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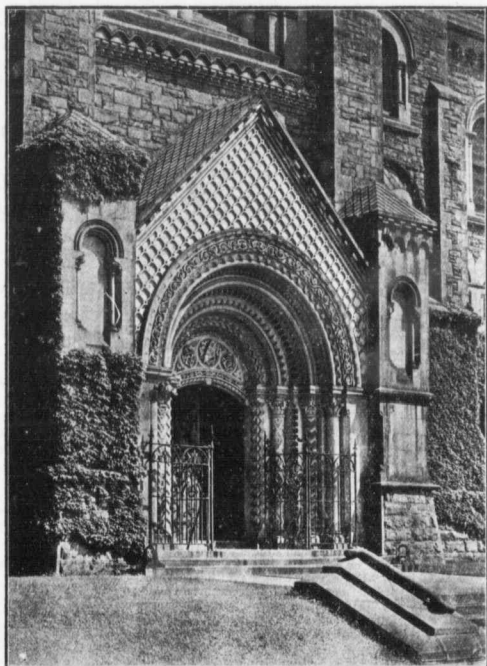
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Spworth Era

Toronto
March . . . 1907

Vol. IX

No 3



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WHAT IS IT TO BELIEVE ON CHRIST?—By J. W. Chickering, D.D., per doz.....05

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A Wise Man

Collier's Weekly tells of two Irishmen who were on bad terms with each other. The friends of Flaherty claimed that he had been insulted, and urged him to vindicate his honor. Flaherty said prudently: "Be look at the size of him. The man's a giant!" "Very well," responded his disgusted friend, "then all the people will say you are a coward." "Well, I dunno," responded Flaherty placidly. "At any rate, I'd rathyer have them sayin' that than the day aftther to-morrow exclaimin': 'How natural Flaherty looks!'"

Fee and Foe

In a suit recently tried in a Virginia town, says Harper's Weekly, a young lawyer of limited experience was addressing the jury on a point of law, when, good-naturedly, he turned to the opposing counsel, a man of much more experience than himself, and asked: "That's right, I believe, Colonel Hopkins?"

Whereupon, Hopkins, with a smile of conscious superiority replied: "Sir, I have an office in Richmond wherein I shall be delighted to enlighten you on any point of law for a consideration."

The youthful attorney, not in the least abashed, took from his pocket a half-dollar piece, which he offered Colonel Hopkins with this remark:

"No time like the present. Take this, sir; tell us what you know, and give me the change."

Believing in Prayer

The venerable R. L. Dabney, D.D., is well known in the United States and abroad. Upward of twenty years ago his youngest son Lewis was a sharp-witted lad who promised to become a respected "chip of the old block."

The lad was whipped one day for an act of disobedience, and then had to undergo the more trying ordeal of sitting quietly on the sofa. He became deeply absorbed in thought and presently asked: "Mother, why do you whip me?"

"So as to make you a better boy," was the response.

Lewis again became lost in thoughtful reflection. Presently he blurted out:

"Mother, do you believe in prayer?"

"Yes, my son."

"If you were to ask God to make me a better boy do you think he would grant your prayer?"

"I think he would, son."

"Well, then, mother, I wish you would pray a little more and whip a little less."

Lincoln's Rebuke

The saying that there are few honest lawyers did not hold true in the case of Lincoln. A man once called to retain him on a suit.

"State your case," said honest Abe.

The man did, and then Lincoln said:

"I cannot represent you, for you are wrong, and the other party is right."

"That is none of your business if I employ you," said the client.

"Pshaw me!" said the man who afterward became president; "my business is never to defend wrong. I never take a case that is manifestly wrong."

"Well, but you can make trouble for the other fellow."

"Yes," said Lincoln, "I can set a whole community of loggheads at me."

"Can you make trouble for this widow and her fatherless children and by so doing get you \$600 that rightfully belongs to her, but I won't do it."

"Not if I pay you well?"

"No, for all the money you are worth," was the reply.

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...The...
Canadian Epworth Era

A. C. CREWS, Editor.

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Who Loves the Trees Best?

Who loves the trees best?
"I," said the Spring.
"Their leaves so beautiful
To them I bring."

Who loves the trees best?
"I," Summer said.
"I give them blossoms,
White, yellow, red."

Who loves the trees best?
"I," said the Fall.
"I give luscious fruits,
Bright tints to all."

Who loves the trees best?
"I love them best,"
Harsh Winter answered,
"I give them rest"

—Alice May Douglas.

Not a Majority.—The *Seattle News*, after careful investigation, concludes that "the majority of the thoughtful people of California are not in sympathy with the agitation of the demagogues of the cities against the Japanese." The majority of the Pacific Coast papers are anti-Japanese, but that does not indicate that the sensible people of the Far West agree with them.

Canada's Wheat Lands.—From an American writing in an American magazine comes this whole-souled tribute to Canada's wheat lands: "From the foot of Winnipeg Lake, eight hundred and twenty-five miles northwest to Edmonton, lies absolutely the greatest continuous wheat belt of the entire world. Siberia does not equal it, nor New Zealand, nor Australia, nor our own West. It raises the hard Fyfe wheat, the 'No. 1 Hard' of the miller's dream. The amounts? About twice as much as North Dakota at her best per acre."

The Right Kind of Campaign.—At a largely-attended evangelistic meeting led by Gipsy Smith, in the Great Northern Theatre, Chicago, Dr. William A. Quayle said: "One hundred evangelists in a movement such as this would do more to help the city government straighten out Chicago than would one thousand new policemen. It is sin that ails Chicago, and the doctor is in town. This series of meetings will do more to help Chicago than all the reading, all the talking, and all of the discussing under the sun. If we were cured of our great ailment there would be no talking about the liquor question. Policemen could be idle and lose their 'billies' without worry-

ing about finding them. Poverty would not need looking after. There would be no questionable districts, and Chicago would be only one step out of heaven. A campaign like this does more than all of the policemen in getting at the real cause of our troubles; more than all that is accomplished by ethical culturists, educational culturists, and all culturists combined. That is only saying the trouble with Chicago is not cutaneous, but cardiacal. If anything is to be done for Chicago it must begin with the heart of the individual citizen. It is not revolution that we want, but Divine evolution.

A Word for Peace.—Rev. Tennis S. Hanlin, D.D., of Washington, D.C., recently preached a notable sermon on the iniquity of war. "With all my soul," he said, "I dissent from the proposition that the best guarantor of peace is a great navy and a large army. A great navy and army may make a nation feared, but never trusted. 'In time of peace prepare for war' is a maxim of savages. To be prepared for war is to be sorely tempted to go to war on slight provocation; as to have a pistol in one's pocket is to be tempted to kill when only a rebuke at most is needed; when a few words of calm explanation would cool the sudden anger. 'In time of peace prepare for peace,' continued, perpetual peace, by cultivating not 'the fighting virtues,' but the Christian virtues of respect and goodwill. The day has come for a like national and international sentiment. It is exactly as feasible for nations to disarm by common consent as for private citizens to do so by common consent.

