

**PAGES**

**MISSING**

CHRISTMAS NUMBER

THE  
**CANADIAN**  
EPWORTH ERA

Vol. VI

TORONTO, DECEMBER, 1904

No. 12



"God's in His heaven."

PIPPA SINGING

"All's right with the world."  
—Groning.

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**I**N answering any advertisement in this paper, please state that you saw the advertisement in THE CANADIAN EPWORTH ERA.

**"Jan. '05."**

A majority of our subscribers will, if they look at the label of their EPWORTH ERA this month, see "Jan. '05" after their name. What does this mean? Simply that the subscription has expired, and fifty cents must be sent at once if the paper is desired for the coming year. We do not want to lose a single subscriber from our list, and therefore urgently request that renewals be made promptly.

**A Christmas Eve Thought**

If Santa Claus should stumble  
As he climbs the chimney tall  
With all this ice upon it  
I'm 'fraid he'd get a fall  
And smash himself to pieces—  
To say nothing of the toys!  
Dear me, what sorrow that would bring  
To all the girls and boys!  
So I am going to write a note  
And pin it to the gate—  
I'll write it large so he can see  
No matter if it's late—  
And say "Dear Santa Claus don't try  
To climb the roof to-night  
But walk right in, the door's unlocked,  
The nursery's on the right!"  
—St. Nicholas.

**No Words Wasted**

Nora was a treasure of a servant, whose habit of speech was often indirect, but was frequently picturesque and unexpectedly expressive. One evening "the Master" was sitting in the library when the door-bell rang. Nora answered it, and on her return through the hall "the Master" inquired who it was.

"It was a young man, sor," replied Nora.

"Well, what did he want, sor?" was the question.

"Oh, he was just lookin' for the wrong number, sor."

**A Bargain-Hunter**

It was a pleasant-looking Irishwoman, says the Philadelphia Public Ledger, who walked into a store and asked the price of the collars she had seen displayed in the window.

"Two for a quarter," said the clerk.

"How much would that be for one?"

"Thirteen cents."

She pondered. Then, with her forefinger, she seemed to be making invisible calculations on the sleeve of her coat.

"That," she said, "would make the other collar twelve cents, wouldn't it? Just give me that wan."

**Just in Time**

When the bell in the parsonage rang the other evening the clergyman was in his study and his wife was busy, so Master Harold, aged seven, went to the door. The New York Press says that on opening it he found a couple evidently from the country both young and bashful.

After looking at the boy for a moment the young man asked "Is the pastor at home?"

"Yes," said Harold. "Do you want to get married?"

"That's just what we're here for," replied the prospective bridegroom.

"Well, come right in, then," said the boy, ushering them into the parlor. "I'll tell papa, and mamma, too. She'll be awful glad to see you, for she gets all this marriage money. I heard her tell pa this morning that she hoped some folks would come soon to get married, 'cause she wants to buy a new hat."



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# THE CANADIAN EPWORTH ERA

A. C. CREWS, *Editor.*



WILLIAM BRIGGS, *Publisher.*

Vol. VI

TORONTO, DECEMBER, 1904

No. 12

## Christmas Carol

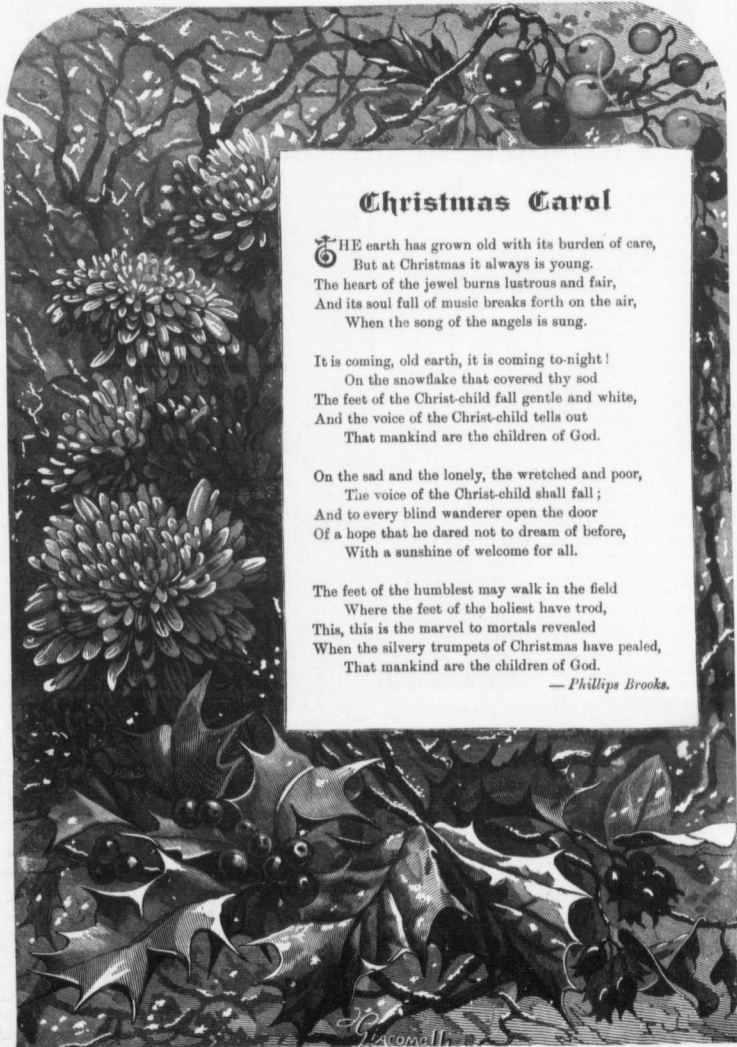
THE earth has grown old with its burden of care,  
But at Christmas it always is young.  
The heart of the jewel burns lustrous and fair,  
And its soul full of music breaks forth on the air,  
When the song of the angels is sung.

It is coming, old earth, it is coming to-night !  
On the snowflake that covered thy sod  
The feet of the Christ-child fall gentle and white,  
And the voice of the Christ-child tells out  
That mankind are the children of God.

On the sad and the lonely, the wretched and poor,  
The voice of the Christ-child shall fall ;  
And to every blind wanderer open the door  
Of a hope that he dared not to dream of before,  
With a sunshine of welcome for all.

The feet of the humblest may walk in the field  
Where the feet of the holiest have trod,  
This, this is the marvel to mortals revealed  
When the silvery trumpets of Christmas have pealed,  
That mankind are the children of God.

— *Phillips Brooks.*





## Christmas in an Indian Village

BY REV. J. A. JACKSON, M.D.

**I**F you imagine that the Indian in his remote village, shut off to a very large extent from contact with civilization, is therefore a gloomy sort of individual, you have misjudged the man. You have been looking at him solely from what appears on the surface, and we are ready to grant from facial appearances he does not give much promise of bubbling mirth, but the face is not always a complete index of the man. Behind the stolid face and solemn eye we find a large fund of good-natured humor and a relish for real wit.

But the season when this feature is most manifest is Christmas. If you were to spend Christmas Eve in almost any one of our Indian mission stations, and traverse it from end to end, you would imagine you had been brought face to face with a new style of "Midway." While there would be an absence of the ear-splitting megaphone, you would find many features not discoverable in any other part of the world. Every house in the long row becomes a centre of attraction, each unique in its own particular line. The whole length of the village is one glare of illumination, by reason of thousands of burning candles standing behind each pane of glass, which from a distance gives a splendid effect.

But the illumination is not only for its effect in the distance, but to reveal the several exhibitions to be found going on in the windows of the various houses. Here is one imitating a Chinese opium den, "Hop Sing's Sweet Repose." Two Indians are dressed in Chinese costume, with remarkably long pig-tails. They are lying on a platform built in the window seat so that passers by may see the happy expression produced by the poisonous drug. Of course, they are not actually smoking opium, but the caricature is so perfect in every detail that one cannot help being amused at the way in which the Indian can take off the Chinaman, and how observant he must have been when the Celestial smoked himself into sweet repose.

The next house presented as startling a surprise as the former. The Indian had evidently been at his wit's end to give a striking display, and in his extremity discovered a new idea. He had about the best class of hens and ducks to be found anywhere in the village, and these he proposed to display in his front window. He built a tier of perches and arranged his poultry in order. The ducks, by order of gravity, were placed on a board at the bottom of the pyramid; then came the much-prized Minorcas, and on the next tier the jet black Spanish, and crowning all, as the apex of the pyramid, came the two ponderous roosters, sitting as solemn sentinels on duty.

In the lower part of the village an exhibition was going on of Indian life and customs prior to the advent of the missionary in their midst. The simplest minded persons were selected

for the dramatic performance, as considerable color work had to be done around the face to adjust the war paint. The man selected as representative chief was "Limping Joe," whose appearance at any time was not prepossessing, as he was blind in one eye, with a twist in the other, and his right leg did not agree with his left. In fact, he seemed to be generally out of gear. Even his senses did not all co-operate at the same moment, a misfortune which the Indians took advantage of when they selected him as high chief for the festive occasion. His cheeks were daubed with a brilliant red, also the tip of his nose, and over his eyebrows. He was attired in the costume of the ancient chiefs, with feathers and martial trappings, which gave him a very ferocious appearance. Joe seemed delighted at the honor conferred, which gave him a distinction never before enjoyed. Others were attired in less striking costumes, and even the women seemed to relish the artificial red cheeks, as it was the only way they could ever hope to get them.

We asked them why they had given this exhibition, and they replied it was to show us what they and their forefathers were before the missionary was sent to teach them a better way. We could not help being forcibly reminded of that appropriate passage, "Old things are passed away and behold all things have become new!"

Other homes had their own peculiar features of attraction, but time and space prohibit further description of this feature of Christmas festivities.

Let us now look at the interior decorations of the Indian church, which is the most conspicuous piece of architecture in the village. The walls reveal a rich profusion of appropriate mottoes, set in mountain evergreens, with all sorts of fantastic arrangements. The platform is overarched with a motto which has done service in other days, which conveys the old-time greeting, "A Merry Christmas." To the side of the platform stands the attractive feature which all the Indian children look towards with longing eyes—the Christmas tree, laden with toys of all descriptions to be distributed by a real-looking "Grandfather Christmas," adorned with all the regalia of that wonderful man of mystery.

But the chief feature of the evening, at least to the grown people, is the Christmas entertainment, which is conducted entirely by Indian talent. Persons who have never had the privilege of attending an Indian concert before will certainly lose every melancholy feeling by the time the last actor has played his part and the band played its parting fantasia. The band is the most conspicuous thing in the whole affair, as every member of the instrumental fraternity wears a brilliant red coat with white braided trimmings. But I must modify my statement somewhat, and say that the white trimmings have lost their purity and the red its brilliance, so that it is not just as imposing as it used to be, by means of its faded aspect. However, when contrasted with the host of black shavels conspicuous in the audience, you could easily make out that they were intended for red and white uniforms.



DR. J. A. JACKSON

The first item on the programme is a selection by the "Fireman's Band." It was very fortunate this introductory piece was called a selection, because if they had given it a name like "The Last Rose of Summer" it would have restricted their liberties to the music in question, but *selection* seemed to leave every man the privilege to "go as he pleased," and they did with a vengeance.

Sound was poured forth from these sturdy amateurs in increasing volume. The high C cornet vied with the screeching piccolo for supremacy, when the clarinet claimed the ascendancy and tried to climb up over the jarring notes of the former malcontents. The bass horn thought his thunderstorm could drown them out of hearing and poured forth a blast that astonished the natives and trembled in the shingles with the reverberation.

It reminded one very much of some kinds of ready-made clothing—they fit where they touch, and those are the only points where you get agreement. These artists rarely come to points of concord, as it appeared that each man was playing his own tune.

However, noise seemed to count for more than harmony



CHRISTMAS CAROLS

and a hearty round of applause greeted this opening production.

Next followed a chorus by the choir, which would have satisfied the most fastidious critics and delighted all lovers of natural singing.

Indian singing has a charm about it that is simply fascinating; the rich mellow voices of these mountaineers is something of which one never tires. Over and over again we have sat listening to their sweet melodies, as their voices blended in perfect accord, and experienced that strange emotion that stirs the deep springs of the soul, until one was lifted to a higher and holier atmosphere and a truer spirit of worship.

The selection by the choir healed the effects of the jarring discord of the band, and put us in a better frame of mind for what was to follow.

The next item was a bit of genuine good fun. It was called Instantaneous Photography, or photos while you wait.

The photographer of the occasion was the most mirth provoking man in the village. Three crude sticks constituted his tripod, a soap box answered for a camera, and a salmon can did duty for a lens, and a black shawl to exclude the light.

The first person selected to go through the ordeal was the missionary. He knew absolutely nothing of the method of procedure, and wondered how the photograph could be instantaneous even if the apparatus were genuine, but to get a picture through a mock camera was among the mysteries.

After seating the subject on a chair in the aisle, the photographer sought to adjust the figure to a nicety and put his head under the black shawl and said the head was not rightly poised, the head required turning slightly to the left and the chin tilted towards the nose. The person could not adjust himself to the operator's liking, so he came to his assistance and made some very careful manipulation.

Then he passed back to the camera and proceeded to press the bulb, crying one, two, three, and snapped the picture with a decisive "All right."

He assured me if I would come forward my picture would be placed in my hands. All eyes were fixed upon the missionary, gleaming in expectation, they being ready to give vent to their pent up feelings when the missionary saw what kind of a fellow he was in the estimate of his parishioners.

In response to the invitation I went forward to receive my photo, when the hand of the photographer was plunged into the depth of a potato sack and drew forth the ugliest specimen of a wooden doll I had ever seen. I held it up and looked at it while the Indians were convulsed with laughter as they saw me looking at what was supposed to be my likeness. The way they enjoyed that little take-off on their missionary was a treat to witness. It was some time before order could be restored and the programme proceeded with.

The last item on the programme was the distribution of presents from the Xmas tree and the people went to their homes having had the crowning time of a Merry Christmas.

Toronto, Ont.

## Magic in the Name of Christmas

CHRISTMAS time! That man must be a misanthrope indeed in whose breast something like a jovial feeling is not roused, in whose mind some pleasant associations are not awakened, by the recurrence of Christmas. There seems a magic in the very name of Christmas. Petty jealousies are forgotten, social feelings are awakened in bosoms to which they have long been strangers. Kindly hearts that have yearned toward each other, but have been withheld by false notions of pride and self-dignity are again reunited, and all is kindness and benevolence. Would that Christmas lasted the whole year through!—*Charles Dickens.*

## Christmas Bells

I heard the bells on Christmas Day  
Their old familiar carols play,  
And wild and sweet  
The words repeat  
Of peace on earth, good-will to men.

And thought how, as the day had come,  
The belfries of all Christendom  
Had rolled along  
The unbroken song  
Of peace on earth, good-will to men.

Till, ringing, singing on its way,  
The world revolved from night to day,  
A voice, a chime,  
A chant sublime,  
Of peace on earth, good-will to men.

And in despair I bowed my head:  
"There is no peace on earth," I said  
"For hate is strong,  
And mocks the song  
Of peace on earth, good-will to men!"

Then pealed the bells more loud and deep:  
"God is not dead; nor doth He sleep!  
The Wrong shall fail,  
The Right prevail,  
With peace on earth, good-will to men."

## A Christmas Meeting in the "Lift-Up" League

BY GRANDMA SMITH

**W**ELL, here I am at home again, and I can tell you I'm glad to be in my own quiet village once more; not but what I had a nice visit and I'm real glad I went, but I don't see how anyone can be satisfied to stay very long in a large town. Why, I nearly went wild the first few days, with the tram cars rushing past, the delivery wagons flying here and there, and trains and steamboats and mills whistling all day long. I had one ride in the street car myself. Yes, I really did, but I don't want another; one is plenty for me. It put me in mind of that verse in Revelations about the earth and the heavens fleeing away, and I thought every minute something dreadful would happen.

You see, when Jane's husband died ten years ago, and she moved to Brayton with the children, it was a small place, not much bigger than Lais; but the woollen mills started up on one side, and a furniture factory on the other, and now it is quite a town. It did not seem like the same place at all to me, for even the house has been enlarged and the children have grown up since I saw them last.

But what I want to tell you about is a meeting I went to—a meeting of the Epworth League. I did not know much about what that was when I went there, but I know more now.

The first Friday night I was there the girls hurried up tea, because they said it was League night, and Jennie was the secretary and had to be there a little early. Now, of course, in my day girls didn't run around to League meetings. They went to paring-bees, and quiltings and singing school and sewing society; but business meetings, and committees, and secretary's seemed to belong to the men folks. But I didn't say anything, for I remembered how anxious Jane was three years ago because Rob was getting into bad company, and thinks I, "I guess she's glad to have him go where the girls can go with him."

They came home a little after nine, and Grace—that's the youngest, came dancing into the room. "Well, mammy," says she, "we're going to have a new kind of mince pie at our Christmas meeting." I said I didn't think they could improve on the mince pie their mother made from the recipe that my great aunt gave my mother when I was a girl at home. "Mother's mince-meat is good, sure enough," said Grace, "but wait till I tell you about ours." Then she told how at first they thought they would turn their Christmas meeting into a kind of social, but they got talking about the mill hands over in the west side, who have been having a hard time since the fire in the mill, which stopped work for a good many of them. At last they decided to have what would look like a large pie, having in it the provisions they would have used for the social and as much more as they could get, and give the things to those who were too poor to make Christmas for themselves.

"Well," thinks I, "I've sometimes heard it said that all these young people's societies think of is a good time for themselves, but this doesn't look like it."

Rob and the girls seemed to have a good many committee meetings and practices to attend to, but I must confess they did not neglect their home work or their mother, and I don't know but I'd rather they have their heads full of meetings than of dresses and beaux. One day I said to Grace: "I don't know, child, whether your new recipe for mince-meat calls for chocolate drops and caramels or not, but I'd like the little children in the West Side to have some in their stockings, so here's a dollar you can spend that way." She just gave me a big hug and said, "Yes, indeed, Grandma, that pie takes in anything eatable, from potatoes to lemon jelly, and it's lovely of you to think of candy."

When the Friday before Christmas came it was stormy and cold, and I said at dinner that there would not likely be

many out to the meeting. But Rob said: "O, we never stay away from the meetings for weather, Grandma. You see there's a clause in our pledge about not staying away unless excusable to the Master, and we'd be ashamed to say: 'O Lord, I can't go to meeting because it is raining, or snowing, or cold,' when He knows that we don't stay away from our work on account of weather." "Well," said I, "I think we need some such pledge in our church at home, for its mostly women who come out on a bad night. The men can go anywhere else in the rain, but they'd get wet sure if they went to meeting." After dinner Jennie went down to the church, for she said some people would be bringing things for the pie, and she was one of the committee to receive them and get the pie made. I began to think I wouldn't be able to go, for it snowed worse than ever, but when Rob came in to tea he said: "Well, Grandma, have you got your best bib and tucker on? There's a cab coming for you and mother at seven." At first I felt as if that was an awful expense for the boy to go to, but then I thought if he smoked or chewed or went to theatres or card parties, to say nothing of wine parties, it wouldn't take him long to spend more than that, so I felt better about it. I was a little nervous, too, for I'm afraid of horses; but when the cab came it was on a sleigh, and that did not feel half so dangerous as the wheeled ones.

The choir were to sing while the people were gathering, and we came in just as they were taking their seats behind the organ. The meeting was held in the large Sunday-school



THE BABE OF BETHLEHEM

room, and my! The Decoration Committee had made it look nice. There were flowers in pots all around the platform and texts done in evergreens on the walls: "Glory to God in the highest" over the choir, "I am come that ye might have life" on one side, and "Behold the Lamb of God" on the other, and in one corner was the pie. It must have been four or five feet across and seemed to be full of small parcels, while all round it on the floor were boxes of apples, sacks of potatoes and flour and other things. The pie was made of paste-board and covered with paper, and trimmed around the edge with colored tissue-paper. It really looked quite real.

