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No. 9



BRIDAL VEIL FALLS, PITT LAKE, B.C.

The young folks scattered on the rocks are the members of the British Columbia Summer School, held at New Westminster in July.—See page 272.

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Plenty of Room

An old gentleman of pronounced religious views in Scotland, wished to have cut over the door of a new house the text, "My house shall be called a house of prayer." He left the workmen to carry out his wishes during his absence, and on his return his horror was great to find the quotation completed. "But ye have made it a den of thieves." "We had a wee thing mair room, ye see, so we just pit in the end o' the verse," was the explanation given by the Bible-loving Scot.

How He Learned

This story is told for the encouragement of the young. Among the thousand and one questions that United States Senator Albert J. Beveridge has been asked in regard to his book, "The Young Man and the Word," which the Appletons published, was the query—

"Senator, how did you learn all those things you tell young men in your book?"

The senator's eyes twinkled. "What is the best way to learn?" he asked.

"Experience," hazarded his questioner. "Exactly," replied the Senator.

"But, senator, you point out all sorts of mistakes that it is wise for a young man to avoid."

"Yes?"

"How did you learn about those mistakes?"

"Well," replied the senator thoughtfully and conservatively, "it was not by observation."

A Considerate Prince

Some years ago a British ship was lying in Malta harbor, waiting a visit from the Duke of York. The captain said to one of his officers:

"As soon as you see the prince coming off, man the yards at once, and send for me to my cabin."

Shortly afterwards the captain heard a boat alongside, which was followed by the voice of the young officer saying in a querulous, high-pitched tone to the pass-say, "whom's that prince coming? I wish he'd look sharp; I'm tired of waiting."

"Awfully sorry," was the reply; "I came off on purpose as quietly as I could. I thought you'd want to man the yards or something of that sort. I am a sailor myself and I know what a bore that is when you are busy coaling."

It was the Duke of York.

A Pretty Name

A colored clergyman in Georgia was performing the service of baptism recently, says Success Magazine, when he paused in the midst of the service to inquire the name of the infant. With a pleased smile, the proud mother replied: "We is goin' to call de chile Shady."

"Shady" repeated the minister. "Oh, I see. It's a boy, and his name is to be Shadrach."

"No, sah, it ain't no boy. It's a girl."

"Why give such a name to a girl?"

"It's dis way, sah. Our name's Bower, an' mah husband thought it would be a fine thing to call her Shady. 'Shady Bower' sounds kinder pretty."

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A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. VIII

TORONTO, SEPTEMBER 1906

No. 9

A Difference of Two Dollars.—The late Russel Sage had the name of being at once the richest and the meanest man on Wall street. The omnibus drivers and cabmen on Fifth avenue point out a crack across the top pane of glass in one of his parlor windows which, they say, has been there for 21 years. The story goes that Mrs. Sage negotiated with a glazier to replace it with a whole pane for \$12. Mr. Sage would not pay more than \$10. The glazier would not yield, and the deadlock has continued for almost a quarter of a century.

A Great Personal Worker.—In his interesting "Life of Wesley," recently published, Dr. Fitchett refers to Wesley's wonderful zeal in doing personal work, even before he was perfectly satisfied with his own religious state. "Whatever his own spiritual fortunes, he must warn others of their perils and of their duties. To every one—man or woman, rich or poor, with whom he was for a moment in company—he would speak some word for his Master. The passing traveller on the road, the hostler who took the bridle of his horse, the servant of the house, the chance guest at the table—to each, in turn, Wesley uttered some brief, solemn, unpretended word of counsel and always with strange effect."

Came the Canadian Route.—Coming events cast their shadows before. Mr. William Rockefeller, brother of John D. Rockefeller, recently reached New York from Europe via Quebec. It is alleged that, not being very well, he chose the Canadian in preference to the direct New York route in order to shorten the sea voyage. Perhaps also he was tempted by the chance to travel on one of the Allan turbines or one of the C. P. R. Empress steamers. In any event Mr. Rockefeller's choice may be prophetic of a great United States passenger traffic via the Canadian route. There are a great many people who like to get from land to land in as short time as possible, and there is every prospect that the Canadian boats will, as the years go by, take a line of business from the "American" liners.

Addicted to the Dictionary.—Some one was bantering a young man about being so "addicted to his dictionary." "That big book is my right hand man!" he exclaimed. "If I am in doubt about the spelling of a word, I look it up and learn it so it will stay learned. Then I don't have to advertise my ignorance every time I write a letter. When I read a word I cannot pronounce, or hear one spoken that doesn't sound right, I

make a note of it, then hie to my 'Webster' and find out, and pronounce it over fifty times or more, till I can speak it glibly. Then I am ready for it next time it comes along. The same way with meanings. I make surprising discoveries sometimes, but I find that it pays—makes my reading more interesting and definite, too." In most homes there is probably a dictionary of some kind, but in many cases it is seldom opened. The example of this young man is to be commended.

Bequests of the Century.—A London paper reviews the receipts and bequests of the nineteenth century as follows: "We received the goose-quill, we bequeath the typewriter; we received the scythe, we bequeath the mowing-machine and self-binder; we received the hand printing press, we bequeath the cylinder press; we received the tallow dip, we bequeath the electric lamp; we received the galvanic battery, we bequeath

REV. JOHN POTTS D.D., writes to the General Secretary of the Epworth League: "I congratulate you on the books selected for the Epworth League Reading Course for the coming season. I have looked through them and can most sincerely commend them to the attention of our young people. Each of three is a gem of literature well adapted to interest, as well as instruct the Leaguers of Canadian Methodism"

the dynamo; we received the beacon signal fire, we bequeath the telephone and wireless telegraphy; we received ordinary light, we bequeath Roentgen rays." It may be added that we received from Robert Raikes a few schools for neglected boys in Gloucester, England, organized in 1780 with four teachers; we bequeath as the greatest development of the century the organized Sunday-school with its twenty-six million members, the greatest army on earth that marches under one banner.

Encouraging Progress.—The cause of temperance reform has been receiving much help recently from the world of business. The Department of Labor at Washington, not long ago, addressed circulars to the larger employers of labor throughout the United States, making inquiry as to their attitude on the liquor question with reference to employees. One thousand seven hundred and ninety-four establishments replied that they prohibited either in whole or part the use of intoxicating liquors, while more

than five thousand stated that they took means of ascertaining the habits of the men whom they employed, with regard to the use of liquor.

Fitzgerald, Georgia, a town of four thousand population, not long ago sought to become the location of the new building and repair shops of the Atlantic and Birmingham railway. The town was peculiarly adapted to the needs of such an industry, but the railroad officials it is claimed, refused to consider it because of the existence of six saloons, experience having taught them that labor was more reliable in "dry" territory. Last April four thousand conductors and motormen of the United Railways of St. Louis were notified by their employers that frequenting of saloons would subject them to instant dismissal. Manager Fleming of the Toronto Street Railway has announced that drinking men are not wanted by his company.

The United Mine Workers of America have shut out both saloonists and bartenders from membership in the organization. These are but a few of many instances which may be cited to illustrate the growing feeling against the saloon from a business standpoint.

A Young Old Man.—On July 7, Joseph Chamberlain celebrated his seventieth birthday. Birmingham almost suspended business to do him his honor. Discussing the event *The British Weekly* commends his extraordinary vitality as follows: "Those who attain the age of seventy generally feel that the shadows are gathering round them, as indeed they are. They are conscious that strength is failing, and that the end is not far off. In most cases they have abandoned ambition and even work. But in Mr. Chamberlain's case there is defiance, or rather an ignoring of the great facts. His people still hear him planning for the future as if he were thirty. At seventy, with his party almost broken to pieces, with a mere remnant to support him in Parliament and a growing disinclination on the part of the Conservatives to be tied to his last scheme, Mr. Chamberlain still talks of the triumphant future. . . . There is nothing here of the tendency to pessimism which conquers so many at Mr. Chamberlain's age. He rejoices in his prospect, and accepts with frank delight the quaint but sincere marks of admiration paid to him by his fellow townsmen. . . . Life has been worth while for Mr. Chamberlain and is still worth while. He is ready for new battles. He asks no mercy and will give none. There is something, we repeat, that refreshes and comforts in this magnificent vitality."



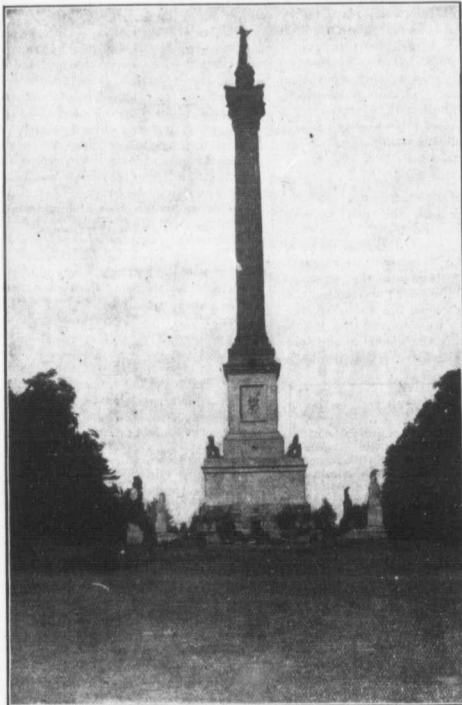
Notable Canadian Monuments



VII.—Brock's Monument

Sir Isaac Brock
1769-1812

JUST above the little village of Queenston, on the Niagara River, on a commanding site, there stands the fine monument erected to the memory of Sir Isaac Brock, the hero of Queenston Heights. By a flight of inside steps it is possible to climb to the top of this splendid pile of masonry, and although the walk is somewhat fatiguing, one is well re-



BROCK'S MONUMENT, AT QUEENSTON HEIGHTS

warded for the effort, for there stretches out to the view the most beautiful scenery that can be imagined. Away to the west are the fields, orchards and vineyards of the Garden of Canada, to the north and south, vistas of the beautiful Niagara River may be seen, and the broad expanse of Lake Ontario is only a few miles away, while across the river are the wooded shores of the State of New York. On a clear day the city of Toronto may be seen. Probably no other monument on the Continent has such a noble location.

The hero whose name is engraved on this monument deserves the recognition that has been given him for he was one of God's noblemen, a soldier, a statesman and a Christian, noted for his bravery, his generosity, his gentleness.

Isaac Brock was born Oct. 6, 1769, in Guernsey, and entered the British Army at the early age of 15. At twenty-eight he was a Lieut.-Colonel, who was distinguished for his personal character, and his general efficiency as an officer. In

1802 he was ordered to Canada where most of the rest of his life was spent.

When the war of 1812 broke out with the United States, General Brock took charge of the campaign, and at once showed great ability in dealing with difficult situations with promptness, swiftness of movement, and decision of character. We have no space to describe the events of the war, and a few words must suffice for the battle at which Brock lost his life. Miss Janet Carnochan, in a recent paper, read before the York pioneers, thus pictures the events of that fateful day:

"The period between the conquest of Detroit and the battle of Queenston Heights, gave opportunity to the enemy to prepare for another invasion and Brock's time was fully occupied. The problem was how to place his few soldiers so as to defend the Niagara frontier, as it was not known at what point the attack would be made, at Fort Erie, Chippewa, Queenston or Niagara, and night and day the force was on guard. Early on the morning of the 13th October the sound of guns was heard and Brock arose, and leaving orders to follow him, rode away up the Queenston road to meet the rider on the pale horse. A small force at Brown's Point of York militia, another at Vrooman's Battery, a few in Queenston, and a still smaller number on the Heights,—these were all at hand to resist a large American force, and at first these seemed enough as many of their boats were sunk and many taken prisoners, but a pilot had shown the way up the fisherman's path concealed from the view of our men and these soon had possession of the Heights. When Brock passed the York volunteers setting out from Brown's Point, he waved his hand and called out to them to push on. On reaching Queenston he boldly advanced up the heights with the few troops there, his tall person and general's uniform being a sure target for the enemy. A few words were all that could be heard ere his spirit took its flight. The body was carried to a stone house which still stands, and another attempt was made at 10 o'clock by the brave Adj. McDonnell, a young man of great promise; he, too, gave up his young life in the attempt to dislodge the enemy. Our forces, maddened by the death of their beloved leader, fought as never before and soon the enemy showed the white flag and nine hundred prisoners were taken. But, though victory crowned our arms, with what sad hearts did our men return bearing that form, majestic in death. The body was taken to Government House, where it lay for three days, and on the 16th, was committed to the grave in the Cavalier bastion of Fort George, lately constructed under the general's orders."

The first monument was erected in 1824, the money being granted by the Provincial Parliament. In 1840 it was wrecked by gunpowder through the action of some miscreants. Universal execration was meted out to this deed, and on the 30th July, 1840, an immense meeting of 8,000 persons was held on Queenston Heights, producing one of the most remarkable scenic effects ever beheld in Canada. Ten steamers ascended the river headed by H. M. S. Traveller, a procession was formed on land at the same time and cheers were heard from ship to shore and shore to ship alternately. The presence of the Royal Artillery, the 93rd Highlanders and the burnished helmets of the Dragon Guards added brilliancy to the scene. Eloquent speeches were made by many noted men of that day.

Immediate steps were taken to replace the monument. This time the money was raised by subscription, all the military in the country giving a day's pay and subscriptions from all classes flowed in generously till \$50,000 was raised. It was not, however, till 1853 that the last burial took place, the

body having meanwhile been placed for a year in the Hamilton family burying ground at Queenston.

The inscription on the monument is as follows:

UPPER CANADA

Has dedicated this monument
to the memory of the late

MAJOR-GENERAL SIR ISAAC BROCK, K.B.
Provisional Lieut-Governor and Commander in Chief of
the forces of this Province,
whose remains are deposited under the vault beneath.

Opposing the invading enemy,
he fell in action near these heights
on the 13th October, 1812,
in the 43rd year of his age,
revered and lamented

by the people whom he governed,
and deplored by the Sovereign,
to whose service his life had been devoted.

Brock was considerable of a student, and loved books, and frequently shut himself up to study. He was a good French scholar and a letter to his brother tells how he passed his

occasion when an order had been given by Brock his reply was "it is impossible." "Harry do not tell me it is impossible; nothing should be impossible to a soldier; the word impossible should not be in a soldier's dictionary."

Miss Carnochan gives the following description of the hero:

"In personal appearance General Brock was an imposing figure; of fair complexion with light brown hair, with a very gentle, mild expression, regular features, six feet two in height, and in his last years portly in appearance, broad shoulders, strong, athletic. As a lad he was the best boxer and swimmer in his class, and an athlete of no mean order. When one of the boats on the way to Detroit stuck fast and no effort of oar or pole could dislodge it, Brock sprang into the water and, followed by others, the boat was soon free. There are several good pictures of him. The first, taken from one owned by the family, was obtained by Dr. Ryerson for the Normal School. The present full length oil painting in the Parliament Buildings was painted by the well-known artist Forster, who told me he went to the Brock home in Guernsey, obtained from one member of the family the profile from which to copy, from another member of the family the coat he had on when shot, and said Mr. Forster, "I got the biggest man on the island to put it on, and thus painted the portrait."

The historian Christie says of Brock: "He was one of those extraordinary men who mark the age in which they live. He blended the mildest of manners with the severity and discipline of the camp, and though his deportment was somewhat grave and imposing, the noble frankness of his character imparted at once confidence and respect to those who had occasion to approach his person. As a civil Governor he was firm, prudent and equitable. In fine, whether we view him as a man, statesman or soldier, he equally deserves our esteem and respect."

"WHAT is the secret of your life?" asked Mrs. Browning of Charles Kingsley; "tell me, that I may make mine beautiful, too."

He replied, "I had a friend."

Truer words were never spoken. There is nothing that brings sunshine to our lives, takes us out of ourself, and makes life really beautiful and worth the living, like a friend.

A true friend is heaven's choicest gift. And when we have such, let nothing separate us. Let us love them and cherish them, and above all, let us trust them. There may be actions and words that we do not understand, and that pain us, but let our faith be stronger than these, and then nothing will separate us.

"Now we see through a glass darkly, but then face to face. Now we know in part; then shall we know even as we are known."

Let us cultivate in ourselves what we long for in our friends: sweetness of character, evenness of temper, confidence, loyalty, patience, sympathy, and love.

Let us be kind, courteous, and true to all we meet, but let it be only the to all we meet, but let it be only the our deepest thoughts and inmost feelings, entering into the inner sanctuary of our lives.

Our rarest friend is He who said, "Ye are My friends, if ye do whatsoever I command you." This Friend will make us good and true.

In eternity we shall know the friends we have so loved here. "Friendships in Christ are forever. Those that live in the Lord never see each other for the last time."—*Christian Commonwealth*.



From painting by J. W. L. Forster.

spare time at Fort George, and the list of books in his library shows that besides technical military books he was a general reader and showed good taste in his selection. His military despatches as well as his letters and proclamations and speeches all indicate a well trained mind and command of language, a style vigorous, terse, pure.

As a statesman and an administrator Brock would have taken high rank, but of course his fame as a soldier made his other qualities less conspicuous. Many instances are related of his firmness and bravery. FitzGibbon tells that on one

A Great Art Gallery

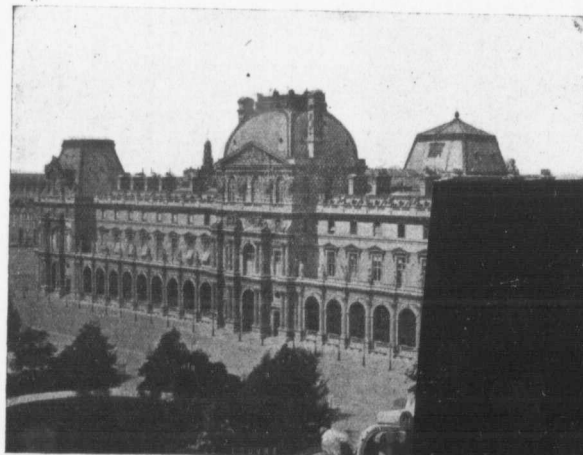
EVERYBODY who goes to Paris, visits the Louvre as a matter of course, for it is one of the chief attractions of the most beautiful city in the world. It is probably the greatest art gallery in existence. Other museums possess single art treasures more valuable than any of the paintings of the Louvre, but in general excellence, joined to vast numbers, this gallery is unrivalled in Europe.

The Louvre is located between the Rue de Rivoli, and the Seine, in the very heart of Paris, and covers no less than 48

Louvre is the "Venus of Milo," a broken marble statue. It was found in 1820 among buried walls on the island of Melos, which lies in the Grecian seas. The arms were gone and no attempt has been made to "restore" them, as their original position has always been a matter of dispute. The figure is nude to the waist, the lower limbs being enveloped in drapery; the left foot is slightly raised; the head turning the least bit to the left.

Of all the statues of Venus, this stands supreme in womanly grace and dignity. The face is intellectual, the brow serene, the figure perfect. It is the "perfect woman, nobly planned." It typifies not only youth and beauty, but womanliness, strength and repose.

Yet we do not know what master's chisel chipped away the marble that imprisoned this figure.



THE LOUVRE, AT PARIS

acres. "Its vast length of walls, its open courts, frequent square towers, and its guarded entrances suggest a walled city rather than a palace."

It is a little difficult to trace its history, but it is probable that Charles V. used the Louvre as a palace of residence, and began the collection of rare and precious works, to which subsequent kings added from time to time.

In July 1793, under the Republic it was thrown open to all citizens as a public art gallery. At this time there were 537 pictures, and 124 works of art including bronzes, busts, marble tables, china and clocks. Two years later were added the pictures brought from Versailles, and all the statues and objects of art belonging to the King. Later the museum was enriched by the masterpieces brought by Napoleon from Holland and Italy. It now contains about three thousand pictures, and it is no small undertaking to view them all even casually. Few tourists do more than take a hasty run through this immense place, stopping, perhaps, occasionally, to study some specially remarkable work of art.

One of the finest paintings in the collection is "The Coronation of the Virgin" by Fra. Angelico, the painter monk whose works are the veritable prayers of his devout spirit. Other great works of a sacred character are "The Holy Family" by Raphael, "Adoration of the Magi" by Luini, "The Nativity" by Il Francia, "John the Baptist" by Leonardo da Vinci, and almost a countless number of Madonnas.

As in most other galleries the finest picture in the Louvre represents a scene in the life of Jesus. "The Marriage Feast at Cana" by Paul Veronese is a magnificent painting which was one of Napoleon's war trophies. When in 1815 most of his artistic spoils were returned to their previous owners, the officers of the Louvre persuaded the Austrians that to move once more this vast canvas would probably ruin it forever, so it was allowed to remain, another picture of less value being offered for it.

What is usually regarded as the greatest treasure of the

Japanese Civilization

AS illustrating his claim that the Japanese are more civilized people than the Americans, a gentleman at a recent Boston dinner-table cited Professor Morse's statement that if, in a Japanese city one picks up a stone to throw at a dog the dog does not run, because he has never had a stone thrown at him and does not know what the action means. Manifestly, if such a state of universal gentleness and kindness prevails in Japan that not even a stone is thrown at a dog by a boy, there must be a very high and thorough civilization permeating all classes of the population. This argument may not be accepted as complete by the sociologists, who would doubtless maintain that it requires something else than gentleness and humanity to make civilization. But certainly the fact is to be taken as an excellent item of evidence in making out a case of high civilization for the Japanese. And it is a significant fact that it was reserved for our own European-American civilization to introduce the complete refinement of cruelty to animals.—*Listener, in Boston Transcript.*

Bad Books and Good Books

BY THE VERY REV. F. W. FARRAR, LATE DEAN OF CANTERBURY.

THERE is one piece of advice which I would give with intense earnestness to all; it is: Never be tempted by curiosity to read what you know to be a bad book, or what a very little reading shows you to be a bad book. Bad books—by which I do not mean merely ignorant and misleading books, but those which are purient and corrupt—are the most fatal emissaries of the Devil. They pollute with plague the moral atmosphere of the world. Many and many a time a good book, read by a boy, has been the direct source of all his future success; has inspired him to attain and to deserve eminence; has sent him on the paths of discovery; has been as a sheet anchor to all that was noblest in his character; has contributed the predominant element to the usefulness and happiness of his whole life.

Jeremy Bentham said that the single phrase "the greatest good of the greatest number" caught at a glance in a pamphlet, directed the current of his thoughts and studies for life. The entire career of Charles Darwin was influenced by a book of travels which he read in early years. On the other hand, it is fatally possible for any one—especially for any youth—to read himself to death in a bad book in five minutes. The well-known minister, John Angell James, narrated that, when he was at school, a boy lent him an immoral book. He only read it for a few minutes, but even during those few minutes the poison flowed fatally into his soul and became to him a source of bitterness and anguish for all his after years. The thoughts, images and pictures thus

fruitful branch of study. If we were not such bad economists of happiness we should make better use of the joy and beneficence opened to us by some of these developments of human faculty. Many a man whose life is now dreary, burdensome and pernicious might, had he been wiser, have been able to say,

"My mind to me a kingdom is,
Such perfect joy therein I find."

