

THE
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Epworth Era

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February, 1906

Vol. VIII

No. 2



H. R. H. THE PRINCE OF WALES

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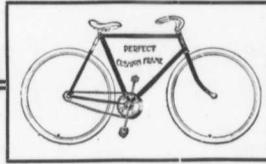
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BRANCHES—

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An Embarrassing Question

The first slice of goose had been cut, and the minister of the Zion Church looked at it with as keen anticipation as was displayed in the faces round him.

"Dat's as fine a goose as I ever saw, Bruder Williams," he said to his host.

"Where did you get such a fine one?"

"Well, now, Mistah Rawley," said the carver of the goose, with a sudden access of dignity, "when you preach a special good sermon, I never axes you where you got it. Seems to me dat's a trivial matter, anyway."

Graduated

A young business man of New York, who has not long been married, was greeted by his wife one evening with the joyful announcement that she had that afternoon received a diploma from the cooking school, at which she had been an assiduous student.

Evidently the husband did not exhibit that degree of enthusiasm in the matter that she expected, for the young wife said, in a disappointed tone: "Aren't you glad that I have been enrolled as a competent cook? Just see, I've prepared this whole dinner! I gave especial attention to this dish here. Guess what it is?"

As she spoke the husband had endeavored to masticate a particularly tough piece of the contents of the dish referred to. Seeing his look of wonder, the young wife again playfully said, "Guess what it is?"

"I don't know," responded the husband uncertainly. "Is it the diploma?"

The Nutmeg and the Bishop

The late Bishop Green, on one of his diocesan visitations, stopped with an old friend at Sewanee, Tenn.

At the early supper of the South, always a most informal meal, the bishop said he would have nothing but a dish of bonny-clabber, a little nutmeg sprinkled over.

"There ain't a bit of nutmeg in the house," exclaimed the maid when the request was repeated to her.

"Dear me," said the hostess, sotto voce; "go to Mrs. Darlington, next door, and ask her to lend me a nutmeg."

Mrs. Darlington also was "out" of nutmeg.

"Then go to Mrs. Harding, on the other side—we can't all be out at once."

The hostess kept up a rapid fire of bright talk to cover the hiatus in the service until the maid appeared with the desired dish.

"What an addition is the little sprinkle of nutmeg," said the bishop; "what a fine relish it gives."

When the guest had retired, the mistress said to the maid:

"Go to the supply store the first thing in the morning and get nutmegs, and return the nutmeg to Mrs. Harding and—"

"But Mrs. Harding was out of nutmegs, too."

"Then where did you get any?"

"LA, miss, I was dat worried out dat I des tuck a wooden handle to a ole shoe-buttoneer an' grated it on."

And the bishop had relished it. So much for the power of suggestion!—
Martha Young, in Lippincott's.

THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. VIII

TORONTO, FEBRUARY, 1906

No. 2

Make this a Day.

Make this a day. There is no gain
In brooding over days to come;
The message of to-day is plain,
The future's lips are ever dumb.
The work of yesterday is gone—
For good or ill, let come what may;
But now we face another dawn,
Make this a day.

Though yesterday we failed to see
The urging hand and earnest face
That men call opportunity;
We failed to know the time or place
For some great deed, what need to fret!
The dawn comes up a silver gray,
And golden moments must be met,
Make this a day.

The Prince in India.—His Royal Highness the Prince of Wales has had a great reception in India. Magnificent spectacles, processions, etc., have been held in his honor, and the people everywhere have shown the greatest patriotic enthusiasm. Tours of this kind do much toward binding together the different parts of the Empire.

Let in the Air.—This is the time of the year when the windows in churches are nailed up, and double windows put on in private homes so that it is almost impossible to secure any fresh air. A request for a little ventilation in several churches, recently, revealed the fact that every window in the building was either nailed up or frozen up, and probably would not be opened again until spring. This is a serious mistake. Every public building should be flooded with fresh air before it is occupied with an audience, and there should be some convenient way of ventilating whenever it is necessary. The effect of many a good sermon and address has been spoiled by impure air.

Denominational Union.—The prospect for union between the Methodist, Presbyterian and Congregational Churches, seems to be brighter than ever since the meeting of the Union Committee just before Christmas. One of the Toronto papers refers to the statement of doctrine and polity drawn up by the committee as "the most remarkable ecclesiastical document prepared since the Reformation." Certainly it is significant that denominations so diverse in origin, doctrine and church government, should find it possible to prepare a declaration of faith on which they could agree so heartily. Some of the names that have been so significant in the differ-

ent churches, like "election," "entire sanctification," etc., will not be found in the statement of doctrine, but the truths for which these names stood are certainly embodied. It was felt that the terminology did not matter so much, Union seems now to be fairly within sight.

✓ **Memorizing Hymns.**—Bishop Vincent has been delivering a series of lectures to the theological students of Victoria College, on pastoral work, which have been very interesting and inspiring. Two of the lectures have dealt with the pastor's relation to the children and the young people of the church. Among the many good suggestions given, the Bishop urged the young ministers to encourage their young people to commit to memory passages of scripture and standard hymns. He said that nothing was so cheering and helpful to people in trouble, sickness and old age as to be able to repeat from memory hymns of trust and hope. Those who in early life stored their memories thus were preparing downy pillows for themselves in later life. This is excellent advice which we trust the young readers of this paper will heed. It will be an easy thing to learn one hymn a week, and what a store of hymnology that would mean at the end of a year. Of course the ephemerical productions that attain a brief popularity, but the splendid hymns of the church like "Rock of Ages," "Lead, kindly Light," etc.

A Drunkards' Train.—The inter-urban railroad of London has unwittingly rendered a service to temperance. Knowing how often its patrons were annoyed by the presence of drunkards on the evening and night trains, the company made preparation for a drunkards' train over the road after midnight. Sober men were to be allowed on this train only when in charge of drunkards, and in order to accommodate the too previous toppers who thoughtlessly got drunk before train time, a drunkards' car was annexed to each train for several hours in the evening. The premature publication of its plans, however, spoiled the company's anticipation of good business for the drunkards' train, for when it came along with stalwart guards ready to load in the drunkards, there were none. Most of the steady drinkers, ashamed to be known as occupants of a drunkards' train, went home early, and those who remained late were sober enough to travel in the regular trains. Thus did a measure designed solely for the comfort of the decent travelling public, prove conducive to the cause of temperance.

Hearts and Dollars.—Charles H. Parkhurst, D.D., thus illustrates the question of value: "It would be interesting if the church officers, as they count the money which a congregation contributes, could somehow read back from each piece to the person who gave it, and could find in each check, bill or nickel, a sly symptom of the impulse which prompted it. That would enable us to have some idea of the real value of the contribution, considered from a distinctly Christian standpoint. The amount in dollars and cents—the amount viewed from the standpoint of the mint and the Stock Exchange—might be stated in figures; but only God knows how much love is represented by those drafts, bills and pennies. Perhaps that will not affect the purchasing power of what is contributed. In paying a missionary's salary, I suppose a dollar is a dollar; but even so I can not but think God is more interested in watching our hearts as we were putting our offerings on the plate than He is in watching the figuring up of the result."

A Great Project.—The Christmas number of *The Farmer's Advocate* has an interesting article on the proposed Georgian Bay Canal waterway, by which, if the scheme is carried out, grain vessels may proceed from Fort William and Duluth direct to Montreal by way of the Ottawa valley. From the Georgian Bay the route will be by the French River to Lake Nipissing, and then by the Mattawa and Ottawa Rivers to the St. Lawrence. From the mouth of the French River to Montreal, is 430 miles, and it would only be necessary to construct a canal of about twenty miles to complete the waterway which would greatly shorten the distance between the lakes and the ocean. One engineer estimates that the plan could be carried out for about seventeen million dollars.

The Holy Name Society.—Some of the Roman Catholic Churches of Toronto have organized several "Holy Name" societies for the purpose of stamping out profanity and blasphemy. There is room for such an organization in all our towns and cities, as profane language is becoming frightfully prevalent. Frequently, on the streets, mere boys are heard cursing awfully and using the vilest expressions. Now and then something might be done by personal reproof, administered in the kindest way, but in bad cases the law ought to be invoked, and these blasphemers should be given to understand that their bad language cannot be tolerated in public places.

Christian Endeavor Quarter-Centennial

THE Quarter-Centennial of the Christian Endeavor movement will be celebrated on February 2nd. It is twenty-five years since Dr. F. E. Clark, pastor of a Congregational church in Williston, Maine, banded his young people together for Christian fellowship and work in an organization modestly called "The Young People's Society of Christian Endeavor." He had no idea, at that time, that the society would be spread beyond his own congregation, and no special efforts were made during the first year or two to reach other churches. The advantages which it presented, and the fine facilities which it provided for interesting young people in the highest and best things, were soon recognized by many individual pastors and congregations, and by various denominations.

After Christian Endeavor became generally known its growth was very rapid, especially in the United States, until millions of young folks had enlisted under the banner "For Christ and the Church." Some people looked upon it as a mushroom growth, and predicted that it would soon die out. All such prophecies have proven to be in error, for the development has been steady, with some temporary reactions, until there are now 66,772 Christian Endeavor Societies in the world, with a membership of about four millions. During the past year 186,508 young people have been reported as having joined the church from the Christian Endeavor societies.

During recent years the society has spread to England, Ireland and Scotland, and to a large number of foreign countries. A beautiful little booklet, recently published by Prof. Amos R. Wells, gives some very interesting information concerning the introduction and development of Christian Endeavor in various parts of the world. By it we learn that the movement is literally world-wide, demonstrating how wonderfully the organization is suited to various races and languages.

"In circumstances the most diverse that can possibly be imagined societies have been established and have flourished in a most surprising manner. Transplanted from the cold and somewhat stern puritanical atmosphere of New England, it has brought forth fruit among the sensuous, nature-loving natives of India; in the rude villages of China, whose inhabitants are just out of the rankest and crassest heathenism; among the oppressed native races of Turkey, where the active members do not dare to wear the badge, or call their organization a society, for fear of arrest and imprisonment; far up on the slopes of the Himalayas; on the rich plains of Persia and Turkestan; in the most benighted, priest-ridden villages of Spain and South America; among the half-naked islanders of the South Seas; as well as in churches that boast the longest lineage, the greatest culture and the largest wealth."

The first Christian Endeavor Society in India was organized in Bombay on January 1st, 1885. It is still as vigorous as ever, and last year its members preached to about 18,000 people at fairs, distributed 15,100 tracts, conducted fourteen Sunday-schools regularly, and visited the hospitals every Sunday. They use a megaphone preaching in the noisy streets. There are now 582 societies in India, Burma, and Ceylon.

The Convention in the Punjab last year was a great suc-

cess. The accompanying picture shows the delegates in their picturesque native costume.

In Japan there are 129 societies, most of which are quite active in Christian work. The thirteenth Christian Endeavor Convention was held at Okayama, and was a marked success. Last year the Japanese Christian Endeavor Union set apart one-tenth of its receipts for the soldiers. During the war several "Warriors' Families Endeavor Societies" were formed among the families of Japanese sailors. The Empress became interested in the organization, and sent a generous contribution to its treasury. The Christian Endeavorers of Japan joined in the work of the Y.M.C.A. among the troops in Manchuria, and two of the three Japanese sent out by the Y.M.C.A. to labor among the soldiers were Christian Endeavorers.

In South Africa there are 341 societies with more than 12,000 members, and in China 372 societies.

One feature of the quarter-centennial celebration will be the inauguration of a memorial which will be of a permanent character. It is proposed to erect a substantial building as Headquarters, the money to be raised by gifts, averaging twenty-five cents each (a cent for each year of the society's



THE JAPANESE CHRISTIAN ENDEAVOR CONVENTION OF 1905

existence) from each present and past member of the society, together with other gifts, which will probably be received from wealthy friends. The success of this memorial movement will doubtless help greatly in strengthening the Christian Endeavor Societies.

In Canada Christian Endeavor is perhaps not relatively as strong as in some other parts, but it has a large number of warm friends. Many of our Epworth Leagues are affiliated with it, and known as "Epworth League of Christian Endeavor." Our first and most important department of work is called "The Christian Endeavor Department," and the C. E. motto, "For Christ and the Church," has been combined with the motto of the League: "Look up, lift up."

One admirable feature of Christian Endeavor is the fact that it has always stood for definite Christian service. It means the young people of the Church at work for the Church. Social features are not excluded, but these are subordinate. An organization of young people in a Christian Church simply for mutual improvement and enjoyment is an anomaly which Christian Endeavor has always guarded against.

Put on the Check-rein

BY REV. THEODORE L. CUYLER, D.D.

WE are living in a fast age and a fast country. There is need of the brakes as well as of the engine; there are too many young men who understand the whip better than the check-rein. When the upset comes, it is found that the head is softer than the pavement and perhaps the idea is beaten into that soft head that prudence demanded slower driving.

On a Sabbath afternoon it is quite too common to meet a group of showily-dressed young men whose cigars and noytalk show the rate at which they are travelling. While wiser young men are at their Bible class, these youths are out on a dress-parade, exhibiting their fast manners and habits to the public. One of the group has chosen the club-house for his Sunday resort, and another tries his good mother's heart sorely by coming home at midnight from the theatre, and a wine supper after it. Before long there will be vacant situations in the business houses where these fast fellows are employed. Prudent merchants do not care to keep in their counting-rooms the clerks who wear too much jewelry and are seen too often at the counter of the fashionable saatoons. There is an upset ahead for these young Jehus if they don't put on a check-rein.

Poor Harry Rapid's young wife called in to inquire if I could recommend a "very cheap boarding house," and knew of any place where her husband could find employment. Her face was as faded as her dress. It would have been well if Harry and his broken-down young wife had looked for plain frugal quarters when they began their matrimonial career. But they set up in ambitious style in a fine "flat," with sealskin saques and a box at the opera and a fast horse for the drive to the beach. Now they have been sold out and are glad to hide away in such humble quarters as they can get. I trust that the sharp lesson will not be lost on them. This capsule of their showy turn-out may teach them that when Satan has a seat "on the box" it is a short road to ruin. Extravagance is one of the devil's baits in these days. It does not only break up homes; it breaks hearts.

Both sound sense and moral courage are required by young people to conform to their circumstances and live within their means. The next thing is to know how to use money as a sacred trust and not to spend it in gratifying the lust of the eye, the lust of the flesh, and the pride of life.

In the same counting-room with Harry Rapid a while ago was young George Surepace. He was considered by his companions as decidedly "slow." Some of his fellow clerks made sport of his plain tweed coat and his Puritanical ways; they never could induce George to join one of their clubs, or to go with them to Brighton Beach on Sunday, or to take a game of "poker" over a glass of wine. He married an industrious girl who instead of studying Paris fashion-plates, studied how to make both ends meet and how to make their cozy house

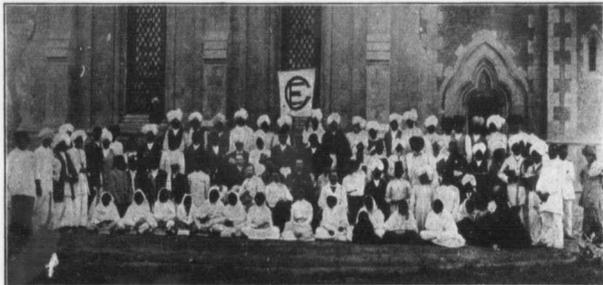
look tidy when husband came home. Mary Surepace will soon be bringing her two rosy children to the Infant Department of the Sunday-school, and George is already the leading man in the Society of Christian Endeavor. The other day he gave a spare ten dollars to his old fellow-clerk, Harry Rapid, in order to aid him in getting his watch out of pawn. I have watched these two young couples; it was the old race between the fast hare and the jogging tortoise; the hare has run himself out of breath and out of character; the slow and careful tortoise has won the race.

It is not only young people who need to put on the check-rein in the way that we have just indicated. Older people, yes, and good Christian people, need the check-rein also. Our American business life is one of humming activity, and it brings a tremendous strain on the nerves and muscles and brains. The constant tendency is to feed the engine, crowd on the steam and neglect the brakes. To these ever-toiling, care-burdened men of business, I would venture to say, Do not allow either your worldly ambitions or your honest daily avocations to mount you as a jockey mounts a race-horse, and whip and spur you through every waking hour of your existence. They will ride you to death! When your day's work is over, lock up your cares in your store or your shop; go home to your family "out of harness." Turn boy again for your own sake and for the sake of your children. If you work hard to have a home, enjoy it. The best way to keep your sons and daughters out of perilous evening resorts is to make your own fraside bright and attractive; or, if innocent entertainments offer elsewhere, go with wife and children to partake of them. Be the master of your business, and not its slave. If either covetousness or care are over-driving you, *put on the check-rein!*

One of the besetting snares of these times is to try to grow rich rapidly. "Slow and sure" are out of fashion. In that direction lies peril to the soul. They who make haste to be rich fall into temptations and snares and many hurtful lusts that drown men in perdition! Greed for gold drains away the sweetest and holiest affections of the heart; it dries up Christian benevolence; it robs God of his due. My long observation has been that when money flows in rapidly, grace is apt to flow out; and as a Christian mounts up as to his income, he rarely rises in piety with it. There are some happy exceptions, but they are the men who keep a check-rein on the grasping, greedy spirit of covetousness. My good brother, it is no easy thing to keep up a high tone of spiritual life amid all the atmospheric pressures that surround you; to do it you have got to take time to eat and to think and to



A BURMAN CHRISTIAN ENDEAVOR CHAIR-LEADER



THE PUNJAB CHRISTIAN ENDEAVOR CONVENTION OF 1905

read your Bible and to pray and to do some good work for your Master and your fellow-men. If you are running your daily life at too fast a rate for all these vital things, then I entreat you in God's name to *put on the check-rein!*

A Young Man's Eyes

BY REV. W. McMULLEN, B.A.

YOUNG eyes are sharp, but not keen; bright but lacking penetrative power. The brain is the better eye. A young man should know how to use his eyes. Eyesight does not mean vision. Unless the brain is awake it is of little use to have the eyes open. The ability to see is one form of genius. The eyes give no knowledge, but only the material out of which the mind manufactures knowledge. We learn to see, and we see more as we know more. Some have vulture eyes; they see a piece of carrion miles away. Longsightedness is good, but eyes that are only used as carrion finders are of small value. A good deed can be seen as far as an evil one, and it is better worth discovery. Beauties are as plentiful as flaws, and a perpetual vision of beauty is worth more than a succession of blurs. The world is neither white nor black, but an ever-changing panorama of blending color and waving line; even the snake is not ungraceful nor devoid of serpentine beauty.

Learn to look for beauty. We need quickness of vision. Duty is not an invariable quantity. Youth's years are swift; and opportunities tarry not for slow-witted, slow-sighted mortals. It will be useless to discover to-day's duty to-morrow. We should be quick to discern duty and prompt to perform it. Don't postpone your goodness. Most kind words are never uttered and we see too late the good we might have done.

Look ahead. Spilt milk lies behind; let it lie there, but keep your eyes to the front. Watch for the coming day. Don't let it surprise you. Look up. There is more on earth than mud. The sky is transparent to the persistent eye; and we can see the glorious Apocalyptic vision of the coming home. Troubles are always dwarf, none so high but what you can see over it. Even the mountain with its rocky spire but points to the heaven above.

Look in. Most people live on the outside of things. To them there is nothing but surface, and the heart of books and things and men remain unknown. The seeing eye develops marvellous penetrative power. Try to get beneath the surface.

Travel is a great educator. Use it if you can, but remember that Europe and Africa are really at your door and all wondrous things are not in foreign lands.

Every grass blade and sand patch has its marvels, and your own neighbors are just as interesting as naked savages or cultured Greeks. The village fool is not all fool, and no man is wholly without beauty. Youth puts its El Dorado far away only because it cannot see it near. You will find it a matter of sight and not of travel. You carry your world with you and it is of your own manufacture; if it be poor and mean and sordid the fault lies within, not without. Like oysters, we manufacture our own pearls. When your eyes grow keen enough you will find kings and heroes, knights and highborn ladies within your own small circle. Odysseys and Iliads and Acts of the Apostles are in acting all about us. To-day and here are brimful of all that gives the past its charm. Heaven itself is visible. All we need is eyes.

Alvinston, Ont.

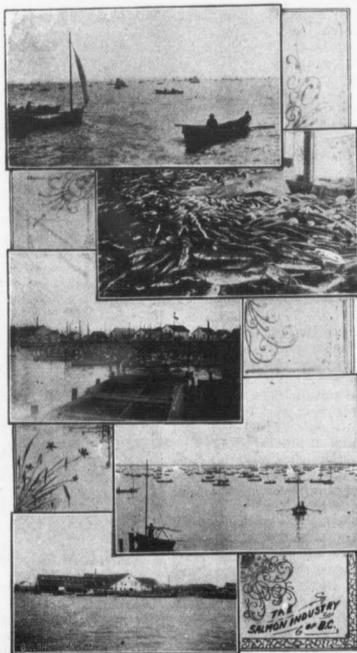
The Fishing Industry of British Columbia

BY REV. A. J. BRACE

THE chief food fish of British Columbia, and which has made the province famous is the salmon. This is the wonderful denizen of the deep, the chief supply of the fishing industry to whose interests nearly seventy thousand men devote their closest attention, creating thereby a substantial annual income, averaging eight million dollars.

Salmon canning in British Columbia is a most extensive department of the fishing industry, and represents an enormous outlay of capital. It extends along the coast-line, from Father Fraser to the northern rivers and inlets, as well as the coast of Vancouver Island. There are over twenty canning establishments on the Fraser, a dozen on the Skeena, four on the Naas, several up the coast, while about twenty more are divided between the favorable locations on the mainland and Vancouver Island. These canneries put up an annual pack of ten million salmon. During the fishing season, scenes of remarkable activity are witnessed both among the canneries and fishermen. Indian women, or Klotchemen, as they are called, and Chinese, are engaged in the canneries; while white and Japanese fishermen catch the fish and supply the canneries.