The choir began with "Brightest and Best." The tune was not the one I've been used to, but I must say it was

almost as pretty. Then a young fellow called Seth Brown sang a lovely piece named "Nazareth." While he was singing I was thinking of what Jennie had told me about him—how he used to sing coon songs down in one of the saloons. He wasn't a bad fellow though, only he was a stranger and got in with the wrong set. The Lookout Committee heard of him and agreed to pray for him. Then the Social Committee asked him to sing at one of their parlor meetings; then he was asked to join the church choir. Soon after that the minister started special meetings and asked the choir as a favor to help with the singing. Before the meetings closed Seth was converted along with a good many others, and now—but you mustn't let this go any further—it looks as if I might be his grandma some day.

Well, they went on singing one piece after another, some new and some old till about half-past seven the president and minister came together and sat on the platform, and presently the mayor of the town, a good old Methodist, came in and was taken up there, too.

The president said it was now time to begin, and that the next piece would be a solo and chorus in which the audience was asked to join softly. Then a tiny tot of five or six, all dressed in white, with yellow curls about her face, came to the front and sang in a sweet clear voice, "Who is He in Yonder Stall?" The room was full by this time, but it was so still we could hear every word and when they all joined in "Tis the Lord, O Wondrous Story," the effect was lovely. I think every one must have felt that the Lord was there. Then the minister prayed just a few sentences as if he was talking to some one very close, thanking the Lord for His presence there and asking His blessing on the whole meeting. They sang another hymn, and then the president called on the mayor for a few remarks. He began by saying some very nice things about the League and its influence for good over the young people of the town, and spoke of the happiness that would come into many a home of poverty as a result of this Christmas meeting. Then he told about the temptations of his own early life and said he believed many a young man went wrong just for want of some such society as this. And then he pictured what the world would be like without Christ and the blessedness that may come to it when all men "follow the Star" until it leads them to bow before the Saviour. It was a very nice speech and not too long. The choir next sang a lovely anthem about the shepherds abiding in the fields and the song of the angels. Then the Junior League, who generally meet in another room, and who were sitting together on one side, gave two very nice recitations and a chorus.

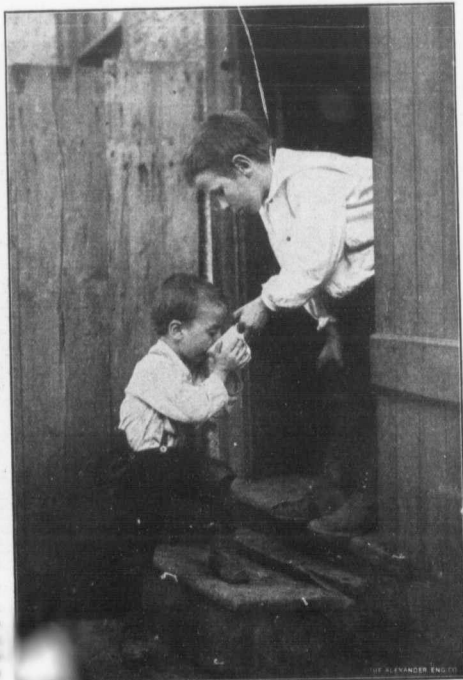
By this time it was after eight and the president called on Miss Shirley to lead in the discussion of the topic. It seems that most of the active members take turns in leading the discussion. Miss Shirley was not more than twenty-one or two, I should think, and she seemed pretty nervous at first, but soon got over it.

The minister then asked for a few testimonies from those who claimed Christ as their brother, and a good many spoke, old and young. Then he asked all who belonged to God's family to stand up and more than half the audience rose. Then he asked if there were any in the house who could not claim Christ as a brother, but would like to do so. For a moment the stillness was so deep it seemed as though one ought scarcely to breathe, and then I heard a movement down towards the back and someone said, "Thank God!" and some one else called out, "Praise the Lord," and I felt like shouting, too, in spite of that verse about "keeping silence in the church," for I knew there were wanderers coming home. The minister stood with tears in his eyes and asked those who had stood up and any others who wanted to find Christ to come into the Bible class room for a few minutes and he said he would like as many of the League as could do so to stay, too. Then they sang the old Doxology with a will and dismissed the meeting. I was too tired to stay, so Rob put Jane and me into the cab and we went home. They told us afterwards that six stood up, one an old, old man, and that

four of them found peace that night. They say that they often have people ask to be prayed for in their regular meetings, and I don't wonder, for so far as I could see they were all praying and working for that one thing, and it would be a hardened soul indeed that could hold out against them. There now. I know I've talked till I've made you tired, but really I was so taken up with the young people and their work that I just wanted to tell every one all about it.

### He Could Climb.

**A** MAN working on an elevator was telling his experiences as a workman in one of the large sky scrapers. He said that he could begin working in the shaft at the bottom, and go on up, slowly, climbing as the work progressed, but that he could not go in at the top and begin working. The height was too great to begin there; yet he had no difficulty if he worked his way up in the shaft. It was a striking illustration of a great truth that few young people appreciate. Most of us want to go in at the top somewhere, and begin to work. Not all of us are willing to go in at the bottom and



BROTHERLY LOVE

work our way up. One of the reasons why some young men have fallen is because they went in at the top where their fathers were working, and tried to work in the same way. Perhaps they sought only the easy places at the top, places which others had reached by hard working and climbing, and they could not stand the height—so they fell to the bottom. It is a good thing to reach the top in anything; but it is not a good thing to be carried there and placed in position without having the experience of climbing, by slow degrees, until the top is reached. Hard work has its advantage in this, that it furnishes a place to stand on in time of promotion; it steadies one when he reaches the top.—Service.



## Unique Christmas Entertainment

("It is more blessed to give than to receive.")

BY GEORGE W. YORK, SUPERINTENDENT RAVENSWOOD SUNDAY-SCHOOL, CHICAGO.

HAVING had several requests lately for information regarding our Sunday-school Christmas entertainment of last year, I thought it might possibly be of some service to other superintendents if I should give a short sketch of what our school did in order to have what was generally conceded to be "the best Christmas occasion we ever had."

The suggestion first came to us through that excellent periodical, the *Sunday-School Times*. It was that the Sunday-school give instead of receive. Our committee, which had previously been appointed by the Sunday-school Board, met and, after discussing the matter, agreed unanimously that they would recommend to the Board that, for once at least, the members of all classes should be invited to bring gifts for

simply overwhelmed with the alertness of every member of the class.

The evening of the entertainment came, and with it a crowd, sure enough. For was not the whole arrangement that night "something new under the sun"—or moon?

The admission ticket was a potato. An empty barrel was placed conveniently near the entrance so that each person could drop in his potato. Several bushels were thus secured.

It had been previously decided that the total gifts would be divided among the Methodist Deaconess Orphanage at Lake Bluff, Ill., the Old People's Home at 975 Foster Avenue, Chicago, and the Chicago Deaconess Home at 227 East Ohio Street, Chicago.



TRYING THE TOOLS LEFT BY SANTA CLAUS

others, rather than receive themselves; for we had found that it was utterly impossible to give anything of value to each member in a school whose enrolment was over 600.

The recommendation of the committee was adopted and all details of plans and the execution thereof were left in their hands. The time of the entertainment was fixed as Christmas eve.

The following Sunday, which was about four weeks before Christmas, the superintendent announced from the platform that, instead of receiving the usual box of cheap candy and an orange, each member of the school was requested to bring some gift on the evening of the entertainment. Giving by classes was urged, and also that each class should have a meeting with its teacher and agree as to what they would give and the manner of presentation. The utmost secrecy was urged upon each class, except the superintendent alone be informed, so that duplicates might be prevented.

Talk about the buzzing within a beehive! Why, the greatest interest and excitement began to be manifested. And the younger the classes the more the enthusiasm. Such whisperings and knowing looks! The teachers of some classes were

At the appointed hour the "programme" began. The first part consisted of songs and recitations by a few boys and girls from the orphanage. One or two of the helpers brought the children and returned with them after the entertainment was concluded. Their carfare was paid out of the money given during the evening.

The classes were then called in order, beginning with No. 1, naming the teacher only. Among the gifts presented and the manner in which it was done, were the following (as it would be too long to describe all, only a few samples are here given):

A class of boys, perhaps ten years of age, marched in dressed as farmers, with straw hats, overalls, etc., carrying shovels, rakes and hoes. Their teacher was clad as any hard-working farmer's wife might be expected to appear, especially if she had a large family of boys. One of the boys recited a farm poem. Their gifts were squashes, beets and other vegetables.

A class of young ladies in their teens were dressed as milkmaids and carried milk-pails in which they had rolls of butter, cans of condensed milk, etc. They sang a milkmaid's song, then passed back to their seats.

A class of slightly older young ladies, who were a trifle bashful, prepared a standard with two or three barrel hoops fastened near the top, on which they hung several pair of good-sized (!) hosiery, stuffed with popcorn, nuts and other goodies. There were also other useful things too numerous to mention dangling from these self-same barrel-hoops. All were trimmed with gay-colored material, so that it made a nice ornament when brought in and left on the platform. (It should have been said before that all gifts were piled on the platform in full view of the audience.)

A class of little girls together bought a barrel of apples and rolled it down the centre aisle on a cart.

A class of larger boys decided to represent certain colored "gentry" of the South and so polished their faces, dressed in a ridiculous assortment of garments and marched in, each carrying a live chicken under his arm (for which each had paid his good money). After a little harmless, nonsensical imitation of colored talk each put his fowl in a box previously prepared and the next day it was expressed to the orphanage, where they killed and ate chickens for several days.

The young men's Bible class dressed as millers and the forty members present came in two by two, each carrying on his shoulder a twenty-five pound sack of flour. These were stacked up to form two pillars, one on each end of the platform. Then, as a male chorus, they sang an appropriate miller's song.

The young ladies' Bible class had decided to purchase sheets and pillow-cases for the Old People's Home, so they draped themselves with the sheets and with the pillow-cases as elevated head-gear they marched in, single file, led by their teacher (a young preacher), the organist the while playing a funeral dirge. The lights were all turned low and, after all had mounted the platform, they sang a spooky sort of song to

the air of "Swanee river." Then, as the lights were turned up suddenly, they threw off "the habiliments of the grave" and stood out before the audience in all their natural and familiar beauty.

The last number included the officers, who walked across the platform, each dropping some money into a small open box on a stand.

Perhaps it is not necessary to go further into detail; suffice it to say that the gifts, all told, amounted to over \$100 in value.

The primary department of the school had its entertainment on the afternoon preceding, and also brought gifts amounting to nearly \$40.

Nothing whatever was given by the school to any scholar in any department of the school.

On Christmas morning, after fixing up several boxes containing flour, butter, breakfast food, turkeys, vegetables, etc., for all the poor families that were known in the immediate vicinity, the balance of the supplies were divided among the three institutions before mentioned. The delivery charges were paid out of the money given.

The advantages to be gained and lessons to be learned from such an observation of Christmas by a Sunday-school over the old-time candy-box plan, will readily suggest themselves to the reader. Besides, it interests many in the preparation of a unique programme, and thoroughly proves the truth of the words of the Master quoted at the head of this article.

I trust that other schools will try this plan for their Christmas entertainment, for I am sure their verdict will be the same as was ours—"the best time we ever had"—so well pleased that a similar plan has been unanimously approved for this year.—*Northwestern Christian Advocate*.



FEEDING THE HORSE (CHRISTMAS MORNING)

## The Christmas Tree and Its History

BY JANE A. STEWART

**T**O whom shall we credit the institution of the Christmas tree? The attempt to locate the original source of the idea is a fascinating bit of research, although when one endeavors seriously to trace the origin of this popular feature of the Christmas celebration, one soon finds one's self treading a bewildering maze of tradition.

Antiquarians are prolific in suggestion on the subject. But the clues afforded immediately lead back to the dubious land of fable and legend.

Some would have us believe that it may be St. Winfrid who deserves the primary honor of giving the Christmas tree to the world, as narrated in a charming, suggestive story illustrative of the displacement of heathenism by Christianity. St. Winfrid, it may be recalled, levelled a majestic oak, which

had been worshipped by his Druidic converts, and there immediately sprang up a stalwart young fir to take its place. Addressing the company of newly-enlisted Christians, St. Winfrid said:

"This little tree, a young child of the forest, shall be your holy tree to night. It is the wood of peace, for your houses are built of fir. It is the sign of an endless life, for its leaves are green. See how it points upward to heaven. Let this be called the tree of the Christ-child. Gather about it, not in the wild wood, but in your own homes. There it will shelter no deeds of blood, but loving gifts and rites of kindness."

That is an interesting story, too, which attributes to Martin Luther the inauguration of the Christmas tree. On the walls of countless German homes there hangs a favorite engraving

which represents him sitting in the bosom of his family with a lighted Christmas tree on the table before him. The story goes that the idea came to Luther when he was travelling alone one Christmas eve. The snow-covered country, the trees, the sky with its thousands of gleaming points of light, made such a deep impression upon him that he could neither shake it off nor express it. Suddenly the irresistible feeling assumed concrete form. He went into the garden, and, cutting off a little fir tree, brought it into the nursery, put some candles on its branches, and lighted them. The affectionate regard and veneration of the Germans for their great religious leader has fostered their desire to associate his name with the popular and kindly custom, and has given the story wide acceptance.

However difficult it may be to trace in the mists of tradition and fable the origin of the bright and glowing Christmas tree, some facts as to its recent history are clearly established. That the first authentic account of the Christmas tree dates from 1608, in a manuscript found in the Strasburg library, is generally accepted. The tree, however, was first universally established as a regular feature of Christmas only a century

ago. Its world-wide introduction began at the inauguration of the nineteenth century. The introduction of the Christmas tree into England occurred at the marriage of Queen Victoria to a German prince, which brought many German customs to England. Holland is indebted for the popular Christmas tree to Queen Carolins, who introduced it in the Low Countries in 1830. Ten years later, the French were initiated into the Christmas tree rites by the Duchess Helene, who ushered in the practice at the Tuileries. The Empress Eugenie smiled upon it; but the middle class, more intense in their prejudices, would have none of it. Trees were scarce in Paris as late as 1860; and the popularity of the German idea was not increased when, in 1870, the German army observed Christmas in the revered old Cathedral of Notre Dame, after the traditions of the Fatherland. The tree has won in France on its own merits, however, and to-day it is said that no less than fifty thousand trees are used in Paris each year. The French have an original way of planting the entire tree with its root in a tub, so as to preserve its freshness till New Year's, when its beauty and its gifts are to be enjoyed.—*Forward.*

## The Festival of Peace

BY REV. J. V. SMITH, D.D.

CHRISTMAS is essentially altruistic. Our pessimistic friends have a difficult and embarrassing task in making their murky theories and mournful numbers harmonize with the jubilant spirit, the ennobling facts everywhere in evidence in connection with the Festival of Peace. It is a time when the community is wreathed with smiles, shakes with laughter, and literally inundated with plans and counterplans to spring a pleasant surprise on old and young alike, so that all, from prattling childhood to venerable age, will feel constrained to exclaim, "My cup runneth over."

Throughout the whole of Christendom, aye, and even in pagan lands, there is one vast, jubilant carnival of kindness, a bright foregleam of the golden age, when the good of all shall be the aim of all, and every heart, completely emptied of all things selfish and mean, shall thrill with the joy of being filled with "ripe millennial love."

At this festive season every eye is turned homeward. Fancy paints her fairest pictures, Hope stands on tiptoe pointing to the rapture of to-morrow, when around the old fireside the merry parties gather to sing their songs, tell their stories, whisper their loves, play their games and indulge in customs which, though hoary with age, come up again with all the freshness and charms of a new-found joy. Behold the markets, shops and stores! Did Adam ever dream of such bewildering dainties in Paradise! A perfect encyclopedia of all things good and beautiful—a sight to tempt the angels down. With subtle but kind intent everybody goes a shopping. See them by thousands pouring out of our magnificent emporiums of trade, their faces beaming with delight, literally loaded down with concrete expressions of love and goodwill. For whom? Ah, well! when the joybells ring we shall know. Oh, those charming mysteries of kindness! Those sweet surprises, those divine secrets of pure, unselfish love hidden behind a plain brown paper screen! How the whole story is learned again, recited again, laughed and cried over again by young and old, rich and poor. Surely God's angels come down to earth, and their deft fingers sweep the whole gamut of human joy. Even those who sit beside the desolate hearth and the vacant chair, longing "for the touch of a vanished hand and the sound of a voice that's still," are tenderly enshrined with the glow of gladness that throbs and pulsates with such wonderful sweetness through the joyful hours of the old, but ever young, yuletide.

It is a benediction to both Church and State that young men and maidens, old men and children, should all alike fall under the spell of a buoyant benevolence, and be led by the "Kindly Light" to the very vestibule of heaven, an experience which invariably accompanies the act of seeking to make someone else supremely happy. That is Christian altruism, and the circle of its influence is destined to widen until the generous spirit of the season shall gild and glorify all the months of the year.

The significance of Christmas cannot easily be over-estimated. It represents a new era in human history. The angelic song with which it began was the coronation of the greatest force this world has ever known—Love—love which no land can limit and no ages stay, love manifesting itself in the greatest gift God could bestow or man receive. A fact so stupendous cannot, must not, fail to waken a joyful response. Ever since that calm and holy night when the celestial chorus sang

"Where wild Judea stretches far  
Her silver-mantled plains,"

peans of praise and jubilates of thanksgiving have gone up from human hearts in gratitude to God for His unspeakable gift. Hence Christmas is God's finger-post standing upon the highway of Time beckoning the nations heavenward, and having found the world's Christ, east and west, north and south shall

"Break forth in sweetest strains of joy  
In memory of His love."

Toronto, Ont.

## Christmas in the Country

THE divinity of our holidays has never seemed to me in cities what it was in the country, when the world and I were young together. It came in the heart of the season of rest on the farms, after the harvests and the seed-time of wheat and barley; after the gathering of the corn and the pumpkins and the potatoes and the apples; after the fall of the leaves spreading a carpet for the frost, and the nuts are showered on the frosty leaves; when the haymows were full and fragrant, and the straw stacks and fodder racks were arranged to shelter the cattle while they chewed their ample store of food; when the lordly turkeys strutted and gobbled in their pride and plethora, unconscious of the festive day of their destiny; when there were occasional huskings, and the finders of red ears of corn were privileged people; when the snow fell and remained long on the ground; and the brooks grew icy and ceased to babble, and the sleigh-bells tinkled in the night; when the big fireplaces were aglow early and late, the backlog of hickory or of beech, or ash, or maple, lasting all day, and crumbling into splendid coils at night.

The winter is the farmer's recess; he does not need to drive himself at top speed; the time when he may read newspapers and books by lamplight, plan the improving changes of the coming year, go to bed every night conscious that repose is fully earned, for all duties of the day are done. In the midst of this season of restfulness, itself luxurious, and when yet there is the alertness of vitality, and the heart grows tender and life is touched with serenity and tempered with a

## Anecdotal.

### Bright Ideas

Mr. J. Macdonald Oxley sends the following to the *Ladies' Home Journal*:

A teacher in the public schools of Toronto is responsible for the following examination answers by children.

In a geographical examination, one child said that "Liverpool is noted for its liver."

To the question, "What are natural products?" the laconic answer came: "Children."

"What should be done in the case of a man apparently drowned?" was asked a class, and the following responses came: 1. First drown the patient, then work his arms up and down to expel his chest. 2. Wash out the mouth and then draw it forward. 3. First draw out the tongue by pressing firmly on the stomach.