Many a sad and useless man might both have been good and done good—might both have been as happy as human life permits and a source of happiness to others—if he had learned to take delight in the great thoughts of the wisest and holiest of mankind. There are boundless realms of beauty and of wonder and of power in the universe of God, of which the intellect of the wise has learned to decipher the meaning. There are priceless treasures full of wealth "more golden than gold," which are open even to the humblest and poorest. To neglect them is not only unwise, but pusillanimous. These days especially need courage and gladness. The struggle for existence grows every day more keen, and is a struggle between nations no less than between individuals. Amid the vast growth of populations; amid the increasing difficulties of earning an honest subsistence; amid the reactions of a life caused by the wear and tear, the strain and stress, of daily life; amid the depression and uncertainty caused by the deepening complexity of problems yet unsolved,

we need every possible counteraction of irresolution, weariness and gloom. The influence of great books would enable us, more perhaps than any other influence, to acquire our own souls in confidence and peace. Says Sir Thomas Browne:

"He who is his own monarch, contentedly sways the scepter of himself, not envying the glory to crowned heads and the Elohim of the earth."

Petrarch, when his friend the bishop, thinking that he was overworked, took away the key of his library, was restless and miserable the first day, had a bad headache the second, and was so ill by the third day that the bishop in alarm returned the key, and let his friend read as much as he liked. "A good book," says Milton in his "Areopagitica," which every one should read, "is the precious life-blood of a master-spirit, treasured up on purpose to a life beyond life." A man who lives in this high society will walk through the world with the open eyes of wonder and the

receptive mind of intelligence. He will believe in God; he will believe in man; he will believe in conscience; he will believe in duty; and while he believes in these, no darkness without can ever wholly quench that light within which is a reflection of the light of God himself in the human soul. The best books of man will throw more and more widely open before him the Books of God, which are best interpreted by that Chosen Literature of the Chosen People, which we specially describe as "The Book of God."

If there be a set of young people in the world who ought to push the use of good literature, so as to shut out and put down the bad, it is the young people of the Epworth League, and for these reasons: Here, as elsewhere, we must overcome evil with good; we must preoccupy the ground. And the good books and all else of good literature are here. We don't have to create it; it is furnished to us at low prices, and we have only to take and use it.



ONE OF THE GALLERIES IN THE LOUVRE

glanced at haunted him all through life like evil specters. Let no one indulge his evil curiosity under the notion that he is safe. "He that trusteth in his own heart is a fool."

"O, who can hold a fire in his hand
By thinking on the frosty Caucasus?"

Were we not warned two thousand years ago that "he who toucheth pitch shall be defiled" and three millenniums ago the question was asked, "Can a man take fire in his bosom, and his clothes not be burned? or can one walk upon hot coals, and his feet not be scorched?"

What makes every form of bad reading such a murder of time and so entirely inexcusable is that the world abounds not only in good books, but in entire domains of good books. Even the "great books" of the world furnish us with an inexhaustible supply. A lifetime would barely suffice to master all the good books which exist in any noble and

Our Coal Mines

A RECENT issue of *The Standard*, of Montreal, contains an interesting article on "The Magnificent Progress of our Coal Industry," from which the following information concerning our coal mines is taken:

The coal fields of Nova Scotia are most extensive and valuable. Their products constitute the principal revenue-producing asset of the province. Last year alone, out of a total revenue of \$1,300,000, there was paid into the treasury from royalties on coal the sum of \$613,811, or nearly one-half the entire revenue. This money was expended on public improvements, education, agriculture and minor services.

WHERE THE COAL IS FOUND.

The chief coal centres are the counties of Cape Breton, Inverness, Cumberland and Pictou. In these centres upwards of 70,000 people are dependent for their daily bread upon the mining of coal. Over 8,000 of these find employment underground, employment of the most hazardous character, and calling for more precautions and skill than practically any other avenue of labour.

During the year 1905, 5,050,420 tons of coal were mined in the province, of which 4,475,284 tons were actually sold. The production in Cape Breton alone amounted to 3,624,509 tons, to which the Dominion Coal Company contributed 3,076,107 tons. There have been mined in Nova Scotia since 1785, when coal began to be first mined in anything like a systematic way, upwards of 75,000,000 tons, over 41,000,000 tons of which have been produced since 1891.

LIFE SENTENCE IN THE PIT.

Last year there were 355,534 engines used in connection with the industry, and over 800 horses, 626 being underground. When a horse once goes down into a pit he stays there until he becomes disabled through age or injury. Some horses have been underground as long as ten and twelve years. Most of them become totally blind when removed to the surface.

There were 667 boys working in the pits last year, and about 160 on the surface. Those underground are the "drivers." The miner works at the face of the coal with his pick or man drill. He has one or two helpers who load the coal on box cars. These cars are hauled out to the main haulage way by the drivers. It is here the horses are used. A strike among these young fellows or "pit rats," as they are sometimes vulgarly called, means the complete suspension of the operations of a colliery. There is no occasion for the miner to cut the coal—he cannot have it removed—and the operators cannot give their employees work unless they can have the coal brought to the surface. While their occupation is a very dangerous one, accidents among the drivers are far fewer than among the other employees.

THREE MILES UNDER ATLANTIC.

The miner goes into the pit much the same way as a person would enter a somewhat deserted city. Entrance is effected in either of two ways—by going down a shaft or a slope. In the former case he reaches the pit bottom in two or three seconds, according to the depth of the shaft; in the latter, he has to walk a considerable distance before he gets to his room. Each man has his room. The room is an alleyway off a cross street. The main travelling way is the principal street of this underground city. The miner is strictly forbidden to go to his work by any other direction. These travelling ways lead to the levels in which the mining operations are carried on. From the travelling way the miner gets on the cross street, which brings him to his room. This may be one, two or three miles from the shaft or entrance to the slope. At Sydney Mines, the workmen are considerably over three miles from the pit bottom—they are fully that alone out under the ocean. Miners there are known to have heard the dull thud of a ship's anchor as it dropped on the bottom.

TO-DAY STEEL BULL CARS.

From shipping coal in slovenly constructed carts we have to-day steel built cars; crude wharves have given place to costly piers, with facilities which permit the shipment of from 12,000 to 14,000 tons in a shift only a few hours. Barracks

and cook-rooms have given way to miners' cottages, surrounded with pretty gardens, trees and shrubs; a scattered mongrel of houses to large and thriving towns, showing here and there the tall stacks of steel and other industries; of huge collieries vomiting forth clouds of smoke; by-paths through forest and swamp to paved streets, and the whirling of electric cars; streets lined on either side with large mercantile houses, brick business blocks; towns furnished with splendid educational institutions, and handsome edifices for the worship of a Divine Creator. All this has been practically accomplished within the past quarter of a century. And the end is not yet. The mining towns of Nova Scotia have scarcely thrown off their swaddling clothes. Greater things are in store for them. There will be greater improvements, greater comforts and greater conveniences.

Temperance Enterprise Extraordinary.

THE late Mr. John Crowle, of London, England, has left the sum of £250,000 to be applied to the maintenance of temperance work, under the auspices of the Wesleyan Methodist Church, provided that, within five years, the Wesleyan Church raised an equal amount.

Under the direction of a committee of five ministers and five laymen, the interest of the £500,000 thus raised shall be used to forward the work of gospel temperance.

Mr. Crowle apparently pinned his faith mainly to meetings and lectures, with music, as a way of inculcating the principles of total abstinence. It is laid down that the working of the scheme shall be begun in the three London districts by obtaining from the Wesleyan Conference, and providing for the maintenance of three or more young ministers as shall be required, and also by maintaining three or more women workers under the Temperance Committee of each of the said districts.

Women workers in the districts will receive a salary of £60, in addition to uniforms and travelling expenses. Evangelists, to the number of ten, may also be employed, and their salaries are to be double those of the young ladies.

Then, provision is made for two "thoroughly competent, zealous and devoted men, who shall be continually engaged in travelling about the country for the purpose of delivering lectures to encourage and strengthen the band of workers, especially in connection with the Bands of Hope, and to assist, encourage, and confer with the ministers and women workers." They will receive £500 per annum each.

Two or three thoroughly-trained and efficient vocalists are also to be retained to assist at public meetings, but no mention is made of what they are to be paid.

"There shall also be retained and continually employed by the fund" the testator continues, "two of the best lecturers on temperance who can be found, for the purpose, by means of lectures, of creating, stimulating and maintaining interest in the cause of Christian temperance in the great centres of population in Great Britain, and who shall each receive an annual salary of £750."

These are what may be called popular lecturers, who appeal more to the heart than the head, so their efforts are to be supplemented by "three or four thoroughly competent scientific lecturers on temperance, who shall give in each year a course of ten lectures at each of the four theological institutions, and receive £5 for each lecture."

Prizes of £10 and £5 are to be given at each of these institutions for the best essay on temperance, as a result presumably of the scientific lectures, and a grand prize of £20 is to go to the best essay of all, the copyright of which is to become the property of the trustees of the fund.

The question is, will the Church rise to the conditions of the will? If she does, it can no longer be said among the Wesleyans that the temperance cause is the Church's poor relation.

I AM willing to work, but I want work that I can put my heart into, and feel that it does me good, no matter how hard it is.—*Louisa M. Alcott.*

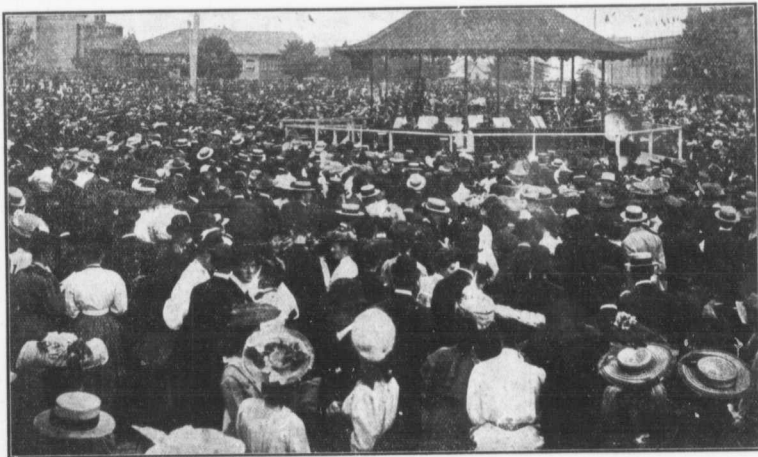
Toronto Industrial Exhibition

AS this paper goes to press, the great Toronto Industrial Exhibition is in full swing, and the city is crowded with people from all parts of the country. The hotels are overflowing with guests, boarding houses are full, private houses have every room occupied, with stretchers in the parlor, street cars are loaded with human freight, sidewalks and stores packed with perspiring humanity. Citizens would not be without the Fair for anything, but most of them are heartily glad when it is over.

The Toronto Exhibition is the greatest annual event of the kind in the world. Other cities hold occasional expositions that surpass it, like the great World's Fairs at Chicago and St. Louis, but no place undertakes anything on quite so vast a scale, year by year, as Toronto. Last year nearly 700,000 people were in attendance, and, if favorable weather continues this year, it is expected this record will be surpassed.

Midway" is composed of a conglomeration of shows, mostly fakes, the chief object of which seems to be to entice dimes from the pockets of the people. Some of them are positively vulgar, and the remarks of the "barker," on the outside, frequently very objectionable. In the past they have been permitted because they bring money into the treasury, but strong pressure has been brought to bear upon the management, and an improvement is promised this year.

It is gratifying to note the interest that the people generally take in good music. Each year a first class band is brought from the Old Country and when it plays, the bandstand is surrounded by a multitude numbering many thousands. Altogether the exposition must be regarded as a great educational agency, furnishing, at the same time, well-deserved entertainment to many hard-working people, who look upon it as the great holiday of the year.



A SCENE AT THE INDUSTRIAL EXHIBITION, TORONTO (Listening to the music).

The Exhibition is ideally located, right on the lake, the grounds forming a beautiful city park of one hundred acres, which is open to citizens during the entire summer. Trees are numerous, and flower beds and lawns well kept, so that it is a favorite resort. The buildings have recently been greatly improved, until their total value amounts to nearly a million and a half dollars.

Among the exhibits there is something for every variety of taste; the farmer will find in the sheds and stables the finest cattle and horses on the continent; the machinist may spend his time examining powerful engines in the machinery hall; the dog fancier will be attracted to the building from which comes a chorus of yelping curs; the art lover naturally gravitates to the beautiful new building erected to house the really excellent pictures that are now exhibited, some of them brought specially from England and France. The greatest number of spectators are always attracted by an exhibit that is in motion. Whenever an unusually large crowd is observed it is an indication that there is something moving. Last year a special effort was made to show not only the finished, manufactured product, but to allow the people to see the article in course of making. Among the industrial processes in actual operation may be mentioned silk spinning, carpet-weaving, cloth-making, boot-making, book binding, printing, lithographing, glass-cutting, pure food manufacture, canning, packing and other industries.

Recreations and amusements are provided, unfortunately without much discrimination. What is known as "The

A Sovereign in His Library

BY JENEAS SAGE.

"I go into my library, and, like some great panorama, all history unrolls itself before me. I breathe the morning air of the world while the scent of Eden's roses yet linger in it. . . . I see the Pyramids building. I hear Memnon murmur as the first morning sun touches him. . . . I sit as in a theatre; the stage is time, the play is the play of the world. What a spectacle it is! what kingly pomp! what processions pass by! what cities burn to heaven! what crowds of captives are dragged at the heels of conquerors! In my solitude I am only myself at intervals. The silence of the unpeopled Syrian plains, the incomings and outgoings of the Patriarchs, Abraham and Ishmael, Isaac in the fields at eventide, Rebekah at the well, Jacob's gulle, Esau's face reddened by desert suns, Joseph's splendid funeral procession—all these things I can find within the boards of my Old Testament. . . . Books are the true Elysian fields; where the spirits of the dead converse, conched on flowers; and to these flocks a mortal may venture unappalled. What king's court can boast such company! what school of philosophy such wisdom! . . . No man sees more company than I do. I travel with mightier cohorts around me than did Tamerlane and Zenghis Khan in their fiery marches. I am a sovereign in my library, but it is the dead, not the living, that attend my *leves*."

Appreciating the Minister

BY REV. C. E. JEFFERSON, D.D.

IN his recently published book "Quiet Talks to Earnest People," Rev. Dr. Jefferson has the following sensible advice, which will be specially appropriate at this season of the year, when so many new pastorates have recently been commenced.

Ministers are human. They have hands, organs, dimensions, sensual affections, passions. If you prick them they bleed, and if you appreciate them they are strengthened. They are more sensible to appreciation than most men because of the nature of their work. Their work is heart work. It is arduous and exhausting. It involves their sympathies and affections. To have a thankless congregation is an agony something like that of having a thankless child.

Moreover, a minister has many things to worry him. He is subject to constant and merciless criticism. He is never eager to hear all the things people are saying, but in the course of the year he is certain to catch enough of the tittle-tattle which goes on around him to trouble and depress him. In this way anxieties and suspicions often arise which faith is not able to shake off. The flippant remark of some petulant critic may lie like lead in his heart for weeks. He loses confidence in himself. He imagines his critics more numerous than they are. It has happened more than once that a good man has been worried into insanity, or the grave, by the impression that his parish was hostile to him. The impression may have been created by the bad feeling known to exist in only two or three homes. A minister, to do his best work, must live in an atmosphere of good-will. Laymen ought to create such an atmosphere. While the busy bodies are carrying to the pastor stories of dissatisfaction, the saints ought to bear to him the messages of affectionate good cheer and enthusiastic approval.

The finest results of a minister's labors are below the reach of the eye. They cannot be computed or tabulated. They are spiritual satisfactions, heart impulses, soul inspirations, which only those who receive them know anything about. A minister often fails to realize the magnitude of the work he is doing. Because the people say nothing, he concludes his ministry is in vain. Many a clergyman has carried a burdened heart through years of disappointing labor, hungry for a word of appreciation which never came, finally throwing down his work in despair, only to find on the eve of his departure to another parish or the other world, how wide was his satisfaction, and how genuine the affection for him in the hearts of the people. Just a word of commendation now and then through the silent years would have brightened many a day that was dark, and made lighter many a burden which almost crushed. Tell your minister, brethren, that you appreciate what he is doing. Praise, like mercy, is twice blessed. It blesses those who give as well as those who receive. It is a shameful thing to sit for a year under preaching which makes you a nobler and happier man without letting your pastor know that in at least one heart the seed has fallen and is bringing forth manifold.

Laymen ought to practice Paul's words, "I praise you." Why not praise your pastor? Are you afraid of spoiling him? Do not fear, praise spoils no man who is not spoiled already. It is true, as Wordsworth says, that "Praise is dangerous." But so also is every good thing. For every man hurt by praise, a thousand are starved to death for lack of it. There is nothing which humbles a true man like genuine appreciation.

Many persons are so unaccustomed to speak complimentary words that when they attempt it, the words stick in their throat; or if the words get out, they are badly bungled. No man under thirty can be told that his sermon is very good for a young man, without resenting it. He has Paul's authority for refusing to allow to men to despise his youth. It is galling to a man over sixty to receive compliments with a reference to his age tucked away in one end of them—a sting, as it were, in their tail. Nor is it edifying to hear a person begin with, "I don't want to flatter you, but"—. Such a remark is equivalent to saying, "Please don't think I'm a liar because I say I enjoyed your discourse." Nor does a sensible man want to be assured that his sermon was "grand," or that his prayer was "splendid." Such encomiums are almost as bad as the eulogy of the brother who invariably prefaces his remarks with a declaration that he believes it to be his duty to encourage a man when he does well. Grown men do not



DR. F. C. STEPHENSON CONDUCTING MISSION STUDY CLASS AT WHITBY SUMMER SCHOOL
See page 278.

need to be patted patronizingly on the head. Words of commendation when squeezed through the lips by a hard sense of duty, bring a chill instead of a glow, to the heart. Praise is best when it comes easily and naturally,—

"As showers from the clouds of summer,
Or tears from the eyelids start."

A quiet "I thank you for your prayer," or "Your sermon helped me," is worth more than all the stilted English which a voluble enthusiast is able to pour into a preacher's ears.

There are ministers who seldom receive a word of praise. Their big, eloquent brothers go through life with huzzans ringing perpetually in their ears, while they drudge on unnoticed, with no one to stir their pulses by shouting "Well done." It is a mistake to suppose that God's commendation alone is sufficient. Moses was strong, but he was not strong enough to hold up his hands to the end of the day. "Aaron and Hur stayed up his hands, the one on the one side and the other on the other side, and his hands were steady until the going down of the sun." Happy the minister who is steadied and sustained by Christians who appreciate the work that is being done, and who hearten their leader by a frequent word of gratitude and appreciation. A minister was one day surprised at the close of his sermon to have a stranger greet him thus: "I thank you for that sermon; it did me good."

He had preached faithfully for a year, and no member of his congregation had in all that time expressed to him a word of appreciation. The words of the stranger overcame him. To be assured that a sermon of his had reached the heart was like rain on thirsty soil. He hurried home and told his wife the good news. They bowed their heads and wept together.

An Old-Fashioned Woman

No clever brilliant thinker she,
With college record and degree;
She has not known the paths of fame,
The world has never heard her name;
She walks in old, long-trodden ways,
The valleys of the yesterdays.

Home is her kingdom, love her dower,
She seeks no other wand or power
To make home sweet, bring heaven near,
To win a smile and wipe a tear,
And do her duty day by day
In her own quiet place and way.

Around her childish hearts are twined,
As round some reverend saint enshrined,
And following her childish feet
Are led to ideals true and sweet,
And find all purity and good
In her divinest motherhood.

She keeps her faith unshadowed still—
God rules the world in good and ill;
Men in her creed are brave and true,
And women pure as pearls of dew,
And life for her is high and grand,
By work and glad endeavor spanned.

This sad old earth's a brighter place
All for the sunshine of her face;
Her very smile a blessing throws,
And hearts are happier where she goes,
A gentle clear-eyed messenger,
To whisper love—thank God for her!

—Anon.

Songs and Symphonies

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

IT is said that once when Sir Michael Costa was having a rehearsal, with a vast array of performers and hundreds of voices, as the mighty chorus rang out with "the thunder of the organ and the roll of drums and ringing horns and symbols clashing, some one man who played the piccolo far away in some corner said within himself: "In all this din it matters not what I do," and so he ceased to play. Suddenly the great conductor stopped, flung up his hands, and all was still—and then he cried aloud: "Where is the piccolo?" The quick ear missed it and all was spoiled because it failed to take its part.

Do we ever think of ourselves as the chosen musicians of the "Master of all Song"? As in the orchestra, each musician has his own special part, and sees only that, but yet if he does not watch carefully and play each note correctly, a discord is produced and the music is spoiled, so in the symphony of life, if we fail to follow the notes that are placed before us.

No one of the musicians is more important than each and all of the others.

The part cannot do without the whole, or the whole without the part. There is needed alike the sweet melody of the flute and the clash of the cymbal. The joyous tones of stringed instruments and the thunder of the bass drum.

We are all dependent and interdependent upon each other. Our notes are the duties of life as they come to us one by one. Do thy part with all thy might. Little thou mayest be, insignificant and hidden, and yet God seeks thy praise. He listens for it, and all the music of His great universe is made richer and sweeter because you give Him praise. We have somewhere read of a beautiful experiment made by a scientist to prove that music not only appeals to the ear, but to the eye and the heart as well. He stretched a very thin piece of parchment above a table, and covered it with a layer of soft paste. He then asked a celebrated lady musician to sing

over it the air to a popular piece of music. As she sang, the waves of air set in motion by her voice caused the soft substance to arrange itself into many forms and figures of vegetable life. One note called into being a daisy, another a fern, another a violet, and as the highest note of all was touched, a queenly lily but its gracious head.

An experiment of a similar kind has been tried by stretching a piece of parchment over a bell-shaped tumbler, and placing upon it fine sand. By playing a slow air on a flute near it, the sand arranged itself into various forms, which each note changed into another to suit itself.

Think how the music of your life may waken into being the flowers of beautiful thoughts and noble actions in those around you. Let us make of our lives a song that will awaken faith and hope and gladness. Let us so perfectly interpret the glorious symphonies of the "Great Master of all Song," which He has placed before us, that life itself shall respond, and we shall at length be found worthy to

"Join the choir invisible
Whose music is the gladness of the world."

"A singer sang a song of tears,
And the great world heard and wept;
For he sang of the sorrows of fleeting years
And the hopes that the dead past kept;
And souls in anguish their burden tore,
And the world was sadder than before.

"A singer sang a song of cheer,
And the great world listened and smiled;
For he sang of the love of a Father dear
And the trust of a little child;
And souls that before had forgotten to pray
Looked up and went singing along the way."

Camelachie, Ont.

What Pinched Sir Walter

SIR WALTER SCOTT, looking back over his life, and as little satisfied with it as most of us are with ours, said once, "Throughout every part of my career I have felt pinched and hampered by—"

Suppose we leave out the rest of the sentence for a while, and try to guess what had pinched and hampered this good and great man. We think first, of course, of his lameness, so galling to one as active as he. Then we remember the struggle with debt that overshadowed so many years of his life. Either of these might have made a less brave soul permanently melancholy. Surely, we feel, Scott had a right to complain of fate, even with his gifts of mind and heart. Which was it that he felt a life-long drag upon his courageous energies—his deformity or his debt? We read over the sentence eagerly to the end:

"Throughout every part of my career I have felt pinched and hampered by—my own ignorance."

