdy, purposeful phrase. The word comes from the Latin word *Ligo*, I bind, which word is the backbone of both "obligation" and "religion." It is a moral bond, the compact of people intelligent and free. It is a compact to ward off an evil or to secure and promote a good.

Think of our hundreds of Leagues fighting the wrong and the bad, striving for the pure, the true, the beautiful and the good.

Our Leagues are promoting intellectual culture, moral culture, spiritual culture; some of them physical culture and social well-being. All hail to such an army of our youth—eager, alert, intense, active, persistent in such pursuits! All hail to these builders of healthful communities and happy homes. All hail to the brave and glowing spirits that give of their best to the pillars of the church and the ramparts and strength of the nation.

Dr. Withrow, so recently gone out from among us into the brighter, broader realms, loved the League, loved the young people that find their joy and work, their association and reward in it. He was with it at the beginning in our church, and stayed with it through the years and labors of a blessed, glorious life. May the mind, the moral energy, the spiritual aim and power of that same Dr. Withrow fill and multiply the activities of all our Leaguers; stimulate their zeal and ennoble and enlarge their enterprises.

The League also fights the wrong, and this is its time. The wrong, the evil abounds; the League is joined and covenanted to resist it; to overthrow and destroy it. Clear convictions of right and wrong are characteristics of every intelligent, loyal Epworth Leaguer. Such convictions plant us on solid ground and marshal us in the ranks of battle. We all know that the liquor traffic as abroad in the land is a dreadful sin and wrong, and the mother of sin. Let us smite it! Gambling is wrong. Let us smite it! There are other evils. Let us smite them! Let us clean up our country for some Happy New Year in the days soon to come.

A. CARMAN.

Six Days For It

Numberless stories are told of the power Lord Kitchener has to fill men with his own spirit of determination. One of them is given in *Chambers's Journal*, and concerns a piece of work that Lord Roberts, before he left Capetown, in the course of the South African war, instructed a certain colonel to take in hand.

"I know you'll do your best; how soon can you get it through?" asked the Field-Marshal of the colonel.

"I'll try to finish it in a fortnight," was the answer, and Lord Roberts, murmuring another expression of his confidence in his subordinate, dismissed him.

But it happened that just outside the door he met Lord Kitchener, who was going in to see the chief, and he explained the mission with which he had been entrusted. "And how soon will you get it through?" asked Lord Kitchener.

"Well, I have promised to try to do it in a fortnight," he responded.

"Now, colonel," said Kitchener, "just understand that if this is not done within a week we shall have to see about sending you home. You understand?"

The colonel said that he did understand. Without a doubt he did, and it was because he did that the big job he had taken on was finished, and finished very well, in six days.

The Chinese Hoe

The Chinese farmer stands second to none in all the world. This is all the more remarkable since he has really so few implements with which to work the marvels he produces. His only implements are the hoe, the plough and the harrow. Beyond these the Chinese farmer never dreams of desiring any other. The first of these tools seems never to be out of his hands, for it is the one upon which he relies the most, and is his most effective implement. It really takes the place of the spade in England, though the latter is never put to such extensive and general uses as the hoe. The Chinaman can do anything with it but make it speak. A farmer well on in years can easily be recognized, amidst a number of workmen, by the curve his hands have taken from holding the hoe, in the many years of toil in his fields. With it, if he is a poor man, and has no oxen to plough the ground, he turns up the soil where he is going to plant his crops, and with it, he deftly, and with a turn of his wrist, levels out the surface so that it is made ready for the seed. With a broad-bladed hoe he dips to the bottom of a stream or of a pond, draws up the soft mud that has gathered there, and, with a dexterous swing, flings the dripping hoeful onto his field near by, to increase its richness by this new deposit.—*The King's Own*.

How to Work the Missionary Department

BY MISS E. J. PADGINTON, COLBORNE, ONTARIO.

IN the problem of the world's evangelization the League, of all forms of church organization, is supreme in its possibilities for service. Because of its youth, it has unlimited resources. For years the weekly prayer meeting was considered a spiritual thermometer for the church. Now the gauge of the church is its missionary spirit and activity.

The Missionary Department of the League should be a strong missionary link between the church and the Sunday School. Herein the League has great possibilities. To realize them this department should, if possible, have a leader thoroughly informed concerning missions and the missionary enterprise. A vice-president is preferable who will take the position for the love of the work, for the very work's sake—one who will not retreat in the face of discouragements, who will move on with the determination of a Napoleon. The committee should be composed of persons of enthusiasm, and able to communicate it to others. Its members should be tactful. They should be persons who persevere. The quality of stick-to-it-iveness is what makes a postage stamp useful, and this trait or quality is essential in those who are members of the Missionary Committee. Originality and ability to set others to work are additional desirable qualities. Summing up, then, the Missionary Committee should be composed of "Missionary-aries," persons who are intelligent, interested, enthusiastic, tactful, persevering, original, and able to lead others. All of these qualities may not be possessed by every member of the committee at the start.

To the different members of the committee certain specific duties should from time to time be assigned, such as the missionary library, to another the maps and blackboard, the putting on of a motto or an inspiring verse, to another the collecting and forwarding of papers, magazines, and second-hand books, when you can procure them, to some point for the mining and lumbering camps.

Knowledge is essential to succeed. The simplest way to begin is with your committee.

Immediately after selecting your committee, arrange for a meeting—object, "prayer," and to survey your field and plan your work.

First ascertain how well your committee are informed along the line of missions. Endeavor to impress them with the power and importance of prayer. Begin at once to circulate missionary literature in your committee; there are a number of pamphlets I would suggest, "Missions and the Bible," "Prayer and Missions," "The Secret Prayer Life," "Motives in Foreign Missions," "Excuses for not being active in Missions." Try and have each member of your committee read "A Day of Good Tidings" and "On the Banks of the Besor." Always have something in reserve (that has helped you) to pass around in your little band.

Now you have your committee in order, start work outside your circle. Circulate literature throughout the League and in the homes of the congregation wherever you can. Always keep the Monthly Missionary Meeting before you; be constantly watching for little things having the tendency to brighten, interest and give variety. There is no occasion for the League Missionary Meeting being considered dry or uninteresting. While I am writing, our last meeting is running through my thoughts. The hour passed so quickly it did not seem more than fifteen minutes. We took the regular November topic as prescribed by our General Board. Had good music, tried some new hymns, and sang some old ones, had prayer, two short Scripture lessons, a paper on the topic, a short impressive talk from the chairman, a month's missionary messages by thirty different persons, with an occasional comment from the chair; a letter from Dr. Lawford, the calling of sides by the captains.

See that your meetings are well announced. For aid

in preparing take "The Epworth Era," "The Outlook," "The Guardian," "The Missionary Bulletin," and any other good missionary help you can afford. I frequently get help from "The Sunday School Times." If you have not a library, and your means are limited, you could not do better than to start with "Who Am I?" Library, as provided by Dr. Stephenson, and add to this from time to time.

By all means have a Mission Study Class. The Mission Study Class gives a foundation and a backing to your committee. It also furnishes material for the Monthly Meeting, and keeps you in close touch with your workers, and the knowledge acquired creates an interest and sympathy. Take something that you can handle, and divide the work up. Interest and sympathy make giving easier. As yet the church has not commenced to give to missions.

The most successful method of giving is that "according to the rule of three," having its basis in the Scriptural injunction, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I. Cor. 16: 2).

According to this rule giving will be:

Individual—Every one of you.

Systematic—On the first day of the week.

Proportionate—As God hath prospered him.

In the League this Scriptural method of giving should

CHANGELESS

God will not change! The restless years may bring
Sunlight and shade—true glories of the spring
And silent gloom of sunless winter hours;
Joy mixed with grief—sharp thorns with fragrant
flowers;
Earth-lights may shine awhile, and then grow dim,
But God is true! There is no change in Him.

Rest in the Lord to-day and all thy days,
Let His unerring hand direct thy ways
Through the uncertainty, and hope, and fear,
That meet thee on the threshold of the year;
And find, while all life's changing scenes pass by,
Thy refuge in the love that cannot die.

—Edith Hickman Driball.

be taught and practised. Determined effort should be made to secure an offering from every member of the League. Canvass the entire membership and collect monthly. Better results will be obtained where there is systematic collecting. We have supplemented our givings here by way of talent money, which has been very successful. The key to success is education.

Missionary education will dispel ignorance, remove prejudice, overcome indifference, arouse interest, promote investigation, stimulate prayer, encourage benevolence, provide missionaries.

No one deserves to be praised for goodness unless he has strength to be bad; all other goodness is most often only sloth or weakness of will.—La Rochefoucauld, 1613-1680.

"Oh, if I could thus put my dream on canvas!" exclaimed an enthusiastic young artist, pointing to a beautiful painting. "Dream on canvas," growled the master; "It is the ten thousand touches with the brush you must learn to put on canvas that make your dream."

Frances Ridley Havergal

BY MISS J. Q. BORLAND.

ASTLEY, Worcestershire, England, is a quiet inland village, too small to be found on any but a county map, too like scores of its neighbors to require a detailed description. The church, dedicated to St. Peter, is low-roofed and ivy-grown; its square, battlemented, Saxon tower reckons its age in centuries, yet is sound and hearty still. Here William Henry Havergal faithfully ministered to his small rural congregations for more than twenty years; and in the adjacent rectory were reared six active, clever children, the youngest of whom was Frances Ridley Havergal, born December 14th, 1836.

She was a child of rare grace and beauty, but though generally sweet-tempered and affectionate, was by no means the model child of the goody-goody story books. She says of herself that she "utterly abominated being talked to," and would "do anything on earth to escape" kindly-meant admonitions. As she grew older she had frequent fits of unhappiness and penitence, called forth by a sermon, a book, or, more frequently, by a lovely bit of nature; for, reversing the usual order, she seems to have been more sensitive to the influences of natural beauty in early than in later life, or she became so much more sensitive to others that these appeared weak in comparison.



FRANCES RIDLEY HAVERGAL.

In 1845, Mr. Havergal removed to the city of Worcester. Here Frances, when scarcely ten years old, began the charitable and missionary labors with which so large a space in her after life was to be filled, by teaching a Sunday School class of still younger children. The story of this whole period, its occupations and interests, trials and enjoyments, is pleasantly told in "The Four Happy Days," one of her few published books for children. Unlike most home-petted girls, she was "delighted" to go to boarding-school, first in England, afterward in Germany. While at school she began to "have conscious faith and hope in Christ." After leaving school she continued her studies and in most cases mastered French, German, Italian, Latin, Greek and Hebrew. How diligently she "searched the Scriptures" can only be understood by those who have seen pages of her Bible—so crowded with lines and cross-lines of reference and annotation as to be well-nigh unintelligible to other eyes than her own, though done with the perfection of neatness—a characteristic, by the way, of all her work.

From her father, who declined the chair of music at Oxford, Miss Havergal inherited such decided musical talent that she at one time thought of making it her life-vocation. She was an acceptable solo singer in charitable and philharmonic concerts, choirs, and private entertainments; she wrote songs and hymn-tunes, adapted to her own words and those of others; she acted as organist, at need; she trained missionary and voluntary choirs; she assisted in the editing of the hymnal, "Songs of Grace and Glory," and, after her father's death, she took up his unfinished work, preparing "Havergal's Psalmody" for the press, and contributing to its contents.

Her first formal debut as a poetess was about 1860, in the columns of "Good Words"; thenceforward she went on adding grace to grace and strength to strength of poetic skill and fervor, till in the widely known "Consecration Hymn," she builded better than she knew. In her poems every phase and tendency of Christian life and growth are revealed. Their power to soften, to soothe, to inspire, to warn, to uplift, is acknowledged by thousands of loving readers, who will give them a high place

in the religious poetry of the age. Her poems improve on acquaintance; it is not so much a sudden as a gradual sense of enrichment that comes to us in reading them. She died on the 3rd of June, 1879, and was laid to rest in Astley church-yard, very near the home, the church and the friends of her childhood.

In her beautiful poem entitled, "Right," we have the picture of a traveller coming to the edge of a wood and not knowing the right way to choose. He longs for some sign, some voice to say, "Follow in firm assurance—this is the way!" Then there seems to come a whisper in the tree tops, a light shining on the path, in answer to his prayer; so on he sped, not choosing the smooth and bright, but only the straightest, surest path. A big rainstorm comes on, but though storm-beaten and weary, he presses on, while the way grows more difficult and he can scarcely see a step in advance. Then he begins to wonder if he has chosen rightly or if it would have been better had he chosen the fair, sheltered path. Just then there comes to him a song of hope and courage, which promises rest at last. Encouraged greatly by the voice singing he presses on, and when morning breaks he finds himself at the mansion, and looking backward over the path he has come he sees a glorious light, where all had seemed so dark and dreary. Then he finds that many have followed in his footsteps, and have been saved from wandering. Some were near him when he felt most alone. Now they all gather about him and together enter, singing and rejoicing over sorrows past and the rest and safety of home. The poem closes with the words of our hymn beginning "Light after Darkness." It is a beautiful picture of our pathway through life and the true joy that will be realized by every one who has battled and overcome obstacles in the Christian pathway.