Prison Work.—In a recent report, sent to the press, Mr. Wm. Shaw, Secretary of the United Society of Christian Endeavor, gives the following information concerning C. E. work in prisons: "More than twenty-five prisons have been entered by the Endeavor Society. In Texas, Kentucky, Iowa, Utah, New Mexico, New York, and some other States the work has been especially efficient. In Baltimore and Atlanta societies have been organized in the Federal prison, and in Kansas City Endeavor societies have been organized in several of the jails. In Camp Turner, a prison camp near Dallas, Tex., the Central Congregational Endeavorers of Dallas have organized a branch society, with one of the men as president. They count about seventy conversions in the camp during the past two years and a half. In the New Mexico penitentiary there is a Prison Endeavor Society among Spanish-speaking prisoners. In Tennessee and

Kentucky, and perhaps others of the Southern States, there are societies for both colored men and women. There are known to be a number of Sunday School workers and local evangelists among the mountains of these States who were led to Christ by the Endeavorers while in prison. Through the prominence that has been given by Christian Endeavor to the work of Judge Ben Lindsey, of Denver, the spread of the Juvenile Court has been accelerated. 'Father' Coffin, of Iowa, who worked hand in glove with the Prison Endeavor workers of that State, had provided, at his own expense, two homes for discharged prisoners. Many instances might be given of Endeavorers' taking discharged prisoners into their own homes until they could be provided with permanent places."

Can't Afford It.—"No man can gauge the value, at this present critical time," says Thomas Hughes, "of a stream of young men, flowing into all professions and all industries, who have learned resolutely to say in such a society as ours, 'I can't afford it.'" The same value attaches to the girl who can speak and act as resolutely in the matter. Economy in the homemaker is as important as in the bread-winner. No young man, no young girl, is really educated until he or she understands proportion in life, and recognizes the folly and evil of extravagance.

An Old-fashioned Exhortation.—In the Handbook for 1907 of the Methodist Episcopal Church South, Bishop O. P. Fitzgerald gives a warm and stirring exhortation to his Church which applies so well to our own, and indeed all the Churches, that we reproduce it here: "Beloved, keep a good heart for the Church. The Church is dear to Christ, who is its Head. In a wonderful manner the Lord hath led us so far. He will be with us always.

"Maintain family religion—the Church in the house. Keep the sacred fire burning on your family altars. The Church in the house leads to fellowship forever with all the family of God in the house not made with hands.

"Let us all take a fresh start in personal religion. Let us do this because it is the will of God concerning us. Let us do this because we can. Let us give God our whole hearts, and he will abundantly bless our whole lives. And this means everything that this writer, your willing servant and old friend and brother, could ask in your behalf. This is his message in the name of the Lord—with a prayer for the whole Church, every home, and every heart.

Encouraging News from Japan

BY REV. R. C. ARMSTRONG, B.A.

SOME time ago, I was invited to go hunting mushrooms, by a member of our church, who lives about eight miles from Hamamatsu. We got up and left here by stage-coach at about 6.30 a.m., arriving at Mr. Y.'s factory at about 8 o'clock. Everything was in a state of hurry and excitement. The hands were getting ready to go on the excursion. They were all going to gather mushrooms, and seemed to be happy in anticipation of the day's sport. After taking a photo of the group, we went on to the neighboring village and waited at the little inn for the others to come up. Here we were joined by our host's children and their grandmother. They were all going on the excursion with the factory hands. In about half an hour the employees came marching along headed by a brass band. It was a bright scene that met my eye when, boylike, I went to the paper door of the hotel to see what the music meant. All the employees carried little paper flags. The band was very gaily dressed. Their trousers were a flaming red, and their coats blue with brass trimmings. It was a very impressive scene to see the employer and his mother going for a day's recreation with his own servants. To my mind this is the

hear Christian sermons. He also has special religious services for and with his employees. This is practical Christianity.

Let me tell you of a case that has not come under my own observation but has been told me by one of the oldest missionaries of the Congregational Church. It will show the influence of Christianity upon even the lowest classes in Japan.

Mr. H., a mason, living in the western part of Japan, was once a very immoral wicked man. He came under Christian influence and became a very earnest Christian worker. Like Jerry McCauley he began to work for those of his own kind, and took prisoners and criminals to his home and gave them work and taught them to be noble. It is said that even a high school student went astray and was thus won to right living by this worker's influence, who led him to his real self and God. The young man is now doing well. It was also said that once a convict just out from prison tried to kill Mr. H.'s wife. Mr. H. put up his arm to shield his wife and himself received the blow on the elbow. Then both husband and wife forgave the criminal on the spot, because they felt



THE MUSHROOM HUNTING PARTY, HAMAMATSU, JAPAN

true Christ spirit. The rule among those in social position in Canada as well as in Japan is to appropriate the fruit of the laboring class and then to despise the man because he is only a toiler. In fact very often they are used as if they were machines.

In some of the factories in this town some women operators work for about fifteen hours a day for very small wages. Japan needs to put more value on the individual souls of her working classes. Perhaps it would be well if we all learned to treat "Humanity . . . in every case as an end and never as a means."

After searching for mushrooms for about two hours, we joined in a procession headed by the band and went to the appointed place for dinner. Mr. Y. had prepared lunch for the whole crowd. We all sat down on straw mats laid for us and ate as much "O SuShi" as we were able to take with the chopsticks. The chopsticks are much more simple and convenient than knife and fork on such an occasion. It would be a good thing if you would adopt them for use at picnic parties, etc. They are very convenient when used as the Japanese use them. Mr. Y. opens his fine home to the preaching of the Gospel and many gather there at times to

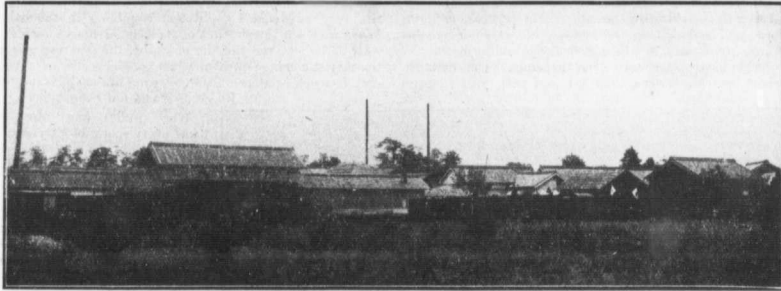
he was an unfortunate brother. They even went so far to obtain permission from the police to put the criminal on trial in their home, and the result was he was reformed and is still living in their house an industrious God fearing man.

In Japan there is a class known as "Shinheimin." They are a class that have been made chiefly by the teaching of Buddhism—their chief occupation having been those of leather dressers, cobblers or burriers of dead animals, and Buddhism taking an extreme attitude re the taking of any life, was opposed to them and offered no religious life that applied to them. They were depraved. The old idea of the total depravity of man certainly was made to apply to them, and they are the product of such teaching. They seemed to come to believe that they were really totally depraved, and as a result they became a degenerated class. Even to-day I am told that most of the criminals come from that class. It is a great problem for the moralists to solve. But the above story will illustrate the method of the solution of it. Christianity comes teaching the Godhood of man and the manhood of God; not alone to those in high classes and places, but as Mr. H. grasped it, even the lowest criminals have the spark of Divinity that needs to be fanned to a flame.