That is the way a great mind looks at life. It is the true look, penetrating to the heart of the matter. Scott had no quarrel with life for his being lame or needy. But his ignorance was his fault, and so it pinched him sharply. He was man enough to own it plainly, and not hide behind complaints of his circumstances.

Yet the question rises, if Walter Scott, the "Wizard of the North," the man who used every talent he possessed to the full, apparently, could thus arraign himself, how about the rest of us? If he, who accomplished so much, could thus frankly take himself to task, what shall we say, who accomplish so little? The young man who does not succeed as he hoped, the young woman whose dreams of life come tumbling about her ears—have they any reason to bemoan their destiny, and fret over being ill-used? What hampers them is the old story—ignorance, plain and simple. Ignorance of business conditions, of thorough methods of work, of social conventions, of necessary though uninteresting details—this is the clog that hangs on to men and women, and drags them back. When we can say honestly, "My own ignorance is what is the matter with my life," and I alone can remedy it," we have already loosened the clog.

Our friends often know just what the trouble is. But if they are faithful enough to tell us we get angry with them. Usually they say nothing, being wise; but our bitter remarks about ill-luck and adverse fate are taken by them at actual value, which is nothing. The sooner we realize this, and recognize our true enemy and obstacles in our own lack of wisdom, the better chance we have of ultimate success. What hampers us most is most in our own control.

Books and Reading

My Library

It is small and dim and shabby,
Just one old, low-corniced room,
With the plaster stained and broken,
And the corners lost in gloom ;
And one square, uncurtained window,
Where a sea-born sunset shines
In a glow of chastened splendor,
Through grand cathedral pines.
But 'tis dear and sacred to me,
Plain and dusky though it be,
For the best of friends and comrades
Hither come to meet with me ;
And I welcome them right gladly,
When the lingering daylight falls
On the old, familiar faces
Of my books along the walls.

Matchless tales of lands far distant ;
Ballads of an olden day,
Full of fire and faith and fervor,
That no time can steal away ;
Songs of many gracious poets ;
Rare old essays richly blent
With the legendary lore
Of Orient and Occident ;
Tales of wonderful adventures
In the merry years of yore,
And of half-forgotten battles
Lost and won by sea and shore ;
Classic myth and stately epic,
Born of earth-old joy or pain—
All the centuries have left us,
I may gather here again.

Here with hosts of friends I revel,
Who can never change and chill ;
Through the fleeting years and seasons
They are fair and faithful still !
Kings and courtiers, knights and jesters,
Belles and beaux of far away,
Meet and mingle with the beauties
And the heroes of to-day,
All the lore of ancient sages,
All the light of souls divine,
All the music, wit and wisdom
Of this gray old world is mine,
Garnered here where fall the shadows
Of the mystic pineland's gloom,
And I sway an airy kingdom
From my little book-lined room.

—L. M. Montgomery.

A Home Lover

Your book lover is a home lover, too, and has domestic tastes, preferring the quiet hearth to the gay company, and choosing a chair beside the lamp rather than a place where jest and repartee, laughter and mirth abound. Not unsocial is your book lover, but social in a restricted sense, narrowing his communion to an inner circle of dear ones, and appreciating better the low toned flow of talk over a story or sketch than the chatter of mere acquaintances or the gossip that leaves a savor of bitterness in the mouth. —Aunt Marjorie, in *The Christian Intelligencer*.

The Companionship of Books

A book is good company. It is full of conversation without loquacity. It comes to our longing with full instruction, but pursues us never. It is not offended at our absent-mindedness, nor jealous if we turn to other pleasures—of leaf or dress or mineral or even of books. It silently serves the soul without recompense—not even for the hire of love. And, yet more noble, it seems to pass from itself and to enter the memory, and to hover in a silvery transformation there, until

the outward book is but a body, and its soul and spirit are flown to you, and possess your memory like a spirit. And while some books, like steps, are left behind us by the very help which they yield us, and serve only our childhood or early life, some others go with us, in mute fidelity, to the end of life—a recreation for fatigue, an instruction for our sober hours, and a solace for our sickness or sorrow. Except the great out-doors, nothing that has so much life of its own gives so much life to us. —Beecher.

Epitome of Men's Lives

A book is not merely so much printed paper and binding. Right books are the epitomes of men's lives. They are the grain, straw, and chaff driven away. The best moods, the final learning, the inspiration of the noblest hours of men with whom the world has dealt, as furnace deals with ore, they are the treasury in which men have heaped the golden ingots seven times refined. Books outlive empires. They fly without wings, walk without feet; houses of supply are they, that without money or price feed men suffering from soul hunger. They feed thousands without diminishing the supply; they give and yet keep. Loaves that increase as they are broken, and after feeding thousands are ready for thousands more —Henry Ward Beecher.

Slow Reading

If you were to travel across an interesting land, would you prefer to go through on a limited express, or to walk through, with plenty of time for side excursions and sight-seeing? And yet—surely the moral is obvious. Some young readers find in a good book about a dozen times as much treasure as others carry away from it; and you are fortunate if you are like a young girl who said: "I can't read a good book fast. I can't understand it if I read it fast." She is likely to become well read in spite of herself. How many generations of men have been at work upon Shakespeare, Dante and Homer, without any danger of exhausting the mine of wealth these offer? And the Bible—it is as exhaustless as eternity! No one ever will come to the end of the riches in that great library of every species of literature. Every wise man who has ever made a list of the greatest books in the world has put the Bible first. —St. Nicholas.

The Long Evenings

Nightfall comes early again now, and the chill November air makes a bit of fire at the hearth twice grateful. The lamps are lighted for dinner and, as we gather at the board, a sense of domestic satisfaction settles down, to which in the summer time we were almost strangers. So the law of compensation ever works. We are robbed of the long days, and of much of the outdoor enjoyment; but we are awarded those blessings which are inseparable from the family life and from the shadow of the old roof-tree.

Evenings at home! What we owe to them can never be computed. Their influence has been powerful, far-reaching and benign. They have often entered more into the making of a perfect manhood than all the days and years at school or college. They have furnished the rich treasure of blessed memories and high purposes. It was ever so. The ancient Romans knew how to awaken the valor and virtue of their sons and made much of their nocturnal opportunities. Even still we may learn how they were wont to put the iron into the youthful blood.

And now, as then, should the lads and maidens have their light employments. The embroidery-needle will help to pass pleasant hours away. Games and music are at times indispensable. Nor should we omit to enumerate good books. A home well stocked with them is infinitely better than a balance at the banker's. "Without books God is silent; justice dormant, natural science at a stand, philosophy lame, letters dumb, and all things involved in Cimmerian darkness." "Books," says the author of "Dreamthorp," "are the true Elysian fields where the spirits of the dead converse, and into these fields a mortal may venture unappalled. You may walk and talk with the kings and queens of thought on a perfect equality. They do not ask how much money you possess, what was the cost of your clothing, or what is the size of the

house you dwell in. They only want you to bring an understanding heart, seeing eye and listening ear, and they will make you perfectly at home."

"Come, evening, once again, season of peace,
Return, sweet evening, and continue long!
To books, to music or the poet's toil,
I slight thee not, but make thee welcome still."

—Selected.

Our Best Friend

BY J. D. PHELPS, PH.D.

A good book is our best friend. It gives us all it has, even itself, and asks nothing in return. It is never offended at neglect. It never changes with the years. It is never jealous of a rival and is nearest and dearest in lonely hours and when all other friends have fled. A good book never intrudes itself upon us but is ever ready to serve us for the asking. It never forgets to repeat itself when we, like children, ask to be told the story again. It never leaves nor forsakes us until worn out in our service. And even then, when destroyed by serving us it leaves its spirit behind as a blessed comforter forever. The greatest truths of time and eternity have been revealed by books. The loftiest heroisms, the most unselfish example, the noblest characters have been made immortal by being recorded in books. The past has carried its wealth of wisdom down to the present time, by means of books. Poets and dramatists have sent the divine flame of their genius to illumine every age, novelists have pictured life in its sweetest possibilities and philosophers have given the eternal reasons of all truth by means of books. Science has only been able to make its solutions of mysteries a blessing universal by means of books, and religion has had the same hand-maiden to assist her in all her beneficent toil, and God himself has spoken to the mind and heart of man through the pages of the Book of books.

About the Buying of Books

I suppose it is because books were once the exclusive possession and particular treasure of the rich and the learned that their purchase is by so many people accounted a luxury. A man who cannot pass a confectioner's without stopping to buy a pound of candy for the children; a woman who is lavish to extravagance in the money she spends on gloves and finery of a perishable kind, will each hesitate to invest in a book. Certain books that for one or another reason have become the talk of the hour, present an irresistible appeal to the most prudent, and are bought simply to gratify desire. A man wearied with the monotony of travel, buys a book on the train, on the ground that it looks entertaining and will help to while away the tedium of the trip. Some people, aware that a well-selected library is far and away the finest furniture that can be put into a home, choose their books deliberately and buy those which will continue to give satisfaction through long years. To the true lover of books, no borrowed volume, whether from a loaning library or the collection of a friend, can give the pleasure that a book does when it belongs to him or her by right of gift or purchase. Even to look at one's books in the firelight is a comfort, though one may not just at the time feel like reading. A woman who enjoys books does not need to be always reading them, any more than a woman who enjoys her friends needs to be always talking with them. In friendly intimacy spaces of silence are very sweet, and in the quiet realms of bookland, spaces of solitary communion with titles and bindings are not altogether unprofitable.

Let us take time for reading. It will never come if we wait to have every piece of work finished and every speck of dirt removed from each article we use. We can always find something else to do, and conscientious housekeepers, with little taste for mental pursuits, are apt to make a great blunder. 'The life is more than meat, and the body than raiment,' which means, that you yourself, with all your immortal faculties, are of vastly more importance than your house and furniture and clothing and cookery, and these are utterly worthless if they serve as hindrances instead of helps to your individual human culture.

Nuggets

Coleridge once said there were four kinds of readers: "Sponges, who absorb all they read, and return it nearly in the same state, only a little dirtied. Sandglasses, who retain nothing, and are content to get through a book for the sake of getting through time. Strainbags, who retain merely the dregs of what they read. Mogul diamonds, equally rare and valuable, who profit by what they read, and enable others to profit by it also."

"I feel more like saying grace," said Charles Lamb, "before reading than I do before eating;" and John Milton declares that you would almost as well kill a man as to kill a good book; and one way to kill a good book is to leave it idle. Said John Wesley: "See that every society is supplied with books, some of which ought to be in every house." And he charged every one of his preachers to read books, and to sell them; to beg of the rich and give to the poor; for he hated ignorance as he hated laziness and sin.

The following are some prize definitions of a book: "A man's mind bound in calf." "The best university." The only thing besides a soul that lives forever." "A friend that waits with patience for an audience and does not get angry at neglect." "The physical embodiment of thought." Theodore Parker says, "The books that help you most are those that make you think the most." Here is the definition of some books: "Of words one hoghead, of depravity one barrel, of colored matter one gallon, of understanding one drop, and all filtered through yellow paper." Carlyle says, "A book that does not improve with the reading is not worth reading at all." Bacon says, "Some books are to be tasted, some to be swallowed and some few to be chewed and digested." Donald G. Mitchell says, "Every man's heart is a living drama and every book a faint foot-light to throw a little flicker upon the stage."

Sir John Lubbock, a few years since, presented a list of the "hundred best books." The list aroused no small discussion; some English authors accepted it as excellent, while others denounced it in general and derided it in particular. Its compiler has revised it once or twice, and now an ambitious publishing firm is issuing the works named in uniform style. They are good books, great books for the most part, books any one may well read or own. But there are no hundred, or two hundred, or twenty-five books, looks that can be applied to the needs of all individuals, or any one individual. "Duties never conflict;" the very thing you ought to be reading at this minute may be an American book, not a Greek one; Whittier's last poem, not the Shi King, or the Wealth of Nations. Ask yourself the question, "Am I reading with high purpose, for the sake of my best good?" and then let the book or Sir John's list take care of itself.

I undertake to say that the original idea of the Epworth League movement was to bring in among the young people of the Church and of the country a larger and wiser use of good literature. The Epworth League presupposes that you are a member of the Church and already a Christian, but it does not presuppose that you are an intelligent, cultivated Christian, trained for the highest Christian service and the fullest results of loyal Church membership. The use of good literature, shutting out that which weakens and destroys, would be the chief means of this intellectual furnishing and spiritual training. The natural order for the departments of your work, according to this original purpose, would be, first, the literary department, then the devotional and charitable departments following. Not that literary culture is to be preferred to devotion and to charity, but that the training for the highest service in these highest things, through good literature, is precisely the thing which the Epworth League is to give. You get it nowhere else; it is the characteristic of your organization. Agreeing with this, books are written and selected for you, courses of reading are made out, and thus everything is being done so that you can constantly and effectively use and diffuse good literature. To fail in this is to fail at the very foundation of your work; it is to collapse and retract from the original impulse of your movement.—
F. B. Carroll.

Quiet Hour

One By One

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going—
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee—
Learn thou first what these can teach.

One by one (bright gifts from heaven)
Joys are sent thee here below;
Take them readily when given—
Ready, too, to let them go.

One by one thy gifts shall meet thee,
Do not fear an armed band;
One will fade as others greet thee,
Shadows passing through the land.

Do not look at life's long sorrow,
See how small each moment's pain,
God will help thee for to-morrow—
Every day begin again.

Every hour that fleets so slowly,
Has its task to do or bear;
Luminous the crown, and holy,
If thou set each gem with care.

Do not linger with regretting,
Or for passing hours despond;
Nor, the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links—God's token—
Reaching heaven, one by one.
Take them, lest the chain be broken
Ere the pilgrimage be done.

—*Adelaide Anne Procter.*

Our Lives Will Shine

The glorified life reflects the glory of God. If we truly love Christ, our lives will shine with Christ's own beauty. Paul tells us about beholding as in a mirror the glory of the Lord and then being transformed into the same image, from glory to glory. Looking upon Christ continuously changes us into Christ's own beauty. Stephen saw a vision of Christ, and his judges saw Stephen's own face shining like the face of an angel. We are told that in heaven, when we see Christ as he is, we shall become like him.

"While Ye Have the Light"

"Walk while ye have the light, that darkness overtake you not." While you have your eyes, use them. A young man was told by his physicians that in six months he would be blind. At once he set out to look upon the most beautiful scenes in nature and the loveliest works of art in all parts of the world, so that, before his eyes were closed forever, his memory might be stored with visions of beauty to brighten the darkness into which he was surely moving. Use your eyes while you have the light. See as many as possible of the lovely things God has made.—*J. R. Miller.*

Forbear

From the beginning of the day till nightfall we need to say, not to our neighbor, but to ourselves, forbear, and again forbear. Seldom do we regret silence, often must we lament speech. Our hasty words, impetuously spoken, linger in wonderful memory, and leave scars. One question is affection is again the same after an unjust or brutal attack has flawed its perfect arc. In the home realm, where relatives meet in the unrestraint of daily intercourse and the social

guard is down, there is always occasion for the exercise of forbearance. Wait a little, repress the impulse to censure, drive back the spirit that is bitter and bristling, and wear the look and speak the language of amiability. Recall the assertion of a certain old Book, that "bitter is he that ruleth his spirit than he that taketh a city." If the small son or daughter has transgressed, forbear reproof until assured that the error was intentional, that the accident was due not to innocent misunderstanding but to wilful mischief. If the friend fail to do what in given circumstances is expected of her, forbear the unkind reflection and give her the benefit of charity. Most wrongs right themselves and most frictions are smoothed, if only forbearance directs the domestic engineering.—*Harper's Bazar.*

The True Motto

"God wants our lives, not only our souls," says Drummond. Some of us act as if the only important thing was that God should save our souls and take them to Himself when life is over. The idea that God wants our lives for Himself, here and now, we do not relish at all. That is where we make our mistake and dwarf and narrow our Christianity and lose power and joy. "For me to live is Christ, and to die is gain." There is the complete motto of the true Christian living in one world and toward the other. Let us adopt it. Let us live it.

A Good Definition

Some years since a prize was offered in London for the best definition of a friend. Many answers were received, but the one which received the prize was, "A friend,—the person who comes in when all the world has gone out." The definition is very true. We want a friend who will stand by us in faithfulness and helpfulness when every other one has forsaken us. Christ is the highest example of a friend the world has ever known. When all human friends, fail, he stands beside us, strong and faithful. Human love can go only one short mile with us, leaving us, then, to go on alone. Christ goes always two miles—he never leaves until we are safely through.

Be Still, and Know

A modern religious thinker has well said, "God fades out of the daily life of those who never pray." God has Himself said, "Call unto Me, and I will answer thee, and show thee the great and mighty things which thou knowest not." The work of prayer is to reveal our own hearts to ourselves, quite as much as to reveal God's wishes. He takes the opportunity of showing us what we are in the moment when we strive to come near Him. A wise teacher gave this instruction, "Don't try to fight your wandering thoughts in prayer—it is only self fighting self. Be still, and recognize that you are the Temple of the Holy Spirit, and wait for Him to pray in you."—*The Quiver.*

The Upper Room

Every heart should have its "upper room." It is a necessity of the inner life more and more recognized in the crowded, hurried, unrestful age in which, too often, the soul finds its environment. A quiet room apart, and above the noise and din, the distractions of the daily round, where for a moment, an hour, or haply a day, sanctuary may be found, solitude, seclusion, and closest communion with Him who though with us, "always" makes here his presence felt with peculiar nearness.

Plain and unadorned may be this "upper story," in striking contrast, perchance, to the soul's tabernacle elsewhere; but spotless in purity it must be, as the trysting-place with Him before whom angels veil their eyes. Easy of access, ever more willingly swings its silent portal to the heart seeking its shelter, even while the feet tread the noisy thoroughfares, or the hands toil busily with mundane cares.

Strangely restful, this turret-chamber, and from its lattice wide, tired eyes look forth on broader views, far-reaching vistas green and fair, and oft, as from Pisgah's heights of old, bright visions of the promised land; while wafted low, sweet messages are heard, strengthening words of cheer and comfort,

help and guidance, too often dulled or drowned amid the noise and clamor of a lower plane.

Alone, "yet not alone;" for very "real" is the Presence there, and strong and clear rise echoes of familiar voices of saints and sages of all the ages, and nearer still, of loved ones dear, just beyond the veil, who to the world "being dead," yet to the heart still "speaketh." Precious, indeed, then the hours therein passed; and even though, as from the Mount of Transfiguration, the cares and claims of life wait, heart and hand, beneath, the light and joy of its quiet precincts linger, making one feel it has been good to be there.

Let no soul fail to provide for itself this sheltering refuge, whence in hours anxious, wearied, or harassed, calm and counsel may be found, the quiet "upper room" where, "the doors being shut," Jesus comes saying, "Peace be unto you."

—L. L. R.

Words

Words are things of little cost,
Quickly spoken, quickly lost.
We forget them, but they stand
Witnesses at God's right hand,
And a testimony bear
For us or against us there.

Grant us, Lord, from day to day,
Strength to watch and grace to pray,
May our lips, from sin set free,
Love to speak and sing of Thee,
Till in heaven we learn to raise
Hymns of everlasting praise.

—British Weekly.

Rest

Rest! how sweet the sound! It is melody to my ears! It lies as a reviving cordial at my heart, and from thence sends forth lively spirits which beat through all the pulses of my soul! Rest not as the stone that rests on the earth, nor as this flesh shall rest in the grave, nor such a rest as the carnal world desires. O, blessed rest! when we rest not day and night, saying, "Holy, holy, Lord God Almighty"; from suffering we shall rest from sin, but not from worship; from suffering and sorrow, but not from joy! O blessed day! when I shall rest with God! when my perfect soul and body shall together perfectly enjoy the most perfect God! when God, who is love itself, shall perfectly love me, and rest in this love to me, as I shall rest in my love to him, and rejoice over me with joy, and joy over me with singing, as I shall rejoice in Him! No more, my soul, shalt thou lament the sufferings of the saints, or the Church's ruins, nor mourn thy suffering friends, nor weep over their dying-beds or their graves. Thou shalt never suffer thy old temptations from Satan, the world, or thy own flesh. Thy pains and sickness are all cured; thy body shall no more burden thee with weakness and weariness; thy aching head and heart, thy hunger and thirst, thy sleep and labor are all gone. O, what a mighty change is this!—*Baxter's "Saint's Rest."*

Perfect Trust Brings Perfect Rest

It is a rare thing in these days, and, indeed, has been a rare thing in the days that are past, to find a Christian who walks serenely on amidst the vicissitudes of earthly life without a shade of anxiety on his brow, without a worried line in his forehead. Yet to every follower of Christ the Scripture says in loving tones, yet still in the voice of command: "I would have you without carefulness."

Perhaps there is no verse in the Bible which so fully explains this duty or privilege of being without carefulness as Phil. 4, 6, 7: "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Jesus Christ." This is an absolute, unlimited command. There can be no crisis so imminent no event so unexpected, that a Christian need be anxious. There is absolutely nothing in this life of strange emergencies, of unforeseen circumstances, that can justify a Christian in taking the

burden of care upon his shoulders, for here is the plain command, "Be careful for nothing." The words mean just what they say, or they mean nothing at all. Only, we must remember that this counsel does not forbid wise forethought and earnest planning in regard to both the temporal and the spiritual future; but worry, anxiety, perplexity, never.

On Taking Offense

We make ourselves more injuries than are offered us; many times pass for wrongs in our own thoughts that were never meant so by the heart of him that spoke them. The apprehension of wrong hurts more than the sharpest part of the wrong done. So by falsely making ourselves patients of wrong we become the true and first actors. It is not good, in matters of discourtesy, to dive into a man's mind, beyond his own comment; nor to stir up a doubtful indignity without it, unless we have proofs that carry weight and conviction with them. Words do sometimes fly from the tongue that the heart did neither hatch nor harbor. While we think to revenge an injury, we many times begin one; and after that, repent our misconceptions. In things that may have a double sense it is good to think that the better was intended; so shall we still both keep our friends and quietness.—*Great Thoughts.*

The Homing Instinct

"Why are you content?" an officer asked an Omaha chief. "Pain and old age are not good things." The aged chief was silent awhile, and then said:

"The bird that builds its nest on the tree near my wigwam in summer leaves it when winter is coming, and travels thousands of miles to the southward; but in the spring it will come back across mountains and rivers to that very same nest. How do such creatures know the way? They have no map, no guide. The Great Spirit puts something in their hearts to draw them back to their homes. And he has not forgotten to put something in each man's heart that draws him, draws him all his life long, up to his home. I am coming near to mine. Shall I not be glad?"

Know the Truth

We ought to go unafraid with truth anywhere, and go with her all the way. God loves entire truth in the inward parts. We ought to pray: "Send out Thy light and truth; let them lead me." But many are frightened when they find their promises are leading them straight over some of their cherished notions, and they draw back like Saul before the ghost of Samuel that he had called for. They have not the courage for their own conclusions. But truth must have its own highway, and we must travel it. There is nothing better in the world than to know the truth. The truth is always safe. The truth is always the best.—*Levi Gilbert, D. D.*

Friendship

The friendship between these two men," says Mr. A. E. W. Mason in one of his novels, "was not one in which affectionate phrases had any part. There was in truth no need of such. Both men were secretly conscious of it! they estimated it at its true, strong value; it was a helpful instrument, which would not wear out, put into their hands for a hard, lifelong use, but it was not, and never had been, spoken of between them. Both men were grateful for it, as for a rare and undeserved gift; yet both knew that it might entail an obligation of sacrifice. But the sacrifices, were they needful, would be made and they would not be mentioned. It may be, indeed, that the very knowledge of their friendship's strength constrained them to a particular reticence in their words to one another."