One of her sweetest poems was written for her father, and entitled "Sunday Night."

"Rest him, O Father! Thou didst send him forth
With great and gracious messages of love;
But Thy ambassador is weary now,
Worn with the weight of his high embassy.
Now care for him as Thou hast cared for us
In sending him; and cause him to lie down
In Thy fresh pastures, by Thy streams of peace.
Let Thy left hand be now beneath his head,
And Thine upholding right encircle him,
And, underneath, the Everlasting arms
Be felt in full support. So let him rest,
Hushed like a little child, without one care;
And so give Thy beloved sleep to-night.

"Rest him, dear Master! He hath poured for us
The wine of joy, and we have been refreshed.
Now fill his chalice, give him sweet new draughts
Of life and love, with Thine own hand; be Thou
His ministrant to-night; draw very near
In all Thy tenderness and all Thy power.
Oh, speak to him! Thou knowest how to speak
A word in season to Thy weary ones.
And he is weary now. Thou lovest him—
Let Thy discipline lean upon Thy breast,
And, leading, gain new strength to 'use and shine.'

"Rest him, O loving Spirit! Let Thy calm
Fall on his soul to-night. O holy Dove,
Spread Thy bright wing above him, let him rest
Beneath its shadow; let him know afresh
The infinite truth and might of Thy dear name—
'Our Comforter!' As gentlest touch will stay—
The strong vibrations of a jarring chord,
So lay Thy hand upon his heart and still
Each over-straining throb, each pulsing pain.
Then, in the stillness, breathe upon the strings,
And let Thy holy music overflow
With soothing power his listening resting soul."

Montreal.

Never dwell on the morrow. Remember that it is God's, not thine. The heaviest part of sorrow often is to look forward to it. "The Lord will provide."—E. B. Pusey.

Literary Side of League Life

(From an anonymous paper on this subject we have compiled this article. We would like to know the writer's name and address.—Ed.)

ONE of the objects of holding literary evenings in our leagues is, to implant a desire for reading of a high character, to create an appetite for good books and standard authors. Another object is to develop the talent latent in local leagues—every young people's society has such talent, often surprisingly good, both in quantity and quality, but also often either entirely undeveloped or only partially brought to light. This statement seems to vanquish the objection frequently expressed, especially in leagues with a small membership, that they have no one capable of taking part in literary work, and so must depend upon bringing some outside speaker to address them on the subject for a literary evening. The talent is there in greater or less degree, it only waits to be unearthed and helped to grow. And it is one of the duties of the literary vice-presidents to so apportion the work of their department as to discover, and press into service, these talents.

Rev. J. A. Macdonald says: "It is only as we become a league of service, pledging ourselves to the help of all those needing assistance, be it physical, mental, or spiritual, that the day of the league's glory has begun to dawn."

At a recent District Convention, in the course of a Round Table Conference, the question was asked, "Should the League aim to develop local talent, or bring some of our leading men to lecture on the subject for a Literary Evening?" From what has already been said, and speaking from personal conviction, the answer at once suggests itself, "Develop local talent by all means."

Though there can, of course, be no objection to bringing a speaker or lecturer, occasionally, say once, twice, perhaps three times in twelve months, let the subject chosen for his address be one in which the Leaguers are, or will be, interested, on which they will take notes, and of which they can make use in future work, otherwise no lasting profit will result. Is it saying too much to affirm that, as a rule, young people are more interested in hearing some of their own number provide a programme than they are in hearing a stranger address them, however excellent a speaker the latter may be? Also that it is more of an inspiration to personal effort and improvement on the part of those who at first thought they could do nothing, and to further effort and study on the part of those who have already tried their powers?

Why sing

"Take my intellect and use
Every power as Thou shalt choose"

unless we really consecrate it to His service.

There seems to have been a prevalent idea that the work of the Literary Vice-Presidents and their Committees is merely to provide entertainment—that their work has no lasting, far-reaching influence or results. In these days, when history is in the making in this great country of ours, what the young people read will have a decided influence on the citizenship of Canada. There is no lack of books, but, "What shall we read?" Many young minds are questioning, and the League, through its Literary Department, ought to be prepared to help them answer the questions promptly and satisfactorily to their best moral and intellectual interests.

"Books are a peculiar fountain," says the Rev. Chas. Simmons, "from which may be drawn either the waters of life, or the waters of death, and for this reason young people especially should be guided wisely in their choice of mental food, for it is a sad fact that many a soul has received its first downward impetus from the reading of a single volume."

The great number of the members come into the

League with their tastes for reading quite unformed. Let the Vice-Presidents be consecrated to their work, select carefully the subjects of study, and endeavor prayerfully to direct in the best way the minds of the young people so easily impressed, and so urgently needing direction. And through its Literary Department the League may be the means of introducing good literature into homes hitherto careless, or utterly devoid of interest, thus widening its circle of influence.

It is the general consensus of opinion that one evening per month should be devoted to Literary work, and that some continuous course of study should be pursued.

Others recommend the Reading Circle, claiming that in this way, books are read and studied that would otherwise receive no attention. And, in these days, when the "Made in Canada" cry is heard on all sides, do not neglect, nor overlook, the field of literature. Canadian authors are the foremost writers on this continent to-day, though the general ignorance of the fact is surprising. They are by no means few in number, nor small in ability, but, rather, stand high on the list of present-day writers, winning for Canada respect and attention at home and abroad.

Some one has said: "He is a wise Vice-President who succeeds in setting every member of his committee to work," but one might well go farther and say, while it is good to use the committee, it is better still to endeavor to set the whole League working.

A recent writer makes this striking statement: "If the Epworth League succeeds in crasing from the minds of the young people of Methodism in Canada, the impression that what they read is of little consequence, and prevents their having, as their sole literary ambition, merely the desire to skim through the pages of the latest popular novel, its morals, oftener than not, of the lowest standard, and teaches them to prefer works of biography, history, and books of solid worth and good moral teaching, that will raise, not lower, their standard of living, it will be rendering a service of inestimable value to the Church, the country, and to God."

The Vice-Presidents will find many members having a very slight knowledge either of present-day writers or those of past ages—having very little desire to know. The appetite must be awakened, cultivated, and fed with healthy food.

The Epworth League Constitution outlines one phase of the duties of the Literary Committee as, "The promotion of Bible study and instruction in church doctrine and history." Portions of the Bible are studied in connection with the topic set for each meeting, but that does not constitute a consecutive study of, say, the "representative men of the Bible," or the "representative women," the poetry of the Bible, the history. And, as the religious truths of the Word are closely interwoven with its poetry, history, and biography, they must inevitably be learned even when the primary object was simply the study of the Bible from a literary standpoint. By making the Bible a better read, better known, and better loved book, we are doing our share towards solving the problem of the Sunday newspaper, and the reading of light literature on the Lord's day.

If the spirit of church loyalty is to be instilled in the minds of this and succeeding generations, an intelligent knowledge of Methodist history is very necessary. Who are to be the future leaders of Methodism if they are not drawn from the trained ranks of the young people—the Epworth Leagues and the Sunday School scholars of the present day? It is scarcely necessary to emphasize the need of studying the life of our founder, John Wesley, and his contemporaries, yet the objection is often raised that this has been done—do it again; you will find repetition absolutely necessary. New members are constantly being added to the roll and the old ones forget easily.

But in the matter of choice of material for literary work, the field is a broad one, and the Vice-President must use judgment and discretion, suiting the mental food to the minds awaiting instruction. In some Leagues the plan has been tried of taking up a study of Shakespeare's plays for the year—one meeting per month.

Milton's "Paradise Lost," and Tennyson's "Idylls of the King," are amongst the stronger food, requiring much thought and preparation to put them in a form all may enjoy, but abundantly worth while in the pleasure they afford when fully mastered.

Carlyle, Emerson, Ruskin, and a list of others too large to be enumerated, are priests who teach us to think and

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Thomas Carlyle.

understand, and from whom we may receive inspiration and instruction. If we aspire to know the "Wisdom of the ages," we must make the few books—and they are, comparatively, very few—the legacy of the great thinkers of the world, our field of study. One of the results that must surely follow is that readers of a sound class of literature become thinkers, as well as learners, and thinkers are always masters—they become the world's instructors and constructors.

Love For One's Work

IN passing along the street the other day I came to a railroad crossing that was carefully guarded by a watchman, a man possibly fifty years of age. The crossing to which I allude is in a very undesirable part of a large city where the surroundings are uninviting, if not disgusting; but the watchman sat in his little shanty apparently as happy as a man could be.

The day I speak of he sat on an old goods box, just inside the door of his shanty, but in full view of the crossing, and he had such a pleasant expression on his face that I could not resist the temptation to stop and "visit" a few moments with him.

As I approached I greeted him as pleasantly as I knew how, and he returned the greeting with a smile. I began the conversation by referring to the weather, for it was an ideal morning after an evening of refreshing rain. It was not too hot nor too cold, too wet nor too dry, too smoky nor too bright, it was just right, and made a fellow feel like he wanted to be good all the time, and love everybody.

I have often wondered what we would do without the weather to talk about. All persons, from the timid, bashful lover to the sedate, austere judge on the bench, can talk learnedly and more or less entertainingly about the weather. The weather is the painful silence breaker, a thought producer, and a prophet maker. All men, great and small, including the women and the children, become prophets by beginning to prophesy about the weather. A man with a modicum of sense can prophesy the kind of weather we will have to-morrow. It will be either hot or cold, wet or dry, fair or cloudy—such a prophesy always comes true, and the person is encouraged to try his hand on other things, and the school of the prophets "keeps" all the time. But we suspect the real reason why the weather is such a favorite subject of conversation is because it may change at any time and still be interesting, affording an opportunity for a change of conversation that otherwise might not be interesting.

But I must leave the weather to take care of itself and tell you what I learned from the watchman. In the course of our conversation, I remarked that his was no pleasant task, that his surroundings were so distasteful as not to be conducive of the best and holiest meditations, and that

he must get very tired of his work. To my surprise he replied instantly:

"My surroundings here are not pleasant, I must admit, but do you know that I am delighted with my position, for I am doing a great work for my fellowmen?"

"In what respect do you call this a great work?" I asked.

"It is great in its responsibility and character," he replied. "For I am responsible for both property and lives, and save both every day. To think that I have stood between human beings and death to-day will afford me inexpressible joy to-night as I sit with my little family around my humble fireside. And do you know, I think that I was called of the Lord to do this work, and I would be ungrateful to Him not to delight in it?"

Ah, the secret of his pleasant face, of his bewitching smile, of his spirit of contentment is out now. He is one of the Master's servants. He is doing the Lord's work, and he knows it and is happy. He thinks not of his little shanty, nor of his mean surroundings, nor of the dust and heat in summer, nor of the rain and mud in winter—he just thinks of his work, and is contented and happy. He loves it not for what it is, but for what it means to the world; and he honors it because he feels that it is heaven-appointed. The man with such conceptions of Christ and of work lives in heaven though he walks on the earth, and his life, though humble, is one of heaven's richest blessings to man.—*Methodist Recorder.*

The Three Indispensables

A veteran in the Christian ranks, whose holiness and warm human sympathies made him a greatly successful saint, used to say that the secret of the Christian was "to get to the indispensables." In his opinion, there were but three of them. Here they are:

The first "indispensable" is the daily reading of the Bible. The Christian who reads the Bible occasionally never gets to know it as a whole, or to know any part of it deeply and thoroughly. It takes daily reading to saturate the soul, so to speak, with the Word of God. A regular Bible reader keeps the Bible standard of right and wrong always before him. Its mighty truths become a part of his mental furniture, and are applied to his daily life. To try to be a Christian without daily Bible reading is to begin wrong.

The second "indispensable" is prayer. True religion means the establishing of a vital relation between God and the soul. Prayer is the nearest and surest way. By prayer a man brings himself into direct personal contact with God. Such a contact is cleansing, uplifting, searching, loving, beyond all words. Prayer guides the Christian out of sins and mistakes. Prayer puts power and joy into each day. The more a man realizes the practical value of prayer upon his life and destiny, the more he learns to "pray without ceasing."

The third "indispensable" is ceaseless effort for others. The strength that comes into a Christian's daily life by Bible reading and prayer is not meant to stop with him-

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TO PLAN TO BE THERE!**

self. It is meant to bless everybody along his daily path. The love of Christ should flow through every Christian's heart to overflow upon the world. Real holiness does not rest in self, but goes out in love and sympathy every hour.

