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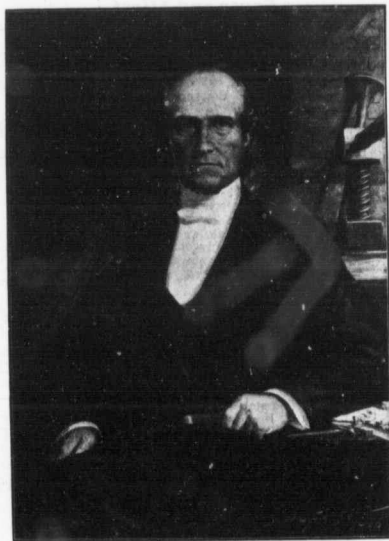
**MISSING**

THE  
Canadian  
Epworth Era

Toronto  
February . . . 1908

Vol. X

No. 2



THE REV. JAMES EVANS  
The Apostle of the North and Inventor of the Cree Syllabics

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## A Lively Squirrel

An old negro who lives in the country came into town and saw an electric fan for the first time in his life. The whirling object at once attracted his attention, and, after intently gazing at it for several minutes, showing all the while the greatest astonishment and curiosity, he turned to the proprietor of the shop and said: " Say, boss, dat sottenly is a lively squirrel you got in dis yesh gear. But he sure goid to 'tuss' his heart if he keep on makin' dem resolutions so fa'."

## Hard on Margaret

Little Margaret was only ten years old, but there were two younger children, and she had already taken upon her shoulders some of the responsibilities of life, but did not pretend to enjoy them all.

" Where are Helen and Agatha?" asked a visitor who found Margaret sitting on the doorstep alone one afternoon, looking particularly sober.

" They've gone off to have what mother calls mischief and they call fun," said the solitary one.

" And you didn't go with them?" said the visitor, with a hint of sympathy in her voice.

" Oh, no," said Margaret with a sigh. " Mother trusts me so dreadfully I can't have much of any fun."

## Cause and Effect

A large and robust Irish woman appeared in a New York court recently to prosecute a case in which her husband was charged with having beaten her. The defendant, a small, stoop-shouldered man, had the appearance of having been run through a threshing-machine, and seemed scarcely able to stand. The judge surveyed the two with an amused light in his eyes. " You say this man beat you," he asked the woman. " He did not," the prosecuting witness said with emphasis, folding her powerful arms. " He knocked me down." " You mean to tell me you were knocked down by that physical wreck?" the judge queried. " 'Tis only since he struck me that he's been a physical wreck, your honor," she explained.

## Enterprising

The neighbor's young hopeful was very ill, and Willie and the other youngsters in the block had been asked not to make any noise in the streets. The neighbor's door-bell rang one day, and she opened it to find Willie standing bashfully on her front steps. " How is he to-day?" he inquired in a shy whisper. " He's better, thank you, dear; and what a thoughtful child you are to come and ask!" Willie stood a moment on one foot and then burst forth again: " I'm orful sorry Jimmy's sick." " The mother was profoundly touched. She could find no further words to say, but simply kissed him. Made still bolder by the caress, Willie began to back down the steps, repeating at intervals his sorrow for his playmate's illness. At the bottom step he halted and looked up. " If Jimmy should die," he asked, " kin I have his drum?"

## Always the Same

Professor (coming from his club, holding up triumphantly his umbrella to his wife)—You see, my dear Alma, how stupid are all the anecdotes about our absent-mindedness; you see, I haven't forgotten my umbrella.

Mrs. Professor—But, my dear, you didn't take your umbrella with you; you left it at home.

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(Holy Ann)

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Wesley Buildings, Toronto

...The...

# Canadian Epworth Era

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. X.

TORONTO, FEBRUARY, 1908

No. 2

**Missionary Convention.**—The first International Convention under the direction of the Young People's Missionary Movement of the United States and Canada will be held at Pittsburg, Penn., March 10-12. Notable addresses will be given by the ablest speakers on missionary themes, and the exhibit will be a specially attractive feature.

**Methodism and Education.**—Sixty-four of the principal colleges and universities of the United States are under Methodist control, almost double the number credited to any other denomination. This is a fairly good answer to the statement sometimes ignorantly made, that Methodism is not so much interested in education as other churches.

**Missionary Givings of the World.**—The total contributions of the entire Christian church to foreign missionary work, as reported last year, were \$21,280,000. Of this amount \$8,980,000 was given by the churches of the United States and Canada. Almost exactly the same amount, \$8,973,000 was contributed by Great Britain. All other countries combined gave \$3,327,000.

**No More Dispensations.**—No more dispensations for the marriages of Roman Catholics to Protestants are to be granted in Canada, Archbishop Bruchesi has announced at Montreal, following the instructions of the Pope. We feel like thanking the Pope for this mandate. There can scarcely be any greater mistake than the marriage of Protestants and Roman Catholics. Such alliances are almost sure to result in trouble.

**The Bible in Portugal.**—The public sale of Protestant Bibles in Portugal no longer constitutes a "crime of disrespect to the state religion," the Lisbon Court of Appeal has decided. The judgment, the most notable ever given in Portugal in favor of religious tolerance, was announced in the case of a British and Foreign Bible Society colporteur who had been charged at Elvas with selling Bibles, and so "acting in a way prejudicial to the religion of the state." The government *Gazette* congratulates the magistracy on repudiating the almost savage ill-treatment often accorded to colporteurs.

**A Riddle Answered.**—The *Christian Leader* tells of a liquor dealer in the town of Ayr, Scotland, who had a particular brand of whisky which he wished to advertise. One day the circus was coming to town, and to add interest to the performance and advertise his whisky, he offered a prize for the best answer to the question why this particular kind of

whisky resembled a certain bridge across the River Ayr. The successful competitor proved to be a poor boy, who, perhaps, knew from experience what he was speaking of, and his answer was, "The whisky is like the bridge because it leads to the poorhouse, the lunatic asylum, and the cemetery."

**A Rose to the Living.**—There is a gospel song, whose burden is that the world is dying for a little bit of love. Yes, and it is dying, too, for a little bit of generous and hearty appreciation. We have plenty of flowers for the dead, but hardly a bud or spray for the living. Nixon Waterman puts the truth clearly in his little verse, "A Rose to the Living":

"A rose to the living is more  
Than sumptuous wreaths to the dead;  
In filling love's infinite store,  
A rose to the living is more,  
If graciously given before  
The hungering spirit has fled—  
A rose to the living is more  
Than sumptuous wreaths to the dead."

**S. S. and E. L. Institute.**—The officers of the Toronto Conference Epworth League began to get busy very shortly after their election. They are now arranging, in conference with the leaders of the Toronto Methodist Sunday School Association, to hold a joint Epworth League and Sunday School Institute for the purpose of studying some present day problems, and strengthening weak points. Our Sunday Schools and Young People's Societies ought to work together in promoting all forms of work among young people, and this the Institute will doubtless help in securing more fully.

**Methodist Young People.**—Bishop J. F. Berry contributes an interesting article on "The Methodism of To-day," to *The Christian Endeavor World*, in which he says: "The young people's movement, the genesis of which was in the rise of Christian Endeavor, has been a real benediction to world-wide Methodism. Not all the branches of the Wesleyan family have adopted that particular form of organization, but all have felt the impulse of the movement. Thousands upon thousands of our young people have dedicated themselves to Christ, and are toiling with undiminished zeal for the establishment of His kingdom. That this young, buoyant, consecrated, aggressive army is to affect in marvellous ways the church of to-morrow is my unwavering belief."

**Work for Laymen.**—When President Roosevelt received the representatives of the Brotherhood of St. Andrew at the White House, he said to them:—"I want to say to my fellow laymen, that I

do not think that all of spiritual work should be left to the dominies and the women. I am sure there is not an American present who does not agree with me that he is not doing his full duty if he does not take some part in the active work of the church. I am not a member of the Anglican church. I am what you from England call the 'Chapel folk,' in fact, I belong to the Dutch Reformed Church; but I think we are laboring for the same Master, and with the same end in view, and I hope that the time is near when the different churches will come closer together, and be enabled to carry on their work to a much greater advantage by reason of their greater unity.

**University of Humanity.**—General Booth of the Salvation Army says that he wants five million dollars with which to found "A University of Humanity." He says that he does not intend to beg for it, but is looking for a man to come along, take him by the hand and say: "Look here, general, take me into partnership." General Booth states that he will take money from any source and cleanse it, if it needs cleansing, in the tears of widows and orphans. Speaking concerning his proposed "University of Humanity," General Booth said: "You have good institutions almost everywhere for educational purposes, such as those devoted to literature, science and art. The object of the institutions which I would see founded would be to instruct suitable persons in dealing with vices, sins and misfortunes of mankind. I would see them trained to combat the tendencies of the drunkard, the pauper and the criminal. Take, for instance, our anti-suicide bureau, established in London and recently in this city. Do you know that the number of persons who, through mistakes or misfortunes, throw away their lives is constantly on the increase? In the first five weeks after the establishment of our suicide bureau in London we had not less than five hundred persons apply to us, all would be suicides, men and women. A part of these, you would say, would be loafers. Well, perhaps they are. All men are loafers. I am one myself. But I should think at least one hundred of the number would represent genuine cases."

**Forty Million.**—The new year saw forty million persons living in prohibition territory in the United States, and it is predicted that the white flag of prohibition will soon wave over states where opposition to the temperance movement heretofore has been keen. Seventeen of the Governors of states have come out in open declaration against the saloon.

## "An Island of Light"

BY THE EDITOR.

ONE summer morning in the year 1840, a party of Indians, on the shore of Lake Winnipeg, in the Canadian Northwest, was preparing for an early march, just as the sun was beginning to peep over the eastern horizon. As the squaws were busily engaged in cooking the breakfast, a little boy came running up from the water in a great state of excitement, declaring that there was a light moving on the lake. Some of the Indians walked out on the point and peered off in the direction indicated by the lad. Sure enough, there was a moving light, but what it was they could not explain. At last the oldest Indian in the tribe exclaimed: "An island of light is moving this way."

His comrades ridiculed the suggestion, telling him that he must be in his dotage to make such a statement. The old man was, however, nearer to the truth than he thought, for it was the famous missionary, James Evans, coming to Norway House in a tin canoe. The rays of the rising sun striking against the tin had reflected the light over the surface of the water. "An island of light" was indeed coming to those ignorant and benighted people, when James Evans, then a young Englishman of 22, brought the blessed tidings of the gospel to that remote and uncivilized region of country. The Psalmist declares: "The entrance of Thy words giveth light," and the missionary brought with him the light-giving word,—better still, he made it possible for these untutored children of the forest to read that word for themselves, so that the light of truth shone directly into their dark minds and hearts.

### THE SYLLABIC CHARACTERS.

The name of James Evans is indelibly impressed upon the missionary work of that far northern country by the creation of the "Cree Syllabic Characters." Realizing the importance of teaching the Indians to read, the thought suggested itself to him that there must be some simpler method of learning than the old way of committing the alphabet to memory. He thought of it by day, and dreamed of it by night, until, at last, a discovery was made that filled his soul with delight. He found that there were some thirty-six principal sounds in the Cree language, and that most of them could be expressed. His knowledge of phonography helped him in choosing characters to indicate the sounds, and after many experiments he decided upon a syllabic alphabet, which has never been changed in any essential feature. Mr. Evans drilled some of the Indians in these characters, and then wrote a few simple words upon a piece of bark. Great was the astonishment of these simple people when they found that they could understand what was thus placed before them, and the news was passed from place to place that the missionary had caused the bark to talk.

The next thing was to make the invention of practical value, but he had no type, no ink, no paper, no press; however, these drawbacks did not discourage him in the slightest. With his own pocket-knife he carved model of the characters, made casts of them in soft clay, and then securing some lead, melted it and poured it into the moulds. After many trials he succeeded in obtaining a rude kind of type. For ink, soot was taken from the chimney and mixed with oil. Birch bark answered fairly well for paper, and a home-made press was soon installed. In this way a printing office was established four hundred miles from the nearest newspaper or post office, and the work of supplying Christian hymns and portions of God's Word to the Indians in their own tongue was begun.

To-day, hymn books, printed in the Cree syllabics, will be found in all the mission churches connected with the various denominations at work in the Canadian Northwest. It is said that by their use a bright young Indian will learn to read in three or four days, and the dullest old red man of the woods can be taught to read in a month. The British and Foreign Bible Society furnish all these northern missions with bibles and hymn books free of cost. Missionaries to other tribes have adapted these characters to other languages by adding signs for sounds not found among the Crees.

Lord Dufferin said that many a man has had his name inscribed in Westminster Abbey who did not do half as much to benefit the human race as did James Evans by the invention of the syllabic characters.

As soon as possible a school was started and both young and old were taught. Mr. Evans placed the wonderful characters on a blackboard and every day the work of instruction went on, until most of the people were able to read the New Testament for themselves. Sometimes pagan Indians, stopping for a few days in the mission village, would master the syllabics and then carry with them some good religious literature to their own homes, where it would be read and re-read many times. One case is known where a remote tribe of Indians got hold of the New Testament, and for several years met together on the Sabbath to hear it read by one of their number, not being able to secure a missionary to preach to them.

The history of James Evans' missionary work at Norway House is too long a story to tell here, but for several years he labored incessantly, rising early and sitting up late, facing floods and frosts, defying danger and death, and suffering all kinds of hardship. He died in England a short time after having spoken of a desire to return to his distant mission. When his wife expressed the opinion that they would never again see Norway House he replied: "Well, my dear, heaven is just as near from England as from Norway House."



WHERE REV. JAMES EVANS LIVED

A few words concerning what has been accomplished by James Evans, and the devoted missionaries who followed him among the Indians of the far north, may not be uninteresting.

### OUR CHURCH AT NORWAY HOUSE.

There now stands at Norway House a fine Methodist church, which will seat 400 people, and on Sundays it is filled with as reverent a congregation as can be found anywhere. Family prayer is held in many of the homes, and in the early summer mornings the singing of Christian hymns can be heard in not a few of the cottages and tents.

A striking change has taken place in the treatment of woman. In former times she was the burden bearer of the family, and did all the drudgery. When meal time came she would place the food before her liege lord and master, and then wait upon him, not daring to touch a morsel until he had finished. The scraps that remained were her portion. Now she sits down and eats with him, getting her fair share of whatever may be supplied. Some years ago a sturdy old Indian made a bargain with a man to cut a pile of wood. The old rascal immediately went off and brought his wife to do the work, while he sat on the fence smoking his pipe, occasionally shouting to her to hurry up, as he was getting cold.

Indian customs die hard, and the women do not enjoy the respect that is accorded their white sisters by any means, but there is a vast improvement over the time previous to the advent of James Evans.

The Indian gets credit for being deceitful. His hunting

life accounts for this to some extent. He has to exercise cunning in following his game, and there is a tendency to show the same spirit in other things. A story is told of an Indian who came to the Hudson Bay factor, and said, "My brother has gone off hunting and has got lost in the storm. He has been absent now for five or six days." The factor said, "Why do you not go after him?" "Well," said the Indian, "I would, but I have no provisions. If you will give me some provisions to carry with me, I will go after him." The factor very generously complied with his request, and supplied him with some pemmican. Two or three hours afterwards he was passing through the village, and found in one of the huts that there was a feast in progress. Looking in, he discovered that this same Indian, together with his friends, were having a jolly time over the pemmican, which had just been obtained. Turning to the fellow who had asked for it, he said, "Why are you not off looking for your brother?" "Well," said he, "I concluded that it was useless. If he was dead there would be no good at all in my spending time looking for him, and if he is alive, and all right, he will come home himself so I thought the best way would be to eat the pemmican right here."

#### INDIAN CHARACTER.

Indians are, however, very much like white men in this respect, that they are of different classes, and it would be quite unfair to characterize them all in the same way. Many of the Christian Indians are honest, industrious, and in every way worthy of confidence. As I sat in the Government tent, a few summers ago, watching the Indians receive their treaty money, the Government agent pointed out a man who stood waiting for his dollar bills, and said, "There stands a man whom I would trust with every dollar that I possess." Upon this trip the Indian Agent carried a valise, containing \$12,000. Upon being asked if he was not afraid to have the care of so much money in such a rough country, he replied: "I am a little nervous until I get away from the white settlements, but when I find myself up here among the Indians I have no anxiety about it whatever, for I know that no one would touch a dollar." The story is told of a traveller in this distant country, who had asked an Indian chief if certain valuables which he desired to leave in his tent would be safe.

"Yes," said the chief, "perfectly safe; there is not another white man within a hundred miles."

The fidelity and courage of these Christian Indians have been illustrated by many well-authenticated instances. Upon one occasion, Rev. John Semmens, one of the heroic missionaries who followed James Evans, was out on the lake in the early spring, in company with an Indian guide, named Thomas Belton. After travelling until they were nearly tired out they came to a portion of the lake where the ice had begun to break up and walking on it was simply impossible. In order to make any progress they found it necessary to get down on their hands and knees and crawl over the broken ice. After a time Mr. Semmens became thoroughly exhausted, his knees were bleeding, and he concluded that he could not go on any further. Turning to his guide, he said: "Thomas, I cannot go further. You are fresher and stronger than I am, and I think by making a little effort you can reach the shore. Leave me and save yourself."

Belton turned on him a look of astonishment, and said: "Never, Mr. Semmens, never. If we are saved we are saved together; if we perish, we perish together. I will not leave you."

#### REGARD FOR THE SABBATH.

The Christian Indians have a great regard for the Sabbath, and always refrain from travelling or hunting on that day. "I will give you two dollars," said a white traveller to a Christian Indian, "if you will take me to such a place to-day." "I cannot do it," said the Indian. "Your business does not press you. Stay and rest and worship with us on this day, the Great Spirit's Day."

A party of Indians had been journeying a long way and were very much in want of food, when one Sunday morning they were startled by the honk! honk! of the wild goose. Picking up their guns they ran out of the tents, and found that a number of geese were flying within easy shot. One of them raised the gun and was about to fire, when suddenly he remembered that it was the Lord's Day. The gun was lowered, and not a trigger was pulled.

#### RELIGIOUS EXPERIENCE.

These people have much the same kind of religious experience as those who live in more favored surroundings, and it is a positive inspiration to hear some of them speak, as they are entirely free from conventionalities. At one of our missions in this far northern country the Chief has been a Christian for some years. He thus relates his experience: "Before the missionary came I was in darkness. I used to hear the waterfall pour over the rocks. I listened to the thunder when the storm was on, and I thought it was the voice of God speaking to me, but I did not know, and there was no one to tell me. I used to look up into the sky at night and see the stars shining, and I thought perhaps they might be openings into a better and brighter world, but I could not be sure. I did not know. But by and by the missionary came with his Bible, and that Bible was the interpreter. It answered all my questions. It explained the mysteries that were troubling me, and I found that what I had imagined concerning God, the great Spirit, was true."

At a religious service held one evening shortly after the sun had set, with its streak of light falling over the surface of the water, an old Indian said: "My experience is like the sun on the water, it is bright all along the way but brightest at the end." Another said, "Before I knew the truth, I was very much like the butterfly, hopping from flower to flower, trying to find satisfaction; but now I am like the bee, I know where the honey is and I find satisfaction."

#### THE FORGIVING SPIRIT.

The question is often asked: "Do these men really have a religion that exercises any decided influence upon their actual conduct?" An incident will answer this.

A few years ago an Indian Chief went down to visit the Brandon Institute, in Manitoba. In the evening he walked out in front of the building, and noticed some tents a few miles away. Turning to the Principal he asked: "What are those?"

"They are the tents of the Sioux Indians," was the reply. "The Sioux!" exclaimed the Chief. "They are my old enemies. My father taught me to hate the Sioux Indians and to kill them whenever I got a chance. Let us go down to them at once."

This was said with a flash of the eye, which showed that the old feeling was not altogether dead. The Principal proposed that they should wait until the morning. "No," said he, "I must go to-night." Together, accordingly, they started out and drove over to the encampment. Reaching the first tent, the Chief walked up to one of the men who were lounging outside, and held out his hand, saying:

"The same God who made you a Sioux, made me a Soto, and so we are brothers. Let us be friends." He went about from tent to tent shaking hands and giving expression to kindly words. Then turning to the Principal, he said: "I can sleep better now that I have got that bad feeling out of my heart."

The desire for revenge is one of the deepest seated instincts of the Indian, and a religion that can destroy this and fill the heart with the spirit of forgiveness must be a genuine transformation.

The old Indian was certainly right when he heralded the coming of the Christian missionary by saying: "An island of light is coming this way."

#### MR. EVANS' PORTRAIT.

Mr. J. W. L. Forster, the well known Toronto artist, has recently painted a very fine portrait of Rev. James Evans, and presented it to the Methodist Missionary Society. The presentation took place at the Annual Rally of the Toronto Epworth League Union in the Metropolitan church. The gift was received by Rev. Dr. Sutherland in a few appropriate words. Mr. Forster had a hard task in painting this portrait as he had nothing in the way of a photograph to work from but an old wood-cut; but he has produced an excellent likeness, which we are glad to give the place of honor on the front page of this issue. The printing press of Mr. Evans very appropriately figures in the picture. We do well to keep before us the names and faces of our own Missionary heroes.



THE REV. MARCHMONT ING CUTTING HAY

## A Parson of the Foothills

ONE of the best known and most interesting of our Indian missions is the one at Morley, where Rev. George McDougall and Dr. John McDougall labored for so many years. A recent number of the *Canadian Courier* contains a racy description of our missionary and his work there, by Augustus Bridle, in which all the readers of the ERA will be interested, especially those of the Brampton district who support Mr. Ing.

—Luke Powderface is a Methodist class-leader. In a language that no white man has ever learned to speak, Luke tells once

a Sunday how he was saved from sin. His lodge sits in the everlasting hills over which lean the blue-fogged, cloud-splitting Rockies. Three months in the year Powderface leaves his coulee and packs his lodge-poles into the north mountains. There he hunts the wapiti, the lynx and the black bear. His woman, who belongs to a mothers' meeting, helps him skin the carcasses and dry the meat, and she makes all the pemmican. But the class

meeting goes with them; and always Powderface is able to thank the Lord for sending the good game—the Lord whom he has been taught to believe holds the foothills in the hollow of His hand.