It is a weary friendship that never finds expression in words, but it is a wearier one that finds no other expression or that finds in words its chief expression. Friendship is a service, not a pleasure. It is something to count upon, to be sure of, to lean back upon in the hour of need.

Many of us think of love as a personal joy, something which comes to us and enriches our life. It is so. But it is yet more a personal sacrifice, the yielding up of our life to a ministry of service and unselfishness.

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Editorial.

The Twelfth Year

In this number the annual announcement of the Epworth League Reading Course is made for the twelfth time. The Course has been a success from the very commencement, and the interest has been well sustained from year to year, until a total of over 50,000 good books have been circulated among the young people of Canadian Methodism. No Reading Course that has ever been conducted in this country has equalled this record. The books have not merely been read, but in the Reading Circles, they have been studied and discussed, and in many places have proved a great mental and spiritual stimulus.

There is, however, one sad note in this "song of triumph." There are quite a number of Leagues that have never taken up this department of our work. If they only knew how much genuine pleasure and profit they have missed, the would surely feel like starting in with this year's study. The books have been carefully selected, and we believe will be found interesting, instructive and inspiring. Now is the time to start reading circles. Let the Leagues everywhere get busy.

The Best Investment

No one can travel through our great western heritage, without hearing much concerning the subject of investments. The talk on the street, in the shop, in the home, on the train, in fact in all places where men are accustomed to congregate, is mainly about town lots, half sections and quarter sections of land, probable rises in value, and the crops that may reasonably be expected. One enthusiastic investor tells another how he bought land at eight dollars an acre, and in the course of a year sold it for twelve; another is jubilant over the fact that his town lots which, four months ago cost four hundred dollars, are now worth seven hundred. Visitors from Ontario and elsewhere, who had no intention whatever of speculating, have been irresistibly drawn into it by hearing so much of the subject day after day.

It may be all right to put money into land which is almost sure to increase in value, but for young people there is an investment much more certain to bring satisfactory results. We would advise the young men and women, the boys and girls, who read this paper to invest in themselves—to put time, thought, effort and money into preparing themselves for the future and thus increasing their own value.

A few hundred dollars expended in securing an education is a fine expenditure which cannot fail to bring good returns. A training in the Epworth League, learning to speak and

pray in the meetings, to do various forms of church work will bring ease, efficiency and satisfaction in later life. No man has ever been sorry for investing in himself in early life. This is not selfishness by any means but rather the truest kind of altruism, for the more efficient we are the more effectually can we help others.

How to Use the Expositions

Those who use our prayer-meeting topic expositions, will notice that the helps are presented in the form of notes, hints, questions, etc., rather than an exhaustive exegesis. There is a reason for this. These pages are not intended to supply a finished essay which prayer meeting leaders can take into the meeting and read, but rather to provide a storehouse of practical suggestions, which leaders may use in their own way. They are meant to stimulate the young folks to work the topic out for themselves. Do not be satisfied with merely reading what others have said but express your own ideas, and give expression to your own thoughts. The leader should not try to say all the good things that can be said on the topic. His opening talk should be brief, starting lines of thought which others may follow out and apply. Let the programme be so arranged as to give several members something special to do, and expect everybody to take some part.

Wil Power

One of the prayer-meeting topics for this month deals with "A strong will; how to get it and use it." No subject could be more important for the consideration of young people, as their success in overcoming temptation will depend largely upon the exercise of the will. It is of course right to pray "Lead us not into temptation," and it is quite a proper thing to ask for sustaining grace in the hour of testing, but something more than prayer is necessary. Dr Adam Clarke was in the habit of rising every morning at five o'clock. A young preacher asked him how he did it. "Do you pray about it?" said he. "No," replied the great commentator, "I just get up." There is a good deal of sound sense in this. There are people who have been praying to the Lord for years to deliver them from a bad temper, but it still remains, and they never think of doing anything but pray. What is needed is to accompany the prayer with a resolute determination to conquer the besetment. Desire is not enough, there must be a strong purpose. "I wish" must be transformed into "I will" if there are to be any moral victories.

Table Talk

The patriarch Job rejoiced to think that he had not eaten his morsel alone. Wise man! for the solitude means silence; and silence at the dinner table is seldom a good thing. At the risk of incurring censure, we wish to speak a good word for the table talker. We know the risk involved. Not every autocrat of the breakfast table has the genius of Holmes' creation. And we are well aware that not a few long-suffering people are praying for deliverance from the loquacious bore who dines at their elbow. Nevertheless, we affirm that a man who sends a ripple of innocent laughter down the table, or starts a kindly discussion among his companions, or unseals the lips of some guest, deserves the thanks of all who sit at meat.

Consider how table talk helps health. Beyond question, our Anglo-Saxon forefathers were men of appetite. But they wisely took the precaution to have a jester whose business it was to relieve the heavy work of feeding with remarks both grave and gay. Doubtless Cedric the Saxon and his fellow

trencher men owed much of their robust health to the sallies of Wamba, the so called fool. The Attic salt of table talk has so much to do with it when good digestion waits on appetite, and health on both.

But table talk has a higher function. How much real instruction is gained; how many prejudices are removed; how many friendships are made and strengthened; how many dull wits are sharpened; how many sour souls are sweetened; how many timid people are saved from self-consciousness; by well managed conversation at a common meal.

Home is pre-eminently the place for table talk. Happy the man who is privileged to meet his wife and children three times each day at the family board. Happy the home where hearty eating is satisfied by wholesome food and where refined tastes are gratified by aesthetic table appointments. But thrice happy the home where food and table furniture are almost forgotten in the feast of reason and the flow of soul.

The Sense of Proportion

Elijah the prophet made a colossal mistake when he declared that the righteous remnant was reduced to one, and that one was himself. Just now there is danger of good people repeating Elijah's mistake in a milder form.

The man with the muck rake holds the floor. In spite of what is said against him, he has done and is doing a good work. But let not his insistent clamor rob any Christian of his sense of proportion. In the midst of revelations and investigations, in the midst of malfeasance and graft, the righteous remnant is not so small as pessimists affirm.

Evil is more conspicuous than goodness. The sinner usually attracts more attention than the saint. It is the nature of virtue to be modest. She does not strive nor cry; neither is her voice heard in the street. In reading the newspapers let us remember that good news is often no news. A thousand couples living happily in a city provoke no comment while one murder case or divorce scandal fills a column in the daily press. The increase of the prison population is more talked of than the additions to the church. No; the righteous remnant is not an obtrusive quality. But none the less, it exists; and it is the salt that savors society. Let every down-hearted Elijah remember this when tempted to hysterical despair.

Hard to Give

A minister speaking at the funeral of a wealthy man who had not been noted for his large benefactions made the remark that, "it was hard for him to give." This was not because he had not a generous heart or kindly impulses, but it could be accounted for by his manner of life. He had gathered his wealth by the most intense industry, the closest application and the most rigid economy, consequently it was not easy for him to part with his hard-earned dollars, though far from any fear of want. The habits and influences of past years were upon him during his old age, so that it always meant more or less of struggle for him to give. These facts should be taken into consideration when we are inclined to severely criticise the lack of generosity on the part of aged men of fortune. The remedy is for the young people to cultivate the grace of liberality while their means are small. If they give as liberally as possible on a moderate income, it will be easy and delightful to contribute large sums in after years when wealth has come, but if they hoard every dollar, promising to do great things by and-by when they are rich, they will find like this man that it is exceedingly "hard to give." No matter how small a young person's income may be, some part of it should be contributed to church and benevolent purposes.

"I WONDER I did not see it before," exclaimed a young preacher, in speaking of the new beauties which he had recently found in the Bible. It is perhaps the most striking characteristic of the Scriptures that earnest searching is always rewarded by new and wonderful discoveries of truth.

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It is a fact the church ought to know, that the Sunday School brings more people into church membership than any other agency or all other agencies combined. During the past year 13,810 scholars from our Sunday Schools united with the church. Such a prolific "source of supplies" should be supported by the best talent we have. Consecrated effort here will bring splendid returns.

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WHAT IS your programme, Mr. President, for the fall and winter months? It will pay you to call your executive together, to outline, definitely, the work you propose to do during the coming season, and then bend your energies to its accomplishment. In addition to a clear understanding of the general purpose of the League, there should be a special programme for the next six months.

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The late Russel Sage expressed the desire, before his death, that the epitaph on his tombstone should be: "I have done the best I could by the light of the day." If this were strictly true, no finer eulogy could be expressed, but was it really correct? Is it the best thing a man can do to spend all the energies of a lifetime, piling up a big fortune, developing a purely selfish type of character that recognizes no claims of philanthropy or benevolence, and which is untouched by human sympathies? No! No! there is something better than this. To live a life of loving service, making the world better and brighter by deeds of kindness, helping others to a happier life, is by far a nobler ambition than that which Russel Sage placed before himself.

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THE Presbyterians and Methodists of Morden, Man., have furnished a practical illustration of how union works by coming together for the public services of the summer. During July, the Methodist minister preached to the united congregations and delivered a series of doctrinal sermons, dealing with such questions as the Divine Sovereignty, election, human free will, etc., following the doctrinal statement prepared by the Uni-n Committee. The Presbyterians heartily approved his utterances, and the Methodists said "Amen"—very quietly of course. In August the Presbyterian minister held the fort, and preached excellent sermons. If a plan of this kind works well for a couple of months why might it not be equally successful for a year, for a score of years, or for all time?

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REV. DR. DUVAL, of Winnipeg, in speaking on Church Union at the General Assembly of the Presbyterian Church, gave an illustration, regarded by some as humorous, but which was really serious and sad. He spoke of a young Presbyterian minister who starts out for his Sunday's work, preaching in the morning to twelve people; in the afternoon at another point, he has a congregation of fifteen, and in the evening the truth is proclaimed to twenty persons. On Monday morning he meets the Methodist minister who has just been appointed to the same field and greets him in a friendly way by saying, "I am glad, brother, that you have come over to help me in this great work." To one who has travelled much the illustration appeals with great significance, for all over the west our forces are being duplicated, involving an immense waste of money and energy.

Practical Plans

Easy Way to Start

An easy way to start a Reading Circle is for one person who is interested to send for a set of the books and then to talk them up among his or her personal friends. Frequently refer to some good thing you have seen in the books, and you will perhaps awaken a desire in others to read them.

Vacation Experiences

A very interesting evening could be spent under the auspices of the Literary Department, in getting the members to relate vacation experiences. The pastor and some of the older people of the congregation might also be asked to take part.

Importance of Literary Department

Will I shock any of our good people when I say that I believe the Literary Department the most important one of the League?—for the reason that our Sunday-school, prayer meeting, and church services give us soul nurture; our foreign and home mission societies give us heart culture; but without the League mind culture is largely neglected.—Mrs. J. M. Gross.

Sharpening the Sickle

The convention season is now on, and we hope that many young people will plan to attend one or more of the excellent conventions within reach. If any one questions the wisdom of conventions let him read what the editor of the Lookout says:

"How many conventions are you putting into your autumn plans? Just as many as you can, I hope. I know that there are some very good people who view these annual gatherings with displeasure. There is a vast amount of money spent in that way that might have been given to the poor, or to foreign missions, they tell us. So would it be if you and I were to do without nutritious food, and comfortable clothing, and modern houses, with their sanitary arrangements. Yet we know that if we were to be put at the sacrifice of vigor of muscle and brain, the gain to charity and missions would be short-lived.

Epworth League Conventions

Practical Suggestions

PRAY AND PLAN.—Pray, plan, and work for the success of the convention. If we work for the good of any religious gathering we always get good in return. Be present at the first session, and remain until the close. Go with the express purpose of doing your share to make the convention a blessing to every league. Pray that the Holy Ghost may rest upon all the delegates.

JOIN THE SOCIAL PHALANX.—Be sociable. Do your part in making all feel that Epworthians have big hearts and cordial hands. Every convention should be a social on a large scale. It should set the pace for this work. To this end time should be given for chit-chat, for rapturous walks and talks. If some of these eventuate in putting a wedding fee into the nuptial's purse, who cares?

DO EVERYTHING.—Prepare to be helped by the convention by preparing "as much as in you lieth" to help the convention. To this end, read, study, digest, pray, get right with God, walk with him, see that he goes with you to convention and in all you say and do there keep his glory in view. Respond cheerfully and promptly to every call for service before and in convention. Attend the sunrise prayer-meetings, or you will miss a great blessing.

BEGIN AT HOME.—Let every League elect delegates to represent them at the convention who are capable of being enthused with the work, and who will carry home a full report, and every good working idea obtained. Every person on the program should be there, prepared to take his or her part. The discussions should be full and free. Delegates should not let the preachers do all the talking. Use your notebook during the whole convention. Be at every service.

GO.—By all means, arrange to attend. The enthusiasm of such a convention is lost to one who only gets a knowledge of the proceedings in cold type. Study the program in advance. Get a thorough idea of the work that is expected to be done. Take a note-book along, and jot down the wise and helpful things that may be gathered from the addresses, papers, and discussions. Pray for God's blessing upon all that is done. Give the officers your cordial encouragement and support.

STUDY NEEDS.—You can get the most good out of the convention by putting the best you have into it. Be sure you

do your best for the League you represent. Study your own personal needs and the needs of your League. Allow others to plan for your pleasure. Plan for yourself a larger usefulness. Allow nothing to go unnoticed. Learn all you can. Grow all you can. Your league and church will expect to find you more helpful because of the opportunity. Do not disappoint them. Above all seek the best things spiritually. If you come seeking you will find a large experience and a large faith.

START RIGHT.—Have good timber ready, and let the fire brightly burn from the beginning. Launch out into the deep, and let down your nets for a draught. Have something new; let not a moment be lost. In all deliberations, let "haste" be shown, not "hurry." Be wise with speed; let brevity predominate. Let all, whether present or absent, pray much for the convention.

GROUP MEETINGS.—The rallies held by a half-dozen contiguous Leagues are among our most profitable gatherings. Usually an afternoon and an evening session are sufficient. Let each chapter contribute to the program. Let the resident chapter entertain or hold a basket picnic from 5 to 7 p. m. Group meetings are valuable because—

1. They can be held frequently.
2. Because many can go a short distance and for a little time who could never attend one of the larger and remoter gatherings.
3. They involve very little expense, which is an important item to many.
4. The social features can be emphasized.
5. You can use material on the program which you could not in a district meeting.
6. Everybody feels a sense of responsibility.
7. It puts the power-house close to the factory and the raw material.
8. So many delegates are present from each League that it is easy to carry the enthusiasm home. This cannot be said of the great conventions. They generate tremendous power but lack transmitters.
9. They cultivate good feeling between the Leagues.

NOTES.—Bring along your credentials. Select live delegates; those who will discuss papers presented, and who can carry back to the League a bundle of good things. Live delegates are well worth their expenses. Let this item prevent no League from having a representative present.

Keep your pulpit supplied with notices of the convention, and keep a bulletin in your league parlors announcing it. Talk it among the members of your League.

Bring your Bible, bring a note-book, and a sharp pencil.

Pray for a mighty revival.

Papers should not exceed nine allowed.

Wake up enthusiasm everywhere.

Be ready for lively question or comment after each paper.

PLANS.—Hold right to business. Be intensely practical.

Begin on time and adjourn in good season.

Put method into your program. The time for feeding on hash has gone by. Plan to do a few things well. Do not try to cover the whole field in one short meeting.

Give ample time to each theme, especially to the open conference which should follow every talk and paper. Nearly all programs are crowded and hurried unduly. Learn to be exact and thorough.

The Literary Department

Some Practical Suggestions

It is expected that this department will quicken the intellectual life of the church, and instruct the young people in the history, doctrine, and polity of the Methodist Church. It should conduct lecture courses, literary programmes, debates, and reading circles, and promote the circulation of our League paper.

That is the best method in the literary department which gives most of its members something to do.

The literary department employs for good the powers that otherwise lapse into idleness or are destroyed by sin.

It is good to have a literary entertainment once a month. Keep the standard high.

Call upon League members to supply material for these entertainments.

If you cannot have lectures, call upon neighbors and friends who have traveled, to give members some benefit of their travels.

All literary activities must be a help, not a hindrance, to the work of the spiritual department.

God gave you an intellect as well as a soul. Think not that he endowed us with more than we can care for, or that by cultivating certain faculties, one (the soul) will be destroyed.

Let us take the whole man for Christ—body, spirit, intellect. It is the purpose of the literary department to aid in the development of the highest Christian character.

Be enthusiastic all the time and everywhere.

Enthusiasm is an excellent attribute—but enthusiasm is not religion.

Talk your work up—not down.
Put your shoulder to the wheel—and push it out of the rut.
Read and study, so that your horizon may become wider, and that beauties undreamed of may become part of your being.

If the heart is in the work the ability to perform will come.
Let us dwell rather upon the end to be accomplished. Then shall the means be glorified, and the work be made easy and delightful.

The ideal may be far from the real. But ever pushing forward will lessen the distance.

Be sure to sow the seeds of good reading, good entertainments, good lectures. The Lord will take care of the seed sown.

Get opinions and thoughts of your own.
Do not give newspapers too much of your reading time. Devote more of it to books—history, biography, poetry, science, encyclopedias, and wholesome literature.

For intellectual, social, and spiritual culture, the Bible is pre-eminently chief among books.

If we read devoutly, we will read the best books only.

Good books exert a moral influence.
Have a Reading Circle in your League, even if only two or three will join it.

Literary Programmes

1. Keep all your Programmes on a high moral plane. Do not allow anything coarse or vulgar. Rule out that which would be given for the other purpose than to raise a laugh.
2. "Look up, lift up" should be the motto of the Literary Department as well as the C. E. Department.
3. Do not ask outsiders to take part without knowing what they are going to read or sing. We must always remember that we are not carrying on a purely Literary Society, but a department of the Epworth League.
4. Do not present a hodge-podge for a programme. Have one idea running throughout. Those who attend can then carry away something definite.
5. Do not set too high a standard. While our work is educational, we must not develop too fast. For instance, if we start right in with the study of Shakespeare, Milton, and Browning we shall discourage many of the weaker members who need the help of this department.
6. On the other hand, do not put the standard too low. Make the programmes bright but instructive as well.
7. Make every meeting a matter of study and prayer. Put into it all the enthusiasm and interest you can.
8. During the year every member should appear on the Literary Programme at least once. To constantly use the capable and neglect the weaker ones is a mistake.
9. Use the talent of your own congregation. Ask the local Doctor to give an address on "The laws of health," the Lawyer on "Points of law which all young people should know," etc.
10. English and Canadian history will furnish many interesting and instructive topics for papers and addresses.
11. Evenings with the Poets are usually very popular, and especially profitable to those who prepare the programme.
12. The study of Christian biography must not be forgotten. Get the young people to read the lives of John Wesley, John Knox, Martin Luther, etc. Much will be found in these records to stimulate to better lives.
13. Our own church should be studied: (a) Its History, (b) Its polity, (c) Its distinctive doctrines, (d) Its growth and development, (e) Its perils and possibilities.
14. It is well also to know something of other churches, especially now that the subject of organic union is under discussion. A Presbyterian might be asked to speak on "Why am I a Presbyterian?" A Congregationalist might describe the Congregational Church, etc.
15. As a means of training for public speech, the debate is excellent. Many a young person has by this means gained a readiness in expressing thoughts which has been of the greatest value in after life.

The Pastor's Cabinet

What is the pastor's cabinet? Here is the answer in a nutshell: A special deputation (the executive committee) from a dynamic cruiser (the Christian Endeavor Society), waits upon the rear-admiral (the pastor), and asks permission to throw another charge of gunpowder (consecrated youthful energy) into the enemy's forts, and inquires which particular fort he wishes demolished next. This is the pastor's cabinet in operation. It is the executive committee consulting with the pastor as to the best point on which to train the stored-up energies of the Society. The wise pastor will ever be on the lookout for new points of attack, and promptly avail himself of this voluntary service.

There are few congregations in which some such points may not be found. It may be a scantily attended evening-service.

It may be a listless mid-week prayer-meeting. It may be a lagging Sunday-school. It may be the prevalence of a cold-storage social atmosphere. It may be an uncomfortable tendency to shrinkage on the part of the finances. It may be a lack of inclination and fitness for soul-winning effort. It may be an epidemic of questionable amusements. It may be any or all of these.

Whatever it is, definitely locate the evil. Admit its existence, and then point it out to the Executive Committee, having invited them to your home for that purpose, and grant them the privilege, and lovingly lay upon them the responsibility of co-operating with you for the overcoming of that obstacle to congregational progress. The pastor who gets sympathy to his young people will have no difficulty in getting work from them. Make suggestions as to methods, but do not bear the burden for them. Let them feel the weight of the responsibility resting upon them. Get them to concentrate their energies and prayers upon that one thing until it is accomplished, meeting with them in "cabinet session" to discuss ways and means as often as may be necessary, and always be ready to give advice and to help in all helpful ways.—Rev. J. H. Bomberger.

Lookout Committees, Look Out!

Look out for carelessness in yourselves. It is easy to keep up your work—the first month!

Look out for carelessness in others. The beginnings of faithlessness call for your wise and tactful warnings, before they grow.

Look out for the absentees; make them feel that they were really missed.

Look out for the newly elected members; put them to work. Look out for the outsiders; delegate some one to work on each, and draw him into the society.

Look out for the neglected, the unpopular; make much of those of whom others make little.

Look out for the discouraged; appoint yourselves the society prisoners.

Finally, in all your looking out, look up. Yours is a difficult task, and without God you will be sad failures in it.

How to Organize a Reading Circle

1. Before starting to organize a Reading Circle, talk it up, and distribute freely among the League members the prospectus, which can be obtained, free of charge, by sending a postal card to the Central Office of the Epworth League, Wesley Buildings, Toronto.
2. Enlist the sympathy of your pastor, who will, in ninety-nine cases out of a hundred, be glad to help you.
3. Inaugurate the Reading Circle for the season by arranging an attractive literary evening. Have short, pointed talks or papers on "The Influence of Good Books," "The Right Use of Books," etc. Intersperse your programme with music, and have three ringing talks on the books of the Course. Then let the Third Vice-President explain the Reading Course—its purpose, its plan—and take the names of those who will join the Circle.
4. Give full explanation about the Course to the whole League, but do not expect all to join the Reading Circle. Give all a chance to take up the work, but be satisfied with a dozen, or even half a dozen members, if more cannot be induced to join.
5. As far as possible, induce every member of the Circle to purchase a set of the books, as they are to be read at home and discussed at the meetings. Good work cannot be done when one set of books is made to serve half a dozen persons. Let the ambition of every Epworth Leaguer be to have a small library of his own. If it is deemed impracticable for each member to buy the set, the next best thing is for two or three members to form a club and obtain the books in partnership.
6. If the Circle does not number more than twelve or fifteen, it is better to hold the meetings in the homes of members, and let them be as informal as possible. It is not necessary to provide refreshments, but if it is done let them be of the simplest character, so that none will feel the meeting to be a burden. Let it be understood that the meetings are not merely for entertainment, but for profit!
7. At the commencement it is a good thing to pledge the members to complete the Course, and to attend the meetings whenever practicable.
8. In reading the books at home use memorandum books and pencils freely. Mark passages that are particularly striking or beautiful. Opposite any passage that you do not fully understand, put an interrogation point. This marks it as something about which you should ask a question at the next meeting of the Circle.
9. Some Circles meet weekly, others fortnightly, and a few monthly. This must be decided by circumstances, and time and place of meeting arranged to suit the convenience of the majority.
10. Wherever practicable, the Course should be commenced in the early autumn, and closed in the spring. The earlier the reading is started the better.