Another class that Christianity has a glad message for is women. According to the teaching of Buddhism a woman cannot receive the best gifts. "A human being of the male sex alone can receive the best gifts of Buddhism." Women must hide their faces in the most sacred places of Buddhism. Even one of the best women in this city was asked to hide her face in entering a certain place made sacred by certain Buddhistic

young man committed suicide because he had consumption and thought life was not worth living. Such a spirit and such an event is far too common in Japan. Christianity has a remedy for such depression of spirit. It draws away the veil "Waya" and shows a man the mysterious workings of God within himself.

Recently a prominent young business man, who is dying of



MR. Y'S FACTORY, NEAR HAMAMATSU, JAPAN

relics. But Christianity has a glad message for women—a message of love and hope. I think I told you about the young woman who came to one of the religious teachers of Japan asking in despair: "Why must I love my own life?" If there were no reasons for loving her life she must throw it away.

Recently a young woman of a good family came in this same spirit to this town. By the influence of Christian teaching she is completely changed. Her face shines with a new spirit, a new hope, a new life received through faith in a Father's loving care. Since then I have been asked to teach a young man from the same house. He has become lazy and fault-finding and dissatisfied with life. They sent me word, "If you will teach him we will send him to you. If there is not a change he will break his mother's heart." Of course we will teach him confident that God's power in the heart of

consumption, called to see me. He said, "I find great comfort in the reading of the Bible; it gives me hope. I like the Christian hymns." He ordered a large print Bible and a book with notes. Such is the hope the joy that Christ has brought to the world when he revealed God the Father.

Truly the power and influence of Christianity for good is very great and many a soul is hungering for it. Let us give them Jesus Christ as the revelation of God and man; God as the Father and man as the son.

Hamamatsu, Japan.

God Will Win You

If I am not mistaken in your case, God will win you, and he will win you by determined and uninterrupted acts of



A JAPANESE CHRISTIAN FAMILY AND HOME (MR. Y.—)

man is unlimited. Pray for that boy—for it is "Not by might nor by power, but by my Spirit saith the Lord of Hosts."

I have been able to see more closely into the lives of the Japanese this year than ever before. I am convinced that there are many religious souls in Japan unsatisfied by any of the older teaching. It was reported in the paper that a

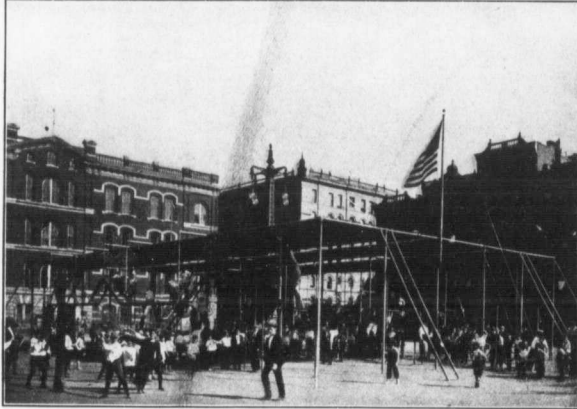
love. It may be that in some other place God would have found for you other work; you have failed in attaining to that place; serve Him where you are. If you fall still lower, or imagine that you fall lower, still serve Him in the lower room of all. Wherever you may find yourself, still serve Him, and you will bid defiance to imaginations and powers of evil.—John Shorthouse.

The Glories of War

A PRIZE ORATION BY MR. RUSSELL TRELEAVEN.

IT SEEMS peculiar, perhaps, in this 20th century, when civilization is supposed to have reached a higher standard than has been, that there should be anything commendatory to be said upon the subject I have chosen to-night, "War," yet, fresh within the memory of every one present are three great wars, in which five of the leading nations of the world have been active participants. The Spanish American war, the British-Boer war, and that great struggle

of which appals irresistibly to man's combative nature. War, with its honor, its heroism, its fascinating uncertainty, the potency of its results, victory or defeat, the welfare, and the very existence of a nation trembling in the balance. War, with the inspiration of its martial music, amidst the whirl of bullets, the thunder of canon, the bursting of shells, the majestic charge of cavalry, charge and recharge. Amidst such frenzied excitement, all else, even life itself, is forgotten. Who would not be a soldier?



PLAYGROUND IN A UNITED STATES CITY

so recently terminated, the Russo-Japanese, and we must conclude, regardless of our sympathy or of our prejudice, that the progress of civilization has not precluded the possibility of war. And why? The question is not difficult to answer. Recently England has launched forth the most gigantic war-vessel that has ever furrowed the surface of the mighty deep. The *Dreadnought* is a marvellous production of man's ingenuity and skill. Last year England expended £25,000,000 more upon the development of her navy than in any previous year.

The Japanese have become peculiarly adept and skilful in all those accomplishments pertaining to modern warfare. They can construct, below the surface of the water in their harbors, mighty mines that will destroy any vessel that may intrude on their domains.

The Germans guard with a jealous eye the development of a standing army of which they are justly proud, and they are devoting every energy toward the perfecting of the proficiency of that army.

We must not forget our neighbors to the south of us, for in military and naval strength they have advanced by leaps and bounds, and their position in that regard is by no means insignificant.

And we see the world over that the nations, great and small, pride themselves in their strength in war, upon the sea, or on the battlefield.

The very fact that the instruments of warfare are in existence, are being perfected, and are coveted by the nations, is proof positive that war is an ever present possibility.

Sir Robert Peel was right when he said "A standing army is a menace to the peace of the nations." It is as though the war dogs are ever with us, and though for a time they may be held in leash by powerful hands, sooner or later, some bone of national discontent thrown in their midst will cause them to break their bonds and they must grapple with each other in the awful struggle of life and death.

Then, too, there is something about war, the very thought

War kindles and fans to a flame every spark of patriotic sentiment. That is why it is that the pages of history that charm us most are the pages that tell of heroes of other days, of the noble defence of that body of Greeks at the Pass of Thermopole, of Nelson and his fellow heroes in that great-st of all naval battles, Trafalgar, or of Wellington and the genius displayed throughout his eventful career, reaching a glorious climax at Waterloo. Waterloo! upon which the whole future of the 19th century hinged. Which would it be? Freedom for England and all Europe, or oppression under the iron heel of a mighty tyrant? We can thank God for Wellington, Waterloo, and Freedom.

It is an honor for a man to fight for the land which gave him birth, the land which he has learned to love, if that land be invaded by foreign foe, and to-day we revere and honor the memory of those gallant forefathers who fought, and not in vain, for our beloved land.

"How gallant Brock at Queenston fought,
Our annals long shall tell.
And honor, too, the gallant few
That upon Ridgeway fell.

"Should e'er the vile invader's foot
Our dear Dominion stain,
Then, as of yore, we'll drive them o'er
The Queenston heights again."

But I must pause in my eulogy of this subject, lest someone should say to me: "But Mr. Speaker, is the lustre of war undimmed, its brilliancy unblemished, its glory untarnished? Would that I could answer yes, but alas, bright and dazzling though glories seen at times, it is possible that they are eclipsed by the accompanying horrors.