Powderface is a Mountain Stoney. The band to which he belongs are the most religious, most lavishly picturesque and the most self-contained of all the northern tribes. The Mountain Stoney alone inhabit the most western reaches of the great Bow river, and yet have in times past fought like wolves with the Crees and the Blackfeet for the great hunting ground among the mountains at the head of the Saskatchewan. No Stoney has ever killed a white man. In '85 when the Blackfeet and Bloods and Sarcees would have joined the Crees in the rebellion, they did not because the Stoney stayed in camp.

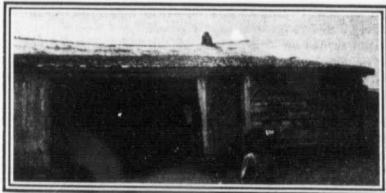
To these large-limbed dwellers in the high hills, four thousand feet above the sea, the Rev. Marchmont Ing is the spiritual leader.

His parish is a large one. He has three horses, and they all know the foothills trails in their sleep. From the white church down on the flats to the bulging Rockies, eighteen miles on the north side of the Bow; on the south side twenty-five miles; 69,000 acres of the highest hills in America, split far down the middle by the Bow river—this is the parish of Mr. Ing.

The parish is historic. In a graveyard near the church may be seen a portly slab on which runs a simple story of how the Rev. George McDougall, the father of Methodist missions in the Canadian North-west was frozen to death thirty-one years ago, having lost his way in a storm on the prairie north of Calgary. His first mission headquarters was at Morley, and his first mission house was a squat little shack of a lean-to shape, now used for a cattle shed. After him

came his son John, who built the second mission house, now used as a stable. Five years ago, from Terre Haute, Indiana, came the Rev. Marchmont Ing, formerly a wholesale draper's clerk in England.

In all the foothills there is no voice so big as Ing's. A mile away on an evening you may hear him coming home. When he takes hold of a Cree hymn it makes no difference whether the organ is played or not. Of a summer morning you may hear that ringing baritone behind the missionary mower, the voice of a man who is not afraid of steep hills, and crooked trails, of creeping cold and of mountain storm. Most of Ing's sermons are prepared on the trail. There are no garden parties in his parish. At the mission corral are three horses, all broken from bronchoblood by the preacher, who has his own brand for both horses and cows. Forty rods from the mission house rushes the Bow, as cold as the glaciers from which it fell but a few hours since. From the river Mr. Ing hauls his water on a truck which he rigged up from an old mower. In this yard there is a hay-wagon, a hay-rake and a mowing machine, all of which are his personal property. He keeps no hired man. In the worst of summers twenty tons of hay must be put up for the mission. The preacher puts it up. On some rancher's land miles from home he buys the right to cut his crop—if he can find it. For the mission three hundred acres are needed for grazing. Cutting hay in that country is not exactly a pastoral job, either. The August forenoon when I tracked up the preacher he was taking his vacation in one of the foothills hay-fields. He had just finished shaving the poll of a round hill, cutting from the bottom up, and had started into a tongue of wiry grass among the poplars. Two days now he has been banging and hollering among those bluffs, up and down hill, geeing and hawing over the fields that had never felt a plough. He



FIRST MISSION HOUSE AT MORLEY

had cut and raked and scraped and piled up the hay. Tomorrow he would haul it in.

About fifteen rounds on his next sermon the preacher stopped, and while he was resting he oiled the mower, the knife of which he had sharpened that morning on the mission grindstone. His oil-can he had lost and he had rigged up instead a bottle with a grooved wooden spout. "That oil-can is a good deal like some of my sermons have to be," he said, "rough and ready."



CHURCH OF MOUNTAIN STONEY AT MORLEY

Ing admitted that it was poor hay even for a preacher. "No, it won't fat," he said. "It will fill, though, and that's something." Glancing at the sun—"I expect my wife and little boy to drive back and take dinner with me in the hay. Say, there'll be plenty for everybody, you know." Then with a jerk—"Hmh! It may snow to-morrow. I must take another rip at that patch in the woods. Say—I wish you'd take my knife and cut me a good long club."

He banged his mower into the grass again.

Being a haymaking parson is no fad of Mr. Ing's. If he were to let the church buy him hay the Stoneyes would be enquiring why the church would not buy hay for them also. Example is potent. These Indians are canning in matters of religious economy. Their life is a perpetual horse-show: three months a year on the mountain hunt; one month hard hay making; the other eight riding to church, to the store, to the big fairs at Calgary, Macleod and Lethbridge, in which places are held the biggest Indian parades in Canada. The foothills are too steep for the plough and the Stoneyes are glad of it; besides, a plough would be an indignity to fine horses. Long ago they discarded the cayuse. Their horses are either bronchos or bred from imported stock. Carts they no longer have; wagons many; these are better for packing their tepee poles when they trek to the hay-camps and the mountains.

The economic notion of these hill folk are peculiar. One dark-faced brother cannot understand why is he not paid for interpreting sermons since the preacher is paid for preaching

"Well, then, I'll give a prize of three dollars to the man who with his team will haul out most logs from the woods to the mill."

Mr. Ing pointed out that there would be much fun in this. It would be a race.

The Stoneyes caught the idea. A time limit was set and on the appointed morning a band of ambitious teamsters trekked to the woods with axes and saws and sleighs. For two days they raced like whirlwinds; the trees fell and the logs flew and the mill-yard became choked with them, every log bearing the mark of the Indian whose team had hauled it. When time was called and the logs were counted, it was found that the winner of the "soneals" had drawn five more than the next in order. Lucky man! Every one envied him. When the logs were saved it was found that the total was thirteen thousand feet, half of which went to the Indians for sawing it. The other half had cost the preacher three dollars, or less than fifty cents a thousand.

On a Sunday last August I attended Mr. Ing's church. Five minutes before the first hymn the fence was lined with horses. Some of the horses carried two women. One pony carried two women. One pony carried an Indian mother with one child in front of her on the saddle-horn, another sitting behind, and yet another surcunged into a shawl on her back.

On that Sunday, Rev. John McDougall the former missionary, was in the audience, which was not large, for the Stoneyes were camped far out on the hills by the slough grass.



THE CHIEF



STONEYS BOYS AT THE MCDUGALL ORPHANAGE

them. One of the class leaders complains that since the preacher is paid for leading classes he should be paid also. Their children are educated at the big mission school and they have never heard of a school tax. Their sick are taken to the hospital and they know not who paid for the place or for the nurses that have charge of it. Even their own church seems to them to have been built by a miracle.

A year or so ago, new siding, roofing and floor were needed for the church, requiring in all, according to Mr. Ing's calculations, some thousand feet of lumber. The Stoneyes would have been glad to sell lumber to the church, for they have a sawmill and logs are plentiful in the upper hills.

Mr. Ing thought out a scheme to teach these Indians that they owed the church a little elbow-grease and horse-flesh. He called a meeting, at which were present the leading men. It was clearly pointed out through an interpreter that the church was in a bad way. They nodded approvingly. Well, what would he do about it?

"I'll tell you what I'll do, friends," said the preacher. "I'm going to give a prize."

They sat up to listen. What sort of a prize?

"Money," said the preacher.

"Soneals!" they repeated. "Good! How many?"

"Just a moment," said the preacher. "I haven't told you what I'm going to give this prize for. Of course it can't be for nothing."

To this all were agreed.

McDougall was invited to preach. He spoke in Cree, a highly musical and inflexional discourse, interpreted into guttural Stoney by Daniel Wildman, who with hands behind his back, gave a really remarkable bi-lingual performance. For twenty-five years Wildman had been an interpreter.

A few more hymns in Cree and the brief service was over. The Stoneyes mounted their horses and galloped away to the camps. Sunday afternoon, the missionary drove his democrat out over the hills, carrying the gospel to the hay camps. In the rear seat were two women helpers, one of whom had charge of all work among mothers and children.

In a burst of sunlight, on the brow of a broad hill, came a band of fifty horses herded by two young women astride one pony. Both girls were gaily dressed, and, as they galloped their pony from end to end of the laggard band they laughed to think how far they were from the school and the church, especially the school where riding is not on the curriculum and where Indian girls sit very solemnly with slates and pencils. "Well, I declare!" The lady superintendent looked hard. "It's Eliza Tying-Her-Shoe and Martha Too-Much-Hair. These girls haven't been at school for years."

Yonder was one of the big hay camps, a line of white tepees on a high ridge that overlung a broad sweep of valley. Here we passed a stack not yet topped beside a wagon not yet unloaded. The wagon had been hauled in late Saturday night. No Stoney will unload hay on the Sabbath no matter what storms may be hanging over the hills. If there were two Sun-



days in the week he would observe them both. Somewhere among the idle wagons and the grindstones and the sulky rakes was the lodge of David Big Stoney, an interpreter. We pulled up in the middle of the village.

"Ambowahsteig!" said everybody—except the dogs—as we tied the team. It was the Stoney "Good morning."

The women helpers took a lesson chart and organized an impromptu open-air session of Sunday School. The smoky lodge of the interpreter was full of young men who had been leaving a class-meeting; scarcely room to wedge ourselves into the crowded ring around the fire under the poles of drying beef. Mr. Ing sat on the floor and took out his Cree hymn-book. The Indians sang the hymn in Cree from memory. Then there was prayer accented by the distant singing of women and the twinkle of a horse bell. Another hymn selected and led by Big Stoney; then in the lingering smoke the sermon, while the preacher sat with his knees as high as his head.

That service done we hunted up another congregation. Here in a fine open-air ring about a fire sat twenty women with their children. It was five o'clock tea; on the fire a steaming pot; here and there tin mugs and slashes of dried beef and lumps of dark bannock.

With these we "ambowahsteig" awhile and went to look

the sea level. The white woman prayed over the child while the rain came chattering down.

No more stops now till we reached home; climbing here a slippery hill in the teeth of a storm; there riding down into a ravine at the edge of a forest; gradually out and out till the ghostly valley of the Bow came into view mystically huge under a sea of vapour that caught lines of strange light from the Rockies. Across the river came the missionary cows, who had found a gap in the fence and were setting out for other pastures. Ing whooped them to a turn and drove them in. After supper he milked them and tended the horses and conducted family prayers when the hymn was "One More Day's Work for Jesus."

At the first of October the lodges are packed, with the camp truck and the babies, into the wagons and the Stoneys trail away many miles north-west to the hunting grounds in the mountains. Here at the head waters of the Saskatchewan and far from the Bow are the wapiti and the lynx and the black bear. Here for three moons these copper-skin Methodists remember the days of old when as yet there was no missionary. They dry tons of meat and make bags of pemmican and cure the skins which they sell to the trader. But on the Sabbath the Stoneys rest even from the hunt. They know that



A STONEY INDIAN AND HIS WIFE

up Luke Powderface, the chief class-leader. Luke was pleased to know that we considered his lodge better than a house. He knows no English; so Mrs. Paul Powderface, his brother's wife, was called, she having learned English at the school. She became the medium of an earnest conference between Powderface and the missionary—an inquiry into the state of the religious democracy, of which Luke was the deputy chief. There had been classes all that day and good attendance. But there was need of a new leader for one class. Whom would Luke recommend? Would Mark Two-Young-Men be eligible? No, Luke thought he was too young; it must be some older, graver man. He would see about it while the hay camp was on which, with bad weather, would be weeks yet; then would come the pitching off in the mountains for three months when the classes must be well looked after.

Soon with a shoal of black storms riding down out of the mountains and swinging along the valley of the Bow we were on the trail again. On the edge of a heavy rain, stop was made at another tepee in a more distant camp. Here was a dying child with its mother; consumption—of all diseases the last these Stoneys should have four thousand feet above

the missionary is nowhere near, but he has told them that there is another Eye that follows them to the mountains. There in the shadow of the Devil's Head Mountain the Stoney class-leaders conduct their classes and sing Cree hymns beside the rushing Saskatchewan.

At Christmas they return to the reserve. On New Year's day there is held near the mission a big feast of meat and pemmican, to which the white people are invited. It is the "Kechenonbee," which means alike Christmas, New Year's and Kiss. After the feast the Stoneys line up and solemnly kiss one another for the new year.

In pleasing contrast to the huge signs of "No Trespassing," "Private Property," "Trespassers will be Prosecuted," which so often shut out the public from beautiful view-points, is the following inscription, seen on a signboard on a path leading by the corner of a beautiful summer home. The cottage occupies one of the prettiest and most favorite points on the Atlantic sea coast; "You are welcome to take the path in front of the house, or walk by the rocks to the water front, as you may wish."

## Time, the Worker's Gold Mine

BY AMOS R. WELLS

**S**UPPOSE that as, one by one, you came to need your hours, each were brought to you, a shining substance wrapped in finest silk, borne by a glittering angel! Suppose that, if the angel delayed, you would lapse into unconsciousness, and if he tarried too long, you would pass out into death. How you would value time! How grateful you would be for its unfailling regularity, for the lavish fullness of the royal gift!

And if, at the close of each day, some angel should spread out before you a great book wherein had been written, with ink that could not fade, opposite each minute given you that day, the use you had made of it, how careful you would be in your expenditure of that priceless dower—time!

God does not send angels with hours wrapped in silk. He does better than that. With His own kind, invisible hand He pours them out for you Himself. No such book as I have imagined exists, but a book more startling; for your use of every instant of time is written down in the body you carry around with you. The way your fingers move is a chapter of your life history. The quality of your glance is a compact account of many an hour. Your bearing, the tone of your voice, the color of your skin, the curve of your mouth, all these are epitomes of your time.

If this is true, it should be to every soul a most solemn question, "What am I doing with this sacred gift?" The answer to this question will fairly determine your life. As that great man, William Ewart Gladstone, once said, "Thrift of time will repay you with a usury of profit beyond your most sanguine dreams, and the waste of it will make you dwindle, alike in intellectual and in moral stature, beyond your darkest reckonings."

Out of the same bit of meat an eagle will organize swiftness, and a snail slowness; a lion fierceness, a snake treachery, and a dog affection. So out of the same time some men will build failures, and others successes.

When Joseph Cook was in the seminary, the boys often had to wait for dinner at their boarding house. He always spent that little time over a dictionary in the corner of the room. Dickens was able to accomplish much because, when he worked, he labored intensely, and when he played, he played with all his heart. We admit to our lives too many neutral moments when we are doing nothing in particular, and those neutral moments color the others.

Our American manufacturers are acknowledged to succeed largely because of their attention to the by-products, the so-called waste material. That has been the secret of all successful lives; they have recognized the supreme importance of five minutes. The time you waste in railroad stations, on the cars, at your dressing, over your newspaper, waiting in barber shops, and the like, would serve, if you kept a wise book ready to your hand, to render you a learned man. Ten minutes wasted every day means, in a working life of fifty years, an entire year of 350 days, with eight working hours to each. "There is a time," says the Bible, "to every purpose under the heaven, but no time for the purposeless." The same young woman that can find no time for Ruskin has ample time for Conan Doyle.

It is when we come to take this large look over time, that our use of it appears in its most serious aspect. When we come to understand even a little of what eternity means, and of how intimately it is bound up with the passing minute, we see how well it must pay to treat God generously with the time He gives us. To say, in effect, that we are so busy that we have no time for our Father's business—no time for our Bible or for the quiet hour, no time for the Christian Endeavor topic or the Sunday-school lesson or church work—is to condemn ourselves as the most shortsighted of creatures.

That is a suggestive phrase we use in regard to the employment of our odd moments,—we say we are "putting in time." Putting in time! Putting in what?

Well, in the first place, we put this time into the bank of character. Tell me how you employ your odd moments, and I will tell you whether you are becoming wiser or more ignorant, stronger or weaker, more industrious or more slothful. Any bank cashier knows that the greater part of the

capital of the world consists not of the large deposits, but of the little accounts of comparatively poor men. It is these small accounts, regularly added to, that make the backbone of the world's wealth. Similarly, it is the little bits of time that make the backbone of character.

These bits of time, when you "put them in," are put into your assets of power. The strength of a tree is not gained, much of it, at times when it seems to be doing most, putting out leaves, and parading flowers and fruits. It builds itself up in bulk and stamina during the times when it does not seem to be doing much of anything. Nature knows how to "put in" the odd moments. She knows how to "put in time." If your assets of power consist only of what you have gained by occasional splendid spurts, you are practically bankrupt.

And then, when you "put in time," you put into a permanent fund of satisfaction, payable on demand. What a joy it is to be able to look back upon days and years spent thoroughly well, the chinks all filled with useful work and useful play! I know of no higher worldly joy than this, and the joy that is not absent from heaven, either.

My dear workers, if you don't "put in time" it pulls you out—From what? and into what?

From wise thoughtfulness, into silly carelessness. From growing power, into growing weakness. From happiness, into unrest and discontent. From wealth and prosperity, into a slowly eating loss.

Watch your account in the great ledger of life. It is the littles that make the mickle there, even more truly than elsewhere. Heap up a comfortable balance in the bank of character, and you can put into your account there nothing more valuable than bits of time well spent.

It is very interesting to watch the running of express trains on one of our great railways. Every ery is put forth and every device adopted that will bring the train to its destination at the advertised hour. In order that the engineer's attention may not be diverted from his important task by constant looking at his watch, and that possible errors arising from the imperfection of a single time-piece may be avoided, the engineer on some roads is not obliged to look at his watch at all, but, as he flies past the frequent stations, men are seen standing by the track holding up a large dial with plain figures and a movable hand. On one side the dial simply reads, "On time." On the other side the face and hands show how many minutes the train is late. If the "On time" face is presented to the approaching engine, the man at the throttle is happy; but if the other side confronts him, he must crowd on more steam.

How very convenient it would be if we were favored with such an arrangement at the stations of our life! If we could only know whether we were "on time" for all opportunities; "on time" for God's designs; "on time" for fortune; "on time" for the well being of our friends; "on time" for the higher interests of the kingdom of God! And if we are not "on time," if we could only know just how far behind time we are, and how much steam we must crowd on to keep up with the schedule!

But God has not established any such arrangement. I think I know why. I think it is because he wants us to crowd on all steam all the time! I think it is because we are not "on time" at any point along the line of His purposes unless we get there just as speedily as we can!—From "How to Work."

To do something for someone else; to love the unlovely; to give a hand to the unattractive; to speak to the uncongential; to make friends with the poor and folks of lowly degree; to find a niche in the Church of the Lord, and to do something out of sheer love for Him; to determine in his house to have his mind; to plan to win one at least for the Master; to aim to redeem past time that is lost; to will to let one's light shine; to cut off practices that are sinful and costly; to add the beauty of holiness—this is to make one's life a thing of beauty and this is to grow in grace, for growing in grace is simply copying the beautiful life of the altogether lovely One.—Edward F. Reimer.

# What Other Purpose than an Amusement Bureau can the Social Department Serve?

By REV. WM. C. GRAHAM

**T**HIS question makes the impression that the Social Department can serve some other purpose than that of an amusement bureau.

If it can not, then surely it should not exist. The world makes a specialty of amusement and this is the age of the specialist. And if the Epworth League of Christian Endeavor is going to strive to reach its main object, the saving of souls, by means of amusements, then it must enter into competition with the world, the flesh, and the devil, and it requires no prophet to predict that the end will be the destruction of the League and the serving of those worldly interests we are pledged to oppose.

Work is a producer. Work that demands muscle produces muscle. Work that demands brains produces brains. Work that demands righteousness produces righteousness. All of which but serves to preface the statement, "Give the Social Department something to do and it will amount to something. Give it something better to do than to organize amusements and it will cease to be an amusement bureau."

That narrow conception of the phrase "social life" which leads to defining it as the amusements or diversions in which men and women spend the time they think they have to spare, has crept into our Leagues. In many cases the Social Department is expected to be nothing more than an amusement provider. And what is there in that work to draw out and develop the best and truest powers that lie hidden in a member of the Social Department as well as in anyone else.

Social life really implies all that has to do with the daily lives of individuals living in organized communities. It has to do with the conditions of the people—their industry or sloth, their morality or immorality, their sanity or insanity, their cleanliness or their filth, their temperance or their intemperance, their wear or their woe. Social life is that vast caldron wherein all the intimate daily relationships of mankind to mankind, rich and poor, literate and illiterate, employer and employe, are seething and adjusting themselves to the progress of the world's thought and action. And in this turmoil, amusement is allowed to occupy too much of our thought and to dissipate too much of our energy.

Now, let me draw to your attention the fact that the only definite work allotted to the Social Department by our constitution is: (a) Welcoming and introducing members, (b) Musical and social entertainments in harmony with the spirit of Christianity, (c) Employment bureau, (d) Badges and decorations.

The first of these, welcoming and introducing members, is a work that must be done, and it is well to have some appointed to see specially to it. But if this work is to be properly attended to it must not be left to the members of any committee. I can well remember my own feelings on entering an Epworth League where at the door were waiting two or three persons with "Social Committee" written on their badges and faces to welcome me. It did me good. But the effect was more than destroyed when I found that apparently the only sociable persons in the gathering were those whose duties made it imperative that they should be so. And no committee, however resourceful, can provide for the mutual acquaintance of the members of the League, unless every member takes his share of the responsibility and shows himself willing to become acquainted.

"Musical and social entertainments in harmony with the spirit of Christianity" is another branch of work assigned to the Social Committee. Music is ennobling. To listen to the good music of standard composers, music with a purpose and a theme, should enrich our lives and brighten our souls. But it has occurred to me that as music is one of the arts, and goes hand in hand with literature and art, its promotion could be more purely furthered as an educative and refining force by associating it with the work of the Literary Department.

The phrase "Social entertainments in harmony with the spirit of Christianity" is one that calls for thought when we are organizing any entertainment. What is the spirit of

Christianity? It is "Seek ye first the kingdom of God and His righteousness." Not only are we to seek it personally, but we are to make "His kingdom and His righteousness" and their establishment in the hearts and lives of men our first business. And any social entertainment that is characterized by any other spirit is not in harmony with the spirit of Christianity nor with our constitution.