Love to God—love to man. That is the whole Gospel and the "three indispensables" are the practical daily embodiment of it. To the young Christian in search of a rule for Christian living, they are recommended as a sure ladder to the stars.—*Forward.*

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- No short cut has ever been found to godly character.
- There is no manhood manufactory that takes in boys and turns out men.
- When God wants a flower He grows it. Is the process different when He wants a man?
- Only God can grow a flower—anyone can spoil it. Is it not likewise true of character?
- A Christian is not a mechanical product, but a vital one. And vital growth is always from the heart out.
- Many people sigh in discontent, longing for a larger field, who have not yet half cultivated the one they have.
- Heighten your point of view if you would widen your horizon and brighten your outlook. Too many people live in the low lands.
- Nothing is trivial that enters into human character. Great and small are not appropriate adjectives when speaking of either principles or duties.
- In "for me to live is Christ" lies the source of all moral beauty. The mainspring of all correct motive, the measure of all success, and the secret of all usefulness are here.
- Too many are only playing at league. The Epworth League is a serious institution for most important business. Only those can succeed in it who work, not play. You can only take much out of it if you put much into it, and the more you put into it the larger will be the returns made to you. Little wonder some leagues have died, and that others are languishing. They have only been "playing at league." Study the business and get to work if you would live and thrive and draw dividends. Sloth has killed many a society, and others will die if they do not soon "get a move on."

Purely Personal

The call to this office came to the writer when busy in his usual field work, in Nova Scotia. It was answered in compliance with the wishes of the board. The changes in the staff of our departmental officers leading up to this appointment are known to all. The readers of the Era will miss Rev. Dr. Crews, the only editor the paper has ever had. But, while regretting deeply the lamentable occasion of his preferment—the death of Rev. Dr. Withrow—they will be glad that the Book Committee has chosen him as editor of our Sunday School periodicals, a position for which his knowledge of the needs of the Sunday School world and his long training in both field and office have fully qualified him.

But what about the future of the Era? Changes in it have been found necessary. Intimation was given in two previous issues of probable reduction in size. The Book Committee, to meet the greatly increased cost of printing, found it necessary to do one of two things—reduce the number of pages or increase the subscription price. The

latter was deemed unwise, so the former was ordered, and the writer on assuming charge found himself face to face with the problem of how to issue on twenty-four pages the best features of the previous thirty-two.

Do not criticize this number too harshly. It may not satisfy you. It does not fully suit us. But it is the best we can do under present circumstances. The reduction in number of pages makes rearrangement necessary. Still more may be required. We may not be able to print as much selected matter as you have been accustomed to. A number of entertaining things may be missing. But we will try to make the Era as much as ever a worker's paper. You may miss the pages formerly set apart regularly for topic treatment. But the topics are here. Look for them. And every month we will try to give you such help as may be necessary to a fair understanding of the subject under consideration. But do your own thinking after all, and make your own plan of treatment. If you look to us to give you a ready-made programme you will be disappointed.

But in all we will do our best. And meanwhile, feel free to make your suggestions; send in your criticisms, but do not expect us to do everything in a month. It is new work to us; and, while you may not like the way we do it altogether, we will try to "get on to the job" as quickly as possible. If you will get out after subscriptions among your friends as earnestly as we will try to do our part of the work, we may both succeed. Working together, we may make the Era an increasing power for good among our growing army of Epworth Leaguers. Let us do our very best.

Attention to Details

Have you noticed that in the last chapter of the book of Exodus it is eight times stated that Moses was most exact in the construction of the Tabernacle? Back in Chap. 25: 9 is given the general introductory statement of Jehovah to his servant—"According to all that I show thee . . . even so shall ye make it." Then follow many chapters of details. At last the work is nearing completion, and the historian records eight different times that in it all, the human work had been prosecuted "as the Lord commanded Moses." And in that spirit of entire submission to God's detailed plan, we are told "so Moses finished the work." Then on the completed structure fell "the glory of the Lord." Is that only ancient history? Not a bit of it. It is full of lessons for us to-day. Ours not to erect a material tabernacle, but a soul house for eternity. And if you would see the significance of this Old Testament story, read the opening verses of Hebrews 8. Stop at the fifth verse. Read it again. Let the truth sink into mind and heart—"As Moses was admonished,"—what? So am I. "See, saith he, that thou make all things according to the pattern shewed to thee in the mount." What is our building? "A soul house for eternity," we said. Character,

the one and only permanent possession we shall ever have.

Who is our "Pattern?" The One of whom the preceding verses in Hebrews has spoken—the Eternal Son of God, Jesus Christ our Saviour and Lord.

Shall we ever approximate His example? Certainly not if we never make Him our Ideal. Perhaps not even then. But we shall never miss our measure of "glory" if by careful attention to the whole plan of God as revealed and demonstrated in Him, we press on laboriously and so finish our work.

The Divine plan and purpose are clearly stated, fully detailed, distinctly intelligible, and may be personally appropriated and worked out—"Christ is all."

But the human performance must have as its outstanding characteristic a spirit of full compliance with the Divine revelation. No grudging or partial work will suffice. Christ's call to us is for whole-souled devotion to the great enterprise of which He Himself is the Living Head. We may build as well as ever. Moses did if we will as fully follow the Divine Model.

"What men want is not talent, it is purpose, not the power to achieve, but the will to labor." Let no Epworth Leaguer forget that "Taking Christ as my example" is the first and supreme declaration of the Pledge, and this for, and in the "all things" of life.

The Upward Look

It is not an accident that Matthew, Mark and Luke all record the upward look of our Lord. In describing the feeding of the multitude each one represents Him as looking up to heaven before dispensing the food to the hungry crowd. When brought face to face with the deaf and dumb man, He is reported as "looking up to heaven." When by the unsealed grave of Lazarus He stood the centre of many curious and critical observers, He "lifted up His eyes," and sought the very depths of infinite strength for the crisis that had come.

In all these instances the habit of our Lord is suggested, and surely there is no more helpful custom for any of us than that embodied in the "Look up" of our Epworth League motto.

This upward look in *Meditation* will do us good. With the common bread contained in the five loaves in His hands, our Lord looked up in appreciation of life's daily mercies. As we think of our heavenly Father's provision for our constantly recurring physical needs, of the fullness of His loving care for us day by day, we will surely say "Thank you" to Him. To meditate thus on the common mercies of each returning day will keep us in grateful remembrance of our continual dependence on His bounty. The reverent acknowledgement of His provision in grace at table should ever be made. Its absence is clear evidence of a thankless spirit of self-sufficiency that will surely do grievous harm to the family.

Cultivate the upward look in *Aspiration*. Look up to reach up. It has been well said that no man is old as long as he aspires. Heaven is to be sought not only for its blessings, but for its character. Inward desire for heavenly-mindedness can be realized only by the look upward. Whitfield prayed, "Lord, make me an extraordinary Christian." We can become such only by aspiring to heaven continually. It may mean some strain, and stress, and struggle, but it is worth while, and it is the only way. One of George Macdon-

ald's characters says: "It's queer 'at things wanna gang up without hauden 'em down." The boy with his kite thrills to his very finger-tips at the resistance of the cord. He knows, though he could not explain it, that this very principle of resistance means a higher flight for his plaything. If we would soar we must resist the earthly and base, and not be content to grovel. Rise high in heavenly qualities by looking up and ever seeking "those things that are above."

Our Lord cultivated the upward look for *Approbation*. Ever seeking the Father's will, His one, sole, unswerving aim was, "not to do mine own will, but the will of Him that sent me." That was His "meat and drink." And if God approve and whisper His approval to our hearts, is not that enough? The first thought with Jesus ever was to please the Father. "I do always those things that please Him" seems to have become the motto of His daily living. Can we improve on it?

Our Master found *Inspiration* in this upward look. Such strength as He needed could come only from communion with the ultimate resources of all power. There has been no change since His day. If we are to be well equipped for the conflict continually raging around us, we must find our strength in God. Do we not often fail here? When we boast of our machinery, pride ourselves in our modern equipment for all manner of Christian service, are we not in danger of eliminating the essential Divine element, and so court failure? Our greatest need is God, and without Him our future will be barren of spiritual fruitage, our work sink into mere professional discharge of unwelcome duty. Nothing will so hearten one as the inward inspiration that is obtained by the habit of the upward look.

We may "look up" for *Explanation*. Many mysteries crowd into our lives. Questions are multiplied every day. A great staring interrogation point often confronts us at the end of many an experience. Duties press heavily, sorrows come unexpectedly upon us, losses well-nigh break our hearts. What then? Shall we lose faith and sink into despair? Surely not! "Earth hath no sorrows that heaven cannot heal." "Look up!"

The "why" of many things that have seemed inscrutable and dark will be explained by Him who knows the way and holds the key of eternal life and glory. "To the upright there ariseth light in the darkness," even now and here, and "what thou knowest not now thou shalt know hereafter," are simple assurances that He gives who ever looks down upon us smilingly as we "look up" to Him.

And, so, we may look up for *Compensation*. All along our pilgrim way the habit of our Lord's upward look brings present blessing, and when at last the pilgrimage is ended, we shall be amply compensated for all we have suffered and endured here. Our present consciousness of our Father's smile, our present realization of His sufficient power, our present enjoyment of His love, all such elements of our innermost characters and experiences are blessedness; but the supreme moment will come when from the upward look of earth we pass into the glorious spiritual fellowship of heaven forever. Heaven in present character, in future expectation, anticipation, and promise, calls to us and says "Look up."

How better can we begin the New Year than by the cultivation more fully of the daily habit of the upward look?

The Pilgrim's Progress

A Study by Rev. A. C. Creves, D.D., to Assist Leaders in Preparing for the Epworth League Topic of January 17th.

I. Leaving the City of Destruction.—Acts 16. 25-34.

THE BOOK.

It is a decided innovation in our Epworth League Topics to take up, as we shall do this year, the study of a book like *Pilgrim's Progress*, but it bids fair to be a pleasant and profitable experiment. "The Pilgrim's Progress" is one of the best known books in the world, and has probably been translated into more languages than any other volume, with the single exception of the Bible. Its pre-eminence as a literary production is generally acknowledged. Dr. Samuel Johnson said that the *Pilgrim's Progress* was one of the two or three books which he wished longer.

Macaulay closed his essay on John Bunyan with the striking tribute: "We are not afraid to say, that though there were many clever men in England during the latter half of the seventeenth century, there were only two minds that possessed the imaginative faculty in a very eminent degree. One of these minds produced the *Paradise Lost*, and the other the *Pilgrim's Progress*."

Robert Louis Stevenson, in writing of books which had influenced him, said: "Lastly, I must name the *Pilgrim's Progress*, a book which breathes of every beautiful and valuable emotion." It is said that Stevenson was more familiar with this book than any other, and frequently alluded to it.

While from one point of view the *Pilgrim's Progress* ranks among the most original of English works of genius, from another standpoint there is no book so little original, or so dependent, throughout, on a foreign source, for it is all drawn from the Bible. It is in this fact that provides our warrant for giving several evenings to the study of this book in our young people's societies.

It has been often remarked that, like the Bible, its great model, the *Pilgrim's Progress* is to a religious mind its own best interpreter. It is said of an eminent minister, who published an edition of it with numerous expository notes, that having freely distributed copies amongst his parishioners, he some time afterwards inquired of one of them if he had read the *Pilgrim's Progress*. "O, yes, sir!" "And do you think you understand it?" "Yes, sir, I understand it, and I hope before long I shall understand the notes as well."

THE AUTHOR.

John Bunyan lived during the turbulent reign of Charles the First, and was a witness to the many stirring scenes of that remarkable period. He was born at Elstow, a little village near Bedford, in the year 1628. Like many others of the Lord's heroes, he was of obscure parentage, and his youth was spent in all kinds of excesses. In his seventeenth year he was in the army, where wickedness abounded. At twenty he married, receiving two books as his wife's only portion—"The Practice of Piety" and "The Plain Man's Pathway to Heaven." By the reading of these books, and his wife's godly example, his first serious religious impressions were made, but for some time he continued a blasphemer and a Sabbath-breaker. Then for two years he struggled hard to give up his sins, and passed through many of the experiences he so vividly describes in his immortal book. At length deliverance came, the clouds rolled away, and

an experience of peace came to him. He became a member of the Baptist Church and soon began to preach, meeting with much success. In 1660 he was indicted "as a common upholder of unlawful meetings" and by the strong hand of tyranny was thrown into prison, where he was kept for twelve long years. His own words are: "So being again delivered up to the jailor's hands, I was had home to prison." "Home to prison" is rather a strange expression, is it not?

He has time on his hands, and soon receives an inspiration to write. He says that "he writes as if joy did make him write." Rare visions rise before him, and great thoughts surge in his soul, until he is in a dungeon no longer.

In 1672, Richard Carver, a member of the Society of Friends, who had been mate of the vessel in which King Charles escaped to France, and who had carried the King on his back through the surf and landed him on French soil, claimed as his reward the release of his co-religionists who crowded the jails of the

The first thing that impresses the reader is the burden that the Pilgrim carries. The Scriptural phrase is recalled, "My iniquities are as a heavy burden" (Ps. 38. 4), and the words of the familiar hymn:

"With my burden I begin,
Lord, remove this load of sin."