For a person who had sustained concussion of the brain the following novel methods of treatment were recommended: 1. Concussion is caused by the brain leaving the heart, so put it back in place at once. 2. Carefully remove all the fractured portions of skull with fingers, and mend with ice.

These two statements were also made: "Alcohol makes the red rose blossom on the nose"; and "Cigarette smoking causes defiance of the stomach by destroying the lactals."

This remedy for nose-bleeding was given: "Wrap cotton-wool round a pencil and repeat several times."

Here are examples of exercises in grammar: Masculine, *He*; Feminine, *She*; Neuter, *Corpse*. Masculine, *Monk*; Feminine, *Monkey*.

### A Story of "Old Hickory"

The following story, quoted from the *Washington Post*, illustrates one of the best sides of Andrew Jackson's character:

When Jackson was President, Major Gibbon, a New Jersey man, was postmaster at Richmond, Va. A delegation from Richmond waited on Jackson to demand the postmaster's place.

"Isn't Major Gibbon an old soldier of the Revolution?" asked Jackson.

"Well, yes."

"Any charges against his official character?"

"No-o. But he stumps up and down the streets of Richmond abusing you and your administration."

"Does he?" said Jackson grimly.

"Yes; and besides he is an old-time Federalist."

When the delegation had withdrawn, Jackson sent promptly for the auditor of the Postoffice Department.

"Mr. Auditor, what sort of an official is Major Gibbon, postmaster at Richmond?"

"A model postmaster, Mr. President."

"Any charges against his official integrity?"

"None whatever, sir. His accounts are scrupulously correct, and always rendered on time."

The next day the delegation called again.

"Gentlemen," said Jackson, "You admitted yesterday that no charge lies against Postmaster Gibbon's official character or conduct. This is verified by the accounting officer of the Treasury. But you dwell on the fact that he vilifies me and openly opposes my politics. For that you would have me turn adrift and penitence an elderly man—the man that led the forlorn hope at Stony Point, and left his right leg there.

"Such a man, gentlemen, has bought the right to entertain his opinions and speak them, and to abuse me as much as he pleases."

### The Judge Got Even

A judge whose patience had been sorely tried by long-winded lawyers and coy jurymen was just congratulating himself that things were beginning to move, when up jumped a little German who had been accepted by both sides.

"Shudge!" cried the German.

"What is it?" demanded the judge.

"I think I like to go home to my wife," said the German.

"You can't," retorted the judge. "Sit down."

"But, shudge," persisted the German, "I don't think I make a good shuror."

"You're the best in the box," said the judge. "Sit down."

"What box?" asked the German.

"The jury box," said the judge.

"O, I thought it was a bad box that people gets in sometimes."

"No," said the judge; "the bad box is the prisoner's box."

"But, shudge," persisted the little German, "I don't speak goot English."

"You don't have to speak at all," said the judge. "Sit down."

The little German pointed at the lawyers to make his last desperate plea.

"Shudge," he said, "I can't make noddings out of what these fellers say."

It was the judge's chance to get even for many annoyances.

"Neither can any one else," he said, "Sit down."

With a sigh the little German sat down.

### Got Even With Him

Dr. Willits and Sam Jones frequently meet at the summer Chautauquas and seldom fail to "poke fun" at each other when they do.

Not long since they met at a Chautauqua assembly in Nebraska. Jones lectured in the morning and Dr. Willits in the afternoon of the same day, and they both occupied the platform together at both lectures.

In his morning lecture Sam Jones, turning towards Dr. Willits, said, with a twinkle in his eye, "I've got nothing to say against the Presbyterians; they are a good, pious people, only they are so slow. I saw a man on crutches the other day who wanted to join a church, and told him he'd better go join the Presbyterians."

This created a great laugh. In the

afternoon, when Dr. Willits was introduced, he said: "Ladies and gentlemen," before I begin my lecture I want to pay my respects to this young man from Georgia who complained of the Presbyterians as being 'so slow,' and said that he had recommended a man on crutches to go join the Presbyterians. Now I leave it to you, ladies and gentlemen, if it is quite the fair thing to recommend all the cripples to the Presbyterian Church, and then make fun of them because they don't make fast time! No; the Presbyterians are not a 'fast' people, and their consolation is that it is not the 'fast people' who get to heaven first. If this young man had read 'Æsop's Fables' in his youth—as I did—he would not 'bawk' so much on speed, especially if he had read of the race between the rabbit and the tortoise. The rabbit thought he had a very 'soft thing,' and he soon bounded away, but he stopped and went to sleep under a bush; but the tortoise scratched gravel with every paw he had, and never stopped until he reached the goal, and he got there first! I can hardly claim that tortoise as a Presbyterian. I think he was a 'hard-shell Baptist,' but he believed with the Presbyterians in the 'perseverance of the saints.'

"But that rabbit (turning to Jones)—that rabbit was a perfect type of a Georgia Methodist right after a revival. You would think he was going to heaven in three leaps the way he jumps and shouts, but the next thing you find him 'asleep under a bush,' waiting for Sam Jones to come around and get up a 'practiced meeting' to wake him up!"

The audience fairly shouted, and none laughed louder nor heartier than Sam Jones.—*Talent*.

### A Good 'Possum Dog

Once upon a time a colored citizen of Simpkinsville sold a white man a dog which was guaranteed to be a first-class 'possum dog. But, after two or three hunting trips with his new purchase, the white man concluded that he had been swindled. The dog was no more than a common domestic cur. He would go into the woods with his new master all right, but he would never run ahead and scurry about, like the real-thing 'possum dog, in an effort to tree a 'possum.

"Jake," said the white man, when he had succeeded once more in locating the dog's former owner. "I thought you told me this dog was a good 'possum dog!"

"Well, he sho' mus' be, Boss," said the darky, "he sho' mus' be!"

"Did you ever try him, Jake?"

"No, sah, I nevah tried him mysef, but den I knows he sho' mus' be a fuss-class 'possum dawg."

"How do you know if you've never tried him?"

"Boss, I'll tell you," said Jake seriously, "I'll tell you: I don't b'lieve dat de good Lawd evah made a dawg dat wa'n't good for sump'n; now I been de ownah ob dat dawg fur de las' five years, an' I done tried him at ev'ing else 'cep'n 'possum huntin', an' I ain't foun' him good for nothin' else in de worl', an' so I lowed he sho' mus' be a good 'possum dawg!"

## THE CANADIAN EPWORTH ERA

ORGAN OF THE EPWORTH LEAGUES AND OTHER  
YOUNG PEOPLE'S SOCIETIES IN THE  
METHODIST CHURCH.

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### Editorial.

The Canadian Epworth Era wishes all its friends  
**A happy Christmas.** May the season  
bring to young  
and old pleasant memories and bright anticipations,  
and may the lives of all be flooded with joy.

#### "What's the Use?"

Not long ago we met a lady on the street who expressed herself very strongly in appreciation of this paper, and then added:

"But then, what's the use of having a good League paper if the young people of our societies do not get it?"

Quite right! The editor may work hard and prepare a bright readable paper that is calculated to stimulate every part of our League work, but of what value is it if the members do not see it? District and local Leagues officers, pastors, and especially our regular subscribers, should help to make the efforts of the EPWORTH ERA efficient by enlarging its constituency. Show your good will to our paper by securing at least one new subscriber for the new year.

#### War News as a Demoralizer

War is the great brutalizer. Next to the demoralization which it works in the combatants is the demoralization which it works in the public who read the war news. Men of tender feelings, women who turn sick at the sight of a mangled limb soon learn to gloat over scenes in which human slaughter is carried on wholesale.

For this reason we can only feebly sympathize with the correspondent who finds it hard to get a detailed battle piece through to his paper. The less the average man dwells upon the gruesome particulars of a battle the better. It is a mistake to suppose that we learn to hate war by becoming familiar with its worst features. Supping on horrors does not make for moral sensibility. Far otherwise. For, after the first shock is over, the lust of battle comes upon the reader as it does upon the soldier; and a man finds himself revelling in descriptions and pictures of distorted faces, torn limbs, dismembered bodies and garments rolled in blood. The passion grows by what it feeds on until, after a while, the more lurid and gory the picture the better. Such a course of reading served up daily produces a callousness which is all the more to be deplored because it is not realized. The presence of the war correspondent at the front undoubtedly stimulates "the amenities of war" on both sides, but his cablegrams are not

conducive to high thinking or noble living on the part of his readers. Few things are more painful from the view-point of the moralist than the sight of a *blasé* generation seeking to stimulate its jaded nerves by devouring highly colored, and in some cases highly imaginative, accounts of the awful scenes enacted under the guns of Port Arthur or in the trenches of Liaoyang.

Perhaps it is asking too much to require anyone to neglect the press despatches on the day after a great battle, but we offer it as a counsel of perfection that on ordinary days a man should content himself with the head-lines and such a summary of war news as many of our best papers present.

#### The Child's Prayer

In the October number of this paper we referred on the editorial page to the child's prayer, "Now I lay me down to sleep," and said that it was only suitable for children as there was so much "I" and "my" in it. Now there comes a letter from one of our subscribers, who expresses his opinion as follows:

"I want to enter an earnest protest against the editorial paragraph on the child's prayer. You say that it is only fit for children because there is so much 'I' in it. I think you must have written that without thinking. Is the aged Christian not to pray for himself? Is he to be indifferent regarding his own safety and purity? I think not."

This simply shows the importance of qualifying and explaining even the simplest statement. It never occurred to us that any reader would so misunderstand the item referred to. Of course, we never meant to suggest that it was improper for the adult Christian to pray for himself. The application was that the juvenile prayer was not suited to the full grown Christian because *exclusively* concerned with "number one." In addition to praying for himself, the true follower of Christ, will take a large outlook and include the interests of others, even of the whole world in his petition. If it had been amplified a little more this is exactly how the paragraph would have read.

#### One Fatal Defect

Is Japan entitled to rank with the occidental nations as a great civilized power? Thousands of her admirers in Europe and America are ready to answer emphatically, "Yes." In support of their contention they refer us to Japan's marvelous advancement during the past forty years. They point to the constitutional form of her government; to the excellence of her system of jurisprudence; to the comprehensive character of her school system; to the ingenuity shown in her railways, telegraphs and post offices; to the enterprise displayed in connection with her growing industries and her expanding mercantile marine; and, above all, the efficiency and valor of her splendid army and navy, and to the humanity shown to her enemy's wounded and to the Russian prisoners taken in war.

These things certainly make an imposing list of strong points; but a fatal weakness is revealed in that, in enumerating Japanese excellencies, not much can be said of the status of her women or the character of her home life.

The question arises can the highest type of manhood be developed where womanhood, as such, is not held in highest honor? Just here we touch the sore spot, the plague spot, in Japanese life. Neither the wives nor mothers nor daughters of that country receive the honor that is every woman's due. Dr. Leonard, of New York, has stated that during his entire stay in Japan he never saw a non-Christian married couple walking or talking together as equals. According to the

ethics of Confucius man always and everywhere takes precedence of woman.

Japan has large ambitions. It is only a few years since one of her leaders of thought announced that the white race had shot its bolt; that occidental civilization had run its course; and the effete world was to be regenerated by the virtue, valor and energy of the Sunrise Kingdom. Is such a future possible to a people whose women are regarded as servants or toys? We say not. Experience has shown that the history of civilization is largely the story of the elevation of woman. The sheet-anchor of occidental society is the home. The home-maker is the nation-builder. In the long run our civilization is what our mothers and wives make it. Until the Christian conception of domestic life takes root in Japan she cannot hope to rival the nations where woman is enthroned as queen in home and in society. Until that time she may wear the garment of earth's highest civilization, but she cannot be informed by its spirit.

If Japan wishes to achieve commanding and permanent greatness we commend to her the words of Tacitus concerning the progenitors of our own imperial race: "In all grave matters they consult their women." And that means that she must throw off the yoke of Buddha and Confucius and give her allegiance to Christ.

OUR namesake, *The Epworth Era* of Nashville, thinks that the highest achievement of the Epworth League is the exceptional type of Christian manhood and womanhood which it is producing.

Most of the guessing contests which are advertised are nothing more than lotteries. These attempts to evade the law should be discouraged.

REV. W. J. DAWSON, of England, greatly stirred the Congregationalists of the United States with evangelistic fervor during a recent visit to their council meeting in Des Moines. It is said that such a pentecostal season was never witnessed in a Congregational council before.

MANY of the "Christmas numbers" published by the papers are such only in name. There is scarcely anything to remind the reader of the anniversary after the outside page has been turned. We have aimed to furnish a real Christmas number, full of good reading suitable to the season, which we trust will be enjoyed by all our subscribers.

It is not often that the Methodist Book Room publishes any book that equals the Epworth League Reading Course in rapid sale. This year's set of books was advertised on September 1st and by the 1st of November nearly one thousand sets had been disposed of. The Course never was more popular than it is now.

In his address at the Provincial Sunday-school Convention in Hamilton, among other good things Rev. Dr. Speer uttered some strong words on the folly of party government. He regarded the party system as a clog upon the wheels of progress. During the recent elections several occurrences illustrated this statement. When certain constituencies go for a certain party year after year and decade after decade, without any change, it indicates that the people give no serious consideration to the questions that are before the country, but are influenced entirely by party prejudices.

THE brave men who plunged into the noxious gases of the St. Clair tunnel, and perished while trying to save their comrades, showed an even nobler courage than that of the warriors who, on the Manchurian hills, are "seeking the bubble reputation even in the cannon's mouth."

REV. J. D. LAMONT, one of the leaders of the young people's work in the Old Land, remarks: "We have been long enough considering what Christian Endeavor stands for. Let us now give more attention to what it goes for." This is exactly what is needed just now, more movement. The advance recently made by some societies shows what can be done.

DURING the past year 9,984 persons were killed and 78,247 persons were injured by accidents on American railroads. During the same time not a single passenger was killed on the railroads of England; and yet the English railroads handle more passengers and freight per mile than the American, and their passenger trains maintain a higher average speed.

DOCTORS CARMAN, Sutherland, Henderson, and Stephenson have returned from the West full of enthusiasm about the development of Manitoba and the North-West Territories. The missionary conventions were well attended and full of inspiration. Dr. Sutherland is extremely optimistic about

our work in the West. He says that we have a splendid lot of men on the circuits and missions who are hustling in western style. The Doctor looks for great expansion during the next few years.

MR. KENNAN, in his articles on the war in the East, calls attention to the fact that in the reports of the operations of the Japanese army and navy the words, "as pre-arranged," occur again and again; and he proceeds to show that the marvellous success of the little islanders is a result not only of their courage and patriotism but also of their wise prevision and preparation. No doubt there is much in this. It should be remembered that the same principle applies to many things. Successful Epworth League meetings, for instance, occur "as pre-arranged."

THE announcement has been made of the plan of the International Sunday-school Lessons for the years 1906 to 1912. Beginning with January, 1906, "The Words and Works of Jesus from Matthew, Mark and Luke" run through the entire year to December 31. Then for the second year, 1907, we have, January to December, "Stories of the Patriarchs and Judges, from Genesis to Samuel."

DR. WILLIAM V. KELLEY, in a masterly review of Boardman's volume, "The Problem of Jesus," concludes with these true and eloquent words: "The influence of Jesus waxes, not wanes; advances, not recedes. In the light of the morning of the twentieth century it is perfectly clear that Julian, the apostate, has been no match for Matthew, the publican; nor Hume, the philosopher, for Mark, the evangelist; nor Gibbon, the historian, for Luke, the physician; nor Voltaire, the scoffer, for John, the exile; nor Strauss, the professor, for Peter, the fisherman; nor Renan, the scholar, for Paul, the tentmaker; nor Satan, the destroyer, any match for Jesus the Saviour."

THE Sunday-school Library has its place, and a very important one; and the public library also, but every Epworth Leaguer should begin to build a personal and private library. The greatest care should be taken as to the books put upon the shelves. I admire from year to year the well-selected books of the Epworth League Reading Course. These provided this year for the Epworth Leaguers are no exception, and I commend them heartily to all our young people.—John Potts, D.D.

### Prominent People

Mrs. Julia Ward Howe appeared at the International Peace Congress, and was received with great enthusiasm, the entire audience standing.

Portugal's queen is an expert physician, and has raised her amusement to the dignity of a profession. She is said to be the busiest woman in Europe.

Dr. N. D. Hillis, who has been visiting the West during the past summer, in a recent sermon declared that the true moulders of the nation's destiny are in the West.

Miss Evangeline Booth, who has had charge of the Salvation Army in Canada for a number of years past, has been transferred to the United States. Very impressive farewell services were held in Massey Hall, November 27 and 28, which

Dr. M. Chisug, the only Russian present at the International Peace Congress, and described as an American gentleman in appearance, speaking good English, used this remarkable language: "The people at large in Russia are at peace. If Japan had a representative here, I would extend my hand to him as a fellow-man and as a friend."

That grand old hero, General Booth, in his seventy-sixth year, has completed his evangelistic tour in an automobile from Land's End to Aberdeen, preaching three times a day, and stirring the souls of thousands. John Wesley would make just the same use of the automobile were he alive.

Melton Prior, the well-known British newspaper correspondent, who left General Oku's army in disgust a few weeks ago, says he feels absolutely certain that



*Evangeline Booth*

were attended by large audiences. Miss Booth is a young woman of unusual talents, and unusual consecration, who has devoted herself to the work of the Army in Canada with wonderful devotion and industry. She carries with her the affection of her comrades, and the esteem of the whole community.

Andrew Carnegie has had the Bessemer medal conferred upon him at the Iron and Steel Institute in New York. This is considered one of the greatest honors in the industrial world.

The will of Herman Stursberg, who died recently, set aside \$10,000 to be used for the benefit of his operatives in the Germania Mills, Holyoke, Mass., especially when the mills may be shut down. A most wise and Christian provision.

the war in the Far East will lead to European complications, and to the most awful war in the world's history. Such a European war as a result of the conflict in the Far East is not improbable.

A friend of William J. Bryan tells of an amusing incident that happened at a big campaign meeting in West Virginia, to which the Nebraskan had been invited to make a speech. At that time Mr. Bryan was serving his first term in the House of Representatives, and was by no means so well known as he is now. Bryan went to the meeting "loaded," as he expressed it, "with a long address." His name stood fifth on the list of speakers. The future candidate for the presidency noticed that the chairman of the meeting kept eyeing him all the time the fourth speaker was addressing the

crowd. It was clear that he was in doubt as to something. Just before the man concluded his speech the chairman tipped to where Mr. Bryan sat, and in the hoarsest of whispers said, "Beg pardon, Mr. O'Brien, but do you speak or sing?"

Sir William Van Horne, the president of the Canadian Pacific Railway, besides being one of the greatest railway organizers during the past half-century, has found time also to become a practical engineer, electrician, surveyor, painter, architect, author, geologist, botanist, antiquarian, and student of history. The career of this noted man may be regarded as one of the best "biographical studies for the encouragement of youthful ambition."

### General Religious News

The religious census of Germany shows about two-thirds of the people are Protestants, slightly over one-third are Roman Catholics.

The religious census of London shows that 474 persons out of a possible 1,900 attend church. The total population of London is 6,240,366.

American Mormon missionaries have been expelled from Hungary on the ground that their doctrine is hostile to the best interests of both church and state.

The Baltimore Methodist says that the debts on the churches of that city are "melting away under the warm stream of generosity that flows from the pockets of the lovers of the Lord."

Two young women from New Zealand have been spending some time in England taking the training for deaconess work, and now return to their home to preach the gospel of loving ministry.

Serious attention is being given to the plan to establish a great downtown Church in Chicago, where it is proposed to erect an edifice which will seat 3,000 people, and which will be in a measure headquarters for Methodism in that great city.