The work of conducting an employment bureau truly belongs to the Social Department, but even where it is needed and useful the labor and energy of two or three should suffice to conduct it.

The matter of badges and decorations is purely one of business, and although worthy, is minor and should neither call for much labor nor little mention.

Let us now definitely and practically try to answer our question, "What other purpose than an amusement bureau can the Social Department serve?"

1. Let it follow the constitution in the matter of badges and decorations.
2. Let it take specially in hand the work of welcoming strangers, but aiming chiefly to cultivate in all the members the spirit of Christian sympathy, warmth, sisterhood and brotherhood.
3. In cases where an employment bureau is practicable the Social Department may help many a young man or woman to a position, and thus keep them from idleness and its vitiating influence.
4. The Social Department may make itself very useful to the pastor and the church in places where strangers attend the church services, by carrying "welcoming work" into the church. A few young people scattered in the gallery or at the back of the church, keeping a sharp lookout for the stranger, perhaps lonely in his new surroundings, and giving him a sincere welcome and a hearty hand-clasp may do much to direct his destiny to better things. To do this properly certain members should be definitely appointed for this work at each service. And though this service may appear trivial, if they perform it for the glory of God and keep a record of its results, they may find it has been abundantly blessed.
5. The Social Department also, I believe, should have charge of the work of the visiting and relief committee. The duties of this committee, according to the constitution, is to visit the sick and afflicted members, to provide volunteer watches or nurses, furnish material comforts when necessary, under the direction of the pastor to visit the neighborhood, invite strangers to church, report and relieve where possible cases of distress, distribute tracts and do any similar Christian work. Now I am aware that this work has been delegated in the constitution to the Missionary Department. But I make bold to put the question—in the light of the true meaning of the word social, should not it be done under the Social Department?

Of course one may with reason ask "What does it matter under what department it is done, so long as it is done?" And we would answer rightly if we said "It matters nothing so long as it is done."

But we must not lose sight of the fact that the great work of studying and aiding missions is, in itself, sufficient to enlist the best effort of the entire Missionary Department of even the largest League. Whereas the work allotted the Social Department is woefully insufficient to produce the best results from that branch of the League.

Moreover, it is in many cases the fact, although much to be deplored, that this work of the visiting and relief committee is certainly neglected. The Missionary Department as a general rule concerns itself with missions and missions alone. It is worthy to note that in the Epworth League topic card the twelve evenings under the Missionary Department are devoted without exception to missions. And while social questions, such as temperance, moral reform, social purity and the like, may be generally touched in the topics, no evening is specially set apart to study and to direct the thought and action of our Leagues definitely along any of these lines.

## The Power of Trifles

BY REV. A. W. BARKER, B.D.

CHRIST, in His teachings, declared for the sacredness of life. Whatever He touched was transformed. He had but to touch the water pots at Cana, and water flowed in rarest, richest wine.

There is nothing insignificant in life. There are no trifles. Rosini, in speaking of a chorus in G minor, tells that when he was writing the chorus he dipped his pen in a medicine bottle instead of ink, and a blot resulted. When he tried to play the measure, this blot took the form of a natural, showing him the effect the change from G minor to G major would make. It was the merest trifle—yet making all the difference between gladness and sorrow.

"Think naught a trifle, though it small appears,  
Small sands the mountain; moments make the year;  
And trifles life."

The lily needs no paint. A smile is eloquent without the lips of oratory. The nine digits are simple, but out of them we frame the table of multiplication and the higher mathematics. Without them science would limp along on crutches. The alphabet is simple, but it is the basis of all vocabularies, and the proudest and profoundest attainment of all literature. The octave runs the simple scale—one to eight—but it is the fountain of inspiration for all the masterpieces of music.

The veriest trifles often become important from their influence on the character of men.

"A kiss from my mother," said West, "made me a painter." The glance of the eye may smite with a moral blight, or start a whole circle of joyful emotions. The creation of a thousand forests is in the acorn.

A chance conversation between Hawthorne and Longfellow has given us "Evangeline."

It was the suggestion of a passer-by that led Milton to write his "Paradise Regained."

Wendell Phillips put it quite as strong when he said, "On a single winged word hath hung the destinies of a nation."

Early in 1819, while waiting to see a patient, a young physician took up and read a tract on Missions which lay in the room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result they set out for Ceylon, and later India, as foreign missionaries. For thirty years the wife, and thirty-six years, the husband, labored among the heathen, and then went to their reward. Apart from what they did directly as missionaries, they left behind them seven sons and two daughters. Each of these sons married, and with their wives and both sisters, gave themselves to the same mission work. And thus far thirty of that family—the Scudders—have given five hundred and twenty-nine years to India missions. The result of reading a mission tract.

One sentence seems to have brought the ardent Peter and the belated John to their decision of discipleship. One sentence converted the jailer of Philippi. The outcome of these few words has been felt in the spiritual history of thousands of others since that day.

Our fitness for service is tested more by little things than we ever imagine. There was once a boy at Rugby who could not be induced to give careful attention to his handwriting. He said, "There are so much more important things. Geniuses don't waste time on such trifles." He became an officer in the British army, and during the Crimean campaign wrote an important dispatch so illegibly that it was misread by the officer to whom it was sent, and an advance made that cost hundreds of lives.

Christ would have us realize that every moment may hold a blessing or duty; that every book we read may give us a touch of heaven; that every life we come in contact with may mean largeness of life for us.

Let no one despise the day of small things. The noblest Christian lives often have their origin in some faithful word spoken in love, or in the reading of a tract, or in some small occurrence, or in a single resolution to break with some besetting sin.

Your lot may be humble, your talents few, your opportunities limited. Ah, but the Lord wants you, and there is no knowing what He intends to do with you. We sometimes complain that our work is so restricted, and that we are able to accomplish so little. It may be restricted and little, but

if honestly and honorably done, it is a necessary part of the great scheme of work which is moving forward, beautifying and blessing the world.

"How did you manage to get through the winter all alone?" asked the skipper of the Canadian steamer *Aberdeen*, of the woman whom he found as solitary survivor on Island Damien, when he came with supplies for the party of four which had been left to keep the lighthouse. The husband and his two assistants had gone out one day on the great sheets of ice, and before her eyes had been swept to swift destruction on the breaking ice-floes. "I can hardly tell," was the reply. "I only know that I kept the light burning."

Oh, what joy and glory shall be ours if we keep our light burning until that day when before our loved ones that have gone on, and in the presence of a ransomed world, the King on His throne shall say, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things."

"A poem perhaps you never could write,  
A beautiful song you could not sing;  
Yet the poet's thought in your life may be wrought,  
And that is a godlier thing.

"The picture that thrills you you never could paint,  
Though you yearn for the painter's art;  
Yet all on your way you may paint every day  
Some light on a desolate heart.

"It is noble to lift by the power of a word,  
It is nobler still to lift by a life;  
For the word, it may perish, yet the life we will cherish,  
And its lesson abides 'mid the strife."

Comber, Ont.

### Monte Carlo's Object Lesson

MONTE CARLO is the most beautiful and most honest gambling-place on earth. It is the center of the exquisite little principedom of Monaco, that picturesque promontory set in the blue Mediterranean. Its apparatus is so absolutely honest that all the tables are removed and tested by careful mechanics after each day's use. No man is ever cheated at Monte Carlo. He is allowed to cheat himself instead—that is all that is necessary.

The players who come to this lovely spot to play at these honest tables leave behind an amount that can never be fully known, because the "bank" never publishes its gains. But there are a few facts known as to the bills paid to Monaco for the rent. The Prince of Monaco gets two hundred and fifty thousand dollars annually out and out, at present. Next year he will get three hundred and fifty thousand dollars, and every ten years after that fifty thousand more until the present fifty years' contract, from 1900 to 1950, runs out. But that is only part. Besides this, Monte Carlo pays all the running expenses of the principedom. If Monaco needs harbor improvements, Monte Carlo pays. If new streets are made, Monte Carlo settles the bills. Every thing at Monaco is luxurious, bright, and expensive, and Monte Carlo never objects to the necessary expenditure, no matter how large. Why should it? There is always enough money brought day after day and year after year by the players to give millions to the proprietor of the gambling-house over and above what he pays for Monaco. In other words, gambling is simply the tribute of so many dollars to the "bank" by the players. Thousands of "systems" have been tried at Monte Carlo, but the bank's system is as certain as it is honest. It cheats nobody, but it gives men the opportunity to ruin themselves, and never lacks for clients.

There is a darker side, too, which is sedulously hid—weeping women, defaulting clerks, ruined families, sudden suicides in the exquisite gardens. The full expense account of Monte Carlo will never be revealed till the last great day. But is not enough seen and guessed at to show the horrors even of an honest gambling-place? Could there be a plainer object-lesson as to the loss and folly of the gambler? If a man wishes to be duped and beggared, of course, there is no more to be said. But surely no youth in his senses, considering the wealth gathered and lavished at Monaco, and asking himself, "Where does this money all come from?" will fail to see, and apply, the correct answer.

## The Quiet Hour

### The Golden Lesson

Learn happiness if you would know  
The dearest gifts the gods bestow—  
Peace and the heart's most precious prize—  
Contentment—whose soft glamor lies  
Around one like the morning glow.

To have the best that life can show—  
A thousand friends and not one foe—  
Health, which makes earth a Paradise—  
Learn happiness.

Easy the lesson is, although  
Doubt all may not believe it so—  
He broods because of cloudy skies:  
Seek you the rainbow and be wise.  
Hold fast to joy; let sorrow go:  
Learn happiness.

—Frank Sherman, in *Chicago Record-Herald*.

### Habitual Kindness

There is no gift of grace that goes further toward making one beloved than the art of simple kindness. Just to be kind, in smile and word and deed, is the shortest, surest road to power over other lives. It is better to be kind than brilliant; one brings affection and loyalty; the other usually brings in its train only envy and bitterness. This adornment of simple kindness is within the reach of everybody. The grace is one that grows in any soil, and beneath clouds or sunshine, snow or rain. It has taken centuries for men to grow into anything like an adequate appreciation of the wondrous excellence of Jesus; but the humble peasant by the lake of Galilee or upon the hills of Judea could constantly discern and understand His simple kindness, for kindness is the universal language.

### Toward the Prize

The best ever lies before us, if we are truly following Christ. Life is a mountain climb, and we never get to the summit in this world. Paul tells us that he has not yet reached the end of his race, but he is pressing on with inexhaustible energy and enthusiasm. He forgets the things which are behind. Some people live altogether in their past. They tell you over and over of the great things they have done. Paul had done a great many brave and noble things, but he forgot them all, never talked about them, did not take time to record them—he was so eager to get on and to attain loftier heights, to do greater things to win greater victories. Before him lay the goal with the prize of life, and to this he pressed continually. It is a noble picture, this old apostle, at an age when many men are talking about "the dead-line," still reaching forward and holding his eyes fixed on the real goal of his life far ahead. We ought not to lose the lesson.—*R. J. Miller, D.D.*

### The Gift of Continuance

The gift of continuance is one of the rare gifts among men. That explains why the ranks of the non-completers are so large. It is not that nature was not kind to them, nor that opportunities were not granted them, but that they did not have the gift of sticking to things until the crowning-point. Here is where boys fail in school, and where young people fall out in the world of business. But much more than that—here is just where our young people are failing in their work in the kingdom.

There is a constant cry for "new methods" as though the novelty of a new method would atone for carelessness and indifference in the prosecution of the old methods. We may need new methods of work; but, if the truth were known, we need more and more a spirit of continuance, which will persist in running the old method to its full ending, being sure that it is a failure by reason of our honest effort, before we give up and seek new methods. There are a great many old-fashioned things that are good, which will be worthwhile to the end of time.

The trouble is not with the methods, but with the spirit

with which they are worked. There are some workers who are always introducing novelties, new ways of doing things; to them a card device which works automatically, a bit of machinery which moves of itself, is of far more interest than the accomplishing of some great results in the kingdom of God. The world is full of just such workers. What is needed in this time of transition—and every age seems to be that—is the gift of continuance, which leads a man to stay by things until experience has taught him to do something else. But it must be honest experience.—*Service*.

### A Common Cruelty

If accused of cruelty in daily life we should probably resent it indignantly, yet every time a person inflicts an evil m-od upon his household or upon his fellow workers he is treating them cruelly. Most of us are guilty, at times, and we never stop to think that our innocent victims are utterly defenceless. Consider how quickly all members of the family suffer when one brings his depression to the breakfast table; how easily good spirits are quenched by one person's moroseness; how readily an atmosphere of nervousness, of ill-nature, of physical pain makes itself felt when there is no effort at self-control! Even a sulky maid in the kitchen can bring discomfort to a whole household. No one has a right to inflict his bad feelings upon others, and we realize this when we are the victims. But if we have not slept well, or if we have a headache after a wearisome day, or if some business matter has gone wrong, where is our own cheerfulness? Our shortcomings should help us to make excuses for other people's tempers, but our sufferings should teach us the cruelty of self-indulgence.

### Cutting the Strings

"It seems such a pity for Martha Pritchard to spoil her life so," one of Martha's neighbors said, looking thoughtfully after the small, worried figure. "She really hasn't a thing to worry about—if she'd only believe it."

"The trouble with Martha Pritchard," the other neighbor declared, "is that she never learned to cut her strings. She always was that way ever since she was a girl."

"Never learned to cut her strings?" the caller repeated helplessly. "I wish you'd speak English, Ellen Potter."

Ellen Potter laughed. "I do; it's good plain English, too. Martha is one of those people who never can let a thing alone after she's decided about it or it has been decided for her. She keeps going over and over it, worrying because she didn't do this, say that, or choose the other. It makes no difference whether it's a loaf or cake, a new dress, her contribution to the missionary box, or a trip to Niagara; it's always the same. She doesn't know how to do a thing and then let it alone and make the best of the consequences. It seems as if she never lets a thing go without leaving a string dangling so that she can twitch it back and pull it to pieces. Nobody can help making a mess of life who goes at it that way."

"I hadn't thought of it before, but I believe you're right," the neighbor said.—*Forward*.

### Splendidly Pleasant

"How did you ever stand it?" was the astonished exclamation of one who had just been hearing a young college girl relate the round of both duties and pleasures that had filled her holiday to overflowing.

"I couldn't have stood it," answered the girl, musingly, "if all the people I was thrown with hadn't been so splendidly pleasant!"

There was sound Christian philosophy in that speech, after all, despite its exaggeration. "Splendidly pleasant" is a description that stands for the absence of all unkind comment, all critically sarcastic words, all "the blues," and all egotism. A "splendidly pleasant" company is one that makes us more rested, more delighted with life and its friendships, more eager to take up our share of the labor with a right good zest. Its effect is tonic.

Certain towns, certain groups of people, certain gatherings, certain families and churches have accomplished definite and unusual good by the sheer strength of their influence in this matter. Hard work can be done in the companionship of those whose good cheer and kindness free mind and

heart from needless care and strain. To insure such a stimulus in your own life, begin by being a "splendidly pleasant" person yourself, first of all.—*Forward.*

### "Get Away from the Crowd"

Robert Burdette, in a talk to young men, said: "Get away from the crowd for a while and think. Stand on one side and let the world run by, while you get acquainted with yourself, and see what kind of a fellow you are. Ask yourself hard questions about yourself. Ascertain, from original sources, if you are really the manner of man you say you are; and if you are always honest; if you always tell the square, perfect truth in business details; if your life is as good and upright at eleven o'clock at night as it is at noon; if you are as good a temperance man on a fishing excursion as you are on a Sunday School picnic; if you are as good when you go to the city as you are at home; if, in short, you are really the sort of a man your father hopes you are, and your sweetheart believes you are. Get on intimate terms with yourself, my boy, and believe me, every time you come out of one of those private interviews, you will be a stronger, better, purer man. Don't forget this and it will do you good."

### Sound at the Heart

A crew of log drivers had penned in a riverful of floating logs with stout booms lashed to curbs and piers built to hold them safely. But a fresher came and snapped one of the booms, and all seemed about to break away from their moorings.

"Run a boom to the east shore, men!" the foreman shouted. And a boom chain was fastened about the trunk of a pretty red maple, the largest tree on the bank, though still only a tender sapling. The river rose higher and higher; the leaping logs showed the swiftness and force of the current. The little tree trembled under the terrific strain. "If that maple proves rotten-hearted, it must go, and with it our winter's work!" said the foreman, watching it anxiously. But the little maple was sound at the heart, and the logs were saved.

When men grow evenly, all through the years, without knot or seam or rotten heart, there is an oft-used phrase that exactly describes them. In time of trouble, they "will do to tie to."—*Epworth Herald.*

### Helpful Thoughts by Henry Van Dyke

A good night makes a good morning. When the eyes have closed with pure and peaceful thoughts, they are refreshed with the sleep which God giveth to His beloved, and they open with cheerful confidence and grateful pleasure.

There are two good rules which ought to be written upon every heart. Never believe anything bad about anybody, unless you positively know that it is true. Never tell even that, unless you feel that it is absolutely necessary, and that God is listening while you tell.

If we can only come back to nature together every year, and consider the flowers and the birds, and confess our faults and mistakes and our unbelief under these silent stars, and hear the river murmuring our absolution, we shall die young, even though we live long. We shall have a treasure of memories which will be like the twin-flower, always a double blossom on a single stem, and carry with us into the unseen world something which will make it worth while to be immortal.

If you are looking for that which is best in the men and women with whom you come in contact; if you are seeking also to give them that which is best in yourself; if you are looking for a friendship which shall help you to know yourself as you are, and to fulfil yourself as you ought to be; if you are looking for a love which shall not be a flattering dream and a madness of desire, but a true comradeship and a mutual inspiration to all nobility of living, then you are surely on the ascending path.

Kindness is contagious. The spirit of harmony trickles down by a thousand secret channels into the inmost recesses of the household life. One truly affectionate soul in a family will

exert a sweetening and harmonizing influence upon all its members. It is hard to be angry in the presence of imperturbable good nature. It is well nigh impossible to be morose in the face of a cheerful and generous helpfulness. Beginning with the highest, the ointment drops even upon those who are unconscious or careless of it, and the whole house is presently filled with its fragrance.

Look around you in the world and see what way it is that has brought your fellow men to peace and quietness of heart, to security and honor of life. Is it the way of an unbridled self-indulgence, of unscrupulous greed, of aimless indolence? Or is it the way of self-denial, of cheerful industry, of fair dealing, of faithful service? If true honor lies in the respect and grateful love of one's fellow men, if true success lies in the contented heart and a peaceful conscience, then the men who have reached the highest goal of life are those who have followed most closely the way to which Jesus Christ points us and in which He goes before us.

### "The Almost Lost Art"

In one of his most charming and inspiring essays, Mr. Brierly, the noted English writer, has the following paragraph: "Our first need is the recovery of the almost lost art of prayer. Prayer is one of the laws of the spiritual nature as surely as gravitation is of the physical. It is indeed of itself a gravitation. It is the soul's inevitable impulse towards its Centre and Source. Its practice is its own vindication, for, beginning as a kind of egotism, it ends, if truly followed, ever in self-surrender."

### Never Overtaken

George W. Cable says: "Happiness pursued is never overtaken, because, little as we are, God's image makes us so large that we can not live within ourselves, nor even for ourselves, and be satisfied. It is not good for man to be alone, because, rightly, self is the smallest part of us. Even God found it good not to be alone, but to create objects for His love and benevolence."

## Hymns You Ought to Know

### XIII.—Still, Still with Thee

PSALM 139, 18.

Still, still with Thee, when purple morning breaketh,  
When the bird waketh and the shadows flee;  
Fairer than morning, lovelier than the daylight,  
Dawns the sweet consciousness, *I am with Thee!*

Alone with Thee! amid the mystic shadows,  
The solemn hush of nature newly born;  
Alone with Thee in breathless adoration,  
In the calm dew and freshness of the morn.

Still, still with Thee! As to each new-born morning  
A fresh and solemn splendour still is given,  
So doth this blessed consciousness, awaking,  
Breathe each new day nearness to Thee and heaven.

When sinks the soul, subdued by toil, to slumber,  
Its closing eye looks up to Thee in prayer,  
Sweet the repose beneath Thy wings o'ershading,  
But sweeter still to wake and find Thee there.

So shall it be at last, in that bright morning,  
When the soul waketh, and life's shadows flee;  
Oh! in that hour, fairer than daylight dawning,  
Shall rise the glorious thought—*I am with Thee.*

—*Harriet Beecher Stowe.*

# THE CANADIAN EPWORTH ERA

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## Editorial

### Influence

"Oh, I have no influence," is an expression that some Christian people occasionally use very carelessly. Of course, they are mistaken, as it would be impossible to find a man, woman or child anywhere absolutely devoid of influence. Two young fellows were walking along Yonge Street, in Toronto, not long ago, when stopping before a store, one said to the other, "Let's see if we can't draw a crowd around this window!" All they did was to stand in front of said window, gazing intently on something inside, and occasionally making some suggestive gestures. In a few minutes there was such a mass of humanity congregated, stretching their necks to see into the store, that a policeman had to give his personal attention to the case, and urge the people to "move on." Meanwhile the rascals who had caused the commotion had "silently stolen away." This incident shows how easy it is to influence the conduct of those around us.

The countenance you carry with you to work, the temper you manifest, the words you utter, the character you exhibit, all have a quiet but powerful effect for good or evil, and every professed disciple of Christ preaches to a considerable congregation every week, even though he may never enter a pulpit. Let us be careful that our influence is always in the right direction.