What is this burden so prominent in the picture, and so grievous to the man who bears it? It will not do to answer that the burden is sin, for the fellow-townsmen of the pilgrim were as sinful as he, and they were not troubled. To simply say that the burden was sin is to miss the main point. Not the fact, but the sense of sin means every open to the truth, a conscience alive toward God, a mind quickened by the message of the book.

The first work of the Holy Spirit, promised by Jesus, is "to convince the world of sin," and how much is this needed to-day. There are scores of people who are in danger where there is but one who feels any real sorrow or concern about his sin.

The voice of conscience spoke within the Pilgrim's breast, and showed him the folly and danger of longer dwelling in the City of Destruction. The endeavor after right begins with the sense of something wrong. David was on the way to the light of peace when, under the burden of Nathan's reproof, he cried out: "I have sinned against the Lord." The jailor was passing out of darkness when, falling on his face, he asked Christ's question: "What must I do?"

At the critical point in Pilgrim's experience there comes upon the scene his first guide and helper, one named "Evangelist." Evangelist is the portrait of a Christian minister or other helper raised up by God for the guidance of pilgrims. What a blessed thing to have such a guide! Already the shadows are beginning to flee away. It begins to be joyfully evident that the City of Destruction is not the only place of residence.

Here on the very borders of the City of Destruction, there appears at least one citizen of the City of God."

God has so planned that one man shall be a blessing to his brother man. God does not usually guide wayfarers to heaven by the Bible alone, but by the Bible embodied in living lips, and by the message conveyed by living lips. The Ethiopian eunuch answered Philip's question: "Understandest thou what thou readest?" by saying, "How can I, except some man should guide me?" Cornelius was only led into the light when Peter came to him.

The "Evangelist" who came to Bunyan, as he tells us in "Grace Abounding," was a certain Mr. Gifford, minister of the church at Bedford, who instructed and enlightened him.

The Pilgrim started out from the City of Destruction with great decision of purpose. Putting his fingers in his ears, he cried, "Life, Life!" His wife and children, with Obstinate and Pliable, try to bring him back, but to no avail.

At the beginning of the Christian life there must be the exercise of the imperial faculty, the will.

SUGGESTIVE THOUGHTS.

"The joy that made Bunyan write" was in no sense the prospect of literary fame. He wrote because he must write.



"SEE YONDER SHINING LIGHT"

land. After some hesitation Charles was shamed into compliance, and Bunyan was released. The rest of his life was uneventful.

THE CITY.

The man who is introduced in the opening sentences of the *Pilgrim's Progress* is said to have made the "City of Destruction" his starting-point. Bunyan does not attempt to explain or deplore the fact, but simply leaves the startling statement to speak for itself.

The condition of sin in which he himself had lived for years was the "City of Destruction." The lawful King had been disowned and his righteous government overturned. With excellent judgment, Bunyan does not enlarge upon the past life of his awakened pilgrim, and does not darken his picture by describing particular sins. Indeed, we have scarcely a hint of the kind of life which this man had been living in this city of doom—the simple fact that he was dwelling here at all seemed enough.

There is no feature more noticeable in Bunyan's character than the devout earnestness with which he studied the Divine Word, and the reverence which he cherished for it throughout the whole of his life.

When threatened by his brutal Judges, Bunyan said: "If I were out of prison to-day, I would preach the Gospel again to-morrow, by the grace of God."

It is of little consequence in what particular manner conviction of sin is manifested, if it is only genuine and leads to true repentance.

Robertson of Brighton says: "The chief function of a Christian minister is to point a soul to Christ, and then get out of the way."

As soon as the Pilgrim realizes his lost condition, he starts at once to get away from the "City of Destruction," and at once walks into greater light. The illuminative power of action is a great fact of the Bible and of experience.

Caroline Fox tells us that one day she sat in great spiritual depression, a voice seemed to say to her: "Live up to the light thou hast, and more will be granted thee," and the words came as the first gleam of light giving promise of the noontide day.

PRACTICAL THOUGHTS.

1. How many are dwelling in "the City of Destruction" right around us?

It is a fine thing in the springtime of youth to poetize and theorize, and then in the years of manhood to rule from a higher throne and to crown thoughts with deeds. It is like the sun, which in the morning merely paints the clouds and lights up the earth, but at mid-day fructifies it with heat, and yet continues to shine and to paint rainbows on storm clouds.—*Jean Paul Richter.*

2. Are we playing the part of "Evangelist" to these wayfarers?
3. Have we been the means of guiding one wanderer into the light?

Spiritual Blessedness

There is a suggestive thought in that phrase of Carlyle: "One may lose happiness and find blessedness." Happiness, as the word is generally used, is a lesser and weaker term than blessedness. Happy is the man who has enough of things; but blessed is he whose property is in truths and faiths and inspirations and immortal hopes. If we are happy, let us thank God for the good of prosperity; but if the clouds draw over us, friends leave us, losses are sustained, or pain afflicts, let us rejoice that nothing can rob us, if we are Christian believers, of the greater good of spiritual blessedness.

President Clark has just completed a Christian Endeavor campaign of thirty cities in England, Ireland, Scotland, and Wales, which have been characterized by phenomenal attendance and interest. With but one or two exceptions, the largest halls, often seating 3,000 or more, were crowded, and overflow meetings were often necessary.

Notes from the Field

An Epworth League was recently organized at Lockeport, N.S., with Mrs. Fraser Craig, President.

The Centennial Monthly, published by the Epworth League of Centennial Church, Toronto, reports the formation of a promising Mission Study Class in the League there.

A junior league has been recently organized at Cobocok. Under the capable leadership of Miss Anna Querie the present membership of thirty-five will doubtless be soon materially increased.

The Bowmanville League have a debate on their programme on "Resolved, that the city offers more advantages for development of moral and physical character than the country." Wesley Redman and Fred. Cryderman are the respective leaders.

It is a noteworthy fact that six of the members of the Epworth League of the First Church, London, Ont., have recently devoted their lives to public Christian service. First, Mr. Will Irwin entered home missionary work in the North-West. Then Dr. and Mrs. Wallace Crawford and Mr. S. P. Westaway (Mrs. Westaway being from Empress Avenue League), went to West China as missionaries. Next, Miss Bessie Irwin graduated as a deaconess and is now doing city mission work in Montreal. Lastly, Mr. Fred Stephenson, who is entering Y.M.C.A. work, has gone to Paris as physical director of the Association in that town. A record such as this leaves no room for doubt as to the grand influence the League is exerting for Christ and the Church.

The Leagues of Providence Church, Yarmouth, N.S., had a Bible verse contest not long ago. It was between sides chosen from the adults and the juniors. When the sides were ready, the leader on one side quoted a Bible verse. If it was correctly given, the leader on the other side continued by giving another. In this way, side against side, each member in turn gave a verse, until one or the other side was quoted "down." The pastor in such a case makes a capable referee, and can easily verify the verse quoted, for in each case chapter and verse must be given. If one side makes a misquotation, of course it is an error, and the person making it goes "down." In this way one after another retires until the winner alone remains. The whole plan is after the old-fashioned spelling bee, and is a splendid exercise. Try it, and see how few texts you can correctly repeat.

The Manitoba C. E. Union have been carrying on an aggressive campaign since the first of September last. A field league has been appointed, and is giving the whole of his time for five months for the purpose of getting in closer touch with the various young people's societies in the province, that they might better understand the idea of the Union movement. He reports that the Epworth Leagues are in a very healthy condition in many parts of the province. A large number of them are affiliated with the C. E. Union, and in some places successful local unions are carried on. The young man who has been appointed to this field work is Mr. H. G. Lilley, a member of the Fort Rouge Epworth League, Winnipeg. At the close of this special work the provincial convention will be held in Portage la Prairie, and a very

large delegation is expected to attend. The dates of the convention are February 19 to 22.

From The Echo, published by the Young Men's Club of the Westmoreland Church, Toronto, we learn that the League is working hard to double its membership by May 1st next. The League has been divided into two sections, and it will be the aim of both the "Purples" and the "Reds" to bring in "the most" new members by the time stated.

The Junior League of this church now numbers one hundred and fifty members. The average attendance is from one hundred to one hundred and thirty. At their last missionary meeting the Juniors were much helped by an address by Mrs. Dr. Kilborn, who is at present home from China.

The Young Men's Club entertained the Boys' Club to an enjoyment on Tuesday, Nov. 24th. They had a fine time, a good programme being given and refreshments served.

The Northender, of Winnipeg, gives a good deal of space to the splendid work of the Junior League of McDougall Church. In a recent issue we found the following:

"At the temperance meeting of McDougall Junior League on Sunday many strong shots were fired by both boys and girls at the cigarette habit. The picture on the blackboard showed ten shoes all placing their heel upon a cigarette, and Hugh Hall illustrated this by an 'Under the Heel' talk as follows:

"Two cigarettes lay in a gutter. They shrank from the heels of passers-by, and moaned to each other of their sorry lot. 'Oh, if that boy hadn't thrown us away,' said one. 'What made him do it?' 'Public Opinion,' answered the other. 'What is that?' 'See those heels,' said number one. 'Yes,' replied his companion, looking up toward the sidewalk and shrinking closer to the gutter's filth. 'Are they Public Opinion?' 'They stand for it! Public Opinion is our worst enemy. It teaches the boys the truth—that we are their enemies. Through his teachers and his parents it taught that boy who bought us, and all of a sudden he threw us away. Oh, Public Opinion is an awful thing!' 'So it is! Probably that's what made that little girl put her heel on me so hard a moment ago, just as that newsboy was reaching for me in hopes of a 'free butt smoke.' 'That was it. The girls are against us. Millions of boys are against us. And do you know what that means?' 'It means that many of the men and women are against us, too!' 'Yes, and it means that by and by everyone will hate us so that none of us will be made or sold. The other night I had a dream. I seemed to see a great strong shoe. It was labelled 'Public Opinion,' and it hung above us all like an awful threat. I cried aloud, 'If this keeps on, brothers, we are done for!' Then I woke up. It was terrible!' 'It was only a dream.' 'Yes, but it stood for the reality which is sure to come. If the heel of Public Opinion keeps sinking, why, then—' 'Look! Look!' broke in the other. 'It's coming now!' Then I said a big, time you quit smouldering.' 'Here, the big policeman. And,—crunch,—crunch!' 'The little dialogue was ended.' 'We hope to receive from the Superintendent—Mrs. J. Wallace—an account of this League, which she directs with such signal success.

suggested become its habit? Does not such a habit invariably lead to a sense of the Divine presence that assures of safety, sustenance, and strength under all earthly circumstances?

Notice now how easy and natural the transition from "I" and "my" to "ye" and "you." From the singular to the plural! And see how full and complete the closing statement of our section for study—"God is a refuge for us." Mark the "us." From his own personal experience of the sufficiency of God he draws what inference? Is he alone needy? Or are there others in similar straits? Whose individual position is unique? Is not the whole race of humanity one universal brotherhood of peril? This is worth pondering. Many poor souls in the depths of their sorrow feel absolutely solitary. Many whose way is beclouded, act and speak as if every other person's sky was ever sunny. What an error! Does not every human soul have to face its foes and pass through heart-breaking trials? Whom does the enemy leave long in unmolested peace and quiet? And if God is sufficient for one, will He not be so for all? Or is God partial? Has He any favorites? Does the appeal "Ye people," Rev. J.'s biography, survey the whole historic past. Does it not all testify to the universal cry for God because of a common need that no human supply can satisfy? Study the force of the phrase "at all times." Does not that suggest that not only occasionally but constantly we need God? And does it not also mean that when we come no emergency so great, no exigency so sudden, but God is sufficient to ensure our sustenance and safety?

Now comes the concluding appeal. "Trust in Him." "Pour out your hearts before Him." Is not the solution of every vexed problem of human life to be solved thus? Would it not lighten every pathway if the soul were conscious that through all the seeming darkness God shines? Would it not give quick and complete victory in temptation if men but realized the glorious truth that "God is a refuge for us"? Is there any other preventive of distress, pain, loss, disaster or defeat than to "trust in Him at all times"?

If not, preach it, publish it, practise it, that every tried and troubled soul may prove it effective and sing the Psalmist's Song of Trust.

Life Lessons for Me from the Book of Job

To help you study and prepare the Topic for Rev. J. H. McArthur, S.T.D.

How to take up this topic: Let three members of the League be chosen to take different parts, as follows: the first to tell the story of Job's misfortunes; the second to give lessons from Job's experience; and the third to give selected readings from the book.

SUGGESTIONS FOR THE FIRST LEAGUER.

He should tell in his own words the story of Job's trials as narrated in chapters 1 and 2, and of his final prosperity as described in chapter 42.

Outline.—Prologue—Job's vast wealth and true character.