From the Field.

Manitoba Summer Schools

Rock Lake is a beautiful little sheet of water about a mile wide, and ten or twelve miles long, located a couple of hours' drive north-west of Crystal City. The three districts of Southern Manitoba united in holding a summer school at

Their work was exceedingly well done, everybody being delighted with their suggestive and illuminative talks. Rev. O. Darwin and Rev. W. E. Sibley delivered interesting addresses. Rev. Dr. Crews gave five addresses. The delegates passed a complimentary resolution referring to the Canadian Epworth Era, and also expressing appreciation of the speeches which had been delivered.

The success of the school is very largely due to the fine management of the Execu-

Treasurer—J. W. Docking, Swan Lake. Representative on Conference Executive—Rev. W. H. C. Leech.

CRYSTAL CITY DISTRICT.

President—Rev. F. W. Locke, Crystal City.

1st Vice—Mr. T. A. Briggs, Killarney.

2nd Vice—Rev. Mr. Finch, Ninga.

3rd Vice—Mrs. Dr. Coboe, Pilot Mound.

4th Vice—Mr. C. H. Vrooman, Boissevain.

5th Vice—Mrs. G. F. McCulloch, Killarney.

Treasurer—Rev. A. W. Kenner, Cartwright.

Secretary—Miss L. Greenway, Crystal City.

At Neepawa

The school at Neepawa was also a success, especially considering the fact that this was the first attempt. The meetings were held in a tent pitched in a beautiful little grove about a mile from the town. The arrangements were well carried out under the direction of Rev. W. Bridgeman, chairman, and Rev. B. W. Allison, secretary. The Bible-study as at Rock Lake, was conducted by Revs. Saunby and Stacey. Others who participated in the programme were Rev. Dr. Crews, Rev. W. Somerville, Rev. W. R. Hughes, Rev. O. Darwin, Rev. S. Wilkinson. The registered attendance was about fifty.

Question Drawer Meeting

One of the most interesting meetings recently held in the Cambridge St. Epworth League, Lindsay, took the form of a "Question Drawer." After the monthly business had been attended to, slips of paper were distributed and some twenty-five or thirty questions were asked concerning the League and general Christian work. They were all most ably answered by the pastor, Dr. Bishop. The President of this League reports that the attendance has kept up well during the summer, and the meetings have been very helpful.

Ahead of Last Year

On July 19th the Rev. H. S. Spence, B.A., B.D., of Tanworth, President of the Napanee District Leagues, visited the Mountain Grove League in the interests of the Forward Movement for Missions. After a thoughtful and inspiring address by Mr. Spence, a sum largely in excess of former years was subscribed on the two cent a week plan. Our young people are looking forward to another successful year's work for the Master.

Nova Scotia Summer School

According to The Wesleyan, the Nova Scotia Summer School at Berwick was quite successful. The principal speakers were Dr. Carman, Prof. McLaughlin, Mr. Ozawa, Revs. J. S. Coffin, R. W. Weddall, W. I. Corbett, Dr. Maclean, Dr. Wilson, Dr. Austin, D. B. Hommonson, E. W. Forbes, E. W. Forbes, Dr. Heartz, B. J. Porter.

London District

We have not received any report of the London District Summer School, at Lambeth, but we understand that it was a great success. The meetings held in the Methodist Church were well attended, and at some of the services the people could not gain admission to the building. The programme was an excellent one.

Collingwood District League

As usual the officers of the Collingwood District League are making early preparations for their annual convention, which will be held at Meaford in October. They expect that it will be the "biggest ever."



SUMMER SCHOOL AT ROCK LAKE, MAN.

From photograph by the Editor

this delightful spot from July 9 to 15. The registered attendance was 112, and the neat little assembly hall was well filled at nearly every service. There were three sessions each day, with plenty of opportunities between for recreation and social enjoyment. Fishing, boating and bathing were the favorite pastimes, and the young folks enjoyed themselves hugely while a few of the older folks looked on approvingly. Meals were served outdoors, the weather being so favorable that the table was never disturbed by too much dampness. The commissariat department was under the management of Revs. F. G. Stephens and F. A. Thom-

son, with Rev. W. A. Cooke, B.A., as chairman, and Rev. W. A. Kenner, B.A., as secretary. The latter was abundant in labors and did not spare himself from first to last.

Rev. F. B. Stacey, B.A., was elected chairman, and Rev. A. W. Kenner, B.A., secretary of the summer school. During the sessions of the school the delegates from the Roland and Crystal districts met and appointed officers for the ensuing year as follows:—

ROLAND DISTRICT.

Hon. President—Rev. F. B. Stacey, B.A., Roland.



THE SUMMER SCHOOL AT NEEPAWA

From photograph by the Editor

son, and if these brethren can preach as well as they can cook their success in the ministry is assured. Most of the delegates slept in tents.

The Bible-study was taken by Rev. J. B. Saunby, B.A., and Rev. F. B. Stacey, B.A., the former dealing with the Old Testament, and the latter with the New.

President—Rev. F. Stephens, Swan Lake.

1st Vice—Rev. H. H. Gilbert, Miami.

2nd Vice—Rev. R. G. Martin, Altamont.

4th Vice—Rev. R. G. Pritchard, Minto.

5th Vice—Miss Helen Stacey, Roland.

Secretary—Rev. W. H. C. Leech, Wawanese.

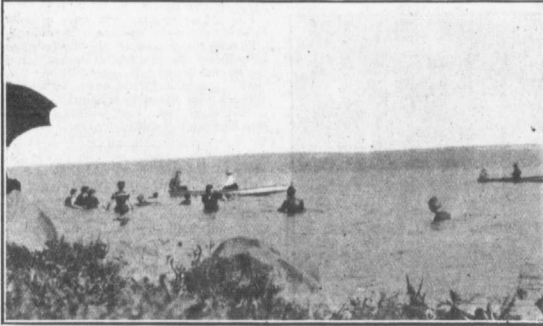
Sault Ste. Marie District

The third annual convention and summer school of the Soo District was held at Kensington Point July 31st to August 3rd. As in previous years, this proved to be the ideal place for combining Bible study and missions with all that makes holidaying attractive and recuperative.

The Bible study, conducted by Dr. E. N. Baker, M.A., B.D., was an inspiration for the searching of God's truth. These

spirations to all present. Our missionary gifts will treble those of former years. The following persons were elected for the district organization:

President, Rev. W. H. Thompson, Soo West.
1st Vice, Mrs. W. J. Totten, Marksville.
2nd Vice, Rev. A. A. Wall, Bruce Mines.
3rd Vice, Miss A. Tilson, Manitowaning.
4th Vice, Mrs. A. P. Stanley, Echo Bay.
Superintendent of Junior League, Miss Edith Dawson.



THE YOUNG FOLKS ENJOY THEMSELVES AT ROCK LAKE WHILE

From a photograph by the Editor

studies were not only instructive, but intensely practical and spiritual. Decisions and resolves characterized each hour's study, while his evening address on "The Secret of Power" led many to accept the life of full surrender.

The mission department was in charge of Rev. Dan. Norman, B.A., B.D., the returned missionary from Japan. Those who sat under his teaching received a thorough introduction to the "Jap" on whom the eyes of the world rest with attention at present. Missionary enthusiasm never was at such a pitch in our district as at present, and the pledge of support to Mr. Ozawa, a native of Japan, by the Leagues of our district, speaks well

Sec.-Treas., F. K. Allen.
Conference Representative, Rev. E. Crockett.

We look forward to a great year in our League work. Sec.

New Brunswick Summer School

The Summer School of Missions held in St. John has marked another stage of advancement, the interest being increased and all the addresses showing a grip of the subjects and a forceful method of presentation. Besides the addresses of the President of the Conference, Rev. Wm.

Rev. A. A. Graham and J. Hunter White's addresses on the Missionary Situation in Canada brought the question of Home Missions clearly before the members of the school; Rev. E. Brecken spoke forcibly on Foreign and Domestic Missions, and then our young Japanese friend, Mr. Arthur Ozawa, was always to the front with pith and fire on Japan and the missionary movement. He is worth hearing, as he speaks from the standpoint of a native, and he sheds a great deal of light upon questions which are dark to us. Rev. Dr. Carman, who is always brilliant, gave two splendid addresses, one on "The Stranger Within Our Gates," dealing with the question of the foreign population in the Dominion, and another on "Japan," recounting his observations on his recent trip, and Rev. Mr. Welsh, General Secretary of the Canadian Bible Society, gave a splendid address on his special subject, of the work of the Bible Society, especially in Canada. These are only glimpses of the excellent things said at the sessions. The Summer School has come to stay, and the present one is certain to make way for a larger and even better next year.

Exeter District

The Exeter District summer school was held at Grand Bend July 22-29. On Sunday, July 22nd, Rev. L. Bartlett preached in the morning, and Mrs. (Rev.) J. F. Sutcliffe in the evening. Monday morning was occupied by the President's address and a study on the Indian work. At night Mrs. (Rev.) Sutcliffe and Rev. J. E. Holmes gave inspiring addresses on revival work in our Leagues.

There was an early prayer meeting each morning led by the different ministers on the grounds.

Tuesday morning Rev. (Dr.) Dougall began his study on "Genesis." This proved one of the most interesting and helpful features of the programme. He succeeded in arousing a deeper interest in and love for Bible-study among the Leaguers present. Dr. Daniel gave a short address on the work in Japan. In the evening Rev. W. A. Gifford made an earnest appeal for China, and Dr. Daniel spoke on the great need of missionary work in the Canadian North-west.

Wednesday, Dr. Dougall continued his study of Genesis, and Mr. Gifford described the Student Volunteer Movement. At night the needs of New Ontario were presented by Dr. Medd, of Forest, and Rev. G. W. Andrews.

On Thursday morning Dr. Dougall completed his work in Genesis, and Rev. C. P. Wells began the study of "James." In the evening a large audience listened to Dr. Dougall's illustrated lecture on Ben Hur.

Friday morning Rev. C. P. Wells finished the study of the Book of James, and at night Dr. Daniel spoke on the missionary Bible and Mr. Keenleyside on "Missionary Problems and How to Solve Them." Mrs. (Rev.) J. F. Sutcliffe very eloquently presented the work of the Women's Missionary Society on Saturday morning, and at night the grand sacred concert was held.

The rainy weather on Sunday interfered somewhat with the services, but a large number were at all the services in spite of the rain.

Dr. Daniel, of London, preached powerful sermons both morning and evening, and Sunday-school in the afternoon was in charge of Mr. Hazel White, of St. Mary's, about 250 being present.

The evening service was closed by Mr. Southcott leading the congregation in singing "God be With You Till We Meet Again."

As the finances were not all straightened up we cannot give the balance on hand, but will report that later.

Officers for the coming year are as follows:



THE OLD MEN LOOK ON APPROVINGLY

From a photograph by the Editor

for the sacrifice and devotion to the great movement for missions in our midst.

Miss Springer, the deaconess of the Soo, under the support of the W. C. T. U., contributed much to making this convention a great source of blessing and in-

spiration. Prof. McLaughlin, of Toronto University conducted the Bible studies, which were clear expositions of one great subject, namely the Bible and Missions. He is a speaker of much force, clear, calm and illuminating, and his expositions are profitable to mind and soul.

Hon. President—Rev. A. H. Going, Exeter.
 President—Rev. J. E. Holmes, Lucan.
 1st Vice—S. L. Toll, Hensall.
 2nd Vice—Miss E. Marshall, Kirkton.
 3rd Vice—Rev. S. J. Allin, Parkhill.
 4th Vice—Miss Down, Exeter.
 5th Vice—Rev. H. W. McTavish, Granton.
 Secretary—Miss Mae Wilson, Greenway.
 Treasurer—Rev. J. W. Andrews, Crediton.
 Conference Representative—Rev. L. Bartlett, Woodlawn.

Denominational rallies were held from time to time. In them the latest plans for missionary work were presented, and the discussions were led by the respective denominational secretaries, thus encouraging co-operation between the young people and their own mission boards.

A July Jaunt

The League of Dundas Centre Church, London, publishes a unique programme for the first of July Epworth League

Nuts in May.
 Harbor Out.
 Hide the Handkerchief.
 My Father Keeps a Grocery Store.
 Grapes of Spain.

CRACKERS.

The only grafters allowed at this picnic will be the horses. They will have a big "pull" but we are bringing along an extra trace in case of accident.

Warning! If you intend crossing the river in your bare feet, be careful of the under "toe." For further information apply to the pastor.

For those wishing to take a drive, hammer and nails have been provided.

Should the provisions not hold out, arrangements have been made to "roast the umpire" and mix some "batter" on the "home plate" and have "muff" ins.

Those who become fatigued may rest on the river bed. They will find it well provided with "springs."

Sydney District

The second Epworth League Convention of Sydney District, was held in the Jubilee Methodist Church, Sydney, July 23rd and 24th. Every League reported good work done and bright prospects. Prof. Andrews, of Mt. Allison University, delighted and enthused the Leaguers with his strong addresses, and young Cape Breton Methodism will not soon forget his thrilling speech on "The Duty of the Young Canadian." Not only interesting but thoroughly awakening was Rev. Jas. L. Batty as he spoke on "The Leaguer and his Relations to the Church." There were a number of unusually bright and helpful papers; Miss Clarke's "The League as a Missionary Force," and Mr. Grouchy's "The League as a Religious Force" being especially so. Part of one evening was given to our Colleges and with Mr. Jackman as lanternist and Dr. Andrews as lecturer, the large audience enjoyed a realistic glimpse of our Sackville institutions. The Rev. Aaron Kin-



BRITISH COLUMBIA SUMMER SCHOOL

Summer School at Whitby

The Missionary Summer School or "Conference," under the auspices of the Interdenominational Young People's Missionary Movement, held at Whitby during July, was a great success. The registered attendance was 135, distributed among the denominations as follows:—Methodists, 62; Presbyterians, 55; Congregationalists, 10; Baptists, 8; Anglicans, 2.

The visitors were delighted with the spacious buildings of the Ontario Ladies' College, where the assembly was held, and the magnificent grounds which were freely placed at their disposal. All voted the College an ideal spot for such a gathering.

The morning sessions were taken up with "Study Classes."

The institute under the supervision of Mr. Harry Wade Hicks, Ph. B., of Boston, Assistant Secretary of the American Board of Commissioners on Foreign Missions (Congregational), who was assisted by Rev. Dr. Stephenson, Rev. R. Douglas Fraser, D.D., of Toronto, and Mr. Chas. V. Vickrey, B.A., B.D., Senior Secretary of the Y.P.M.M., discussed questions connected with missions in the Sunday School Junior and Young People's Societies as relating to mission study, giving and prayer.

Platform meetings held morning and evening were addressed by Rev. Daniel Norman, B.A., Rev. J. Cooper, Robinson and Rev. Arthur Lea, M.A., of Japan; Rev. John Griffith, D.D., of China; Rev. Alexander Nugent, M.D., of India; Rev. A. Carman, D.D., General Superintendent of Methodist Church in Canada, Rev. Alexander Sutherland, D.D., General Secretary of Missions for Canadian Methodist Church, and Rev. George Osborne Troop, M.A., of St. Martin's Church, Montreal.

A fine exhibit of missionary charts and literature was opened each day, in charge of Rev. Charles Joffie, a Student Volunteer, and was of assistance in every department of the conference.

The Bible-study classes met at 7 p.m., and were in charge of Rev. Geo. Osborne Troop, M.A.

The afternoons were spent in personal interviews and various forms of recreation.

picnic, held in the country, at the residence of Mr. and Mrs. John White. The cover is of red linen, with the Union Jack on one side, and the Canadian Coat of Arms on the other. As the programme is quite out of the ordinary, and shows much cleverness, we publish it entire:

Fishing Contest (10 a.m.)—
 "Bait the hook well."—Much Ado About Nothing.

Pure Food Show (12.30 a.m.)—
 "This is the period of my ambition. O this blessed hour."—Merry Wives of Windsor.

Dishwashing Contest—
 "We want a boy extremely for this function."—Beaumont and Fletcher.

Baseball Game (2 o'clock)—
 "I'll catch it ere it come to ground."—
 —Marbeth.

Nail Driving Contest (Ladies Only)—
 "What will not woman, gentle woman dare?"—Southey.

Clothes-Hanging Contest (Married Ladies)—
 "I will strive with things impossible; yea, get the better of them."—Julius Caesar.

Tug-of-War (Brown vs. White)—
 "They shall know we have strong arms, too."—Coriolanus.

Between sides captained by Miss L. Brown and Mrs. Frank White.

Spearing the Apple—
 "Have patience, gentle Julia."—Two Gentlemen of Verona.

Archery—
 "Draw archers, draw your arrows to the head."—Richard III.

Botanical Contest—
 "There is a knowledge hid among the trees:
 Philosophy amid the grasses glitens."

—Georgina Wood Panghorn.

Native Trees and Shrubs—
 Prize to be awarded to the finder of the greatest number of specimens.

Twilight Frolics—
 "The summer's put the idy in my head that I'm a boy again."—James Whitcombe Riley.

Squat Tag.
 Blind Man's Buff.



R. V. OLIVER DARWIN AND REV. F. G. STACEY
 Take a walk on the station platform at Portage La Prairie.

ney gave a good address on "The Pledge." The coming year's work includes the following, a strong committee having each in charge: (1) To organize a League on every circuit; (2) To immediately pledge every League in the District to the Forward Movement; and (3) To launch and maintain a paper in the interest of Methodism throughout the Sydney District. The new officers are: Hon. President, Rev. Joseph Sellar, A.M.,

North Sydney; President, Rev. B. J. Porter, A.B., Sydney Mines; 1st Vice-President, Rev. T. A. Bowen, Gabaruse; 2nd Vice-President, Miss Lena Clarke, Sydney Mines; 3rd Vice-President, Miss Edith Blesedell, Glace Bay; 4th Vice-President, Mrs. H. Ritchie, Sydney; 5th Vice-President, Rev. Aaron Kinney, Louisburg; Sec'y-Treasurer, Miss Jennie Hackett, North Sydney; Representative on Conference Executive, Rev. Jas. L. Batty, Sydney.

British Columbia Conference

The second summer school for the British Columbia Conference was held, as last year, at the Columbian College, New Westminster, and was a gratifying success. Rev. Dr. Sipprell conducted the Bible-studies in a very able manner. Others who took part in the programme were Rev. W. H. Barradough, B.A., Rev. J. S. Henderson, Rev. A. M. Sanford, B.A., Rev. A. E. Hetherington, B.A., Rev. S. J. Thompson, Rev. W. E. Pescott, B.A., Mrs. A. P. Bruce, Rev. R. F. Stillman, Rev. Dr. Wharton. On Saturday afternoon an excursion was held to Pitt Lake, where a very pleasant time was enjoyed. Some of the members of the school were photographed at Bridal Veil Falls, the result of which will be seen on the front page of this paper.

The Forward Movement for Missions received a great impetus through the Summer School. Great credit is due the hard-working Secretary, Rev. A. P. Bruce, for the success achieved.

A Parsonage Meeting

On August 21st twenty-three members of Toledo Epworth League drove over the two miles to Frankville, and by invitation of Rev. and Mrs. Henderson held their meeting in the elegant parsonage. There were light refreshments, and including the Topic, there was a varied and delightful programme by the pastor (who presided), President Lueder, Mrs. and Mrs. Claud Marshall, Mr. Sadler, Miss Pratt and Miss Stratton, followed by items of business, and increase of two members.

Use the Marconi Telegram

The Bridge Street Sunday-school, Belleville, which from its organization in 1822 has been an up-to-date one, gave recent proof of keeping up its record by using the Marconi system of wireless telegraphy to welcome back its pastor, the Rev. J. P. Wilson, B.A., who has been in Europe for a couple of months. Mr. Wilson received the message on Thursday, the 17th inst., when four hundred miles from land. On Sunday morning, the 19th inst., Mr. Wilson was again in his pulpit, and in reading the Marconiogram feelingly referred to the effect on him of receiving so thoughtful a message, and found himself unable adequately to express his thanks to the school and congregation for their continual kindness to himself and family.

Maryland Street League

Maryland Street Epworth League, Winnipeg, aims at raising \$200 for missions this year, and doubtless will do it. This League sent a delegate to the Rock Lake Summer School, who gave an interesting report at a recent meeting.

Windsor District

Perhaps no Summer School in Canada is so far in regard to location as that of Windsor District, which is held on the beautiful Mettawas grounds at Kingsville. The school this year was well attended, and all seemed to have a good time. At the evening meetings the spacious pavilion was well filled. The Bible study was ably conducted by Rev. S. J. Allin. Rev. G. N. Hazen, B.A., gave two very fine addresses on missions, and Rev. J. C. Pomeroy, B.A., discussed "Early Methodism" in a series of interesting talks.

Great interest centred in the addresses on British Columbia by Rev. Dr. Sipprell, and Rev. Mr. Magee. Other speakers were Rev. T. A. Moore, Rev. J. H. Oliver, Rev. D. Norman, Mr. C. B. Keenleyside, and Rev. A. C. Crews. Much of the success of the school was due to the untiring efforts of the enthusiastic President, Rev. W. E. Millson.

Summer School, St. Thomas District

The Summer School of the St. Thomas District, London Conference, was held at Fort Stanley, from August 8th to the 12th. 117 delegates registered. The programme was excellent, spiritual results gratifying, and financial receipts equal to the expenses. All in all it was the best school yet held in this district. Besides brethren on our own district, Rev. Geo. Cropp, Walsingham Centre; Rev. J. M. Baird, Sarnia; Rev. D. Norman, returned missionary from Japan, and Mr. C. B. Keenleyside, London, rendered most valuable service. The sessions were held in the Methodist Church and were well attended. It was decided to hold next year's Summer School in Alma College, St. Thomas, providing the board will grant us the use of the same. The officers for the ensuing year are: Robt. Alway, president; Rev. A. E. Lloyd, vice-president; Rev. W. H. Butt, secretary, and Miss Tremoly, treasurer.

Low Priced Atlas

An up-to-date Atlas of the North-West and the Orient for \$1.00. The Northern Pacific Railway Company will send an Atlas of the North-West, very complete in detail, to any one upon receipt of price named.

This is a recent compilation, and data, maps, illustrations, etc., are reliable and from best sources. Sent prepaid on receipt of price.