Plans for a great Salvation Army palace in Boston are assuming shape. The auditorium will seat 1,200, and almost every need of man will be provided for in library, game-rooms, lunch-rooms, gymnasium, dormitories, bath-rooms, and swimming-pool. Save the whole man! That is a good motto for all Christian workers.

A Catholic cardinal in a Methodist Church for the purpose of seeing a Jew's work of religious art is an unusual combination. Last week Cardinal Gibbons went to a Methodist Church in Baltimore to inspect a picture of Christ painted by Max Rosenthal. The painting represents the head of Christ and is a beautiful work of art.

### Temperance

The London Daily News finds, as a result of its investigations, that 1,226,783 persons are employed in one way or another in the drink traffic of Great Britain. It takes great skill and vast resources to wage war successfully against an army so large as that, whose members all gain their living by what they unitedly defend.

The Salvation Army, under the direction of Commander Booth-Tucker, of the United States, will establish in the big cities companies of workers to be known as the Drunkards' Brigades. They will hunt up, especially at night, men and women who have become so inebriated to look after themselves. The brigades will be armed with litters, and the drunkards gathered in, if they are unable to walk, will be carried on the litters to the Army's citadels.

The report from New York City last week that no fewer than thirty persons had died as a result of poisoned whiskey sold at a dive in that city has called forth a storm of indignation from the secular press. The hopeful sign is that the execration is not against this particular dive only, but against whiskey as a common curse. The word of the American newspaper is that whiskey is our race's enemy, and surely the day of deliverance comes near.

The sixty-fifth anniversary of the birth of Frances Willard was celebrated in Chicago by a noon-day meeting on Wednesday, October 5, in the Women's Temple. Flowers from many States of the Union and from Canada, sent by friends, were piled high on the platform. Tributes to Miss Willard were delivered by Miss Jane Adams and Dr. Howard O. Taylor. The next day the flowers received were laid on the tomb of Miss Willard in Rosehill cemetery.

One summer afternoon, in 1846, Abraham Lincoln made a temperance speech at the "South Fork School House" sixteen miles from Springfield, Illinois. He urged Total Abstinence, and invited the people to sign a pledge which he had written and had signed himself. That pledge has been discovered and revived, and is used in the Gospel Temperance department of the Anti-Saloon League. More than 200,000 have signed it since the Lincoln Legion was launched at Oberlin on October 21, 1903.

The officer in charge of the coolly supply train in one of the Japanese divisions was called before his general to be commended for his efficiency in the battle of the Yalu. A part of the commendation was an invitation to drink a glass of "sake." The coolly master asked if he might have a cup of tea instead, remarking that he was a Christian, and preferred not to drink "sake." Upon this the general further commended him for having convictions and the courage to stick to them.—The Watchman.

It is a splendid fact that the precincts of the Washington Capitol have been purified of the sale of liquor. There is now not a single bar anywhere in this vast building. Not many years ago every other room in these headquarters of the American Legislature was a bar-room, and a great business was done by the bar-tenders. Last session only one such room remained, and the temperance reformers determined to sweep that clean of the liquor. And now they have succeeded. No Senator or member of the House of Representatives can purchase a drop of wine or whiskey or beer in Uncle Sam's Parliament House.—Ram's Horn.

### Missionary

In Okayama, Japan, there is an orphan asylum that was started by a Christian Japanese. In 1907 it will be twenty years old, and the one in charge of the asylum is trying to raise \$100,000 for it before that time. The emperor and empress have given \$1,000, which is thought to be the first special gift by the emperor to an institution professing to be a Christian institution.

An inspiring meeting for outgoing missionaries was recently held in Exeter Hall, London. The Wesleyan Missionary Society is sending out fifty-seven ordained men, three lay missionaries, thirty missionaries' wives, eight workers of the Woman's Auxiliary, and two deaconesses. Of this number, fifty are new recruits, and for the first time deaconesses are sent to the foreign field.

A convert to Protestant Christianity in Porto Rico was criticized by his friends for changing his religion at his advanced age, but he replied very sensibly that if the Bible had been given him earlier, he

would have changed his religion sooner. Now that he had become a Protestant, he knew for the first time what he believed, and why he believed it. In so speaking he punctured the chief mischiefs of Catholicism.

Yale University has received \$40,000 from the British Government for the new Foreign Mission College in China. The money was paid by China for the murder of two English missionaries two years ago. The society to which the murdered missionaries belonged refused to accept a cash gift as payment for the murder. The British Government declined to use the money for Government purposes, but offered it to a number of English missionary societies, all of whom declined it.

It is claimed that the Japanese government has decreed the abolition of foot-binding in the island of Formosa. A fine of \$100 will be imposed for every breach of the law, and Chinese girls under six years of age whose feet have been bound must now have their feet unbound. After that age the feet are hopelessly deformed; but young children's feet, even though already bound, may still return to their natural shape if the cruel bandages are unbound. Chinese mothers are making a great lament over the enactment.

**NOTHING** makes a more appropriate Christmas present than a good book. In the Epworth League Reading Course you get three books for the price of one. See advertisement in another column.

### Interesting Facts

In Wales there are about 508,000 people who cannot speak English, Welsh being their only language; in Scotland there are 43,000 persons who can speak nothing but Gaelic; and in Ireland there are 32,000 who can express themselves only in the Irish tongue.

The subway of New York, the greatest underground railway in the world, and one of the greatest modern achievements in engineering, was opened for business last month. Ground was broken for the tunnel on March 25, 1900. It cost \$35,000,000. About 120 persons have lost their lives in the construction.

America claims that the largest orchard in the world is in Missouri. It is the great Winans orchard, near Marshfield, in Webster county. There are 86,000 apple trees, 10,000 peach trees, and 10,000 pear trees, just at proper bearing age. The acreage covered is 1,240, and it is estimated that the orchard is now worth \$408,000.

Two young women are in charge of the international correspondence of the Chinese Department of Foreign Affairs. These girls are the daughters of the former Chinese minister to France, Yu King. They were educated in Paris, and on their return to China, at once found favor with the Empress, and now possess her favor to such an extent that the official correspondence and cablegrams are delivered to them, and the Empress receives their translations of the messages before her ministers see them. This is regarded as a big stride forward for China, where women generally are considered to be of little importance.

### Smiles

The most remarkable case of indelicacy we ever heard of was that of the man who saw up all night because he could not decide which to take of first, his coat or his boots.

First Little Girl—"Has your sister begun takin' music lessons yet?" Second Little Girl—"She's takin' somefin on th' piano, but I can't tell yet whether it's music or typewritin'."

Mamie—"Mamma is dressing." Caller—"Why, she ain't never dressed for me, dearie." Mamie—"She knows that, but she said the more she killed in dressing the less time you'd have to bore her."

An Irishman in discussing the evangelistic meetings in this city, commenting on the services he has attended, said: "They are getting on pretty well, but I would like it better if they didn't have that barometer (baritone) singer."

"And then all the locusts disappeared," observed Molly, one of my home-grown Sunday-schoolers, "when I was singing an edifying lesson on the ten plagues. They went like magic. Now, where did they go? Yes, Walter?" "John the Baptist ate 'em!" answered the eight-year-old with a grin that set the class in a roar.

Little Billy came in one afternoon from an assembly of the children of the neighborhood with his clothes pierced above and below with a great many little holes. "For pity's sake!" exclaimed his mother, "what has happened to you?" "Oh," said Billy, "we've only been playing grocery store, and everybody was something in it. I was the Swiss cheese."

A certain M.P., who is in the habit of buying a paper from the same newspaper boy every evening, on his way to the House of Commons, chanced one evening when he came to put his hand into his pocket to find he had come out without a single penny. He hesitated a moment, and then explained the position to the landlord. "Don't you mind about that, sir," was the reply. "And to-morrow, my boy, I may be dead," said the politician, with the idea of impressing a moral lesson upon the youthful mind. The answer of the lad led the moralizing legislator gasping. "Well, sir, if that is the case, it will be no great loss, after all."

Count Tolstoi is very fond of music, and plays well on the piano. After tea his daughters and guests often arrange an impromptu concert. Once, when a young lady was singing badly, some of the younger children began to show their disapproval by making a noise. At once the count went to ask what they meant by being so ill-mannered. "Don't you like the singing?" he asked. "It isn't singing," said one of his little sons. "She howls!" "And you wish to protest against her singing?" "Yes." "Then come with me, and tell the lady of your disapproval. That will be rude, but honest. To create a disturbance is indecent."

Burton Holmes, the lecturer says that the Indians of Alaska regard white men and canned goods as so closely associated that they are nearly synonymous. Wherever the white man is seen, canned meats, fruits, and vegetables are found. According to the Saturday Evening Post, when Mr. Holmes visited Alaska recently, he carried with him a phonograph, and it was exhibited to an old chief who had never seen a talking machine before. When the machine was started, and the sound of a human voice came from the trumpet, the Indian was much interested. He listened gravely for a time, then approached, and peered into the trumpet. When the machine finished its cylinder, and stopped, the Indian pointed at it, smiled an enquiring smile, and remarked: "Huh! Him canned white man."



## ::: A Page of Christmas Verse :::

### Bells Across the Snow

O Christmas, merry Christmas,  
Is with us once again,  
With memories and greetings,  
With joy and with its pain.

A minor in the carol,  
A shadow in the light,  
A spray of cypress twining  
With holly wreath to-night.  
And the hush is never broken  
By the laughter light and low  
As we listen in the starlight  
To the bells across the snow!

O Christmas, merry Christmas,  
'Tis not so very long  
Since other voices blended  
With the carol and the song!  
Could we but hear them singing  
As they are singing now,  
Could we but see the radiance  
Of the crown on each dear brow,  
There were no sigh to smother,  
No hidden tear to flow,  
As we listen in the starlight  
To the bells across the snow!

O Christmas, merry Christmas,  
This never more can be;  
We cannot bring again the days  
Of our unshaded glee.  
But Christmas, happy Christmas,  
Sweet herald of good will,  
With holy songs of glory  
Brings holy gladness still;  
For peace and hope may brighten,  
And patient love may glow.  
As we listen in the starlight  
To the bells across the snow!  
—Frances Ridley Havergal.

### A Cabin Christmas

Outside my cabin-door de wor!  
Is cole an' wintry-white;  
Inside de door, my wor! is warm  
An' sweet wid Christmas light.  
Outside my door de wor! is big  
An' lonesome—'way fum you;  
Inside, it's heaben's border-land  
Wid you an' 'possum-stew!

Den keep a-pilin' on de logs  
An' 'sen' de blazes higher,  
Till all de cabin walls grow red  
Wid blood of Christmas fire;  
While some one takes de banjo down  
An' softly plays a bar  
To start de hymn dat tells about  
De shepherds an' de Star!  
—Howard Weeden.

### Across the Hills

Across the blue Judean hills  
An echo rings,  
"Rejoice! rejoice! to-day is born  
The King of kings!"

Across the blue Judean hills  
The news is tossed,  
"The world's Redeemer comes to seek  
And save the lost!"

Across the blue Judean hills,  
This Christmas morn,  
We hear glad tidings of great joy,  
"The Christ is born!"

Across the blue Judean hills,  
Year after year,  
The story shall be told till all  
The world shall hear!

—Susie M. Best.

### The Happy Christmas

The happy Christmas comes once more,  
The heavenly Guest is at the door,  
The blessed words the shepherds thrill,  
The joyful tidings: Peace, good-will!

To David's city let us fly,  
Where angels sing beneath the sky;  
Through plain and village pressing near,  
And news from God with shepherds hear.

Oh! let us go with quiet mind,  
The gentle Babe with shepherds find,  
To gaze on him who gladdens them,  
The lowliest Flower of Jesse's stem.

O wake our hearts, in gladness sing!  
And keep our Christmas with our King,  
Till living song, from loving souls,  
Like sound of mighty waters rolls.

—C. P. Krauth, jr.

### The Children are Coming

There comes to me, over the drifted snow,  
The music of jingling bells,  
And my pulses thrill, and my heart beats  
high,

For I know what the sound foretells;  
My glad lips utter but one refrain—  
Over and over they say—  
"The children are coming, are coming  
home,  
And to-morrow is Christmas-day!"

Dear heart, it is many a weary day  
Since they left the old home nest;  
But they're coming home, just as of old,  
To the place they love the best.  
Was ever a heart as glad as mine?  
Heaven seems not far away,  
For the children are coming, are coming  
home,  
And to-morrow is Christmas Day!  
Florence A. Jones.

### Holiday Gifts

The abuse of the beautiful gift-giving  
custom of the holiday time causes many  
to be perplexed. How can I make a dollar  
buy two dollars' worth of presents?  
What gifts will best suit the tastes of  
those we would make happy?

To those who are perplexed about holiday  
gifts Ella Wheeler Wilcox offers some  
good suggestions, as follows:

"Why do you look so downcast?  
What do I hear you say?  
Nothing to give to people  
On Christmas or New Year's Day?  
You want to be making presents;  
Well, now, just think a while,  
Suppose you look in the glass, dear,  
And present yourself with a smile.

"Then make up a bundle of troubles  
And give them away to the Past,  
He owns such a croony junkshop  
Where worn-out worries are cast.  
Just bundle them into the old year,  
And let him lug them away;  
And next give a heart of hope, dear,  
To the new year blithe and gay.

"And then give praise to the best things  
In the people you meet this year;  
You may be surprised at the goodness  
You'll find if you look, my dear.  
And when you are hurt by the folly  
Or faults of the folks you know,  
Just toss them a bit of your patience,  
And a word of pity or so."

### The Guiding Star

As with gladness men of old  
Did the guiding star behold,  
As with joy they hailed its light,  
Leading onward, beaming bright;  
So, most gracious Lord, may we  
Evermore be led to thee.

As with joyful steps they sped,  
Saviour, to thy manger bed,  
There to bend the knee before  
Those whom he had made earth adore;  
So may we with willing feet  
Ever seek the mercy seat.

As they offered gifts most rare  
At thy cradle rude and bare,  
So may we with holy joy,  
Pure and free from sin's alloy,  
All our costliest treasures bring,  
Christ, to thee our heavenly King.

Holy Jesus, every day  
Keep us in the narrow way;  
And, when earthly things are past,  
Bring our ransomed souls at last,  
Where they need no star to guide,  
Where no clouds thy glory hide,  
—William Henry Monk.

### Christmas Treasures

I count my treasures o'er with care—  
A little toy that baby knee—  
A little sock of faded hue,  
A little lock of golden hair.  
Long years ago this Christmas time  
My little one—my all to me—  
Sat, robed in white, upon my knee,  
And heard the Merry Christmas chime.  
"Tell me, my little golden-head,  
If Santa Claus should come to-night,  
What shall he bring my baby bright,  
What treasure for my boy?" I said,  
And then he named the little toy,  
While in his round and truthful eyes  
There came a look of glad surprise  
That spoke his trustful, childish joy.

And, as he lapsed his ev'ning prayer,  
He asked the boon with baby grace,  
And, toddling to the chimney-piece,  
He hung his little stocking there.  
That night, as lengthening shadows creep,  
I saw the white-winged angels come,  
With music to our humble home,  
And kiss my darling as he slept.

They must have heard that baby prayer,  
For in the morn, with glowing face,  
He toddled to the chimney-piece  
And found the little treasure there.  
They came again one Christmas-tide,  
That angel host, so fair and white,  
And, singing all the Christmas night,  
They lured my darling from my side.

A little sock, a little toy,  
A little lock of golden hair,  
The Christmas music on the air,  
A watching for my baby boy.  
But if again that angel train  
And golden-head come back to me,  
To bear me to eternity,  
My watching will not be in vain.  
—Eugene Field.

### Her Thanks

She thanked them all for everything  
From Christmas card to diamond ring;  
And as her gifts she gaily thanked;  
She told her friends, "Just what I  
wanted."  
But I, who had no cash to bow,  
Just kissed her 'neath the mistletoe.  
She blushed a bit, yet never doubted,  
Repeated low, "Just what I wanted!"  
—Harvard Lampoon.

*SPEAK unto the children of Israel that they go forward.—Exodus 14, 15.*

## Increase Campaign

*GO into the highways and hedges and compel them to come in.—Luke 14, 23.*

### What It Has Done

Prof. Amos R. Wells gives the following interesting information concerning what the Increase Campaign has done for Christian Endeavor: "The Increase Campaign, for the enlarging of the number of Christian Endeavor Societies and the increase of their membership, was proposed in November, 1902. The aim is to gain in every State ten per cent. a year, and to repeat this gain for ten years, or until the number of societies and of members is doubled. Twenty-five States and Territories have gained ten per cent.; seven have gained twenty per cent.; three have gained thirty per cent.; one has gained forty per cent.; and one has gained one hundred and sixteen per cent. Eight States have added more than 100 new societies; one State, more than 200; another State, more than 300; two States, more than 400; and one State (Ohio), more than 500—the exact figures being 586. Every State and Territory has made a substantial gain. The total number of societies formed during the two years is 4,659. Along with this increase in the number of societies has been an increase everywhere in the number of members, but of this I can give no figures at present.

### Increase Campaign Notes

Mr. W. S. Bell, President of the League at Smith's Falls, reports 22 new members having been received during the past three months.

The Simcoe District League offers a banner to the League which during the coming year, will secure the largest per centage of increase in membership.

Rev. J. C. Switzer, B.A., President of the Manitoba Conference League, writes: "I believe the Increase Campaign a first-class idea. Will do what I can to help it."

Mr. E. A. Morden, President of the Bay of Quinte Conference League, has called the attention of every League President within the bounds of his Conference to the Increase Campaign.

The League of Wesley Church, Brantford, sends eight "Fellow Workers' Covenant" cards to the Central office, with the promise of several more to enroll as personal workers.

Mr. J. M. Denyes, President of the Whitley District League, writes: "We had a very successful convention at Greenbank. The 'Increase Campaign' was discussed, and I am confident of good results. Prospects seem good for a fine season's work."

An "Increase Campaign" booklet, describing the movement fully, has been sent to every Epworth League President in Canada, so far as the books of the Central office supply the names. They have also been mailed to all District Presidents. If any of these officers have failed to receive a copy, kindly let the General Secretary know.

Mr. John Taylor, jr., of Galt, writes: "I am glad you are putting special emphasis upon personal work, for it seems to me this is where we have lacked in the past, and we have suffered for it. I had been planning work of this kind, myself, but our League in Galt. It will be a stimulus to know that other Leagues are engaged in the same movement."

Mr. C. A. Panabaker, formerly a prominent League worker at Hespeler, writes from Detroit: "It affords me no little pleasure to know that Canadian Leagues are contemplating an 'Increase Campaign.'"

The League of St. Clarens Avenue Church, Toronto, is taking up the Increase Campaign. This League has a band of 30 young men who hold cottage prayer meetings from week to week. This shows that young men can be interested in League work.

We want an Increase Campaign in preference to the circulation of this paper, in order that all the Leagues may have something definite to aim at, it is suggested that at least one subscriber for every five members be aimed at. Let this be the minimum.

The League of Elm Street Church, Toronto, at a recent meeting received 42 new members. There was a total attendance of 115 at this service, many of whom were bright young men. The Sunday School and church membership has also greatly increased during the past three months.

Rev. W. G. Wright, of Walsh, Ont., writes: "We are aiding the Increase Campaign at this place by reorganizing a League that has been dead for some years, and thought to be dead for good. It has come to life again, and is showing remarkable vigor. Our membership is 25 with prospect of an increase."

### Just a Line or Two

Essex League recently held an "Anti-Cigarette Meeting."

Rev. Mr. Kirby has organized a new League at Gagetown, N.B.

Ridgeway League has organized a Reading Circle with twelve members.

Leamington has a Hand-shaking Committee at the door at the close of each service.