Scene I.—Place (heaven); Persons (God, sons of God, including Satan); Subject (Job's integrity).

Scene II.—Place (earth); Persons (Sabans, Chaldeans, Job's children, messengers, Job); Forces of nature (lightning, wind).

Scene III.—Same as Scene I.

Scene IV.—Place (earth); Persons (Satan, Job, wife).

Scene V.—Place (an ash mound); Persons (Job, and his three friends).

Note.—By Satan is not meant the devil or an evil spirit, as is generally supposed. Rather, he is one of the sons of God—one of the angels who had gathered together in counsel. Satan was the official designation of this particular angel. All angels were supposed to have some special work to do in the service of God; and it was the special work of this particular angel to act as a detective, or inspector, or accuser. It was his business to test the integrity of God's people, and to ferret out flaws in their character or conduct. In the prosecution of his work it was necessary for him to go to and fro in the earth, to walk up and down in it (1. 7). In testing Job he was acting in harmony with his office under the direction of God. (See also Ps. 109. 6; Zech. 3. 1. 2).

SUGGESTIONS FOR THE SECOND LEAGUER ON LIFE LESSON'S FROM JOB'S EXPERIENCE.

The first Leaguer has told us what happened to Job; we shall now try to find out what was happening in Job, i.e., his inner experience.

1. His experience of trial, in the loss of his property, his children, his health, through the temptation of his wife, and the suspicion of his friends. His friends came professedly to comfort him, but they only added to his grief; for by their week of silence, by their averted looks, and afterwards by their spoken words they intimated that these calamities had befallen him because of his sins, perhaps secret sins, known only to himself and God (4. 7). Job was now despised by all, misunderstood by his friends; only his wife believed in his innocence.

The attitude of Job's friends was in keeping with the Jewish theology of the day,—that God always prospers the good man and punishes the wicked man; and that misfortune coming upon a man is an evidence that he has sinned, and must be interpreted as a punishment of the same. His "comforters" therefore thought that Job's sufferings were a sign that he had sinned.

(What do you think of this doctrine? Read Psalm 37. 25. What do you think of the Psalmist's statement? When these words were quoted to a good old woman who had suffered misfortune, she replied by saying that David did not know everything. What do you think of her opinion? What was Christ's view of this doctrine? See Luke 13. 15; John 9. 13. What was the view of the islanders of Malta? Acts 28. 3. 4.)

2. Job's Experience of Doubt. Is it surprising that Job now passes through a season of doubt? Is doubt ever justifiable? What is your opinion about that? What is your own experience?

(1) Job doubts whether there is a purpose in life or not. He curses the day of his birth (3. 8). Did Job lose his patience?

(2) He doubts the sincerity of his friends. He believes them to be false. While these men were sincere, they were nevertheless mistaken in their explanation of Job's trouble (6. 14, 15). Do serious disputes between men arise as frequently from their misunderstanding each other as from their misapprehension of each other? What have you observed in this respect? Are we in danger of misjudging our fellows?

(3) He doubted the goodness of God (19. 6). Do not we sometimes complain of our lot, saying that we have more than our fair share of trials? Job was on the verge of scepticism. Do you know

any great hero, or men of less fame, who have at some time been troubled with scepticism? What has been your own experience? Do you know of any person who never had a doubt with reference to their acceptance by God?

3. Job's Experience of Faith. Job still maintained his faith in the presence of God, and in His justice (19. 25, 26); he believes in the value of a just life (23. 10). God reveals Himself to Job with greater clearness. The man who grovels in darkness, sincere, will and his way to the light. Job's perplexities were not all solved, but he saw God, and that was sufficient (42. 5). Job received twice as much as he had at first. Does this happen in every case? Have we a right to expect it?

SUGGESTIONS FOR THE THIRD LEAGUER.

Let the best reader in the League be chosen for this part. Make careful preparation by reading the following selections over until you catch their spirit and are able to read them with proper expression. Read them in the light of Job's experience as already related. Use, if possible, the Revised Version.

Job's complaint, 3. 1-7, 20-26. Eli-phaz's intimation that Job had sinned, 4, 1-8, 12-17. Job's reply, 6. 1-4, 8-10. Job's desolation, 19. 1-23. The speech of Jehovah, 38. 1-11; 40. 1, 2. Job's reply to Jehovah, 40. 3-5; 42. 5, 6.

FAMILIAR QUOTATIONS FROM THE BOOK OF JOB.

Locate and verify the following from the Book of Job:

The Value of Life.

Skin for skin, yea, all that a man hath will he give for his life.

Job Justifies God.

Naked came I out of my mother's womb, And naked shall I return thither; Jehovah gave, and Jehovah hath taken away; Blessed be the name of Jehovah.

What? shall we receive good at the hand of God, And shall we not receive evil?

Job's Extremity.

My bone cleaveth to my skin and to my flesh, And I am escaped with the skin of my teeth.

Job's Impression of His Friends.

No doubt but ye are the people, And wisdom shall die with you.

I have heard many such things: Miserable comforters are ye all.

Job's Doubt.

If a man die shall he live again? All the days of my warfare would I wait, Till my release should come.

Job's Hope.

But as for me I know that my Redeemer liveth, And at last he will stand upon the earth.

There the wicked cease from troubling, And there the weary are at rest.

(This last passage in its original meaning referred to the condition of infants that never saw the light.)

Job's Faith.

Though he slay me, yet will I trust him.

District Conventions

Norwich District

The Convention for the Norwich District met at Otterville, Nov. 4th. At the morning session Rev. A. W. Shepperson, the President, conducted a helpful "League Conference." Ten out of eighteen Leagues on the District responded. In the afternoon there were three addresses on missions, and Dr. Crews conducted a "Round Table Conference" which gave us many ideas for the year's work. In the evening Dr. Crews gave us a stirring and practical address on "Moral Athletics." The Convention was an inspiring one. The officers for the ensuing year are as follows: Hon. President, Rev. D. E. Defoe, Springfield; 1st Vice-Pres., Mr. E. C. Pemberton, Delhi; 2nd Vice-Pres., Miss Berta McLeod, Norwich; 3rd Vice-Pres., Mr. Arthur Harris, Tillsonburg; 4th Vice-Pres., Miss Etta Fritchard, Norwich; 5th Vice-Pres., Mrs. A. W. Shepperson, Teeterville; Sec.-Treas., Miss H. M. Sabine, Otterville; Conference Representative, Rev. C. L. Poole, Burgessville.

Hamilton District

The annual Epworth League convention was held in Charlton Avenue Church, Hamilton, on Nov. 16 and 17. At the first evening session W. R. Saunders, B.A., gave an address on "The Missionary Department," and F. F. McPherson, B.A., another on "How to Prepare Literary Papers." At the second evening meeting Mr. Russell Treleaven outlined the "League of the Future," and Rev. G. H. Cobbedick dealt with the "Social Department of the League."

The officers elected for the ensuing year are as follows:

Honorary President—Rev. R. J. Treleaven.

President—George I. Lush, 35 Erie Avenue.

1st Vice—George C. Sharp, 105 Ferguson Avenue South.

2nd Vice—H. P. Nichols, 151 Sanford Avenue South.

3rd Vice—A. E. Wilcox, Stoney Creek, Ont.

4th Vice—Mrs. G. Pilgrim, Dundas.

5th Vice—Mrs. G. Jones, 29 Clark Avenue.

Treasurer—Miss Robinson, John Street North.

Secretary—Miss Lutz.
Delegate to Conference—Miss Bella Clapham, 44 Chatham Street.

Madoc District Epworth League Convention

The fourth annual convention of Madoc District Epworth League was held in the Lodgeroom Church, on the Tweed Circuit, on Nov. 4. Mr. A. Kincaid, of Madoc, spoke very ably upon "Some Present Needs of the League." This was followed by a discussion of the subject, led by Rev. J. A. Connell.

Mr. Fred R. Foley, president of the Bay of Quinte Conference League, conducted a missionary conference. Rev. Mr. Leigh gave an excellent address on "What the League Should Read."

The evening session was opened with a lively song service, conducted by Rev. T. Wallace. Mr. Bamforth gave a very practical talk on "What Can the Prayer Meeting and Evangelistic Committee Do to Help the Pastor," showing the connecting link between league and pastor.

Mr. Foley's chalk talk, "A Bird's Eye View of the Bible," was instructive and much appreciated.

The following officers were elected:
Honorary President—Rev. J. A. Connell, Thomasburg.

President—Rev. M. W. Leigh, Eldorado.

1st Vice—Mr. J. H. Foster, Chapman.

2nd Vice—Mr. H. S. Tucker, Bethel.

3rd Vice—Mr. Frank Black, Tweed.

4th Vice—Miss E. P. Kerr, Madoc.

5th Vice—Mrs. H. B. Howe, Ivanhoe.

Treasurer—Miss Helen Ketcheson, Thomasburg.

Secretary—Miss Lillian Eldridge, Madoc.

Conference Representative—Rev. R. Burns, Tweed.

Exeter District

The annual Sunday School and Epworth League convention of the Exeter District was held in the Elmville Methodist Church on Oct. 28. The morning session was devoted to Sunday School work. An excellent address on "Soul Winning in the Sunday School," by Rev.

First Vice—Mr. W. Jones, Elmville.
Second Vice—Rev. R. Hicks, Crediton.
Third Vice—Miss Ethel Switzer, Rankin.

Fourth Vice—Miss Sara Doupe, Kirkwood.

Fifth Vice—Mrs. J. C. Stoneman, Hensall.

Treasurer—Miss M. Brook, Exeter.

Secretary—Miss Mae Wilson, Greenway.

Conference Representative—Rev. S. T. Toll, Hensall.

Representative to Normal Training Board—Rev. C. P. Wells, Granton.

Epworth League and S. S. Convention, Bowmanville District

This Convention was held at Tyrone on December 3rd, and was a decided success.

At the morning session Rev. Dr. Baker preached an inspiring sermon from the text, "We would see Jesus." The League Secretary's report showed twenty Leagues at work. Three of these have been organized during the year. Four Junior Leagues are also in existence. The total membership of the District League is 1,259. These have raised for all purposes during the year, \$1,388. Rev. A. M. Irwin, B.D., Sunday School Secretary for the District, re-



HOW THEY ENFORCED THE SCOTT ACT IN MONCTON, N.B.

The vote to repeal the Canada Temperance Act in Westmoreland County, New Brunswick, on Dec. 17th, was lost, 1,700 majority in favor of the Act being given. Moncton City went more than six hundred for the Act. Good for Westmoreland! Good for Moncton!

W. H. Butt, was followed by reports of the schools and a lively discussion of Sunday School methods.

In the afternoon Rev. S. L. Toll, president of the district leagues, had charge. An address on the Missionary Department by Miss Mae Wilson and an interesting paper on the Literary Department by Dr. Roulston was followed by a brisk discussion, when it was resolved that we make a special effort to increase our missionary givings this year.

Rev. E. A. Fear presided at the evening session. Rev. G. J. Kerr and Rev. J. C. Read were the speakers. The former spoke on Summer School work, its importance, and the qualifications necessary.

Rev. J. C. Read took for his subject the League work, more especially the Literary Department.

The officers elected for the coming year are as follows:

Honorary President—Rev. A. H. Going, Exeter.

President—Dr. Roulston, Exeter.

ported thirty-one schools, with a total membership of 4,082, having raised \$3,355.

At the afternoon session Rev. T. H. P. Anderson gave an address explaining the Organized Bible Class Movement, Mr. R. E. Osborne spoke on "Missions in the Sunday School," and Rev. J. Barnes, B.A., discussed the subject, "Is the Epworth League Fulfilling its Mission?" Rev. W. G. Clarke, B.D., presented the work of "Our Summer School," and Mr. W. H. Moore read an interesting and inspiring letter from the District representative in West China, Rev. G. W. Sparling.

At the evening session splendid addresses were given by Rev. W. G. Clarke, B.D., on "Consecration," and by Rev. Dr. Baker on "The Best Things."

The officers for the ensuing year are:

Hon. President—Rev. John Garbutt, Bowmanville.

President—A. W. Annis, Tyrone.
Ex-Pres.—J. A. Werry, Enniskillen.

1st Vice—Mark W. Blackburn, Dartington.
 2nd Vice—Miss Edith L. Kirby, Oshawa.
 3rd Vice—R. E. Osborne, Courtice.
 4th Vice—Miss J. Atkinson, Newcastle.
 5th Vice—Miss J. McLean, Bowmanville.
 Secretary—W. H. Moore, Hampton.
 Treasurer—J. E. Elliott, Cadmus.
 Rep. to Summer School—Miss F. E. Conley, Bowmanville.
 Rep. to Conference Executive—Rev. W. Limbert, Orono.