For a number of years the British Columbia cannery and fishermen were at a decided disadvantage in competing with their energetic rivals across the line, whose Government allowed the free use of immense sea-traps for the wholesale catch of salmon, and these intercepted the fish which entered the straits on their way to the spawning grounds, and the canneries realized enormous profits at the expense of Canadian fishing interests. However, the Dominion Government a short time ago withdrew all restrictions, and now Canadian traps are used to advantage. This year witnessed the periodic heavy run, and is proving the most remarkable of years. During the heavy Sockeye run a few weeks ago one company reported a catch of 150,000 in one day, and the largest catch in a single trap was 52,000. The individual row-boat fisherman often netted four hundred fish during one night, and consequently glutted the canneries, which in turn were forced to limit the boats to two hundred fish each; if any more than that limit were caught they were not accepted or paid for. In spite of these unusual restrictions the market for the first time in many years is over-burdened, and cannery men are thinking seriously of advertising for new foreign markets to accept the excess of this present bountiful season. The following edito-



FISHING SCENES IN BRITISH COLUMBIA

rial in a local newspaper points out another new difficulty as the result of this prosperous year :

"There are uncased salmon lying at the Fraser River canneries sufficient to fill at least 100,000 cases, which cannot be packed for the reason that boxes cannot be obtained; there is a box famine in the land as far as salmon canning interests are concerned. Never in the interests of packing on the Fraser has such a shortage of boxes been felt."

On both sides of the line there has been a marked decline in the salmon catch in recent years, due to the destructive methods of fishers and trappers, principally on Puget Sound, which prevented the fish from reaching the spawning ground to propagate and perpetuate their species. The Dominion and Provincial Governments have established hatcheries at suitable points, but the marked scarcity of salmon eggs demands imperative measures. Consequently, a few months ago, prominent canners of the United States and Canada petitioned their respective governments and urged the adoption of a close season in 1906 and 1908 and a weekly close period of thirty-six hours during the open season. The Canadian Government passed the measure, but it was rejected by the Washington authorities, consequently the Dominion regulations will be withdrawn. Nevertheless, the progressive policy adopted by our Federal and Provincial Governments in connection with establishing hatcheries is meeting with excellent success.

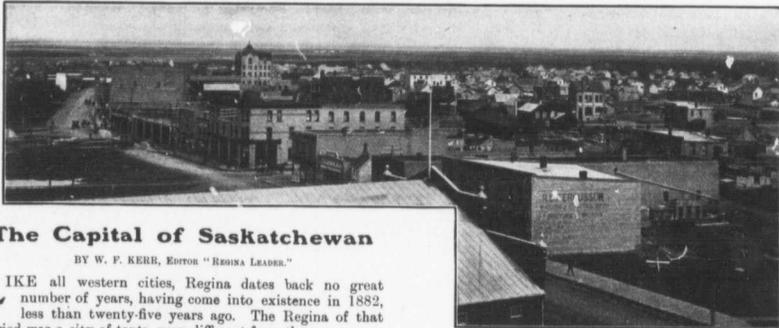
Second only to the salmon as a food fish, and in commercial

value, is its formidable rival the halibut. The coast waters of British Columbia abound in these great fish, whose average weight is sixty pounds, with specimens often that weigh one hundred pounds, and attain a length of five or six feet. The halibut is a deep-sea fish, and in recent years this branch of deep sea fishing has assumed large proportions. As late as 1897, halibut fishing was in its experimental stage, but now the New England Fish Company have four steamers regularly employed to bring the catch to Vancouver, to be shipped overland by fast express to Boston. One hundred thousand pounds is an ordinary cargo for one ship, as the result of a three or four days' catch.

The cod and herring fisheries are still in their infancy. Black cod, a most delicious table dish, is found in abundance off the coast of Queen Charlotte Island; owing to its delicacy of fibre it cannot be shipped long distances. The herring industry, though only in its incipient stage, promises to be very lucrative.

The magnitude of the fishing industry of this fair Pacific province may be seen by the fact that the total revenues from it in the province, going to the Federal Government for licenses, is yearly about fifty thousand dollars, with an expenditure of thirteen thousand dollars, while the revenues of the rest of Canada, from the same sources, only amount to thirty-eight thousand dollars, with an expenditure four times greater.

New Westminster, B.C.



The Capital of Saskatchewan

BY W. F. KERR, EDITOR "REGINA LEADER."

LIKE all western cities, Regina dates back no great number of years, having come into existence in 1882, less than twenty-five years ago. The Regina of that period was a city of tents, very different from the prosperous, substantial business centre that it is to-day.

The roughing it by the first comers forms perhaps the most interesting period of the city's history, and the stirring times and doings of those early days afford topics of endless interest to the many old-timers still living in the neighborhood. The post-office of that time was an empty orange box, kept in one of the stores, and people did their own sorting, though not always to the satisfaction of the general public. The Gospel tent was next to the billiard tent, and while services were in progress, the clinking of the billiard balls was as audible to the congregation, as the praying and preaching were to the billiard players.

As in all pioneer places, prices at first were very high. Before wells were dug, water had to be fetched from the creek, and the ordinary price was fifty cents a barrel, though occasionally it rose as high as five dollars. Wood often fetched \$14 a load, and \$3 a cord for sawing. Bread sold for 75 cents a loaf. Teamsters received as much as \$10 a day; carpenters, \$5.

The cosmopolitan nature of the population of the canvas town may be judged from the fact that the proprietors of the tent hotel, doing their own waiting and kitchen work, were the two nephews of the Duke of Bedford, who had just come out to Canada to settle.

The C.P.R. reached Regina in 1883, and in that year the formal christening of the North-West capital as Regina took place, the ceremony being performed by the Hon. Edgar Dewdney, the first Lieutenant-Governor to reside in Regina, from the private car of William Van Horne. In the same year, too, a fire brigade and salvage corps was formed, and a school built. At the same time the government began to

move its machinery to the new capital, the present Indian offices were built, and government offices and legislative chamber and other public buildings quickly followed.

The following year a Citizens' Committee was formed, which administered local affairs with great wisdom and ability until the town was incorporated. With the growth of the town there gradually also grew up those organizations that are the natural and inevitable adjuncts of progressive civilization.

Regina was too far removed from the scene of Louis Riel's second rebellion to be seriously threatened by the event. It was near enough, however, to feel its influence and to be deeply interested in that fatal catastrophe, though its citizens, perhaps, viewed the whole affair in a calmer and more philosophic manner than did the people of the east. An early Reginian, Mr. Gowanlock, who had kept a restaurant in a tent in the early days of the settlement, and had gone north to an appointment, was one of the victims of the Frog Lake massacre. For some time, too, the Montreal garrison artillery were encamped near the town, while on the 25th of March, the citizens organized a volunteer corps, known as the "Blazers," and these placed themselves at the service of the Queen and country under the command of Lieut.-Col. Scott and Major Mowat. In April the corps was called out for active service, and in the course of the campaign won the respect and high commendation of General Middleton. Regina, in addition, was the scene of the last act of the tragedy. Riel was brought a prisoner to the North-West Mounted Police barracks, and on the 6th of July, 1885, was

GENERAL VIEW OF REGINA

tried for high treason. It was a state trial, and there was a formidable array of legal talent engaged, the only one now in Regina, being Mr. T. C. Johnstone, the present Crown Prosecutor, who appeared for the defence. Riel was found guilty, and was hanged at the barracks on November 16th, 1885.

The first sod of what is now known as the Prince Albert line of the C.P.R. was cut in 1889, making an important step towards making Regina the railway centre that it is to-day.

If more prosaic than the history of its early days, the record of the progress of the city since 1898 is nevertheless a wonderful chapter in its history. In that year there was but one bank in the city, and land in the district could be purchased for one dollar an acre. To-day there are branches of five of the largest chartered banks in the Dominion. While land fetches anything from \$15 to \$250 per acre, according to its nearness to the city limits. The city has become within the last three years a very important distributing and commercial centre, all the great implement firms of Canada and the United States having erected ware-

houses and selected it as the distributing point for their territorial trade. In the year that the present Collector of Customs started on his duties the duty collected amounted to less than \$2,500, the amount collected last year was \$89,734. The source of all Regina's wealth and prosperity is, of course, the marvellous agricultural resources of the country around it, with an average wheat crop for the district of 20.96 bushels to the acre. Regina very rightly claims to hold as advantageous a commercial position as any city in the American wheat belt. Some idea of the wheat resources of the district may be gathered from the fact that it contains 170 elevators with a total capacity of 6,000,000 bushels, and new ones are being continually added to the number in order to cope with the country's continually increasing wheat output.

But not only along the commercial and purely material lines has the city of Regina prospered. From the day that the Gospel tent was pitched in the midst of the little prairie community, right up to the present, the moral and spiritual needs of the city have been a matter of primary interest and accounted as of first importance.—*East and West.*

The Torrey-Alexander Meetings

THE evangelistic services held by Dr. Torrey and Mr. Alexander in Massey Hall, Toronto, during the past month have been designated as a "mission," but have been in reality old-fashioned revival services, such as Methodists have been familiar with for many years.

It has been once more demonstrated that there is nothing like the gospel to draw multitudes of people together night after night. The spacious Massey Hall, which holds four thousand, has been crowded to its utmost capacity, and on some evenings another hall of similar size might have been filled.

The methods adopted by the revivalists are not at all sensational, and their meetings have been quite free from excitement. Dr. Torrey is not in any sense a remarkable preacher, in fact it has frequently been remarked that there are many better preachers in Toronto pulpits, but he is intensely evangelistic and makes strong appeals to the conscience and the will, summoning men and women to surrender to God on the spot. He does not boast of the great success of his services in other places and seldom refers to them except to occasionally use an illustration concerning some remarkable case that has come under his own observation in Chicago or elsewhere.

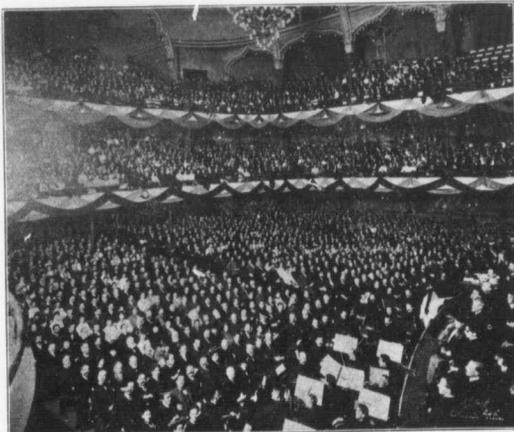
In his exhortations to the unconverted, Dr. Torrey does not seek to clear the way of all difficulties and make the conditions of salvation as easy as possible. No one is asked to raise the hand for prayer or to indicate a desire for salvation, but the unsaved are urged to decide definitely at once to take Christ as their Saviour, and all who will do so are requested to stand up. A hymn and prayer follow and the enquirers are then asked to stand a second time, and then a third step is suggested which is to come forward. At the present writing no announcement has been made concerning the number of converts, but from twenty to fifty have gone forward each evening.

Dr. Torrey explains the way of life every night in almost identical language, and then gets the enquirers on their feet again making open declaration of their determination to "take Christ as their Saviour, Lord and King." Then he tells them to join some church, and his advice is to go to some church where the Bible is preached, and "lots of it."

The singing is a wonderful source of attraction to many people. Such stirring gospel music has rarely been heard in Toronto. The hymns were a strange medley of such standard hymns as "All hail the power of Jesus' name," "Rock of

Ages," etc., and light jingling melodies like "The Glory Song," "The old time religion," etc. The words of the songs were not always first-class poetry, yet they were sung with great enthusiasm and doubtless many received blessing from them.

Mr. Alexander is a marvellous conductor who knows how to get the best results out of a miscellaneous crowd. When he tells the people to "Sing it out," they respond instantly, and the result of his good-natured exhortations is seen in an immediate improvement. The captious critic could, of course, find some things to find fault with in these meetings, but there was much to approve, and many people were greatly



MASSEY HALL AT AN EVENING MEETING

blessed and helped by them, although the work was evidently not as widespread nor the awakening as deep as in the old land.

Such great movements as this do much toward directing the attention of the thoughtless to the subject of religion, and the reports in the daily papers reach many who do not usually go to church, but the actual work of harvesting souls must still be done largely by the churches themselves, and in this work the Epworth League has an important part, as it is a declared evangelistic agency.

Simple Jess; or, One Talent Well Improved

BY REV. J. S. WILLIAMSON, D.D.

JESSE SMITH, or Simple Jess as he was universally called, belonged to a respectable family consisting of father, mother, two daughters and one son, the subject of our story.

The family, while not actually poor, had seen better days in the old land across the sea. This perhaps accounts for the fact that the parents and daughters always felt that they should move in a higher social circle than they were able to do. The young ladies especially were a trifle high-minded, so much so that they became dissatisfied with that common and old fashioned name, Smith, and somehow they had persuaded themselves that the name had been largely to blame for the lack of appreciation which they believed rightfully belonged to them. So, after much talk and reasoning on the subject, it was decided that in future the name should be written and pronounced Smythe. It was claimed that an ancient member of their family had spelt the name in that way and through somebody's blunder the name had been reduced to the common name Smith.

After much perseverance and frequent correcting all and sundry, the young ladies succeeded fairly well in convincing the community that they were really and truly the Misses Smythe; simple Jess, however, never would submit to be other than Jess Smith, so while his sisters were the Misses Smythe he continued to be Jess Smith. In this one particular some people thought that Simple Jess possessed more intelligence than the rest of the family. In all other respects, however, Jess was really simple. Old Aunt Doolittle, a near neighbor, seemed to voice the sentiment of the neighborhood when she constantly declared in her old Yorkshire way that "Jess baint all there, poor lad." Neither was he, in fact he was not half there, perhaps not more than one quarter there. If the real amount of self exceeded one quarter then the real Jess as he should have been would have been small indeed.

Simple Jess never went to school, for two reasons. His parents found out, or thought they did, early in life that there was no use "trying to teach him. In this they made a great mistake, as will be seen later on in our story. He was, however, with commendable perseverance, taught at home to read simple and easy sentences. Probably another reason why he was not sent to school was that he was always the butt of ridicule. Wherever he went the boys would play tricks upon him. The appearance of Jess was always the signal for some boy to shout, "Hurrah, boys, here comes simple Jess," and all seemed to know at once that there was fun on hand for the crowd.

Jess had one habit greatly to be admired. He would always go to church. His sisters, who were ashamed of him, would plead with the mother and scold the boy in order to induce him to remain at home, but the mother would say, "Surely he can go to church if he wants to if nowhere else." So Jess was always on hand at the hour of service and usually stood near the door outside to watch all the people go into church.

Revival meetings were announced and Jess was in great excitement about them. He had never been allowed to go from the house on an evening up to this time and he greatly feared he would not be able to find out what a revival meeting really was. After much pleading the mother gave her consent for Jess to go and he was happy beyond measure. The sisters indignantly declared that if Jess went they would not be for a time they kept their word. At the close of the first meeting, when the minister said in the prayer meeting which followed the preaching, "If anybody wants to be good, forsake sin, and go to heaven, let him show it by coming to the front and kneeling at the altar," Jess was the first to respond. So peculiar were his movements that a broad smile

could be seen on the face of each, and with difficulty the pastor was able to command himself completely when Jess knelt for prayers. Few seemed to think him bright enough to have an intelligent faith and become a Christian. Nobody thought that even if he were a Christian that he could ever be of any use to the church, but in this they were mistaken. Almost all were of the opinion that poor Jess did not know what it meant, but that he came simply because the minister had given the invitation and had urged the people to be good. Nobody took the trouble to speak to him or to pray with, save the pastor who in the simplest possible way pointed him to the Saviour and told him of the love of Jesus, saying, "Yes, my boy, Jesus loves you more than your mother does, and He wants you to love Him; just trust Him and He will save you and make you good and take you to heaven when you die."



LILY LAKE, ROCKWOOD PARK, ST. JOHN, N.B.
On the Intercolonial Railway.

Jess was not long seeking till in his childlike way he trusted and was saved. There was not much in him to be forgiven, for his sins were more those of ignorance than otherwise and it did not seem hard for him to grasp the fact that Jesus loved him. As he knelt at the altar he said, "If Jesus loves me more than mother do, He will forgive poor Jess; Jess don't want to be bad, Jess do love Jesus and Jesus loves poor Jess; yes He do, I know He do," and tears of joy ran down his cheeks as again and again he repeated, "Jess love Jesus and Jesus love poor Jess more than mother do, Jess never be bad any more, Jesus love poor Jess."

As soon as he was converted he began to work for the Master with his one small talent, seeming to feel that if he had but one small talent he must work all the harder and keep at it all the time if he were to accomplish anything for God. So he was always ready to speak for Christ (even when others would smile and ridicule him) and say, "Jesus do love poor Jess more than mother and Jess love Jesus too."

Many of the Scribes and Pharisees in the church said the minister should know better than to allow a half-witted fellow like Jess to speak; it was sure to kill the meeting, etc., etc., and if the minister did not stop him some one else should. Some one else did try again and again, but to no avail; Jess would only say, "Jesus do love me and I will tell everybody, Jesus love poor Jess more than mother do."

Not only did he tell his simple story but he set to work to get others to love Jesus, the first one being his mother, and as in his childlike way he told her that Jesus loved him more than she did, her heart was touched and she was strangely moved by his simple words. In a few days she

came to the same Saviour who had made the life of her poor boy so bright and happy. In the bitterness of her soul's deep agony the mother knelt at the same altar where her boy had found Christ, and with his arm around her neck and the words constantly repeated in her ear, "Mother, Jesus do love you much as He do poor Jess," she cried in agony of soul, "God of my poor boy, hear his mother's cry for mercy and save my poor soul." That cry was heard and as the mother rose to tell of her new found joy, and the story of her dear boy's efforts to save her and how the load of sin had rolled from her, and how the precious love of Jesus now filled her soul, songs could be heard coming from all parts of the house. Jess was so happy that he laughed and cried all at once as he shouted, "Jesus love poor Jess more than ever."

Soon after the mother's conversion the two sisters, through the same agency, were led to the Saviour and were happily saved.

When old Aunt Doolittle heard of the conversion of Jess and the change wrought in the mother and sisters through his efforts, she exclaimed, "Well, well, surely, surely! If Simple Jess were not all there to begin with there be a lot of him com'd since, surely!"

Jess' father never openly made a profession of Christ, but when six months after the conversion of the lad he was taken sick and died, Jess had the satisfaction and great joy of hearing him say, "My poor boy, keep true to Jesus, and may your God hear my dying prayer for mercy and save my poor soul." Jess always believed that Daddy, as he called him, loved Jess same as the rest of us do.

One thing had been a great trouble to Jess and that was that he could not pray in prayer meetings as others did. He used to say to Father Joyful, a dear old brother in the church, who always encouraged him and helped him in every way, "I haint got no words to pray, poor Jess don't know how to pray in meetin'." Tell Jess how to pray."

One night shortly after, as they knelt side by side in the prayer meeting and there came a lull, Jess whispered to Father Joyful and said, "Tell Jess some words to pray," and the dear old man whispered into his ear a sentence of prayer and Jess repeated it aloud, and he meant it all. No matter if when Father Joyful had whispered, "God bless the sick and afflicted," Jess repeated it "the fiek and the aickled," or when he whispered, "God bless our pastor," Jess said "pasture," or when he whispered, "Keep the converts from straying away from God," Jess said, "Keep the converts from straying like a dog." No matter, God knew what was meant, and Jess felt the satisfaction that he was doing his best. So he kept on till at length he could offer a short prayer without the aid of others, and he was never backward in doing his duty in this way as in all others.

Jess learned so that he could make out a few of the hymns, and some of the easiest passages in the Bible, and when the revival meetings were over, to the surprise of everybody, Jess arranged for a prayer meeting at the home of an old couple who had not for years gone to church, and who now, past seventy years of age, were both living without Christ. Jess had been so persistent in his appeals to the old people that they reluctantly consented that he might hold a meeting. Two or three at Jess' earnest appeal came, one of them being Father Joyful. Jess led the meeting in a very amusing way, a way all his own, but he was deeply in earnest and intent upon one object, the salvation of the old couple. At the close of the meeting Jess begged to hold another the next week and consent was given. Every day he went to see them and prayed with them and talked in his simple way, always reminding them that Jesus loved Jess and that He loved them just as much.

In three weeks' time the old people were both converted

and made happy in Jesus' love. They at once joined the church where Jess was a member and in their testimony for Christ they would always say, "It was all through Brother Jess, we could not get rid of him. Thank God for sending him to our house and plucking us as brands from the burning." Soon after their conversion the old couple, not long



ON THE NORTH SHORE, P.E.I.
On the P.E.I. Railway.

separated from each other, passed away rejoicing in the love of Jesus, but never forgetting to say to those who visited them, "It was all through the good Lord sending poor Jess to our house that we were saved."

When the news of the conversion of the old couple reached Aunt Doolittle she declared, "If poor Jess baint all there now the Lord have made it all up to 'im sure enough."

The next Sunday after the third of Jess' prayer meetings when the old people were converted the pastor preached on the parable of the talents. While no personal allusions were made it was evident that all felt that Simple Jess with his one small talent during his short Christian life in winning



A COUNTRY DRIVE, P.E.I.
On the Intercolonial Railway.

these five—mother, sisters and the old couple—had done more than any in the church with their five talents had done during many years of Christian profession.

In the fellowship meeting which followed, the two old people, standing just on the brink of the grave, told again

the story of their conversion and the part dear Brother Jess, as they now delighted to call him, took in the matter. Jess followed with a trembling voice and could only say, "Bless the dear Lord, He do love Jess more than ever," and he sat down midst a flood of tears.

Everyone in the large gathering was deeply affected and one after another spoke, declaring their earnest purpose to improve the talents God had given them, evidently feeling that if Christ could do such wonderful things for poor Jess, and could bless him in improving so much his one talent, and could make him a chosen vessel for saving others, there was surely much work that each could accomplish for the Master, and that by the help of God who had given such power to poor Jess they would do better work in the future.

Burlington, Ont.

Sparks from an Itinerant's Anvil

Believe means to expect.

Long sermons are not always wide.

Stubbornness and stability are not the same.

A partial truth is the same as a lie.

God can do nothing for the man with the shut hand.

Power depends upon good connections.

Love is always doing.

Reading the Bible is listening to God.

Little troubles throw long shadows.

Burn and shine. That is the logical order

in the kingdom of grace.