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

Reading Course

The New Books

Other Reading Courses come and go, but the Reading Course of the Canadian Epworth League goes steadily on its way, year after year, with undiminished success. This year, we have pleasure in announcing a selection of books, carefully made under the direction of a committee of the General Board, which will doubtless give great satisfaction. They are not dry, technical books, but written in a popular style, at the same time containing much instruction and inspiration. The following are the books of the Course for the coming season:

1. THE BOOK OF GOLDEN DEEDS. By Charlotte M. Yonge. This is a collection of heroic actions, of all times and lands, which cannot be read without kindling a desire to lead a better and nobler life. The value of the book for Reading Circles is greatly enhanced by suggestions for essays, questions, notes, etc. The following are the contents:
 - Alevisis and Antigone.
 - The Pass of Thermopylae.
 - The Rock of the Capitol.
 - The Two Friends of Syracuse.
 - The Keys of Calais.
 - The Carnival of Perth.
 - Sir Thomas More's Daughter.
 - Father and Sons.
 - Heroes of the Plague.
 - The Second of September.
 - Casal Novo.
 - The Petitioners for Pardon.
 - The Children of Bentrano Ghyll.
 - Discipline.
 - The Rescue Party.

II. BACK TO OXFORD. By Rev. Jas. H. Potts, D.D. This book is from the gifted pen of Dr. Potts, editor of "The Michigan Christian Advocate." It deals with the essential features of Methodism in a most interesting and instructive manner, discussing the history, doctrines, polity, etc., of our own Church. Here are some of the topics handled.

- Origin of Methodism.
- The Principal Founder.
- The Substantive of Methodism.
- The Genius of Methodism.
- Backbone of the System.
- The Germ of Methodist Life.
- Training of Youth.
- Higher Education.
- Philanthropy and Reform.
- Missionary Zeal.
- Utilization of Lay Talent.
- Profiting by Woman's Gifts.
- New Developments.
- Discarded Customs.

Features that should Live.

III. THE CHANGED LIFE AND OTHER ADDRESSES. By Prof. Henry Drummond. The Epworth League Reading Course always includes a devotional volume which will aid in the development of Christian life and character. For this purpose no better choice could have been made than one of Prof. Drummond's delightful books. These fine addresses will be found mentally stimulating, as well as spiritually helpful. The subjects discussed are:

- The Greatest Thing in the World.
- The Changed Life.
- Effects Require Causes.
- What Yokes are For.
- How Fruits Grow.
- First, Geography—Arithmetic—Grammar Dealing with Doubt.
- Preparation for Learning.
- What is a Christian?
- The Study of the Bible.
- A Talk on Books.

These three books, bound uniformly in the best of English cloth, and put up in a neat box will be sent to any address in Canada for \$1.50. When several sets are sent by express at customer's expense, the price will be \$1.25 per set.

SUNDAY SCHOOL RALLY DAY

SEPTEMBER 30th, 1906.

An unusually interesting Programme of a Missionary Character, consisting of responsive readings, hymns, reports, etc., has been prepared under the direction of the General Sunday School and Epworth League Board.

Just the thing to increase Missionary interest in your Sunday School.

Price, 50 cents per hundred, postpaid.
Address orders to

WILLIAM BRIGGS, TORONTO

C. W. COATES, MONTREAL

S. F. HUESTIS, HALIFAX

Missionary.

A Missionary Parable

The Heavenly Gardener walked abroad,
And looked at His garden fair;
He noted the skill with which each was
kept,
He noted the flowers rare;
He saw that the paths were neatly swept,
And the weeds expelled with care.

And the workers each with the other
vied
In making his pot the best,
There were numbers of workers side by
side,
All toiling with equal zest,
Deeming they were with conscious pride
Fulfilling their Lord's behest.

The Master smiled with a gracious mien
On each of his workers there,
When lo! he beheld a different scene—
A land of great promise rare,
Stretching far beyond; but no tender
green,
Yet covered its surface bare.

And there in the deep horizon lay,
Unnoticed by any eye,
That barren plain in the shadow gray,
Neglected, lone, and dry;
For the busy workers day by day
Had heedlessly passed it by.

Then the heavenly Gardener turned once
more
To the gardens so neat and fair,
And said to the workers bending o'er
The flowers so wondrous rare,
"Do ye not see that barren moor;
Why are none tilling there?"

"Your care of these gardens I commend,
But mine is the whole estate;
Yet a corner shall ye agree to tend,
And neglect that land so great,
While all your energies here ye bend,
Ye have left that to its fate."

And his servants lifted up their eyes
From the plots they had called their
own,
As they heard their Master's call,
"Arise!
Go forth to that land so lone."
And their hearts were filled with a sad
surprise
At the fields that they might have
sown.

Missionary Meetings Successful

To be successful the meeting must be:
1. Interesting. It must please the taste
and engage the attention. 2. Inspiring.
It must be a stimulus to the nobler
impulses. 3. Instructive. It must give in-
telligent direction to the motive and the
will. How shall we have such a meeting?

1. For chairman of the League Missionary
Committee appoint some one who
will see that every practicable plan for
the good of the meeting is carried out.
If missions are to have right of way in
the League this year, this chairman
ought to be the most devoted and capable
member of the chapter except the
president.

2. Let the League buy and use a mission-
ary library. The missionary commit-
tee should so direct the reading of the
League that it shall be as far as possi-
ble collateral to the quarterly missionary
topic.

3. Have a mission study class and let
the members of the class be assigned to
definite parts in the missionary meeting
in order that they may there present the
best results of their study.

4. The leader should begin preparation
at least a month in advance of the meet-
ing. Provide the leader with adequate

literature for preparation. The leader
should read, think, converse and pray,
and "note down" as they are thus ob-
tained the best thoughts and most vital
facts. Then select from and arrange these
for presentation to the meeting. Every-
body will be zealous for missions when
the facts are known and felt.

5. Appeal to the eye. Use maps, charts,
views and other exhibits. Eye-gate is
wider and is nearer than ear-gate to
the hearts of most people.

"Expect great things from God and
attempt great things for God"; let these
thrilling words of William Carey be the
watchword of the League this campaign
and the results will be successful mis-
sionary meetings this year and success-
ful missions for many years to come.—
Rev. W. M. Balch, Ph.D.

Memorable Missionary Meetings

A "world" meeting, in the course of
which the members will each give some
piece of recent missionary news, the
countries being divided among the members.

A "map" meeting, centred on a large,
home-made map of the world. Mission
news is given, and at each item the
leader will place a colored star upon the
country to which the item relates.

A "living heroes" meeting, made up of
accounts of missionary heroes and hero-
ines still alive.

A "good physician" meeting, consist-
ing of accounts of medical missions.

A "native converts" meeting, made up
of incidents in the lives of native con-
verters.

A "mission school" meeting, consist-
ing of accounts of missionary common-
schools, academies, colleges, and semin-
aries.

A "generosity" meeting, to consider
the question of money and missions.

A "Pentecost" meeting, made up of
accounts of remarkable revivals on mis-
sion fields.

A "board" meeting, consisting of in-
formation about your denominational
boards.—Presbyterian C. E. Manual.

Missionary Matters

There are plenty of men who make
long prayers in church who pay more
for dog tax than they do to help take
the Gospel to the heathen.

2. The promise, "Lo, I am with you
always, even to the end of the world," is
only for those who are trying to take
the world for Christ.

3. The richest people in heaven will be
those who have done most to make God's
love known on earth.

4. There is joy in heaven whether a
sinner repents, no matter whether he lives
in China or New York.

5. There are too many people who leave
all their money at home whenever they
go to church to pray that God will save
the world.

6. One of the greatest shirks you can
find is the man who never prays for mis-
sions until he has first locked up his safe.

7. The man who is only willing to
help send the Gospel to some men, for-
gets that Christ died for all men.

8. Whoever Christ reigns in a human
heart it is sure to be some kind of a mis-
sionary heart.

9. You can tell how much the devil is
afraid of the missionary by the amount
of whisky he manages to send on the
same boat.

10. The man who is not working and
praying for the conversion of his brother
on the other side of the world, is not
caring very much about the conversion
of his brother on the other side of the
street.

11. It is doubtful if any one is fully
saved who is not anxious that the whole
world shall be saved.—Ram's Horn.

The Desert Rejoicing

Thirty-five years ago, when Dr. and
Mrs. Harvey, of the United Presbyterian
Mission in Egypt, crossed the desert
from Cairo to the Oasis of Fayoum, they
found themselves among the people who
had never seen glass, three days by
camel-back from post office or market,
and so opposed by the Mohammedan
sheik that what building was done in the
day he would tear down during the night.
The church there has had to have a
gallery added in order to hold the con-
gregation. The Sunday-school numbers
150. The man who refused to sell them
food is an elder. The bigoted sheik, com-
ing out with his people to welcome them
after their far-rough, testified: "When you
came we didn't want you, but all we
have that is good has come from the re-
ligion you have brought us." They now
have a well-built street, a telegraph, and
railroad trains three times a day.

The sheik sent to the elder, who owned
many camels, saying: "I want the use of
them to-morrow." "My camels can not
work on Lord's Day," he replied. Again
word came from the sheik, "I knew you
could not work on Lord's Day. I didn't
know your camels were Christians." "If
you will sell me the camels," said the
elder, "my camels are Mohammedans, they
may work for you to-morrow." They were not
sent for.—The Interior.

Possibilities of the Epworth League as a Missionary Force

It is not an easy task to determine,
even with measurable accuracy, possi-
bilities in any case, nor to measure
forces; we respond to any editorial
call with hesitation, which only the
Golden Rule holds back from refusal. But
a prophet's pen is not necessary to vi-
sion some things.

1. It is possible for the League to
greatly stimulate missionary zeal. The
story of missionary devotion and achieve-
ment has all the charm of romance and
the power of truth. The League should
become familiar with the records of this
modern crusade, and its heart will flame
with devotion. The glowing heart will
kindle fervent speech, and song, and
prayer, as tidings of heroism and of vic-
tory are known and spread abroad.

2. The League can greatly increase mis-
sionary giving. The mites hold in hand
possible millions. The church's reliance
and the world's hope must rest, not on
millionaires, but on the multitudes,
God's cause demands "all the tithes."
The League should educate an army of
conscientious, systematic, hilarious givers,
whose steady Gulf-stream of benevolence
will sweep all shores with Gospel warmth
and blessedness.

3. The League should reinforce every
mission band pre-eminently in the field. The forces
are usually painfully inadequate. "The
fields are white—the laborers few." A
thousand missionary recruits annually
would scarcely keep pace with the move-
ments of God's providences. Open doors
everywhere invite the King's messengers,
"Young men for war"; their enthu-
siasm, faith, courage, devotion are rarely
needed to-day. The League hosts should
send a host into the twentieth century
crusade for the recovery of man's soul.

4. The League can greatly hasten the
day of victory, when all lands and king-
doms shall bow to our Lord and Christ.
"Not by might nor by power." God's
Spirit turns thoughts of men as the
streams to the south, the Holy Spirit
wants our cooperation. When knowl-
edge, zeal, love and prayer join hands,
the kingdom of God hastens. The millen-
nium should dawn ere this century
sweeps over the divide. "Come, Lord
Jesus, come quickly."—J. C. Cox, D.D.

The Young People's Forward Movement

MISSIONARY CONTRIBUTIONS, JUNE 30, 1905—JUNE 30, 1906.

THIS page supplies matter which calls for careful study. Addition and division will reveal the average contribution of each Conference, District League, and L.S.ue member; the number of missionaries added to the Forward Movement to support, together with their names and addresses; the amount of salary each receives; the number of missionaries supported by each Conference and district; the number of missionaries in each field representing the Movement; the number of Leagues and League members in each District. N.B.—to be of front left to right. Order of Statement: Number of Leagues in the District; Number of Epworth L.S.ue Members; Name of District; Name and Address of Missionary; Salary of Missionary. Receipts at Mission Offices from June 30th, 1901, to June 30th, 1905.

TORONTO CONFERENCE.

34—2465 Toronto East	Rev. O. L. Killora, M.A., M.D., Chentu, Sz-Chuan, China, (800.00)	
	Rev. T. G. Buchanan, Calgary, Alberta, (81.20)	\$1700 72
30—1767 Toronto Central Victoria College	Rev. W. W. Lacy, M.D., Bella Bella, (800.00)	2157 60
	Rev. E. W. Morgan, salary and outgoing expenses, (8781.75)	239 15
	Tong Chue Thom, New Westminster, B.C., (850.00)	
41—2089 Toronto West District	W. J. Mortimore, B.A., Che Au, Sz-Chuan, China, (800.00)	
	Hovidal, Chentu, (81066.65)	2716 65
19—794 Brampton	Rev. E. N. Bowell, B.A., B.D., salary and outgoing expenses	792 06
20—715 Uxbridge	Rev. D. Norman, B.A., on furlough from	232 87
29—1146 Bradford	Rev. J. W. Morgan, (81000.00)	798 69
6—134 Sudbury	Japan	19 00
3—102 New Luskard		80 00
17—707 Orangeville	Rev. B. R. Steinhauser, B.A., White Fish Lake, Alta., (8750.00)	642 02
27—875 Barrie	Rev. M. Tisdell, B.A., B.D., 5 Bishakia Machi, Komagone, Honshu, Tokyo, Japan, (830.00)	354 25
23—1115 Owen Sound	Rev. E. R. Steinhauser, Fisher River, Man., (875.00)	360 50
23—890 Collingwood	Rev. C. Hoffmann, S.T.L., Jen Shou, Sz-Chuan, China, (800.00)	408 27
8—280 Brantford		376 70
10—165 Perry Sound		37 69
22—65 Sault Ste Marie	Mr. M. Ozawa	185 63
2—91 North Bay		34 92
		\$11218 82

LONDON CONFERENCE.

43—2098 London	Rev. O. Darwin, Winnipeg, Man., (81200.00)	
	Rev. George E. Hartwell, B.A., B.D., Chentu, Sz-Chuan, China, (800.00)	\$1410 71
97—1154 Stratford	Rev. J. L. Stewart, B.A., Chentu, Sz-Chuan, China, (800.00)	880 72
36—1151 Exeter	Dr. F. P. Allan, Chentu, China, (800.00)	598 33
25—775 Stratford (Domestic Missions)		432 04
28—773 Sarina	Rev. F. J. Wolfe, B.A., Chentu, China, (800.00)	324 86
37—1405 Wingham	Rev. G. H. Ray, Fort Simpson, B.C., (800.00)	915 72
24—1001 Goderich	Leopold, (800.00)	813 09
37—1628 Windsor	Rev. D. R. McKenzie, B.A., Kanazawa, Kaga, Japan, (81200.00)	458 71
37—1474 Chatham	Rev. C. Kaburagi, B.A., Vancouver, B.C., (800.00)	339 97
24—840 Ridgeway		335 36
48—1773 St. Thomas	Rev. C. M. Tate, Cowichan, B.C., (800.00)	343 71
		\$7162 06

HAMILTON CONFERENCE.

44—2213 Hamilton	Mr. James Neave, Chentu, Sz-Chuan, China, (800.00)	\$1357 16
22—995 Ganouk	Rev. R. C. Freeman, B.A., Cross Lake, N.W.T., (800.00)	434 69
20—1061 St. Catharines	Rev. S. D. Gaudin, (800.00)	634 80
23—829 Welland		327 49
28—1280 Brantford	Rev. W. W. Prudham, B.A., 2 Mono-no-cho, Toyama, Etchu, Japan, (8100.00)	911 08
28—1060 Norwich		415 19
27—929 Simcoe		394 21
33—1422 Woodstock	Rev. R. C. Armstrong, B.A., Hamamatsu, Japan, (8100.00)	538 82
91—681 Galt		365 82
16—779 Milton		302 97
16—659 Palmerston	Rev. F. W. Hardy, B.A., Skidgate, Q.C., B.C., (800.00)	274 13
21—915 Mount Forest	Asking for a Missionary	243 16
16—655 Walkerton		399 30
21—672 Wlarton		406 71
		\$8094 43

RAY OF QUINTE CONFERENCE.

Albert College		\$100 00
14—815 Belleville	Dr. H. C. Wrinch, Hazelton, B.C., (800.00)	800 00
23—297 Picton		326 85
23—1110 Bonnaville	Asking for a Missionary	529 66
14—629 Whitney		325 48
21—519 Brighton	Rev. C. H. Lawford, M.D., Pakan, Aha, (800.00)	273 29
16—675 Campbellford		445 82
11—453 Cobourg	Rev. W. E. Smith, M.D., Yulin Hsien, Sz-Chuan, West China, (800.00)	290 91
11—479 Peterboro		466 69
17—761 Nan assee	Rev. Robert Emberson, B.A., No. 8 Higashi, Kusabuku-cho, Shimazaki, Japan, (8100.00)	572 94
18—631 Cannington		466 69
14—841 Lindsay		418 23
12—484 Madoc	also building Parsonage.	142 78
		\$4737 15

MONTREAL CONFERENCE.

36—1519 Montreal	Rev. B. B. Ewan, M.D., Chentu, Sz-Chuan, China, (800.00)	800 00
14—368 Quebec	Rev. W. T. Hapenny, M.A., B.D., French Work, 309 Belleville St., Montreal, Que., (800.00)	722 01
11—332 Hamilton		906 39
16—634 Kingston	Rev. Thea Crosby, Sardin, B.C., (800.00)	151 10
24—936 Brockville	Rev. C. W. Service, B.A., M.D., Kinlaid, Sz-Chuan, West China, (800.00)	312 74
17—747 Maltdia	Chents Hospital	617 37
16—679 Perth	Rev. H. H. Coates, M.A., B.D., 15 Torri Zaka, 2-1 Fushiki, Korshikawa, Tokyo, Japan, (8100.00)	338 96
33—1363 Ottawa	Rev. C. J. L. Bates, M.A., Kofu, Japan, (8100.00)	401 32
8—224 Pembroke		229 35
33—224 Stantaw	Rev. J. C. Spencer, M.D., Bella Coola, B.C., (800.00)	122 97
8—247 Waterloo		77 82
		\$1 81 13

MANITOBA CONFERENCE.

13—1023 Winnipeg	Rev. James Endicott, B.A., Chentu, Sz-Chuan, China, (800.00)	\$229 00
12—430 Port Arthur	Also mission work for Slavs, Winnipeg, (800.00)	102 35
		269 92

MANITOBA CONFERENCE—Continued.

14—432 Crystal City	Rev. W. E. Sibley, B.A., Chentu, China, (800.00)	221 25
12—248 Holland		304 41
12—358 Carmas	James Cox, M.D., Jen Shou, Sz-Chuan, China, (800.00)	475 00
7—233 Portage la Prairie		239 40
17—483 Neepawa	Rev. A. E. Oke, Beren's River, Lake Winnipeg, (800.00)	342 25
12—410 Birle		414 65
9—230 Dauphin		93 70
		\$3899 87

ASSINIBOIA CONFERENCE.

11—427 Brandon	Hospital work in West China, (8175.00)	\$175 00
10—313 Moosemin		236 38
4—110 Yorkton		415 75
4—100 Souris		21 00
14—431 Deloraine	Hospital work in West China, (8175.00)	573 70
5—110 Regina		631 85
11—393 Regina	Rev. E. J. Carson, B.A., Chentu, China, (800.00)	69 00
11—450 Moose Jaw		22 75
4—103 Saskatoon		22 00
2—47 Balfour		66 75
		\$2171 25

ALBERTA CONFERENCE.

3—183 Calgary		\$147 11
9—253 Medicine Hat		113 00
6—106 Red Deer		220 45
5—134 Lethbridge		65 60
10—252 Wetaskiwin	Rev. O. R. Joffile, Yulin Hsien, Chentu, China, (800.00)	5 63
10—252 Edmonton		178 50
4—85 Vermilion River		79 35
		\$759 40

NEW BRUNSWICK AND P. E. I. CONFERENCE.

Support Rev. E. C. Hennigar, B.A., B.D., Fukui, Japan.		
Mount Allison University		\$185 40
14—610 St. John's District		304 41
4—83 Fredericton		167 05
1—42 Woodstock		111 57
4—22 Chatham		112 68
8—323 Sackville		168 51
5—138 St. Stephen		118 65
4—182 Charlottetown District		107 04
4—182 Summerside		246 98
		\$1692 15

NOVA SCOTIA CONFERENCE.

Support Rev. A. C. Borden, M.A., B.D., Tokyo, Japan, \$1200.00.		
11—648 Halifax District		\$999 37
12—147 Windsor		23 00
2—225 Toronto		112 68
6—109 Cumberland		211 49
8—314 Guysboro		54 16
7—204 Sydney		40 50
9—319 Annapolis		132 00
7—271 Liverpool		166 66
8—267 Yarmouth		139 47
10—302 Bermuda		183 50
		\$1388 18

NEWFOUNDLAND CONFERENCE.

(Asking for a Missionary.)		
4—236 St. John's		\$55 00
3—157 Carleton Place		24 00
1—31 Bonavista		25 00
4—154 Twillingate		24 00
5—230 Burnt		63 00
		\$124 00

BRITISH COLUMBIA CONFERENCE.

Support Rev. W. H. Piers, Kishpax, B.C., \$900.00.		
10—225 Victoria		\$89 15
15—624 Vancouver		39 50
6—225 New Westminster		125 85
4—194 Nanaimo		215 65
2—68 East Kootenay		67 55
3—289 West Kootenay		79 40
3—68 East Kootenay		5 00
3—186 Indian		134 00
		\$739 55

TOTAL GIVINGS.

Toronto Conference	\$11218 82
London	7162 06
Hamilton	8094 43
Ray of Quinte	4737 15
Manitoba	4350 49
Manitoba	3899 87
Assiniboia	2171 25
Alberta	759 40
New Brunswick Conference	1692 15
Nova Scotia	1388 18
Newfoundland	124 00
British Columbia	739 55
	\$739 55

*Grand total. \$15,044 86

*Mr. E. R. Wood's class, St. Paul's Church, supports Dr. Adams in China (\$80.00), and Mr. W. F. Lawrence and family, Centre Church, S. M. Ia, support Rev. C. B. Carleton, B.A., B.D., in China, (\$90.00). Rev. A. T. Wilkinson, Nagasaki, Japan (\$1,000), supported by First Church, London. These amounts are not included.

For further information write to REV. F. C. STEPHENSON, Secretary Movement for Missions, Methodist Mission Rooms, Toronto, Ont.

Devotional Service

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

SEPT. 16.—"CHRIST'S LIFE. IX. HOW CHRIST MET HIS ENEMIES, AND HOW WE SHOULD MEET OURS."

Luke 4, 28-30; 11, 27-41; 23, 33, 34.

DAILY READINGS.

Mon., Sept. 10.—Meeting Hatred. Ps. 57, 1-10.
Tues., Sept. 11.—Batting Disease. Isa. 38, 1-8, 21.
Wed., Sept. 12.—Well-meaning Hinders. Acts 21, 8-14.
Thurs., Sept. 13.—Meeting Scorn. Luke 23, 6-11.
Fri., Sept. 14.—Racial Hatred. Luke 9, 51-56.
Sat., Sept. 15.—The Great Adversary. Matt. 4, 1-11.

A ship is not to be judged by its progress in fair weather, but by its staunchness in a storm. If it springs a leak then, or will not answer to its rudder, it is a useless vessel, no matter how fast it can speed over a sunny sea. And so the test of a man is not his behavior to his friends and under favorable circumstances, but the way he meets opposition and hostility. If we study Christ under this aspect we shall reach the heart of His life.

Sometimes Christ met His enemies with a splendid outburst of divinity. It was thus that, armed with a trilling lash of cords, He drove the money-changers from the Temple. Probably it was thus that He passed through the midst of that infuriated, murderous mob at Nazareth.