### Two Important Topics

We have two very practical subjects in our Topic List this month: "Ministering to strangers and the sick," and "Ministering to prisoners and the poor." These are very appropriate subjects for an Epworth League to consider, and provide a fine opportunity for an application of the latter part of our motto: "lift up." The key word of the Epworth League is "Service," and no amount of attendance at meetings, prayers or testimonies, or even missionary giving can take the place of personal service to those who need our help. Christ's whole life consisted of self-sacrificing ministry to those about him. He gave himself continually and constantly to the people, and to be a true Christian means that we seek to be like our Master. Are we emphasizing this idea of service sufficiently in our Leagues? Is it the standard by which we judge our work? Ask the President of any League how his society is prospering, and in most cases he will begin at once to tell about the fine attendance at the meetings, the increase of the membership, and the advance in missionary givings. These are all good, but the real heart of the matter is not touched by them. The questions to ask: "Are the

young people being influenced and animated by the spirit of Christ? Are strangers made cordially welcome? Are sick people visited and cheered? Are the poor assisted in their need, not merely at Christmas, but regularly? Are the members of the League showing in their daily conduct the "spirit of Christian kindness"? Are they seeking to lead their associates to Christ? If these questions can be answered satisfactorily it indicates that the League is really doing something to "lift up" the people among whom it is placed. We trust that the consideration of these topics will lead to earnest heart-searching, and result in attention to the ministry of personal service.

### "Miss Deaky"

Not long ago a poor woman called upon a city pastor, asking help for herself and family, who were in great straits. In answer to some enquiries she stated that a "Miss Deaky," who said she was connected with his church, had called upon her, and had been very kind. The preacher was much mystified as to who this could be, as he was not acquainted with anyone of that name. At last his wife came to the rescue by suggesting that probably the woman referred to the Deaconess of the congregation, who did much visiting among the poor. And so it proved to be. The name "Deaconess" had not stuck in the woman's memory, and so she came as near as possible to it, and called her "Miss Deaky." What a splendid Christ-like work these devoted young women are doing! Would that their number could be greatly increased. The churches, however, that can afford to employ a Deaconess are not so very numerous, and the pastor cannot do everything. Evidently there is a fine opportunity for the young ladies of the Epworth League to become "Miss Deakies," by visiting the sick and the poor of their own neighborhood. This is missionary work of the highest value. Try it, and see how it is appreciated.

### Is Amusement Justifiable?

On another page we publish an excellent article on The Work of the Social Department, in which the writer takes the ground that if this department cannot serve any other purpose than that of an Amusement Bureau it should not exist. We believe in giving our contributors the fullest liberty in expressing their opinions, but cannot always agree with them entirely, as we are unable to do in this case. We believe that if the Social Department accomplished nothing more than to supply our young people with pure elevating entertainment and wholesome fun, it would be doing a good work and amply justifying its existence. It is argued that because the world makes a specialty of amusement a Christian organization like the Epworth League should not touch it. On the contrary, we believe that this furnishes the strongest reason why the recreations and amusements of our young people should be under Christian auspices. One thing is absolutely certain, young people will seek social pleasure somewhere, and if we want them to keep away from the ball room and the card table we must supply something better to take the place of these questionable pastimes. An Epworth League that provides during the winter for a few good socials, an evening party or two with some jolly innocent games, a sleigh ride outing, etc., is really doing the young people of the community a real service, and helping in a practical way to prevent the spread of objectionable forms of amusement.

Of course, we quite agree with our contributor, that the danger of excess must be carefully guarded against, and also that entertainment is not the highest work the League has to do. The Social Department can and ought to be made a vital

factor in promoting the religious life of the members, and it ought to bring many new recruits into the membership. The suggestions made by Mr. Graham concerning enlarging the scope of the Social Committee are worthy of careful consideration. There is much to commend the changes mentioned.

### “Same as Last Year”

When the stewards of the church are sent out to consider the question of the minister's salary there seems to be a kind of general understanding that their report will be, “Same as last year.” The greatly increased cost of living, and the greater ability of the congregation to pay do not seem to figure much in the estimates. As a matter of fact, every time a Quarterly Board has decided for the past five years that their pastor's salary be “the same as last year,” it has really meant a reduction in the preacher's resources as the buying power of a dollar has steadily decreased year by year.

The membership of our churches has greatly grown during recent years. Missionary givings and contributions to the benevolent funds have gone up wonderfully, but the salaries paid to our ministers remain at about the same figures as they were twenty years ago, and in the case of many prominent churches, considerably less. There is scarcely a congregation in Canada that is paying as much per member for pastoral support as twenty years ago. In 1887 Toronto Methodist churches gave for this purpose an average of about \$4.40 per member, and in 1917 in the neighborhood of \$2.40 per member. In the case of five churches the salary paid is actually less than in 1887. These facts indicate that the preachers are pushing other things much more energetically than their own salaries, and suggest that here is a question that might well engage the attention of the leading laymen of the church.

### Andrew

“What did you preach about yesterday?” was the question asked of a prominent preacher, one Monday morning. “On Andrew,” was the reply, “and do you know I found him a fine character to talk about.” He went on to say that he did not believe the Church had done anything like justice to this disciple of Christ. An examination of the New Testament record does not reveal Andrew as a very prominent Christian, but on every occasion that he appears he is engaged in bringing somebody to Jesus. A soon as he was converted he immediately went after his brother Simon and introduced him to the Saviour. Again, it was Andrew who brought the boy with the five barley loaves and two fishes to the Lord who provided such a bounteous meal for the multitude. When certain Greeks came up to the feast desiring to have an interview with Jesus they came to Philip and Andrew who immediately go and tell their Master. How beautiful this is! Every time we see this man he is introducing someone to Jesus, or telling one of his comrades about Him.

The world only needs a few great apostles like Paul or Peter, but there is room for an unlimited number of humble people like Andrew, rendering Christian service in a quiet way. As soon as any man becomes acquainted with Christ, he should at once go after some other man, and the other man is always within easy reach. The material for personal evangelism is all about us. It is said to be the practice of Christian churches in Korea not to admit to Church membership any new convert unless he brings another convert with him. John Bell, in his “Miracle of African Missions,” says: “The native Christians from the first have adopted as a cardinal principle of Church membership that every member should be personally engaged in some form of Christian service.” If these

rules were introduced into Christian Canada perhaps the membership of some of our churches would not be quite so large. But are they not thoroughly in accord with New Testament teaching and example?

SPEAKING at the Epworth League anniversary of the Newfoundland Conference, Rev. J. Pincock said that the Epworth League was a “Christian Labor Bureau.” That is a fine idea. Officers and Chairmen of committees should remember that their chief business is to find religious work for others, and show them how to do it.

THE coming official members, Sunday School teachers, and preachers of the church are now, or ought to be, in the Epworth League, getting their training for future usefulness. The work of the League is therefore of the highest possible importance, for we must have trained workers if the church of the future is to be as efficient as it ought to be.

IN the opinion of many friends of temperance the next step in the temperance reform is to demand the separation of the bar-room from the hotel. There is every reason in the world why the retail sale of liquor, if we must have it, should not be associated with a house of public entertainment. If we could separate these two interests, a long step would be taken in the direction of killing the bar.

IN a recent missionary address in this city, Mr. N. W. Rowell made the statement that the sum of one million dollars is expended on theatres annually in Toronto. Certainly the pleasure-seeker uses his money much more freely in gratifying his tastes than does the Christian in seeking to extend the Kingdom of his Master. It ought not, however, to be such a stupendous undertaking for a city that spends a million to be amused to raise half a million for missions.

*Harper's Weekly*, speaking of some wrenched backs, battered heads and dislocated shoulders which the late football season left behind it, sentimentally remarks that great achievements necessarily come high, and then goes on to say that, “grand game as it is, there are abundant consolations for the parents of that numerically important majority of college lads who are not husky enough to ‘make the team.’ Such parents are as well satisfied to have less glory and more boys.”

“WHAT kind of a Church would our Church be if every member were just like me!” This is a rather suggestive question for Epworth Leaguers to ask themselves, and it might be well, occasionally, to change the word “Church” to “League.” If the Church generally, and the League in particular, were reduced to the same level of some of the indifferent members they would scarcely be worth retaining. And yet one member has just as good a right as another to take a rest.

SOME people lament greatly the passing of the old-time missionary meeting, but many of our Young People's Societies have demonstrated the possibility of attracting a good audience on a week evening by presenting some phases of the missionary enterprise in an attractive way. A few evenings ago the League of Elm Street, in this city, gave a Mock Trial in the Parkdale Church, when “Mr. Indifferent Leaguer” was put on trial on the charge of defrauding the Missionary Society out of fifty cents a week by keeping that amount of his wages when he should have given it. The evening was a most interesting and profitable one.



## How Can We Improve Our Work?

By Mr. F. L. FAREWELL, President of the Toronto Conference Epworth League

Part of a Paper given at the Conference Epworth League Convention at Orillia



MR. F. L. FAREWELL

THE subject, "How can we improve our work?" involves two dimensions: First, that we ought to improve our work; and second, that we can improve our work. We accept these not only as admissions, but as self-evident truths, and at once proceed with the logical and practical question, "How can we improve our work?" By "we" I mean in a general sense the combined active and associate membership of our Epworth Leagues—good, bad and indifferent.

Now, to discuss this question intelligently we must first of all comprehend fully the meaning of "our work." Statistics tell us only of the machinery or organization and the material with which "our work" has to do. Even when they attempt to deal with results we have those results presented to us only in the form of abstract numbers—mere quantity—and not in the amount of spiritual power and energy evolved which, after all, is the true test of the success or failure of "our work," for it is certainly true that a single Epworth Leaguer charged with positive spiritual power and energy is of greater value as a product and a working force than one hundred namby-pamby-milk-and-water Leaguers with no idea of who and what they are, and what their purpose and work is in the world. Consequently, increased or decreased membership, and increased or decreased givings are not necessarily an index of what our Leaguers are doing, although I grant you that they very frequently give hints of what is being done.

Our work is: First—To extend, strengthen and perfect our organization in all its departments. Second—To keep our agencies, which are ourselves, attuned to the highest pitch, and fully equipped mentally and spiritually, and so capable of doing the best and most useful work. Third—To do faithfully that work or duty which lies nearest to us. Fourth—And most important of all, to so endeavor to influence and mould the lives of those who constitute our raw material as to enlist their services in the saving of the communities in which our Leagues stand, and in the great ultimate purpose of the redeeming of humanity.

### WHAT ARE YOU ORGANIZED FOR?

THINK—to know what your League stands for. Your League in the country, in the town or city—why was it organized? Simply at the request of the pastor, or because the discipline provided for it? Or perchance it afforded an opportunity for some people to spend together a social evening? And do these, or any of them, remain the fundamental principle of your organization? We might say good so far as they go, but the "far" is measured by "HIT." The motive behind your League must be inner and spiritual—full of God and His purposes. Thinking on this question I am persuaded would lead you to decide that your League stands for: First—God in the community, revealing Himself to you, urging you to be strong and of good courage; promising you His continual presence, and in consequence your League stands for: Second—AGGRESSIVENESS. You

remember the Ark at the river Jordan, indicative of God's presence, plunging into seeming sure disaster, only to see the difficulties instantly removed.

You ought to carry on aggressive, not negative warfare, against every evil, and so you stand for:

Third—Honesty and integrity in business.

Fourth—Righteousness in politics.

Fifth—Purity in personal life, in the home and in social intercourse.

Sixth—Cleanliness and amateurism in sport.

Seventh—Positiveness—no room for doubt, but positiveness as to the solution of all problems through application of the principles of the Gospel.

Eighth—An absolute faith—no guesswork—in the final triumph of Right over Might—of freedom over tyranny, and good over evil.

Ninth—An absolute belief in the redemption through Christ of the individual and the human race.

THINK and KNOW positively that your League stands for these principles, and you will have gone far to answer the question, "How can we best improve our work?"—for my experience has been that young men and young women are attracted—not by indifference and indefiniteness and lack of purpose and energy, but by positiveness, aggressiveness, clear-cut conceptions and large visions of life that appeal to the noblest and best in them.

### CAPACITY AND POWER.

KNOW your capacity and power. The end of the young man in the business world who is constantly saying "I can't," is failure, and "I can't" when spoken to by an individual Leaguer or by a League, when urged to do some work for God, means inevitable failure. You and I insult God when we say "I can't." We are made in His image, with a mind and will and moral nature, with a capacity for endless development. Every League has within it, in the persons of its members, the ability, power and energy to realize to the full its aims and aspirations. In nine cases out of ten, when Leaguers say "I can't," they ought to say "I can"—through Christ Who strengtheneth me—I CAN.

### OPPORTUNITY AND RESPONSIBILITY.

KNOW your opportunity and your responsibility. We talk of the Golden Age of the Past and the Golden Age of the Future. To-day, now, in this 20th Century, in Canada, is our Golden Age. The development of the 19th Century has multiplied again and again your opportunities. How God again honors you by giving you life now and HERE. We have received much, but of us God requires much, and as our opportunity is, so is our responsibility.

### NOTE THE WEAK POINTS.

We have been speaking of the ideas and ideals that ought to possess our members. How shall we proceed to realize them? There's the rub! It is very well to have ideals and conceptions

and all that sort of thing, but how shall we attain them? We can, but how?

The head of a great departmental store learns that there are weaknesses in the organization. Some branches are losing money; energy is being wastefully expended; the business has not caught the popular fancy. He calls in the heads of the departments for consultation. "Well, men, what's the matter? Where's the leakage? Why are our customers falling off, and trade decreasing? Let's hear from you." And after a short discussion he adjourns the meeting. They go back to their departments, call the sub-heads and clerks together, investigate, search out, locate the weak spots, take counsel, reorganize, reconstruct, and again report to the manager. New ideas are wrought out, new plans of advertising, new ways of attracting the public adopted. The secret of it all is *thorough*—hard, earnest, practical thought.

Epworth Leaguers, our trust is a thousand times more sacred than any departmental store. Our responsibility for success a thousand times greater. It is eternal, infinite in value, and deals with things of eternal significance. We cannot afford to be loose in our management, or careless in our plans or methods. Look over the work and note the weak parts. Is the organization perfect? Is the relation between the individual Leaguer and the District Executive, and the District and Conference Executive, and the Conference Executive and the General Epworth League Department as close and helpful as it might be? Is our advertising attractive? Is our society popular with young men? Have we the things that satisfy the body, the mind, the social nature, the spiritual self? And are we presenting them effectively? Do we ourselves believe in them, endorse them, recommend them, because we have proved them, push them to the front? Are our Epworth League rooms bright, cheerful, tastefully furnished? Do the members of our Christian Endeavor Department give their friends and visitors a glad welcome, manifest an interest in them, send them letters when they do not return, call on them when they are sick, help them when they are in trouble, encourage them in their conflict, teach them how to pray, how to study, how to labor? Do our Literary Committees provide entertainments that are bright and interesting, and are they doing everything to instill in the minds of our young people a love for good, wholesome literature? Are our Social Committees always sociable, always free from clique and class spirit, and so on, etc.? How shall we remedy it all? Reform, and if necessary REVOLUTIONIZE! How? By thinking, discussing, investigating, searching out, reconstructing.

### PRACTICAL SUGGESTIONS.

Our work might be improved in the following ways:

1. Make the external conditions of your League meeting as pleasant as possible. Have the room cosy and warm, well ventilated and lighted, comfortably furnished, nicely decorated, and whenever possible a bouquet of flowers upon the table.

2. Open and close the regular meetings, except on special occasions, promptly at the appointed hour.
3. Let the Social Committee be present, not once a month or once in two months, but once a week at 7.45 (if the regular meeting opens at 8) to extend the glad hand of welcome to both friends and strangers. Furnish coffee and cake now and then after the regular meeting—it costs little and means much.
4. Arrange to have a bright, cheery, helpful, splendidly prepared programme, something of which you need not be ashamed, and therefore one that is not prepared in a day. Thrift audiences hiss poor acting, careless audiences show careless rendering, and Epworth League audiences are and have a right to be every whit as critical. Try a Mock Parliament in your Literary Department now and then, or a Mock Trial in your Missionary Department, or a Bible Study in your Christian Endeavor Department. Be up-to-date, sympathetic, interesting, always helpful.
5. See that you get an attractive notice in the hands of the pastor, and see that it is attractively announced. If he falls in this important part, make him kindly to task, and insist on his doing it better next time. And so
6. Get the sympathetic co-operation of the pastor in every department of League work. If he is not sufficiently impressed with the importance of young people, impress him, bring before him your committee meetings—get him in line with your vision—do not let him carry you in his pocket, but compel him to feel that in the League he has a force he can send into the thick of the fight every time.
7. Elect the best available members to office, not necessarily the best speakers or best prayers, but the earnest, thoughtful, reliable, determined members who are not afraid to see visions and dream dreams, or to stand to their guns when the outlook is dark and gloomy.

ABOUT THE COMMITTEES.

- Have regard to your committees:
1. As to appointment. As far as possible let each member choose the committee upon which he or she prefers to act. This can be easily done by getting the members to express their preferences on slips of paper, specially prepared for this purpose, to be handed in to the League's Executive.
  2. As to organization. The vice-president ought to come to the meeting with a well thought out plan of organization: For instance in the C. E. Department you might well have a Lookout Committee, C. E. Committee, Mercy and Help, Programme and Absent Members' Committee. The Missionary Department might have its Financial, Programme and Schemes' Committee, and so on.
  3. As to time of meeting and preparation. As a rule never hold a regular Executive meeting or any committee meeting after a League meeting. This will surely detract from the importance of the work to be done. To the chairman of a committee I would say, call your committee together on a specially arranged-for night. Send each member a special notice urging his attendance, and if possible place in his hands several days before the meeting an outline of the plans to be discussed, with a request that they meanwhile be given careful consideration.
  4. As to work. The work of each committee will depend partly upon its organization, but most of all upon the careful thought, the tactfulness and earnest and continuous efforts of its chairman and members.
- A SCHEMES COMMITTEE.
- Nominate and organize a Schemes Committee in connection with the Cen-

tral Executive or in co-operation with a sub-committee, as the conditions demand.

"What is a Schemes Committee?" you ask. A Schemes Committee is a committee composed of not more than five members—three is better—up-to-date, bright, initiative, vigorous, whose duty it is to devise ways and means to improve the work of a department or the central work of the League. I know a Schemes Committee in Toronto Conference that did not know the purpose of its appointment. A few months later it had so many splendid schemes that all the members of the League could scarcely put them into operation. It would be a fine thing to elect to this committee the retiring officers, and so retain the services of those who only too often not only retire from the office, but retire from active service as well. Experiment with a Schemes Committee.

WORK THE FIVE DEPARTMENTS.

Bear in mind that the Epworth League is not society with five departments. Do not develop one department at the expense of the other. If you do they both will suffer eventually. I have heard it hinted that the Missionary Department receives too much consideration and thought. But see the result. It is one of our best manned and most active departments. The fact is not that too much time is given to the Missionary Department, but rather that not sufficient time and thought are given to the other departments.

Officers of the Christian Endeavor and other departments, get the vision! Take your department and your work seriously. Know what it is to be a steward—not in a money sense—but a steward of talent, opportunities, God-given and sacred. Clear the decks, raise the standard, buckle on the whole armor, get to the front of the conflict, and your department will swing into the current of progress and achievement, and you will get on.

Work out and carry into effect as quietly as possible the best feasible scheme—systematic, if you can—to meet the running expenses of the League. This might be taken into hand by your Schemes Committee.

Effect a closer and a more sympathetic and active relationship between the District League officers and the individual League officers. Is it possible that there are now some districts where individual Leagues never see the district officers except at the Annual District League Convention? There ought to be at least quarterly or half-yearly meetings between the president and vice-presidents of the corresponding departments of the individual Leagues. For instance the first vice-president should be in the very closest touch in sympathy, thought and activity with the first vice-president of the individual League of the district; and so with the second vice-president and the officers of the other departments.

THE JUNIOR LEAGUE.

Take a warmer interest in the plans and activities of the Junior League. Arrange, if possible, for the members of the Junior League to give the programme at a Senior League meeting, and vice versa. Look upon them and act toward them as though they were your understudies, and so they are, but more. The boys and girls in the Junior Department will not only take your places, but will surpass you in outlook and achievement. And so cultivate their friendship and their confidence, and as they ripen into womanhood and manhood seek to lead them into the active membership of the Senior League.

Love Among the Flowers

The following floral exercise has been prepared by the Rev. Jos. Philip, B.D., of Aylmer, Ont. It is intended for Young People's Societies on social evenings. Each blank is to be filled with the name of a flower (sometimes a vine or tree). Each name should be used but once. Any live social committee will see a variety of ways in which the exercise may be used. When it was used at Aylmer the members chose partners, and Mr. Philip read the names of the flowers to them on a blackboard. Each couple was provided with a slip of paper and a pencil. The answers were numbered, the slips exchanged and corrected, and the couple having the largest number of correct answers were given thrones on the platform as King and Queen of the evening. Those who wish to use the exercise should write to Mr. Philip for the key, sending ten cents to cover the cost of printing and mailing.

- 1 He was young and his name was.....
- 2 He wore on his back a .....
- 3 He also wore a pair of .....
- 4 Smoked a .....
- 5 Combined his hair with .....
- 6 And carried his money in a .....
- 7 He fell in love with .....
- 8 She was handsome, a real .....
- 9 Here eyes were .....
- 10 Her cheeks .....
- 11 And her head a mass of .....
- 12 On her feet were .....
- 13 She lived in a charming .....
- 14 Of admirers she had .....
- 15 He offered her some .....
- 16 The result being .....
- 17 Her parents wanted her to .....
- 18 She therefore said to him .....
- 19 But pleading earnestly, he said .....
- 20 He fell on his knees, but she said .....
- 21 And immediately he .....
- 22 She hoped that his love would be effaced by .....
- 23 And that for her own heart she could find .....
- 24 But when they parted they had .....
- 25 And wept many of .....
- 26 When her parents related they decided to be married at .....
- 27 Of bridesmaids she had .....
- 28 The ceremony was performed by .....
- 29 Assisted by .....
- 30 The young couple stood under a .....
- 31 During the ceremony they heard .....
- 32 The minister tied them with a sprig of .....
- 33 And affixed to their certificate a .....
- 34 Her father gave her a thousand .....
- 35 Which he obtained, new and bright, from the .....
- 36 They left under the .....
- 37 Amidst the barking of the .....
- 38 And the ringing of .....
- 39 The guests parted them with .....
- 40 In their married life they found .....
- 41 And for life's sorrow .....
- 42 They lived in a flat of .....
- 43 They were a godly family and often sat under the .....
- 44 John was fortunate and reduced a fractured limb with .....
- 45 They were economical and built their fires with .....
- 46 Warmed themselves by the .....
- 47 Basked in the light of the .....
- 48 And caught flies in a .....
- 49 Prospering greatly she sewed her garments with .....
- 50 And flogged the children with a .....