A man's mule sometimes knows more about his religion than his pastor does.

The bad thing about little sins is that they do not stay little.

Self-surrender is the initial act in the higher life. It is more. It is the continuous habit of that life.

Patriotism and partisanship have had a pitched battle in many a Christian voter's heart this year, and patriotism has often triumphed.

I was in Ohio the other day. The politicians are not turning up their noses at church people as much as they were.

We have had a German vote, and an Italian vote, and a laboring men's vote, and a brewery vote, and a saloon vote. It now looks very much as though we are going to have a Christian vote!

You have two very bad enemies, the devil and yourself.

A week of worry is more exhaustive than a year of cheerful toil.

Infidelity and philanthropy do not live on the same street.

If you live up to the ideal you set for your neighbor that will do.

The religion of many people needs more exercise and fresh air.

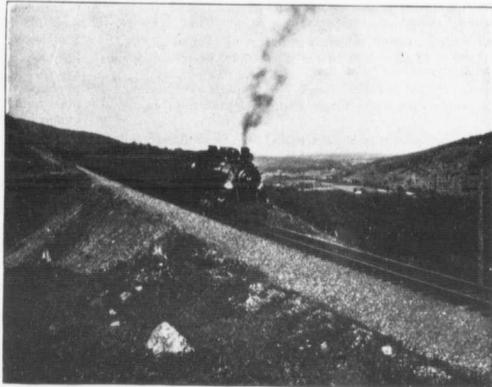
Adjust your spectacles, dear fathers and brethren, and get ready to read of widespread, glorious revivals in the churches.

The best kind of an evangelistic campaign ever invented is for one saved soul to go after an unsaved one.

There is only one thing better than religion. That is more religion.—*Bishop Jos. F. Berry.*

"THERE are some people who turn gray, but who do not grow hoary, whose faces are furrowed, but not wrinkled, whose hearts are sore wounded in many places, but are not dead. There is a youth that bids defiance to age, and there is a kindness which laughs at the world's rough usage. These are they who have returned good for evil, not having learned it as a lesson of righteousness, but because they have no evil in them to return upon others."

Few persons realize how much of their happiness, such as it is, is dependent upon their work, upon the fact that they are kept busy and not left to feed upon themselves. Happiness comes most to persons who seek her least and think least about her. It is not an object to be sought; it is a statement to be induced. It must follow and not lead. It



MARITIME EXPRESS—RUNNING IN VIEW WENTWORTH VALLEY
On the Intercolonial Railway.

must overtake you and not you it. How important is health to happiness, yet the best promoter of health is something to do.—*Burroughs' Literary Values.*

"BLESSED be the man that really loves flowers!—loves them for their own sakes, for their beauty, their associations, the joy they have given and always will give; so that he would sit down among them as friends and companions, if



THE MONARCH OF THE NEW BRUNSWICK WOODS
On the Intercolonial Railway.

there were not another creature on earth to admire or praise them! But such men need no blessing of mine. They are blessed of God! Did he not make the world for such men? Are they not clearly the owners of the world and the richest of all men?—*Beecher.*

The Maple Leaf

"Let older nations proudly praise the emblems of their fame,
That sounding down through ages long have won immortal
name ;
Let Britain, greatest of them all, loud praise her glorious
three,
That like her sons are joined in one in Canada the free.

But there's another emblem yet, dearer to us than all,
That tells of happy hearts and homes and Freedom's joyous
call ;
A magic light—a beacon bright—to myriads o'er the sea,
Our emblem chief, the Maple Leaf, of Canada the free.

It breathes no tale of ancient feuds, betrays no barren soil,
But welcomes to our grand old woods the honest sons of toil ;
Gives equal rights and equal laws to all, who'er they be,
Our emblem chief, the Maple Leaf, of Canada the free.

Then while we prize, with children's love, the Shamrock and
the Rose,
The Thistle and the Fleur-de-Lis, forget not that there grows
Upon our broad and fertile soil a noble forest tree,
With graceful leaf, the emblem chief, of Canada the free."

Wales

BY REV. E. E. MARSHALL, B.D.

A FREQUENT question that greets the Canadian tourist on his return home after visiting the British Isles is this: "Which country did you like best, England, Ireland, or Scotland?" The writer enjoyed tormenting the sons of all three by saying "Wales." The principality is often sidetracked by the tourist. On arriving at Liverpool he takes a fast train for London, or hastens on to the Scottish capital.

The Killarney region and the coaching tours through the South of Ireland have a fascination all their own. The Troscachs trip from Glasgow to Edinburgh, the sight of the Highlands and the sail on Loch Lomond will never be forgotten. Rural England and Old London too have their irresistible charm. Beside London there is no other city in the world. After several weeks spent in these districts we turned to North Wales, and felt constrained to cry out "Surely the best wine has been kept till the last."

We entered it through the gateway of the border city of Chester. "Rare old Chester" is perhaps the quaintest spot in either island. Near by is Hawarden. Having recently read Morley's "Life of Gladstone," imagination was very busy as we strolled through Hawarden Park, came upon the old castle, and stood before the present castle—Gladstone's home. But on we hastened to Llandudno, where we spent a "week end." This famous resort is beautiful for situation. As we walked out upon the ocean promenade, with the Great Orme and the Little Orme flanking the bay on either side, and stood entranced, we could honestly say "The half has never been told." We found the atmosphere, moral as well as physical, most bracing. From Llandudno we went on a coaching trip around the base of Mount Snowdon. The coaching was one panorama of delightful pictures. Bethos-y-Cold, Beddeleret, and the Pass of Aberglasslyu stand out distinctly before the mind's eye—can never be forgotten—will always give a thrill of pleasure as they are recalled. A funny little narrow gauge railway took us on to Carnarvon, and from thence we returned to Llandudno. Here we spent Sunday. At 10 a.m. attended Welsh Calvinistic Methodist Church. While the whole service was in Welsh, it was far from a tedious hour. The Holy Spirit was in our midst. The sermon was full of the unction and power of the Holy Ghost. Near the close of his message the preacher appeared to break out into a chant. Among other features of the service we noticed that the late comers did not walk down the aisles during the reading of the lesson, but waited until the hymn was being announced. There was a fine organ. The organist was without the support of a choir, and a precentor stood beside the preacher on the pulpit platform. The official sat inside the altar rail. Hearty amens came from all parts of the building, and the congregational singing was exception-

ally hearty. At 11 a.m. we heard Dr. Cadman, of New York, in the Congregational church, and at 6.30 p.m. Dr. Kelly, president of the British Wesleyan Conference, in the Methodist church. Both preached fine sermons to packed houses. Our interest, however, centered in the Welsh churches, and so after the evening service attended a Welsh Young People's prayer-meeting. Though their preaching service began at 6 p.m., and the prayer-meeting followed immediately, it did not close until somewhat after 9 o'clock. That prayer-meeting helped us to understand why the Welsh have had such a great revival. How those young people sang and pleaded before the Throne of Grace! One season of prayer alone lasted nearly three-quarters of an hour; some nine young people taking part in it, and some nine or ten hymns being sung while they still bowed before the Throne of Grace. Their prayers and songs of faith could not fail to bring a blessing. When they learned of our presence they sang also in English, and gave to us a word of welcome. This prayer-meeting, in an unknown tongue, was one of the greatest prayer-meetings we ever attended, and all of us felt that "it was good to be there."

The Welsh people are a charming folk to meet. Colts as they are, they possess much of the magnetism of the Irish, and much also of the stability of the Scotch.

Ingersoll, Ont.

Your Church

BY REV. E. W. EDWARDS, B.A., B.D.

YOUR church stands for something. It stands for convictions more or less ancient in form, and in spirit truly representative of the Gospel of Christ. This gospel is greater and more comprehensive than the present possession of the church, but is being more and more embodied in the mind and soul of Christendom. Your church, by which is meant the local group of believers, as a living branch of the universal, undenominational Church of Christ, represents something of the power of the Holy Spirit, and of the insight into truth, and of the active sympathy with humanity, which the body of Christ as a whole possesses. If once an individual congregation supposes itself to be a fragment, self-contained, and without a deep sense of that oneness with all goodness incarnated in the flesh which the Spirit of Christ enjoins, it is fast pursuing the same road to oblivion which the Church at Sardis—which was dead while it lived—travelled. The unity of the body of Christ is one of the lessons the Christian Church has early forgot, and is learning again slowly and with much pain and sorrow. Now the message that the church universal has received from God and teaches to the world is necessarily the lesson that each branch of the church has for the community in which it lives. Faithful local effort counts in the universal conquest. The great victory consists largely of a multitude of little victories gained in the Spirit of Christ and with love for mankind. And to this end each centre of action must embody the sweetness and light of the beautiful life of Christ, and must seek to diffuse the knowledge and spirit of the gospel. Nothing is mechanical, all is spiritual. It is when men and women keep such ideals in view that the church is not made the depository of ancient sores and time-worn jealousies which tend more or less to infect the whole organism, but is made to stand for such a glory of inspiration and harmony as one sees in a bed of flowers, or in the "infinite windows of heaven." No God-appointed function of the church will mar her beauty. Spiritual richness becomes more manifest in every stage which approaches more nearly than its predecessor to the maturity of Christian experience, and to the ideal of perfect liberty which is found in perfect service.

Your gift to your church is yourself. You grow into value as you realize in yourself the Christian ideal. Your real value to the cause of Christ in the world is determined by your actual religious experience, and varies with that experience. Nothing should cause more anxiety and provoke more heart-searching and prayer than the discovery that you are decreasing in real worth, while the consciousness of an ever greater fulness of effective goodness cannot be other than one of the best evidences that living is for you really worth while. Your contribution then to the church is determined by personal piety and living faith which keep you in close touch

with God, and which produce the fruitage of love. It is not given to you to determine results, for you might often anticipate the processes of nature and produce immature harvest. Your labor of love is to live the best possible life. By so much you enrich your church, and hasten the coming of the Lord Jesus.

Tiverton, Ont.

Let Something Good Be Said

When over the fair fame of friend or foe
The shadow of disgrace shall fall, instead
Of words of blame or proof of thus and so
Let something good be said.

Forget not that no fellow being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy: no soul so dead—
But may awaken strong and glorified
If something good be said.

And so I charge ye, by the thorny crown,
And by the cross on which the Saviour bled,
And by your own soul's hope of fair renown,
Let something good be said!

—James Whitcomb Riley.

A Thought That Cheers

WITH the coming of each day there enters into nearly every life something to depress the spirits, to make the sky darker, and the burden heavier. Something has gone wrong, some cherished ambition has failed, some hope has been blasted, some joy has been turned into mourning, some way of advancement has been hedged up—something has entered into the problem of life to cause it to become more complicated, and to make the securing of happiness more difficult.

"All and 'erworked,
How fare you in this scene?"
'Bravely,' he said, 'for to-day I have been
Much cheered with thought of Christ, the living bread.'

The day that has the thought of Jesus Christ in it is not a lost or empty or unhappy day. To think of him is to receive inspiration for the doing of the daily task, strength fitted to the bearing of the daily burden, help to face the daily temptation, courage to push forward in the daily journey. To think of Jesus Christ every day is, indeed, to feed on the living bread, and to drink of the living water, and to walk in the true and living way.

"Lead Us Not Into Temptation"

"LEAD us not into temptation" is a part of the Lord's Prayer which the narrator often murmurs. To tell the story clearly of how he came to do so he must use the first person. It was midnight, March 3, 1899, and Benjamin Harrison was to be inaugurated at noon the following day. Just after all the clocks had struck and chimed twelve, I met John Coit Spooner, United States Senator from Wisconsin, in the Senate restaurant, and said: "Senator, I must know whether or not Uncle Jerry Rusk is going into Harrison's Cabinet."

"You want to print that in the *St. Paul Globe* eight hours before the inauguration, and I wouldn't tell you if I could!" was the reply.

"Well, to-morrow afternoon, in the midst of the crowd, I can't get to you, and I must telegraph something to the *Milwaukee Evening Wisconsin*. What shall I tell them?"

"It is dangerous for you, and not for me," said Senator Spooner, "but I will trust you. Now you telegraph the *Globe* that I said that, while Senator Sawyer and I are sanguine, we can't say whether Governor Rusk will be a member of the Cabinet or not. To-morrow afternoon you may tell the *Milwaukee Evening Wisconsin* that, since the inauguration of President Harrison, I said that we have just been assured that Governor Rusk will be Secretary of Agriculture."

Well, the temptation was great. Any Chicago newspaper, particularly the *Times*, would have given \$100 for that para-

graph, and I needed the money. Two weeks later, when we chanced to meet in the Senate lobby, Senator Spooner said: "You didn't see the club that I held over your head in that Rusk matter, did you?"

After receiving a negative reply, he said: "Well, I watched those papers; and, if you had broken faith with me, I should have gone to every senator, Democrat as well as Republican, and told all of them that you were untrustworthy, and your days of usefulness as a newsgatherer would have been gone. As it is, however, I am doing you some good, here and there, by bragging on you whenever I can get an opportunity."

Drawing a long breath, I then said, and have often repeated that prayer: "Lead us not into temptation."—*Smith D. Fry, in Woman's Home Companion.*

Two Miles of Sociability

"SOCIABILITY is all right," admitted Bugbee, "for those that have time. I'm too busy a man to indulge. A fellow that's driven all day by business hasn't a minute to be sociable."

"Let's see about that," persisted Wixham. "You still take your constitutional from Massachusetts Avenue to the office every morning, don't you?"

"Bound to; I'd be too nervous to sleep. There's the rub: if I took time to cultivate my fellow-man, as you urge, I'd have to give up that walk."

"I'll prove that you can get the walk and the sociability too. First, you'll meet the man mowing the lawn on the



A TROUT CREEK NEAR NEWCASTLE, N.B.
On the Intercolonial Railway.

Commonwealth Avenue Parkway. You can manage to say: 'The top o' the morning to you!' as you pass. He's a jovial Irishman, and his pithy reply will keep you chuckling to yourself until you come to the cabmen in front of the Vendome.

"You take off your hat, as though you might be going to wipe your forehead, or maybe make a salute, and you say in a hearty tone: 'Aren't you lucky dogs to be able to ride everywhere, while common people like me have to walk?' See if they don't warm right up to you. You'll still be rolling their juicy retort under your tongue when you come to the old man who scrubs the bases of the monuments of William Lloyd Garrison and Alexander Hamilton, every morning. You sing out as though you had known him all your life: 'Keep 'em looking like Spotless Tewn, eh?' and then stop and ask him, confidential like, why he does it. You'll laugh at his reply.

"As you cross Charles Street buy two peaches for a nickel of the salted peanut and fruit man and pass a cheery time o' day. Wave your hand to the children in the swan boats in the Public Garden, feed the doves and squirrels on the Common, jolly the newboys at Park Street; and let me know how it comes out."

"Say, Wixham," the glum man who hadn't time to be sociable, informed his friend, as eager as a school boy, when they met for lunch: "I had two miles of sociability and got to the office on time. That's a great recipe of yours. Say, the old coddler says he doesn't know why he scrubs Garrison and Hamilton, but s'posed it is just to plaze the boss."

—*John F. Cowan, in The Interior.*

Quiet Hour.

God's Will

When we pray Thy will be done,
Every day beneath the sun,
As it is in heaven, do we
Think how vast the change must be,
What surcease of strife and stress,
What the peace and perfectness!

As it is in heaven. Then must
All our being breathe but trust,
In the life of that new earth
No rebellious thought have birth—
In that radiant atmosphere
Mighty love must cast out fear.

As it is in heaven. Then
Love for God, and love for men
Every heart would overflow,
Self would be forgotten so—
All our joy, and all our dream
But beneficence supreme.

Speeding here, and speeding there,
Just God's work our only care,
Just God's will the only one,
When that will on earth is done
As it is in heaven, we
Must ourselves God's angels be!
—*Harriet Spofford, in Congregationalist.*

Beautifying the Desert.

Thackeray tells of an English nobleman who always carried his pockets full of acorns as he walked over his estate, and whenever he found a bare spot he would plant one of these. So should we carry with us ever a heart full of loving thoughts and impulses, and whenever we find a life that is sad, discouraged or defeated, we should drop a seed of kindness which by and by will grow into something beautiful.

Strange Credulity.

When Napoleon Bonaparte was once listening to a very improbable story, related by Marshal Duroc, an avowed infidel, who protested that the story was true, the Emperor quietly remarked: "There are some men who are capable of believing everything but the Bible." This remark finds abundant illustration in our age. The capacity of some persons to accept any theory of the physical world except that which makes God its author is simply boundless.

The Folly of Fretting

The personal sin of fretting is almost as extensive as any other evil. It is not universal, but very general. It is as vain and useless a habit as one can harbor. Nothing so warps man's nature, sours his disposition, breaks up the friendly relationship in the domestic circle. It is a direct violation of the law of God. It is sinful in the beginning, in its progress, and sinful continually. The divine direction is, "Fret not thyself in anyway to do evil." David's knowledge of human nature was as large as it was exact. Scolding is confined to no age or clime. Some bad

streak in one's constitution, a little mishap, or a score of causes may stir and stimulate this irritable disposition. Such a spirit in the family, in the school, or church, may become contagious, and result in great injury. It may be quelled and conquered. When we see its manifestation in time to take a second thought, a determined silence is sure to ward off the most fiery outburst. It is difficult for a quarrel to continue long without opposing agents. Nothing so surprises an angry person as kind words. Let them be few and spoken in a loving manner.—*A. A. Lason.*

The Best Version.

In a Bible class recently the teacher was telling of the various translations of the Bible, and their different excellencies. He spoke of Jerome's Vulgate, of Luther's German Bible, of our own King James Version, and of the Revised Version, and how it was made. The class was much interested, and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James Version for my part," he said, "though, of course, the Revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible myself to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it," said Fred. "She translates it straight too, and gives it full meaning. There has never been any obscurity about her version. Her everyday life is a translation of God's Word that a child can read, and that Saint Jerome could not better. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."

Happy the young man whose mother's life is such a transcript—a "living epistle known and read of all men."

The True Sabbath

The true Christian Sabbath is not a day of penance, for suffering, for enforced solitude. It was made for man to do man good. It was made for his bodily rest from the fatigues of manual labor; for mental rest from the pressure of business problems; for social rest from the excitements of intercourse with busy people; for the political rest from the contests and controversies of municipal and financial and national life. The Sabbath is in the legislation of all lands and the more we study the subject the more plainly appears the reasonableness, the righteousness, the necessity of a day made for man—for man made in the image of God.

Our exciting age, the tension of the times, overworked bodies, over-taxed brains, anxieties about business and domestic life and responsibilities of every kind require some social regulation to compel recuperation.

How fully are these requirements met by the Sabbath stillness, the subduing power of sacred music, the impressive solemnities of public worship, the joy and love of home life, the growing memories, hallowed by love, that draw our souls toward heaven!—*Bishop Vincent, in the Chautauquan.*

The Shorter Road to Loved Ones

In an address on "Prayer" at Toronto, Dr. Torrey said: "Have you loved ones out of Christ whom you would like to see saved? There is a way to reach them. 'O, but,' you say, 'I do not know where they are; they may be in Africa, India, or elsewhere.' God knows. The shortest road to India, to Africa, to any corner of the earth, is by way of the throne. You can put up a prayer to-day in Toronto, and God can answer it the same moment in India."

The Little Germs

In the worst epidemics of disease, nowadays, the doctors set themselves at once to battle with things that seem "infinitely little"—mosquitoes, bacteria, and so on. A big disease does not necessarily have a big beginning or cause. The little germs, the tiny insects, do the mischief. So the causes of the most fatal diseases of character may lie in very small temptations, which have crept in and started the trouble. No sin is so small that its result is harmless. Some may think so—but that shows our ignorance, not our breadth of mind.—*Forward.*

The Little Front Wheel

There is a quaint saying that "the little front wheel of a wagon travels just as far as the big hind wheel—only it has to turn round oftener." It goes over the same road, helps carry the same load, accomplishes just as much work, and is just as necessary to the wagon, as the big wheel. In one way it does what the big wheel could not do—for when it comes to a bend in the road, it turns easily under the wagon and makes possible what the big wheel could not accomplish without it.

Is it not so that often the most useful Christians are those who serve the Father in little things? God never despises the day of small things, or He would not hide his oaks in tiny acorns, or the wealth of a wheat field in bags of little seeds.—*East and West.*

Looking in the Right Direction.

A party of tourists were climbing a high peak, when one of them begged for a halt, complaining that he was dizzy. The guide had been watching him closely for some time, and knew where the trouble lay.

"It ain't the climbing that makes you dizzy, sir," he said gruffly. "It's looking down," and he led on toward the top.

So, when we are troubled over something, and feel we are overworked or overried, we are not to call for a halt, and a resting spell. But if we look into

the matter more closely, half our difficulties will resolve themselves into the fault within ourselves—we look down too much. In any undertaking, it is best to concentrate all effort in one direction. If we are climbing the hill. Difficultly, looking down will only hinder us, and make the way harder. Better look ahead, and upward toward the top. And with the uplook will come inspiration—the shortening way will seem easier at every step, and when we do get to the end, it will be with full courage, and not panting and faltering and dizzy.

"When the outlook is not good, try the uplook," some one says aptly. And it would be better to try the uplook all the time, and not wait for the outlook to fail. For if the habit is fixed in fair weather, it will not come so hard, or fail us so quickly in foul. The uplook is the best look for all weathers and all times. Let us make it the direction in which we set our eyes, mental and spiritual, for every day in the year, and for all the years—*East and West.*

A Sunday Hymn

Lord of all being, throned afar,
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart how near!

Sun of my life, thy quick'ning ray
Sheds on our path the glow of day;
Star of our hope, thy softened light
Cheers the long watches of the night.

Our midnight is thy smile withdrawn,
Our noontide is thy gracious dawn,
Our rainbow arch thy mercy sign;
All, save the clouds of sin, are thine!

Lord of all life, below, above,
Whose life is truth, whose warmth is love,
Before thy ever-blazing throne
We ask no luster of our own.

Grant us thy truth to make us free,
And kindling hearts that burn for thee,
Till all thy living altars claim
One holy light, one heavenly flame!