Think of it; the aftermath, the wives made widows; the children made fatherless; the bread-winner of the home lying cold and stiff upon the field of carnage; forever vacant that chair by the fireside, where centre so many loving memories, for there the children would climb their father's knee to hear the kindly story, to lisp their evening prayer, or to receive their good-night kiss.

"Oh! if beside the dead,
Slumbered the pain,
Oh! if the hearts that bled
Slept with the slain.
If the grief died, but, No!
Death will not have it so."

and during the long years that follow, many a heart hungers for the caress and smile it cannot receive, many an ear listens in vain for the fall of a familiar footstep upon the walk, many know what it means

"To long for the touch of a vanished hand
And the sound of a voice that is still."

The Things I Ask

I ask not wealth, but power to take
And use the things I have aright,
Not years, but wisdom that shall make
My life a profit and delight.

I ask not that for me the plan
Of good and ill be set aside;
But that the common lot of man
Be nobly borne and glorified.

I know I may not always keep
My steps in places green and sweet,
Nor find the pathway of the deep
A path of safety for my feet;

But pray that when the tempest's breath
Shall fiercely sweep my way about,
I make not shipwreck of my faith
In the unbottomed sea of doubt;

And that, though it be mine to know
How hard the stoniest pillow seems,
Good angels still may come and go,
About the places of my dreams.

—Phoebe Cary.

Healthy Homes

BY AN EDINBURGH UNIVERSITY M.D.

MOST of us spend a great part of our lives at home. It is therefore very important that our homes should be as healthy as possible. We cannot all choose where we shall live or in what sort of house we shall make our home; and, unfortunately, there are many houses so constructed that they are not very conducive to the health of their inmates. But apart from these matters of structure over which we may have no control, there are several little things which, if attended to, materially lessen the dangers which we all run when we shut ourselves in from the free air and sunlight of the outer world. The three things I wish to insist on are *Fresh Air, Sunlight, and Cleanliness.*

Fresh Air is the most important of all. The air of an occupied room soon gets quite unfit for breathing unless there is sufficient outlet for the used-up air and an inlet for fresh air. Most people know this; but they also know that if they open the windows on a cold day there is a draught which, to many people, is very unpleasant. They are told that if the windows are open at the top there will be no draught, and they are given scientific reasons why this must be so. In practice, however, they find that this is simply not true; and though they may willingly admit that fresh air is a good thing, they prefer their immediate comfort to a possible ultimate benefit which is brought about by so much present unpleasantness. Now, to those who are so susceptible to draughts, I would point out how much can be done to obviate the discomfort of open windows by gradually becoming accustomed to them. Begin in the warm weather, and you will find that the practice can be carried *right through the winter.* Until this is possible the best plan is to throw the windows wide open at intervals, so as thoroughly to flood the room with fresh air. Every room when not occupied should have its windows open, and the whole house should for some portion of each day be exposed as much as possible to every breeze that blows.

During sleep the bedroom windows must always be open, and care should be taken that the chimney is clean and not blocked up in any way. Many people sleep with their window-blinds down or with curtains drawn. This is a great mistake. Not only is the free circulation of the air in the room interfered with, but the *life-giving light of the morning sun is shut out.* Some people find they cannot sleep after day-break if their window-blinds are up; but this is merely a matter of habit, and a little perseverance will soon get over the difficulty. It should be a rule at all times to let what sunlight there may be to penetrate into every part of a house. The over-careful housewife who shuts out the blessed sunlight in order to save the color of her carpets is usually a mean-spirited creature. Let the light in. It will show up the dark places that are dirty.

The cleanliness of a house is a key to the character of the women that live in it. Quite apart from any considerations of health, many women have a passion for "tidying-up." They are constantly pulling the furniture about, scrubbing and sweeping and dusting in all sorts of out-of-the-way corners. It is often overdone, but it is a wholesome instinct. The dust of the highways may carry the germs of disease, and should not be allowed a resting place in our dwellings. Men as a rule greatly resent the inconvenience and discomfort of a spring-cleaning, thinking, perhaps, that it is a small matter compared with their own lofty pursuits. The young philosopher begins to say hard things about women when he finds his books disarranged and his papers in hopeless confusion. But his housewifely sisters must not mind. They have right on their side. They may quote to the young philosopher these words of wisdom: "Our house is unkept and dirty because, lost in many speculations, we despise the humble broom. Man's first duty is to clean up his premises. . . . In reality man does not know enough yet to be a philosopher. But he can always wash up.—*The Guild.*"

woman who received it happy for the day, and every task easy. Its writer was another woman who understood not only the difficulty of the struggle but the value of the written word. Through all of one winter she wrote daily to the woman who was out in the arena—splendid, hopeful letters, full of counsel and encouragement, and of the wisdom which perceived both the meaning of the fight and the direction in which victory was sure to follow. When for the woman at home, a day came too full of other obligations for a letter of any length, there was no question in her mind of letting the written word go entirely over. And this is just what the majority of us would have done. We would have argued to ourselves that this one day did not count, that to-morrow a letter would follow, the waiting would not be long. But the waiting is sometimes long—long and wearisome too, and the absence of the written word robs this waiting of its only gleam of light.—From "The Joy of Life."

Picture Postal Cards

of the man in front. After service he waits to speak to some one he knows and lets the visitor in his pew pass out without a word of greeting. The visitor goes home and says the church is cold. It is cold to him. We wonder whose fault it is!

"Mr. Thoughtless is a Sabbath-school teacher. He reaches his class late. He hasn't fully prepared his lesson. He teaches year after year without having heart-to-heart talks with his pupils on the welfare of their souls. Then wonders why none join the church. Is it any wonder!"

The Privilege of Holy Service

BISHOP W. F. MALLALIEU.

JESUS taught many important lessons, and illustrated His teaching by His example. He says of Himself: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." He "went about doing good." He fed the hungry, he gave sight to the blind, hearing to the deaf, speech to the dumb, and comforted breaking hearts by calling back to life the widow's son, and also the brother of Mary and Martha. From His earliest miracle in Cana of Galilee to the committal of His mother to the care of the beloved disciple amid the darkness and agony of His death upon the cross, He was constantly ministering to those about Him.

And this is equally true whether we consider the numberless acts of mercy and help wrought in behalf of the poor, the outcasts, and of all who having faith in His power ask for His compassionate help; or whether we consider Him as the supreme teacher of the human race. He was minister to the needs, not only of those who saw His bodily presence while in His earthly form, and listened to the Sermon on the Mount, but ever since; and even now He has ministered and is ministering to the countless millions of souls that need His words of comfort, encouragement and direction far more than they need any earthly good.

We have the words of Jesus; we have His example. The vital question that confronts us is this: will we listen to His words; will we treasure them in our minds and hearts; and will we follow His example? There were never more hungry souls in the world than now. As Jesus breaks to us the bread of life, will we share it with others? Will we remember it is not so much what we have as what we share with others that brings us into closest touch with the Lord Jesus Christ?

How can any one who professes to be a follower of Jesus be content to live a careless, self-indulgent life? How can he dream of finding acceptance at the day of judgment when on earth he clothes himself in purple and fine linen, and lives sumptuously every day, while poor Lazarus at his gate has no sympathetic friends but the stray dogs of the street, and not a morsel of food except an occasional crust that is thrown to him by the careless hand of the passer-by, or of a well-fed servant?