The League at Richards' Landing, with active membership of 12, has promised \$54 for missions.

During a blessed revival, at Jerseyville, many of the young people professed conversion.

Pembroke League has organized a Reading Circle with a membership of ten, and more to follow.

Mount Forest League has added twelve new names to its list of contributors to the Forward Movement.

A majority of the Reading Circles vote "Natures' Miracles" to be the most popular book of the course.

The Galt Epworth League conducts cottage prayer-meetings during the winter, which are much appreciated.

The St. Thomas District League reports the prospects bright for raising the entire \$800 for the district missionary.

The League at Cranbrook, B. C., with thirty-six active, and five associate members, recently subscribed \$90 for missions.

By a special appeal the League at Whitley succeeded in obtaining pledges of 95 cents per week, over and above what had been raised the previous year, which means an increase of \$48 for the year.

The League of Windsor Central Church appoints two members to be present early at every meeting to welcome all who come.

East Korah League, on the Sault Ste. Marie District, undertakes, this year, to increase its missionary contribution from \$14 to \$25.

The officers of the Sault Ste. Marie District have planned to visit every Society on the district. There is no better way of stimulating the work.

We are pleased to learn that the Biennial Conference League Convention in Newfoundland, has created quite an interest in the Missionary Department.

A Bible Study Class of eleven members, with more to follow, has been organized by the Aylmer League. "Studies in the Life of Christ" is being taken up.

The Eastern Methodist Church, Nanaimo, has ordered 26 sets of the Epworth League Reading Course. Some other recent orders are, Cranbrook, B.C., 20; St. John, Nfld., 28; Carnduff, N.W.T., 14; Dresden 14; Lucknow, 13.

The Hespeler Epworth League recently held an "Old Boys" and "Old Girls" reunion. A large number of letters and messages of greeting from former members of the League were read, which proved to be a very interesting feature.

The Corresponding Secretary of the Mount Royal Ave. E. L. of C. E., Montreal, reports that interest has been greatly increased lately, by having a fifteen minute song service before the regular meeting, using an entirely new book for this.

Rev. R. J. Elliott, of Simcoe, writes: "We commenced our Reading Circle last week, with twenty-two readers and seventeen sets of books. That is an improvement on last year, and all the old readers are at it again, proving that they were interested last year."

A class of young ladies in Zion Church, Toronto West District, after making a number of useful articles, realized from the sale of same \$107. Of this sum they gave \$25 to their Church Board, the balance, \$82, being sent as a contribution to the Forward Movement for Missions in Szechuan, China.

A gold medal contest was held, recently, in Wesley Church, Winnipeg, under the joint auspices of Wesley League and Aurora Council, R. T. of T. The prize, among five contestants, was won by Miss Daisy McInnis, of Winnipeg, who recited, "The Man Eating Tree of Canada," by Rev. J. A. McClung.

We are pleased to learn that a new Epworth League has been organized at Colborne, in the Bay of Quinte Conference, with thirty active, and thirty-six associate members. A Reading Circle has already been organized, under the direction of the Literary Vice-President, and a "Social Half-Hour" is occasionally held after the topic has been discussed.

We are pleased to know that League work is looking up in the Nova Scotia Conference. Halifax district reports an excellent convention, and is aiming at \$300 for missions this year. The Nova Scotia Conference Executive is trying to secure the co-operation of every League in the effort to secure the whole salary of Rev. A. C. Borden, and in an effort to increase League membership.

## From the Field.

### Hamilton Conference Convention

The Hamilton Conference Epworth League is noted for its excellent conventions. Since the organization in 1895 not one of their convention gatherings can be regarded as a failure. The seventh, held in Colborne Street, Methodist Church, Brantford, was no exception to the rule. Indeed, in the opinion of many, it was the best ever held. The attendance of delegates from outside was good, nearly every part of the conference being well represented, and considerable interest was manifested by the local churches so that the audiences were satisfactory at all the sessions. The Convention commenced on Tuesday, November 15th, and closed on the evening of November 17th.



COLBORNE STREET METHODIST CHURCH, BRANTFORD

The Bible Study Course on "Christ in the Gospels," by Rev. A. J. Irwin, B.A., B.D., was very much appreciated. The addresses were scholarly, spiritual and inspiring. Dr. F. C. Stephenson conducted two Round Table Conferences on missionary methods.

Prof. Reynolds spoke suggestively on "Individual Work for Individuals." At the first evening service Dr. Dougal, the retiring President, gave an inspiring address, which was followed by an address on "The Lost Christ," by Rev. A. C. Crews.

At the second evening service, speeches of more than ordinary interest and power were delivered by Rev. E. E. Scott, Galt, and Rev. S. D. Chown, D.D., of Toronto. The feature of the closing evening was a magnificent lecture by Rev. J. C. Speer, D.D., on "Crawlers, Crutchers, and Climbers."

A unique part of the programme was a debate on the subject: "Resolved, That the organic Union of the Congregational, the Presbyterian and the Methodist Churches is desirable, and it should be, and can be, carried out forthwith." The affirmative was taken by Mrs. E. L. Flagg, B.A., of Brantford, and Miss Ella Bowes, B.A., of Brantford; the negative, by Rev. A. E. Lavell, B.A., of Waterloo, and Mr. Edmund Sweet, L.L.B., of Brantford. Victory was won by the ladies, who astonished everybody by their clear cut arguments and incisive statements. The debate was thoroughly enjoyed. The hour when short addresses and songs were given by various delegates.

Other addresses were delivered on "The Epworth League in Sunday-School Work," by Rev. S. W. Sallis, Hamilton; "The Importance and Place of the Junior League in Our Church," by Miss Emiline Thomas, Brantford, and Mr. C. B. Keenleyside, B.A., B.D., of London, on "Lessons from Flowers," and on "The Increase Campaign," by Rev. A. C. Crews.

The following are the newly elected officers.

President, Rev. H. G. Livingston, Hamilton.

1st Vice-Pres., Rev. Fred. Thompson, B.A., Brantford.

2nd Vice-Pres., Miss Sadie Bowes, Hamilton.

3rd Vice-Pres., Rev. J. R. Patterson, Thorold.

4th Vice-Pres., Miss E. Bowes, B.A., Brantford.

5th Vice-Pres., Miss Emiline Thomas, Brantford.

Treasurer, Miss L. Henderson, Palmerston.

Secretary, Rev. A. D. Robb, South Cayuga.

Member of General Board, Rev. H. S. Dougal, M.A., B.D., Walkerton.

The retiring President, and the Secretary, Rev. A. D. Robb, worked hard to make the convention a success.

### Bible Institutes

The District Institutes for the Historical and Literary Study of the Bible were held, as announced, in Ottawa, Kingston, Woodstock, and London, during October and November, and were quite successful. The one at Ottawa was the largest in point of attendance, having 100 registered students of about 80. The numbers were not so large at Woodstock and London, but considerable interest was manifested at each place. The programme consisted of six lectures of nearly an hour each in the forenoon, three in the afternoon, and two in the evening, so that the time was well occupied.

Rev. Eber Crummy, B.A., spoke on the

**RENEW! RENEW!**—It is the invaluable rule of this office to have all papers and periodicals paid for in advance, and the EPWORTH ERA is no exception to the general practice. If the renewal of subscription is not made at the end of year the paper is stopped. This does not indicate any want of confidence in the subscriber, but experience has shown that it is much the more satisfactory method for all concerned. Do not allow your paper to be stopped, but renew at once.

Old Testament; Rev. Alex. Irwin, M.A., dealt with the New Testament; Rev. A. E. Lavell, B.A., took up Church History, and Mrs. F. C. Stephenson discussed missionary history and methods. At the close of each address some time was devoted to discussion.

At Kingston and Ottawa, resolutions were adopted, expressing great appreciation of the work done by the lecturers, and assuring them of the regard and affection of the students. At Kingston, Principal Gordon, of Queen's University, and Rev. Mr. McGillivray, of the Presbyterian Church, attended the lectures, and expressed their approval of the movement. Both hoped that, next year, the Presbyterian Church might co-operate in the Institutes.

### Rev. Dr. Ewan's Visit to the Quebec District

Rev. Dr. Ewan, one of our West China missionaries, has just completed a tour of the Quebec district. It is the first time the Epworth Leagues of the district have met personally to his "own missionary." This lent to his visit a peculiar interest, and demonstrated the real bond of union implied in the principle of district support under the Young People's Forward Movement for Missions. The missionary has come and gone, and the old ties have been strengthened and fresh ones formed wherever he has gone. The tour has been made at the opportune time of the year when the Leagues and various young people's organizations are entering upon the year's work. Organiza-

tion has followed where he has gone that may be expected to bring forth fruit in the days to come.

A series of rallies was held in which the circuits were conveniently grouped. Inverness was the field farthest north that could conveniently be met. On October 5 the campaign began at this point. The doctor remaining over Sunday, Kinneair's Mills on the Lake Michigan was visited on Saturday night, and Danville on Monday night. At Richmond, following the monthly meeting of the Quebec District Ministerial Association, an afternoon session was held. As in the former meetings a most interesting exhibition of curios, illustrative of the manners, customs, dress, etc., of the Chinese people, was made. The afternoon was given up to questions, by the audience, the answers upon many phases of life among the Chinese, showing how close an observer the missionary had been as a student of a foreign race. In the evening the story of seven years in medical mission work held the large audience for two hours. The Rev. H. E. Warren presented the claims and opportunities of the Young People's Forward Movement. Cookshire was the next centre. The evening was unfavorable, but the audience was good. A trio of speakers for five minutes addresses prepared the way for the lecturer of the evening. Rev. M. L. Wright, of Birchtown, spoke upon the first part of the Motto of the Movement, "Pray"; Rev. D. Mick, of Robinson, upon "Study," and the Rev. H. E. Warren upon "Give." The Bishop's Crossing rally, embraced three fields. The filled church bespoke the missionary interest of the people. The Rev. J. B. Howe, of East Angus, spoke during the evening upon "Conservation" in its application to Missions.

Sunday, October 16, was the missionary anniversary of the Lennoxville Circuit. The people richly enjoyed a Sabbath with a renewed missionary. In the evening Dr. Ewan spoke to the Methodist congregation of Sherbrooke. Three addresses were pressed into the following week, at Sawyerville, Sherbrooke and Lennoxville. At the conclusion of the farewell address to the district the large audience spent a social hour together. Refreshments were served. The missionary has made many warm friends on his tour.

### Manitoba Conference

A meeting of the Manitoba Conference League Executive was held in Grace Church, Winnipeg, on Tuesday, November 1st, Rev. Wm. Somerville, President of the Conference, presiding. There were present: F. B. Stacey, W. A. Cook, A. W. Kenner, W. S. A. Cruz, J. E. Lane, A. E. Smith, E. J. Argue, A. H. Morgall, and C. Walker. H. H. H. H. Allison, S. Wilkinson, and others.

It was recommended that three Summer Schools be conducted within the bounds of the Conference during the coming summer: one at Rock Lake, one at Shoal Lake, and another at some central point; also a local committee on Summer Schools was appointed, namely, Prof. W. J. Osborne, Dr. Bland, Rev. R. Milliken, Rev. W. J. Switzer and Rev. A. W. Kenner.

Some re-arrangements were made in the districts supporting missionaries.

The Winnipeg, Port Arthur and Crystal City Districts have been asked to support Rev. W. A. Kavar, at present engaged in foreign work in Winnipeg. These districts, also in connection with Wesley College, support Mr. Endicott.

It was also recommended that wherever possible monthly union temperance meetings be held after the Sunday evening services.

The League work within the bounds of the Conference is in a growing condition, and is becoming more than ever a spiritual factor in our church life.

B. W. Allison, Sec. pro tem.

## District Conventions

### Pictou District

The tenth annual convention of the Pictou District Epworth League was held at the Methodist Church, Hillier, Wednesday, October 12th, consisting of three sessions. The hour given to Bible study was very profitable to all, and an inspiration to many to a more earnest study of the Word.

Rev. D. S. Houck, of Bloomfield, in his address, "Moral Muscle," urged the development of strength and purity of character and life in the young people of today.

Rev. W. P. Rogers, of Demorestville, spoke on "Opportunities of Young Manhood."

Encouraging reports were brought in from many Leagues.

It was resolved that this convention now assembled heartily endorse the holding of a Camp Meeting by Revs. Crossley and Hunter in conjunction with the Summer School, to be held at Twelve O'Clock Point in 1905.

Resolved that the District Executive prepare a plan of visitation to all circuits of the district, and to Leagues in particular by the Executive officers or others, for the purpose of organizing Leagues where none exist, and of strengthening and encouraging the work of each department of existing Leagues.

Recommended that a district letter, comprised of a letter from each League, be sent to Dr. H. C. Wrinch every quarter through the Rev. M. W. Leigh, of Gloucester, who shall act as corresponding secretary.

- The following officers were elected:  
 Hon. Pres., Rev. J. J. Rae, Pictou.  
 President, Mr. E. A. Morden, Pictou.  
 1st Vice-Pres., Rev. W. P. Rogers, Demorestville.  
 2nd Vice-Pres., Mr. J. E. Benson, Rednersville.  
 3rd Vice-Pres., Rev. J. H. P. Anderson, Chisholm.  
 4th Vice-Pres., Mr. J. B. Lewis, Amellashurg.  
 5th Vice-Pres., Miss Herman, Rednersville.

Secretary, Mr. Herbert W. Hare, Pictou.  
 Treasurer, Ernest F. Case, Pictou.  
 Representative to Conference Executive, Rev. D. S. Houck, Bloomfield.  
 Representative to Summer School Executive, Rev. S. C. Moore, Pictou.

The next convention will be held at Pictou.

Though the weather was not all that might have been desired, yet the convention was a success.

The district renews its subscription to the "British Lancet" each Christmas for Dr. Wrinch.

### Palmerston District

The tenth annual convention of the Palmerston District Epworth Leagues was held in the Methodist Church, Harriston, October 11th and 12th.

Reports from the various officers showed progress in the League work of the district.

Rev. Dr. Douglal, of Walkerton, added greatly to the interest of the convention by his inspiring addresses and his suggestions given during the discussions. His subjects were: "Mechanism of Missions," "Epworth League and the Indifferent Multitudes," and "Forward Movement in Bible Study."

Addresses, followed by discussion, were also given on "The Forward Movement in Missions," "The Reading Course," "Elements of Success in League Work," "Junior League," and "The Social Element in the League."

A normal session was held, the lesson being given by Rev. Dr. Henderson, on "The Institutions of the Bible."

The first session closed with a fellowship and consecration service.

Special music was given by the Harriston choir and others from the various Leagues on the district.

The following are the officers elected for the ensuing year:

- Honorary President, Rev. Dr. Henderson, Palmerston.  
 President, Mr. H. Irvine, Drayton.  
 Treasurer, Mrs. J. Goodwin, Palmerston.  
 Secretary, Miss Lillie Henderson, Palmerston.  
 1st Vice-Pres., Miss E. Mooney, Clifford.  
 2nd Vice-Pres., Miss Maggie Beck, Harriston.  
 3rd Vice-Pres., Miss N. Jackson, Parker.  
 4th Vice-Pres., Miss Farrell, Kenilworth.  
 5th Vice-Pres., Miss Graham, Moorefield.  
 Conference Representative, Rev. J. Fred. Kaye, B.A., Glenallen.

### Ridgetown District

The annual convention of the Epworth Leagues and Sunday Schools of the Ridgetown district was held in the Ridgetown Methodist Church on Tuesday and Wednesday, October 25th and 26th. The weather was fine, and the convention helpful and inspiring. Quite a number of



REV. JASPER WILSON, M.A.  
 Chairman Ridgetown District

delegates were present from the various circuits of the district.

The convention opened Tuesday evening at 8 o'clock, devotional exercises being conducted by Rev. Jasper Wilson, M.A. Two addresses were given, one on "The Ideal Epworth League," by Mr. William McKenzie, of Thamesville; the other on "The Relation of Leagues to Missions," by Mrs. Gordon Wright, of London. The Ridgetown choir supplied excellent music for the evening.

On Wednesday morning a sunrise prayer meeting was held at 4:30, conducted by Rev. W. M. Pomeroy. At 9 o'clock the convention again assembled in session. Addresses were delivered on Sabbath School work as follows:

- "How to Study the Bible," by Rev. Dr. Monroe.  
 "Who Should Teach?" Mrs. E. Graves, of Thamesville.  
 "What Should We Teach?" Mrs. John Garrett, Hightgate.  
 "How to Teach," Mrs. (Rev.) A. L. Russell, Hightgate.  
 "How to Estimate Results," Rev. E. Olivant, Newbury.

These addresses and papers were followed by the President's address, by Rev. J. J. Sinclair, of Bothwell.

During the afternoon excellent papers were read by Miss Budd, of Florence, on "The Epworth League Reading Course"; Rev. Geo. Jewett, of Dutton, on "Scrip-

tural Authority for Proportionate Giving"; Mr. John McLeod, of Bothwell, on "The Increase Campaign." This last paper was prepared by Mr. Gordon Griffin, of Bothwell, and was an earnest appeal for workers to increase their earnestness and activity so that an increase of at least 10 per cent. in membership might be reported next year.

Reports of officers, committees and Summer School were then given. Rev. G. W. W. Rivers, B.A., of Morpeth, gave a short address on "Scriptural Basis for our Epworth League Social Department," and Mr. J. S. Foster, of Hightgate, an enthusiastic address on "Missions and Our Own Missionary." A very interesting feature of the afternoon session was the teaching of the Infant Class of Ridgetown Sunday-school by Miss Haskins and Mr. John Smith. About 25 or 30 scholars came in and sang and were taught the lesson to the great satisfaction of the convention and with great credit to their teachers.

The closing session of the convention was held on Wednesday evening at 8 o'clock. Rev. T. W. Blatchford B.A., retiring secretary, conducted devotional exercises. The retiring President, Rev. J. J. Sinclair, then called forward the newly-elected officers, and the chosen words introduced them to the convention.

Two excellent addresses were then given. The first on "The Ideal Sunday-school," by Rev. W. J. Ford, LL.B., of Gloucester, and the second by Miss M. L. Bollert, M.A., Vice-Principal of Alma Ladies College, St. Thomas, on "The Advantages to our young ladies of a college education." These addresses, with many others, deserve much fuller report but lack of space forbids.

The officers for the ensuing year are:  
 Hon. Pres., the Chairman of the District.

- President, Rev. G. W. W. Rivers, B.A., Morpeth.  
 1st Vice-Pres., Mr. W. H. Cape, Dutton.  
 2nd Vice-Pres., Miss Ella McLeod, Bothwell.  
 3rd Vice-Pres., Miss Florence Scott, Hightgate.  
 4th Vice-Pres., Miss Maggie Reycroft, Gloucester.  
 Secretary, Mr. Frank Reycroft, Ridgetown.  
 Treasurer, Mr. A. C. Cantelon, Dutton.  
 Representative to Conference Executive, Rev. J. J. Sinclair, Bothwell.

### Whitby District Convention

This convention was held at Greenbank, on October 21, and was one of the most successful in the history of the district. The attendance was large and representative. The programme was arranged with the object of facilitating free discussion, and two open conferences were productive of many valuable practical suggestions. Mr. I. A. Lawrence, of Audley, read a paper on "The Bible and Personal Work." Rev. A. C. Adams, of Brooklin, also gave a very comprehensive paper on "The Bible and its Influence upon Character." Rev. S. T. Tucker, B.A., B.D., of Seagrave, gave an address on "The League of the Future." Rev. R. W. Woodsworth, of Toronto, spoke most effectively upon "Christian Stewardship." Rev. P. H. Neville, in a Bible reading, presented the need of systematic Bible study.