—*Oliver Wendell Holmes.*

Unload Your Cares

A very beautiful thought is brought out by the French translation of a verse in the First Epistle of Peter. The words are: "Casting all your care upon him: for he careth for you." Where our version reads "casting," the French translation is "unloading," ("dechargeant"). The difference of meaning is made plain by an illustration we have somewhere seen. The writer said: "The word 'cast' might seem to bring to our mind the action of taking up something and throwing it over on Jesus; but many times, dear friends, have you not found the cares too heavy to lift! Have you ever seen a coal-cart unload! The man took out of the front of the heavy cart a little iron pin, and the cart was so balanced on the axle that then, with a slight pressure on the back of the cart, it would tip up, and the whole load slide off to the ground, and the pony would trot away with a light step. You do not

have to take it up; just take out the little pin of your endeavors to help matters, and, with your hands of faith and committal, tip up the big load, and then run on, for 'He takes care of you.'"

Unload the cares you carry on your shoulders. Unload the cares you carry on your head. Unload the cares you carry on your heart. God has no children without sorrow, and in many cases the load seems too heavy to be borne; but his own invitation is: "Cast thy burden upon the Lord, and he shall sustain thee."—*G. B. F. Hallock, D. D.*

Cling On

Picked up in the Gulf Stream, floating on a small piece of wreckage to which they had clung for four days, while six of their mates perished before their eyes, two half-famished survivors of a lumber-laden schooner, which was broken up by a fearful hurricane, were recently brought to the port of Boston. The captain, mate, and steward of the ill-fated vessel, lured by phantoms of delirium, leaped from the improvised raft and were consumed by the sharks. The survivors chewed rope yarn to relieve their thirst, and managed to stay the worst pangs of hunger by catching and eating two small dolphins. Four ships passed the raft, but failed to see the frantic signals for help. But one of the two survivors, whose name was Warner, kept his faith in God. And while he kept the faith, his faith kept him. "I knew God would preserve us," said Warner, narrating his experiences afterward, "for He kept us in the Gulf Stream, and in the line of navigation, and as one by one the men went crazy and jumped overboard, I says, 'Bill Warner, you cling on!' and I cling on."

Cling on! It is the only thing you can do, storm-tossed soul! The breezes of life often blow with hurricane violence, huge seas beat upon the craft of character, threatening to swamp it utterly, buffetings and bruising of heart may be many, the hunger and thirst of a disappointed ambition may bring torture, human help may seem far away, and hope itself may sink like a cloud-hung sun beneath the horizon, while all around you runs a dark and angry sea—but cling on! God has not forgotten you. He is still—if you have faith to believe it—keeping you in the warm Gulf Stream of His love; and if, in the ordinary course of this world's navigation, He does not send you a human helper, He will Himself come to your rescue and bring you finally in peace, over a calmed and tranquil sea, to your desired haven.—*Zion's Herald.*

RARE gifts are needed, the world could not live without them. But it is not rare gifts that make men happy. It is the common and simple and universal gifts; it is health, and the glance of sunshine in the morning; it is fresh air; it is the friend, the lover; it is the kindness that meets us on our journey, it may be only a word, a smile, a look—it is these common and everyday and simple things, all coming to us from God, according to my gospel—it is these and not any rarity of blessing that are God's gentle art of making happy.—*G. H. Morrison.*

Brevities

JOY does not happen. It is the inevitable result of certain lines followed and certain laws obeyed, and so a matter of character.—*Matthews D. Babcock.*

DON'T whine; the whine is nothing more than the outlet to the sorrow or sourness within; whining makes few friends and bears no burdens.—*Ex.*

PRAYER may not bring money, but it brings us what no money can buy—a power to keep from sin and to be content with God's will, whatever else he may send.—*George Eliot.*

"Let patience have her perfect work" and bring forth celestial fruits. Trust to God to weave your little thread into a web, though the pattern show not yet.—*George MacDonald.*

THERE is more hope of a "fool" than for the church member who is too lazy to study his Bible; there can come but little of spiritual vigor or grace to the soul that will not eat the Bread of Life.—*Ex.*

If you would pay to the limit of duty, begin at the beginning and pay weekly to the close. God is not a hard taskmaster, but he does hate a stingy soul and careless methods in business. It is easy to pay one's debts, if one is ready to settle.—*Holston Advocate.*

THE experienced Christian knows one thing to perfection, and that is the way into the holiest is always open. He who lives beneath his privilege has only himself to blame. God never slams the door into a true seeker's face. "If any man sin, we have an advocate with the Father."

JOYS are good, but they must be constantly replenished by faith and hope, else they wither and die. Nowhere is it said that the just shall live by joy. One good man said that he was in continual heaviness through manifold temptation, but he also said that he knew how to abound.

"KIND words are the brightest flowers of earth's existence; they make a very paradise of the humblest home that the world can show. Use them, and especially round the fireside circle. They are jewels beyond price, and more precious to heal the wounded heart and make the weighed-down spirit glad than all other blessings the earth can give."

TO-DAY is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole, we may not understand, but we are here to play it, and now is our time. This we know, it is a cynicism. It is for us to express love in terms of helpfulness. This we know, for we have learned from sad experience that any other source of life leads toward decay and waste.—*David Starr Jordan.*

KEEP thy heart right with God. He knoweth what is right and is righteous in his rule. Therefore,

"Patient let my soul attend,
And ere I censure view the end."

—*Ex.*

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Editorial.

Jottings by the Way

The condition of affairs in the growing West is frequently urged as the strongest reason why denominational union should be speedily consummated. As far as my observation goes the need is equally great in the East. From a railway train in Nova Scotia, not long ago, I counted five church spires in a little hamlet of not more than four hundred inhabitants. A Methodist minister told me that he preached regularly at a place where there were only three Methodists, and at another where there was but one, although other denominations held regular services.

In one village that I visited, I saw a small English church, which received aid from the mission funds to care for the religious needs of three families all of whom were almost within stone's throw of other Protestant churches.

In a New Brunswick town of about twelve hundred people there are located Methodist, Baptist, and Episcopal churches fairly well attended. The Presbyterian Church is now erecting a building, and seeking to establish a cause, although they have but four families in the place. If the facts were all known the desire for union would become an urgent demand.

There are only two or three municipalities in the Province of Nova Scotia that are not under the Scott Act, and the law, for the most part, seems to be very well enforced. In almost all the towns and villages, the traveller will find clean and comfortable hotels without any evidence whatever of the liquor traffic. When Ontario hotel-keepers declare that houses of entertainment cannot be maintained without the profits of the bar, they are simply putting up a bluff. It is being done successfully all over the Maritime Provinces.

There is one feature in which Nova Scotia is considerably ahead of the Western Provinces, the general regard of the people for the Sabbath. Halifax is a place of about 50,000 people, and yet not a passenger railway train enters or leaves the city on Sunday. The express trains going westward are marked: "Daily except Sunday," and trains leaving Montreal for the east are said to run "Daily except Saturday," so that railway men all along the line are enabled to rest upon the Lord's Day. On the Dominion Atlantic, connecting Halifax with Yarmouth, not a wheel moves on Sunday, even freight trains being stalled, except in very rare instances. Business of all kinds seems to be suspended on one day in seven, without any bad results. It would be a blessing to the other

Provinces if similar methods could be more generally introduced.

During a visit to Middleton, N.S., I had the privilege of visiting the McDonald Consolidated School, which has over four hundred pupils, gathered from a radius of four or five miles around the town and brought in every day by comfortable covered vans. With its splendid modern building, first class equipment, manual training and domestic service departments it is easily the best public school I ever saw. The three experimental years, during which the school has been supported by Sir William MacDonald, are almost expired, and the question of how to sustain the institution in the future is now engaging the attention of the people. By submitting to a slightly increased tax rate the school could be continued without any loss of efficiency, but there is nothing that the average ratepayer kicks at more vigorously than an increase in his school rates. The popular policy seems to be to run everything on the cheapest plan possible. It is amazing to find that some of the people are desirous of withdrawing their children from the Consolidated School and send them again to the antiquated little school house on the corner, for the sake of saving a few dollars. It is pleasant to know, however, that there is a probability of the Middleton school being kept up by the efforts of the more intelligent and progressive element of the community. If there is one thing more than another that a man ought to pay for generously and cheerfully, it is the education of his children.

Among the papers which my grip contained for reading on the train was a new journal called *The Church Choir*, edited and published by J. O. Honsberger, an experienced choir leader in Toronto. It is a very creditable sheet, which seems to meet a real need, and containing a number of valuable suggestions for choirs. It ought to be widely circulated among the choir leaders and organists of our church.

The Portland Street Church, St. John, N.B., has recently put up a very pretty little building for the special benefit of its young men. There is a cosy reading-room, a Bible class room, and a gymnasium. The Young Men's Association numbers over one hundred, and is doing good work. The pastor, Rev. S. Howard, has worked hard for this project. The boys declare that he is as young as any of them.

There is greater evidence of the connexional spirit in St. John and Halifax than in almost any city in Canada. Every Sunday morning, except the first in the month, the ministers exchange pulpits, so that the people have the opportunity of hearing all the preachers of the city, without leaving their own church.

Every Monday morning the pastors meet together and discuss the interests of the work generally, frequently planning for united action. The result is, that ministers and people think not only of their own things, but also of the things of others.

Charles Street Church, Halifax, is the best lighted church I know of in Canada. Not that it is more brilliantly illuminated than many another building, but the electric lamps are so located that they are not seen by the congregation at all. Not a single light obtrudes itself between the eye of the hearer and the speaker, and even around the pulpit and choir the lamps are out of sight. They let their light so shine that their good works alone are seen.

In many of our church buildings the lighting seems to have received scant consideration, and in not a few the arrangement of the lamps is a first class illustration of "how not to do it." And yet there is scarcely anything of greater importance in church furnishing.



During my recent eastern trip, one of the districts in the New Brunswick Conference was organized for Epworth League work, and officers elected, although there were only a few Leagues concerned. The President, a young minister, began his work at once by inaugurating a campaign for the organization of new societies. He sent out the following letter to pastors where no Leagues existed:

"MY DEAR BRO.—Acting for the District Epworth League, recently formed here, I would like to enquire into existing conditions on your field. Is there the possibility on any part of your circuit of banding together, say, five or six persons, if more are not available, who would meet to consider the topic, and then give some time to the study of missions, thus combining the Christian Endeavor and Missionary Departments, if nothing better can be done.

"I am of the opinion that we have failed, in the past, by looking for great numbers and talent instead of using the little we have. Could we not draw enough from your Sunday-school to warrant this effort? If it would appear to you that a visit from myself or some other member of the District Executive would be of benefit, I would be glad to arrange for it. Kindly let me hear from you.

District President."

This is really a model letter, which might well be copied by Presidents of District Leagues where there are few Young People's Societies, because, as we so frequently hear, "there are not many young people here." There is no reason in the world why there should not be an Epworth League where there are half a dozen young persons who are willing to do the best they can. In such cases "Cottage meetings" could be held in the homes of the members, and very efficient work done. We hope that this suggestion will be followed up in many places, and that we shall have a large number of small societies organized this year.



Two locomotives were standing side by side at Chatham Junction, N.B. One was a small, old-fashioned affair, about twenty-five years old, which had just brought in a small train on the branch line; the other was a huge mogul at the head of the Maritime Express. It was a fine opportunity to note the progress that has been made during recent years in locomotive building. I said to the engineer of the big modern machine: "I suppose your engine could draw twice as much as that one over there." "Four times as much," he replied, with evident pride in the monster which he controlled.

Is it not a little strange that while there is such marked advance in all departments of material activity, there should be so many people who want us to cling to the old methods of doing Christian work? To keep up with the times we must have the most modern and approved appliances. Just as the locomotives use steam in the same old way, but with new devices for making it effective, so we must depend upon the same Holy Ghost power that our fathers had, but with machinery suited to the times in which we live.



✓ On an Intercolonial railway train, the other day, I had a very delightful conversation with an insurance agent. We chatted about life insurance for a few minutes, and then drifted into a talk about Christian work, which seemed to be a much more attractive topic to my friend. He told me that he was teaching a Bible class in the Sunday-school of his home church, and found a great deal of pleasure in the work. "Why," said he, "I used to teach because I felt it to be a

duty, but I have got a long way past that now. It is a real privilege to be a teacher in the Sunday-school, and I wouldn't be deprived of it for anything I know." That teacher's enthusiasm over his Sunday-school class was beautiful to witness. There could be no doubt about it, he really enjoyed his teaching, and the duty had become a delight.

After all, isn't this the right way to regard all Christian work? Haven't we talked just a little too much about "taking up the cross," when we do anything for our Master? When a chance comes to us to work for Christ we should feel that we are facing an agreeable opportunity rather than a trying ordeal.



During my eastern trip I met with a very pleasant illustration of Christian union. At Chatham, N.B., my home was at the Government House where I was most delightfully entertained. Lieut.-Governor Snowball is the son of a Methodist minister, and Mrs. Snowball is the daughter of a Presbyterian minister. It is an instance of denominational union which has worked well. Although brought up in a Presbyterian church in Scotland, Mrs. Snowball makes a fine Methodist. She attends Sunday-school regularly and maintains an active interest in all departments of church work, showing special attention to the poor and the sick.

If the union of Presbyterianism and Methodism works so well in the home, why might it not be equally satisfactory if extended to take in all the people of all the Churches?



The students of Mount Allison played football with the Acadia lads recently, at Sackville. When the time was within ten minutes of expiration, the score stood 6 to 0 in favor of Acadia. The Mount Allison boys might have said: "The game is lost. There is no use in trying to save it in ten minutes' play." Not a bit of it! They just buckled up their belts, and went in to win. At the end of the ten minutes the game was theirs by 8 to 6. It was a fine exhibition of pluck, enthusiasm and perseverance. Many people get discouraged when they see things going against them, and give up trying. In church work, as in other things, we need the spirit of determination that never gives up, no matter how dark may be the outlook. Many splendid victories have been won in the last ten minutes.



Not long ago, I had a very profitable conversation with a minister who had spent eleven years in Newfoundland. In reply to the question: "In what way does the Methodist Church in Newfoundland differ from Methodism in Canada?" he spoke of the great religious fervor of the people, and their supreme delight in the services of the church. "Why," said he, "the Methodists of Newfoundland do not depend altogether on the minister. While they respect him highly, they do not regard him as indispensable to the work. If he is unavoidably absent, the services go on just the same. Some member of the congregation reads a sermon by a distinguished preacher, and the rest help all they can in carrying on a prayer and fellowship service."

When I asked: "What proportion of the membership will take an active part in the meetings by offering prayer or giving personal testimony?" my preacher friend replied: "Fully eighty per cent., and sometimes a congregation will be found where nearly every member can be counted on to do something in this way."

How different it is in this country, where so much is loaded upon the minister, and where so small a number attend the social means of grace or take part in them! Surely there is something for us to learn from the Newfoundlanders.



How to Organize an Epworth League



IF the number of inquiries for information on "How to Organize an Epworth League," is any indication of the new Leagues that will be started this winter, then the prospect is good for a fine increase in our membership. In view of the fact that the little leaflet on this subject is entirely out of print, we think it wise to publish in this paper some suggestions that may prove to be helpful in launching new societies. We hope to hear of many of these within the next few weeks.

THE PASTOR AND THE LEAGUE.

To be successful the League needs the enthusiastic, intelligent, and persistent support of the pastor, and it will pay him to give this. His most important work is among the young people, who should not only be taught, but trained, as well, in Christian service.

The Sunday-school is not enough. The motto of the school is "teach," and here our young folks get the truth, while in the Epworth League that truth becomes active, and is translated into actual service. If our church is to have a useful and active membership, it must be developed out of the youthful material now at hand. The Epworth League is the religious gymnasium in which young Christians are drilled for service in the field, and the aim is to make them brave, active, and strong.

Most of our live pastors recognize this, and afford valuable help to their young people in the great work they have undertaken. A few are indifferent, and occasionally one will be found who actually blocks the way of progress, but the great majority are in full tide of sympathy with the League movement. No pastor can afford to be indifferent. If he does he will surely be relegated to the rear, and will have no one to blame but himself.

When a young man at a Southern Methodist Conference reported "No League," a thoughtful layman shook his head significantly and said, "Back number." But he was not yet a "back number." He was a bright, earnest, hopeful young fellow who would probably soon have his eyes opened to one of the greatest opportunities of his ministry.

AN ASSISTANT PASTOR.

Only a few of our larger churches can afford to employ an assistant pastor, but a robust, healthy, active Epworth League may become a most valuable helper to the minister. Its members look after masses of poverty and afford relief; they visit strangers and invite outsiders to the services; they send flowers to the sick; they look after those who have become careless and have strayed away from the fold; they help to create a warm social atmosphere in the church, in which new-comers will feel at home; they assist in evangelistic services, and in many other ways stand by their chief officer, the pastor. In fact, there would scarcely seem to be any limit to the good work that may be done by a band of devoted and enthusiastic young people.

TALK IT UP.

When a minister recognizes this, he will, in most cases, find some way to organize his young people into a League. It is very important that he should go about it in a thorough and intelligent way. A mistake is often made by rushing into organization too hurriedly. It takes a little time to arouse enthusiasm, if that enthusiasm is to be lasting.

The wise pastor will preach and will present the subject publicly and privately to his people, for weeks, before he says a word about organization. He will preach a sermon on "The Privileges and Responsibilities of Youth," and another on "The Joy of Christian Service." In other sermons and in private conversation he will frequently refer to the Epworth League and the good work it is doing in other places, until the people will fairly clamor for organization.

A PUBLIC MEETING.

When the right time comes, the pastor will call a public meeting of the young people of the congregation, explaining that there is a place for all either in the active or associate member's list. After devotional exercises it will be well for the pastor or some other competent person to explain the working of the League.

Reading the constitution without comment will probably be considered rather tedious. A better plan is for the pastor to thoroughly master the constitution before going

to the meeting, and then give the young people a general idea of its contents with interesting illustrations. After doing this, allow a little time for those present to ask questions, so that every one will thoroughly understand what is expected of a League member. This method will be found much more effective than the mere reading of the constitution.

LARGE NUMBERS NOT IMPORTANT.

The next thing to do is to take the names of those who are willing to join. Do not be discouraged if only a few are obtained at first. It is not numbers that make success. Half a dozen really earnest, consecrated young people may carry on most effective work, and their numbers are sure to increase. In some cases where the society is likely to be small for some time, very pleasant meetings are held in the homes of the members.

EXPLAIN THE PLEDGE.

It is well to take a little time in explaining the pledge, and showing its reasonableness. Sometimes it happens that there is some prejudice against it, which may be removed by judicious treatment at the beginning.

Tell the people that there is nothing in the active member's pledge that is not already binding on every professed Christian, and the associate member's pledge does not call for anything that a moral, well-disposed young person ought to hesitate for one moment in rendering.

Be patient with those who will not sign at once. They may do so later on. Do not say that those who are not willing to sign the pledge are not Christians. Scolding never wins people. Members of the church should not be allowed to join as associate members.

ELECTION OF OFFICERS.

You are now in a position to proceed to the election of officers as provided by the constitution.

The president may be a gentleman or lady, but must be a member of the Methodist Church. It would be well for the pastor, before the election, to explain the duties of the officers, calling attention especially to the fact that the four vice-presidents are chairmen of their respective departments, and are expected to be responsible for programmes of meetings held under the auspices of their department. At a subsequent meeting it can be arranged what portion of time will be allotted to each department.

As a rule, it is well to hold the consecration meeting on the first week of each month, allowing other evenings to be taken up by missionary, literary, social, temperance, and business meetings. In electing officers great care should be taken to select as president one who will take an active interest in the society, and give some time to its work. After the League is in running order, new officers should be elected a month before they assume their duties in order that they may become familiar with the work to be done.

DO WHAT YOU CAN.

The constitution states that the League may be organized in the Christian Endeavor department alone if deemed advisable. If the membership is small, and they feel that it would be a burden for them to assume the responsibility of carrying on all the departments, let them start with one, and then take up the others as soon as they can see their way clear. As a rule, the members will, of their own accord, take hold of the departmental work as soon as they have had an opportunity of looking into it a little.

Do not be discouraged from starting because you cannot work all the machinery at once. Very interesting and helpful meetings can be held when the Scripture topic only is taken up. Where literary, missionary, and social meetings are held the topic should always have a place on the programme, even if it occupies only five minutes.

THE COMMITTEES.

The Executive Committee, which consists of the pastor and the elected officers, had better meet privately, and after looking over the list of members, assign each one to some department and committee. The object should be to give each member of the society some work to do.

If the committees are formed on the spur of the moment, at the opening meeting, mistakes are likely to occur.

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THE CHARTER.

As soon as the League is organized, the Corresponding Secretary should report to the General Secretary, Room 9, Wesley Buildings, Toronto, giving names and addresses of officers. A handsome charter, printed in colors, and signed by the General Secretary of the Epworth League, may be obtained for twenty-five cents from the Methodist Book Room. This should be framed and hung up in the League-room.

PUT WORK INTO IT.

When your society is organized there will be need of energy, zeal, and consecration on the part of the officers and members to make it a success. A League is not a piece of machinery that will run itself after it has been put in motion. There must be a great deal of hard work put into it, particularly at the beginning, if it is to be a success.

LEAGUE LITERATURE.

"To make the League go" it is necessary to keep its wheels well oiled with information in the form of the latest and best literature. The League that depends upon the methods of the past will soon find itself moving in a circle and making no progress. To know what other societies are doing, and to be familiar with the plans that have been successful elsewhere, will prove a wonderful stimulus to any young people's organization.

A little booklet, entitled "How to Make the League Go," has been prepared, which contains a full list of League books and leaflets, which provide helps on the different departments and committees. This can be obtained free by sending a

postal-card to the General Secretary, Room 9, Wesley Buildings, Toronto.

Of course, the members should be invited and urged to subscribe for our League paper, The Canadian Epworth Era. It will keep the members informed of what other Leagues are doing, and its expositions of the prayer-meeting topics will be found very helpful.

HINTS.

The president should be enthusiastic, optimistic, energetic, and systematic. It is far better to select one for this office who has a willingness to work rather than to choose one from social or educational considerations.

Almost everything depends upon wise leadership. The president and other officers should have ideas, or get them from some source. They should be prepared to spring into the breach and do what others have left undone, but should not attempt to do all the work themselves. They should work hardest at getting others to work.