If God's people could learn what a blessed privilege it is to serve rather than to be served, what floods of light and blessing would overflow this world! The surest way to learn this precious lesson is to go to God in prayer, and ask Him for Jesus' sake to fill our hearts with the Holy Spirit's presence and power, driving out forever all carelessness and sloth, and conforming us to the likeness of Christ, until it shall be our chief joy to "do good to all men, as we have opportunity." Why not pray every day for the impartation of the Holy Spirit, filling us completely for the exercise of the privilege of holy service?

Sunshine

"With him the old sunshine returned to the home," says one friend of another who had been away in a strange land for some years, and then at last was free to return. With him the sunshine came back. "It is a different home when you are in it, mother," said a son. There are people who carry sunshine with them wherever they go. There are others who cloud what sunshine is already shining. We would all do well to heed the admonition of one of our young people's songs of the day which bids us to "scatter sunshine." It is a poor and profitless life that does not bring brightness to some one.

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With Other Editors

Keep Them Busy

"In teaching kindergarten," said a beginner, "I've learned that the only way to keep the children good is to keep them busy. It has done me a lot of good to learn it, on my own account, for I'm naturally lazy, and high temper is my besetting sin. I'm experimenting now in working off my energies so that the temper doesn't get a chance to accumulate. The result is that I haven't had a fit of anger for ever so long." Others who try the experiment will find that it works the same way.—*Forward.*

Personal Experience

There is nothing in Epworth League work that counts for more than personal evangelism. Some things are required for success in this phase of League service. There must be personal Christian experience, for instance. You cannot do much toward bringing souls into the kingdom unless you know something of the life of the kingdom yourself. You cannot lead a soul to Christ unless you have been to Him. The basis of all successful evangelism is experimental heart religion. You can speak with confidence to your friends of what Christ will do for them by telling them what He has done for you.—*Epworth Herald.*

Foolish Funniness

A contemporary asks pathetically, "Must we always be funny?" It is commenting upon the custom which demands that all sorts of occasions serious and sensible men must, in order to comply with the demands of the times, attempt to be funny in order to be entertaining. Says our contemporary: "It is a brave man that dares to get up on an after-dinner occasion or at a public meeting, or even in a religious assembly, without having something that will 'bring down the house.' Fun is fine in its place and in due proportion, but let us not try to be funny all the time lest it turn out that we are only foolish."—*Cumberland Presbyterian.*

Salvation for Service

Christians seems very slow to come to a full consciousness of the fact that salvation is for service. "He that loveth his soul shall lose it," saith our Lord in one of those powerful and striking paradoxes which he used when all else failed to arrest the attention of self-centered hearers. For almost the whole period which has passed since Luther brought the emphasis back from priestly intervention to personal accountability, men have been thinking too much about their own souls and too little about the souls of others. Now there are, at least, signs of a better day. The splendid undertaking of saving a lost world has begun to appeal to the imagination of the Church. The laymen begin to see that they, as well as the preachers, have an important part in it. The missionary enthusiasm of the Christian world is only in its first stages. The next fifty years will witness great things.—*Nashville Christian Advocate.*

The World No Worse

The cry that former times were better than these is often raised, but the late Bishop McCabe could not make himself think so. "There are those who say it till the air is blue," he exclaimed in Syracuse; "but is it so? I tell you that there are two standards of measurement. The first measure of power is the ability to win souls. And look at it. Since 1884 we have won over 1,250,000 souls. Does that look like failure? That would make a city as large as Philadelphia. And the other standard of measurement is the power to raise money. And think of that. Last year for all causes the Methodists gave \$30,850,000—they are giving that right along. Half a million dollars might weigh a ton. That is, the Methodists are giving sixty-one tons of gold—they do it in one year and every year. They give money by the ton."

Gauged by the standard of giving, the present is the best age the world has ever known. Money flows like water now

for all good purposes. Formerly the endowment of colleges was the principal object of great beneficence, but in these days every variety of good work derives more or less support from gifts of the generous-minded.—*Michigan Christian Advocate.*

What The Brotherhood Stands For

The great aim of the Presbyterian Brotherhood is to recruit the manhood of the Church for definite, practical work in the extension of the Kingdom. It is felt that a vast amount of potential energy is unharnessed and unused. There are men of acknowledged leadership who are making the world go, but whose splendid talents have not been seriously laid hold of by the Church. They have been regarded as such busy men that it would be an impertinence to expect them to take any active part in church work. This is felt to be a serious mistake. If the Church is to come to her own, she must have the strength, not only of her young men and of the aged men of leisure, but of the men who are leading the great business enterprises. The movement is an attempt to awaken the sense of personal responsibility for the carrying on of the work of Christ.—*The Presbyterian.*

The Only Way Out

"The only way out of some things is through them," said a woman, speaking of a task put aside many times, and undertaken perforce at last. It is certainly the only right way out of any duty, however hard or distasteful it may be, that confronts us. If it is a duty—some work, experience or sacrifice that rightfully belongs to us—we may be very sure that there is no comfortable or satisfactory way around it. We shall save time, hurt of conscience, and fret of brain, by going through it as promptly as possible. Jonah preached to Nineveh at last—not so nobly or so well as he might have done at first—and the voyage he took in the meanwhile could never have been a pleasant memory.—*Forward.*

A Bad Habit

We would that some of our ministers and others, might break themselves of the habit of unduly prolonging their syllables in prayer and preaching. Some of them have fallen into bad ways without being aware of it. What is the use of incardinally drawing out words like this: "And, O-o-o-h L-o-o-r-d, w-e-e-b-e-s-e-e-c-h-T-h-e-e!" etc. It is unnatural. It tires the worshipper by its strain and monotony. It suggests that the one praying is desperately holding onto his word until he can summon some other thoughts. Simple but reverent language, spoken in natural, unaffected, unconventionalized tones will always be the most welcome to a worshipping congregation.—*Western Christian Advocate.*

Cheerfulness

"Why should not the Christian rejoice? The three sweetest things in the world are, a smile, a laugh and a song. All these belong to the believer. There are no 'gloomy Christians'; the very phrase is a contradiction. There is not one minor chord in all the symphonies of heaven. Why should we not be cultivating sympathy with that music in which we are to have a part forever? The morbidly solemn person who never smiles and looks on a hearty laugh as an evidence of shallowness and frivolity would better examine himself to see if he be not still in the gall of bitterness. And as for singing! Why in the world do we not have more of it!—*Christian Observer.*

Use It

"The greatest homage we can pay to truth is to use it," is a chip from Emerson's wisdom. There are people who seem to think that truth is too good for daily use, but to realize their folly, we have only to note what weak, mistake-making, trouble-laden people they are. Those who count truth "none too good for human nature's daily food" are truly paying it highest tribute. The more it is used, the more clearly will its beauty, its worth be seen and appreciated.—*East and West.*

The Quiet Hour

Looking Back and Ahead

When it is hard to see any brightness in the present, let us find it in yesterday or in to-morrow. A trusting Christian woman whose life has been one long service of love for others, and whose dearest earthly companion was recently called on ahead into the life beyond, said in a letter written on Easter Sunday, "I am at home all day and entirely alone—a lonesome feast day. But I have precious memories and blessed hopes." There is treasure that no present blackness can take from us: what God has done, and what God will do. If our memories are precious, our hopes ought to be still more cherished: for we have His promise that the past is only an earnest of the future. *Sunday-School Times.*

Nothing But God

David Grayson, in his autobiographical serial "Adventures in Contentment," tells about interviewing a scientist on his belief in God.