Brighton District Convention

The fourteenth annual convention of Brighton District Epworth Leagues was held in Wesley Church, Trenton, on Oct. 23, and proved to be a very successful gathering. At the morning session a Bible study by Rev. E. Farnsworth, Smithfield, was given.
 In the afternoon session much stress was laid upon junior league work, in a discussion following a very able paper given by Rev. S. C. Moore, Trenton.
 An address by the president, William Ketchum, in which he gave us our motto, "Every League an Evangelizing Force," was much appreciated by all. This session closed with a very able address by Mr. E. C. Ingall, Trenton. His subject was "Books and Readings."
 The evening session was full of enthusiasm also. An address by Rev. John R. Butler, Wooler, on Temperance, was very helpful. The last address of the convention was given by Mr. F. R. Foley, president of the Bay of Quinte Conference Epworth Leagues, his subject being "A Bird's Eye View of the Bible." The reports from various leagues showed advancement and growth.

The following are the officers elected for the ensuing year:
 Honorary President — Rev. George Brown.
 President — Mr. William Ketchum, Brighton.
 First Vice—Rev. J. R. Butler, Wooler.
 Second Vice—Miss F. L. Nelson, Trenton.
 Third Vice—Mr. G. A. Davidson, Brighton.
 Fourth Vice—Mrs. Rev. E. Farnsworth, Smithfield.
 Fifth Vice—Miss M. Cochrane, Edville.
 Secretary-Treasurer—Mr. R. M. Patterson, Lovell.
 Representative Conference Executive—Rev. W. H. Buckler, Hilton.

Wingham District Convention

The eleventh annual convention was held in Wingham, Oct. 7 and 8, with eighty delegates in attendance. The first session was devoted to Sunday School interests. Rev. M. D. Madden, B.A., dealt with "The Crisis of Missions," Mr. J. Taylor told how "The spiritual life of the Sunday School might be enriched," and Dr. Dougall conducted an open conference on "Teachers and Teaching." Rev. T. E. Sawyer, Sunday School secretary of the district, gave helpful suggestions on the development of the district work. At the evening meeting Dr. Dougall, by the aid of limelight views, gave a magnificent description of "Jerusalem and her Temples."
 On the second day of the convention the work of the Leagues was considered. Profitable papers were read by Miss M. L. Brock on "The Literary Work," Rev. B. J. Powell on "Developing the Spiritual Life," and Miss E. Cuyler on "Training for Missions." A letter from Mrs. G. H. Raley, of Port Simpson, B.C., gave much information regarding the missionary work there. "The Social Work of the League" was dealt with by Mrs. J.

Pattison, and Miss T. Gerry read an interesting description of her "Experience in Conducting a Junior League." The closing message to the convention was given by Rev. W. G. Howson, in which he emphasized our relation to one another as children of one common Father.

The following officers were elected for the ensuing year:
 Honorary President—Rev. J. E. Ford, Lucknow.
 First Vice—Walter T. Hall, Wingham.
 First Vice—J. A. Hunter, Brangam.
 Second Vice—John Kerr, Wingham.
 Third Vice—Miss Sadie Logan, Ripley.
 Fourth Vice — Miss Jessie M. Ford, Lucknow.
 Fifth Vice—Miss Evelyn Evans, Gorrie.
 Secretary-Treasurer—Rev. G. W. Rivera, B.A., B.D., Belgrave.
 Representative to Conference Executive—Rev. H. W. McTavish.

Campbellford District

The annual Epworth League convention for the Campbellford District was held in the Methodist Church, Campbellford, on Tuesday, Nov. 3. The reports showed the leagues to be in a flourishing condition.
 At the afternoon session Rev. A. J. H. Strike gave a summarized report of Sunday Schools. Mr. A. Winters gave an address on "Work of Christian En-

Another Year

Another year is dawning,
 Dear Master, let it be,
 In working or in waiting,
 Another year with thee.

Another year of progress,
 Another year of praise,
 Another year of proving
 Thy presence all the days.

Another year of service,
 Of witness for thy love;
 Another year of training
 For holier work above.

—Frances R. Havergal.

deavor Department," and Rev. Mr. Whyte one on "Mission Class Study."

Mr. Fred R. Foley, president of the Conference Leagues, then delivered a helpful and practical talk on the "Silent Member," after which Miss Amy White, Westwood, gave an excellent paper on literary work. "The Social Side of League Life," by Miss Nora Reynolds, was one of the brightest contributions to the afternoon session.
 At the evening session Rev. Mr. Strike, the newly-elected president, gave a most interesting address, and the "Bird's Eye View of the Bible," by Mr. F. R. Foley, was very instructive.

Rev. W. P. Rogers, B.A., then delivered a most inspiring address, "An Appeal to Young Men," after which Rev. Mr. Robeson, of Norham, conducted a consecration service.

The newly-elected executive:
 Honorary President — Rev. William Johnston, Warkworth.
 President—Rev. A. J. H. Strike, Campbellford.
 First Vice—Rev. H. Frost, Westwood.
 Second Vice—Rev. C. W. Barrett, Hastings.
 Third Vice—Miss Amy White, Westwood.
 Fourth Vice—Miss Nora Reynolds, Stirling.
 Fifth Vice—Miss Davis, Warkworth.
 Secretary — Miss Winnifred Hoover, Campbellford.
 Treasurer—Miss Eliza Wright, Havelock.

Neepawa District

The best convention in the history of the Neepawa District was held at Mianodosa, Nov. 26 and 27. Rev. J. A. Doyle, western secretary for Sunday Schools and Epworth Leagues, and Rev. Hiram Hull, of McDougall Methodist Church, Winnipeg, were the outside speakers. Their addresses were all excellent, both emphasizing the great importance of personal work and making us all feel like getting busy. Mr. Doyle spoke on "The Call of the Child" and "The League and Citizenship." Mr. Hull's subjects were "The League as a Fighting Force" and "Winning a Boy."

The addresses and papers given by the local talent were also very fine. A resolution was passed advising the executive to confer as to the advisability of the Neepawa District severing its connection with the other districts and supporting a missionary of our own.

The visiting delegates were entertained between the afternoon and evening sessions of the first day to a supper in the new church parlor.

All went home from the convention feeling greatly blessed and helped, and looked forward with pleasure to the summer school, to be held at Shoal Lake next July.

The officers for the year are as follows:
 Honorary President—Rev. F. B. Stacey, Neepawa.

President—F. C. Vickery, Neepawa.
 First Vice—Pearl Alexander, Minnedosa.

Second Vice—Mr. J. Orton, Arden.
 Third Vice—Rev. H. W. Ferrier, Eden.
 Fourth Vice—Miss Cora Wilson, Rapid City.
 Fifth Vice—Mrs. C. W. Bunt, Franklin.
 Secretary-Treasurer—Mr. F. C. Wickett, Neepawa.

Conference Representative — Rev. W. Somerville, Minnedosa.

Stratford District Epworth League Executive

Honorary President—Rev. James Livingston, Mitchell.
 Ex-President—Rev. F. J. Oaten, M.A., Milverton.

President—Rev. J. H. Osterhout, B.A., B.D., Kintore.

First Vice — Mr. M. C. White, St. Mary's.
 Second Vice—Miss N. Forman, 21 Birmingham Street, Stratford.

Third Vice—Rev. J. C. Reid, B.A., B.D., Atwood.

Fourth Vice—Mr. Frank Williams, Munro.

Fifth Vice—Mrs. G. Kercher, 125 Rebecca Street, Stratford.

Secretary—Miss M. Mabel Salvadge, St. Mary's.

Treasurer—Miss Phoebe Code, Trowbridge.

Conference Representative—Rev. R. D. Hamilton, Listowel.

Officers-elect of Peterboro' District

Hon. President—Rev. H. M. Manning.
 President—Mr. J. Tisdall.

1st Vice—Mr. Harold Payne, Warsaw.
 2nd Vice—Rev. H. J. Latimer, Selwyn.

3rd Vice—Miss Nina Sherin, Lakefield.
 4th Vice—Mr. H. Horsley, Boliver St., Peterboro'.

5th Vice—Mrs. E. D. Lewis, Peterboro'.
 Secretary—W. E. McCann, 187 Antrim, Peterboro'.

Treasurer—Mr. Smith-Kelly, Bridge-north.

Conference Representative—Rev. C. H. Coon, 378 Mark St., Peterboro'.

Representatives on Executive—Miss Hetherington, Millbrook; Miss Walsh, Millbrook; Mr. Downie, 400 Downie St., Peterboro'.

The Votes of Our New Settlers and Missions

Missionary Topic, January 31, 1909, By Rev. S. F. Dixon.

Canada is rapidly becoming cosmopolitan. We must be alive to the perils and possibilities that threaten. Settlers from Britain and the States soon become Canadianized. Settlers from some countries of Northern Europe have a love of freedom, born of Bible study and evangelic preaching. But hordes are coming from less enlightened countries of Southern and Eastern Europe, and in lesser numbers from the Orient. From Europe "this great force, moving at the rate of nearly 1,500,000 a year, is invading the civilized world." "It is a march the like of which the world has never seen, and the moving columns are animated by one idea—that of escaping from evils which have made existence intolerable and of reaching the free air of countries where conditions are better."

In 1906 over 100,000 immigrants, representing 54 nationalities, landed on Canadian soil, and in 1907 the Bible was asked for in 70 languages. In recent years, nearly 30 per cent. of our immigrants cannot speak English. Every twelfth man between Ontario and the Rockies is a Gallician, and thirty races are represented there, some in large and growing numbers. This brings to Canadian Protestantism a tremendous responsibility, and spells an unprecedented and glorious opportunity for service. Many of these immigrants, through no fault of theirs, are ignorant and superstitious. But of one blood God hath made all the nations of the earth, and regnant qualities lie latent in these races. These men and their children will have votes. What shall the nation be that they elect? Ours is a democracy, and democracy is the future of humanity. Shall ours be good or evil? Just what we make it by the grace of God. The Kingdom of God is a divine, spiritual force, working itself into all spheres of national and social life. Jesus Christ was at once the greatest individualist and the greatest socialist of history. "Thy kingdom come" is our central prayer, because the central doctrine of the Kingdom itself lies in the individual life, which has worth because it is a part of a great social whole.

The Protestant Reformation revived the teaching of the Primitive Church as to value of the individual, and the Protestant Forward Movement of this century must train the individual for capacity and service in national life. "None of us liveth to himself." The love of Christ constrains us to give now the word of life and the preaching of the Gospel to the new settlers. For their sakes "we must identify ourselves, and offer our sons and daughters upon the altar of missionary service, "beginning at Jerusalem," whither all nations are now assembling. The call is insistent and loud for young men and women to teach in the schools, preach in the missions, nurse in the homes. Who will answer to the call? The success of "All Peoples' Mission" is a voucher for the prophetic dream and the call for whole-hearted devotion. Methodism is peculiarly fitted for this work, for the world is our parish, and wherever is preached and taught the universality and impartiality of God's grace, the freedom of the human will and man's individual responsibility to God, men are trained for citizenship. There are grave perils to our nation, but if the youth of our Canadian Protestantism respond to the call, Jesus Christ will remain the chief corner-stone of our Dominion and Empire, and our national history will declare the glory of God and our imperial firmament show forth his handi-

work. May God give us men now and in the years to be, so that our national energies may terminate in Jesus Christ, the ends of civil government find their consummation in Him and our political life interpret the vitality of spiritual religion in terms of political activity and righteousness.

The Strangers Within Our Gates

Perhaps the largest and most important problem that the North American continent has before it to-day for solution is to show how the incoming tides of immigrants of various nationalities and different degrees of civilization may be assimilated and made worthy citizens of the great commonwealths. The United States have been grappling with this question for decades, but have not yet found a solution. Canada is not facing the same problem, but in an aggravated form. A much larger percentage of foreigners, in proportion to our population, is coming to us just now than came at any period to the United States. The larger percentage the more difficult is the problem of solution. Western Canada has this problem in an even more perplexing form and to an even greater degree than has the East. And the city of Winnipeg might, without any misuse of words, be called the storm centre of this pressing Canadian problem. Mr. J. H. Ashdown, who has been Mayor of Winnipeg for the past two years, and resident in the West for over forty years, and who has perhaps given more time, attention and energy to the working out of a solution of this question than any other layman in the West, regards the problem as vital and fundamental.

Principal Sparling, of Wesley College, Winnipeg, writes: "I have been permitted to read the ms. of the Rev. J. S. Woodsworth's book, entitled 'Strangers Within Our Gates.' It should be stated that Mr. Woodsworth is Superintendent of 'All Peoples' Mission,' and of our foreign work generally in the city of Winnipeg, and has had special opportunity to meet and study these various peoples and divers nationalities. I can with confidence commend this pioneer Canadian work on this subject to the careful consideration of those who are desirous of understanding and grappling with this great national danger. For there is a danger, and it is national! Either we must educate and elevate the incoming multitudes or they will drag us and our children down to a lower level of civilization than that the civilization and ideals of South-Eastern Europe are not transplanted to and perpetuated on our virgin soil. I would have all our young people between the oceans read and ponder the subject-matter of this book. 'Dry' you will find it most interesting and illuminating if you read and study it sympathetically. Here you will find tragedy and comedy combined in the actual lives of men and women, none of whom we may call 'common or unclean.' I fear that the Canadian Churches have not yet been seized of the magnitude and import of this ever-growing problem."