An installation service for the officers is advisable, which may be conducted by the pastor.

The officers should be expected to declare that they have read the list of their duties as outlined in the constitution, and will do their best to fulfill them.

The pastor is the leader of the whole church, and is consequently the chief officer of the League. No important action should be taken without consulting him, and he should always be notified of executive meetings.

The committees should have frequent meetings for consultation, which should be held, not at the close of a public service, but whenever practicable a whole evening should be set apart for this purpose.

Pastoral Oversight

MR. AMOS R. WELLS gives some excellent hints on the relation of the pastor to the Young People's Society: "The society," he says, "should have the pastor's most faithful oversight, and most tactful guidance."

THE PASTOR AT THE THROTTLE.

"Without the pastor at the throttle, the buoyant steam will puff out uselessly through the escape valve, or will accumulate till there is an explosion. The neglect of their young people's societies by many pastors would be considered absurdly reckless if shown toward the mature activities of the church. What pastor would expect his church prayer-meeting to flourish long without his constant presence and active participation? What pastor would expect his church committees to hold themselves wisely to their duties without a stimulating word from him now and then? What pastor, after receiving a member into the church, leaves him alone with the new obligations he has assumed, to become careless to them or to remain faithful, as he will? But these are the older church members, men and women of formed characters, balanced minds, determined wills. More safely a thousand times may they be left to their own devices than the young who are just forming their characters, whose wills need the bracing of mature firmness, whose awkwardness needs the polish of mature judgment, and whose steps need the guidance of mature experience.

A FAMILIAR MARVEL.

Pastors have grown accustomed to this wonder of young people's religious societies. What pastor, twenty-five years ago, would not have considered it the most precious opportunity of his ministry if forty, eighty, or a hundred of his young people should, of their own accord, meet weekly in his church to sing Gospel songs, to offer prayers, however brief and stammering, and to speak of religion, however crudely and inadequately? But what then was a marvel now has become a commonplace, and too often a neglected and forgotten commonplace. Some pastors are like the Athenians in their devotion to music, and are quite ready to abandon the old and tested tool in favor of any glittering contrivance fresh from the lathe. They remind me of the familiar type of scientist that pursues ever the latest discovery, be it radium or helium or wireless telegraphy, leaving the microscope and the spectroscope to gather dust.

SHOULD HAVE HIS TIME.

With the single exception of his conduct of public worship, I can think of no part of a pastor's work that should consume so large a share of his time and his gladly assiduous attention as the young people's society. The Sunday-school has its large corps of mature minds carefully guiding it, but the

young people's society, lacking the pastor, is liable always to the control of immaturity. It should be the pastor's rule to be present at the young people's prayer-meetings, a part of the hour if not throughout. It is coming to be the universal custom in Christian Endeavor Societies to reserve the last five minutes of each meeting for the pastor's summary and application, and many a pastor counts those five minutes the most valuable of the week. The executive committee of the society—the officers and the committee chairmen—should be the pastor's cabinet for young people's work. He should make it a rule to be present at their deliberations; they should often meet at his house; they should find in him their unfailing thesaurus of wise methods, helpful suggestions, and encouraging good cheer. He should know the work of all the committees, and should drop in upon their meetings now and then. Especially, and most difficult of all, he should find work for them to do; in no way can he better help them, and probably no part of all his work will be so difficult or so fruitful. He will attend their socials, and give them dignity and poise. He will interest himself in individuals, encouraging and directing their progress from easy to more difficult activities. He will lead the prayer-meeting leaders, taking them for a month in advance, as some pastors do, and instructing them in the best ways of leading a meeting. He will not fall into the common error of considering the society merely a prayer-meeting, though that were worthy and adequate end; but he will see in the society a training-school for all forms of church activity, the only training-school the church possesses, and, if it is wisely and fully used, the only training-school the church needs. He will recognize the fact that no training-school can dispense with a trainer, and that these young and ardent lives are thus fortunately given to him to train.

FRANK LEADERSHIP.

Where the pastor has not assumed this responsible relation toward his society, but has allowed it to drift by itself, the assumption of leadership will require courage on his part, and much wisdom. No method is so good as absolute, straightforward frankness. If the pastor thinks it the most helpful course for him to occupy the last five minutes of each prayer-meeting, to sum up the subject, to encourage and exhort, why should he not ask for the opportunity? If he wishes to lead the meetings when certain topics are to be discussed, or even to introduce a topic of his own, why should he not tell the prayer-meeting committee his desire? If the society are becoming unfaithful to the pledge, why should he not frankly lay before them their shortcomings, and appeal to their honor, openly calling a lie a lie? Why, in short, should not a pastor, who is set over a church to direct all its interests, feel himself sadly recreant to his duty if he allows so important, so vital an interest as his young people's society to go without needed direction?"

YOUNG PEOPLE'S Forward Movement for Missions.

In charge of F. C. STEPHENSON, M.D., C.M.,
Missionary Vice-President Epworth League Board,
Wesley Buildings, Toronto.

Russians Who Wish to Be- come Japanese Citizens

BY E. C. HENNIGAR.

One event of interest at Yokohama the day we arrived was the embarking for home of over 2,000 Russian prisoners. They were lined up on the Bund (Water Street) for inspection, and marched away in small detachments for their vessels. Many of them have had the best time of their lives during their enforced sojourn in this country. It is a valuable commentary at once on conditions in Russia and on Japan's treatment of her prisoners that large numbers of them wished to become citizens of this empire rather than return to their own. The Japanese Government, however, refused this request. This is one country that encourages emigration rather than immigration.

For the present we are boarding in the W. M. S. Girls' School. We hope to get into our house in Hongo in connection with the Central Tabernacle work soon after Christmas. Until then our chief responsibility will be to get a good start with the language. But we will not be entirely without work. On Friday evenings I take a service with the sixty students of our dormitory near here, speaking through an interpreter, of course. On Sunday mornings I am to have an English Bible-class in our church in Ushigome (another word in Tokyo). To this class we hope to attract a good number of university students.

How Japanese Celebrated the Anglo-Japanese Treaty

BY A. T. WILKINSON.

Walking through one of the lovely shaded avenues of Thiba Park last week I met a procession of gay school children all bearing flags, the Japanese flag in one hand and the dear old Union Jack in the other. I venture to say there is not a single school-boy in Tokyo, perhaps not in the whole of Japan, who has not learned to know during the past week the Union Jack and for what it stands. The school teachers had told the scholars I met of the great event that is now being celebrated in Tokio of the Anglo-Japanese alliance, and they were on their way to Hibya Park, where the British officers were being entertained, singing patriotic songs and shouting their banzais for Nippon (Japan) and England.

Let me say that the Japanese are very much delighted with the treaty which brings them into such close relations with England, and, of course, it is a great source of pleasure to us, because it no doubt means that Christianity will wield a larger influence in Japan.

The Japanese certainly gave the British admiral and his sailors a royal reception. They know how to do a thing of the kind. Talk about Japanese reserve. If you had heard the hurrahs and the banzais that filled the air when the Britishers were received at the station and elsewhere, you would have thought that each man in the crowd was filled with some kind of explosive material. I never saw in my life such elaborate decorations. The display of flags was simply beautiful, but the right display of lanterns is something that we

Westerners have no conception of in our illuminations on some great occasion. The Chinese lanterns, small and large, in great profusion, covered many of the houses and places of business, and in unbroken line right down all the streets was a continuous gleam of light. You can't tell how much we felt at home to see the flag of our fathers and that of

taken down and examined. The beds are the most wonder-exciting piece of furniture. One man wanted to know what the head and the foot of a bedstead were for.

Just a block or so away is the new Normal School. Daily hundreds of these students pass our doors, and not a few come in and join our classes. As a



REV. A. T. WILKINSON AND WIFE

this young buoyant nation caressing one another as they flapped gently in the breeze side by side. The people seem to say by their genial looks, and they would speak it I have no doubt if we could understand, "We are glad to have you with us. We desire to help one another in those things which make a nation truly great."

The New Mission House in Toyama a Curiosity

BY REV. W. W. PRUDHAM.

We are now settled in our new Mission House, and find it quite a comfort indeed. It is quite a novelty besides, for so far a foreign style house had not been built in this province. I am frequently amused in travelling to hear people talking and saying I am the man who built the new foreign house. For over five weeks, since we came back from

centre of work our new quarters could not be better located.

Recently I consented to teach in the Takaoka Middle School. Last year negotiations were opened by the school, but some opposition blocked the way. Now I am installed, and meet my classes regularly every Monday. It is for English, of course, but already out of the nearly two hundred students in my classes a few are coming to our preaching service, and I hope in time to open Bible-classes in our church for them. The teachers have asked me to open a class for their benefit, saying they want to study the Scriptures. In Tushiki a young men's society invited me to come and speak to them once a month. I agreed on condition it should be at our preaching-place on the day I go there. They consented gladly. So the good work goes on. Invitations come in from all sides. The Lord is truly opening wide the doors. Pray for us.



REV. W. W. PRUDHAM AND FAMILY

Karuzawa, there has not been a day but what we have had people coming in to see the place. At times they quite overrun us, and we find study, classes, and the ordinary housework must give way. The great majority are middle-class people—people whom we have found difficult to meet so far. The chimney is quite a mystery; roller blinds must be

Since 1902 the number of foreign missionaries sent out by the Student Volunteers has increased from two hundred and eleven to two hundred and ninety-three. These workers represent forty-two different mission boards or agencies, and are at work in Africa, China, India, Japan, Korea, South America, Turkey, and other countries.

Sunday School

The Cradle Roll

BY REV. S. HOWARD, B.D.

The Cradle Roll Department is proving a great success in the Portland Street Methodist Church, St. John, N.B. It has now an enrollment of one hundred and twenty. It was organized in January, 1903, with Mrs. R. A. Sinclair as superintendent. To her tact and untiring efforts the splendid results achieved are principally due. She has planned and conducted an annual social gathering, which some call a "reception" for the mothers and members of the Cradle Roll Department. Others prefer to call it a Cradle Roll "At-Home." It has certainly done much to enlist the interest of many parents in her work.

The first "At-Home" was held in the school-room of the church from 3 to 5 p.m., October 27th, 1904. By a personal visit the superintendent invited to this gathering every mother who had a member of her family on the Cradle Roll. Of course, the babies of the Roll were also invited. To this invitation there was a very general response. At the second reception, held October 24th, 1905, only two or three families were unrepresented. One hundred babies, from three years old and under, were present. Some of these were literally "infants of days."

While much labor is involved in preparing for this reception, the programme itself is a very simple one. There is nothing formal about it—just a glad, social time is spent. The mothers have a grand opportunity to compare babies etc. The little tots seem the happiest of all. Light refreshments are served and some bright music furnished—all in a "free and easy" way. One delightful feature of the "At-Home" is the presence of ladies of the congregation, who come largely for the purpose of helping the weary mothers to take care of the babies. To many of those mothers it is the brightest social event of the year, and they look forward to it with keen expectation.

The personal visits of the superintendent to the homes of the children do much to awaken and sustain interest in her department. During those visits she distributes neat cards to indicate birthdays or promotion. New members are being steadily added to a roll already large. Every year a number graduate into the primary department of the school. This means a great deal of work for the superintendent, but she keeps cheerfully "pegging away."

There are sceptics abroad in the land who still ask, "What is the good of it all?" To which a truly apostolic reply may be given, "Make every man his neighbor." It will readily be seen that an efficient Cradle Roll superintendent helps the pastor in his work very much. To some extent she acts the part of a deaconess. This is especially true in cases of sickness. When she goes to the home where a little one is sick, he often finds that the Cradle Roll superintendent has been there before him. Not infrequently, too, she brings him the news of sickness, or something worse than sickness, in some home. It is not difficult to understand how much this means to the pastor, and to the church as well.

Properly operated, the Cradle Roll Department assists in keeping the parents in touch and sympathy with the Sunday-school. The parents naturally encourage their children to graduate from the Cradle Roll Department into the regular sessions of the school. This is only what we might expect. It is actually what has happened in the Portland Street school.

Since inaugurating the Cradle Roll there has been a very perceptible increase in the numbers attending the Sunday-school, not only in the beginner's class, but also in some of the more advanced grades. It is written, "A little child shall lead them." We may well believe that the good influence of the Cradle Roll, through its faithful workers, upon the homes represented therein, is no the least among the many desirable results produced.

The Cradle Roll is no longer in the experimental stage. Those Sunday-schools which are zealously and intelligently working it are finding it an unqualified success in achieving the purpose for which it was instituted. The testimony of the Portland Street school is only one of many given to this fact. This school further testifies that, in the development of its work, the Cradle Roll "At Home" has proved a valuable factor. St. John, N.B.

The International Lessons for 1906 and Teacher-Training

The Teacher Training Committee of the Ontario Sunday-school Association desire to call the attention of Sunday-school workers throughout the province to the fact that there is especial opportunity for international-training in connection with the International Lessons for 1906. The lessons for the current year are on the life of Christ, based on the Gospels of Matthew, Mark and John. The committee suggest that one or more of the Bible Classes in each Sunday-school make for a practical study of the life of Christ for the first three or six months, using some suitable text-book as a basis. The latter part of the year could be devoted to a study of the remaining lessons of the International System. This would provide a general outline study for the first part of the year, and a detailed study of parts of Christ's life for the balance of the year. Suitable texts would be: Falconer and Ballantyne, "The Life and Times of our Lord Jesus Christ," 10 cents; Sell, "Bible Studies in the Life of Christ," 25 cents; Bosworth, "Studies in the Life of Christ," 60 cents. The Ontario Sunday-school Association will give an examination on any of these text-books whenever a class is ready, and it would count as equivalent to New Testament outlines for the Teacher Training Diploma. Write for any further information, and kindly report organization of class, to the Teacher Training Secretary, E. A. Hardy, Confederation Life Building, Toronto.

Capturing a Whole Department

There are communities where a change in the time of holding the Sunday-school session has been known to work wonders in emptying the homes into the Sunday-school. Here is an instance. The Rev. W. Doward, pastor of the Stelton, New Jersey, Baptist Church, one morning announced that the Sunday-school would be held immediately at the close of the morning preaching service instead of at the usual hour in the afternoon. "This will be tried for a few weeks," said he, "as an experiment." So well did it work that at the close of a month's trial it was arranged to permanently meet at the close of the morning preaching service. When that announcement was made, the superintendent of the Home Department approached the pastor with condescension depicted on her countenance.

"Pastor, what is to become of the Home Department?"

"Well, what is the matter with it?"

"Why," said she, "all but two of them have joined the school, and the two who have not are invalids."

This worker did not realize that so well had her Home Department accomplished its purpose that the highest aim had been reached,—so deeply interesting its members in the study of the Scriptures that they will attend the sessions of the school.—A New Jersey Pastor.

Pledge Signing Campaign

At the temperance meeting held by the members of the Durham League on Tuesday evening, two pledges were presented; the first against alcohol, tobacco, and impure speech, the second against alcohol only; we were much encouraged when seventeen names were written underneath the triple pledge, and twelve signatures followed the promise not to use alcoholic drinks. In our Sunday School the pledge book has been used, but it has never been used in our League before, so we have reason to be glad that God has sealed the first effort made in a practical manner.

Pledge Signing

The "World's Temperance Sunday" was strictly and duly observed in the School at Port Hope, and indeed we should have been surprised had it been otherwise, knowing the persistency and zeal of the Superintendent and his helpers in dealing with the rum question. Although pledge-signing is an all-the-year-around subject here, it was made a special work on Sunday, and the signatures received, together with the names pledged during the year, total about 300.

Manual Methods in the Sunday-School

"Manual Methods of Sunday-school Teaching," by Richard Morse Hodge, D.D., is a little book devoted to a feature of Sunday-school instruction which is quite new, but will be found to be intensely interesting and impressive, especially with young scholars. It explains the uses that can be made of the sand table, and tells how maps may be constructed by the scholars themselves. The price is 25 cents, and it can be procured from the Woman's Missionary Society, Room 20, Wesley Buildings, Toronto.

A Unique Map

"The Slated Relief Map of the Holy Land" is an outline of Palestine printed on a blackboard surface, so that cities, villages, mountains, etc., can be marked by chalk, and the journeys of our Lord traced, so that the map can really be made in the presence of the Sunday-school class. It is a most excellent device, which may be used to great advantage in securing the attention of scholars and impressing geographical and historical facts. It is published by The Slated Relief Map Co., of Toronto.

O, the little birds sang east,
And the little birds sang west,
And I said in underbreath—
All our life is mixed with death,
And who knoweth which is best?
O, the little birds sang east,
And the little birds sang west,
And I said in underbreath—
Flowed around our incompleteness—
Round our restlessness, His rest.

—E. B. Browning.

Missionary.

How to Give.

Give! as the morning that flows out of heaven;
Give! as the waves when their channel is river;
Give! as the free air and sunshine are given;
Lavishly, utterly, carelessly give.
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy heart ever glowing,
Not a pale bud from the June roses blowing;
Give as He gave thee, who gave thee to live.

Pour out thy love like the rush of a river
Wasting its waters, for ever and ever,
Through the burnt sands that reward not the giver;
Silent or songful thou nearest the sea.
Scatter thy life as the summer shower's pouring!
What if no bird through the pearl rain is soaring?
What if no blossom looks upward adorning?
Look to the life that was lavished for thee!

Almost the day of thy giving is over;
Ere from the grass dies the bee-haunted clover,
Thou wilt have vanished from friend and from lover.
What shall thy longing avail in the grave?
Give as the heart gives whose fetters are breaking,
Life, love, and hope, all thy dreams and thy waking,
Soon heaven's river thy soul-ferver slaking.
Thou shalt know God and the gift that he gave.

—Rose Terry Cooke.

It is reported that 1,086,670 copies of the Bible were circulated in China last year. The entrance of God's Word giveth light.

Since 1810 the American Board has raised for missions the sum of \$36,000,000, and has sent to the foreign field more than 2,000 missionaries.

It was John Ruskin who said: "If you do not wish for God's kingdom, don't pray for it; but if you do, you must do more than pray for it—you must work for it."

There are 136 Filipino local preachers and exhorters working in the Methodist Episcopal Mission in the Island of Luzon, only ten of whom receive their support from America.

Hon. William Jennings Bryan says: "I have more faith in the power of one missionary to uplift a nation than in the power of all the armies of the world to make one man better."

The man who prays, "Thy kingdom come," and does not give some just proportion of his income to promote the kingdom, is a conscious or unconscious hypocrite.—Francis E. Clark.

Demand for Scriptures in China: The B.F.S. reports that in China last year the total number of copies circulated was 1,086,670 copies. Of these 34,873 were free grants made for special purposes, which leaves the actual sales well over a million copies. This far outstrips all previous records.

I went to the East with no enthusiasm as to missionary enterprises. I came back with the fixed conviction that missionaries are the great agents of civilization.—Hon. W. B. Reed, U. S. Commissioner.

Gambling in Siam: The King of Siam has been led by the American missionaries to decide to abolish gambling in his domains. Gambling is a scourge of the Siamese people and a source of revenue to the Government.

In England the proportion of ministers to people is one to every thousand. In India there is one missionary—man or woman—to every 120,000, the result of which is that nearly 270,000,000 remain practically unevangelized.

Giving is essential to the completeness of Christian character. It is the crowning grace because it is the manifestation of the highest excellence. It is the result of sympathy, unselfishness, of contact with Christ, of drinking in of his Spirit.—Dr. Alexander MacLaren.

A Check to the Civilizing Influence of Trade: The British Government of the Sudan has prohibited the sale of liquor to natives. This bars out a number of Greek traders who thought to live by encouraging the people in copying habits firmly fixed in Western civilization.

An Episcopal missionary in Alaska asked through the press for cast-off spectacles for the Indians along the Yukon River. He had received three and a half bushels of spectacles before the end of June. Those Indians ought to be able to see things in general in a new light.

With thanksgiving for the return of assured peace between Japan and Russia, let there be prayer for these two nations; that they may be greatly blessed in their political and religious life, receptive of all truth, and walk in the ways of righteousness and peace.—The Missionary Herald.

When the Lord undertook the salvation of this world it was not with a view of saving a few individuals out of a general wreck escaping to land in another world, "Some on boards and broken pieces of the ship," but saving to the uttermost. His last word was, "Fetch My Gospel to the whole creation," as if every part was to share in its saving power.—Bishop Warren.

A Mohammedan merchant asked of a student of the Bareilly Theological Seminary, India: "Who are you?" "I am a Christian," was the reply. "Then watch my shop while I go to noonday prayers." When he returned the student asked him if he was not afraid to trust his goods and money with a stranger, but the merchant replied, "I have learned from experience that Christians are more honest than my own people." He hated the student's theology, but he needed his honesty.

When a draft is made for war service out of a limited number of men as called out, and a "substitute" has to be one of those citizens not drafted in his own name. But in this spiritual war every citizen of heaven is drafted, and no substitutes are possible, because there are none left undrafted. Victory is impossible unless those at home meet and rout the invisible foe. It is unjust to send man into the deadly blackness of heathenism without giving your life in intercession for him while he gives his life for the heathen.

Book Shelf

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

The Little Cousin Series. 25 volumes. By Mary Hazleton Wade. Each volume illustrated with six full-page pictures, in tint. Cloth 12mo., with decorative cover, per volume 60 cents.

The books are the most interesting and delightful accounts possible of the children in other countries. The daily home life of each little cousin is described, his mode of dress, his work and his play, the quaint customs of his people and some of the adventures he is sure to have. The information contained is absolutely accurate, and the stories are so charmingly written that the readers do not realize how much information they are really obtaining.

The following are the titles: "Our Little Chinese Cousin," "Our Little English Cousin," "Canadian," "Cuban," "Eskimo," "French," "German," "Hawaiian," "Irish," "Italian," "Japanese," "Jewish," "Korean," "Mexican," "Norwegian," "Philippine," "Porto Rican," "Russian," "Siamese," "Swiss," "Turkish."

We have seen nothing better for the Sunday-school library than these beautiful books. They solve the problem that has troubled so many Sunday-school officers and teachers who do not like to see the Sunday-school library filled up with fiction that does nothing but please for the moment. These volumes are written in story form and yet are full of instruction. We would like to see them widely circulated in our Sunday-school libraries.