Not often, however, did He use such means, and many commentators think that even in those two instances He used no other methods than any heroic man might employ, though not by any means so powerfully. But often He must have poured upon His enemies most stinging verbal condemnation. "Scribes, Pharisees, hypocrites!" He did not hesitate to cry. He called a spade a spade, and every word was more deadly than a sword thrust.

Sometimes, on the other hand, He strove to draw His enemies to Him with the cord of love. "Jerusalem! Jerusalem!" He exclaimed, "how often would I have gathered thee together, even as a hen gathereth her chickens under her wings, and ye would not!" Of this nature was His prayer amid the agonies of Calvary "Father, forgive them, for they know not what they do!"

Sometimes He argued His opponents, and tried to convince their reason, and win them to see the truth. Thus when the bigoted Pharisees objected to His healing on the Sabbath, He asked them if they would not themselves pull out an ox that had fallen into a pit on the Sabbath; and is not a man better than a beast? Or, He reminded them of David and his shew-bread and of the priests working on the Sabbath in the Temple.

Sometimes He met the opposition of His foes by quietly withdrawing, as when He went to the borders of Tyre and Sidon. Then again, when His time was come, He went boldly up to Jerusalem, though He knew that death awaited Him there.

Christ was assailed by all kinds of hostility, by craft and open rage, by misrepresentation and ridicule, by false charges and querulous questionings, by Sanhedrin and Judas Iscariot. With endless versatility He met them all, repulsed them all, and used in each case the most

fitting weapon. No one of Christ's followers, however many foes may assail him, can fail to find in the Master's life an example of the same persecution, and a lesson in the way to meet it.

Above all, Christ conquered by love. His soul was His only weapon, and it was invincible against all but inveterate selfishness. His spirit so filled His followers that they were able to meet the most violent persecutions, and persuade even their persecutors to become as they. The Spirit was conquered, and finally Rome. Thus the great world would some day be won to Christ.

Let us receive the Spirit of Christ, and we shall be able to look all men in the face, though they clamor against us, and try to put us to shame. Indeed, they may kill us, but our real life they cannot touch.—Amos R. Wells.

SOME BIBLE HINTS.

The best victory over most foes is to pass through the midst of them and go on to our tasks (Luke 4, 30).

The Christian life often gives occasion to enmities. It does not seek the enmities, but it does seek the occasions (Luke 11, 38).

A Christianism is unchristian, but rebuke is Christian; the second is often needed, the first never (Luke 11, 39).

If Christ could be sure that the great sin of the Jews sprang from ignorance, dare we judge harshly any man? (Luke 23, 34.)

SUGGESTIVE THOUGHTS.

An enemy forgotten is half conquered; an enemy loved is wholly defeated.

A Christian dares have no enemy but Christ's enemy, nor treat him except as Christ would treat him.

The spirit of love to men is not born of overlooking their faults but of seeing their merits.

No enemy can hurt us till we hate him.

A FEW ILLUSTRATIONS.

Do I and the Christian pass through the midst of their thronging enemies as a hand dipped in water passes through molten iron.

In fighting it is always an advantage to get on the higher ground. We do so when we forgive a foe.

When we challenge our enemies we may select the weapon; let it be coils of fire.

A grain of sand in the bearings will stop a machine, and a grain of unkindness will destroy friendship.

QUESTION SPICES.

How many enemies be blessings in disguise?

Name some of the Christian's worst enemies.

What enemies has Christ vanquished for us?

Am I converting enemies to friends, or friends to enemies?

Do I smite both my loves and my hatreds to the judgment of Christ?

Are both my loves and my hates such as strengthen me?

SEPT. 23.—"A STRONG WILL: HOW TO GET IT, AND USE IT FOR TEMPERANCE."

1 Peter 4, 1-11.

DAILY READINGS.

Mon., Sept. 17.—A Will Against Temptation. Ps. 141, 1-10.
Tues., Sept. 18.—A Will for the Right. Ps. 144, 1-11.
Wed., Sept. 19.—A Will to Break Appetite. Mark 5, 1-6.
Thurs., Sept. 20.—A Will to Defy Custom. Acts 15, 1-11.
Fri., Sept. 21.—A Will to Help Another. Philem. 8-19.
Sat., Sept. 22.—A Will to Abstain. Num. 6, 1-5.

It is good for a man to adopt a severe programme for his day's work, and hold himself to it, that he may train his will. Let it be filled with duties he dislikes, but knows he should do. If he can go early to bed, let him be an early riser. Getting up from a warm bed on a frosty morning is splendid discipline for the will! If a cold bath daily is good for him, as it is for most folks, let him force himself to it, as another fine strengthener of the will. Another bit of salutary training in a warm bed on a healthful length, regularly persisted in, whatever the weather.

"Keep the body under," "Buffet the body," was Paul's wise advice. This is not to degrade the body, but to exalt the mind. One of the principal gains from athletics is this mental discipline. The oarsman, the football player, or the tennis expert must refrain from much that he likes and do much that he dislikes, if he would win the prize. These special contests of skilled muscles are worth all they cost, if only to steel the will of the contestants.

It is good for a man also to keep severe watch over his appetites. In keeping those within bounds the will-power finds abundant exercise. Temperance in all things means for any man a struggle that is sure to develop him mightily. One man may find it difficult to resist rare china, though his house is already a veritable museum. Another may be a slave to nicotine and strong coffee, though a night of dyspepsia is the inevitable result. Still another may be a cigarette fiend, or the miserable victim of alcohol or opium. The forms of intemperance take a wide range, from passions that are merely wasteful and foolish to those that are ruinous and deadly. All, however, afford grand opportunities for the cultivation of the will.

Practice doing without. Live the simple life. Are you not eating too much? Most men are. Test the matter by a gradual reduction of your food amounts, and try conclusions with Gluttony. Perhaps you are sleeping too long (not likely, though). In case you are, buy an alarm clock, and give it instant obedience. You may be playing too much. Limit strictly your hours of relaxation. You may be a spendthrift in certain directions. Put yourself on a low-down. Test yourself by abstinence, and you will find yourself a slave in ways that you had not imagined.

Most of all, however, train your will to fight your sins. Is it not true of you that, as Paul said, you have not yet resisted temptation with Gluttony? It is for your life that you are struggling here, for your eternal life. Either your sin must die, or your soul. It is a desperate conflict. It calls for the focusing of all your powers.

A strongly self-disciplined will is the crown of manhood, and is always it is yielded to the will of God. As Temptation sang, "Our wills are ours, we know not how, Our wills are ours, to make them Thine." If we can pray with Christ, "Not my will, but Thine, be done"; if we can deliberately, persistently, exultantly ourselves with God's will, crying as the old Crusaders cried, "Deus Vult!" "God wills it!" in the face of all foes—then we have become more than conquerors, because we have overcome ourselves.—Amos R. Wells.

SOME BIBLE HINTS.

There is only one sound armor against temptation, and that is the mind of Christ (v. 1).

No one can "live to the will of God" without knowing that will, meditating on it, applying it to every corner of his life (v. 2).

We must work the will either of God or

of "the Gentiles,"—the world; which shall we choose? (v. 3.)

We are forming our will for all eternity,—and an entrance upon the eternal ages is close "at hand" (v. 7).

SUGGESTIVE THOUGHTS.

Our "wonts" are as important as our "wills" in forming our characters.

A book has been written on "The 'I Wills' of Christ." It is matter worth looking into.

Disagreeable duties are best worth doing just because they are disagreeable, and so have will-strengthening power.

If you would cultivate a strong will, begin every day by doing something hard for you to do, such as early rising, a cold bath, vigorous exercise, substantial Bible-reading.

A FEW ILLUSTRATIONS.

When a man "makes his will," he does it with a view to death; but the will of his character he forms for eternal life.

The man who is perpetually hesitating as to which of two things he will do, will do neither.

A will in the wrong way is like a train on the wrong track,—the more force, the more danger.

The hopeless trees are not the gnarly, crooked ones, but the weaklings; the hopeless men are not the vigorous bad ones, but those with weak wills—good or bad.

The test of a locomotive is not the whistle, but the load and the speed; the test of the will is not the bluster but the deed.

QUESTION SPURS.

Is my will Christ's will?

Am I as enthusiastic in religion as in secular affairs?

Is my will growing stronger for the right?

SUGGESTIONS.

Picture failures of well-meaning but weak men.

Tell of prayers that have strengthened the will.

Show how the Holy Spirit renews the will.

QUOTATIONS.

Next in importance to a sound judgment is decision. He who combines the soundest judgment with the greatest rapidity of decision and energy in executing his plans will push his way the fastest and climb the highest up the steps of success.—Marden.

To do anything worth doing in the world, we must not stand shivering on the brink, and thinking of the cold, and the danger, but jump in and scramble through as well as we can.—Sidney Smith.

"No" is a monosyllable the easiest learned by a child, but the most difficult to practice by the man, which contains within it the import of a life, the weal or woe of an eternity.—Dr. Johnson.

You can no more make a Luther, a Knox, a Napoleon, or a Wellington out of a man with a flabby will than you can make lace ruffles out of hemp, or an oaken beam out of pine wood.

As long as the soldier slinks outside the battle he carries a white skin; but let him plunge in and follow the captain, and he will soon have the bullets flying about him.—F. B. Meyer.

SEPT. 30.—"MISSIONARY MEETING."

Subject—"Founding and Development of Methodist Missions."

Chapter IX. Text Book—"The Methodist Church and Missions in Canada and Newfoundland."

SUGGESTED PROGRAMME.

(Canadian Hymnal used.)

Order books of references from F. C. Stephenson, Methodist Mission Rooms, Toronto.

Hymn 176.

Prayer for the missionary work of the Methodist Church.

Hymn 453.

Reading of the Scriptures—Matt. xx. ch. 14—29 verses.

Hymn 187.

Addresses—Five minutes each—

(1) The conditions under which the Missionary Society was organized in 1824, and the purpose for which the first year's income of \$140 was used. Name the several departments of work to-day. References: The Missionary Report; Text-Book, chapter ix.

(2) "The beginning of the work in British Columbia." References: How Methodism came to British Columbia, by Dr. Robson, 5c. The Text-Book, pp. 210, 301.

(3) "The French Work." References: Problems in French Evangelization, 10c. The Missionary Bulletin.

(4) "The Chinese and Japanese in British Columbia." References: The Missionary Bulletin, 20c copy. The Story of China in Canada, 15c.

(5) "The Japanese Mission." References: Text-Book, chap. ix.; The Story of Japan, 35c.; The Missionary Bulletin.

(6) "West China Mission." References: Text-Book, chap. ix.; The Heart of Sz-Chuan, 35c.

(7) "The beginning of Work in the Great West." Text-Book, pp. 212. Ten minutes discussion on "How our League may help in the further development and support of the great missionary enterprises of the Church."

Hymn 177.

Announcements for next meeting.

The Doxology.

Benediction.

THESE SUGGESTIONS MAY HELP YOU.

Own a Text-Book, price 35c.

Read chapter ix. and its analytical index, pp. 300.

Secure a map of the Dominion for use at the meeting. Note the location of the different fields. Page 228 of the Text-Book gives a population map. Show on the map you use the population. An old calendar will supply large, plain figures, which may be pinned on.

"Who Am I?" literature includes all the books of reference for the programme. The addresses are short, five minutes each, but they require many hours spent in preparation.

Accept this meeting as an opportunity for doing missionary work. How many can you bring with you?

Encourage to give one of the five-minute addresses.

Do not forget to pray for the real success of the meeting.

SOME INTERESTING DATES.

1824—The Methodist Missionary Society founded. Income for first year, \$140.

1826—Rev. William Case procured a translation of St. Luke's Gospel in

Mohawk. This was the first portion of Scriptures given to the Indians in Canada.

1856—Missions to the French in Quebec commenced.

1857—First French Methodist Church dedicated at Roxton, Que.

1868—North-West Missions begun. Dr. George Young began work at Fort Garry (now Winnipeg).

1872—The first Missionary Conference held in Winnipeg.

1873—Japan, the first foreign mission, founded.

1885—Work among the Chinese in British Columbia begun.

1891—West China Mission founded; Dr. Hart, superintendent.

1895—The Young People's Forward Movement for Missions organized.

1896—First missionaries assigned to the Epworth Leagues for support.

1896—The mission to the Japanese in British Columbia organized.

1901—The first Summer school for the Study of the Bible and Missions held at Victoria University, Toronto.

1906—Income of Missionary Society, \$405,379.

THE MISSIONARY SOCIETY, ORGANIZED 1824.

While Methodism in Canada was, from the very first, missionary in spirit and aims, organized missionary effort did not begin till 1824. In that year a Conference of the Missionary Society was formed. It was a bold movement, such as could have been inaugurated only by heaven-spirited men. Upper Canada (at that time ecclesiastically distinct from Lower Canada) was just beginning to emerge from its wilderness condition. Settlements were few and of the most part, wide asunder. Population was sparse and the people were poor. But "there were giants in the earth in those days," whose faith and courage were equal to any emergency.

When the Missionary Society was organized, two or three men were trying to reach some of the scattered bands of Indians; the income of the society the first year was only about \$140, and the whole field of operation was a small section of Upper Canada. To-day the missionary income is over \$400,000, while hundreds of missionaries represent the church in her several fields and thousands at home give the work their support.

As at present organized, the mission work of the Methodist Church embraces a number of distinct departments. All are under the supervision of one board and are supported by one fund.

The domestic or home work includes all the missions to English-speaking people throughout the Dominion and in Newfoundland and the Bermudas.

THE FRENCH WORK.

In 1856 the Methodist Church began its missions among the French in Quebec a year later a church was dedicated to the worship of God—the first French Methodist Church—in Roxton. We cannot measure the progress of this work by numerical results, owing to the conditions which govern the civil and religious life of the people. No field offers greater opportunity for mission work to-day. One of our missionaries writes:

"To do our duty toward Quebec it is necessary not only to be loyal to the truth we possess, but to recognize the conditions that obtain in the lower province, and to acknowledge and rejoice in the truth possessed by its people.

"What a great field for evangelism is presented by this province of Quebec. A peaceful, law-abiding population, with profound religious sentiments and a con-

siderable knowledge of Divine things, how readily would they respond to a clear and simple presentation of the Gospel way of salvation if only once they could shake off their prejudices sufficiently to listen to it. However, without debating the question in the abstract, the fact that all the leading evangelical bodies of Christians in Quebec have been and are engaging in some form of work for the French Catholics shows that practically the duty has been brought to the conscience of Christian people of all shades of belief."

SOME HOME MISSION FIELDS.

In 1858 missionaries were sent to British Columbia. The "Great Divide" shut out the east from the Pacific Province, and the pioneers who left Ontario homes and friends were obliged to travel 6,000 miles via New York and the Isthmus of Panama. The story of this wonderful field is told by Dr. Robson in "How Methodism came to British Columbia."

Ten years later, when the Great West was known as "The Lone Land," work was begun by Dr. George Young at Fort Garry, now the great city of Winnipeg. If all were told of the marvellous development of Methodism in the West it would inspire us as young people to endeavor to measure up to our responsibilities in regard to the Great West of our own day.

The Chinese and Japanese missions have proven the wisdom of caring for those in our own country without a knowledge of the true God.

Westward across the Pacific our work extended, first to Japan, and then to West China. Hospitals, schools, a publishing house, and many mission stations are the evidence that Canadian Methodism is obeying Christ's command to go into all the world, and that we as well as our founder recognize "the world as our parish."

OCT. 7.—"CHRIST'S LIFE. X. THE COMMANDMENTS HE LEFT US; OUR OBEDIENCE."

John 15: 1-17.

(CONSECRATION MEETING.)

DAILY READINGS.

- Mon., Oct. 1.—Obedient and Fruitful. Matt. 13. 18-23.
 Tues., Oct. 2.—Obedience and Eternal Life. Matt. 19. 16-22.
 Wed., Oct. 3.—Hearing and Doing. Luke 6. 46-49.
 Thurs., Oct. 4.—Watching and Obeying. Luke 12. 35-40.
 Fri., Oct. 5.—Following and Serving. John 12. 20-26.
 Sat., Oct. 6.—Knowing and Doing. Rom. 2. 7-13.

BIBLE LIGHT.

All the failures in keeping Christ's commandments come from trying to keep them without Christ. (Verse 5.)

There are many rewards of commandments, but there are no rewards unless Christ's love is thought reward enough. (Verse 10.)

Can we love one another because it is commanded? No, but because we love the Commander. (Verse 12.)
 Friendship cannot be all on one side; it is like a pair of scales, there must be something to balance on the other side, there must be a return of kindly feeling from the person loved. (Verse 14.)

Is that "whatsoever" a hindrance? Remember that Christ has promised to give us "whatsoever" help we need. (Verse 14.)

SUGGESTIVE THOUGHTS.

Christ "knoweth our frame"; where He commands, obedience is always possible.

No one can heed without hearing. Obedience to Christ involves Bible-study.

Christ issues no commandment that He did not obey when a mortal like ourselves.

It is not natural to us to obey good orders; we must learn to obey.
 —Pres. C. E. Manual.

PERTINENT PARAGRAPHS.

No command of the general is for hardship, but for victory. It is thus with Christ's commands.

A parent must issue many commands that he cannot explain to his child, but they will be understood by and by. So with Christ.

Obedience to Christ, often repeated, becomes an instinct, as a soldier responds automatically to the word of command.

General's commands must often reach the soldiers by way of under officers. So Christ's commands often reach us through Christ's ministers.

QUESTION SPURS.

Do I understand what Christ's commands are?

How may I know what He commands? Name the most important commands.

Am I doing Christ's will with my whole heart?

Is it becoming easier or harder to obey?

What are some of the rewards of obedience?

How is Jesus our example of obedience?

What is the great motive to obedience?

QUOTATIONS.

Obedience is the hardest of all things for those naturally inclined not to obey, to do. It is so with a child. There is not one of us who did not find it so in childhood. And it is therefore necessary to bring the highest possible motive to bear upon the child that he obey. This is true of Christians, for we are all but little children in our relation to the government of God. Therefore it is that Christ points out to us the strongest possible motive, "love."—Rev. W. H. Murray.

Some sing "Standing on the promises," when they haven't a single promise to stand upon. Promises are for the obedient. The soul must be on believing ground in order to appropriate them.—Rev. Newton Wray.

Of Joshua it is said: "He left nothing undone of all that the Lord commanded." Josh. xi. 15, 16. Result: "So Joshua took all that land." A glorious verification of the promise conditioned upon the diligent keeping of all the commandments.

"Lowest thou me?" said our Lord to Peter. "Thou knowest that I love thee." What then? Go home and enjoy the feeling? Rest and be thankful? How unnatural would such answers have been. "Feed my sheep," "Feed my lambs." Do something. Act out the inward emotion.—Rev. B. Thomas.

"Ye are my friends," etc. It is as if a child should rush passionately to its mother, and throw its little arms around her neck and say convulsively, "O, mother, I do love you so." "Well, my dear, if you do why are you not a better child?" Our Saviour said the same thing. If we love Me do not suppose that that is love which goes off into an enthusiasm, an emotion, a flash of feeling. That is very well, let your feelings take on the shape of life, disposition, conduct.—Henry Ward Beecher.

ILLUSTRATIONS.

When Mr. Gordon Bennett wanted Stanley to go to Africa as his representative, he went to his hotel and told Mr. Stanley what he wanted. Stanley consented to go into the interior of Africa where but

one white man had ever trod, and no one knew whether he was alive or not.

"When are you ready to go," said Mr. Bennett.

"To-morrow morning," said Stanley. "That is the kind of obedience I am sure, please God—not that I will do it by and by."

It is said that when Sir Leonard Woods, President of Bowdoin College, was visiting in France, he was invited by the French King to dine with him. The hour came for dinner, and the President appeared in the royal palace. The King seemed somewhat surprised and said: "Sir Leonard, I did not expect you."

"Did you not invite me to dine with you to-day," asked the President. "I invitation." Sir Leonard Woods replied: "I have always understood that the King's invitation is not to be answered, but to be obeyed." God's commands are not to be answered, but to be obeyed.

A story is told of a great captain, who, after a battle, was talking over the events of the day with his officers. He asked them who had done the best that day. Some spoke of one man who had fought very bravely, and some of another. "No," said he, "you are all mistaken. The best man in the field to-day was a soldier, who was just lifting his arm to strike an enemy, but, when he heard the trumpet sound a retreat, checked himself, and dropped his arm without striking a blow. That perfect and ready obedience to the will of his general is the noblest thing that has been done to-day."

If we complain that duties are laid upon us, our service is that of slaves, who have no choice in the matter, but obey by compulsion. To call that obedience is to make a virtue of necessity. A child was told to bring her father's slippers, but she didn't want to leave her play. At length she went for them very unwillingly, and returned without a smile, saying: "I've twinged 'em, papa, but I guess you p'dn't say 'thank you,' 'cause I only did it with my hands; my heart kept saying, 'I won't.'" That is about the way some people obey God.

Identity With Christ

BY MRS. J. M. BENTON.

As o'er Life's rugged way I go,
 Meeting alike with friend and foe;
 Though anxious cares my way oppose,
 My Father, may I never lose—

Identity with Christ.

Temptations crowd from every side;
 And pleasure's gate-way opens wide,
 But during waking hours and sleep
 My Father, grant that I may keep—

Identity with Christ.

In business dealing may I be
 Firm and reliant—strong in Thee,
 From honest purpose ne'er remove,
 By hope of gain; but always prove—

Identity with Christ.

And for thy Kingdom's interest, Lord,
 New strength to me each day afford;
 Be Thou my leader, guard, and guide
 And let me keep, who'er betide—

Identity with Christ.

Mis-represented I may be,
 Still Lord, increase my faith in Thee.
 Grant me, though love and friends grow cold,
 Thro' good and ill repot to hold—

Identity with Christ.

And when our earthly race is run,
 Life's battles o'er, and rest is won,
 When face to face I stand with Thee,
 My Father, grant that I may be—

Identified with Christ.

Durham, Ont.

Sunday School

The Fall Campaign

The Fall Campaign in the Sunday School work should be met with great vigor. For an earnest effort be made to reform and strengthen the ranks, thinned and demoralized, no doubt, in most schools, by the summer vacation, summer encampments and assemblies, and summer camp-meetings and conventions. There are doubtless within the reach of most schools numerous children and young people not yet enrolled, and many new recruits can be added with proper endeavor.

Rally Day

Sunday School workers generally agree that the primary aim of all Sunday School effort is the conscious conversion of the pupil to the Lord Jesus Christ; and they recognize with equal unanimity that the secondary aim is the upbuilding of the pupil in Christian character. It is evident that neither of these ends can be reached unless the people are in the Sunday School. "Rally Day" is the time when the school makes an effort not only to secure the attendance of those already enrolled as members, but also to interest as many as possible who are not connected with the school. It is a day of glorious opportunity. It should mark the inaugurating of a "forward movement" which will include such an earnest house-to-house visitation in the interest of the religious and moral education of parents and children as shall bring the last one in every community under the influence and instruction of a godly teacher.