Our Leaguers will do well to order this valuable book at once. It will afford them abundant help in preparing the missionary evenings in 1909. Its price is 35c. in paper and 50c. cloth. Order from Dr. Stephenson.

Adult Bible Class Rally

Send to J. A. Jackson, Confederation Life Building, Toronto, the programme of the great Rally of Adult Bible Class representatives, to be held in Broadway Tabernacle, Toronto, on January 28th and 29th. It will pay you to be there.

Look Out

A. W. HONE.

We live in a lookout age, and the institution, society, or individual that ceases to be looking out has no successful place in the busy life of the twentieth century.

In this age of the survival of the fittest the survivors are the ones who are on the lookout, having learned by experience that the methods of to-day will be relegated to the scrap-heap to-morrow. Thus the capitalist is not content with one field of investment, but is continually on the lookout for new fields of exploitation; the manufacturer is constantly on the lookout for fresh markets, and every merchant is—or should be—aware of the necessity of looking out for up-to-date business methods, in order to keep abreast of competition. Canada is growing as she is to-day because the oppressed millions of Europe are looking out and moving out to the land which offers to them such splendid opportunities for advancement.

If the Methodist Church is to perpetuate its existence it must have the help and co-operation of its young people. The future of the church is in the keeping of the young people's societies, and these are powerless to help the church, or themselves either, unless the officers and members are prayerfully on the lookout. Looking out for the best interests of the church, looking out for more effective methods of work, and above all, looking out and working for the salvation of souls.

Fellow-president, is yours a lookout league? Is it alert? Not only looking, but doing. Are you on the lookout for, and reaching out after, the glorious possibilities which lie before you? Or are you looking in at, and satisfied with, that which you have accomplished in the past? Remember, leaguers, if you determine to rest upon the past, and be contented with the methods in vogue even a year ago, you cannot hope to cope successfully with the multifarious problems arising in the present era of progress. Look up for guidance, look out for opportunity.

Strathroy.

Words to Remember

In one of his last editorials, the late Dr. Withrow wrote the following paragraph. Read in the light of subsequent events it is full of momentous meaning, and we are sure it must appeal to both old and young to do their utmost in their short period of earthly service for the Master: "The older membership of the church will soon have passed beyond the schisms and strifes and alienations of earth 'to where beyond these voices there is peace,' to the indissoluble union of the general assembly and church of the first-born above. The younger people must carry on the 'work of the church' and be ready to be blessed and to catch the inspiration of the bugle call which is now ringing for an advance in missions 'all along the line.'"

Our Strongest Weapon

In Westmoreland Echo, the pastor, the Rev. W. Brewster, B.D., has the following paragraph on Prayer. It is as applicable to all churches as Westmoreland Avenue, and we commend it to our workers everywhere. He wrote: "Some writer recently has said prayer is the forgotten secret of the ages. The never was a time when the church was so well organized, and the great danger in all our churches is to trust to the committee and organization rather than to God. How much we need to be reminded of prayer. In the early church the religious service was especially for prayer. Prayer is our strongest weapon to fight evil and to reach souls. Let us all pray."

Query:

"How Can We Secure the Co-operation of the Epworth League in the Junior Department?"

This problem has been submitted. We make the following suggestions to assist in its solution:

1. The League must recognize junior work as a constitutional department of its organization. Plenty of leagues as yet seem to be ignorant of the provision of the constitution for five departments of work. (See Article IV, of the Constitution of the Local Society.) Therefore, no Epworth League is fully organized without a junior department.

2. The League must organize and operate the junior department, not only because the constitution so requires, but because it is a vital matter. A junior department is as indispensable to the League as the elementary grades are to a Sunday School. Imagine a Sunday School without a primary class! Every fraternal organization and insurance company knows the absolute necessity of introducing "new blood" into its membership. Any society that neglects the young members will suffer and soon die. Many an Epworth League has ceased to exist by depletion of its older members and the neglect to introduce new ones from the boys' and girls' end of the line.

3. Not only does the League need the juniors to perpetuate its own life and ensure its permanence in the future, but the preparatory training for efficient service in the older society. The vital need is mutual. The benefits of co-operation are reciprocal. Value the juniors for their own sakes. Their present worth is great. Their future usefulness to the League and church is incalculable. In the way in which we treat and train them now. For what they are and for what they may become, the juniors must be highly esteemed. The league that neglects them is allowing its most valuable asset to lie waste and unimproved.

4. The League thus awake to the supreme worth of the juniors will carefully consider the needs of the junior department and make suitable provision therefor. In the executive meetings these needs should be prayerfully studied. The fifth vice-president should present a written report at every business meeting of the League. Her or his suggestions should be dealt with as of equal importance with those of any other department. If assistance is desired in conducting the junior work, the very best members should form a committee, to be associated with the superintendent in pushing the department. The League should arrange for occasional union meetings with the juniors. In such a way only can the whole league be seen together. The children should not always be kept out of sight or be unheard. "Out of sight, out of mind," is too true in this case. The junior department should be equipped for its work by financial assistance also from the League. In short, don't think of two leagues any more—a senior league and a junior league—but of one society, with its junior and senior grades, and treat the children as they are treated in every true home, as an integral part of the family.

5. The constitution of the Junior Epworth League, especially Article 3, defining its object, should be carefully studied. When its full import is understood and its far-reaching mission is seen, neither the superintendent of the circuit, the quarterly official board, the Sunday School, Epworth League, or parents can afford to despise or neglect it; but ought all to unite in hearty co-operation to promote in its members an earnest and intelligent spiritual life, and train them in works of mercy and help."

Ten Points To Be Remembered

1. Every child is an individual. Study him as such.
2. You are teaching children first and subjects second.
3. You must know the child you teach and the subject you teach him.
4. All childhood follows broad, general principles in its development. Know them.
5. The language you use must be simple and clear.
6. Your illustrations must illustrate.
7. Real teaching is done through association of ideas. Make these associations.
8. Choose good questions and know the value of time.
9. Realize the aim of all teaching, and make impressions which shall lead to expression in life and character.
10. Put your whole mind into the preparation and your whole life into the illustration of what you teach. Success will then be yours.—Margaret Slattery.

The Next International Epworth League Convention

Relating to the coming convention to be held in Seattle, Washington, July 7 to 12, 1909, Rev. Dr. Randall has furnished the following information:

"The invitation for the convention was supported by requests from high officials, and numerous civil, commercial, and ecclesiastical bodies of that section. The remarkable enterprise and progress of this region is evidenced by the fact that in the city of Seattle more than 16,000 building permits have been issued since the panic of one year ago, and the city

Montreal Conference Epworth Leaguers

Remember your next Convention at Chesterville, FEBRUARY 8, 9, 10

Plan for a Large Delegation!

of Seattle is but typical of the great Northwest. They will put the same spirit into the convention.

During the summer of 1909 the Alaska-Yukon Exposition will be held at Seattle, and offer great additional attractions. It will represent a vast expenditure, and will be a great exhibit. The sale of intoxicating liquor will be strictly forbidden upon or within a mile of the exposition grounds. The exposition gates will close tight upon the Sabbath Day, and the director-general declares that no concession will knowingly be given to any amusement feature to which one could not go accompanied by his wife and daughter without embarrassment.

"In connection with the exposition, exceedingly low transportation rates will be offered. Tickets may be purchased to and return by different routes, with stop-off privileges for sight-seeing or visiting, both going and returning. These tickets may be purchased in May, and will be good for the entire summer. The Rocky Mountains and the Pacific Coast of the United States, Canada, and Alaska offer the greatest scenic attractions of the continent. The opportunity to choose one's own route going and returning and the special excursions offered will enable all to visit their choice of those places of interest under conditions that make it the privilege of a life-time.

"The International Committee is planning to make the convention by far the greatest feature. Instead of a number of simultaneous programmes, which have hitherto proven so unsatisfactory, one main programme will be given. Seattle

is building a magnificent new armory, with a floor space 190x200 feet, surrounded on all sides by a gallery, which will be offered for the occasion. A large tent will be provided if it is preferred. Great auditoriums for overflow meetings are convenient. In this one meeting-place the multitudes will be gathered, and the interest and enthusiasm will reach their flood-tide. A great programme is being worked out. The convention will begin on Wednesday, and continue without interruption, except for an opportunity to go on local excursions on Saturday and Sunday night, which will close on Monday with a great demonstration at a remarkable natural amphitheatre at the exposition grounds."

Is Your Society Afflicted?

A rumor says that many missionary committees have fallen victim to a disease termed "general apathy."

- Here are the symptoms:
- Loss of appetite for missionary fruit. Sluggish chairman.
 - Poor digestion of missionary books. Deadness to educational appeals.
 - Lack of educational nourishment.
 - Hardening of pocket book.
 - Dread of missionary meeting.
 - A desire to constantly play with missons.
 - More ginger is sometimes prescribed, but success lies in knowing how to apply it and intelligently mix with other things.
- "C. E. Visitor."

Worth Remembering

"The Central Church Notes," of Topeka, Kan., contain the following items from the pen of the pastor, the Rev. Chas. M. Sheldon, D.D. They are worth remembering.

1. We do not have to be perfect before we join the church.
2. What we cannot do alone we can do with God's help.
3. Growth is as natural in the spiritual as in the earthly kingdom.
4. There is a heavenly comfort for every earthly sorrow.
5. A child who joins the church has a whole life to give in service.
6. A Christianity which is not good for every day is not good for any day.
7. Most of our discouragements come to us because we are not daily walking with the Heavenly Father.
8. The happiest feelings we ever know are those that come to us along the track of doing something for others.
9. The world belongs to God. We have no right to call its strength, its beauty or its wealth our own unless we always mean they are ours simply because we are the Father's children.
10. God does not love greatness apart from goodness; and He does not care for power apart from principle.

"Twelve Months Hence"

A person having behaved very rudely to Mr. Boswell, he went to Dr. Johnson, and talked of it as a serious distr. Dr. Johnson laughed and said: "Consider, sir, how insignificant this will appear twelve months hence." "Were this consideration," says Mr. Boswell, "applied to most of the little vexations of life by which our quiet is too often disturbed, it would prevent many painful sensations. I have tried it frequently, and with good effect."

We hear of a British society which has 43 active, 10 associate, and 22 honorary members. Twenty of these are Sunday School teachers, 39 are church members, and 15 are in the church choir. That society, is evidently true to the pledge.



Your Niche

There's a niche for you in the world, my boy,

A corner for you to fill,
And it waits to-day
Along life's way
For the boy with a frank "I will."
So, lad, be true;
The world wants you
In the corner that you may fill.

There's a niche in the world for you, my girl,

A corner for you to fill;
For a girl that is kind,
With a pure, sweet mind,
A place that is waiting still.
So, lass, be true;
The world wants you
In the corner that you may fill.

There's a niche for you both in the world, my dears,

A corner for you to fill,
And a work to do
Which no one but you
In God's great plan can fulfill.
So, dears, be true;
The world wants you,
And your place is waiting still.

—Lutheran Woman's Work.

Weekly Topics

JAN. 17.—THE STORY OF THE DAY OF PENTECOST. Acts 2, 1-11.

We have learned that for forty days after His resurrection our Lord at different times visited the disciples, that from Mount Olivet He ascended into heaven, and that the disciples continued for ten days waiting for the promised coming of the Holy Spirit to fit them for their work of witnessing.

The subject for this week completes the story and shows how the promise of Jesus in chap. 1, 8 was fulfilled.

We can picture the waiting band of disciples, daily assembling in united prayer, in obedience to the Lord's command to "tarry" (Luke 24, 49) until God the Holy Spirit should send them forth in "power" to carry on the work their Lord had begun.

1. We see in this the reason *why* they needed such kind of "power." They were going to continue the work of their Master, and they had been learning lately that that work was a spiritual one. To do it they needed a fitness that only God could give. They were going forth to conquer the world, not as soldiers of an earthly king. There was a spiritual kingdom. Its seat was to be in the hearts of the people. Its purpose was to bring about everywhere the reign of righteousness by the influence of love in the soul. They were to subdue men and women not by the power of swords or spears, but by the Spirit of God renewing the hearts and transforming the lives of all who might become believers. They had a spiritual work to do and must have a spiritual force to work with. It is so still. As Christian workers we must have the

OUR JUNIORS

"Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me but him that sent me."—St. Mark 9:37.



Holy Spirit's power and presence, or fail. Make this clear. (Chap 2, 38, 39.)