Compensation to Liquor Men from Prohibitionists' Standpoint. By Mack Clon, Author of the "Old Orchard." Price, 10c.

This is quite a strong plea in favor of compensating the liquor sellers who may be thrown out of business by the passing of prohibition laws. The author's position is stated as follows:

"Let us prohibitionists show to liquor men that we can be generous as well as just; that we are not contending for the abolition of their traffic in a vindictive and merciless spirit, but for the welfare of the nation, for the welfare of these very men who are engaged in the traffic, for the saving and uplifting of our fellow-citizens, and for the glory of God. If we start anew our work from these motives and at the same time be prepared to pay a share of the cost (even though we may feel we have no right to place ourselves under such an obligation, but doing it as a 'gratuity'), I for one have no fear that our aim and motives will not commend themselves to both politicians and liquor men, and will reconcile the latter especially to a new condition of things which will so soon be a part of this young and growing country now demands, besides making it vastly easier for politicians to deal with the question, if we desire to see our country rising instead of sinking."

Recollections of the American War of 1812. By Dr. Dunlop. Historical Publishing Co., Toronto.

This is a reprint of an old and interesting narrative of the war of 1812, by one who participated in it. It is not so much an historical account of the war as personal reminiscences of the part of it in which the author was associated. The book is written in a very easy style, and contains many amusing incidents. It makes an excellent companion for a railway journey.

Occident and Orient. By Rev. W. W. Walker. Printed for the Author by William Briggs.

A story of a Canadian youth who became a soldier in the United States army and went through the Cuban and Philippine campaigns, and afterward was the honored principal of a college.

From the Field.

Cape Breton League Notes

The first Epworth League Convention of the Sydney District was held in the Jubilee Methodist Church, Sydney, on the 20th and 21st inst. and was a splendid success. All the Leagues in the District had representatives present, and every session was well attended. Dr. F. C. Stephenson gave five stirring addresses and conducted several inspiring and educative discussions. Mr. Neave gave the young people such glimpses of China that probably this District will finally support a missionary there. Strong and suggestive papers on "The Opportunity of the 4th Vice-President," were read by Miss Hackett, of North Sydney, Miss Blesedell, of Glace Bay, and Mr. H. A. Frowde, of Sydney. Miss Lena Clark, of Sydney Mines, read a paper which answered the objection: "The Epworth League interferes with the Congregational Prayer Meeting," while Mr. Frank Johnson showed how the League strengthened the church. The addresses by S. E. Anglin and H. F. Dunlop were very helpful, giving much aid to those seeking assistance along literary and Christian Endeavour lines. The Pastor's Conference, on Tuesday morning, was attended by all the ministers of the District and was a season of great blessing and spiritual uplift.

The District League officers are:

President, Rev. B. J. Porter, A.B., Sydney Mines, C.B.

1st Vice, Mr. C. A. Clark, Sydney Mines, C.B.

2nd Vice, Miss Henrietta Burchell, Sydney Mines, C.B.

3rd Vice, Miss Jennie Hackett, North Sydney Mines, B.C.

4th Vice, Mr. Frank Duchenein, Glace Bay, C.B.

5th Vice, Miss M. C. Robinson, Sydney Mines, C.B.

Representative on District Executive, Rev. Jas. Blesedell, Glace Bay, C.B.
Sec.-Treas., Rev. H. D. Townsend, A.M., Baddeck, C.B.

Wiaraton District

The Epworth League Convention of the Wiaraton District was held in the Hepworth Methodist Church on Friday, Oct. 13th.

Rev. Mr. Smythe presided. Encouraging reports were read from the Leagues in the districts.

Three interesting topics under the Literary Department were discussed, viz., "Bible Study," by Rev. W. S. Daniels; "Reading Course," by Kimble League, and "Epworth Era," by Mr. Featherstone.

An interesting paper on social work was given by Miss Baker. At the close of the afternoon session tea was kindly served to the delegates by the Epworth Leagues. In the evening four papers were given by the Missionary Department, subject, "Latest news from our Mission Fields."

China, by Mrs. Vanslyke, Hepworth; Japan, Miss Pierson, Wiaraton; Indian Western Work, Miss Carbee, Tara; French work, by Miss Hill, Allenford. Mrs. Daniels gave an interesting address on the W. M. S. work. Rev. Mr. Smythe introduced the most important subject of the evening, "Evangelism."

The officers elected were:

Hon. President, Rev. Mr. Smythe, Wiaraton.

President, Rev. J. T. Wilkin, Hepworth.

1st Vice, Miss Elda Flett, Wiaraton.

2nd Vice, Rev. W. S. Daniels, Colpoys Bay.

3rd Vice, Miss Baker, Park Head.

4th Vice, Miss Carbee, Tara.

5th Vice, Junior Leagues. Miss C. Featherstone, Clavering.
Sect., Miss C. Evans, Allenford.
Treas., Mr. J. R. Vandusen, Tara.
Conf. Rep., Rev. T. J. Atkins, Mara.

London Conference League

We have not received any report of the London Conference Epworth League Convention, held in London last November, but understand that it was one of the best ever held, both in attendance and interest. The following are the new officers:

Hon. President, Rev. Jos. Philp, B.D., Aylmer.

President, Mr. T. B. Shillington, Blenheim.

1st Vice, Rev. H. J. Wren, Harrow.

2nd Vice, Rev. F. E. Mallott, Chatham.

3rd Vice, Mrs. G. M. Haldane, Strathroy.

4th Vice, Walter Hall.

5th Vice, Mrs. J. F. Sutcliffe, Corbett.

Secretary, Rev. D. E. Morton, 373 Hamilton Rd., London.

Treasurer, Miss B. Powell, London.

Representative to General Board, Rev. J. W. Baird, B.A., Sarnia.

Cobourg District

The Cobourg District League held a very excellent convention at Camborne on Jan. 9th. There was a good attendance at the afternoon session, and in the evening the church was filled.

Rev. H. T. Lewis gave a general outline of the condition of League work on the district, and Miss Ada Hawkins and Miss Ella Henderson read papers of unusual excellence. Rev. G. W. Henderson gave some valuable hints on the Forward Missionary Movement, and Dr. Crews conducted a Round Table and delivered an address.

The new officers are:

President, Rev. A. M. Irwin, B.A., Canton.

1st Vice, Rev. J. F. Anderson, Welcome.

2nd Vice, Miss Idell Rogers, Cobourg.

3rd, Miss Ada Hawkins, Canton.

4th, Miss Limbert, Camborne.

5th, Miss Boyd, Campbellcroft.

Secretary, C. A. Byam, Port Hope.

Treasurer, W. J. Jennings, Centreton.

Conference Representative, Rev. H. T. Lewis, Cobourg.

Milton District

The tenth annual convention of the Epworth League of Milton District was held in Oakville, Tuesday, December 7th, 1905. The delegation was large and the convention one of the best ever held in the district. G. K. Bradshaw, B.A., Freeman, gave a very helpful talk on "How to Help the Pastor in Evangelistic work." Miss Sumner, superintendent Oakville Junior League, gave a most interesting paper on "How to Interest a Junior League in the Bible and Missions." Mrs. S. R. Bews, of Milton, 2nd Vice-President, gave a paper on "Our District Representative in the Foreign Field." Miss Deacon Milton, sang a solo, and then Rev. A. C. Crews, D.D., Toronto, conducted a Question Drawer. Rev. J. S. Williamson, D.D., Burlington, gave a stirring address on Local Option. Dr. Williamson was thoroughly alive to his subject, and drew applause from the audience several times. He explained Local Option thoroughly. The closing address of the convention was given by Rev. A. C. Crews, on "The League that Counts."

Newly-elected officers:

Hon. President, Rev. Dr. Ross, Oakville.

President, Rev. G. K. Bradshaw, Freeman.

1st Vice, Mr. S. Syers, Milton.
2nd Vice, Mrs. S. R. Bews, Milton.
3rd Vice, Miss Lottie Lusk, Oakville.
4th Vice, Miss Mary Horning, Waterdown.

5th Vice, Miss Lillie Sumner, Oakville.
Secretary, Miss Maplet Watson, Burlington.
Treasurer, Mr. Arthur Coulson, Lowville.

Still Moving Forward

Some months ago (June, 1905) the Meaford League furnished The Epworth Era with a number of its specially attractive features. The society has again decided to reveal to the world(?) a few additional characteristics—(those previously reported being still in existence.):

1. An energetic executive.
2. A substantial financial basis.
3. An extensive bank account.
4. An optimistic outlook.
5. A fraternal spirit—visiting neighboring Leagues.
6. An inactive active members—every Leaguer on some committee.
7. Delightful Reading Circle—privilege of utilizing telescope of the Astronomical Society.
8. Proposed educational lectures during the winter.

9. A share in the (Canadian) Methodist College at Chentu. (This is now being collected.)

10. Christmas box (of clothing, etc.) to the Fred Victor Mission.

11. Aiding the District Organ Fund—Collingwood District is sending an organ to Rev. A. C. and Mrs. Hoffman, our representatives in the West China Mission.

12. Up-to-date missionary methods—record folders, missionary envelopes—special solicitors.

13. Something unique—three missionary vice-presidents—the local society, the Collingwood District and Toronto Conference.

14. Subscription solicitor to The Canadian Epworth Era.

An Interesting Evening

On Tuesday evening, Dec. 12th, in the lecture room of the Methodist Church, Markdale, a very enjoyable time was spent by the members and outside friends of the Epworth League. The evening was in charge of the Literary and Social Committees, who as usual were there with a host of good things. Miss Neely, with her committee, had the literary part of the evening well in hand, while Miss E. Baines and her committee made smiles and sunshine by the neat and pleasing lunch served during the latter part of the evening. The Literary Committee treated the friends to an evening with famous men and women of the past and present age. A slip of paper with a sentence written thereon had been cut in two, and as the young people came in, were distributed, and the first thing to be done was find your partner. As we wandered hither and thither seeking ours we heard spoken whispers, which, if heard under "the shade of the old apple tree," would have reminded us of the long ago, when we, too, were young. Some of the "whispers heard were straight to the point, for example, "You're mine, aren't you?" or, in the way of a compliment, something like "Say, I've asked everybody else but you, Won't you be mine?" And sometimes it so happened that she would, and they were straightway able to commence the guessing contest. It was pleasing to notice the intelligence shown by our young people in naming the different faces shown on the pictures. A very nice book was given to the winners of

the contest. Our beloved pastor, Rev. J. S. I. Wilson, then took the chair, and announced a short programme, part of which consisted of short speeches on such topics as, "What do you think of Local Option?" "What do you think of our literary evenings?" "Who is your favorite poet?" "Who is the hero of the town I live in" and were ably handled by the young people who were called on, and who showed marked ability in delivering perhaps their maiden speech.

A Floral Anniversary

Flower Sunday was a great day with the League at Neepawa, Man. The asters were in their glory. Some of us spent part of Saturday afternoon and evening in gathering and arranging in the front of the church. At the evening service a couple of Leaguers stood at the door and presented each member with a small bouquet. For the social, the basement was transformed by use of the class curtains, bunting and flowers. Small tables were arranged about the room, each with a vase of flowers, while flowers were also placed wherever they could add to the appearance.

Two guessing contests were arranged for the evening's entertainment. For one, we borrowed a number of photos of persons in the church, taken when they were much younger. These were fastened to sheets of stiff paper, and fastened along the wall on one side of the room. Much interest was taken in guessing the originals of the photos.

On the other side wall was a "Fine Art Display," or objects intended to suggest the high-sounding titles of pictures printed in the programme. Each object was fastened to a sheet of brown paper, with a border or frame of white to carry out the picture idea. The corresponding objects and names were to be guessed. Much fun and laughter was occasioned by some of the objects. For instance, when we looked for the picture, "The Ceaseless Grind of Labor," we found a set of false teeth; the "Pale Face at Home" was represented by a powder box; "The Origin of a Teardrop" was an onion.

After the papers were examined and prizes awarded, refreshments were served, and when the gathering broke up everyone felt that it had been a very pleasant time. E. M.

The Open Door

The Walkerton Methodist Church publishes a very attractive "New Year's booklet" with the title, "The New Year and the Open Door." On the title page the leaf has been cut to represent an open door. On turning back one of these doors the following announcement is revealed:

A WARM WELCOME AWAITS YOU
at the
WALKERTON METHODIST CHURCH,
Sunday, Dec. 31st.

The book contains eight pages, which are filled with practical suggestions concerning church work. We shall be glad to receive specimens of cards, books, etc., used in announcing church services.

The Epworth League at Markdale was in splendid shape for its winter's work, and prospects good, when their church was destroyed by fire, which involves a serious loss. The building cannot be replaced for less than \$115,000, and the insurance only amounts to \$6,000. The people have not lost hope, however, but will proceed to build.

Just a Line or Two

The League at Clarksburg raised \$25 for the Chentu Hospital by an entertainment.

A new League has been organized in the Louise Bridge Methodist Church, Winnipeg.

A new League has been organized at Warkworth, with a membership of thirty and a prospect of increase.

Barton Street League, Hamilton, has an evangelistic band which holds services in adjoining churches.

The League at Hamiota, Man., reports that their meetings recently have been "varied, and very inspiring."

We want every League in Canada to send a copy of their invitation card to the Editor of this paper. It will pay you to do it.

Mr. Wesley Stewart, President of the Maryland Street Epworth League, Winnipeg, sends sixteen new subscribers to the Epworth Era.

Parliament Street Epworth League, Toronto, now publishes its monthly announcements on a postal card, which is sent to every member.

Lennoxville, Que., League has a Reading Circle of twenty members. The pastor writes: "This is one of the strongest features of our work."

The President of the E. L. of C. E. of Clarksburg reports: "We undertook to sell one hundred copies of 'On the Banks of the Besor,' and succeeded."

The St. Thomas District will hold its Summer School at Port Stanley, from Aug. 8 to 12. The district is now being campaigned by the district officers.

The Methodist Sunday-school at Simcoe publishes the neatest Christmas card we have seen. This church can give most other churches pointers on how to use printer's ink to good advantage.

The General Secretary of Sunday-schools and Epworth Leagues intends visiting the Western Conferences in the spring, and will go through to the Coast. He is now making out his plan of engagements.

From the Waterford Star we learn that very successful anniversary services were held by the Waterford League. Rev. F. W. Thompson, of Brantford, preached, and lectured on "A Trip Through Europe" to the delight of everybody.

The League of Euclid Ave. Church, Toronto, held a banquet on Thursday evening, December 28th, which was attended by 130, who sat down to a sumptuous feast. A fine programme of music was rendered, and an excellent address delivered by Mr. Thomas McGillicuddy on "Ideals."

The Bowmanville Epworth League recently held a mock trial, when a breach of promise case was ably conducted by amateur judge, lawyers, witnesses and jurymen. They had lots of fun, and the pastor, Rev. V. H. Emory, remarked at the close that nothing had been said or done that any one need consider out of place.

The Epworth League in Canada loses one of its best workers in the removal of Mr. W. R. Manning, Principal of the Model School at Walkerton, to Iowa, where he will occupy the responsible position of Sunday-school Teacher Training Secretary for the State. Mr. Manning has been a splendid district officer, first at Essex, and later at Walkerton. We congratulate the Iowa State Sunday-school Association on having secured so efficient a man as Mr. Manning, but we are sorry to see him go.

The Meaford Epworth League held a most successful anniversary, on Sunday, November 26th. Splendid sermons were preached morning and evening to a crowded assembly, by Rev. Henry Irvine, chairman of the Collingwood District. The church was tastefully decorated for the occasion, and "inspiring music" (to quote the speaker of the day) was furnished by the choir of the Epworth League. The League received half of the proceeds of the Sunday collections.

A Service that was Not in Vain

BY H. S. MAOER.

Last October we conducted a series of services in B—, Among the converts we remarked a young married man. Owing to illness in his home he was seldom in our services after he had made profession of faith in Christ. Two weeks later, in a morning service, he was received into the church, joined in the sacrament of the Lord's Supper, and publicly led in prayer. On the evening of the same Lord's Day he joined the Epworth League, addressed the society publicly, urging all to yield to Christ, and again led in prayer. While hunting, on the following Tuesday, with his father and brother-in-law, his own gun was accidentally discharged into his abdomen and lungs. He dropped to the ground, saying, "Father, meet me in heaven. Tell 'Machy' (his wife) to be good. Jesus, take me," and he was gone into the presence of his Maker and of that Christ whom he had accepted and confessed so shortly before.

As I mingled my tears with those of kind friends who told me of the sad but triumphant circumstance, and that it had resulted almost immediately in the conversion of one of the most careless men of the community, I said, "Thank God! thank God! that service was not in vain."

A Leader Lost—A Meeting Found

Occasionally the first vice-president finds himself without a leader for the Sunday evening devotional service. Sickness or duty or a "flunk" by the leader throws the meeting back upon him and he has no time to prepare. We have all been there, indeed we have! Here is how one chapter got past the rocks:

The leader came without an address but not without prayer, and after the opening he told how he first became interested in winning the whole world to Christ. That started the experiences. One had heard Bishop Harrell just after his election, and had seen with him the world-wide field. Another had heard a returned missionary, and upon her childish mind INDIA had that day been written large, and she was soon to go to Fells Institute.

One had seen the vision through the open door of the mission-study class, and was doing, as everybody knew, splendid work in the missionary department of the League. One young woman told how she heard Dr. Flood preach the command of Christ to "Go." It was to her the voice of God and she meant to obey. Last of all the many witnesses, the pastor told how he had gone to the Silver Bay Conference, and it had proved him his veritable's schoolmaster. There, by the waters of Lake George, he had promised God that he would preach a world evangel.

It was a great meeting, for the spirit of Christ was in the experiences so simply told. The leader's meeting was rescued and made a service of great spiritual power.—Epworth Herald.

Devotional Service

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

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

FEB. 11.—"HOW TO CONQUER TEMPTATION."

Matt. 35: 41; 1 Cor. 10, 12, 13; James 4, 7;
Heb. 2: 18; 1: 14-16; 12: 14.

(TEMPERANCE TOPIC)

DAILY READINGS ON THE TOPIC.

- Mon., Feb. 5.—Avoid tempters. Prov. 1, 10-17.
- Tues., Feb. 6.—Watch and pray. Eph. 6, 10-20.
- Wed., Feb. 7.—A promise of overcoming. 1 John 5, 1-5.
- Thurs., Feb. 8.—Through the Spirit. Gal. 5, 16-25.
- Fri., Feb. 9.—A crown in the end. Jas. 1, 2-4, 2-15.
- Sat., Feb. 10.—Our Exemplar. Luke 4, 1-13.

PIONEER POINTS.

(To help the President in his introduction and to be expanded by him.)

Temptation has two meanings in the Bible—one is Satan's snare; the other is God's testing. When we read that God tempted Abraham, the meaning is, that God brought this ancient servant of his to the test, to see if he would prove faithful, or to strengthen him, by bearing the test, for future service. Almost every day every Christian, who is living up to his light and privilege, is brought to such a test in some form. But when we are solicited to do wrong by "the world, the flesh, or the devil," we have another meaning of the word temptation. Here it means illurement to sin. It is this form of temptation against which we are warned "to watch and pray."

Temptation to sin is the universal foe of the Christian, against which he must constantly contend.

TOPIC HINTS FOR EXPANSION.

(Thoughts for the leader to construct the topic message.)

1. Why is there such a thing as temptation? Could God not have arranged matters so as to exclude temptation from the Christian life? With all reverence we say, no! That is, if we are to remain free beings, making our own choice and shaping our own destiny, and not machines, mere automatons, managed by the will of another, then temptation is inevitable, for no character could be made without it. It is by choosing the right when wrong is presented that we grow strong in the right, and learn to love our part. If there were no choice on our part, and no subsequent conduct flowing from it, then machines are we, acting with automatic power entirely beyond our control. Temptation proves that we are free beings.

2. How are we to meet temptation? By being armed and ready beforehand. As a rule, when temptation comes to a man, he will not rise above his usual standard of character and religious experiences, to meet it. The resources he has on hand are the means he must use against the foe. If he has not strengthened himself by prayer and growth according to his knowledge of divine things, he is unarmed to meet a well-armed enemy. Watching against temptation is not enough unless Christ watches with us; we must "watch and pray."

3. Ponder the selected verses, 1 Cor. 10, 12, 13. There is a warning to begin with,

against over-confidence—"Let him that thinketh he standeth take heed lest he fall." Don't be too sure of yourself; but be sure of Christ. The newspapers almost every day relate how Mr. A. B., a scoundrel with ten thousand dollars of other people's money. The whole community is shocked, for hitherto Mr. A. B. was held in high esteem. "Let him that thinketh he standeth take heed." Then these verses distinctly state that we shall not be tempted beyond our strength. In other words, whatever the temptation may be, we are able to overcome by God's help. There is no defeat to Christ's followers if they fight under the Captain of their Salvation. Further, in this passage, we have the promise that with the temptation God will make a way of escape. We shall never be completely hemmed in, never in a position that we cannot escape and must yield. There is always a way of escape if we look for it.

4. Our great helper in temptation is Jesus Christ. He was tempted himself and knows, therefore, how to rescue his followers when they are tempted. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Note how Jesus overcame the tempter in the great temptation recorded in the opening part of the fourth of Matthew. He was full of the Holy Ghost, says Luke (Luke 4, 1). God was manifested and he was strong for the conflict. Then, his mind was charged with passages of God's Word, which he had not only memorized, but experienced in the years leading up to this event. And when Satan came, he discharged this divine artillery at him, and he surrendered. The Psalmist says, "Thy word have I hid in mine heart that I might not sin against thee." What a power is the appropriated Word of God to drive back the tempter! All the great events of the Saviour's life were preceded by temptation. The temptation, no doubt, was thus prepared for by communion with God. So, the Saviour met his great temptation by prayer, the presence of the Holy Spirit, and the Word of God. This is the pathway to victory in every temptation.

BIBLE LIGHT.

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

1. James 1, 13. Temptation comes from within as well as from without. While sin has no longer dominion over the believer, there may be rebels in the camp who have not been expelled. These may rise to the unwatchful, and prove sources of temptation.