"I have been a botanist for fifty-four years," said the scientist. "When I was a boy I believed implicitly in God. I prayed to Him, having a vision of him—a person—before my eyes. As I grew older I concluded that there was no God. I dismissed Him from the universe. I believed only in what I could see, or hear, or feel. I talked about Nature, and Reality." He paused, the smile still lighting his face, evidently recalling to himself the old days. I did not interrupt him. Finally he turned to me and said abruptly: "And now—it seems to me—there is nothing but God."

The Rest of God

Ruskin has said: "There is no music in rest, but there is the making of music in it." In our whole life melody, the music is broken off here and there by "rests," and we foolishly think we have come to the end of the time. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts and sudden pauses in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which goes up to the ear of the Creator. See him beat the time with unvarying count, and catch up the next note as if no breaking place had come between. Not without design does God write the music of our lives. Be it ours to learn the tune and not be dismayed by the "rests." They are not to be omitted. If we look up, God will beat the time for us. *Psalm 46. 1, 10.—Home Herald.*

Making To-Morrow's Character

To-morrow's character is determined by to-day's action. Therefore, it is not only possible to control the future—it is our positive duty to do so. Whether we will or no, we are making or un-making character to-day, for "character is habit crystallized." To recognize this ought to help us to take the higher ground always. No man can safely say that he will "take things easy" to-day, and to-morrow do differently. To-morrow may not come; but if it does come, he is less likely to do well than he was to-day, if to-day he has shoved character a peg downward. We have the privilege of looking at our every act as typical of our real and final character; and we have a duty to do so while each act awaits our decision. What is left of to-day may still be so regarded and so controlled, if the control is given to One who alone can overcome the past.

No Time to Pray

There is many a business man to-day who will tell you he has no time to pray; his business is so pressing that he cannot call his family around him, and ask God to bless them. He is so busy that he cannot ask God to keep him and them from the temptations of the present life—the temptations of every day. "Business is so pressing." I am reminded of the words of an old Methodist minister: "If you have so much business to attend to that you have no time to pray, depend upon it you have more business on hand than God ever intended you should have."

But look at this man. He had the whole, or nearly the whole, of the king's business to attend to. He was prime minister, secretary of state, and secretary of the treasury, all in one. He had to attend to all his own work, and to give an eye to the work of lots of other men. And yet, he found time to pray; not just now and then, nor once in a way, not just when he happened to have a few moments to spare, but "three times a day."—*D. L. Moody.*

Arrows From Gipsy Smith

If you want to beat the devil you must fight him with the cradle.

There is a tremendous difference between thronging Jesus and touching Jesus.

Wrath is anger with the lid off. Malice is wrath cooled down into hatred—murder.

There are duties which when done faithfully are prayers.

I noticed when I was a boy that good cleaners had to be good stoopers. If you are going to help anybody you will have to stand a little higher than they are, or you won't lift them far.

Hot saints are sure to make lukewarm folk mad.

If you and I only had the vision of Calvary, we should never weary, we should never tire, we should never lose heart, we should never lose life.

The devil is like God in this, he is no respecter of persons. It is a good thing to kneel. It is not a weak thing or a mean thing to kneel. It may be child-like, but it is not childish.

If you don't mind, Jesus Christ will have to say, "I did all a God could do to save you, but you would not let me."

Our Needs for To-Day

How significant, how exhilarating are these words! Not the life when we have passed the gate of pearl, but the life that is now; not our life when we stand on the brow of the transfiguration mount, but the life at home, or in the daily walks and common places of existence. It is possible that there is a life to be lived in the common round and the daily task, so royal, so radiant, so blessed, that those who live it may be said to reign in life.

Do you reign in life? If not the reason may be that you do not distinguish between *praying* and *talking*. There is a profound difference between entreating for a thing and appropriating it. You may admit that God's abundant grace is near you through Jesus Christ, and yet you may not quite see the necessity of learning how to take. Some people are always telegraphing to heaven for God to send a cargo of blessing to them; but they are not at the wharf-side to unload the vessel when it comes. How many of God's richest blessings for which you have been praying for years have come right close to you, but you do not know how to lay hold of and use them! Mark, "They which receive the abundance of grace shall reign." The emphasis is not on grace, not on abundance, but on *receiving* it; and the whole grace of God may be round your life to-day, but if you have not learned to take it in, it will do you no good.—*F. B. Meyer.*

All There Is of It

Read with me Matthew vi. 22; "If thine eye be single, thy whole body shall be full of light." The single eye means a right choice as the controlling force of the life. The whole body means all that belongs to that life. First, we shall think right. Secondly, we shall feel right. Thirdly, we shall do right. This is the true religion. And this is all there is of it.

Religious processes under the Gospel are very rapid. Light travels at the rate of one hundred and ninety-five thousand miles in a second. The grace of God travels with a rapidity infinitely greater. Where heaven is, we know not; but we may be sure that communication with it is instantaneous to the responsive soul. The whole Bible illustrates this tremendous truth. To Christian experience it is a truth demonstrated. Light never travelled as swiftly as did the love of God that came down into the believing soul whose single eye was fixed on Jesus. Light never sped as fast as does the comfort poured into the trusting heart in the time of trouble. Material light in its motion would seem to be dull

and slow contrasted with the instantaneity of the processes of the grace of God in a heart that truly believes.

This one thing do. Let thine eye be single. Choose the service of God without distracting your mind concerning the insoluble mysteries and doubtful disputations which have no end. Think right on this simple plan. Let the eye be single; let your heart be fixed on God as the object of supreme affection. Prove by experience the truth of the divine promise that obedience is the organ of spiritual knowledge. "He that will do God's will shall know of the doctrine."—*Bishop O. P. Fitzgerald.*

Daily Bread

Christ taught us to pray every day for our daily bread. It comes to us so regularly as a reward of our daily labor that we almost forget to pray for it at all, or even to return thanks when we receive it. How many Christians hasten every day to the shop or the field without taking time to breathe one short prayer for God's help in the day's labors? Yet we need His help, and He needs us. Our work is a part of His work, and He is interested in its performance. Of the first thirty years of the life of Christ we know almost nothing but that He was always about His Father's business, and that He worked with Joseph at the carpenter's trade. He spent the greater part of His short life in showing the world that even common labor may be business that God is interested in, and that to work without reference to God, to work for bread for bread's sake alone, or to live by bread alone and not by hearing and constantly obeying the Word of God is to live a life that is less than human.