If the time, energy, thought, and moral force lost in finding fault with the plans, methods, work and good others are doing and are trying to do were saved it would be far better for all concerned, and for time and eternity.

They who have to educate children should keep in mind that boys are to become men, and that girls are to become women.—Hare.



## A Missionary Calendar—February, 1908



- 1** **Rev. H. L. E. Luering, Ph.D., Malaysia.**  
As He has stood "in our stead" on Calvary, so we should go "in His stead" to the nations of the earth, redeemed, not less than we, by His precious blood.
- 2** **\*Rev. J. L. Stewart, B.A., Chentsu, China.**  
To assist in raising up leaders who will here and there throughout the Empire act as a Christian conscience in committees and other circles, must increase by the work of missions. To add our little to this great aim, we once more, at the beginning of another term, reconsecrate our school work and our strength.
- 3** **John B. Mott.**  
The Church has not yet touched the fringe of the possibilities of intercessory prayer. Her largest victories will be witnessed when individual Christians everywhere come to recognize their priesthood unto God, and day by day give themselves unto prayer.
- 4** **Rev. J. W. Conklin, India.**  
Listen to the voice of our glorious Christ sounding louder than ever before; it is a voice like the sound of a trumpet, and like the sound of many waters, and He is calling. "Follow Me."
- 5** **Rev. E. Wesley Morgan, B.A., Kiating, China.**  
We shall pray for each other, what we not, that the great Father, whose work we are about, may strengthen your hands there and ours here.
- 6** **Harlan P. Beach, M.A., Yale University.**  
How is the evangelization of the world in this generation to be accomplished? It largely depends upon you.
- 7** **\*Rev. E. J. Carson, B.A., Chentu, China.**  
Sometimes it seems to us, as we attempt to peer a little way into the future, that the problems here are so big as to almost bewilder us. But others here have worked through them, and have developed into great and able men.
- 8** **David Livingstone, Africa.**  
It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy when they saw the field which the first missionary was to fill.
- 9** **\*Rev. C. H. Lawford, M.D., Fakan, Alta., Galician Work.**  
The Galicians need us; we are here to help them, not to pauperize them, but to help as the present demands. We commend the work to your continued prayerful consideration.
- 10** **Rev. S. L. Baldwin, China.**  
China is to abide. In the providence of God some great mission is yet reserved for that nation; and the people who are to be the leaders are the missionaries of the Cross in China.
- 11** **William Elliot Griffin, Japan.**  
Until the love of God reigns by faith in the hearts of the whole Japanese nation, we need not expect Japanese womanhood to reach the exalted position of honor and usefulness which woman occupies in our own land.
- 12** **Rev. James M. Thornburn, D.D., India.**  
We never know the future; if we begin to plan some great thing for ourselves, it will never come to pass; but if the real thought with each one of us is, "How can I find the pathway which the Master chooses for me?" then each one of us will find the one place in the universe for which he is exactly adapted.
- 13** **Cyril H. Haas, M.D., China.**  
God calls with loving patience for men to lay their lives alongside of the tremendous, immeasurable needs of the non-Christian countries, and to solve the awful problem of human suffering.
- 14** **Robert E. Speer, M.A.**  
In every poor, hungering heart the world around, Christ is hungering to-night; in every poor, imprisoned life, Christ is imprisoned to-night. Out from the great fields at which we have been gazing, the face of Christ is looking at us to-night.
- 15** **Rev. H. Olin Cady, M.A., China.**  
The work of all this expanding West (West China) calls loudly for laborers. It is a remote field, and not without dangers and trials; it needs heroes; it needs Christ.
- 16** **\*Rev. W. H. Pierce, Kishpiaz, B.C., Indian Work.**  
We are praying that a mighty revival wave may strike the Upper Sticzen this winter; and that those who are lingering in the heathen life may all be swept into the Kingdom.
- 17** **Rev. J. F. Goucher, L.L.D., Baltimore, U.S.A.**  
We cannot pray for that which we are not willing to further. The petitions, "Thy kingdom, come, Thy will be done," stand before the petition, "Give us this day our daily bread," for His service must have precedence to our desires, and we must pledge our loyalty before we can petition for personal consideration.
- 18** **\*Rev. A. T. Wilkinson, B.A., Japan.**  
There is one fine thing about the Japanese Christians. They are not ashamed of their religion.
- 19** **Arthur J. Brown, D.D.**  
No one can read the New Testament without seeing that the evangelization of the world was the supreme thought of Christ. He was himself a missionary, and His entire ministry was a missionary ministry.
- 20** **Rev. Donald Fraser, Central Africa.**  
My brothers, if we are going to impress Jesus Christ on the world, we must learn this lesson of being willing to be forgotten, of being willing to be despised, if only Jesus Christ is made visible and allowed room to work.
- 21** **\*Rev. W. H. Pierce, Kishpiaz, B.C., Indian Work.**  
Satan is always trying to upset God's work in unexpected ways. But He that is with us is more than can be against us. Do not forget us when you bow before the Throne of Grace.
- 22** **\*Rev. J. L. Stewart, B.A., China.**  
Our most encouraging feature here is the numbers who are coming in from the market towns round about, seeking instruction, and asking that services may be opened in their vicinities.
- 23** **\*Rev. E. C. Armstrong, B.A., Hamamatsu, Japan.**  
The new Church (the Methodist Church of Japan) is organized and doing good work. They have begun a great evangelistic movement from one end of Japan to the other.
- 24** **\*Rev. E. Wesley Morgan, B.A., Kiating, China.**  
Poor souls groping in the dark! How cold and unfeeling and powerless their god seems, as he sits before them. How unlike the world's only Saviour, who cared enough to come to the world to bring the Father's message of life; and the message is for these people as well as for us, and they know it not.
- 25** **J. Campbell White, M.A.**  
The four cardinal obligations of the world-wide missionary enterprises are: 1. That we should know; 2. That we should pray; 3. That we should go; and 4. That we should send with our money. Judged by these tests, how far is the practical ownership of Jesus Christ recognized in the Church of our day?
- 26** **\*Edward Wilson Wallace, B.A., B.D., Chentu, China.**  
Those who most need the Door are groping blindly for it, and cannot find it; but you and I may have the privilege and the joy of helping them find Him who said, "I am the Door, and there is no other life that can be comparable to-day with that?"
- 27** **\*Rev. E. C. Hennigar, B.A., B.D., Fuku, Japan.**  
We have been asking the Lord for twenty or thirty converts, but He doubted it for us. "Exceeding abundantly above all that we ask or think, according to the power that worketh in us," proved again. "It's the Power that worketh in us," poor human instruments that we are, that brings to pass these grand results.
- 28** **Bishop J. C. Hartzell, D.D., Africa.**  
Africa is the last great factor in the white man's burden. We cannot get rid of it; God has put it on our shoulders, just as the white people of America cannot get rid of themselves of the responsibilities of the African in America. The Christian world must civilize Africa; it is God's call, it is God's plan.
- 29** **Bishop William F. McDowell, D.D., Chicago.**  
Holiness is character; righteousness is character in relations and activity. Holiness is life; righteousness is holiness with a towel girt about its loins, washing weary feet.

## Hints for Workers

### Do Thy Best

"Do thy best, thou child of sorrow,  
Wheresoever thy lot is cast!  
Do thy best to-day,—to-morrow  
Finds that thou from earth hath passed.

Do thy best! On Time's vast pages  
Let thine effort be impressed;  
One kind deed may live for Ages,  
Countless ages thus be blessed.

Do thy best! 'Tis but thy duty  
To thyself and human kind;  
Beacon lights e'er burn with beauty  
Mid the tempest's fiercest wind.

Do thy best! but not for lucre,  
Nor for courting fashion's fame;  
But for God and right and honor  
Dare the frown and face the shame."  
—W. Bowman Tucker.

### A Bar to Success

I have seen and known on many occasions that succeeding too completely is a bar to future success; and the greatest possible evil that can happen to any one is to have his energies lamed and his activity checked from within. Therefore, I rejoice in the failure which had the effect of detaining you in that lower class, in which it is so necessary for you to feel at home, before you can, with any freedom, move in a higher sphere.—Madame De Bunsen.

### Nothing so Big

"There is nothing so big in the world as an individual soul who needs your help. The salvation of an entire world is a minor matter in comparison. The Saviour of the world never hesitated to interrupt his preaching to thousands, or his teaching of twelve, or his own meditation and planning for his world conquest, when one needy soul crossed his path and claimed his help. The world is going to be won to Christ, some day, because Christ puts individual service ahead of all other kinds of service. What he did we cannot afford not to do."

### What Can I Do?

The Society of King's Daughters was organized about twenty years ago, and has grown to be not only national, but world-wide. Its objects are "the development of spiritual life and the stimulation of Christian activities." In a recent account of it, some of the names chosen by the circles of girls here and there are given and are very interesting. They show the spirit of earnestness, of willingness, and of humility. Here are some of them:

- The Whatsoever Circle.
- The Willing Hands.
- The Earnest Workers.
- The Ever Ready.
- The Inasmuch.
- The Loving Service.
- The Willing Hearts.
- The Friends of the Needy.
- The Friends of the Lonely.
- The Friends of the Poor.
- The Opportunity Circle.

These eleven names contain eleven suggestions for all girls who are beginning the Christian life, and who ask themselves, "What can I do?"

### Whose Business Is It?

Discussing the question of soul-winning, a recent speaker took the position that all Christians are not intended or expected to be soul-winners. His notion was that soul-winning is a special gift, and that those not having this gift are not to engage in the business. We doubted the position at the time, and doubt it yet. On the contrary, we believe that every redeemed life is, by reason of the nature of the redeemed life and the relation and obligation of the redeemed life to the Saviour, a soul-winner. All are not, by divine intention, soul-winners in the same way and in the same measure, but in some way and in some measure all are to be soul-winners.—Word and Way.

### Only Our Own Portion

It is an interesting thought that in God's great plan each one of us has but his own little portion to do. No one finishes anything. Work comes unfinished into our hands from those who have gone before us. They did their part on it and we in turn are to do our part and then give way to others who will do their fragment. If we fall in diligence or in faithfulness we mar the work of God and leave a blank where our part should have been done. This truth shows us how serious life is and what a blemish unft work leaves in God's universe. If, however, we are true to our duty, conscientious, doing always our best, doing that which is given to us to do, we shall assure ourselves of those who have gone before us and shall receive the reward of those who are faithful.

### Interest in Work

"Work too hard? Not a bit of it! I'm bound to work hard enough to make it interesting!" As she spoke, the quick-fingered little woman at the typewriter reached for a fresh sheet of paper, and in an instant was clicking her way merrily down the page, though it was "overtime" for anybody but home-workers. "It's a secret I learned once when the world somehow turned dingy-gray or indigo-blue for me, and there didn't seem a bit of fun or interest in living. I just determined to make an interest out of good, hard, successful work—and I've done it! It's the money, altogether, though that comes in the wake of hard work, of course; but it's the sense of doing things. I like to read how Michael Angelo used to 'make the chips fly' when he was working. It takes the drudgery right out of things. No jog-trot for me, thank you! A good horse or an automobile, and the wind in your face, is my idea of working!"—The Wellspring.

### "Ordered of the Lord"

Just as the plowman takes furrow by furrow, one ended before another is begun, so our duties come to us not in battalions, but singly. Our life's plan, if we read it aright, is beneficently designed. We are not abandoned to blind chance. Confusion and entanglement can come only by our choosing to refuse guidance and to shape our lot for ourselves. So if will seem to us when we have come to the end of it, and can look back—a divinely ordered whole, which even our failures cannot mar, for God asks of us only our best, and if we give him these, we need

not grieve overmuch if some of the furrows refuse to run straight. The failure may be success, after all, so far as our discipline is concerned. In the midst of our saddest blunders we have visions of higher things, unfulfilled aspirations, cravings for growth; and these will be satisfied, every one of them. Somewhere else the task dropped here may be taken up and made good.

### Wanted: A Worker

God never goes to the lazy or the idle when he needs men for his service. When God wants a worker he calls a worker. When he has work to be done he goes to those who are already at work. When God wants a great servant he calls a busy man. Scripture and history attest this truth.

Moses was busy with the flocks at Horeb.

Gideon was busy threshing wheat at the wine press.

Saul was busy searching for his father's lost beast.

David was busy caring for his father's sheep.

Elisha was busy ploughing with twelve yoke of oxen.

Nehemiah was busy bearing the king's winceup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting custom.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.

### Nuggets

I have lived to know that the secret of happiness is never to allow your energies to stagnate.—Adam Clarke.

Nothing is really lost by a life of sacrifice; everything is lost by a failure to obey God's call.—Canon H. P. Liddon.

Bows drawn at a venture hit in a way that astonishes ourselves when God puts his own arrows on the string.—Frances Haverlag.

Go forward with a heart of consecration into any duty to which life may call you; glorify even the humblest task with the highest motive.

We often do more good by our sympathy than by our labors, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the straining efforts of personal ambition.—Dean Farrar.

God has a purpose for each one of us, a work for each one to do, a place for each one to fill, an influence for each one to exert, a likeness to His dear Son for each one to manifest, and then a place for each one to fill in His holy temple.—Rt. Rev. Arthur C. Hall, D.D.

A young woman said dependently to a friend the other day, "There is nothing left in life for me to live for!" "Then live for other people. That's better," was the inspiring answer. Living for one's self is the sure road to every kind of disappointment there is. Our own personal contentment there is. Our own personal life is not what makes life worth living, and the sooner we realize it the better.

Teach me to do the thing that pleases thee:

Thou art my God; in thee I live and move;

O, let thy loving Spirit lead me forth  
Into the land of righteousness and love.

—Rev. John S. B. Monsell.

# The Sunday School

## A New Periodical

To meet the needs of Adult Bible Classes our Book Room has published an Adult Class Quarterly, which, in addition to excellent lesson helps, contains eight pages of matter relating to this movement. This periodical deserves a wide circulation. The price is 25 cents a year.

## Cargill Adult Bible Class

The Bible Class of the Cargill Methodist Church, with an average attendance of 10 or 12, organized along new movement lines in the last week in July. They have now between 60 and 70 names on the roll, with an average attendance for the five months ending Dec. 31st, of 42. Much of the success of the class has been due to the untiring and energetic services of the secretary, Mr. F. A. Vandrick. At the close of the lesson on Dec. 22nd, the class presented the teacher, Mr. C. W. Keeling, with a framed address and a gold ring with the class initials (A.B.C.) on it in raised letters, as a token of their appreciation of his services in their behalf.

## New Year's Rallies

In Toronto, Montreal, London, Hamilton, Ottawa, Winnipeg and other cities were held on New Year's morning which were very inspiring Sunday School Rallies were held on New Year's morning which were very well attended. A novelty was introduced into the programme of the Toronto Rally in the form of a missionary trip from Toronto to Chentu, China, conducted by Rev. Dr. Speer, and illustrated by stereoscopic views. Seventeen Methodist Sunday School Rallies were represented in the Rally at Grace Church, Winnipeg, when Rev. Hiram Hull addressed the young people, exhibiting three stuffed birds, and drawing lessons from their chief characteristics. The first was a golden eagle; the second a crane, which some named a stork, but which the speaker said, was a cousin of the stork; and a dove. Each characteristic dwelt upon was made to teach a lesson enforced by a Scripture passage.

## A Cheerful Superintendent

Speaking of Mr. Marion Lawrence as a superintendent, his pastor, Rev. Dr. Allen, says:

"Our superintendent is a man who carries and radiates the spirit of cheerfulness. The weather may be cloudy, but it will be cheery within. The sunniest rainy day; the more hilariously happy we are apt to be, under his infectious good cheer. Like Mr. Moody, he does not try to make people laugh, but he is not put out when they do, for he believes that 'milk that slops one way will stop the other.' Laughter and tears are twin sisters. The school that gives attention to a bit of clean, it may be unconscious, humor, will heed the more serious message when it is spoken."

"His consistent cheerfulness is shown by his love of music. Behind him is a splendid orchestra, responsive to the wave of his hand. At his left stands a musical director, who knows how to lead and to sing, or how to let another lead. And the school sings! There goes the superintendent half way down the aisle to give the book to a silent boy. Then he returns to the desk with an encouraging admonition to 'Sing it out, everybody!' You

sing as though your life depended on it, and smile as he tells you to 'Make a joyful noise, if you can't sing!' It is worth a day's journey to our local Jerusalem to hear the school sing."

## Hints on Securing Members for the Home Department

1. When seeking members, always carry with you, in addition to a supply of the membership cards, samples of the Lesson Helps and report and collection envelopes used by the department.
2. Tell of the privileges offered (see list below) and of the benefits to be obtained.
3. Be careful not to imply that they do not now study their Bibles. Emphasize the value of such a systematic course of study as the Sabbath-school offers.
4. Show that the conditions of membership are simple and easily fulfilled.
5. Ask those who become members to aid you in securing others among their friends and acquaintances.
6. If a person declines to join, give another invitation after prejudice has worn off or your arguments have been strengthened.
7. Make the canvass thorough. Let no one be overlooked or passed by.

## PRIVILEGES OFFERED TO MEMBERS.

1. Guidance and aid in the study of the Bible.
2. Visitation by representatives of the Sabbath-school at least once each quarter.
3. The use of the library and participation in the social and other privileges of the Sabbath-school.
4. Attendance on special religious, instructional and social gatherings planned for the department.
5. A definite relationship with the church and pastor, where it does not already exist.—J. D. Mackay in the Nova Scotia Sunday School Worker.

## Making the Opening and Closing Exercises Attractive

There is nothing in the average Sunday-school quite so unsatisfactory—so inipid, so meaningless, so little worth while—as the opening and closing exercises. In some Sunday-schools the program is so utterly tasteless that many of the pupils come late for the sole purpose of missing just as much of it as possible. Everybody feels the need of something better, but everybody feels that it is the superintendent's business, and meanwhile everybody is doing so poorly with the programme in use that the superintendent feels that it is hardly worth while to go to the trouble to find anything better. It is time we were waking up to the fact that every great Sunday-school of world-wide fame is famous for its attractive programmes. I do not know an exception to this rule. There is no Sunday-school of prominence to-day that does not set great store by its general exercises. Our leaders have learned that children, especially, cannot be won to the Sunday-school by the teacher alone. The teacher may win a child to himself, or to his class, but he cannot bind his heart to the Sunday-school unless the Sunday-school itself does something to attract him. The Sunday-school must draw and hold him with interesting exercises, and by little atten-

tions, such as the recognition of his birthday by the school, through its superintendent, an occasional visit by an officer of the school, who comes as a representative of the school, etc. The great Sunday-schools are doing these things, and herein lies a large part of the secret of their greatness. If we want our own Sunday-school to be worth while, we must get away from the ancient notion that all the burden is on the teacher, and that all the school itself owes its pupils is a picnic in summer and a Christmas tree in winter. It is just as much the business of the Sunday-school to provide interesting and helpful exercises for every Sunday in the year as it is the business of the teacher to provide interesting and helpful matter for the lessons for every Sunday in the year.—Push.

## A Great Record

Rev. Dr. Louis Albert Banks writes to Zion's "Herald": On Sunday, Oct. 29, in the Sunday-school of Trinity Methodist Episcopal Church, Denver, of which I am pastor, Mrs. Sarah J. Hatch was made the recipient of a beautiful present and some handsome speeches by the superintendent and others on the remarkable fact that the business of the Sunday-school to provide interesting and helpful exercises for every Sunday in the year as it is the business of the teacher to provide interesting and helpful matter for the lessons for every Sunday in the year.—Push.

## Mothers' Meetings

"Mothers' meetings" are one of the features of the life of Bridge Street Methodist Sunday School. At these helpful gatherings the mothers of the children of the church, Department meet with the teachers of the department for consultation and mutual help. The mothers in gratitude for these meetings and the numerous attentions to their children in and out of the school have a yearly "at home" for the teachers and members of the class. Last night this event, looked forward to for twelve months, took place, and at its close was pronounced the best yet. The refreshments were delicious; the games a delight; the cantata of Santa Claus good and cleverly "put on," and the "fruit" of that Christmas tree the delight of the youngsters.

## A Precious Opportunity

The Sunday-school teacher has about a hour each session to teach. About forty-eight Sundays' attendance in a year is a good record for a pupil. That gives the teacher twenty-four hours, one whole day in a year, fifteen or twenty days in a lifetime to impress a soul for eternity. In this light, how precious is the Sunday-school lesson half-hour. Jesus' response to the challenge of the shortness of time was, I must work while it is day.—Margaret Slattery.

## Philathea Class

The Philathea Class of McDougall Church, Winnipeg, Rev. H. Hull, teacher, has issued a very attractive booklet, which has been used as a sort of Christmas card by the members. It contains fine pictures of the church, the past officers and the members of the class. We are glad to hear of the continued prosperity of this class, one of the largest of the kind in Canada.



## The Juniors Visit Muncey Industrial Institute

And See Many Interesting Things



We were all so much interested in our visit to the offices of our Church that we all wanted to be members of the deputations to Muncey. But our superintendents said that we would all have a chance to go on some of the deputations before the end of the year, so we chose the ones from our society who would make the very best report, and while they were away, we tried to learn all we could about the Indians in Canada, and what our Church is doing to help them. The deputation gave us a splendid report.

REPORTER No. 1.