Reports of Leagues were encouraging, but there was a general feeling that this large district ought to show an advance along all lines next year. An Increase Campaign was entered upon, and an effort will be made to increase the membership more than the ten per cent. asked by the General Board. New Leagues will be organized where possible. The convention committed the district to the attempt to increase the Forward Movement funds, raised from \$250 to

\$400, at the same time to average two cents a week per member.

Officers were elected as follows:

Hon. President, Rev. A. C. Wilson, Myrtle.  
President, Mr. J. M. Denyes, B.A., Whitby.

1st Vice-Pres., Mr. E. L. Chapman, Pickering.  
2nd Vice-Pres., Rev. P. H. Neville, Greenbank.

3rd Vice-Pres., Miss A. G. Brown, Port Perry.

4th Vice-Pres., Mr. E. R. Jackson, Greenwood.

5th Vice-Pres., Miss Harper, Whitby.  
Secretary-Treasurer, Miss E. Harvey, Whitby.

Representative on Conference Executive, Mr. E. J. Jamieson, Greenbank.

Some of the delegates drove twenty-seven miles and others twenty-two miles to the convention, though the day was very unfavorable.

### Belleville District

The tenth annual convention of the Belleville District Epworth League was held in the Chapel at Albert College, in connection with a Missionary Conference, conducted by Messrs. Gifford, Wallace and Morgan of the Victoria University. The addresses of these young men, burning with zeal and earnestness, gave every one who heard them a stronger impetus to shoulder the duty and responsibility resting upon him, because he had so vividly presented to him, by these young men, the great needs of the world.

On Saturday afternoon there was a roll-call of Leagues, and although there was a decrease in membership reported, yet there was no decrease in missionary giving.

The officers for the current year are: Honorary Pres., Rev. J. P. Wilson, B.A. Belleville.

President, T. G. Bell, Corleyville.

1st Vice-Pres., Chas. Gill, Belleville.

2nd Vice-Pres., Miss L. Holton, Belleville.

3rd Vice-Pres., Miss Bessie Faulkner, Foxboro'.

4th Vice-Pres., Mrs. W. D. P. Wilson, Canifiton.

5th Vice-Pres., Miss E. Sanford, Belleville.

Representative to Conference, R. H. Letch.

Secretary-Treasurer, E. R. Dooxsee.

### Bowmanville District

The ninth annual convention of the Bowmanville District Epworth League was held at Newcastle on Monday, November 14th. There was a good attendance of delegates from various parts of the district, and an exceedingly interesting programme.

Rev. E. B. Lancelotti, of Port Hope, gave two fine addresses. At the afternoon session papers were read dealing with different phases of our missionary work, and a Round Table Conference was conducted by Rev. A. C. Crews. At the evening service the new officers were introduced, and an address was given by Rev. A. C. Crews. The Bowmanville Male Quartette rendered some very fine selections.

The following officers were elected:

President, W. C. Frank, Maple Grove.

1st Vice-Pres., W. A. Thomas, Oshawa.

2nd Vice-Pres., F. A. Haddy, Bowmanville.

3rd Vice-Pres., Will Moore, Hampton.

4th Vice-Pres., Mrs. Fred. Trebbleck, Enniskillen.

5th Vice-Pres., Miss Gertie Creeper, Hampton.

Secretary, Fred. C. Van Stone, Bowmanville.

Treasurer, Harry Pierce, Newcastle.

Conference Representative, Rev. J. R. Butler, Blackstock.

### Simcoe District

The Epworth League convention for the Simcoe District was held in the pretty village of St. Williams, on September 13th and 14th. The church was beautifully decorated, and the arrangements complete. The programme was largely missionary and Biblical. The addresses at the evening sessions were delivered by Revs. Boyd, J. Dyke, C. Woltz, and C. L. Morvins.

The papers on Missionary topics were prepared by Miss Ethel Griffin, Lyndecok; Miss Annie Hind, Hagersville; Miss Edith Shaw, Townsend, and Rev. W. G. G. Edith Wright, and were instructive and inspiring. There was a roll call, a conference of methods, and a Morning Watch service, all of which contributed to the interest of what was an excellent convention. The most important item of the sessions was the study of the Prophet Joel, conducted by Rev. Geo. A. Cropp, of De Cewville, who proved himself to be a keen and critical Bible student. Rev. R. J. Elliott, Chairman of the District, and Rev. J. M. Halth, B.A., President of the District League, occupied the chair in turn. The following are the officers for this year:

Hon. President, Rev. R. J. Elliott, Simcoe.

President, Rev. J. M. Halth, B.A., Lyndecok.

Vice-Pres., Mr. Chas. Bennett, St. Williams.

2nd Vice-Pres., Miss Enid Johnson, Simcoe.

3rd Vice-Pres., Rev. J. W. Worrell, Port Rowan.

4th Vice-Pres., Miss Beam, Chesapeake.

5th Vice-Pres., Miss C. Dean, Waterford.

Secretary-Treasurer, Miss Clara Edmunds, Simcoe.

Representative to Conference Executive, Rev. J. M. Halth, B.A., Lyndecok.

All the leagues in this district are doing excellent work and this year promises to be better than its predecessors.

### Napanee District

The Leagues of the Napanee District met at Newburgh on September 27th for their eleventh annual convention, the president, Mr. N. Henley, Deseronto, presiding. After devotional exercises, led by Rev. R. Duke, Selby, encouraging reports were received from the Leagues represented. The large increase in the Forward Movement givings was especially gratifying.

"The Value of Junior League Work" was ably discussed by Mrs. Edmunds, Deseronto. It was felt by the convention that this part of our work ought to receive much more attention than it has in the past.

Mr. Henley followed with an address on "The Literary in our Leagues." The Reading Circle and The Epworth Era were both heartily recommended to the Leagues.

Mr. D. A. Nesbit, B.A., Newburgh, conducted a Missionary Round Table in a logical and forceful manner.

Rev. Dr. Crews presented his subject, "The Epworth League as a Training-school" in the form of a Question Drawer. Some very practical questions were dealt with.

In the evening Rev. W. H. Emsley, of Napanee, gave a short address, after which Rev. Dr. Crews again addressed the convention, taking for his subject "The Lost Christ."

A brief consecration service, led by Rev. W. S. Boyce, B.A., B.D., Marvin, brought to a close a very successful convention.

The following officers were appointed for the ensuing year:

Honorary President, Rev. R. Duke, Selby.

President, Rev. R. A. Whattane, Wilton.

1st Vice-Pres., Miss Heck, Napanee.

2nd Vice-Pres., Mrs. F. Hooper, Napanee.

3rd Vice-Pres., Miss Chant, Newburgh.

4th Vice-Pres., Mr. T. Funnell, Aroona.

5th Vice-Pres., Mrs. Edmunds, Deseronto.

Secretary, Miss Bertie A. Parrott, Camden East.

Treasurer, Mrs. Hudgins, Selby.

Representative to Conference, Rev. J. R. Real, Napanee.

### Collingwood District

The tenth annual convention of Collingwood District Epworth League was held in the Methodist Church, Stayner, on October 20th and 21st, 1904, and proved very interesting and profitable. The district was well represented.

The first address was given by Miss Maude Lyne, Thornbury, on "Our Missionary Committees."

The second event was an excellent paper, "The Grace of Liberality," by Mr. A. Alcox, Meaford. The discussion which followed emphasized the importance of educating the people in the grace of giving. At the close of this discussion the following important resolution was moved by Rev. Mr. Coburn, and seconded by Rev. Mr. Buchanan, "That this Epworth League convention of Collingwood District hereby recognizes the obligation laid upon us by the Word of God to give at least one-tenth of our income to God's cause, and we pledge ourselves to practise and advocate this principle."

In a conference the second vice-presidents of the district, led by Rev. G. W. Robinson, attacked the subject of Missions, chiefly from three standpoints—the money question, the study question and the prayer question.

The evening session was much enjoyed. The address of welcome by Mayor Bethune, of Stayner, was thoroughly appreciated. Miss Gillespie in a graceful speech conveyed Christian greetings from the Stayner Baptist Young People's Union.

Rev. Dr. Ockley's place on the programme was given to Rev. Mr. MacConnell, pastor Presbyterian Church, Creemore, who delivered an earnest address.

Rev. Mr. Buchanan, of Meaford, conveyed an inspiring message of encouragement, expressing his love for the young people and sympathy with their work.

The Friday morning session was preceded by a sunrise prayer meeting, which proved refreshing and helpful to all. In referring to the reports of district officers the President attacked the subject of the progress made throughout the district. A most interesting event was a splendid address by Rev. Mr. Moore, B.A., of Collingwood, dealing with the subject of "Periodicals and the Reading Course."

The next address was on "Bible Study," by Rev. C. W. Follett. Miss Kilperr's address on "The Quiet Hour" was appreciated. "What Sociability can do for the League," was shown by Mr. E. F. Flack, our president-elect.

The next address was on "The Leaguer as a Soul Winner," "The Leaguer as a Church Member," was the topic taken by Miss B. Kenny. The afternoon closed with an able address by Rev. Wm. Buchanan.

The event of the evening was Rev. J. J. Redditt's address on "My Trip to the Holy Land." Mr. Redditt's instructive address proved a fitting climax, a brilliant finale to what has been one of our most successful of district conventions.

The nominating Committee report the following appointments for 1904-5:

Hon. Pres., Rev. J. F. Ockley, D.D., Collingwood.

President, Mr. E. F. Flack, Creemore.

1st Vice-Pres., Miss Bessie Kilperr.

2nd Vice-Pres., Rev. G. W. Robinson, B.A., Creemore.

3rd Vice-Pres., Miss Edna Hamill, Meaford.

4th Vice-Pres., Miss Mina Bunt, Collingwood.

5th Vice-Pres. Mrs. (Rev.) C. W. Follett, Avening.

Secretary, Mr. E. H. Carnahan, Meaford.

Treasurer, Mr. T. Porter, Banda.  
Conference Representative, Rev. John Coburn, Stayner.

Let all local secretaries be prompt in forwarding new lists of their officers to the district secretary.

### Tamworth District

The Epworth Leagues of Tamworth District held a successful convention at Tamworth on October 25th, 1904. At the morning session an interesting Bible study was conducted by Rev. W. H. Clarke, Mountain Grove. The reports from the various Leagues were encouraging and helpful. A report of the Summer School held at Twelve O'clock Point, 1904, was given by E. E. Allen, Marlbank, after which Miss E. Brown read an interesting paper, entitled "An Active Member."

Four very helpful papers were read on "What the League Ought to Be," Mr. Archibald Wells, Tamworth; "Work Between Meetings," Mr. W. Richmond, Roblin; "The League and Its Rivals," Mr. S. Woods, Tamworth, and "The League and Temperance," Mr. Harold Martin, Tamworth. Solos were given, one by Miss Nicholson and one by Miss Shields, Tamworth. Mrs. (Rev. W. H. Adams read a comprehensive paper, entitled "Our Pledge, and What It Implies."

At the evening session instructive addresses were given by Rev. C. W. Demille, Roblin, on "The Forward Movement," and by Rev. W. H. Adams, Tamworth, on "Church Union." Choice music was rendered by the church choir, and Rev. and Mrs. Demille, and Mr. Richmond, Roblin, officers elected for next year are:

Hon. Pres., Rev. W. H. Adams, Tamworth.

President, Mr. Stuart Woods, Tamworth.

1st Vice-Pres., Miss E. Brown, Lime Lake.

2nd Vice-Pres., Mr. W. Richmond, Roblin.

3rd Vice-Pres., Mr. F. Clarke, Arden.

4th Vice-Pres., Mr. J. W. Laidley, Mountain Grove.

5th Vice-Pres., Mrs. (Rev.) Demille, Roblin.

Secretary-Treasurer, Mrs. T. M. Barry, Tamworth.

Organizer for Summer Schools, Miss E. Laughlin, Marlbank.

Conference Representative, Rev. W. H. Clarke, Mountain Grove.

### Cannington District

A very helpful convention was held in the Methodist Church, Cannington, on Wednesday, October 19, with a representative attendance from all parts of the district. The morning session—a prayer and praise service—was very helpful, and the influence of that session was felt throughout the services of the day. At the afternoon session the devotional exercises were conducted by Rev. J. P. Berry, B.A., Beaverton. A key-note address, entitled "Broader and Deeper," was given by the President, followed by a "Survey of the District," by Miss Smith, Little Britain.

An open conference was conducted by Mr. W. Newman, of Woodville, in which the following subjects were discussed: "Connexionalism," "Forward Movement," "Shirkers," "Missionary Literature," "Reading Circles," "Systematic Giving." We are pleased with the advance in the missionary contributions. The Forward Movement is well organ-

ized, and we again head the list, raising more money for the Forward Movement than any other district in the Conference.

At the evening session two very interesting letters were read from Rev. E. H. Hensell, of Shidzidoka, Japan. Rev. W. Higgs, of Wilfred, gave a very helpful paper on "What is Bible Study?" followed by an excellent address on "Citizenship," by Rev. John Garbutt, of Cannington.

Many thanks are due to the local League, who so loyally entertained the delegates to tea in the lecture-room of the church. A social time was enjoyed by all, and League work in its various phases was discussed by the visitors.

The following are the new officers:

Hon. Pres., Rev. W. G. Clarke, Little Britain.

President, Mr. W. Newman, Woodville.

1st Vice-Pres., Mr. F. Bell, Beaverton.

2nd Vice-Pres., Miss L. Smith, Little Britain.

3rd Vice-Pres., Miss M. Shields, Victoria Road.

4th Vice-Pres., (Rev.) C. E. Cragg, Mellis.

5th Vice-Pres., Mrs. W. Newman, Woodville.

Secretary, Miss A. J. Kelly, Beaverton.

Treasurer, Miss L. Phelps, Cannington.

Representative to Conference Executive, Rev. John Garbutt, Cannington.

### Exeter District

The annual convention of the Exeter District League was held in Main Street Methodist Church, Exeter, on Tuesday, October 25th. The gathering was a representative one, delegates being present from most of the Leagues in the district. Interesting and inspiring papers were given throughout the day: "A Spirit-filled League," by Mrs. (Rev.) Sutcliffe, Corbett; "The Money Nerve of the Church," by Rev. John Henderson, Crediton; "The League and Its Rivals," by Rev. S. J. Allin, Parkhill; "Value of Junior League Work," by Dr. Medd, Hensall; "The Reading Course: Its Intellectual and Spiritual Benefits," by Rev. W. H. Cooper, Elmville. A Forward Movement Conference and a discussion of methods were very instructive. The watchword of the convention was "Work." Work to double our membership; work to keep up a great and continued interest in all our Forward Movement work.

The following resolution was unanimously carried by the convention: "That the Executive of the convention be in the interest of the Epworth Leagues in our district that a summer-school should be held at Grand Bend, the coming year, and that the Executive be requested to at once take steps for the consummation of that purpose."

The speakers of the evening who contributed largely to the success of the convention, were Rev. James Livingstone, of Wellington Street Church, London, and Rev. Jos. S. Cook, B.D., Ph.D., of Clinton. Music was rendered throughout the day by Exeter Main Street Church choir, and solos by Misses Huston and Godwin, of Exeter.

Officers elect for coming year are:

President, Mrs. (Rev.) Sutcliffe, Corbett.

1st Vice-Pres., Rev. John Henderson, Crediton.

2nd Vice-Pres., Mr. E. Poultier, Parkhill.

3rd Vice-Pres., Mr. Melvin Whitney, Parkhill.

4th Vice-Pres., Miss Jennie Mills, Granton.

5th Vice-Pres. (Junior Work), Miss Kate Doupe, Kirkton.

Secretary, Miss May Gill, Exeter.

Treasurer, Miss Mildred Godwin, Exeter.

Conference Representative, Dr. Medd, Hensall.

### Windsor District

Our Epworth League convention was held in Grace Methodist Church, Essex, on October 20 and 21, with the popular District President, Rev. W. E. Millson, in the chair. All the sessions were well attended, and a general interest in the League work manifested. The first session was held on the afternoon of the 20th. Rev. W. Patterson spoke on "The Spiritual Work in the League," Miss M. Malott read a helpful paper on "Missionary Work in the League," and this was followed by a very original paper on "Social Work in the League," by Miss Barbara McGe. Each of these papers was followed by profitable discussions.

At the night session the church was comfortably filled, and the choir of the church added to the interest of the meeting. Rev. J. H. Johnston, B.A., gave an excellent address on "The Place of Personal Work." Rev. J. J. Haylock spoke on "The Place of the League in Our Church Organization." His method was illustrative. By reminiscences from his own ministerial life he showed to the profit and delight of the audience the niche in Methodism which the League was designed to fill.

Friday morning was given entirely to business; hearing reports of committees and district officers, etc. Rev. J. Morrison spoke briefly on "Tithing." The thought of the convention did not favor a tenth as the tithe demanded of Christian people, but "according as God has prospered." For some it may be less; for others more than a tenth.

Rev. J. C. Reid, B.A., B.D., gave a very timely address on our missionary, Rev. D. R. McKenzie, of Japan.

Rev. Alfred B. B. B. gave an interesting address on "Handfuls of Purpose."

A full house greeted the evening speakers, Rev. E. A. Fear, of Amherstburg, and Mr. J. Elliott, B. principal of the Leamington High School, gave thoughtful discourses. A resolution condemning the growing of tobacco by Christian people, was unanimously adopted. The convention voted to have another Summer School next year.

The following are the officers for next year:

President, Rev. W. E. Millson.

1st Vice-Pres., Mr. E. Simpson.

2nd Vice-Pres., Rev. J. C. Reid, B.A., B.D.

3rd Vice-Pres., Mr. R. Anglin, M.A.

4th Vice-Pres., Miss B. McGe.

5th Vice-Pres., Miss M. Malott.

Secretary, Miss Kennedy, Wheatly, Ont.

Treasurer, Mrs. C. C. C.

Representative to the Conference Executive, Rev. S. L. Toll, B.A., B.D.

### St. Thomas District

The annual convention of the St. Thomas District Leagues was held in the Methodist Church, Springfield, October 20th and was a great success. Splendid addresses and practical discussions made the programme especially interesting.

The following officers were elected:

President, Wm. Clark, St. Thomas.

1st Vice-Pres., Miss A. Waite, Aylmer.

2nd Vice-Pres., Rev. E. G. Powell, Port Stanley.

3rd Vice-Pres., Mrs. Jackson, St. Thomas.

4th Vice-Pres., Mrs. A. Thomas, Kinglake.

5th Vice-Pres., Mrs. Anderson, Fingal.

Secretary-Treasurer, W. Jordan, St. Thomas.

Conference Representative, Rev. W. H. Butt, St. Thomas.

Soon after the convention the new Executive met at the home of the Sec.-Treas., and outlined their work for the coming year.

The importance of Junior League work

was emphasized and steps were taken for increased effort in this department of the work.

Interchange of visitation by Leagues was advocated, past experience having proved most profitable in this connection. Efforts will be made during the winter to establish new Leagues wherever practicable, and to strengthen the weaker ones.

### Campbellford District

An excellent convention of the Campbellford District was held at Havelock, October 25th. The attendance from different parts of the district was very good, and the papers and discussions practical and interesting. Special attention was given to the missionary work, and arrangements made to send a Christmas-box to Dr. Lawford, the district missionary. At the evening session addresses were delivered by Rev. G. H. Copeland and Rev. A. C. Crews. The following officers were elected:

President, Mrs. W. H. Ashton, Campbellford.  
1st Vice-Pres., Rev. C. W. Barrett, Walkworth.

2nd Vice-Pres., Rev. H. W. Foley, South Dummer.

3rd Vice-Pres., Mr. L. Sharp, Campbellford.

4th Vice-Pres., Mr. Aylmer Haig, Havelock.