2. Prov. 1, 10. No matter how severe, how subtle the temptation, there is no necessity of yielding. Our help is adequate, if our own determination is equal to the occasion.

3. Matt. 26, 41. There is the human side and the divine side in resisting temptation. "Watch"—that's the human side; "Pray"—that's the divine side. We cannot be sure of victory without the use of both.

4. Prov. 4, 14-15. Many people fall into temptation because they go in the way of it willingly and deliberately. There may be cases where duty calls one to go where temptation is; and these cases are not numerous. And when they do occur, grace will be given to resist, and probably to do good to others. But the general rule is, keep as far away from temptation as possible. Enter not into the path. Don't even pass by it. But turn from it, and pass on. Many a one yields to solicitation to evil because he plays with temptation.

5. Let members of the League write comments on the following passages at

home and bring them to the meeting: Ex. 34, 12, Prov. 6, 27-28, Matt. 13, 22, Rom. 6, 12-14, Rom. 12, 21; Eph. 6, 11.

ILLUSTRATIONS.

(Add original comments and expand.)

1. Temptation is a magnet; the nearer you get to it, the harder it pulls.
2. An artist is best pleased by his own pictures, and a sinner by temptations of his own devising.
3. To see how close one can go to a temptation and not fall into it is as foolish with a sin as with Niagara Falls.
4. Sometimes God permits His best servants to suffer the fiercest temptations, as the most valued metals are worked in the hottest fires.

QUOTATIONS.

(To be memorized and quoted.)

1. If you are in Christ, you are in the one under whose feet Satan is.—F. B. Meyer.
2. If a man has much of the spirit of God, he will be sure to have great conflicts with the tempter.—D. L. Moody.
3. Only those temptations which we encounter in the path of duty did our Lord promise we should conquer.—Phillips Brooks.
4. It is no more a sin to hear these whispers of evil in our souls than to hear the wicked talk of bad men along the streets. The sin comes only by our stopping and joining in with them, or by harboring the evil whispers in our souls.—H. A. Smith.

POINTED QUESTIONS.

(Answers to be written at home and brought to the meeting.)

1. What are the two forms of "temptation" mentioned in the Bible?
2. How is it that there is such a thing as temptation to evil in the world?
3. Need a Christian ever yield to temptation. In other words, can a Christian live every day without willingly and consciously sinning against God? (1 John 1, 7; 1 John 3, 6.)
4. What was Christ's way of meeting temptation? May we not use His way?
5. What do you think of the one who prays to be delivered from temptation, and then deliberately goes into the way of it?
6. Do you regard evil thoughts and suggestions that come unbidden into the mind as sins? How should you treat them?
7. How do you account for the fact that many boys and young men brought up in Christian homes, in Sunday School, and in Church, yield to temptation when they get employment and money is the prize? Need it be so?
8. What is the greatest safeguard against yielding to temptation? How do you find it, and do you practice it?

MOTTO FOR BLACKBOARD.

(To be printed, and commented upon by President.)

Temptation from { Within
 { Without

But

Victory { Within and
 { Without

More than conquerors through Him that loved us.

SUGGESTIONS.

Begin your meeting sharp on time. Have your programme ready and carefully prepared. Preside yourself, and direct the entire meeting. How many meetings are slain, because the President steps down and hands the meeting over to an inexperienced leader! Have as many as possible of the members take part in the meeting, but be sure to have

all preparations made a week in advance. These improvised meetings, what a dismal failure they generally are! May brightness, helpfulness, spiritual power characterize the service. It may be so; it must be so.

FEB. 13.—"CHRIST'S LIFE WORK, AND WHAT WE MAY LEARN ABOUT OUR OWN WORK."

John 14. 8-14.

DAILY READINGS.

Mon., Feb. 12.—Jesus relieving distress. John 4. 46-5. 9.
Tues., Feb. 13.—Helping His own town. Luke 4. 16-24.
Wed., Feb. 14.—Feeding the hungry. Luke 9. 12-17.
Thur., Feb. 15.—On the Sabbath. Matt. 12. 1-13.
Fri., Feb. 16.—Praying. Matt. 11. 25, 26; Luke 11. 5-13.
Sat., Feb. 17.—Giving Himself. Luke 8. 43-48.
Sun., Feb. 18.—Topic—John 14. 8-14.

PIONEER POINTS.

(Points for introduction by the president, to be enlarged.)

The question is sometimes asked: Can the believer reach the same degree of efficiency in his spiritual work that Jesus reached in His? The best answer to that question is, that the believer's service is not the same in degree as his Master's, but the same in kind, and, according to his endowment and state of religious experience he may make the Saviour his model in all things. God's Word would never teach, "He has left you an example that ye should follow in His steps," unless it were possible for the Christian to "work in the light as he is in the light." So, in studying Christ's life-work in this topic, we shall clearly see indications of what our own life-work should be.

TOPIC HINTS FOR EXPANSION.

(Hints for the leader to construct the topic message.)

1. An essential part of Christ's life-work was to show the Father. Jesus is "God manifest in the flesh"; He is "Emmanuel, God with us." It was impossible for men to know God rightly, and to understand Him fully, without some such manifestation of Himself as found in Jesus Christ. If you wish to know God, seek to know the Saviour in His life, and spirit, and teachings, and character, and glorious mission, and supreme kingship, and you will not be far from an adequate knowledge of "Our Father in heaven." And if Christ showed the Father to the world, can not each individual Christian, in a very real sense, manifest the divine to those about him? See Matt. 5. 16.

2. It was an essential part of Christ's work to bring salvation to the world. "Thou shalt call his name Jesus; for he shall save his people from their sins." He is the only Saviour. Without Him we are lost. With Him we have glorious redemption. He saves all who trust Him from the guilt and power of sin. He gives peace to the troubled conscience, and dominion over sin in every-day life. One of the most real facts in human experience is the fact of sin. But just as real a fact is salvation from sin through Jesus Christ our Lord. What a great work to undertake! It cost His life and more. Does not the sublime work of Christ to save the world teach us that in our own sphere we may be workers together with Him in bringing salvation to many?

3. An essential part of Christ's work was to present a perfect model of human

character. There had been none up to Christ's time; and there has been none since. All human character, to whatever point of excellence it may have reached, is still imperfect. There are flaws in the purest marble, and defects in the most lustrous diamonds; but to imitate Christ is perfection. The Christian should plan and achieve and construct and conquer looking unto Jesus. Every believer in Christ is under obligation to present to the world a Christ-like character—this is his work as contrasted with Christ's perfect work.

4. An essential part of Christ's work was to teach the world the spirit and truth of His divine religion. And how well He has done it! No one who reads and follows the teachings of Christ as contained in the New Testament, will fall of that wisdom which is more precious than rubies and the gain thereof than fine gold. The world needs no other religious truth—it is perfect, complete. It saves the sinner, edifies the saint, reforms society, reconciles the state, gladdens the mind. But what is the Christian's relation to this truth? He is to make it known. This is the only way of propagating Christ's truth. Some one must speak for it, or it dies!

BIBLE LIGHT.

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

1. Luke 2. 49. All through the eventful career of the life of Christ, this was His great object, "My Father's business." In His own personal character, in His contact with the people, in His teaching the multitude, and His sufferings and death—it was all "My Father's business."

2. John 4. 32-34. Most significant is this passage. What an adroit turn it makes to the question of His disciples! Hungry—he could not be hungry, when His food was to be the will of Him that sent Him and to finish His work. Before creature comforts Jesus places the divine will and His great life work.

3. John 9. 4. Christ realized that there was only a certain time in which He could accomplish His earthly mission, "I must work the works of him that sent me, while it is day." And with what divine energy, and unflagging effort He worked! He saw the solemn truth which we all should see, "The night cometh when no man can work."

4. John 19. 30. It is finished! What was finished? His great life-work was finished. Salvation for the human race was now complete. He drank the cup, bitter as it was, and made atonement for all mankind. It is perfect salvation—finished work. Sin has made its awful ravages, but the finished work of Christ appropriated by man is a perfect remedy for sin in its guilt and power and dominion. Finished work!

5. Let members write original comments on these texts and read them at the meeting: Matt. 8. 3; Mark 4. 39; Luke 4. 35, 36; John 10. 37, 38; Mark 16. 20.

ILLUSTRATIONS.

(Add original comments and expand.)
1. The Christ in a man is like the electricity in a Leyden jar; it shows itself at a touch.

2. Christ made His life a perfect mirror turned heavenward, so that looking upon Him we should see God alone.

3. When a true musician plays a composition by Mozart he has no thought of interpolating measures of his own. So our only aim in life should be to present Christ to men.

4. Pope's translation of Homer is more Pope than Homer; so some "Christians" lives are more themselves than Christ.

QUOTATIONS.

(To be memorized and quoted.)

There is no excellence without great labor.—William Wirt.

Blessed is the man who has found his work.—Thomas Carlyle.

It does not follow because a man is in business that he is a business man.—Joseph Parker.

O teach me to go through all my employments with so truly disengaged a heart that I may still see Thee in all things.—John Wesley.

POINTED QUESTIONS.

(Write answers at home and bring to the meeting.)

1. Find in the New Testament some good references to personal work. (Acts 8. 26-38; Acts 16. 12-34; 1 Cor. 9. 19-22.)

2. Where did Jesus begin His public ministry? Why at that place?

3. What were some of the diseases common to Palestine? (Lev. 13. 1-3; Lev. 26. 16; Deut. 28. 21, 27, 28, 35; Mark 1. 30; Mark 2. 3; Luke 14. 2.)

4. How did Jesus prepare Himself for His work? (Mark 1. 25-28.)

5. What were the agricultural products of Palestine? (Gen. 49. 12, 20; Deut. 8. 8; Ruth 2. 23; Luke 6. 44; Rom. 11. 24.)

6. Give some illustrations of a woman's part in Jewish life. (Gen. 16. 6; Gen. 24. 65-67; Ex. 2. 16; Ex. 15. 20; Ruth 2. 8; 1 Sam. 2. 19; Acts 12. 13, 14.)

MOTTO FOR BLACKBOARD.

(To be printed on blackboard and enlarged upon by the president.)

Christ's
A Model for } WORK.
The Christian's

SUGGESTIONS.

Begin the preparation of topic, Mr. President, two weeks in advance. A hastily arranged topic programme amounts to very little. Don't be an "eleventh hour" leaguer. Be sure and assign all the sections of the exposition to different members. The "pointed questions" are very interesting and important. Encourage original work in every possible way. And let the true spirit of the blessed Master pervade it all.

FEB. 25.—MISSIONARY MEETING.

"PIONEER DAYS IN THE CANADAS."

DAILY READINGS.

Mon., Feb. 19.—Zee! for sinners. Ps. 67. 1-7.
Tues., Feb. 20.—"For Zion's sake." Isa. 62. 1-5.
Wed., Feb. 21.—Christ among the villages. Hab. 3. 13-19.
Thur., Feb. 22.—Under orders. Acts 11. 1-14.
Fri., Feb. 23.—The Spirit as a missionary. Acts 10. 44-48.
Sat., Feb. 24.—Saving a soul. Jas. 5. 19, 20.

It is supposed, of course, that all Leagues taking up this missionary topic will secure the text-book for study published by the Forward Movement, "Methodism in Canada," by Dr. Sutherland. It is simply impossible to make the subject of any interest or value without one or more of the books.

SEARCH QUESTIONS.

(Answers to be written at home and brought to the meeting.)

1. When and where did Methodism have its beginnings in Canada?

- 2. Who was the first Methodist martyr in Canada? Give an account of his career.
- 3. Tell what you know of Barbara Heck.
- 4. Who formed the first Methodist Circuit in Canada? When and where? Describe the first Methodist Quarterly Meeting. Where and when was it held?
- 6. Give the extent of Nathan Bang's first circuit.
- 7. Write the names of six pioneer preachers who assisted in establishing Methodism in the Canadas.

SUGGESTIONS.

This topic could be more intelligently studied if a large map of Canada were before the meeting. Let the missionary vice-president endeavor to procure one. Appoint a number of members a week in advance to prepare brief biographies of some of the more interesting and striking pioneers. Material will be found in the foregoing. The "Search Questions" should, of course, be given out a week in advance. This topic is a study, not a piece of play. But work it out; it will pay abundantly.

MARCH 4.—"WHAT IS TRUE HAPPINESS? THE WORLD IDEA: THE CHRISTIAN IDEA."

Luke 6, 20-26; 1 John 2, 12-17; 2 Cor. 6, 10; Phil. 4, 4, 7.

(CONSERVATION MEETING.)

DAILY READINGS.

- Mon., Feb. 26.—A glutton's standard Eccl. 8, 15-18.
- Tues., Feb. 27.—A rich fool's standard. Luke 12, 16-21.
- Wed., Feb. 28.—False culture. Acts 17, 18-21.
- Thur., Mar. 1.—Moses' standard. Deut. 33, 26-29.
- Fri., Mar. 2.—God's standard. Rom. 14, 17-19.
- Sat., Mar. 3.—Paul's standard. Rom. 5, 1-5.

PIONEER POINTS.

(Thoughts for introduction by the president, to be enlarged.)

One has said, "The great pursuit of man is happiness." Speaking generally of a large class of humanity that is true. And yet it is a false standard; and a futile pursuit. For beings made in the image of God, with Christ-like character to attain, Christian service to perform, serious responsibilities to bear, should have no such low ideal as happiness as the chief object in life. Rather should he be doing of the will of God and the faithful discharge of duty. Happiness will be the sure accompaniment of such procedure. Happiness is not to be sought as a thing in itself; it comes with the performance of worthy activity.

TOPIC HINTS FOR EXPANSION.

(Hints for the leader to construct the topic message.)

1. In the first topic scripture (Luke 6, 20-26) Jesus contrasts the transitory happiness of the rich with the permanent blessedness of those who belong to the kingdom of heaven. The road for gold, so manifest in our times, is illusory as a means of happiness. That young man with his million seeking for happiness all over the world, in the ways of the world, having all that heart could desire, and finally in despair committing suicide, is an illustration of the utter inability of riches to bring happiness or satisfy the craving of the human soul for God.

2. In the second topic scripture (1 John 2, 12-17) we have a beautiful description of the basis of happiness as found in the spiritual gifts which God in Christ has promised to all who will in faith receive them. "Because your sins are forgiven"—what a source of joy! "Because we have overcome the wicked one"—what an achievement! "Happiness would surely come at a sight of the vanquished foe." "Because the word of God abideth in you"—another source of happiness, the truths of God's Word having sway over heart and life. "The world passeth away"—this is the terrible indictment against worldly happiness—it won't last. "But he that doeth the will of God abideth forever."

3. In the third topic scripture (2 Cor. 6, 10) we have Paul's idea of happiness. It does not consist in what we have, but in what we are. What we have is outside of us; what we are we carry with us. And if Christ dwells in us, the hope of glory, energizing all our activities, then we may realize Paul's paradox, "Sorrowful, yet always rejoicing"; "oor, yet making many rich"; having nothing, and yet possessing all things."

4. In the fourth topic scripture (Phil. 4, 4-7) we have the double injunction of the apostle to "rejoice in the Lord always." We may not always be able to rejoice when we look earthward, but when we look heavenward, there is cause for unceasing joy. What does the apostle mean in another place when he says, "Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father." (Col. 1, 11, 12.) He means, that when called upon to endure hardship, to suffer long, in life's varied experiences, we shall be "strengthened with all might according to his glorious power," to endure and to suffer in such a way, that we shall be able to rejoice, "giving thanks unto the Father. This is the groundwork of rejoicing in the Lord always.

BIBLE LIGHT.

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

1. Prov. 3, 17. Wisdom's ways, that is, the ways of true religion, are ways of pleasantness. Man's highest good, man's highest happiness, is involved in following in religion's ways. We hear it said, sometimes, "After we have suffered the will of God." A wrong idea altogether! The will of God is the supreme blessedness of man, and there is no happiness apart from it.

2. Luke 12, 16-21. Here is the account of a man who is trying to get rich by increasing his worldly possessions; while at the same time he is starving his soul—increasing his worldly goods and leading a worldly life. God says of this man, and all such men, "Thou fool!"

3. Matt. 6, 33. In this text Christ teaches men to put things in their proper order. Seek first—first in point of time, first in point of importance, first in point of anxiety—the Kingdom of God, and all these things (all necessary things) shall be added unto you. Happiness is found along this path.

4. John 15, 11. In the verses that precede this one we have the Christ's prescription for permanent happiness: (a) "Abide in me"—union with Christ; (b) "Keep my commandments"—obedience to Christ; (c) "Bear much fruit"—service for Christ. Not one, or two, but all of these ingredients must be used, and Christian joy is the result.

5. Let members write original comments on these texts at home, and read them at the meeting; Gal. 5, 22; 1 John

- 1, 4; Eccles. 2, 1; 1 Cor. 1, 12; 1 Peter 1, 8; Ps. 40, 4.

ILLUSTRATIONS.

(Add original comments, and expand.)

- 1. Happiness is like bodily health—at its best when we do not think about it.
- 2. The search for happiness is like the search for the pot of gold at the end of the rainbow, which moves ahead of us as we advance.
- 3. Hawthorne tells of a youth who looked all over the world for a treasure he was to dig for and find beneath a certain sign. Returning home, defeated, he saw the sign and found the treasure in his own dooryard. So with happiness.
- 4. A careless, reckless sinner was converted to God, and began to lead a new life. The change in his habits excited the remarks of all his neighbors. Meeting one of his old associates one day, the latter remarked, "I hear you have given up all your pleasures." "No," replied the other, calmly, "I never knew what pleasure was till now. And as I have tried the pleasures of sin, and also of religion, and you only one, I ought to be the best judge."

QUOTATIONS.

(To be memorized and quoted.)

- 1. Happiness is the union of ourselves with God.—Blaise Pascal.
- 2. Beware all joys but joys that never can expire.—Young.
- 3. To be happy is not the purpose of our being, but to deserve happiness.—Fichte.
- 4. God loves to see His creatures happy; our lawful delight is His.—Bishop Hall.
- 5. It is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth.—Lord Bacon.
- 6. The foundation of content must spring up in the mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.—Johnson.

SEARCH QUESTIONS.

(Write answers at home and bring to the meeting.)

- 1. What was Christ's idea of human happiness? (See John 15, 1-11.)
- 2. What was Moses' standard of true happiness? (Deut. 33, 26-29.)
- 3. What was Paul's conception of Christian joy? (Rom. 5, 1-5.)
- 4. What idea of happiness had the Rich Fool? (Luke 12, 16-21.)
- 5. Write out your own idea of true happiness.
- 6. Are you doing anything to make others happy?

MOTTO FOR THE BLACKBOARD.

(To be printed on blackboard and enlarged upon by the president.)

Christian } HAPPINESS { Lasts,
Worldly } { Fails.

SUGGESTION.

Preparation for these topics should begin at least two weeks in advance. There should be ample time given for the work to be done at home. Construct your programme so as to include all the features of the exposition, and use as many as possible of the numbers in your programme. If you are prompt and alert it may all be done in an hour. Don't forget the personal application. This is a topic from which young people may learn many things.

MARCH 11.—"JAMES' PICTURE OF A PERFECT MAN: HOW CAN WE REALIZE IT OURSELVES?"

Matt. 5: 48; James 3: 1-18.

DAILY READINGS.

- Mon., Mar. 5.—A man walking with God. Gen. 5: 21-24.
 Tues., Mar. 6.—After God's heart. 1 Sam. 13: 11-14.
 Wed., Mar. 7.—A song of perfection. Ps. 37: 27-37.
 Thurs., Mar. 8.—Paul's picture of perfection. Eph. 4: 1-16.
 Fri., Mar. 9.—Perfect in the will of God. Col. 4: 1-18.
 Sat., Mar. 10.—"In every good work." Heb. 13: 16-21.

PIONEER POINTS.

(Thoughts for introduction by the president, to be enlarged.)

We put too many limitations on the possibility of man to attain high character. We say, "Oh, he is only a man, you must not expect too much of him. He is only flesh and blood, like the rest of us." How false is that estimate! Why, man's moral range and reach have never been indicated, save in Christ. Man's power to do and to dare, and to suffer and to serve and to achieve, are simply magnificent. As for being "flesh and blood," that is not true, if he is a regenerated man, for the Christ dwells in him, and the Holy Spirit has taken up His abode in the temple of his soul, and he is more than flesh and blood. Only a man! That means, only a son of God, and who can begin to tell what a son of God, claiming his Father, may become and be! So, in considering the perfect man, keep in view his possibilities in Christ.

TOPIC HINTS FOR EXPANSION.

(Hints for the leader to construct the topic message.)

1. The tongue, as a bodily organ, has no moral quality, good or bad. Nor is it the words alone which the tongue utters that makes it such a power. It is the fact that the tongue expresses the thought, the inmost self of the speaker, that it has a place of such immense importance in the moral life. Of such importance that James considers the character of the man to be determined by his words. For the character of the man is simply the expression of the inmost self in all its activities. So truly are his words the true expression of the man, that it can be said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Every effort should be made to have the tongue, and to keep it, in full control.

2. "The tongue boasteth great things." Boasting is the expression of pride and self-conceit. It shows that the boaster desires to increase his self-importance. The boaster injures himself by his boasting, for it is a habit that grows by exercise. He injures others, because undue praise of self always tries to gain support in the disparagement of other people. He dishonors God who "desires truth in the inward parts." Those who give way to boasting are altogether untrustworthy in the relations of life.

3. "The tongue is a fire." It is man's agency to accomplish evil. A spark of fire, falling in a suitable place, will do fearfully destructive work. So, the unclean word may burn up innocence in other souls. The slanderous word may burn up the reputations of other people. The critical word may drive people to doubt. The frivolous word may burn up honesty in hitherto honest lives. A word spoken or heard in early years may work as a deadly poison through a whole life. The serpent in Eden incited Eve to disobey with his words. "Every

idle (mischievous) word that man shall speak, he shall give an account thereof in day of judgment."

4. "A world of iniquity among our members." The tongue is man's means for doing wild and wicked things. It is hard to tame. It is a wild animal, that even at its best, and in the best men, it is imperfectly brought under control. Three temptations to smite with the tongue are specially powerful for evil: (a) As a relief from passion; (b) as a gratification of spite; (c) as revenge for wrong. The first is experienced by hot-tempered people; the second is yielded to by the malicious; the third by the weak and defenceless; and all of us at times are in each of these divisions, if not exceedingly watchful.