If we should pray for material bread, much more should we pray for the bread of life. It comes by labor too. There is a certain spiritual satisfaction that comes from right-thinking and right living. The man who strives to do his whole duty to man shall in no wise miss his reward, even though he does not think of God. The man who thinks of God, but thinks of Him as if He were afar off, who obeys but does not pray and does not love, will also receive the reward that is due his small measure of piety; but it is infinitely better to be a son than a servant. The son loves to abide always in his father's house. He loves to be sure of his father's companionship and approval. He loves to pray, as he begins his task: "O Father, grant that all my labors this day may be begun and completed under thy approval and blessing? Grant that of the poor material I bring this day something may find a place in thy eternal house. Grant that for this day's labor I may receive my daily bread, the portion of this world's good that I need; and that I may receive the bread that endureth, the fellowship of God this day."

Gentleness of Spirit

Let the sweetness of Christian character find expression in the house. One of the most pleasing aspects of modern times is the presence of art in lowly homes, giving the touch of grace to every humblest household, necessary thing; delightful manifestations of skill and ornament appearing in the wood, lead, iron, and common crockery of the cottage. But if art thus makes the house into the house beautiful, what will not gentleness, consideration, and politeness do for the household? "The aim of art is to express the sublime in the trivial," said J. F. Millet; if in the home we reveal our sublime faith and righteousness in doing gracefully many little things, the home will be far brighter than it sometimes is. Conscience expressed in crosses and godliness in *gaucherie* are not the happiest demonstrations of the Christian spirit. A house in which there is nothing but reason, conscience, and duty is one of the most forbidding places of a trying world. Having reared our pillars and buttresses, let us carve out a psaltery and make life pleasant for all that are in the house.

Sweetness is equally called for in the business sphere. Christians fairly gracious elsewhere put the softer qualities aside when they enter upon business scenes and relationships, as if only a certain severity of temper suited that department. They do violence to their finer instincts out of a mistaken notion that grace is misplaced in business. Although in heart sincerely kind and generous they feel obliged to keep on hand a ready fund of harsh words and ominous gestures for the offensive and defensive tactics of business, just as some of the

magnificent orchids of Guiana are garrisoned by a swarm of ants, hairy spiders, cockroaches, and centipedes which on occasion troop forth from the depths of the flower. It is a mistake. Nowhere is gentleness more effective than in the shop, the warehouse and the market-place. Silk has a fibre more tenacious than that of steel, and the graciousness of a strong man secures him most commanding influence. Fine behaviour and considerate speech in masters and men are infinitely more effective for all purposes of advantage and peace than explosions of vulgar wrath on the one side or a hostile habit on the other. While you are sure of the hard, firm columns, without which successful business is impossible—precision, punctuality, diligence, economy, and subordination—bring in also the palatry, and show that the poetry and music of humanity have a place even there, and that they can convert stern duty into delight, and make the inexorable conditions of life a discipline of what in our nature is noblest and best.—*REV. W. L. WATKINSON, in "Inspiration in Common Life."*

Wonderful Transformations

Of old time Michael Angelo took his copies from the persons in the streets, and wrought them out on the walls and the ceilings of the Vatican, changing a beggar into a giant, and an ordinary woman who bore a basket of flowers on her arm into an angel; and the beggar and flower girl stand there now in their lustrous beauty, speaking to eyes that wander from every side of the green world. The rock slumbered in the mountain, and he reached out his hands and took it, and gathered the stones from the field about him, and built them into that awful pile, which, covering acres on the ground, reaches up its mighty dome toward heaven, constraining the mob of the city to bow their foreheads and to vow great prayers to God. So, my brothers and my sisters, out of the common events of life, out of the passions put by God into your hearts, you may paint on the walls of your life the fairest figures, angels and prophets. Out of the common stones of your daily work you may build yourself a temple which shall shelter your head from all harm, and bring down on you the inspiration of God.—*Theodore Parker.*

Hymns You Ought to Know

THE hymnals that have been published during the past few years contain, in addition to the old standard hymns, a number of modern productions, some of which are very good indeed, although they are very different in style from the old hymnology. Here is one selected from the new Hymn Book of the Methodist Episcopal Church.

V.—Our Code and Creed.

Christ's life our code, his cross our creed,
Our common, glad confession be;
Our deepest wants, our highest aims,
Find their fulfilment, Lord, in thee.

Dear Son of God, thy blessed will
Our hearts would own, with saluts above;
All life is larger for thy law,
All service sweeter for thy love.

Thy life our code!—in letters clear
We read our duty, day by day,
Thy footsteps tracing eagerly,
Who art the Truth, the Life, the Way.

Thy cross our creed!—thy boundless love
A ransomed world at last shall laud,
And crown thee their eternal King,
O Lord of Glory! Lamb of God!

Till then, to thee our souls aspre
In ardent prayer and earnest deed,
With love like thine, confessing, still,
Christ's life our code! his cross our creed!
—Benjamin Copeland.

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Editorial

Prejudice

Nothing is more unreasonable than prejudice. It is often difficult for us to give a reason why we like some persons and dislike others. We wrong people through our prejudices as often as through our bargains. Such prejudices are usually formed as the result of ignorance of those we misjudge. How often we are ashamed of the feelings we have had toward others when we become better acquainted with them. This evil trait is all the more insidious because it grows in the dark, and few hearts are conscious of its hold upon them. Possibly nothing suffers more from prejudice than Christianity. The majority of those who are opposed to the religion of Jesus Christ are so because of some bias their minds have received through the mis-conduct of one who professes to be a follower of Jesus.

Henry Ward Beecher said several years ago that he had never known a single infidel to Christianity. By this he meant that men were not unbelieving toward what is good, but rather towards what represents the good, such as dogmas, professions and churches. Many are opposed to religion because of those who profess it. This is just as unreasonable as for a man to object to a loaf because of the man who baked it, or to the seed because of the farmer who plowed the field where it was grown.

Nathaniel is a type of character still with us. He couldn't see how a good man could come out of an unsavory Nazareth. There are men, not a few of them, who are bitter in their feelings towards the Church which stands for all that is true and good, simply because some one of its weaker members has been untrue to a financial obligation or recreant to a public trust.

Resolution

The wing of time is carrying us rapidly on. What a few weeks ago was called a new year will soon be past its morning. How many of the resolutions which we made when we stood upon the threshold of 1907 have been carried out? We fear the large majority of our good intentions have never been carried into effect. No more humiliating reminder of our weakness could present itself to our minds than that of the unfulfilled promises which we have made to ourselves, which lie like pitiable wrecks along the coast-line of our lives. The cause of failure in the line of reformation is due to the fact that we give ourselves credit for intentions which never mature into earnest purposes. A decision to do anything is not an intention in reality unless we at once go to work to fulfill it. If a man says I intend to give up profanity and

still goes on swearing, it is perfectly proper to say to him, "You do not intend to give up profanity you intend to keep on swearing."

If a young man says, I intend to be a Christian and yet retains his evil habits, we are justified in saying of that young man that he does not intend to be a Christian. He intends to go on sinning as he has done in the past. Nothing is easier than to hoodwink ourselves into thinking we are good because we give ourselves credit for good intentions. Good intentions are the active, timely, sincere products of deep convictions. The quality of an intention is determined by what we do, not by what we say we are going to do.