2. We learn to-day also what this power did for them. It gave them personally a clearer spiritual insight into their mission. They understood fully now, what had been at best very dim to them before, just what kind of a King Jesus was and what kind of a Kingdom he had set up. But more than this—it enabled them to get in instant touch and intelligent communication with the many strangers in Jerusalem, so that they could preach Christ to them in their own language. In this way the numbers of disciples greatly and quickly increased, as chap. 2, 41 tells us. And the body of witnesses grew from a mere handful to a numerous company, so that chap. 2, 47 shows us a growing and influential band of Christians.

JAN. 24.—THE LAME MAN AT THE BEAUTIFUL GATE. Acts 3, 1-10.

This story tells us of a man who was both helpless and poor. He was a lifelong sufferer. He lived on the charity of the public. His case seemed hopeless. Picture him lying in his poverty, begging from the passers-by. See Peter and

last week: they were to continue the work he had begun. Peter had not power as Peter. Neither had John. But Jesus had, and He used these men to prove to the whole city that though they had killed Him, He was still living and working. Both Peter and John only represented Jesus, who alone could do the work. (Chap. 4, 7, 10.) This partially explains—

2. Why it was done. That same lame man may have been at the same place for a long time every day. We do not know, but it is likely that the apostles had seen him many times before this. But the whole story seems to show that this was a critical time, not only for the man himself, but for the early church as well. Peter seems to have been possessed by an unusually bold and constraining spirit when he spoke as in v. 4. The results of the man's cure were such that the whole city seems to have been stirred, and great throngs were drawn to the apostles' preaching. Just what the consequences were we are to learn in two weeks; but it may be well to see how the Word of God grew, and that multitudes, even many priests (chap. 6, 7), were added to the increasing numbers of Christians.

JAN. 31.—THE MISSIONARY TRIP AROUND THE WORLD—ORGANIZATION MEETING.

SUGGESTED PROGRAMME.

(Canadian Hymnal Used.)

Hymn 404.

Prayer—For our missionaries and the people among whom they are working.

Scripture Lesson—John 3, 14-17.

Hymn 271.

Map talk by the Superintendent on the places to be visited during the trip.

Hymn 449.

Appointment of News Agents, Conductors, and Guides for the next meeting—the visit to the Italian Mission.

Hymn 431.

Mizpah.

References for programme: The Missionary Outlook for January; The Christian Guardian (about the middle of January); Onward, January 23rd; Pleasant Hours, January 2nd; Strangers Within Our Gates, 25c. paper; 50c. cloth.

Full information regarding the trip and help for organizing will be sent on application to F. C. Stephenson, Methodist Mission Rooms, Toronto, Ont.

Those who used the trip methods of study in 1907 will find the trip for 1909 fresh and new. Superintendents of Juniors intending to conduct the trip are requested to register without delay.

FOR THE GIRLS AND BOYS.

Our girls and boys are worth more than anything else we have in Canada, and the girls and boys in Newfoundland are worth more than anything else in Newfoundland. Two years ago we took the

OUR AIM!

IS IT WORTH WHILE?

"So to train a human being from infancy to maturity as that he will never fall into the evils of an unbridled appetite; that he will live a clean, pure, helpful life; that he will find in the service of God and the service of his fellowman his chief joy; that he will gladly take his place by the side of Christ in the saving of other human beings—This is worth while."—Chas. W. Risbell.

John passing on to the Temple. The helpless cripple appeals for aid. He expected a gift of money. He received what was more valuable than all the wealth of Jerusalem to him. Verse 16 tells us what that was—soundness and strength. His poor weak body became at once straight and strong, so that instead of lying there a pitiable cripple, he is able to leap and walk before the wondering people, who "marvel" at the transformation.

1. How was it done? Peter said, "Look on us." He did so, and in doing it he realized the power of God. So the apostles became agents for the expression of Divine healing. The power of Jesus had been shown by Him personally when he was on earth. Now that He has gone back to the heavenly world, the same power exists and is manifested by the apostles. Remember what we learned

Methodist girls and boys in Canada and Newfoundland on a missionary trip around the world. We had a delightful time, and by the end of the trip everyone knew a great many things about Canada, India, China, Africa, and Japan. One of the things we found out was that most of the people in these countries didn't care so very much about the girls and boys; sometimes they sold them for a few dollars, and often poor little baby girls were put out on the street to die. We were glad that in every land we visited we found some mothers and fathers who knew that Jesus said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." We knew the missionaries had taught these fathers and mothers about the true God, "Who so loveth the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." We knew, too, that the missionaries had obeyed Christ's command to go into all the world and preach the Gospel. We saw schools, hospitals, Sunday schools and churches wherever the missionaries worked, and we saw that the boys and girls were happy. How glad we were that we had given some of our money to help the missionaries. So many enjoyed the trip of 1907 that during 1909 we are going on another trip. We want Superintendent to join us in the study of missions on the trip plan.

We all know Canada is a very large country; look on the map and see how far it is from Halifax, on the Atlantic, a port for the great ocean steamers from England and Europe, to Vancouver, on the Pacific Ocean, where the steamers from China and Japan land their passengers. Sometimes we call Halifax a "gateway" into Canada, and Vancouver is often called by the same name. These two gateways are very important. From Europe the girls and boys and babies and mothers and fathers and grandmothers and grandfathers and uncles and aunts are coming from England and Ireland and Scotland, and from every country in Europe, through the gateways on the Atlantic, while through the gateway of the Pacific—Vancouver—the Japanese and Chinese are coming in.

Some of these peoples cannot speak English, and some do not know about our God; these bring idols with them, that they may worship their own gods in the new country, Canada. Besides all the people who are coming in through both gateways, there are the Indians who have always lived in Canada. We should get acquainted with them all, so we are going to spend three months of our trip in Canada, visiting the Italian Mission in Toronto, All Peoples' Mission in Winnipeg, the boys and girls in our Indian schools, and the Japanese, Chinese and British Columbia. After this we go across the Pacific Ocean to Japan, then on to China; we shall spend two months in each of these countries. From West China we go to India. After this we turn towards home, across the Indian Ocean, through the Mozambique and over the great Atlantic to Newfoundland, where we shall spend one month. We shall be at Montreal in December, where we will hold our Christmas thank-offering meeting with the boys and girls in the French Methodist Institute.

FEB. 7.—WATCH AND BE SOBER.
(Temperance Meeting.) 1 Thess. 5, 8.

The one great reason why we should keep ourselves from all evil habits is given in the opening clauses, "Ye are all the children of light," "not of the night." Light means illumination. They have been taught the ruin of evil, and have shown the beauty of purity, and

ought to know that evil practice and pure life cannot go together. They must both renounce evil and work righteousness. Apply this to the use of strong drink. Ask if the use of liquor tends to personal purity. Every one of your Juniors knows that it does not. What then? If we are Christ's disciples we must not use it. The reason again? Because it defiles, debases, destroys the good that He wants us to cultivate and show to others in our lives.

The same is true of every evil habit. It is unworthy of us as children of God; it is harmful to others who look to us to show them the right way to live. This means that we are to place too high a value on ourselves to allow anything that would degrade us to enter into our lives in any way. Whatever weakens the body poisons the mind, defiles the morals, paralyzes the conscience, lessens the power of the will, or destroys the influence for good of any of us is wrong. We must stand for "light," and how can we do that if we practice "darkness"?

Gather all possible statistics to show the evil effects of intemperance, appeal to

the rulers. They might own Christ and lose their lives. It was a trying place to be in. But notice how bold they were. They spoke the truth fearlessly. How different Peter is now from the trial of Jesus. (Read Luke 22, 54-62.) What made the difference do you think? How grandly these men stand up for the right now! See how they emphasize what is "right" for them to do. Study the texts 19 and 20 again. It would have been "good policy," as the world judges, for them to have spoken softly to their critics, and so to have saved themselves from persecution. But they took the wise way and remained loyal to the truth and to Christ.

That is the great lesson. Whether boys or girls, men or women, anywhere or everywhere, what is "right" is safe. Nothing else is. We must always listen to the word of truth and obey God, no matter what man may think of or do to us.

What Old Testament men did this? Who else do we read of in the New Testament who also stood firm under trial? What will we do?



PHOTO—H. HULL

READY FOR SCHOOL

the children from economic, social, or national reasons to avoid strong drink. This is all right and proper; but until you have instilled into their souls the abhorrence of whatever corrupts because it is essentially wrong, you have not gone deep enough.

The drink habit is wrong; the traffic is wrong; those who support or even countenance it are wrong—the whole business belongs to "darkness," not "light,"—therefore, abstain, prohibit, destroy! Not from the plea of good policy, but from the unchangeable principle of right and truth, of purity and righteousness, by the grace of God let every Junior be pledged for life to avoid the cup of death, and to leave no effort untried to banish the demon drink from the land.

FEB. 14.—PLEASING GOD OR PLEASING MEN—WHICH? Acts 4, 19, 20.

Two weeks ago we saw how the healing of the lame man at the Beautiful Gate by our Lord, through Peter, and John, stirred up the people. Large numbers attended the preaching of the apostles, and many were converted to the new faith. The leaders of the people became angry at this, and Peter and John were arrested and put in prison. The next day they were brought before the council to be examined. Read the account over carefully in the first part of chap. 4. You will notice that the apostles had everything to gain or lose. But what would be gained, and what lost? They might deny Christ and gain the favor of

The Breakfast Food Family

John Spratt will eat no fat,
Nor will he touch the lean.
He scorns to eat of any meat;
He lives upon Foodine.

But Mrs. Spratt will none of that;
Foodine she cannot eat.
Her special wish is for a dish
Of Exurgated Wheat.

To William Spratt that food is flat
On which his mater feeds.
His favorite feed—his special need—
Is Eata Hea—Oats.

But sister Lil! can't see how Will
Can touch such tasteless food.
As breakfast fare it can't compare,
She says, with Shredded Wood.

Now none of these Leander please;
He feeds upon Rath Mitts.
While sister Jane improves her brain
With Cero-Grapo-Grits.

Lycurgus votes for Father Oates;
Progaine appeals to May;
The Junior John subsists upon
Uneda Bayla Hay.

Corrected wheat for Little Pete;
Flaked Pine for Dot; while "Bub,"
The infant Spratt, is waxing fat,
On Battle Creek Near-Grub.

—Epworth Herald.

Healthy Hobbies

Scarcely a girl who doesn't get bored, occasionally, over the "everydayness" of things. Life seems to be one tiresome round of getting the same things done over and over, or of wondering just what to do, and how to do it.

There's surely one subject that interests you above others. Cultivate that interest—ripen it into a healthy hobby, and give it a few minutes' agitation every day. Fads and hobbies differ in that a fad is something transient, while a hobby lasts.

If you care for plants, get one or two (but not enough to be an extra charge) hardy plants, and look up the care and cultivation of plants.

Perhaps you've a passion for books. Choose a subject—or read books on varying subjects, good novels, fine poetry, biography, history—what you like best—and make a club of one member of yourself, devoting at least half an hour a day to it.

Perhaps you love music, or languages, but your scanty crumbs of time don't seem worth the picking up. Yet history records instance after instance of men who have learned languages, written books, done all the plannings for great deeds (which were afterward accomplished) in the odd minutes that don't ordinarily count. Gladstone, it is said, carried a book always in his pocket to study whenever he had a few minutes.

Interesting Facts

Malta is only seventeen miles in length and nine in breadth.

A pigeon postal service has recently been organized in the French Congo.

Plants with white blossoms have a larger proportion of fragrant species than any other.

The Laplanders are the shortest people in Europe, the average height being under five feet.

The roadside fruit trees of Belgium make an annual profit of about \$65,000 for that country.

No fewer than sixty different languages may be heard used by the inhabitants of Freetown, Sierra Leone.

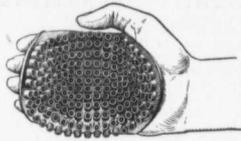
An elephant can carry from 1,800 pounds to 2,500 pounds, a horse only from 200 pounds to 250 pounds.

The longest railway bridge in the world—two miles in length—has just been completed across the Columbia River at Vancouver, Washington.

According to the Liverpool public librarian, the people who make the most use of the libraries are ladies who have no occupation, students, scholars, book-keepers, clerks, and school teachers.

In the town of Burlington, N.J., been recently built an immense hive in the steeple of the First Baptist Church. Over a thousand pounds of fine honey were extracted, bringing into the treasury of the church hundreds of dollars. So profitable was the hive that the trustees have decided to change their plans of remodeling to those of rebuilding anew. This was a society of "Busy Bees" that was worth while. The old proverb could be changed with propriety at this point to "Go to the bee, thou sluggard."

With regard to the use of shall and will, many people beside yourself are shaky. As a rule well-bred people favor "shall" and the other folks "will." Did you never hear of the precocious youngster who in saying the Lord's Prayer at his mother's knee surprised her by the phrase, "Thy shall be done." Being corrected, he defended his version in the words, "No, only servants say 'will'; papa always says 'shall.'"



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