5th Vice-Pres., Miss G. Squire, Norwood.  
Secretary-Treasurer, Miss Peake, Campbellford.

Conference Representative, Rev. F. H. Howard, Cordova.

### Bible Study Course

It is now nearly one year since our Epworth League Bible Study Course was inaugurated by the introduction of the text-book: "Studies in the Life of Christ."

The success has been most gratifying, as many Leagues have conducted successful study classes, and the topics have been considered in many Leagues by the help of the text-book. Reports come from various directions that the course has been both interesting and helpful.

The time has come to announce the second volume of the course which will be "Studies in the Apostolic Church," by the same authors. It covers the remainder of the New Testament, or the period from 30 A.D. to 100 A.D., which it lays out very simply in eight parts or thirty-five studies.

Each study opens with a narrative of 800 words, so that it can be read in five minutes, giving a picture or story of the subject. The busy pastor or student can get in this readable form the fresh information that could only be culled from weeks of research and careful weighing of authorities.

The entire Scripture material of Acts Epistles and Revelation is arranged in a simple analytical outline. All important points concerning the date, author, production, destination and contents of each New Testament book are given; for the origin of the four Gospels is noted at the time when they were written.

Nearly 300 topics illumine the history, persons, countries, provinces, cities, roads, ships, books, doctrines, Scripture subjects and customs of this age. The first of these under each study is a Bible reading, making eighteen on the Holy Spirit, seven on the believer and ten on the church. Over 200 carefully arranged questions fix the strong points. The maps present the latest results, and all important journeys are noted.

It is intended to commence this study on January 1st. See advertisement of the text-book in this issue.

## Book Shelf.

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

**The Circle of the Year.** By Elizabeth Sanderson. William Briggs, Publisher, Toronto. Price, 50c.

This little book is intended for children and contains four short fairy stories illustrating the different seasons of the year. It will make a very nice Christmas present for the little folks.

**Between the Lights.** By Isabel Eccleston Mackay. William Briggs, Publisher, Toronto. Price, 75c.

A collection of poems on miscellaneous subjects, not without literary merit. Some of the verses are very good indeed. The book is beautifully gotten up in unique style, and will make a pretty Christmas present.

**Samuel and Saul.** A translation chapter in Israelitish history. By Rev. Charles A. Salmond, D.D. T. & F. Clark, Edinburgh, London, Price, 25c.

One of a series of Bible Class Primers. A very interesting and instructive sketch of an important period in Israelitish history, which throws much light upon the sacred record.

**Our Little Canadian Cousins.** By Elizabeth Roberts Macdonald. Published by L. C. Page & Co., Boston. Price, 60c.

A very pretty tale telling of a general way the story of Canadian home life, describing many pleasant outdoor scenes, such as sleighing, skating, etc.

**The Face of the Master.** By J. H. Miller, D.D. T. Y. Crowell & Co., New York. Price, 50c.

A beautiful gift book, illustrated by some excellent pictures. It does not attempt to give a portrait of Christ, but portrays the face of the Master in the common ways of life, cheering and helping those in need.

**Songs of the West.** By Marion Moodie. Published by William Briggs, Toronto. Price, 20c.

This is a daintily gotten up booklet of about a dozen pages, containing several poems, referring principally to Western life.

**A Browning Calendar.** Edited by Constance M. Spender. Published by T. Y. Crowell & Co., New York. Price, 50c, net.

This little book contains a selection from Robert Browning's works for each day of the year. Sometimes the quotation is not more than a few lines, but it is invariably well chosen, and often specially suited to the day and month. A beautiful gift book.

**Old Gorgon Graham.** More Letters from a Self-made Merchant to his Son. By George Horace Lorimer, with pictures by F. E. Griggs and Max Justice. Published by William Briggs, Toronto. Price, 15c.

Few books have secured so large a sale as "Letters from a Self-made Merchant to His Son." It was easily one of the most popular productions of the year. "Old Gorgon Graham" is a continuation of the letters and is marked by the same shrewd insight into human nature which made the former volume such interesting reading. It is full of witty sayings and abounds with good sensible counsel for young men who want to be successful in life.

**The Inner Life.** By Rev. J. H. Miller, D.D. What-is-It-Really Series. Published by T. Y. Crowell & Co., New York. 32 pp., 12mo, illuminated cover, 50c, net. Postage, 5c.

"If we keep our hearts right we need not greatly concern ourselves about our outer life. That will take care of itself, or, rather, it will be controlled from within. The trouble with too many people is that they think only of the outside, trying to make a good appearance, and neglect the culture of the inner life. The result is that the heart, unwatched, goes wrong, and then the whole life loses its life." The above sentences strike the keynote of the above little volume. It is a splendid book of devotional reading.

**God's Good Man.** A simple love story. By Marie Correll. Published by William Briggs, Toronto. Price, \$1.25.

This book is what it professes to be, a simple love story, whose main fault is that it is rather too prolix. It would have been better if its 600 pages had been compressed into 400, but on the whole it is about as satisfactory a book as the author has produced. The hero is a really manly and noble minister, who well deserves the title of "God's good man." There is an inspiration in the simple and beautiful life which he lived.

**What a Young Man Ought to Know.** By Sylvanus Hall, D.D. Published by The Vir Co., Philadelphia. Price, \$1.00.

This book treats a somewhat difficult subject in a delicate way, and gives information of the utmost value to the young man. The chapters on "The Choice of a Wife," and on "Marriage" are especially good. The lessons of purity which this book teaches lie at the very basis of personal character and success in life. The circulation of such a volume cannot fail to do good. It should find its way into the hands of many young men.

**Monarch, the Big Bear.** With 100 drawings. By Ernest Thompson Seton. Author of "Wild Animals I Have Known," etc. Published by Morang & Co., Toronto. Price, 50c.

A bear's story of fascinating interest, founded on material gathered from many sources. To the one individual bear has been ascribed the adventures of many of his kind, and the result will certainly delight the young folks. When the book is commenced it is difficult to lay it down before the last page has been read. It is printed on fine paper, and the illustrations are quite striking. A splendid gift book and suitable for the Sunday-school library.

**The Second Mrs. Jim.** By Stephen Conrad. Published by L. C. Page & Co., Boston. Price, \$1.00.

The Second Mrs. Jim is a good-natured, shrewd, witty woman who marries a prosperous farmer with two boys. How she managed those lads is a story worth reading by all who are in any way interested in boys. There is more practical common-sense suggestion on this subject than in any of the books on the "Boy Problem" that we have seen. The book abounds in some philosophy, and clever sayings, which make it most interesting reading.

**The Education of the Heart.** Brief essays on innumerable things that make for character. By Rev. W. L. Watkinson, D.D. Published by the Fleming H. Revell Co., Chicago. Price, \$1.00.

Dr. Watkinson is one of the foremost of English Wesleyan preachers, and everything he suggests is thoughtful as well as bright and original. This volume is no exception. It sparkles with good things, and many of the chapters are especially appropriate to young people. Here are some of the chapter headings: "The Shield of Health," "Ethical Athletics," "The Power of Purpose," "The Snare of Shallowness," "Blighted Youth," "Tamed Temper," "Midnight Music," "The Joy of Battle."

**The Lost Art of Reading.** By W. Robertson Nichol, LL.D., Editor of the British Weekly, T. Y. Crowell & Co., New York. Price, 50c.

For a young person who desires to improve his mind this little book is full of the most valuable suggestions on the subject of reading, and the choice of books. Here is what the author has to say on the purchase of books: "The true reader must be a book buyer. It is absolutely necessary to buy books. Libraries have the plan of not to serve the reader. Some of us get many new books without buying them, but the only books I have really cared for are the books I have bought, even at considerable sacrifice, and the books that have been given me by friends."

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Daily Strength for Daily Needs. Cloth, net, 80c; white and gold, net \$1.10.  
Daily Light on the Daily Path. Cloth, 65c; cloth, 80c; Morocco, 75c. \$1.00.  
Joy and Strength for the Pilgrim's Day. Cloth, \$1.00.

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Enthusiastic Sunday School workers are always on the lookout for literature bearing on their work, and greatly appreciate such books as Christmas gifts.  
Here is a list of standard books:  
The Front Line of the Sunday School Movement. By Rev. F. N. Peabody, \$1.00.  
Life and Times of Jesus the Messiah. Two vols. By Alfred Edersheim. \$2.00.  
Life and Epistles of St. Paul. By Rev. W. J. Conway. \$1.25.  
Modern Methods in Sunday School Work. By George M. C. Colwell. By mail, postage 17c. extra. \$1.50.  
Illustrated Bible Dictionary and Treasury of History, Biography, etc. By M. G. Easton. \$1.25.  
Hints on Child Training. By H. Clay Trumbull. \$1.25.  
Matthew Henry's Commentary on the Entire Bible. 6 vols. \$7.50.  
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Excepting the last two, carriage is included in the stated price.

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Faces Toward the Light. A book for the devotional hour and for Sabbath reading. By Sylvanus Stall, D.D. Cloth, \$1.00, net. Every phase of the Christian life—its joys and sorrows, its temptations and triumphs—is treated in a reverent and deeply spiritual manner that is sure to prove helpful and inspiring to every reader.  
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## Devotional Service

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

### DEC. 18.—"CHRIST'S RESURRECTION AND ITS SIGNIFICANCE"

John 20, 24-29; 1 Cor. 15, 30-35.

How long and cold soever the winter may be, it cannot prevent the advent of spring. Its storms may be fierce and terrible. It might seem sometimes as if nature could not live under their fury. But they pass at last, and the life of nature awaking from wintry sleep will pulsate in all her animated realms. In the history of the resurrection we see the beginning of a new and better period for humanity. The winter of mankind had passed away. There was now peace on earth in a fuller sense than ever before. The time of stress and storm that had begun in Eden was about to break in joy-giving spring in that garden near Calvary.

#### STARTLING EVENTS.

The Sabbath dawned peacefully on the garden where was Joseph's tomb, and the peace was still during the day except that a Roman guard appeared to set a seal on the stone which had been rolled to the door of the sepulchre. The silent night passed on, until when the morning dawn drew near a startling event occurred. The earth quaked, the sealed stone was rolled away by invisible power, and a heavenly watcher appeared before whom the Roman Guard quailed and fled to the city. The place of the resurrection-tomb was Joseph's tomb, the time, the last watch just before the dawn. In that place round which tears of sorrow had been wept in the night, joy came with the resurrection morning. There, where the hopes of ardent disciples had been buried, they were awakened to perpetual bloom. With Christ's rising dawned a new and brighter day. It was fitting that the light of humanity should thus usher in the new spiritual day. He who voluntarily laid down his life had power to take it again. The Son resumed his life again, appeared to his disciples before he entered on his full glory in the presence of his Father.

#### REVIVED HOPE.

How graphic are the Gospel narratives of the resurrection of Jesus! Before the light of stars had faded on the dawn of that morning of the first day of the week, the little company of women who had lingered near the cross, and had seen where the Lord's body had been laid, might have been seen approaching the sepulchre. They had anxiously asked asked each other who should remove the heavy stone from the door of the tomb. But, as they drew near, even in the dim twilight, they saw that the stone had been rolled away. In haste, one of the company, Mary Magdalene, ran to tell the disciples—Peter and John. With hope reviving in their anxious hearts, as the sayings and promises of Jesus began to crowd in again on their memory, they both ran in haste toward the garden sepulchre, John being younger, ran in advance, more quickly than Peter, and reached the sepulchre first, but overcome with awe, did not enter the tomb. But when Peter came, with characteristic impulse, he rushed in, followed by John, and what they saw amazed that the body had not been taken away to be interred elsewhere—that whatever had been done, had been done in an orderly way. When John saw he believed. A light clearer than that of morning was shed on Scripture which had hitherto been dark to them. What they now beheld revived their faith and hope.

#### PEACE TO THE WORLD.

The resurrection has brought the hope of reconciliation and peace with God for the world. That for which men longed in all the ages is given at the empty tomb of Jesus. Acceptance with God and joy in his service were the ends aimed at in all the religious rites of the past. And these ends were fully attained only when the cry, "It is finished," rang from the cross of Calvary. But it could only be known that this was so, and that the great sacrifice of Jesus was accepted, when he was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1, 4.) And from this follows the foundation of a second great hope—the hope of immortality. Not only a pale, shadowy existence for the spirit beyond the sphere of this life, but to all those united to Christ by faith, the hope of a blessed life for the whole man. They look for the appearing of the Saviour who at his coming shall speak, and the dead shall hear, and shall change the body of their humiliation, that it may be conformed into the body of his glory. (Phil. 3, 21.) These blessed hopes formed a spring of Christian activity which has brought blessing to all men. Animated by it men and women have labored for the unseen and eternal, have raised life higher, and made it more self-sacrificing, because they have set their affections on things above (Col. 3, 1.) It has become a source of living, spiritual energy, inspiring men to nobler effort in the service of God and man.

#### SIDELIGHTS.

The first day of the week was the day of Christ's resurrection. That is, on the same day when creation was begun, was the restitution of the fallen world begun and hope given to men of a new and higher life. "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

"Therefore, if any man be in Christ he is a new creature; old things are passed away, behold all things are become new."

"We are buried with him by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Has the winter of your old life passed away with its storms of passion, its coldness of alienation, its fruitlessness in good? And has the new eternal year begun to move in all your nature, giving promise of better things? This can only come through Christ.

"God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him."

#### POINTS FOR THE PRESIDENT.

The resurrection is the one great event on which the Apostle Paul based the fabric of Christianity. It should be studied clearly, prayerfully. Have three five-minute papers or talks: 1. The events of the resurrection. 2. The people of the resurrection. 3. The spiritual meaning of the resurrection to us. The meaning should be conducted as in the immediate presence of Christ, the risen and living Lord, ever present.

### DEC. 25.—"THE GREAT COMMISSION AND THE LIVING PRESENCE"

Mat. 28, 16-20.

There is a duty and privilege involved in the injunction, "Go, ye into all the world and preach the Gospel to every creature." The spirit of this command is imperative and the ties of friendship, broader than the strongest patriotism. It even transcends national bonds,

reaching the highest plane of love and devotion to humanity.

#### WHAT'S TO BE DONE.

The great commission appeals with great power when we consider the numbers yet unreached by Gospel truth and light. Consider the facts: It is said that where there is one minister to 700 persons in the United States, there is but one to 1000 in the Congo, one to 435,000 in India, one to 600,000 in China, one to 700,000 in Siam, and one to 1,500,000 in the Island of Hainan. In the whole heathen world, a conservative estimate places one missionary in the midst of 300,000 people. Even if we were disposed to dispute the value of these people as compared with our own race, we do not know that it is open to us to do so, for evidence is daily accumulating to prove that the mental acumen of many of these so-called inferior races is not a whit less than our own. If, then, the new commandment is to prevail, and we are to love them as Christ loved the world, we must regard them as the pariahs to save these numerous peoples. And if it be further true that the average cost of leading so-called civilized man to accept the Gospel is \$6.50, while it costs only 90 cents to lead a heathen to accept it, then it is the seventh duty of the Christian Church to send the Gospel to them.

#### HUMAN BROTHERHOOD.

1. The great commission increases in force when we consider the unity and brotherhood of manhood. The Bible aims at this happy consummation. The Gospel unifies the races of the earth, and gives a cosmopolitan character to every dweller upon it. Jesus Christ is the Saviour of the world, and in him there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all. In Christ national prejudices must evaporate. Their existence would vitiate the fellowship of the Gospel. Max Müller says that Christianity introduced the word "brother," "humanity" is a word which you look for in vain in Plato or Aristotle. The idea of mankind as one family, as the children of one God, is an idea of Christian growth; and the science of mankind, is a science which, without Christianity, would never have sprung into life. When people have been taught to look upon all men as brethren, then, and only then, did the variety of human speech present itself as a problem that called for solution, and I, therefore, date the real beginning of the science of language from the first day of Pentecost.

#### NATIONAL ARGUMENTS.

2. The great commission again becomes an inspiration when we realize the claims of philology and national greatness. This view is of great moment, but often overlooked. When we become aware that social and industrial reformation, as well as imperial claims and world-wide civilization, are bound up in the progress of missions, we begin to see their magnitude and importance. The abolition of slavery throughout the British possessions is one of the few great and absolutely unselfish acts of our age. The competition of the English churches was aroused by the movement to bring the negroes of Africa under the influence of the Gospel. "Soon the glaring inconsistency of sending the Gospel to them with one hand, and with the other expelling them from their native land as chattels to be bought and sold, appeared, and it could not long be endured." "It was the missionary spirit which accomplished the final emancipation of the slaves in 1834.

#### THE PERSONAL FACTOR.

3. The great commission has a personal value. We see its effects in individual

Christian character. It widens the horizon and extends the view. It gives a broad foundation for Christian activity. He who is simply relieved of the burden of sin is but partially converted. He whose conception of Christian life is happiness, and receives it, is not therefore a useful Christian. No one is truly converted until he so follows Christ that he loves every man he meets and is willing to put his shoulders under the direct need of the most degraded sinner in the world. We need the object lesson of missionary work to impress upon us this conception of conversion, and produce the most useful workers in the home church. Missions are the main question because they develop ideal manhood. They reveal the high-water mark of human possibility, and confer in noble men God's greatest gifts to the world.

#### A BROAD OUTLOOK.

4. If our Leagues would realize the true relation of missions to the work of God—missions in the broadest sense of sending the truth at home and abroad wherever needed—every pulse of their life would throb with missionary zeal, and every activity of the church would look missionward. All its institutions, continues the writer, would be sustained for the sake of their mission value, and vigor poured into their proposition and their missionary possibilities and results. Could we but displace the narrow and hampering conceptions of the purpose of the Church which are now squeezing out her very life, and implant in our young people the imperial idea of the universal dominion of the Cross; if we could but get it into the very heart of believers that the Church has simply and absolutely no reason for existence except to bring to pass the time when all nations shall acclaim Christ the blessed and only Potentate, King of Kings and Lord of Lords; if we could do this, we could develop an enthusiastic loyalty to Christ as King, which would make all our church members enthusiastic and courageous for the Kingdom of God. This is the main question, the great issue. We must never doubt it. It must be the supremely formative and inspiring force, and then our Master, whose we are, and whom we serve, shall see the travail of his soul and shall be satisfied. He is loudly calling us to conflict to-day.

#### POINTS FOR THE PRESIDENT.

Arrange to have a paper or address on:

1. The great commission; what does it mean? When is it to be accomplished? What has this League to do with it?
2. The living presence; why is it promised? In what way is it to be expected?

Select a few brief missionary Bible readings to be read at suitable times during the meeting, and let the hymns be bright and full of the missionary spirit.

#### JAN. 1.—WEEK OF PRAYER

#### JAN. 8.—"THE SIGNIFICANCE OF PENTECOST."

(STUDY 1. APOSTOLIC CHURCH).

Acts 2: 1-4, 17-21, 32-36, 39.

It is a great matter to return to first principles, and realize afresh their power and importance. In the theological world, after years of speculation and vain philosophizing, the word is heard, "back to Christ." And in individual Christian experience, as in the great work of the Church, wisely may the command be given, "back to Pentecost," back to the first principles of our faith.

The gift of power was the gift of the Holy Spirit—the central event of Pentecost, the central force of the Church in

all ages. There was nothing that little band of disciples needed so much as the presence of their Lord in spirit, now that he had departed from the body. They needed him as a Comforter, a Guide, a Helper, an Inspirer. These disciples were few in number, and without social standing, learning, or wealth—the things the world regards as pledges of success. But in spite of the unfavorable present, and the foreboding future, judging from human standards, the Lord declared, "But ye shall receive power when the Holy Spirit is come upon you. And this gift graciously given, and eagerly received, was the source of Apostolic success, and all subsequent spiritual achievement and progress. Let us look back at this Pentecostal power, and learn its meaning, and pray that such power may be restored to us in the discharge of the duties God has given us.