We went to Muncey by way of the city of St. Thomas. Here we found that we would have to wait for some time, so we had a chance to see something of the city. I think what interested us all most was Alma Ladies' College, and some of the girls on the deputation said they would like to attend there when they grew up. We got on the train for Muncey at the Michigan Central Railway station, and as we had only twelve or thirteen miles to go, it did not seem very long before the conductor called out, "Muncey!" We found that the village was a mile from the Institute, but we did not mind the walk. The Institute is situated on the bank of the River Thames. It is just on the edge of the "Reserve," which someone told us is the land that the United States set apart for the use of the Indians. When we got to the Institute building, we went up to the main entrance, and asked if we might see Rev. Mr. George, the Principal.

REPORTER No. 2.

Mr. George was very much interested when we told him our deputation plan. "Why, I think it is fine," he said, "and I will do everything I can to help you get a good report of the Institute." Then he explained why there are Industrial Institutes, and I thought I had better take things down so that the Juniors would understand all about it. He said that years ago, before the white man came, the Indian used to roam around just as he pleased. He got all his food by hunting and fishing, so that it was not necessary for him to farm or know a trade. Then the white man came, and took up all the land except what the Government gave the Indian in these reserves. But the Indian did not know how to farm, and so something had to be done to teach him. So these schools are built, that the Indian boys and girls may be taught to live as the white people live. Mr. George said that we really owed it to the Indians to teach them these things, and he said, more than that, we owe it to them to teach them how to be Christians.

One of the boys asked if this was the only Industrial Institute, and Mr. George says, "No, there are four others, but this is the only one in Ontario under the direction of the Methodist Church."

He said that the Indian boys and girls came long distances to the school, and that one year there were pupils in attendance from sixteen different reserves. The building will accommodate nearly one hundred pupils.

REPORTER No. 3.

"Now," said Mr. George, "I will show you something of what we are doing."

He took us first to the kindergartens, and here we found the junior pupils playing the same games and singing the same

songs as our little brothers and sisters in the kindergartens at home. We almost forgot that these were not white children as we watched them. In the other classrooms the older ones were studying just the same subjects that are taught in our schools. Mr. George said that they have the same examinations as we do, and that the school is under the inspector for the county. He said that many of the Indian boys and girls are very clever, and do well in their studies. We visited the music room, and then one of the boys said, "Where is the place you teach the boys farming?"

"Of course we all laughed, and Mr. George said, 'I am just going to show you that now.'"

REPORTER No. 4.

We were sorry we could not see much of the farm because it was winter. However, Mr. George pointed it out as well as he could, and explained about the different crops that were grown, and where the cattle were pastured. Most of the grain that is grown there is sold, and many of the cattle are shipped to the markets of Great Britain. There is also a large garden and orchard, in which vegetables and fruits are grown to supply the table for the large family in the Institute. All the boys thought they would like to be farmers when we went out to the great barn and saw how nicely everything was kept. The horses and cattle and all the animals seemed so well fed and contented.

"Well, Mr. George," said one of the boys, "I am sure the Indian boys must get a good idea of farming from being here."

"But what about the girls?" said one of our girls. "Don't you teach them anything but school work?"

"Oh, yes," said Mr. George. "We teach them housework and sewing."

When we went into the building again, he took us into some of the rooms, and we saw that they were very neatly kept. We felt sure that the Indian girls would know how to keep houses after they had lived in the Institute for a while.

REPORTER No. 5.

"Do you have church right here?" someone asked.

"No," said Mr. George. "We all go to service in the church in the village; Rev. Mr. Sanderson is the missionary there. But we have Sunday School here. We are just one big family," continued Mr. George, "and a very happy one. We have worship together each day, and we try to make it as bright and interesting as possible. We have music and responsive reading, so that all the pupils can take part."

We thanked Mr. George for all the help he had given us, and said we were sure we would always be interested in the work at Muncey. One of the girls said that she would like to teach in the Institute when she grew up.

"I want you to tell your League," said Mr. George, as he was saying good-bye, "that the Indian work is very important. We are training the boys and girls to be family and happy Canadian citizens, and more than that to be Christian men and women. We want your Junior League to pray for us."

We were sure the League would want to help in this way, so we promised to pray specially for the Indian work at Muncey.

### Appreciative Review

Rev. Dr. Withrow, who has always shown a strong interest in the Epworth League, has the following appreciative notice of the new book of League methods, "Practical League":

"Dr. Crews has rendered another important service to our Leagues by preparing this book of methods. His large experience and fertile initiative have enabled him to develop important plans for the betterment of League work. He gives, first, a historical sketch of the wonderful movement, which now enrolls two million of the young people of Methodism in the United States and Canada, the best blood and brain of our churches. He shows how to organize a League, gives important counsels and suggestions as to the officers and their duties, the business meeting, the different departments of League work, the devotional service, consecration service, look-out committee, evangelistic work, the League and the Sunday School.

"One of the most splendid outcomes of the League and most brilliant pieces of the prophecy of its future is the magnificent way in which it has taken up missionary work, in study, in prayer, in giving, in sending to the front and maintaining on the firing-line early seventy missionaries of its own.

"Nor are the other important functions of the League overlooked. In fact, suggestions are made for maintaining the literary department with its courses of reading, its Bible study, its discussions of great problems, and debates in which the members learn to think upon their feet and express themselves with fluency and force.

"We have social natures as well which need wise development. Some of the hints for these will guarantee lots of wholesome fun at the social meetings. The League is an ideal way for cultivating the many-sided activities of our young people. This book is simply indispensable to those who would make the most of it. Price in cloth, 60 cents postpaid."

### The Power of a Voice

When you live in hotels a great deal—as I have more or less this summer—you realize the power of the human voice to soothe, or quite the opposite, Oh, what a lot of harsh, disagreeable voices there are in this world—women's voices, too! The pity of it!

The other morning I was on the beach at the bathing hour when I heard some one call "Tommy!" in discordant tones that set my nerves a-tingle with their acid sharpness. The child so called frowned and answered back in a peevish way. I turned, expecting to see some uncontent nursemaid; and to my surprise I beheld the extremely elegant mother of the boy.

Now, that woman's husband is always irritable and peevish, just like the boy; and who shall say her voice is not responsible for it?

One of the worst-tempered men I know married a woman with a sweet, low voice and an even disposition. He is now completely changed. You know, you simply can't quarrel all by yourself when everything is peaceful and soothing all around you. It seems to me if more women realized this there would be more happy homes.—Kate Clyde.

## From the Field

### A Live Western League

The Epworth League of Wesley Church, Winnipeg, is a live and growing institution, especially noted for its sociability and its missionary spirit. Visitors and strangers can always count on receiving the "glad hand" when they visit Wesley. The members are aiming at raising \$300 for missions, and expect to succeed. A song service is held every Sunday evening at the close of the preaching, which affords fine opportunities of becoming acquainted with strangers. On this page will be found a picture of the League. It looks a little summy for publication at this time of the year, but the photograph was taken at a picnic held last autumn. Judging by appearance, the members were having a jolly time when the camera "shot" was made.

### An Empire Evening

"A Greater Empire than Has Been" was the subject for discussion at a recent meeting of Bridge St. Epworth League, Belleville.

Master Harry Hunt performed the im-



A JOLLY EPWORTH LEAGUE CROWD, OF WESLEY CHURCH, WINNIPEG

portant duties of Herald, and introduced the representatives of the Empire. Each speaker on behalf of his subject, was accompanied by a fair reader, who read a poem written by a poet of the country or colony represented. England's champion was Mr. V. Moynes; the reader, Miss P. Campbell. Scotland gave Mr. Douglas Holton an excellent opportunity to dwell upon the winsome lassies and braw ladies of that wonderful country. He spoke of the poets, literateurs and soldiers of renown who during the centuries have brought distinction upon their island home.

Mr. Harold Holton was in a jocular mood, and in his advocacy of Ireland created much fun by his description of how "this Emerald gem in our King's diadem" came to be formed. He had much to tell of ancient and modern heroes and celebrated bards. Miss M. Young was Ireland's reader, and rendered a beautiful poem on behalf of Ireland, as did Miss Minnie Wilson on behalf of the land of mist and mountains, "Bonnie Scotia."

Australia was well represented by Mr. Peckitt, who gave a thoughtful and interesting speech, illustrating the wonders of that far-off colony. Miss E. Jones also read acceptably a poem by an Australian poet.

India found an ardent representative in Mr. B. Chow, and one of the features of the evening was the beautiful rendition of Tennyson's matchless poem, "The Defence of Lucknow," by Miss Bonistead.

Mr. G. Conger had an arduous task in representing a large number of small colonies. He dwelt principally upon that grim old cerberus Gibraltar, which has for so many years upheld England's glory. His reader was Miss Pringle, who read a beautiful poem. Perhaps it would not be deemed invidious to say that the speaker who bore the honors of the evening was Mr. K. Conger, who, in a clear, thoughtful, fluent speech, voiced his views of our own Canada. His reader was Miss M. Saunders, who read a patriotic ode.

Col. Ponton as John Bull, was in his glory. The subject of Imperialism is enshrined in his heart, and he delivered a speech abounding in apt poetical quota-

tions which was unique, and could only have been uttered by Col. Ponton.

Sir Mackenzie Powell, with a few pleasant words of congratulation to the young ladies and gentlemen, brought the very happy evening to a close.

### Interesting Debate

A debate was held in the Queen Street Methodist Church, Lindsay, on Monday, Dec. 16th, 1907, the subject being: "Resolved, that gossip is more harmful to a community than stealing." The debate was on the occasion of a union meeting of the Cambridge Street and Queen Street Epworth Leagues. Mr. W. Nichols and Miss Post, of the Queen St. League, ably dealt with the affirmative side of the question, while some excellent points on the negative side were given by Miss Nina Alin and Mr. Geo. Fowler, of the Cambridge St. League. The judges, after considerable discussion, decided that the affirmative was the winning side. The attendance was large and some good music was given.

### A Cordial Invitation

The League of Park street Church, Chatam, issues a very attractive Programme of Services from September to May, with a number of interesting features, including a Debate on the subject: "Resolved:—That heredity is a greater factor for good in the individual than environment."

On the second page of the Programme there appears the following invitation to the Services:

#### PARK STREET CHURCH.

DEAR FRIEND:

In addition to our notices from the pulpit and through the press we take this way of extending to you personally a most cordial invitation to the weekly services of the Park street Epworth League.

These meetings are held essentially for the purpose of promoting a higher standard of Christian living and usefulness among the young people, and therefore, must be of unalloyed worth. They will do you good, and your presence will be an inspiration to others.

If you are a stranger in this city and church, then we are the more anxious to meet you, that we may do our part in making you feel that you are truly at home in our midst.

If you are an old resident, but unfamiliar with the Young People's Society, we invite you to become acquainted with us, our works and objects. There is a work for you, and we need your presence, sympathy, and co-operation.

Yours very sincerely,

THE PRESIDENT.

### A Church Social at Which a Local Paper Makes Its First Appearance

Perhaps the best social gathering ever held by the Fort Rouge Epworth League was that which took place on December 2nd. There were many things that helped to make it the "best yet." More interest was taken in this one than in any before, and thus larger crowds turned out. The older people of the congregation were told they must be there too, and so they came. More expense was gone to in preparing for the event. And then, on the evening itself, everyone did their duty. However, the real attraction and the dominant note in the words of congratulation afterwards was "The New Paper."

The League undertook to have a church journal ready for this evening, and it was ready, and according to those present was a decided success. This journal was read out on the evening in question, and the reading of it, together with a few musical items, furnished the literary part of the evening's programme. Each Editor of the various departments read their own material. The Editor-in-Chief read the editorial news, and his Assistant read some of the news from the Arena, and then besides this there were various departments of Church work, namely, the W. M. A., the Ladies' Aid Society, the Sunday School, the Epworth League, the Young People's Class, and the Pastor's column. A local and personal column, letters to the Editor, humor, athletic news, and some advertisements were also found in this paper. Under the League department an historical review of its work in our church was given, which proved very interesting. The first edition was such a grand success, in our opinion at least, that we feel it must be continued, and if possible it shall be printed. This account is written to lend enthusiasm if possible to other societies, and we would urge a

### Just a Line or Two

A new League has been organized at the Maxwell Appointment on the Maxwell Circuit, at which the District President assisted. The pastor, Rev. A. P. Stanley, reports "good progress."

A new League has been formed at Orwell, on the St. Thomas District, with 44 members. Rev. H. D. Moyer, of St. Thomas, recently gave an impressive address to the new officers on their duties.

Instead of having the time-honored Christmas Tree the Sunday-school at Jordan Station, brought offerings to the poor to the value of \$75.00, which were sent to the Deaconess Home, Toronto.

At Flesherton Local Option is in force, and the temperance people have put up a fine hotel which shall be free from the sale of liquor. The Epworth League of the town has taken stock in the hotel to the extent of \$150.

The Executive of the Wingham District League have sent out to all their Leagues a leaflet containing a personal message from each District officer, calling special attention to the work of the various departments. A fine idea!

Before leaving Cargill for Peru, Iowa, the members of the Epworth League of which he was President, presented Mr. H. P. Grinyer with a well-filled purse and an appreciative address. A farewell meeting was also held at Elmwood. Mr. H. W. Wushby of Elmwood, has been appointed to take Mr. Grinyer's place.

Mr. H. P. Grinyer, of Cargill, for the past two years President of the Walkerton District League, has gone to Iowa to take charge of a church at Peru. Mr. Grinyer will be greatly missed by the Walkerton District, as he was exceedingly devoted to the work, faithful, painstaking, and willing. The Era wishes him great success in his new field.

### Palmerston Division

The thirteenth annual convention of the Epworth Leagues and Sunday-schools of the Palmerston District, was held in the Methodist Church, Drayton, Nov. 12th and 13th.

The convention opened in the afternoon with a goodly number of delegates in attendance, and although there were no outside speakers, those of the district handled their parts well. Among other items of the afternoon session was a carefully prepared illustrated blackboard lecture on "The Period of the Judges," by Rev. C. Eddy, B.A., B.D. Another very helpful feature of the programme was the report given by Miss Beck, of Harrison, delegate to the Missionary Summer School, held at Southampton, in the adjoining district. This report being necessarily lengthy, was read at two different periods in the session, and though given at second hand it was full of inspiration throughout, being literally freighted with spiritual food.

The church was well filled at the evening session, and after the president-elect took the chair, a programme of some length followed. Some subjects of addresses were: "Church Loyalty," by Rev. Walter Wright, of Palmerston, and "The Church the Child's Home," by Rev. T. J. Atkins, Harrison. This was a very interesting talk, full of beautiful thoughts calculated to stimulate interest in the child's environment.

Among other features of the closing session on the morning of the 13th was

the sunrise prayer-meeting, and a question drawer, conducted by Rev. G. W. Down, B.A., B.D.

The report of the Nominating Committee showed a complete change of officers, which are as follows:—Hon. President—Rev. T. J. Atkins, Harrison.

President—Rev. G. W. Down, B.A., B.D., Glanellen.

1st Vice—Miss Hawkins, Alma.

2nd Vice—Mrs. Jos Goodwin, Palmerston.

3rd Vice—Mrs. R. M. Hazelwood, Clifford.

4th Vice—Miss Minna Bateman, Harrison.

5th Vice—Rev. Geo. E. Honey, B.A., B.D., Drayton.

Secretary—Wm. Harrison, Sturton.

Treasurer—Mr. Knechtel, Palmerston.

District Representative to Annual Conference—Rev. W. R. Archer, B.A., Moorefield.

### Peterborough District

The Epworth Leagues and Sunday-schools of the Peterborough District met in Convention in the Methodist Church, Lakefield, Dec. 2nd, 1907. The Leagues of the District were well represented and the reports were very encouraging, showing marked improvement, especially in the Missionary Department.

An interesting paper on "Literary Work in the League," was read by Mr. J. S. Parker of Fairview League. Two very successful Round Table Conferences were also conducted, namely, "The needs of the Sunday-school," by Mr. R. W. Clarke, Millbrook, and "The work of the Epworth League," by Rev. Dr. Metzler.

The convention, which was one of the most successful in the history of the district, was fortunate in securing the services of the Rev. S. T. Bartlett, who gave two practical addresses on "Epworth League Ideals," and "The promotion of Bible Study."

At the evening session the church was filled to its utmost capacity, and besides Mr. Bartlett, the speakers were the Rev. H. W. Manning, of Charlotte St. Church, Peterboro, who spoke on "The League as an Evangelistic Factor," and Rev. E. A. Pearson, of George St., Peterboro, who took for his subject "Church Loyalty." Good music was provided by the Lakefield choir.

The following officers were elected: President—Mr. J. Tisdall, Peterboro.

1st Vice—Mrs. George, Peterboro.

2nd Vice—Mrs. E. D. Lewis, Peterboro.

3rd Vice—Miss Shirm, Lakefield.

4th Vice—Prof. McCann, Peterboro.

5th Vice—Mrs. Bravender, Lakefield.

Secretary—Rev. C. Good, Peterboro.

Treasurer—Mr. Smith Kelly, Bridgenorth.

Conference Representative—Rev. Dr. Metzler.

### St. Thomas District

The St. Thomas District Summer School will be held at Port Burwell, August 10-15. Mr. Robt. Alway, President, is pushing arrangements, and Evangelist Russell has already been secured to direct the bible study. Rev. Kenneth Beaton to conduct mission study work, and Mr. Grey, the singing evangelist of New York, is expected to take charge of the music. Arrangements are also being made to have a steamer run regularly between Port Stanley and Port Burwell during the school week, which will add much to the convenience of the western part of the district.

trial of the Church Paper Scheme by the Young People's Society wherever no other organization of the church has taken it up. Even though it may not be printed yet, it does a world of good to all who hear it read out, and many times more to those who have a hand in preparing it. Of course we had some other good thing this evening—refreshments, for example. At the conclusion of the literary programme the audience were courteously requested by a committee of gentlemen to kindly arise from their seats a few moments while the choirs were placed in circular groups. The committee worked quickly, and in a short while the whole crowd was busily talking in groups. Then the gentlemen members of the League served coffee, and the young ladies passed along with many dainty jellies and cake. At this stage of the evening all seemed happy, and many a stranger became introduced to his neighbor and felt at home. The Reception Committee, which had been busy all evening, now sought to get the names of all the people present, and this was done by persuading them to sign the register. In order that we would know of the addresses and whereabouts of those especially who were boarders these were asked to mark "B" after their signatures.

There were many of our Leaguers who took a very active part in the preparation of this event, but the greater part of the thought in planning it was done by Mrs. Prescott, the Pastor's wife, who is the Social Vice-President. Mr. H. M. Hunt, the Editor-in-Chief of the journal, too, is worthy of mention, as it was through him that such a result was realized. Mr. Hunt is our Literary Vice-President. The President, Miss Argue, was, as she always is, "right to the front," superintending and encouraging enthusiasm.

### A Good Man Gone

The Epworth League has lost a true friend in the death of Mr. C. P. Holton, of Belleville, who was one of the first officers of the Bay of Quinte Conference League. He always manifested the deepest interest in our young people's work, and never shifted any responsibility that might be laid upon him. The Sunday School of Bridge St. Church, Belleville, will feel Mr. Holton's death very keenly, as he was one of its most valued teachers. On the Sunday of his death he visited the jail and spoke to the prisoners in the morning, then attended public worship and the sacrament of the Lord's Supper. In the afternoon he taught his Bible-class, and in the evening went to a mission church, where he conducted an evangelistic service. Before the meeting closed he was stricken, and died that night. Mr. Holton realized, and exemplified, as few men did, the fact that the Christian life meant service.

### A Large Circuit

J. M. Fawcett, of Auburndale, Alta. sends some interesting information concerning his work. He says: "Our Circuit is a large one, being eighty-five miles around it, with six appointments, and service once every three weeks. At the Plaxton Appointment we have a reading circle which meets every Wednesday evening, and we study the books of the Epworth League Reading Course, which are excellent. We have had several fine Christmas services which the young folks enjoyed very much. At Maughan Appointment, the environment was the children a Christmas treat, spending about \$20.



## Devotional Service

### FEB. 16.—MINISTERING TO PRISONERS AND THE POOR.

Matt. 25, 31-46.

#### HOME READINGS.

- Mon., Feb. 10.—A prisoner who craved ministry. Philemon 1-13.  
 Tues., Feb. 11.—Chained in prison. Acts 12, 4-11.  
 Wed., Feb. 12.—A Prison Endeavor. Gen. 40, 1-5.  
 Thurs., Feb. 13.—Preaching to the poor. Luke 4, 16-22.  
 Fri., Feb. 14.—Not grudgingly. Deut. 15, 8-11.  
 Sat., Feb. 15.—A good example. Acts 9, 36-43.

#### THE BIBLE AND THE POOR.

Nowhere in the world were the poor better cared for than among God's people in Old Testament times.

See Deut. 15, 7-11; Lev. 19, 9-10; Isaiah 58, 6-8; Nehemiah 8, 10; Psalm 140, 12.

The New Testament also contains many references to the poverty. Christ was always interested in the poor and the distressed. His early life was that of labor and poverty. The duty of the Christian toward the poor is forcibly illustrated in the topic, Matt 25, 35, and also in James 2, 15, 16; 1 John 3, 17.

#### THE BIBLE AND THE PRISONER.

There are a number of references in the Bible indicating that God's heart is not turned against the criminal. The thief on the cross received the attention of the Saviour in that most trying hour of the crucifixion. See Psalm 69, 33; Psalm 79, 11; Psalm 102, 20.

The Union Committee of the Presbyterian, Methodist and Congregational Churches have prepared quite a lengthy doctrinal statement, but the essence of Christianity can be expressed in a very short creed, "Thou shalt love the Lord thy God, etc., and thy neighbor as thyself." The parable of the "good Samaritan" answers the question, "Who is my neighbor?" Whoever has been attacked by robbery, has been beaten, has been thrown down, by liquor, by gambling, by any form of wickedness, you are called on to raise him up. He is thy neighbor. Love your neighbor as yourself, that is the gospel.