Success

What are the elements that constitute success in Sunday School work, so far as human instrumentality is concerned? The following requisites may be mentioned as necessary:

1. Upon the selection of a person as superintendent by the session of a church and his election by officers and teachers of a school, he should upon the acceptance of the position have full authority and control in the many duties that devolve upon the office. There should be no division of this authority. He should appear always before the school as the head, and be allowed liberty by the session to pursue such methods as will be for the best interests of the school.
2. There should be unity of purpose and effort on the part of all workers in the school. No self-interest should take the place of soul-interest. Differences will arise, several methods of work will be honestly suggested, but upon the adoption of any method or plan of labor all should unitedly give their ready support. Success is rarely known in a school where personal preferences take the place of united action.
3. Consecration is a word often spoken—so often that its meaning is lost sight of. A teacher and officer of a school should realize, upon entering, the important work of teaching souls the way of life, that there must be consecration on his or her part to the work. The importance of it should lead him to give to it his best thought, his talents, his money, his time.

4. Conversions should be expected. It is for this we labor and pray; and yet success should not always be determined by the number of those who are brought to a saving knowledge of the truth. A teacher's work is not a failure who, having faithfully and earnestly sowed the seed, realizes not the happy experience of other teachers who see the fruit of their labor. One sows, another reaps.

God in his own good time and way often blesses a truth sown in the hearts of his creatures many years after it was sown. Because of this we cannot judge of the success or failure of a consecrated worker for Christ. This thought encourages the hearts of many of God's dear children as they labor on in his blessed service.

5. A successful school should be an increasing school. Not so much that its number should increase, as that there should be new faces to be met, new hearts to be touched, new hands to be shaken. In every school there is the decreasing side. Scholars leave, because of removal, or because they think they outgrown the school; and some are taken away by death. New scholars should be obtained to take their places. A large school is not necessarily a successful one.

6. There should be a bond of sympathy between teacher and scholar—a good knowledge of each other, and an influence on the part of the teacher—that will remain as a felt-power of the scholar for all time. "I was influenced more than I was taught," has been the testimony of many good men, who, looking back to their Sunday School days, recall their teachers to memory.

7. The last important element which must enter into the work if success would be assured is spiritual-mindedness, showing in all our acts and words the fruits of Christ, a closeness to the Saviour, following him always as our example, his Spirit in our hearts and controlling us.—Westminster Teacher.

An Excellent Plan

A short time ago a letter came to our office, addressed "The Superintendent of the Methodist Sunday School, Toronto, Canada." The postmaster evidently could not decide which one of the forty superintendents of Methodist Sunday Schools in Toronto was entitled to this letter and so sent it over to the General Sunday School Office. It proved to be from a Methodist Superintendent in England, who easily could be forgiven for his lack of knowledge concerning Toronto Methodism, and read as follows:

Liskeard, England, April 17, 1906.

Dear Sir:

We commend to your notice and sympathy the undermentioned Teacher or Scholar, who through change or residence is leaving us, and shall be obliged if you can arrange for some one to call at the address given, to ensure attendance at your school.

Yours truly,

R. FAULL, Superintendent.

Name of School, Liskeard Wesleyan. Where situated, Liskeard, England. Denomination, Wesleyan.

Name (Teacher or Scholar), Clifford May.

Has been in school since March, 1903, and is removing to (new address in full) 41 Salisbury Ave., Toronto, Canada.

If the teacher or scholar joins your school, kindly fill up the following, and return it to the address at the top.

Has joined the Sunday-school of

.....

Signature and address of

Superintendent.

Date,

This is an excellent method of following up teachers, officers and scholars who may remove from one school to another.

Many are doubtless lost to the church altogether because no one looks after them when they go to new places of residence. This English plan is worth adopting.

Aims of the Sunday-school

There are three aims which should be kept constantly before the school. Our first aim should be to make our school a place of thorough instruction in the Scriptures. By careful teaching in the class, by reviews and supplemental lessons from the desk, by awakening an interest in the Bible, and by quickening its study in the family, we should seek to give to all—and especially to the young people—a knowledge of the Book which is able to make them wise unto salvation.

Our second aim should be to make the school a place of earnest religious atmosphere. We should have it so freighted with religious influence that whoever enters it will realize that he is upon holy ground; that not one scholar shall grow up to mature years without being drawn to Christ; that the clearest conceptions of the spiritual life shall be imparted, the warmest experiences shall be encouraged; that the highest and fullest type of Christian character shall be developed.

Our third aim should be to make our school a place of genuine enjoyment. Every gathering of our school should be so delightful that he who comes once will long to come again. We should make it a home to all who enter, with all the pleasant associations and all the fragrant memories of a cheerful Christian family circle.

Let every superintendent and every teacher keep before him these three aims, and work toward them.

The Social Agency

We beg our Sunday-school teachers and officers to consider and employ the social agency for influence with members of the school. The Sunday-school as a whole should have social gatherings—once a quarter would not be too often. The officers and teachers and the members of the Sunday-school committee should come together socially once a month. An evening gathering, with light refreshments, followed by a round table discussion of Sunday-school problems, will maintain and cultivate an esprit de corps as perhaps nothing else will do. And the teacher who will frequently arrange in his or her own home, or in the home of some member, for the social gatherings, will, if faithful in other things, have open way to the hearts of all the scholars.

Devotional Reading

The Sunday School teacher is perhaps tempted to overlook the devotional reading of the Bible. The time required for specific study makes it difficult to find leisure for the restful reading of one's own spiritual nature is renewed. And yet the teacher, like the preacher, must drink at the fountain of waters, if he would lead others thither. One can hardly go to the class fresh from a chapter of Isaiah, or from one of the Psalms, or from a passage in the teachings of Jesus, and not go inspired with new power for service.

Four Aids to Success

The lesson a vital part of the teacher. Perfect attention. Giving pupils work. Personal contact with the pupils.

Junior Department

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

The Hayloft

Through all the pleasant meadow-side
The grass grew shoulder-high,
Till the shining scythes went far and
wide
And cut it down to dry.

These green and sweetly-smelling crops
They led in wagons home;
And they piled them here in mountain-
tops
For mountaineers to roam.

Hear is Mount Clear, Mount Rusty
Nail,

Mount Eagle and Mount High;
The mice that in these mountains dwell,
No happier are than I!

O what a joy to clamber there,
O what a place for play,
With the sweet, the dim, the dusty air,
The happy hills of hay.
—Ralph L. Stevenson.

New Testament Study for Juniors at Home

St. Paul
V.

The Second Missionary Journey Con-
cluded.

- 49. At Philippi. Read Acts 16. 12-40.
- 50. Lydia converted.
- 51. A Damsel cured.
- 52. Paul and Silas imprisoned.
- 53. The Jailor converted.
- 54. The Apostles set free above.
- 55. At Thessalonica. Great Success.
- Acts 17. 1-4.
- 56. The Jews persecute them. Acts 17. 5-9.
- 57. At Berea. Opposition still. Acts 17. 10-14.
- 58. At Athens. Speech on Mars Hill. Acts 17. 15-34.
- 59. At Corinth. There 18 months. Acts 18. 1-11.
- 60. Goes to Ephesus. Acts 18. 18-21.

Remember: Philippi, Thessalonica, Berea, Athens, Corinth, Ephesus! These are the six important European cities visited in the Second Missionary Journey. Review: (Mr. Bartlett would like very much to get a number of essays from the Juniors who are taking these Home Studies. After you have learned the lesson, write out in about 250 or 300 words, the story as you know it and send it to his address given above. He will correct it and return to you. Some have done this but he wants a lot of others to do so also.)

The Autumn season is commencing. By the time this reaches our Leagues the vacation season will be over and the Juniors for the most part will have settled down to their fall studies at school. However irregular the meetings have been during the summer, let your League settle down now to a regular weekly course of studies that will make the season one of great delight and profit to all. Take up the Weekly Topics regularly and as opportunity opens, supplement them with such home studies as are given in the St. Paul series now running above. For previous studies see the earlier numbers of the Era. Solicit the help of your Pastor as far as possible in your regular meetings. He may not be able to visit you every week; but invite him especially some day if he does not drop in of his own accord. Some Pastors are rather bashful you know,

and appreciate a personal invitation. Few are too officious in interference with the Junior League. Many might profitably be somewhat more so. Help yours and he will undoubtedly help you.

Weekly Topics

Sept. 15.—“The Image Restored.” I.
John 1. 9.

We have seen on a previous occasion that the Divine Image in man has been marred, or as the last week's topic put it “hidden.” Sin has done its sad and deadly work, and the human character is not pure and clean as it once was. But the text to-day has three important words in it that show us how the impurity may be removed. These words are “confess,” “forgive,” “cleanse.” The first refers to our duty. The other two tell us of the Divine result effected in us. What is it to confess? The word usually means to acknowledge, to own, to reveal. But here it means more than that. It must be attended by the forsaking of sins. “He that covereth his sins shall not prosper; but whosoever confesseth and forsaketh them shall obtain mercy.” Make it clear to all that simply to say “I have done wrong and am sorry,” is not enough. We must not do it again. And to be sorry just for the sake of sin's consequences is not enough. We must be sorry and confess because we grieve at having sinned against God for His own sake. He is holy. He wishes us to be so too. Sin makes us unholy. We therefore hate and forsake it. This is confessing. He that will “forgive” and “cleanse.” He removes the guilt from us for what is past, and takes from out our hearts the desire to sin in the future. Only so can we be made clean. (The great word for the junior to remember is “forsake.”) Put it on the board spelling from the top down. Then write “sin” as shown below. “Forsake sin.” This is our great duty every day. Then God will “forgive.” He says that he will “forgive freely.” Write these words across the top as shown. What then? When we have forsaken sin and have been forgiven “our Redeemer and King expels evil.” Do not put all these words on the board at once; but bit by bit build up the truths until you have the completed outline as follows:)

FORGIVE FREELY

Our

Redeemer

SIN

King

EXPELS

EVIL

Sept. 23.—“The image kept clear.” Phil.
20. 2-5.

When once we have become the children of God we are to remember that our duty has only begun. We have to guard well our hearts that no unclean affection or desire taint us with evil. So we must keep ourselves in “this mind which was also in Christ Jesus.” What was this? Humility is especially referred to here. “Vain glory” we are warned against. There is need of guarding our hearts against pride. Jesus is our great example as well as our mighty Saviour. We are to copy Him as well as to trust in Him. Trust will unite us to Him and if we abide in Him we shall become like Him. This is keeping the image clear. We may not become all like Him at once; but we may “grow up into Him who is our living Head in all things.” So the question becomes: Having His image in my heart, how can I retain it there and keep it clear of defilement? There are several things to be remembered: (1) Talk with Him. This is prayer. (2) Think about Him. My mind should be sweet unto Him. (3) Work for Him. Being active will

keep us growing. These three simple rules will do wonders for us in spiritual growth. We become like those whose company we keep. This is true of earthly companionship. It is also true of spiritual friendship. We cannot walk with Jesus to-day and with evil deeds tomorrow and keep pure and holy. To get right with God is a great blessing; but to keep right with Him is a greater privilege and joy. As the very insects take the color of the leaves on which they feed, so do we become like that on which our thoughts and desires are placed from day to day. As we must pay attention to our bodies that they may be kept clean and healthy so we must give daily care to our souls that they be not defiled. It is a great thing, a wonderful duty; but it is not hard when we do it as Jesus has taught us in John 15th. chap. . . . (see the parable of the Vine with its teaching “Abide in Me, etc.”)

Sept. 30.—“Seeing God's Image in Others.” Phil. 4. 8.

A wise person was once asked: “What is the secret of a successful and happy life?” The reply was: “Inviting the best things.” By that he meant that if we invite into ourselves the best thoughts, the best desires, the best affections, the best deeds, we will long to live in the best way. We all know how the hands of mother are stained by the dye into which she dips the rags when coloring them. Just so we will get the color into our lives of what we invite into them. So the text to-day calls on us to look for the best things that are all around us and to think on them only. Notice that in the next verse the Apostle says also “these things do.” He has tried to set before them the example of a proper godly life and he invited them to live that way. So we have two words: “think,” and “do.” “Think on these things,” and “these things do.” What are the things on which we are to think? What are the things we are to seek out in others? The Apostle gives a bright catalogue of them,—true things, honorable, becoming things, just things, righteous, pure, lovable, winning, attractive, virtuous things, these are to be our study. There are two lessons to be learned: (1) Seek to see the best things in others. Do not magnify their faults. They have them no doubt; but instead of looking for them seek rather for their excellencies. This is a call to charity. (2) Invite those best things into your life. Give them a place there. Give it room for them. Then get to work and do them. Simply thinking about them will make them yours. Only practising will do that for you. He who thinks well but will not do as he thinks is like a bird with a broken wing. He cannot rise off the ground and does as like a bird with two strong pinions to bear him aloft. He progresses. Jesus perfectly united these two things in Himself. Let us, like Him, go about doing good to all as just thinking of it.

OCTOBER.

Thought for the month—“Thanks Living.”

It is proper that we should recognize God as the bountiful giver of all our blessings. This is the Autumn month when Thanksgiving Day comes. We should prepare for it by a thoughtful calculation of our great debt to our kind Heavenly Father who has given us so much of His bounty. The first topic for the month is:

Oct. 7.—“The First Thanksgiving Day.”
Lev. 23. 29-43.

This takes us back to the Feast of Tabernacles. The account of it is given

in the Lesson Story. What a beautiful sight the newly made camp of the Israelites must have been as they assembled together for their great Thanksgiving Festival. But more beautiful than the "boughs of goodly trees" and all the hundreds of booths in which they dwelt for a whole week of thanksgiving, is the spirit within, as God sees it. The outward thanksgiving is grateful to Him if it is the real sentiment of the heart within. He sees not only what is outward but the very thoughts and intents of the heart. So we must not only say "Thank-you" to God; but we must feel that way. It is the duty of all to be polite to Him; but better still we should say it because we feel it and mean every word we say. The proof of our thanksgiving is always what we do rather than what we say. Obedience is the best evidence we can give of gratitude to God. More words do not count for much. It ought to be remembered that "think" and "thank" are very much alike in their origin. The words come from the same root. If we do not think we cannot want to truly thank. To remember the mercies of the most High is the way to true gratitude. Can we count up our mercies? They are too many for us to remember. Let us get ready for Thanksgiving Day by becoming very thoughtful of the Divine Care and Goodness all through the year.

Oct. 14.—"How to be Thankful." John 11, 1-45, 2, 1-8.

The true source of thanksgiving is the Saviour's presence. Wherever He was, at Bethany or Cana as the lesson text suggests, He brought blessing with Him and made the people truly thankful. He was to be really and continually thankful is to see Him in all our daily life. Whether it be in trial as with Mary and Martha, or in joy as at the wedding feast, we are to have Him near us. Then we shall be glad and thankful. Be thankful in times of festivity than in those of deep sorrow, yet we may be so sure of His goodness that nothing will make us murmur. Be thankful by knowing (1) That He is with us. (2) That all He does for us is good. (3) That He will prove it so at last. (4) That not one good word of His can fail. This is showing cause for our gratitude, and the cause is within us rather than without. That is the best way to be thankful. It lasts.

Never Tread on a Sore Toe

We were reminded of this the other day when we heard a groan and the sharp cry of pain. "Oh! that's my sore toe." It is not a pleasant feeling, is it, to have one step on your sore toe? Well, everybody has some kind of a sore toe, and we should not cause it pain if we can avoid it. Now, of course the person who had called forth this cry by stepping on his friend's toe did not mean to do it; but all the same it hurt. "I didn't mean it," may be very true; but it does not take the pain away. Why not keep our eyes open and see where we are going? All about us have their tender spots and we should avoid them. This is true not only of our physical but of our "sore toe"; but in many other ways. John knows that Jane has a rather quick temper, yet he loves to tease her. He shouldn't do so. It does him harm and gives her pain. Or Mary knows that Jim too often speaks before he thinks, yet she delights in his words and vex him. She shouldn't mean any harm; but is doing it just the same. Harry hides Tom's jack-knife or plagues his pet squirrel just for the fun of seeing Tom "get mad." He is doing more harm than he thinks or intends to do, but none the less real harm is done. Why cannot we all be agreeable and help each other smile

rather than make the frowns crease the brow? Don't tread on your neighbor's sore toe, and don't forget that you likely have one of your own somewhere, if the truth was known, that would be the better for a poultice or plaster. The moral of it all is "Do not irritate or mortify those around you; but seek to make them pleasant and glad." This applies to both persons and animals, and includes in its advice men and women, boys and girls, everywhere and in everything. Don't forget it.

Do a Kindness

Do a kindness, do it well;
Angels will the story tell.

Do a kindness, tell it not;
Angels' hands will mark the spot.

Do a kindness, though 'tis small,
Angel voices sing it all.

Do a kindness—never mind;
What you lose the angels find.

Do a kindness, do it now;
Angels know it all somehow.

Do a kindness any time;
Angels weave it into rhyme.

Do a kindness—it will pay;
Angels will rejoice that day.

Kindly deeds and thoughts and words
Bless the world like songs of birds.

"Rome Was Not Built in a Day"

That is very true; but when we hear the proverb quoted as an excuse for indolence we fear it was meant the other way when a boy said the words, we feel like calling the speaker to a halt. It is true that Rome was not built in a day or in a year; but it was built, and the building meant work. The proverb is not intended to condone idleness but to encourage labor. Do you see the difference my boy? The granite blocks were quarried one at a time and one blow at a time, the timbers and bricks, the mortar and cement were squared and laid long upon long, mass upon mass until the greatest city of its day was an accomplished fact. So it is with all great undertakings. They require work, and the work results in the finished task. Whatever it is you have to do, you will find it well to go at it carefully, methodically, and with the set purpose to keep at it till completed. To-morrow's work cannot be done to-day nor ought to-day's to be put off till to-morrow. One day at a time is the programme of the best workers. Having a job in hand do not leave it until you have done all possible towards its completion. Keep at it. Like the Romans, you may have a hard task before you; but if you stick at it long enough and work hard enough, you will not fail. The making of a man is not an easy or a short job. That what every boy should have in mind as his life's program. The older and wiser men tell us that they have only partly succeeded and that the younger ones ought to profit by their failures and improve on their efforts. Every man would like his son to be a better man than he is himself. And yet I dare say the boys reading this will many of them wish they were as good as father. One is looking back, the other ahead. But, boys, be sure of one thing and that one thing do. Say "I will be as good as I have the power to be." Too many are just as good as they have to be. That is not the best way to look at it. Live up to your full capacity. As

you wish to grow into a large, strong, vigorous man physically, so endeavor to reach up into the intellectual heights of a truly cultured man, and seek to attain to all the greatness of a truly Christian gentleman. You will not do it all today or to-morrow; but you will do it. Remember, Rome was built! May the statement we heard not long ago be true of you: "He's growing into a grand good man." Try for it.

What I Would Like

I know not whence I came,
I know not whither I go,
But the fact stands clear
That I am here
In this world of pleasure and woe,
And out of the mist and murk
Another truth shines plain;
"It is in your power
Each day and hour
To add to its joy or its pain."

I know that the earth exists,
It is none of my business why;
I cannot find out of what
What it's all about,
I would but waste time to try.
My life is a brief, brief thing;
I am here for a little space,
And while I stay
I would like, if I may,
To brighten and better the place.

A Little Twisted

Children sometimes get some expressions in the preacher's sermon just a little twisted. Two little girls came home from Church recently. One said to her mother: "Oh, ma, our minister says we must die hatched up!" "Oh, no, Elsie," said the other, "he said we must die in the barn!" It turned out that the preacher had used the phrase, "die in the harness." But, either way—"hatched up" or "in the harness"—the truth he wanted to express is an admirable one. But too many of us, alas, seem to prefer the barn with its comfort and plenty of fodder!

Alfred's Cab Ride

Young Alfred went to a party under instructions from his father not to walk home if it rained, but to take a cab.

It did rain, and great was the father's surprise when his son arrived home drenched to the skin.

"Why didn't you take a cab, as I told you?" asked the father, sternly.
"Oh, I did!" was the sage reply.
"But when I ride with you, you always make me ride inside. This time I went on top with the driver. Say, dad, it was grand!"

A Rule for Amusements

John Wesley's mother once wrote to him when he was in college: "Would you judge of the lawfulness or the unlawfulness of pleasure, take this rule:—

"Whatever weakens your reason; impairs the tenderness of your conscience; obscures your sense of God or takes off your relish of spiritual things; whatever increases the authority of your body over your mind; that thing, to you is Sin."

You Will Not Be Sorry

For thinking before speaking.
For holding an angry tongue.
For shutting your ears to a tattler.
For being courteous and polite.
For helping make home happy.
For lending to the Lord.
For asking pardon for wrongs.
For being a Christian in your youth.

Disappointed

A little girl who had been sent to school for the first time, on her return confessed to her mother that she did not like it. On being asked why she had so soon taken a dislike to it, she exclaimed:

"The teacher put me on a chair, and told me to sit there for the present, and I sat and sat, but she never gave me any present."

The Wrong Direction

A self-conscious and egotistical young clergyman was "supplying" the pulpit of a country church. After the service he asked one of the deacons, a grizzled, plain-spoken man, what he thought of "this morning's effort." "Waal," answered the old man, "I'll tell ye; I'll tell ye in a kind o' parable. It reminded me of Sim Peck's first deer hunt, when he was green. He followed the deer's tracks all right, but he followed 'em all day in the wrong direction."

Cats in Civil Service

A baboo in charge of the documents of a certain town in India found that they were being seriously damaged by rats. He wrote to the government to provide him with weekly rations for two cats to destroy the rats. The request was granted and the two cats were installed, one, the larger of the two, receiving slightly better rations than the other. All went well for a few weeks, when the supreme government of India received the following dispatch: "I have the honor to inform you that the senior cat is absent without leave. What shall I do?"

The problem seemed to baffle the supreme government, for the baboo received no answer. After waiting a few days he sent off a proposal: "In re absentee cat, I propose to promote the junior cat, and in the meantime to take into government service a probationer cat on full rations." The supreme government expressed its approval of the scheme, and things once more ran smoothly in that department.

A Bargain

The woman was at the bargain counter and was plainly distressed. The Brooklyn Eagle thus relates her woes and the remedy which she invented—

"These goods," said she, "have been marked down from five dollars to four?"

"Yes, ma'am," replied the clerk.

"And these others have been marked down from five dollars and ten cents to four?"

"Yes, ma'am."

"I like the first."

"It's an excellent bargain."

"But the other is a better one," she insisted.

"You couldn't make the five-dollar goods three-ninety, could you?"

"No, ma'am."

"I'd take them in a minute, if you would."

"I am not permitted to do it."

"I'd much rather have them."

"You'll find them very satisfactory."

"But the other is the better bargain."

She hesitated again. "Well," she said at last "give me the five-ten goods for four dollars."

Later she confided in a friend: "They weren't at all what I wanted; but I'm too good a shopper to be satisfied with a discount of a dollar when I can get a dollar-ten."

A Fort Worth druggist is in receipt of a curt and haughty note, in an angular, feminine hand: "I do not want vasoline, but glisserine. Is that plain enough? I persoom you can spell?"

YOUNG MAN

If you are a total abstainer you can prove to yourself that the . . .

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Offers you more for your money than any other company by comparing our rates, which at age 25 are \$15.50 for an ordinary life policy; \$22.50 for a 20 payment life policy, and \$39.50 for a 20 year endowment policy with the rates of any other company. These are rates without profits. Our with profits rates are similarly favorable as compared with those of other companies.

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