5. "Therewith bless we God; and therewith curse we men." What a strange and unreasonable thing that appears to be! How impossible it should be for Christian disciples, whose fountain has been cleansed, whose will is renewed, and who ought to have only pure, loving, worthy things for which they want the tongue to be their agency. Get that control which makes the tongue a blessing, and it will cease to curse. But how? Our topic Scripture tells us (James 3: 16, 17), and this will constitute James' perfect man.

BIBLE LIGHT.

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

1. Ps. 52: 2. We should learn from the strong language which Scripture uses regarding the tongue, that we should give to its control the utmost attention. What Scripture magazines, we may be assured, should be magnified by all followers of Scripture.

2. Jer. 9: 8. Fair words on the lips, but deceit in the heart. How often is this enacted every day, even by those who profess better things. And yet how easy it is to give coloring to words that cause them to convey a certain meaning, while the speaker in his mind and heart means a different thing. How can men deceive so!

3. Ps. 57: 4. What an awful thing it is to be surrounded by men who pervert the truth, misrepresent your motives, do everything in their power to destroy your reputation! The psalmist describes such a state of things by saying, "My soul is among lions." But one consolation is that although such wicked persons may damage your reputation for a time, they cannot affect your character. That is beyond their reach.

4. Ps. 12: 3. It is hard to say which is the worse, the flatterer or the man who listens complacently to the flattery. One is used as bad as the other. If those who indulge in this vice only know how they are despised by intelligent people, they might change their ways. At bottom, flattery is falsehood.

5. Let members write original comments on these texts at home, and read them at the meeting: Ps. 55: 21; Prov. 25: 18; John 8: 44; Eph. 4: 25; Col. 3: 9; 1 Peter 3: 10.

ILLUSTRATIONS.

(Add original comments and expand.)
 Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is, like the sword in the scabbard, thine: if vented thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.—Quarles.

Slender is like the Greek fire in ancient warfare, which burned unquenched beneath its water, or like the weeds, which, when you have extirpated them in one place, are sprouting forth vigorously in another spot at the distance of many hundred yards.—F. W. Robertson.

Socrates reports a story of one Pambo, a plain, ignorant man, who came to a learned man and desired him to teach him some palm or other. He began to read unto him the thirty-ninth psalm, "I said, I will take heed to my ways, that I sin not with my tongue." Having passed this first verse, Pambo shut the book, and took his leave, saying that he would so learn that point first. When he had absented himself for the space of some months, he was demanded by his reader when he would go forward. He answered that he had not yet learned his old lesson, and he gave the very same answer so often that he asked the like question forty-nine years after.—Spencer.

QUOTATIONS.

(To be memorized and quoted.)

1. Give not thy tongue too great a liberty, lest it take thee prisoner.—Francis Quarles.

2. By examining the tongue of a patient, physicians find out the diseases of the body, and philosophers the diseases of the mind.—Justin.

3. A sharp tongue is the only edged tool that grows keener with constant use.—Washington Irving.

4. Though science grows innocent as death, yet it is rather the state of death than life.—Jeremy Taylor.

5. The coin most current among mankind is flattery; the only benefit of which is that, by hearing what we are not, we may learn what we ought to be.—Anon.

MOTTO FOR BLACKBOARD.

(To be printed on blackboard and enlarged upon by the president.)

THE TONGUE.

The Best | Instrument
and |
The Worst | In the World.

SEARCH QUESTIONS.

(Write answers at home and bring to the meeting.)

1. Where is the word "tongue" first used in the Bible? (Gen. 10: 5.)
 2. In the Book of Psalms where is the word used first with moral quality? (Ps. 5: 9.)

3. What is it that gives words such great power for good or evil? (Prov. 4: 23.)

4. How is it that James considers the government of the tongue of such vast importance that he makes it the standard of a perfect man? (James 3: 2.)

5. In what way may we govern our tongues so that our words may always be true and the expression of a sincere soul? (James 3: 17, 18.)

6. What is the world's estimate of a liar? And what does the Bible say about the fate of the liar? (Rev. 21: 8.)

SUGGESTED PROGRAMME.

1. Sharp at 8, a bright hymn.
 2. One of the Daily Bible Readings.
 3. Three brief prayers. Lord's Prayer by all.

4. President's introductory remarks.
 5. Solo, duet, quartette, or bright hymn.

6. Presenting of the topic.
 7. Another piece of music.
 8. Search Questions answered.

9. Bible Light.
 10. Hymn and three brief prayers.

11. The quotations, not read, but recited.
 12. The Illustrations.

13. Solo, duet or quartette.
 14. Blackboard motto and closing remarks by president, urging the practical issue.

What a delightful programme this may be made with careful preparation, and the Spirit of the Living God in it all!

Junior Department

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

Note.—Mr. Bartlett's columns in the Junior Topics did not arrive in time for insertion this month, but we have filled these pages with valuable material on the Junior League.

How to Organize a Junior League

In answer to the question "How can we get a Junior League started here?" we suggest as follows, and these points are more or less applicable to all places where a Junior League is being considered. To have a Junior League you need the juniors, and then you require to adopt the League methods. Having the boys and girls and being desirous of organizing them according to the constitution of the Junior League, proceed slowly. By that we mean, do a lot of preparatory work. Get yourself as the organizer, whether you are minister, teacher, man or woman, into intelligent and sympathetic acquaintance with Junior League principles. Study the constitution yourself, and even if you think it is not perfect, don't "tinker" with it. Use just as much of its suggested plan of work as you deem wise, but keep the foundational principles well in mind and don't plan to deviate from them. Master the pledge. Get it firmly fixed in your own mind before you try to get others to sign it. Then prepare the juniors. Personal explanation is best. When you see that they are inclined favorably to the League by intelligent acquaintance with its purpose, call a public meeting. There make explanation of your purpose to organize a League; but do not be in a hurry to organize at this first meeting distribute constitutions, pledge cards, etc., among the young. Have these taken home and studied. Enroll none whose parents (or one of them) have not also signed the pledge. The pledge is as much for the parent as the junior. Then one by one, at the second meeting or perhaps the third, as you see most wise, let the juniors write their names in the General Roll of the League. At the head of this roll let the pledge be written and as the signatures are affixed, you have the active membership duly entered. Let the children, say under nine years of age, be considered probationers or trial members. By this we mean that while they may be very sincere and earnest, they ought not to be counted as active members until to the satisfaction of both parent and superintendent, they have a clear and intelligent idea of what is required of them. Children that cannot read are hardly in a condition to take the active membership pledge. Now, having your membership list well started, call a meeting for the election of your officers. The Superintendent, of course, has been duly appointed by the minister in charge of the circuit. From your active members let your officers be elected. The number is not binding. Have just such officers and committees as your work needs, no more. Do not overburden the League with organization so that the life is squeezed out of it. Go slowly, be content to grow and grow as the necessities of the work show the desirability of larger efforts. Let the Superintendent and officers consult together as to the details of the meetings. Let the committees stand for something, and see that they do the work for which they may have been formed. Much depends on the tact and push of the Superintendent, as to whether committee work will be a success or failure. The boys and girls want to work; but they do not know how. The purpose of the committees is to train them to

work intelligently and unitedly for a well-defined end. Having organized according to these general terms, adopt a definite plan in your weekly meetings. The weekly topic study should not be discarded. If your League is going to do good work it must work to do good. Without this willingness to work there will be little if no good accomplished. Conducting a Junior League is not play. It means study, planning, constant watchfulness in oversight and guidance, and unless the Superintendent is prepared to work it along these lines it is bound to fail. This suggests the question often asked, "What kind of a person is needed for a successful Junior League Superintendent?" and this we will try to answer in our next number. Meanwhile go ahead and organize. Do your best, and none will appreciate you better than the juniors among whom you work if you see that it really is your best. But superficial preparation showing every mark of hurried or no study at all, they will soon discover and condemn.

Junior League Work

BY MISS S. MERKLEY.

When our blessed Lord was here upon earth he loved the children and longed to make them a part of his fold. "Suffer the children to come unto me and forbid them not, for of such is the kingdom of heaven," was the command of his greatest of teachers. He longed to have their earliest service, for in such a service he saw grander possibilities than could ever be attained through a life half lived for him. History reveals to us the fact that the men who have shone out with the most resplendent beauty of character have been those who early began to think about and to work for God. The idea of forming children into classes, given to the world by the father of Methodism, never seems to have occurred to any thought beyond that of the children, like many of our older people meeting together twice a week for testimony and prayer. The idea of making the weekly meeting a rendezvous to discuss practical work was not developed until of late years.

The value of such a spiritual organization in our church can only be estimated when we notice some of the results of it. The more spiritual the church is the less are its adherents associated with crime. The Methodist Church, which we believe to be the most spiritual, is responsible for less crime, proportionately, than any other of the four great denominations. So it follows that by pushing the work among the boys and girls with greater energy and earnestness we will enable the bulk of the future to be, in a more marked degree, the best friends to the State in regard to the reduction of crime. Many parents may not realize what this Junior Society is doing for their boys and girls, but in the future the works of this organization will be revealed and there will be shown to us as useful citizens and aggressive Christians as an outcome of the Junior League. Allow me, before proceeding further, to briefly outline the Junior League Constitution for the benefit of those who are as yet not acquainted with this organization. The object of the League is to win the boys and girls to accept Christ, to train them to work for him everywhere and at all times, and to guide them in the formation of Christian character. It shall be so managed as to contribute to the interests both of the Sabbath-school and the ordinary juvenile church classes. The members of the Junior League shall be boys and girls under fourteen years, except as may be otherwise determined as to age by each local branch of the Junior League itself. The earnest co-operation of the parents

shall be solicited, and, where practicable, obtained. Meetings may be held Saturday afternoon or otherwise as may be found convenient, for instruction in the doctrines, history and biography, in moral lessons, and temperance reforms, in all the spirit, manners and practices of the Christian life and intercourse, and in such other subjects as the pastor may choose and direct. Any Junior Epworth League may adopt what departments of the ordinary Epworth League it prefers, but must maintain those departments covering the ground contemplated in the disciplinary catechumen classes and the exercises necessary to give effect to the instructions there set forth. The officers of the Junior League shall be the superintendent (either the pastor or a person approved by him), who shall also be the honorary president of the Junior League and have oversight of the work and all its affairs; as many assistant superintendents (honorary vice-presidents), as there are departments of the League. A president, vice-president, secretary and treasurer. Committees may be formed such as are needed (the officers of the same appointed, shall be elected annually by the members of the League). The active member's pledge is as follows:

"Trusting in the Lord Jesus Christ for strength, I promise him that I will try to do whatever he would like to have me do; that I will pray and read the Bible every day; and then just so far as I know how, I will try to lead a Christian life. I will be present at every meeting of the society, when I can, and will take some part in every meeting."

The associate member's pledge:

"I hereby promise, with the help of God, to try always to read the Bible daily; to come to every meeting of the society when I can; and to be attentive and orderly while present."

Such is a brief outline of the constitution, and we must admit it is a society possessing a most worthy aim, and with earnest, effective work grand results can be expected in the future. There is no department of our Epworth League so full of promise as the work among the juniors, and there truly is none of greater moment, or of graver concern. As we do not see and realize the potent forces for good or evil that are awaiting development in our youth, how anxious we should be to bring them early to Jesus and secure for them a start in his service. The Junior Society is the latest agency put in operation to aid in this good work. It does not seem to supplant but to supplement those that were in operation before its organization.

In many Methodist Churches the work among the children is left wholly to the one teacher in Sunday-school each week, but this is not a adequate preparation for the proper and sufficient equipment of the young for the work of life. Hence the Junior Society seeks to supplement the work of the Sunday-school by making practical, personal application of the truths of Christianity to the minds, hearts and lives of all children. Time will only tell of the grand work which this Junior Society, as yet in its infancy, is doing and shall do among our boys and girls. There is much discouragement attached to the work at times, but let us remember, if we succeed in saving one of our efforts will be repaid. Some years ago the late Horace Mann, the eminent educator, delivered an address at the opening of a reformatory institution for boys, during which he remarked that if one boy was saved from ruin, it would pay for the cost and care and labor of establishing such an institution. After the meeting was over a gentleman called Mr. Mann upon his statement, and

said to him, "Did you not color that a little when you said that all the expense and labor would be repaid if it only saved one boy." "Not if it were my boy," was the solemn and convincing reply.

The Junior League believes we cannot begin too early to tell to the children the Saviour's dying love and have them rejoice in knowing their sins forgiven, for Christ does not regret in that young heart Satan will soon be at work again. To-day, when there is so much to lead the children away from what is right and noble, how anxious we should be to see the dear ones brought into his fold in earliest years.

If there is one word in our work that needs special emphasis it is "thoroughness." A Christian character is not attained in one day, nor in weeks, but requires months and years to attain any degree of superiority, so we see of what supreme importance is thorough Scripture training. Foundations should be laid in youth, on which to build a noble Christian character that will brave the storms of adversity and remain unshaken 'midst temptation's overwhelming waves—growing day by day more beautiful in the beauty which time and eternity can never efface. It is such men that the church and the world want for this world and Christ's divine blessing must be secured in the work, for truly none need more grace and wisdom than they who labor among the children.

For a few brief minutes I would like to deal especially with the organized Junior League. The one who is responsible, to a great degree, for the success of the Junior League is the Junior Superintendent. Rev. Bartlett, Superintendent of the Junior Leagues in the Bay of Quinte Conference, says that the Junior Superintendent who loves children will have little trouble if he or she goes at Junior work in the spirit of the six following words, and there will be little danger of failure. These words are: Piety, Patience, Promptness, Pleasantness, Perseverance, and Progressiveness. The Junior Superintendent should be a Christian that reflects Christ in daily life—one who, next to Christ, loves little children and wins their love in return, and who possesses in addition to this, tact and patience together with sanctified common sense. Patience is needed, for the meetings will not always prove orderly. Interest should be taken in their plans, either for work or pleasure, and they should be visited when sick. The ideal superintendent will be punctual and regular in attendance, will have method and order in her work, and will always have a smile and kind word for each one.

The meetings should never be long—in addition to this, they should be spicy and sunshiny. The time should be explained in language that will be understood and prove interesting to all, and so delivered as to appeal to their everyday life. The meeting should never be stiff, but instead, the social side should be cultivated, for surely the way to the child's heart can never be found if the meeting is unsocial and cold. Above all, the meeting should be a spiritual one. Christ should be shown to them as a precious, loving Friend, who loves them and wants their service, and that even they, no matter how small, can work for him. The Christian life in all its beauty can be pictured to them, and it will surely appeal to their young hearts.

I found it very effective to occasionally hand the meeting over to the Junior President. Tell the child a week or so ahead that she is expected to take full charge of the next meeting. Advise her to invite to her that she can plan her work and give a dozen, or perhaps even more, something to do. One or two can give short essays

on the subject for that evening, three or four more can sing something bearing on the topic, a couple more can give short recitations along the same lines, while a number more will be prepared with biblical references bearing on the topic. The children will generally pronounce a meeting most successful in which they feel they have done something themselves. Their efforts may be very small, but it is not equating them for the larger and grander work awaiting them in after life.

The missionary meeting once a month generally proves most interesting, and it is not difficult to get many to take part that evening. The missionary collection taken on these evenings has, in the League, been always raised through the efforts of the children themselves. We ask them during the month to earn at least five cents for this collection, and many times twice that amount is handed in. The stories how it is earned are sometimes most interesting. To secure regular attendance, I have found it a good plan to give to each one present at each meeting a small scripture text-card. When they have secured ten of these they get a large card. Even such small rewards will serve as an impetus to regular attendance. Then, in addition to this, each old member who brings into the society a new member and sees he attends regularly for at least three nights, gets as a reward another small card.

There are many more little plans that any Junior Superintendent interested in her work can introduce, all of which will be sure to make the meetings more interesting and beneficial.

Is not this Junior League work a grand work? and should we not all—young and old—be interested in it. The child's need is the supreme need, and recognizing this fact, should we not do the best we can for the children, and so doing it will be clearly seen we are doing the best we can for the world. The Junior League affords us, as Methodists, the best channel for reaching and saving our children. Let us use it wisely and well. Chesterville, Ont.

Pledge Signing

The World's Temperance Sunday seems to have been observed by Bridge Street Church, Belleville, and its Sunday-school in a practical way. The Daily Intelligence of the 27th of November states: "The pastor (Rev. J. P. Wilson, B.A.) preached appropriate sermons in reference to temperance, and during the evening service referred to the scenes which had been witnessed in the Sunday-school at its opening in the afternoon, when first all the officers and teachers assembled on and around the platform and pledged themselves abolutely and audibly, 'With God's assistance I promise never to drink intoxicating liquors and to discourage their use by others.' Then the scholars were invited to rise and join the officers and teachers in a like pledge, and without any hesitation men and women, boys and girls, arose and with bowed heads promised as their teachers and officers had. 'It was a scene,' declared Pastor Wilson, 'the like of which I never saw. It was wonderful in its influence. I believe heaven rejoiced at the sight; no one who took part in it will likely ever forget it; a whole school pledged to be total abstainers.'

Beh and Yang

A brief yet interesting and attractively written story of the work of Dr. Ewan in Chentu Hospital, especially appealing to the Juniors through the little Chinese girl and boy, from whom the book takes its name.

Not Afraid in the Dark

I used to be dreadfully scared of the dark, A year ago, when I was small, I never dared stir from the bright lighted room Even into the shadowy hall.

And another herself had to take me to bed,

And promise to sit near all night, For once I woke up all alone in the dark, And it gave me a terrible fright.

I thought I saw goblins up over my bed— Oh, wasn't I cowardly then! My grandfather said I would never be brave, Like heroes and all many men.

But now I go round in the dark all alone, And never am scared not one mite. I put out the gas upstairs by myself— When mother has kissed me "Good-night."

For I play that the dark is a loving old nurse, A colored nurse, kindly and quiet, Who holds me quite safe till I've fallen asleep— If you're 'fraid of the dark just you try it.

Changed by a Laugh

Sometimes young people look upon a disappointment as a calamity. The thwarting of a youthful ambition may be the beginning of a better career, if the youth has courage and purpose. Senator Albert J. Beveridge tells how he was disappointed as the result of a careless laugh.

"When I was a youth in Illinois I heard that the Congressman from our district intended to hold an examination to determine what young man he should appoint to West Point. I pitched in and studied hard for that examination, and found it easy when I came to take it. Most of the other fellows seemed to be still struggling with it when I had finished, and I was so confident that I had made few mistakes that I was in a pretty cheerful frame of mind. This is why I laughed when one of the strugglers asked a rather foolish question of the professor in charge. The latter evidently felt that the dignity of the occasion had been trifled with, for he scored one per cent. against me. When the papers came to be corrected this loss caused me to fall one-fifth of one per cent. He is a captain in the army now, where I suppose I should be had it not been for that laugh. I believe in the power of cheerfulness. Looking back, I am rather glad that I laughed."

Dolly's Excuse

Five-year-old Dorothy goes to Sunday-school, and always learns the golden text. Sometimes her mother is astonished at her application of these bits of Scripture. She was allowed to go to one of the neighbors to play one afternoon, and looked very sweet in her fresh, dainty gown. It was only a little while, however, before she ran home, besmeared with mud from tip to toe.

"O Dorothy!" mamma exclaimed, in a discouraged tone. "What shall I do with you?" "I'm sorry. I didn't mean to, mamma."

"But just look at your clothes, child! What am I going to do with you?" "Well," responded Dorothy, remembering her text for the previous Sabbath, "'Man looketh on the outward appearance, but the Lord looketh on the heart.'" And what could mamma do?

Domestic Affliction

A bright girl asked to be absent from school half a day on the plea that company was coming.

"It's my father's half sister and her three boys," said the girl, anxiously, "and mother doesn't see how she can do without me, because those boys act dreadfully."

The teacher referred her to the printed list of reasons which justified absence, and asked her if her case came under any of them.

"O yes, Miss Smith," said the girl, eagerly, "it comes under this head," and she pointed to the words, "Domestic Affliction."

The Test of the Sermon

Professor Haughton, of Trinity College, Dublin, was fond of indulging in quiet humor at the expense of some of his colleagues, says the writer of "Some College Recollections."

On one occasion he was asked by Dr. Stubbs, a senior fellow of his college, what he thought of the sermon preached that morning by the Bishop of Meath (Dr. Reichell).

"Well, Stubbs," replied the professor, "it was admirable, but not comparable with your own last Sunday."

"How so?" said Stubbs, highly gratified.

"Because," said the professor, "the bishop took forty minutes to put me to sleep, whereas you accomplished the same result in ten."

A Turk Preferred

An English gentleman, who has resided in Constantinople for twenty years, and employs a large number of men, in speaking of the laboring population, exclaimed: "The laboring Turk has a great future before him. If I want a good, reliable watchman to watch my mill, or a boatman to row me down the Golden Horn to Pera, where I reside, I employ a Turk, and prefer him to a Christian;" and among the reasons which he gave for preferring Turks for such offices was that they are always sober. As it is against their religious principles ever to drink any kind of intoxicating drinks, distilled or fermented, they are consequently free from "the enormous sin of drunkenness."

What shall we say for ourselves and Christianity when we read that the religious principles of the Turks cause them to be free from the "enormous sin of drunkenness?"

Dwellers in the Ice

The Etahyans, or "arctic highlanders," live in ice caves within the vast glacier cap which covers all northern Greenland. There is, perhaps, the most wretched and isolated existence it is possible to conceive.

Their "dwellings" are always wet, owing to the melting of the ice walls and floor. For half six months of the year the darkness of the arctic night envelops them. The ice is around them, beneath them, above them. In nine cases out of ten, if they venture abroad, they breathe the frozen particles, and the sensation is akin to that which comes from inhaling the blast of a furnace.

Nevertheless, they refuse to move farther south with the approach of winter, as do all the other Eskimo tribes. They take a sort of perverted pride in their loneliness, as in their misery. "What matter?" they say, "if we are cold and hungry? We are the last of all peoples. We dwell literally at the end of the world. To the north of us there is nothing that lives, breathes, or has independent movement."—Pearson's.

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