#### 1. PENTECOSTAL POWER IS THE POWER OF RELIGIOUS EARNESTNESS.

Half-hearted religion is no religion at all. God wants the whole heart, the earnestness is working at religion, not playing at it. It makes religion one's chief business. It goes at it as men dig for gold in the mountains, determined to have it if it is there. That was the way these first disciples. They knew the power existed and was meant for them. So they were going to have it. They would meet God's conditions in order to attain it.

#### 2. PENTECOSTAL POWER IS THE POWER OF UNION.

In union there is strength. In division there is weakness. We are told more than once that those one hundred and twenty disciples were all in that upper room, not one hundred and nineteen, but one hundred and twenty. All there and all with one accord. The spiritual heat generated, fused all hearts into one. Did you ever see the hard, cold pieces of iron melt and flow together in a furnace? This the moulder can melt when he takes out of the molten mass. So with the Church and the League when united by the Holy Spirit. The lack of union destroys the power of the human body, or of the Christian Church. Think how a number of League workers, or church members who never unite in prayer and effort rob the church of its strength!

#### 3. THIS POWER IS THE POWER TO WITNESS FOR CHRIST.

Christianity is a religion that advances by means of testimony; and only so. Where no one speaks for it, it dies. Imagine Peter spending a week or a month without mentioning the name of Jesus. Imagine groups of the disciples meeting and talking about the weather, politics, or business, not saying a solitary word about their ascended Lord. True, holy living is good testimony for Christ, and in the long run, testimony. Without it, talk is mere hypocrisy. But true, also, that out of the abundance of the heart the mouth speaketh; and when the heart is full of the spirit of Jesus, and the truth of discipleship, the tongue reveals the fact, and witnesses to the fact at the proper season. How many Christians are tongue-tied?

#### 4. THIS POWER IS THE POWER OF THE WIND OF GOD.

Have you noticed at Pentecost what a reasoner what an expositor, what an orator Peter became? Have you observed how his eloquence burned its way into the hearts of his auditors? What gave him that power to move men? Rest over his address and you will find nothing that you can explain by the ordinary rules of rhetoric. It is the plainest kind of speech, but made mighty

as the Word of God by the power of the Spirit by which Peter was filled. Did you ever notice an earnest student of the Bible who did not grow in piety? Did you ever know a church or a League fed on God's Word that did not have something like Pentecostal power? Did you ever know the power of the Spirit to come where the Word of God is not honored?

#### 5. OTHER CHARACTERISTICS OF PENTECOSTAL POWER.

It is the power of prayer, the power of a complete consecration, the power of an indomitable courage, the power of spiritual concentration, the power of winning souls for Christ. It was a power to live like Christ, to suffer patiently for Christ, and to speak convincingly of Christ. But all these characteristics are summed up in this: It is the power of the Holy Spirit—the power of human hearts when taken possession of by the Divine Spirit. Will there be any mistaking this power? Will there be any doubt what has happened to us when we are filled with the Holy Spirit?

#### THE TRUTH APPLIED.

We have waited six thousand years for steam and electricity; but those forces existed in Eden, and might have been known. The same process had only been known. We have waited two thousand years since Christ for the promised conversion of the world. The power to bring it about exists. It is centred in the Holy Spirit. It is Pentecostal power. Shall we have it? Shall we possess it speedily? Or shall we wait another two thousand years while the world rolls on in iniquity, and generation after generation passes on without the hope or power of the Spirit? Let the Epworth Leagues of Canadian Methodist answer the heart-searching question.

#### A HELPFUL OUTLINE.

Subject—"Power for Service."

1. In what it consists—the indwelling of the Holy Spirit. When the power is (a) supernatural in its character; (b) natural in its operations, employing man's ordinary faculties; (c) adequate in its measure, meeting all the necessities of those who serve.
2. From whom it comes. From the Father as its source, and from Christ as its dispenser. Hence it is to be sought from these alone by (a) Obedient waiting. (Acts 1, 4.) (b) Earnest praying. (Acts 1, 14.) (c) Humble self-renunciation.

3. To whom it is given. (a) To believers in Christ, as the apostles were. (b) To those who surrender themselves unreservedly for Christ's service. (c) To those who believably wait for the heavenly gift.

4. For what it is granted. To enable its recipients to witness for Christ. The Holy Spirit does by enabling for Christ in them. Without the Spirit's help no words of apostle, prophet, evangelist, preacher, or leaguer, could efficiently testify for Christ, that is, testify in such a way as to actually reach the hearts and consciences of hearers.

#### POINTS FOR THE PRESIDENT.

Keep the topic thought before the meeting throughout. Carefully select hymns bearing on the Holy Spirit. Spend more time than usual in prayer for the gift of power, the deeper of savingly reach the essential equipment for service. Let the meeting be reverential, devout, yet cheerful. Select the most spiritually minded, capable member of the League to give a heart to heart talk on "Power for Service." Choose every member to feel that this week's Scripture study presents the essential element in individual and Church life and work. Without it our Leagues are helpless.

## Junior Department

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

### A Christmas Fancy

The children in heaven one happy day  
Were blest with a new delight,  
For a palace they never before had seen,  
Was glowing with radiance bright;  
From doors and windows the white light  
Streamed,  
And the angel guides said: "Come!"  
And the walls were jeweled with precious  
stones  
From pavement to glittering dome.

Rising up from a bank of flowers,  
A towering tree was green,  
All laden with strange and marvelous  
toys,  
And tapers and fruits between;  
The very air was vibrant with joy,  
And a sweet expectant thrill,  
While rank by rank the children came  
The beautiful court to fill.

Then out from the midst of the tree there  
stepped  
The Christ whom they loved so well;  
And over the waiting and eager throng,  
A wondering silence fell;  
And he raised his beautiful hands and  
smiled,  
And said to them tenderly,  
"Oh, blest are ye all, my little ones,  
Ye, blest since ye came to me!"

Over their heads he lifted his hands,  
And the children knelt and smiled,  
And the angels sang in the holy hush  
A song for the dear Christ child;  
And over them all the clear light  
streamed,  
And the glad little children smiled,  
And the angels sang, and the harpers  
played  
A song for the dear Christ-child.

And the fair young faces were all alight  
With the rapture of the skies,  
For the best and rarest of joys are kept  
Where the heart of his kingdom lies.  
But never a pen nor tongue can tell  
Of those blisses beyond compare;  
And so we can only dream, and dream,  
Of the keeping of Christmas there!  
—Emma A. Lente, in Epworth Herald.

### Weekly Topics

December 11.—"People whom Jesus loved." John 11. "Now Jesus loved Martha, and her sister, and Lazarus."

While on the earth Jesus had his companions. They were very dear to him. Three of these friends are mentioned in our topics this week. Their home was at Bethany. This was a village on the slope of the Mount of Olives, and not far from Jerusalem. At this home Jesus stayed more than once, and here he ever found a hearty welcome. There were two sisters and a brother. Their names were, Martha, Mary, and Lazarus. There are some very beautiful stories told of the Saviour's visits to that quiet home. (Let the Superintendent arrange with some of the more capable juniors for brief descriptions of these visits as follows: (1) Luke 11, 38-42. (2) John 11, (3) John 12, 1-11. Let another be appointed to briefly tell what else is recorded of Bethany in the life of our Lord. The place is mentioned eleven times in the New Testament, and it will be a good exercise for some one to find these references and tell of what they speak.) Then in treating of the lessons of the topic, show that Jesus was thoroughly human and needed friends who

could give him loving sympathy, and who would be his true and faithful companions. This brings up the important lesson of human friendships. Our Juniors should be instructed about having a friend and being one. Jesus had friends, and he was a true friend. So should it be with us all. Make it clear that while Jesus loves all, he does not love all alike. When he was on earth he loved all, even sinners that hated him; but he did not love them all in the same way. Explain that true love is based on affinity between the persons loving. Jesus did not love the proud and hateful Scribes and Pharisees as he did Peter or James or John. They had no affinity for him. That is, they did not like what he liked, were not drawn to his way of life, there was nothing in common between them at all. Jesus loves all in the sense of pity that prompts sympathy and help; but he does not love all in the true sense of spiritual companionship. We must love him to be loved by him in this way. If we do not love his ways of living we cannot walk with him. If we do not love his character we cannot commune with him. (Show by the common illustration of a magnet drawing to itself a piece of steel, that only that which is like itself can be influenced by it. It will not draw wood. So Jesus must find something in us that answers to his nature before he can truly love us.) There is wonderful help in having this true love of Jesus. He is the friend that is always true. There is great joy in such friendship. He is ever

THE Junior Topics for 1905  
are now ready, and can  
be procured from the Meth-  
odist Book Room, Toronto.  
They supply a connected  
course of very interesting  
Bible Study.

ready to give us highest enjoyment. And again, there is great responsibility in being a friend. We must always be true to others and helpful at all times. Are we true to Jesus as friends? Do we try to do his work with joy? Let all learn these lines:

"If I be dear to some one else,  
Then some one else may have much to  
fear;  
But if I be dear to some one else,  
Then I should be to myself more dear.  
Shall I not take care of all I think?  
Yea, ev'n of wretched meat and drink,  
If I be dear,  
If I be dear to some one else?"

Conclude by impressing the thoughts that to be truly loved by Jesus, we must (1) Be like him. (2) Follow him. (3) Do what he says. (4) Labor for him. This will not be hard, for his love will make his service easy and our love for him will make it our joy to serve him. (Sing hymn 344 in our Church Hymnal.)

Dec. 18.—"Reform that lasts." 2 Cor. 5, 17. "Therefore if any man be in this world, he is a new creature, old things are passed away; behold, all things are become new."

Most people want to be good. But too many want to be good on the outside only. Make it clear to the Juniors that real goodness is thorough. It is genuine. Its source and seat are in the heart. Unless that is pure the character is unholy, and character is everything in morals. So

it is not enough to be reformed in outward conduct unless we are purified in inward motive. Show how easy it is for a boy or girl to be just as good as they have to be. Many are not as good as they can be. They are satisfied to be as good as their fellows are. So they fall to be good always, and that is what Jesus wants us to be. Not good once in a while, not when someone is looking only, not because we are afraid of being punished if we do. And, but good through and through, and in everything. This can be only if "old things" (evil heart of the flesh) pass away and a new heart is given us. Then we are good from the inside out, not from the outside in. The difference is easily seen. If our heart is "new," we will want to be good for the sake of goodness, not for reward or fear of blame. Not because someone else is; but because we want to please Christ as much as if no one else was serving him. Explain that He weighs our motives in all we do. An action that is in appearance good may be bad if done from a wrong motive. He wants us to be trustworthy. That is, he wants us to do when we are alone just as well as we would do if all the world were looking at us. Are we always diligent at school when the teacher's back is turned? Are we industrious at home when mother is not looking? Are we kind when it would be easier to be cross? In short, can Jesus depend on us? He wants dependable boys and girls. These "last" i. e., endure. How often many of us are good just when we feel like it. For a while we do right; but it doesn't "last." "Will started out well as a Christian, but he didn't last," was said of a boy we know. "What a pity Mary didn't last," we heard of a girl who wanted to serve God. What was the matter with her? They were not kept right inside. That was the whole trouble. "Keep thy heart with all diligence, for out of it are the issues of life." Solomon knew what was needed to "last," and so he wrote the wise advice. The next tells us how we are to "become new." "In Christ," are the two words that show the secret. What does this mean? Simply that we have confessed and forsaken our sins and devoted our lives to him, and that in return he has forgiven us and accepted us to be his disciples forever. In John, 15th chapter, he speaks about abiding in him, and tells what blessings result to those that do so. So we must be careful that nothing ever separates us from him. Then we will "last," and he will give us "eternal life."

Dec. 25.—"Christmas Joys." Luke 2, 8-14. "... good tidings of great joy... a Saviour, which is Christ the Lord... Glory to God in the highest, and on earth peace, good-will toward men."

You will perhaps find the following suggestive enough for a good Christmas service. Work out the plan little by little until you have the outline before you as follows:

CHRISTMAS—Christ—Came—Cradle.  
Heaven—Holy—Happy.  
Employment—Everybody.  
Ready—Everywhere.  
Earth—Redeemer—Reign.

So the story may be told and its lessons learned until you have the summary of the whole record. Christmas cheer! Why? Because Christ came from Heaven to make us Holy and Happy in his Salvation. This Salvation is not for a few; but for "all people," the whole Earth. Everywhere is to hear of it. How? By our doing as the Shepherds did, telling the story. Here is Employment for Everybody. If we tell the story we will be making the earth Ready for the Redeemer when He comes again to Reign.

Jan. 1.—"How and why God gave the Commandments." Ex. 19. 16-25; Deut. 6. 1-2.

The situation and circumstances of the Hebrews at the time of the record ought to be understood by the Juniors. To make this plain, give out the following questions a week or two ahead of your meeting and let them be answered by the persons holding them:

1. What great work had God for Moses to do? Ex. 3. 10.
2. What was the condition of the Hebrews at this time? Ex. 1. 13, 14.
3. Was Moses willing to obey God's call? Ex. 3. 11, 4. 1.
4. Who did God send with Moses? Ex. 4. 14, 15.
5. How did the King of Egypt receive them? Ex. 5. 2.
6. What wonders were wrought before he would let them go? The ten plagues.
7. What was the purpose of the plagues?
8. How did they pass the Red Sea? Ex. 14. 21.
9. How did God supply their needs in the wilderness? Ex. 16. 4.
10. Where was the camp of the Hebrews when the law was given? Ex. 19. 1.
11. How did God show them his presence? Ex. 19. 16-19.
12. Whom did God call into the top of the Mount? Ex. 19. 20.
13. How long was Moses there? Ex. 24. 18.

Here the Commandments were given, and if your Juniors understand the facts given in above questions, they will appreciate the "How and Why" of the topic. The Hebrews had been many years in bondage in Egypt. They were to be led by Moses, at God's command, into the Land of Promise. They could not be God's people without knowing God's will. Hence the Law was given to preserve order and ensure righteousness. The millions of Hebrews were to become a great and mighty nation whose life was to show God's glory on the earth. They must therefore understand what God required of them. They were to be very different from all the other nations, and the positive difference was to be in their character as "a people of God." So God made his Law very plain and very clear. The Ten Commandments are easily understood by all. There is a plain meaning in every case, and in them are precepts for the whole of life. Make it positive to the Juniors that the Commandments are still in force. They are not put to one side by Jesus Christ, but they lead up to him, and he is their greatest exponent. That is, for us, the Commandments are to be understood and obeyed in the light and spirit of his teachings. We will see as we progress in our weekly topic studies that the demands of the Commandments on us are greater than they were on the Jews. Christ goes behind the letter of the Law, and demands a proper spirit of obedience. So, as Christians we ought to be better than the Jews ever were. We know more under the light of Christ's teachings than they did about God and his Word, and unless we are obedient thereto we shall come into condemnation. So, God gave the Law to the Jews that they might live as his people and enjoy his favor, and he has given us Christ that we might know and serve him here and have eternal life hereafter.

Jan. 8.—"Two commandments and the person who disobey them." Ex. 20. 1-6.

Your youngest Juniors may easily learn the following simple summary of the Ten Commandments:

1. I am God and I alone.
2. Bow the knee beside to none.
3. Never take my name in vain.
4. My Sabbaths never profane.
5. Honor sire and mother still.

6. Follow-men thou shalt not kill.

7. For adultery ever shun.

8. Take dishonestly from none.

9. Lying witness never bear.

10. Covet not thy neighbor's share.

Explain that the first commandment was the great distinguishing mark of the Hebrew nation in comparison with others. It acknowledged the sovereignty of one God. Other people had many gods, the Jewish people but one, Jehovah. This was to separate them from all others forever. The second Commandment showed the spirituality of this one God, Jehovah. He was to be likened to any temporal or material thing. "God is a Spirit and they that worship him must worship him in spirit and in truth." These words are foreshadowed by the second Commandment. Emphasize these two vital points, (1) God, One; (2) God, Spiritual. In keeping these commandments was life for the people, for a nation's life depends on correct views of God. In breaking these commandments, great loss and trouble must come. And it did. So still, we must not allow anything to usurp the place of God in our hearts and lives. We must keep a pure worship of him ever before us. "The dearest idol I have known, what'er that idol be, Help me to tear it from my breast and worship only thee." Let this be our prayer daily.

### Helping the Pastor

Dear Mr. Editor.—Apropos of your reference in your editorial comments of last month's Era to Dr. Wilbur J. Chapman and a member of his church, permit me to say that while conducting a series of special services at one of my appointments recently, we received the following letter from a Christian mother in the lowly walks of life, which encouraged us very much, and which I think worth passing on, if for no other reason than for the spirit manifested: "Dear Mr. and Mrs. Follett.—I write, asking your prayers for the salvation of my daughter M.—and for her friend M.—. They both know and feel their need of a Saviour, and are very much troubled, but I cannot tell you what is the hindrance. I humbly ask your prayers for their salvation. Oh, that others may be troubled as well! I pray that there may be many souls saved this week. I cannot go to the meetings on account of ill-health, but you have my earnest prayers and sincerest sympathy, and while you are preaching I am praying. Will close with love in Christ to you both." I have only to add that among those who gave themselves to Christ during the meetings were the two young women above referred to. Yours, etc., C. W. Follett.

### The Youth's Companion in 1905

It is impossible even to summarize in a single paragraph the many and varied attractions which The Youth's Companion announces for the coming year.

A series of articles planned to interest especially the forty-five millions of Americans who look directly to the soil for their subsistence will treat of "New Fields for Young Farmers," "The Saturation of the Farm," "The Future of American Cotton," "How Women Make Money on the Farm," etc.

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### Sure

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### An Irishman's Excuse

Mr. Choate, the ambassador of the United States at London, tells a story of a sculling-match that took place between an Englishman, a student at Oxford, and an Irishman, a student at Cambridge. The Briton won handily. At no time was he in danger of defeat. Moreover, in a spirit of fun and bravado he stopped two or three times in his course, and bade the Irishman in the rear to "hurry up."

After the race the Irishman came in for a good deal of chaff, in view of the overwhelming defeat he had suffered. But he merely shrugged his shoulders. "Faith," he said, "if I had the long rests that he took, I could have beaten him easily."

### Brought it on Himself

She was a demure little woman with a baby. As the open car was crowded, she did not put the little one, who was old enough to sit up, on the seat beside her, says the New York Times. She carried it on her lap, and made room for a fierce-looking, big man with a bad cigar and a newspaper.

The child kicked its tiny feet in delight at the strange things it saw while riding along, and its shoes rubbed against the man's trousers.

"Perhaps, madam," he exclaimed, "you imagine that this conveyance is your private carriage?"

"Oh, no, I don't," was the prompt reply. "If it were you wouldn't be riding in it."

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### Who Found the Baby

There was great excitement among the little Periwinkles. Everybody hurried and scurried about, looking into all the "tight places," as if the lightest, fattest Periwinkle of all could possibly squeeze into any of these.

For ten long minutes nobody had seen the baby, and how homesick it made everybody.

"I've looked in the coal bin!" cried Polly.

"He isn't in the preserve closet!" cried her sister.

"He isn't in the sugar firkin!" said another.

"He isn't anywhere!" cried all in a chorus.

Then they stopped joking, and for ten more long minutes the hunt went on. All the little Periwinkles began to look very sober, and five little homesick spots in five little hearts grew bigger. They ran round the house and over the house and under the house. They called till they were hoarse. And just when they could not bear it any longer, who should suddenly appear, trudging calmly round the house, but the lost Periwinkle baby! His eyes shone like stars.

"I found myself!" he said smiling serenely.

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