#### SUGGESTIVE THOUGHTS.

God, from the beginning, has made the cause of the poor man His own. Whatever men feel that they owe God they are to pay to the poor.

There is a tenderness in the Bible about the poor and the helpless that is unmatched in any other literature.

With the best arrangements, and the most vigilant care there will always be room and call for private charity. "The poor ye have always with you."

Satisfying the poor with bread is the fundamental social question in every country. You cannot expect people to be good citizens when they are continually hungry.

If Christ were in prison, how many callers there would be on "Visitors' Day."

"When saw we thee?" There is no blindness like the inability to see a Christian opportunity.

The Christlikeness of a church is to be judged, not by its creed, but have its members a heart for humanity? Do their souls go out toward unfortunate people?

Of all classes in the community who most need religion, it is those who are poor and needy, who are sinful and vile.

The genuine friend of the poor is blessed in himself. His conscience suns his whole nature with the smiles of its approbation.

#### FOR THE BLACKBOARD.

"Blessed is he that considereth the poor."

#### QUOTATIONS.

Christ always emphasized that His gospel was a gospel of mercy to the poor, and that word "poor" in its most comprehensive sense includes in it everything that belongs to human misery, whether it be by sin or depravity, or by oppression, or by any other cause.—Henry Ward Beecher.

The quality of mercy is not strained: It droppeth as the gentle rain from heaven Upon the place beneath.

It is twice blessed; it blesseth him that gives And him that takes. —Shakespeare.

That child of abject wretchedness, shivering in the cold, is thy poor brother. He is not an alien, not a member of some other race. He has the same origin, the same nature, the same great father as thyself.—Rev. David Thomas.

#### ILLUSTRATIONS.

It was the custom of St. Gregory after he became pope to entertain every evening at his own table twelve poor men in memory of Christ's twelve apostles. There is a legend that one evening he noticed guests, and he asked his steward how that happened. The steward counted them over and insisted that there were but twelve. Gregory only smiled, but let him have his way. At the end of the meal he summoned the unbidden guest and asked, kindly, "Who art thou?" And the reply was "I am the poor man whom thou didst formerly relieve; but my name is the 'wonderful,' and through me thou shalt obtain whatsoever thou shalt ask of God." Then Gregory knew that he had been feeding the Lord Jesus Christ Himself.

St. Martin one day met a poor man shivering with cold. He took his long, warm mantle, and dividing it, threw it over the shoulders of the suffering one. That night he dreamed the Lord stood beside him wearing the half of the cloak which he had donated to the poor man, and Jesus said to the angels who stood beside him: "Know ye who hath thus arrayed me? My servant, Martin, hath done this."

#### SCRIPTURE SIDELIGHTS.

Honor the Lord with thy substance And with the first fruits of all thy increase.

Cast thy bread upon the waters, Thy shalt find it after many days.

Give to him that asketh thee, And from him that would borrow of thee, Turn not thou away.

When thou makest a feast, Call the poor, the maimed, the lame.

The liberal soul shall be made fat, He that watereth shall be watered also himself.

He that giveth, let him do it with simplicity;

He that showeth mercy with cheerfulness. Blessed are the merciful, For they shall obtain mercy.

#### HOW TO HELP THE POOR.

1. Help those near at hand. The poor, living nearest to us, other things being

equal, have the first claim upon our charity. There are those who can see the needy in foreign missionary reports who never recognize the distress of their own neighbors.

2. The help afforded should be given heartily and cheerfully. "Let him give, not grudgingly, for the Lord loveth a cheerful giver." Let the needy brother see that the best wishes of your heart go with your gift.

3. Care should be taken not to encourage pauperism. There will always be lazy and improvident persons who would rather beg than work. There should be personal investigation so as to verify statements concerning residence, needs, etc. There will always be work for the "Visiting and Relief Committee" to do.

4. It is not wise to give much money to careless and improvident people. Open an account with the grocer, butcher and coal dealer. In cases of need give orders on these dealers for supplies. Even when drunkenness and laziness have been the causes of poverty, little children must not be allowed to suffer.

### FEB. 23.—MISSIONARY MEETING.

Subject—"What Constitutes a Missionary Call."

#### SUGGESTED PROGRAMME.

(Canadian Hymnal Used).

Hymn 208.

Prayer—That God may guide us in deciding our life-work; that we may choose what He has for us.

Reading of the Scriptures—Matt. 4, 12-25.

Address—What is meant by a Missionary Call?

Hymn 118.

Discussion, opened by short Address—Who should obey the missionary call (the world's need of the Gospel) and Christ's command to "Go," and what preparation is necessary?

Hymn 116.

Doxology and Benediction.

Helps—A Day of Good Tidings, 25c; On the Banks of the Besor, 10c; The Call, Qualifications and Preparation of Candidates for Missionary Service, 35c; What Constitutes a Missionary Call? Robt. E. Speer, 5c.

#### WHAT CONSTITUTES A MISSIONARY CALL?

Perhaps at no time since the beginning of the Christian era has there been the interest and enthusiasm in the cause of missions that is manifested to-day. People are coming to recognize more and more that missions, instead of being a side issue, is really the core and centre of Christianity; that the command, "Thou shalt love thy neighbor as thyself," applies to the man in the Orient with as much force as to the man in the next street.

Under such conditions as these, when the work of the missionary is brought so prominently to the front, it is not surprising that young people are looking toward the work in the foreign field as a life calling, and many are asking the question, "How may I know whether I am called to the foreign field?" This is a question of great importance, and as such is worthy of most serious consideration.

It will not do to imagine that the call must come to each one in the same way—that unless, like the Apostle Paul, we hear "a definite voice from Heaven," we are exempt from the command, "Go ye into all the world and preach the Gospel." In choosing a so-called secular calling, we do not wait for such super-

natural manifestations, yet no one will deny that God can and does use men in other lines of life in a most marvellous way in advancing His work.

Mr. Arthur J. Brown, in "The Foreign Missionary," states that broadly speaking, the motives which should assist us in settling this question may be classified as follows:

1. The Soul's Experience in Christ.—In proportion as this is genuine and deep, the more we desire to communicate it to others. Propagation is a law of the spiritual life. The genius of Christianity is expansive. That was an exquisite touch of regenerated nature and one beautifully illustrative of the promptings of a normal Christian experience, which Mr. Andrew, after he rose from Jesus' feet, to find first his own brother, Simon, and say unto him: "We have found the Messiah; and he brought him to Jesus." No external authority, however commanding, can take the place of this internal motive.

The man who has no religion of his own that he values of course is not interested in the effort to make it known to others. It is true, one may be simply ignorant of the content of his faith or the real character of the missionary movement, but as a rule those who know the real meaning of the Christian experience are conscious of an over-mastering impulse to communicate it to others.

2. The World's Evident Need of Christ.—He who has knowledge that is essential to the welfare of his fellow men is under solemn obligation to convey that knowledge to them. It makes no difference who those men are, or where they live, or whether they are conscious of their need, or how much inconvenience or expense he may incur in reaching them. The fact that he can help them is reason why he should help them. This is an essential part of the foreign Christian impulse. We have the revelation of God that is potential of a civilization that benefits man, an education that fits him for higher usefulness, a scientific knowledge that enlarges his powers, a medical skill that alleviates his sufferings, and above all his relation to Jesus Christ that not only lends new dignity to this earthly life, but that saves his soul and prepares him for eternal companionship with God. "Neither is there salvation in any other." Therefore, we must convey this Gospel to the world.

There is no worthy reason for being concerned about the salvation of the man next to us which is not equally applicable to the man five thousand miles away. Foreign missionary interest presupposes breadth of soul. Any one can love his man to love all men. He who has that which the world needs is destined to save the world. The true disciple would feel this even if Christ had spoken no command. The missionary impulse would have stirred him to spontaneous action. Christ simply voiced the highest and holiest dictates of the human heart when He summoned His followers to missionary activity and zeal. The question whether the heathen really need Christ may be answered by the counter question: Do we need Him? and the intensity of our desire to tell them of Christ will be in exact proportion to the intensity of our own sense of need.

3. The Command of Christ.—The circumstances in which He expressed His wish were inexpressibly solemn. He had risen from the dead and was about to ascend to the Father. But ere He left His disciples, He said unto them: "All power is given unto Me in Heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." There is no gainsaying the command. Whether we consider the person who gave it, the circumstances in

which it was given, or the duty imposed, we must regard it as the weightiest of utterances.

No one can read the New Testament without seeing that the evangelization of the world was the supreme thought of Christ. He came into the world to save it. He sought not merely for the rich and the influential, but for men as men, irrespective of their wealth or position. He could not bear to see men perish, and the very thought of it caused Him keenest agony. He Himself was a missionary and His entire ministry was a missionary ministry. And still the world's evangelization is His supreme thought. He is the "same yesterday, to-day and forever." He knows no distinction of race or caste. He loves men, and, as Phelps has said, the most attractive spots to Him are "those which are crowded with the densest masses of human beings." Now, as of old, the Son of Man looks upon a sorrowing, dying world with pity unutterable.

Since the salvation of men is Christ's supreme thought, it should be ours. How is it possible for one who professes to follow Christ not to believe in missions, when missions is simply the organized effort to carry out the will of the Master?

Other things must be taken into consideration. There is the question of health, the question of duty towards one's home, the question of qualification, as many other problems that will have to be faced and settled in the presence of God. One thing we cannot get away from is the fact that all who name the Name of Christ are called to a definite part in this warfare, by the consecration of talents, means and time to the extension of the Kingdom.

"O matchless honor, all unsought,  
High privilege surpassing thought,  
That Thou shouldst call me, Lord, to

be  
Linked in work-fellowship with Thee;  
To carry out Thy wondrous plan,  
To bear Thy messages to man;  
In trust with Christ's own word of grace  
To every soul of human race."

### MARCH 1.—SONGS OF THE HEART. III. HOW GOD LEADS MEN.

Psalm 23.  
(CONSECRATION MEETING.)

#### HOME READINGS.

- Mon., Feb. 24.—God our Guide. Gen. 31, 3-13.  
Tue., Feb. 25.—By a pillar of fire. Ex. 13, 17-22.  
Wed., Feb. 26.—Teaches us His Way. Ps. 25, 8-12.  
Thurs., Feb. 27.—We shall not stumble. Prov. 3, 6-23.  
Fri., Feb. 28.—Into the promised land. Jer. 2, 4-6.  
Sat., Feb. 29.—Answering prayer. Jas. 1, 5-8.

#### INTRODUCTION.

This is undoubtedly a psalm of David, who was thoroughly familiar with the shepherd's work. In Eastern lands the shepherd was accustomed to lead his flock out to the verdant land where they would not only find pasture, but also refreshing coolness during the heat of the day. In such a place there would be the softly flowing stream whose waters would quench the thirst.

Probably in this psalm David recalls his own experience, thinks of his many wanderings of his early life with his father's flock, of the care and watchfulness, of the hard and constant toil for the sheep, of the perils encountered, etc. That life had not been in vain. Had he not learned something of the Divine tenderness and strength. In this little

psalm he seeks to give emphatic expression to his full belief in the watchful care of God.

#### FOR THE BLACKBOARD.

"The 23rd Psalm is the nightingale of psalms. Blessed be the day on which that psalm was born. It has charmed more grief to rest than all the philosophy of the world."—Henry Ward Beecher.

#### EXPOSITORY HINTS.

V. 1. "The Lord is my Shepherd." This intimates God's personal acquaintanceship with us. The Eastern shepherd knows the members of his flock individually and everyone responds to its name.

The figure here used indicates intense practical sympathy. Sheep are strangely helpless and dependent.

"I shall not want." The very term "shepherd" is sufficient reason for such confidence. God will make all needful provision.

V. 2. "He maketh me to lie down," etc. This speaks of peace, quiet and repose.

V. 3. "He leadeth me in the paths of righteousness." Take which way He may with us. He leads us in righteousness. Guided by God we may be sure that our feet will be directed in the right way. He leads, we follow.

"For His Name's sake." In accordance with His tender mercy—faithful to His name.

V. 4. "Valley of the shadow," etc. A deep ravine—full of gloom even at mid-day.

V. 5. "Thou preparest a table." David was not thinking regretfully of the richer table he had left in the palace in Jerusalem, but felt that it was a mercy he had a table at all. Thankfully he felt that he had a full cup.

V. 3. "He restoreth my soul." Eastern travellers tell us that the shepherd is much occupied with looking after straying sheep. We need continually to be restored from sins, from backslidings, from errors.

V. 5. "Thou anointest my head." In the East it is a mark of great respect to pour perfumed oil on the head of a distinguished guest. It served for refreshment.

#### SUGGESTIVE HINTS.

There are many who do not think gratefully of the blessings that are still left at their side, but take a dreary satisfaction in counting up the blessings they have lost. David did just the opposite of this.

David's gratitude was religious. He recognized that God had prepared his table. The source of all his mercies was his Divine Shepherd.

David said, "The Lord is my Shepherd." Are we able to use this little emphatic word of appropriation? What better are we for knowing what we know of God if we cannot?

Jesus, the Good Shepherd, by the living waters which He gives, satisfies every want of the soul. He does not give us a cup of water which is exhausted at a draught, but a fountain of water in our own souls, ever flowing, ever fresh, ever inexhaustible.

"He maketh me to lie down in green pastures," is as complete a picture of abundant satisfaction as it is possible for words to make.

There is plenty of good pasture for all sheep, and it is no part of the sheep's business to try to find the pasture for itself. That is the Shepherd's work.

"He leadeth me." The sheep of the Good Shepherd are not kept constantly lying down in the green pastures, but are led forward by the still waters. The Christian life is not a monotonous hum-drum thing but is full of delight, progress, transformation.

## ILLUSTRATIONS.

In the South are powerful compresses into which bales of cotton are reduced to only a small part of their former bulk; and something similar has been done with this psalm, as if the whole Bible had been compressed into a few lines, for there is nothing that the soul needs in the way of promise or experience that it does not contain. It is a veritable diamond mine to which we may help ourselves and be made rich.

We are just like sheep. The sheep is the symbol of helpless foolishness. It goes astray not maliciously but thoughtlessly. So it is with most people who are as foolish and short-sighted as a sheep.

That little word "my" shows that David had a faith that had teeth, for it was able to take a tight grip and hold on in a definite way. Had he said, "The Lord is our Shepherd," he would have been like a man filling out a cheque with ciphers instead of figures.—Elijah P. Brown.

"My cup runneth over." Does that mean that there is a careless servant who, in pouring out the wine, pours too much and it flows over? No such thing. "God is the portion of my cup." Do you think my cup could hold God? Because He is the portion of my cup, of course it must run over.

## QUOTATIONS.

Had David said, "The Lord will be my Shepherd," that would have been the last of him as far as this psalm is concerned, and that is the reason so many of our lives are like worn-out cisterns. We need a faith that will take hold of God to-day.—Elijah P. Brown.

When David said, "The Lord is my Shepherd," he made a slight draft on the Lord for all that a sheep could ever need, and the fact that God promptly honored his draft should encourage us to do the same thing whenever a famine of any kind comes in sight. A sheep's trust immediately gave him a sheep's rest, and he soon found himself in a sheep's heaven.—Elijah P. Brown.

I may not possess all that I wish for, but "I shall not want." Others, far wealthier and wiser than I, may want, but I shall not. It is not only, "I do not want," but "I shall not want." I have all things and abound; not because I have a good store of money in the bank, not because I have skill and wit to win my bread, but because, "The Lord is my Shepherd."—C. H. Spurgeon.

"Goodness and mercy shall follow me." My Father who is so rich and has so many servants, has given me two. One is goodness and the other is mercy. So I present my prayer in confidence. "Lord, I know thou art going to feed me and uphold me and continue thy mercy to me.—Dr. Elder Cumming.

## PRACTICAL APPLICATIONS.

We are led, not driven. A blessed thought in connection with this psalm is that we need not take a single step alone, but that we may constantly be led by One who knows all about us, and all about the way we must tread.

When we sing, "Where He leads me I will follow," let us really mean it. No man can ever find so good a path for

his feet as that in which the Lord would lead him.

All the days of my life." Let us remember that it is not in heaven that all these wonderful things are done, but here and now.

Before any one of us can say, "The Lord is my Shepherd," he must give up every idle notion that he can control himself or manage his own interests.

It is not what we think about God, but what He is to us spiritually that is all important.

"I will fear no evil." The evil may be there, but He is there too, and consequently we do not fear.

The surest evidence that we are being led is our ability to lead others.

## QUESTION SPURS.

Does the assertion, "I shall not want," mean that the one who trusts God will never suffer deprivation?

Am I trying to lead myself? What evidence have I that I am being led by God?

Is it necessary for us to understand all about the way by which God leads us?

## MARCH 8.—THE WISE USE OF TIME.

Eph. 5, 15-21.

## HOME READINGS.

Mon., Mar. 2.—Considering our end. Deut. 32, 28, 29.

Tues., Mar. 3.—Gaining wisdom. Prov. 2, 1-8.

Wed., Mar. 4.—Lengthening life. Prov. 9, 9-12.

Thurs., Mar. 5.—Numbering our days. Ps. 90, 9, 12.

Fri., Mar. 6.—Diligent Christians. 2 Pet. 1, 10-14.

Sat., Mar. 7.—Watchfulness. Matt. 24, 42-51.

## EXPOSITORY HINTS.

V. 15. "See that ye walk circumspectly." Exercise great care in regard to your conduct. Do not do foolish things that will lead to regret and remorse.

V. 16. "Redeeming the time," or "Buying up the opportunity." To redeem the time is to apply it to those purposes for which it was intended. It is not merely because we have only a short time to live that we ought to redeem the time, but because our best interests are all bound up with the duty. With what can we buy up opportunity? With will, energy, perseverance, faith.

"The days are evil." The fact that the times in which they lived were so corrupt was a strong reason for making every opportunity tell for good. To a certain extent the same argument may be used to-day. There is much evil in the world to be overthrown.

V. 17. "The will of the Lord." There can be no doubt that the will and desire of God is that we should make the very best use of time and opportunities. He has left us free to choose our own road, but every possible argument is brought to bear upon us to choose the path of wisdom.

## SUGGESTIVE THOUGHTS.

To-day's duties can only be done well to-day.

There are few things more discouraging than to toil over a task that ought to have been done before.

"The great rule of moral conduct," says Lavater, "is, next to God, to respect time."

"Tis the measure of a man," says Emerson, "his appreciation of a day."

Learn to be a miser of time. Clean up its golden dust, turn to good account those raspings and parings of existence.

One of the best ways of utilizing odd chinks and crevices of time is to carry a note book in one's pocket for the saving of his own thoughts, or the happy sayings of other men.

One of the most valuable assets of a business man is the power of compelling those with whom he has transactions to be brief. This is an indication of the successful man.

Time is the only thing of which it is true that we can save it only by spending it.

How much time have we? All there is, is often said. No; but all you will take of all there is.

If a man would save he must keep account of his money. So you must keep a time ledger if you would save time.

## SENTENCE SERMONS.

(To be expanded in the meeting.)

We are apt to feel bad over the loss of long periods of time, but we suffer the smaller ones to escape without notice; we cannot part with a year without regret, but we throw away minutes, and hours, and days with composure.

A thoughtless man must always lose his time because he lives for no particular end.

No man can be said to redeem the time if he does not avail himself of the opportunities which the gospel presents of obtaining forgiveness of sins and a knowledge of salvation.

Most men work for the present, a few for the future. The wise work for both—the future in the present, and for the present in the future.

The most precious hours of life are those of youth and early manhood; we are then buoyant, hopeful and full of vigor and an hour given to work or study is more fruitful than later on in the afternoon of life.

Lost wealth may be replaced by industry, lost knowledge by study, lost health by exercise and temperance, but lost time is gone forever. What a serious thought this is!

## QUOTATIONS.

I wasted time and now doth time waste me.—Shakespeare.

A man proves a miracle of genius because he has been a miracle of labor.—Sidney Smith.

If I were to try to comprise into one sentence the whole of the experience I have had during an active and successful life, it would be comprised in these words, "Duty first, and pleasure second."—Nasmith.

Thrift of time will repay you in after life with a usury of profit beyond your most sanguine dreams.—Gladstone.

Pick up a grain of a day and add to your heap. You will soon learn by happy experience the power of littles as applied to intellectual processes and gains.—John S. Hart.

One of the commonest excuses for the lack of self-culture and attention to the truth in, an earnest purpose finds time or makes it. It seizes on spare moments and turns the larger fragments of leisure to golden account.—William Matthews.

On a barrel of freight I recently noticed the word "Perishable." It indicated the need of its being forwarded in haste.

That single word was to me a sermon. I thought that with propriety it might be inscribed on all earthly things.—Anon.

There are no fragments so precious as those of time, and none are so heedlessly lost by people who cannot make a moment and yet can waste years.—Montgomery.

There is no remedy for time misappet, No healing for the waste of idleness. Whoever every languor is a banishment. Heavier than active souls can feel or guess. —Aubrey De Vere.

#### ILLUSTRATIONS.

A French author is said to have written a book during the few minutes each day when his wife kept him waiting for dinner.

If you have a hundred dollars and lose fifty, the value of the remaining fifty is not impaired. Their purchasing power is the same as before. Not so if, of ten years in youth, you waste five. The remaining five have depreciated in value. The reason of this is that the work of each season of life is dependent more or less on that of the previous ones.

If you look into the lives of the men who have achieved the greatest things you will find that they have accomplished them by seizing and turning to account not only the days and hours, but the bits and fragments of time, even the odd minutes.

Charles Wesley was incredibly diligent in the use of time, economizing its smallest bits. Once, while kept waiting, he was heard to exclaim: "I have lost ten minutes forever."

It was not to the possession of genius that Elisha Burritt attributed his mastery of eighteen languages, but to the improvement of the odds and ends of his time while working at his calling.

When a visitor calls upon Mr. Roosevelt, the President greets him by the hand as if he were a long-expected friend, but along with the cordial greeting is a plain expression that business is business, and that other "dear friends" are waiting. Most of the President's visitors, therefore, state their errands concisely and retire quickly without further delay.

#### QUESTIONS.

Do we regard time as a sacred trust?  
Are we using it as to prepare for eternity?  
Do we plan our days and hours?  
Are we careful to economise the odd moments?

(See article in this issue on "Time, the Workers Gold Mine.")

#### My Prayer

If there be some weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Let me guide him nearer thee.  
Make my mortal dreams come true  
With the work I fain would do;  
Clothe with life the weak intent,  
Let me be the thing I meant;  
Let me find in thy employ  
Peace that dearer is than joy;  
Out of self to love be led,  
And to heaven acclimated,  
Until all things sweet and good  
Seem my nature's habitude.

—John G. Whittier.

"Songs of the Heart" is not the name of a book of helps, but simply a general title for the topics used in the Consecration Service.

## The Golden West Club

The following is an account of a Boys' Club organized at Swift Current, Sask., last summer. Its basis of membership is a four-fold pledge against Liquor, Tobacco, Oaths, and Foul Stories—the pledge they themselves made.

One distinguishing feature is the "high church" character of its meeting. To impress on the boys the reality of the pledge that binds them all together, the Pastor made a ritual for opening the meeting and a form of initiation in joining. After greeting from the President the Opening Exercises are as follows: **Members**—We meet that every boy here may grow up to be an honorable and good man.

**Vice-President**—How can this be done?  
**Members**—By being careful about the words we use and the habits we form, but especially our thoughts.

**Vice-President**—In what way?  
**Members**—By despising both liquor and tobacco, because they destroy the strength of the body. By despising foul stories, foul talk, and swearing, because they destroy the purity of the mind. By despising untruthfulness, lying, and cowardice, not merely in other boys, but especially in myself.

**Pastor**—Will this be easy or hard?  
**Members**—Sometimes it will be easy and sometimes it will be hard. Do when it is hard to do right?

**Members**—We must try the harder, for God will give us the power to do the right every time.

**Pastor**—When may we begin to carry out this, our Club's purpose?

**Members**—To-day.  
**Pastor**—How soon to-day? And in what way?

**Members**—We may begin now, by asking God's forgiveness, if we have failed, to try hard to please Him; and also by telling Him that we wish to start again, and do what we believe Jesus would do if He were a boy and a member of our Club.

**Pastor**—Let us bow in prayer.  
The following is a copy of the Initiation Exercises:

**Pastor**—Mr. President, I present to you \_\_\_\_\_, who wishes to join our Club. But before he is admitted it is right that you should learn from him his purpose. Our great aim in the Club is to help each other, that each one may grow up to be the true, strong man God intends us to be. Will he try to be true to the Club, and hold sacred the pledge that binds us all together? To make sure that such is his purpose I will ask that you question him.

**President**—You have already been voted upon to become a member of our friendly circle. In receiving you we trust and expect that you will ever try to be a worthy member of it. (Here the President holds up, and tests a chain, whose links are of various kinds and strength: one link is a weak link and breaks under the test.) This chain is strong only as each link that makes the chain is strong. One weak link can make the whole chain weak. (Holding up the strong part.) As now the chain, though smaller, is stronger without the weak link, so our Club will be strong, not by the number of boys that might merely come a few times, and then be careless or neglectful of their pledge, but only by those boys who are true to their promise in taking the pledge. Are you willing to take the pledge that has been taken by all the boys of the Club?  
**Candidate**—I am willing.

**President**—Will you try never to bring shame on yourself through mean conduct, either in the school, on the playground, or in any of your associations with boys?

**Candidate**—I will.  
**President**—I will now ask the Secretary to give you the pledge.

**Secretary**—Will you place the right hand over the left breast, and repeat after me the following pledge. And then I will read it through first, and then I will read it again, phrase by phrase, and ask you to repeat it after me.

"Because I know that impurity hurts my life, whether that impurity be in what I do or what I say, or what I think about, I hereby purpose to keep my life clean—in every part, my body, my mind, my spirit. And I hereby promise that I will never smoke tobacco nor drink liquor; nor will I swear, or use foul words myself, or be a willing listener to foul stories told by others."

You will now receive greetings from our Pastor, and come under the sceptre of manhood.

The candidate kneels on the step of the platform, a wand is waved over his head, and he is struck lightly on the shoulder, as the Pastor says: "Rise up, Sir Galahad! May you be a worthy knight of the Golden Future, when all boys shall grow up strong, true men. Welcome."

The membership is divided into two sides, under captains, for attendance. The losing side gives a banquet to the whole Club and to the officials of the church.

The regular items of the meeting, besides routine business, are a straight talk to the boys, and one chapter of "The Bishop's Shadow," by Thurston—a magnificent boys' story.

The boys enter heartily into the responsibility, even when skating is on. The most real difficulty is that the minimum age limit is too low: a few boys in it are too young to appreciate the nature of the Club.

#### Great Thoughts About Little People

Children have more need of models than of critics.—Joubert.

A torn jacket is soon mended, but hard words bruise the heart of a child.—Longfellow.

Children are God's apostles, sent forth, day by day, to preach of love, and hope, and peace.—J. R. Lowell.

The interests of childhood and youth are the interests of mankind.—James.

I love these little people; and it is not a slight thing, when they, who are so fresh from God, love us.—Dickens.

Blessed be the hand that prepares a pleasure for a child, for there is no saying when and where it may bloom forth.—Douglas Jerrold.

You cannot teach a child to take care of himself unless you will let him try to take care of himself. He will make mistakes; and out of these mistakes will come his wisdom.—H. W. Beecher.

Beware of fatiguing them by ill-judged exactness. If virtue offers itself to the child under a melancholy and constrained aspect, while liberty and license present themselves under an agreeable form, all is lost and your labor is in vain.—Fenelon.

# The Junior Epworth Era

Edited by Rev. J. T. Bartlett, Associate General Secretary of Sunday Schools and Epworth Leagues, Sackville, N.B.

## Winter Time

Oh, hear the wind blow!  
Very soon we'll have snow,  
And what will the boys do then?  
They'll bring out their skates  
And call to their mates,  
"Jack Frost is with us again!"

"Yes, Jack has come back,  
There's ice in his pack,  
He's as busy as busy can be!  
He freezes the creeks,  
He pinches the cheeks,  
And hangs little pearls on the trees."

"Oh, now we can slide,  
On sleds see us glide;  
Just look at the snowman so high,  
We made him to-day;  
For awhile he will stay;  
He'll melt in the sun by and by."

Jack Frost loves the boys,  
He laughs at their noise,  
And peeps in their windows at night;  
And then in a trice  
Draws pictures in ice  
That glisten and shine in the light.  
—Kindergarten Review.

## Weekly Topics

FEB. 9.—A TALK BY JACOB'S WELL.  
John 4. 5-14.

Jesus was going from Judea to Galilee. Samaria was the province lying between the other two. He passed through it. He reached Sychar, where Jacob's well was. It was noon. The road had been rough and dusty. He was tired with the journey. His disciples had gone into the town to buy something to eat. Jesus was resting on the side of the well. He was thirsty, but had nothing with which to draw water. The woman came with her pitcher. He asked her for a drink. She was surprised. She hesitated. Christ told her of "living water," of which she knew but little. From talk about physical thirst Jesus led her up to thinking and talking of spiritual. She could supply his thirst of body. Only He could supply her thirst of soul. So the woman was convinced that He was the Messiah. The story told simply as above will lead up to spiritual truth. Our chief need is not physical. We need water, and God has given us the springs in the earth. But we need "living water." He has given us this also: Christ is life. What then? As when thirsty we take the water and drink, so we likewise quench our inward spiritual thirst by coming unto Him and drinking as He provides from the Fountain of Truth. This is Life. We cannot be spiritually alive without Christ. He can only satisfy our immortal natures. And He does, if we but ask Him. Therefore, ask of Him, and He will give thee this living water, the culminating point in the whole study.

FEB. 16.—A TEMPERANCE PLEDGE  
SERVING. Jer. 35-6, Prov. 23. 19-21.

In every way the resolution of the first text was a good one. It is just as wise to-day as then. Many reasons might be given. The passage from Prov. tells us that "poverty" and "rags" are sure to come to "the drunkard and the glutton."

Everybody knows that strong drink brings misery of every kind. Physically the drinker is harmed by the drink. Mentally he is weakened. Socially his reputation is destroyed. Morally he falls. Indeed, in every sense he is robbed of what is of greatest value. And what about his family? Their "poverty" and "rags" have been in evidence too often. Pity the drunkard's children! Their home is one only in name. Drink destroys everything that makes a true home. But no man intends to be a drunkard when he starts to drink. Little by little the habit grows, until he is a slave to the liquor. He would have laughed if someone had told him at the first that he would end up in "poverty" and "rags." But when it is too late he forgets that he is bound in the chains of the deadly slavery. This is why our Juniors should abstain. Never touch the evil thing. The only safety is in keeping away from it from the very start and for ever. (If you have not a Total Abstinence Pledge in your League, form one, and invite all your members to sign it. You cannot make too much of it.)

FEB. 23.—DEPUTATION TO MOUNT ELGIN INDUSTRIAL INSTITUTE, MUNCEY.

## SUGGESTED PROGRAMME.

Hymn 172.

Prayer.—That those who are engaged in work among the Indians may be enabled to lead them into the knowledge of the Gospel.

Scripture Lesson—Matt. 25. 34-40.

Hymn 185.

Address by Supt.—Our Indian Fellow-Citizens.

Hymn 323.

Report from Deputation—Reporters 1 and 2.

Hymn 296.

Report from Deputation—Reporters 3, 4 and 5.

Benediction.

References—"The Methodist Church and Missions in Canada and Newfoundland," Chapter 11; "Indian Education in the Northwest," 5c; Onward and Pleasant Hours for February 8th; Missionary Report; Epworth Era, February. Use school geography, and locate Muncy, 12 miles from St. Thomas, on the map of Ontario.

MARCH 1.—THE STORY OF THE NOBLEMAN'S SON. John 4. 46-53. (Consecration Meeting.)

Jesus was always interested in the young. Many kind words He spoke to them, and often He did great things for them. We may be sure that the serious sickness of this boy appealed to Him. But He wanted to reach the father as well as bless and help the son. And He did so. The faith of the father in the word of Jesus was very striking. He rested fully on just what Jesus said to him. And so both he and his son were blest. It is our privilege to ask Jesus for help, and it is our duty to believe what He tells us. We have two lessons to-day. The first shows us that Jesus is always ready to hear and help the needy. The second is that we should fully trust His word. (This is Consecration Service. Make the pledge prominent. Apply the practical side of the study by showing how we may do what Jesus would have us do in relieving suffering wherever and whenever we have opportunity. The nobleman's faith should make the first clause of the pledge practical.)

## About Your Habits

A habit is something which we have made our custom by doing it over and over again. It is true, whether it be of our thinking, speaking, or doing. Every-body forms habits. They cannot help it. But we can choose our habits. Never forget that. You do not have to think, speak or act in any set way. You prefer one way to another, and by going that way it becomes yours. It is a habit then. So you see, the first thing we should think of is whether a certain way is good or bad. For both kinds of habits are formed in just the same way. The same thing done over and over becomes easy, and we get into the way of doing it without thinking about it every time. That is the one great reason why we should not allow ourselves to get into the way of thinking, speaking, or acting that is not the very best. The little things that come in our way every day are the ones we need to watch. A boy or girl may get into the habit of slang speech almost before it is noticed. The same is true almost of everything. That is why we should always be careful at the start.

If you start life with a bad habit it will not become easy to break it as you grow older. Bad habits are like the letters a boy cuts in the bark of a tree. The older the tree grows, the wider the letters become in the bark. And good habits are

just as enduring. The way we live in childhood and youth will very largely decide what we shall be when we are grown men and women. Never say of a habit, "It is too small to notice." The wise Cato once reproved a boy for what he thought was a slight offence. "You find fault with me for a very little thing," he said. The wise teacher replied, "Habit is never a little thing." You all know the old adage, "As the twig is bent the tree is inclined." It is true of us all. Be careful, then, of your habits. We cannot draw up a list of all good or bad habits, but there are some that every one of you should form, and others that you should equally shun. Habits of clean thinking, pure speaking, kind acting, habits of promptness, punctuality, obedience, order, sincerity, truth, are all and "always good; but such as untidiness, sloth, carelessness, thoughtlessness, should always be avoided, not only for our own sakes, but for the good of those around us. For habits are catching. Little brothers will try to do what they see their big brothers doing. Little sisters want to be like the big ones. So, your habits will not only affect you, but those about us, and make them, as well as ourselves, better or worse, as they are good or bad. Therefore, be careful and watch.

### MARCH 8.—BRINGING OUR FRIENDS TO CHRIST, Mark 2, 1-5.

Get some one to tell the story of this striking incident. Have two or three write it out in their own words. Then draw out the main points, e.g.: When Christ was teaching in a house in Capernaum, some people who had a sick friend wanted to get him to Jesus. They could not get to the crowd who sat about the house, so they carried him up on the roof, which was flat, and when they had lifted up some of the plates that made the roof, they let him down through the hole on his bed. This bed was more like a heavy quilt than anything else, so four of them could take it by the corners and lower it with the sick man on it through the hole they had made. In doing this they showed their interest in the sick man and also their faith in Christ. They were bound to get him right up to Jesus, for they knew that then and there Jesus would help him. It is a lesson of sympathy for the sick, perseverance in doing good, and of faith in Christ's goodness and power. If we want to, we may find some whom we may help by bringing them to Jesus. We may pray for them, but we should also do what we can for them. Religion is very practical. We may see, too, how by working together we may accomplish what one could not do alone. These men formed a "league" of mercy and help that ours should resemble. Let us try to do as they did in spirit if not in fact.

### Durham Junior League

During the recent Local Option campaign the members of Durham Junior Epworth League gave, on December 2nd, a temperance entertainment, which was well attended by the friends of the temperance movement. The League devoted half the proceeds of the event to the South Grey Temperance Association, to be used in helping defray expenses of the campaign.

The League has increased its membership roll, and the interest in its work has improved as a result of the Crosskey and Hunter Revival held in September.

On Monday, December 30th, a pleasant surprise awaited the Assistant Superintendent, Mrs. Benton, who was presented with a purse of money and a highly complimentary address.

On Christmas eve, Santa Claus made a call on each member to present the season's greeting and an orange.

The missionary and other departments of work are showing a very satisfactory interest on the part of the members and the motto for 1908 is "Forward, and Better Still."

### Hard on the Boys

In the old days of New England a boy was looked upon as a troublesome creature, who must be kept down at all costs. There were a good many laws which concerned him on the old statute books, and some of them are here quoted:

"If a boy shall sing or whistle on the Lord's Day, it is a fine of ten cents.

"If a boy shall throw a stone and break a window, it is a fine of nine cents.

"If a boy shall chase a girl, it is a fine of six cents.

"If a boy shall go to sleep in church, it is a fine of three cents, and the warden may cane him.

"If a boy shall throw stones at a neighbor's dog, it is a fine of five cents, and his father shall whip him.

"If a boy laughs in public school, his teacher may take his coat off and administer thirteen hard blows.

"If a boy steal apples or other fruit,

his parents must pay twice the value thereof, and he may be sent to the common jail for two days."

Poor little Puritan boy! No wonder he grew up so stiff and straight-jacketed, with never a jest or a smile!—EX.

### Why They Succeed

(Continued).

"In our League we are continually on the look-out for new members."

This is right. No league can be long run without additions to the membership. And it is surprising how many boys and girls of League age are not being interested in the League. The League that is not doing aggressive home missionary work in enlisting the children of its own immediate neighborhood will not long survive. How many new members have you had added to your roll during the past three months?

"We have had some splendid social meetings in addition to the regular devotional meetings."

Good! But do not substitute socials for your weekly meeting for worship and topic study. The primary mission of the League is to minister to the religious needs of the young. All else that may be used as a means to this end is worthy, but anything that usurps the place of the devotional meeting will surely detract from the strength of the League.

### SUPERIN' ENDENTS! READ!

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles—with the just fear of God and our fellow man,—we engrave on those tablets something which will brighten to all eternity."—Daniel Webster.

"We never have long meetings, but try to make each one brighter and better than the last."

That's the idea. And while the leader of course will know what form the meeting is to take, it is a good thing to spring an occasional surprise on the members, even in the manner of conducting the exercises. If they know every time just what is coming, the order of service will grow monotonous, and, as a natural consequence, interest will wane. No two meetings should ever be exactly the same.

"One of the hardest things I have had to study over is this very one of variety. It is not easy to arrange for it."

Just so; but how many meetings have been spoiled because an easy way has been sought. The best things are never easily won. Junior Superintendents that cannot or will not take time to arrange the program beforehand, but go to their league meeting with but little and hurried preparation, need not expect to hold the attention and affection of the Juniors. None so readily detect shallowness as they, and none will so quickly respond to a well-prepared lesson or study. Variety is essential, no matter what it costs, and the alert, wide-awake superintendent will have it, no matter how hard it is to get.

"I have had frequent reviews of the topic by the Juniors themselves. I mean, after I have dealt with it, I often call on some one or more for a re-statement of it."

There is no better way to find out what

your children have really learned than to get them to tell it in their own words. You will be surprised how little they can intelligently recall and repeat. But the method is a good one. Nothing is truly learned that is not understood by the learner, and if he is able to restate it, there is little danger of forgetting. Not what we tell them, but what the Juniors make their own in knowledge and understanding is the true measure of our teaching.

"In our League every member is supposed to do something for somebody else during the week."

Now you have reached the very heart of all success. Nothing will so form the habit of unselfishness as this. It is the very basis of our missionary work. Not what the children get, but what they give, makes them rich. And they get by giving. To think for somebody else, to plan for them, to work for them, to minister in some way to their needs, is the best way to enrich ourselves. And if in your meetings you have a quiet two minutes in which the Juniors are set to thinking of what they have done for the "somebody else," all the better. Don't ask them to tell aloud what they have done. That may make them vain. But if they tell it to God, and meditate upon it, they will certainly have the greater happiness that comes from doing good.

### The Boy That Laughs

I know a funny little boy—  
The happiest ever born;  
His face is like a beam of joy,  
Although his clothes are torn.

I saw him tumble on his nose,  
And waited for a groan—  
But how he laughed! O do you suppose  
He struck his funny-bone?

There's sunshine in each word he speaks,  
His laugh is something grand;  
It ripples o'er his cheeks  
Like waves on snowy sand.

He smiles the moment he awakes,  
And till the day is done;  
The schoolroom for a joke he takes—  
His lessons are but fun.

No matter how the day may go,  
You cannot make him cry;  
He's worth a dozen boys and know  
Who pout and mope and sigh.

### For Preachers

Not long since, in one of the classes of Hamilton Public School, the boys were told to write a composition on what they would like to be, and to give their reasons. The following essay of one of the little chaps is given verbatim. He wrote:

"I would like to be a preacher, because there is good money in it and it keeps a man from loafing around town. You don't have to work and you are sure of your money every month. You are sure of your life, because you ain't in any place to get killed, and in good company. You learn to love God and be good, and be liked by every person. You learn to be mannerly and honest."

### Helps

Two laughing eyes!—What can they see?  
Beautiful eyes that call forth thee.  
Two dancing feet!—What can they do?  
Run little errands for me and for you.

Two little lips!—What for, I pray?  
Words of kindness and love to say.  
Two little hands!—What use are they?  
To help mamma in many a way. —EX.

### A Ready Calculator

One day, as Pat halted at the top of the river bank, a man famous for his inquisitive mind stopped and asked, "How long have you hauled water for the village, my good man?" "In years, sor." "Ah! how many loads do you take in a day?" "From tin to fifteen, sor." "Ah, yes! Now, I have a problem for you. How much water at this rate have you hauled in all, sor?" The driver of the watering-cart jerked his thumb backward toward the river and replied, "All the water yez don't see there now, sor."

### Three to Two

Some little girls were boasting of their respective families. They had passed from clothes to personal appearance, and finally came to parental dignity. The minister's little girl boasted:

"Every package that comes for my papa is marked 'D.D.'"

"And every package that comes for my papa is marked 'M.D.'," retorted the daughter of the physician.

Then followed a look of contempt from the youngest of the party. "Huh!" she exclaimed. "Every package that comes to our house has three letters on it: 'C., D., D.'"

### Slightly Twisted

Two fishermen named Smith, living near each other, had met with misfortune, the one having lost his wife and the other his boat, says London Tit-Bits.

A lady visitor called on the one who had lost his boat, thinking it was the one who had lost his wife. "Good-morning, Mr. Smith. I am sorry to hear of your sad loss."

"Oh! it ain't much matter, mum. She warn't up to much."

"Dear me! you don't say so."

"Aye, she was a rickety old crock. When I went out with her I was always in danger of my life. Indeed, I offered her to my mate only last week, but he wouldn't have her. I have had my eye on another for some time now."

But the lady could stand no more of the old man's denunciations of the weaker sex, and hurriedly took her departure.

### The Types Get Astray

Eternal vigilance is the price of a good deal more than liberty. The changes which may occur in the most carefully prepared "copy" before it reaches the reader are many, and sometimes the results are ludicrous. Some time ago we wrote a paragraph about the honorary degrees conferred by the various theological colleges. Another paragraph told of the parole work done by Mr. Archibald among the inmates of the penitentiary. A corrected line in the latter paragraph by some fatality found its way into the former with this somewhat startling result: "Manitoba College, which has hitherto limited its honors to one of the inmates of the penitentiary, has this year chosen Professor B.— of Knox College for the distinction!" The lines read with such easy smoothness that the most eloquent counsel in the land could not have convinced a jury that they were not written with malice aforethought.—The Presbyterian.

### Diplomatic

Diplomatic bachelor (who has forgotten whether the baby is a boy or girl): "Well, well, but he's a fine little fellow, isn't she? How old is it now? Do her teeth bother him much? I hope he gets through his second summer without getting sick. She looks like you, doesn't he?"

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