What has become of our resolutions to be more active workers in our League, to enter more heartily into Bible study and to be more generous in our contributions to missions? One good purpose fulfilled is worth one hundred which give little promise of maturity.

Obligation and Profession

It is a common mistake which more than our young people make, that obligation is the result of profession. Multitudes of men and women are cherishing the delusion that they are relieved of the obligation to do right because they have never professed to be Christians. No heresy could be more pernicious than this. Every preacher and Sunday School teacher should nail home the truth that obligation comes with knowledge. As soon as we know the right we are expected to do it. Obligation has its genesis in God and in the revelation of His will. Right is right not because the Bible proclaims it, but because it is the will of God. We are called upon to serve God, not simply because we have pledged our love to Him, but because we are created and redeemed by Him. The swearer and the thief are under the same obligation to be reverent and honest as the class leader. The moral law speaks no more loudly to the preacher and teacher than to the libertine and gambler.

We have often heard it said that experience is a good teacher. It is not so generally conceded, however, that experience is a very expensive teacher. We get few things cheaply by this method of learning. Experience is a tutor which gets big prices for the knowledge which it imparts, and one which often uses the rod in making the lesson impressive. We might save ourselves many bitter trials if we would learn more from the experience of others. There is a market place for facts as well as for fish. We can obtain a knowledge of life at small cost if we but study the lives of our fellows. On every side we can see from the sufferings of men and women that the way of the transgressor is hard. Why should we need to learn this lesson from the awful heartache and heart-break which come from personal experience?

A good and great man, who had been a teacher for many years, once said: "One of the comfortable thoughts of my life is that I have so much to do with children. It is helpful work." Certainly it is. It is work that counts more than any other form of Christian effort, and the Church ought to be doing very much more of it.

✠

Two merchant princes have died recently, Wm. Whitely of London, England, and Timothy Eaton of Toronto. It is pleasant to know that their great fortunes were built up not by trickery or sharp practice, but by straightforward honesty, enterprise and application to business. There is great encouragement for the boy who is at the foot of the ladder in such careers.

THERE is tremendous tryanny in bad habits it is true, but perhaps there may be equal power in good habits. Goodness is probably as contagious as badness. At any rate the best way to offset the influence of evil is by the promotion of virtue.

✕

Do not allow the work of your League to be done entirely by half a dozen capable members. Why? In a short time they may be called away, and the society is liable to go to pieces unless others are prepared to take up the responsibility. The younger members should always be in course of training for the time when the work will rest upon their shoulders.

✕

Of course there are discouragements in carrying on an Epworth League. Sometimes the very best workers move away, others become lukewarm, and very often it happens that the work has to be done by a faithful few. Under these circumstances there is great need for determination and perseverance. Do not give up. If you cannot do what you would like, do what you can.

✕

THERE is scarcely any greater need in Canada to-day than good, clean, comfortable home-like temperance hotels. There is no reason in the world why the sale of whiskey should be connected with a house of public entertainment, but everything against it. It is a grievance, too, that people who dislike tobacco should be forced to breathe air that is fairly blue with tobacco smoke every time they enter an hotel corridor.

✕

The difference between an ordinary Bible class and an organized adult class is that in one the unit of influence is the teacher, while in the other it is the members of the class themselves. The teacher simply teaches and inspires, while the members look after the sick, drum up absentees, and scout for new scholars. These methods are specially suited to classes of young men. It is a fine thing to give the boys something definite to do.

✕

In a railway car, not long ago, we heard a little boy not more than five years old, use a profane expression, which indicated the kind of conversation he was accustomed to hear at home. The amount of profanity that is heard on the streets, even among boys, is simply appalling, and calls for some effort to suppress it. A man was recently arrested and fined for swearing in a public place. This advertized the fact that profanity is an offence that is punishable.

✕

GIPSY SMITH is direct in his preaching. He loses no time or energy on mere rhetoric. One day during his recent Chicago meetings he said in that piercing, pathetic voice of his, "O you men and women, fathers and mothers, you have led your children to the theatre, you have led them to the dance, you have led them to the card table. But, forgive me if I ask you, have you ever led them to the Throne?" This is the kind of preaching that is needed in many places.

✕

FLIPPANT and very unfair criticisms of the Epworth League as a whole are often made because of some weakness that is noticed in the local society. An individual League occasionally develops tendencies to frivolity, add straightway some self-appointed critic gravely announces that the Epworth League is degenerating, becoming a courting society, etc. Nothing could be more out of harmony with the facts. Where there is one League that becomes a little giddy, there are fifty that are serious, earnest and aggressive in Christian work.

MUCH is said of the hardships and privations of the early Methodist preachers, and certainly they were a noble body of men, but the days of self-sacrifice in the Church are not altogether past. In a missionary sermon, recently delivered in St. Catharines, Rev. Dr. Hazelwood told of a Methodist preacher in a new Canadian settlement who received \$300 a year to keep himself and family, and lived in a shack, while in the same neighborhood, an under cook, in a lumber camp got \$60 a month and board.

✕

A GENTLEMAN, who declined to give his name, called at this office, recently, and handed the General Secretary the sum of \$109 as a private contribution to the new enterprise recently inaugurated by our General Board, of placing two associate secretaries in the field with the special purpose of organizing new Sunday Schools and Leagues, and making existing ones more efficient. Surely there are others who are interested in this forward movement, and who could afford to contribute something toward it. We would be glad to hear from them.

✕

THERE are some young people's societies whose members never do anything but listen. Every week some good speaker is asked to come in and address them, and they give the best of attention to what he has to say. But this everlasting listening is an incurably bad basis for an organization like the Epworth League, which defeats the very object of its existence. Let the members speak, pray, and work for themselves. They may not do as well as the practised speaker, but they are at least developing their own powers which is what the League was intended for.

✕

Good old Dr. Cuyler strikes the nail on the head when he says: "The best time to become a Christian is in early life, and the chief efforts of pastors, parents, and teachers should be directed to the young. A church that allows its young people to be drawn into the rapids of sinful temptation and to drift down the accelerating current of worldliness, can expect nothing else than that the majority of them should go down over the cataract of perdition." There is an improvement in recent years in the attention that is paid to the religious education of the young, but there is still much room for great advance.

✕

THAT the Sunday School is a live organization is shown by the fact that it is continually developing new forms of activity, and constantly extending its field of usefulness. One of the most recent features is the special effort that is being made to build up adult Bible classes. The International Sunday School Association has appointed Mr. Pearce to give special attention to this department, and certainly he will render excellent service in promoting this movement. His addresses, during a recent visit to Toronto, on this subject, were wonderfully interesting and inspiring. We shall have more to say on this subject later.

✕

A MAN has made a great discovery when he has discovered himself. Like Columbus he has sighted a new world, with wonderful resources and possibilities. There is as much danger of people depreciating themselves as there is that they will over-estimate themselves. The sad fact faces us that quite a number of our League members are really doing nothing to make the society a power in the Church. We would resent it if we were called "nobodies," and yet we practically place ourselves in this class. It is as much of a sin to be a potroon as it is to be an egotist. The man who buries his talent is as guilty as the man who misuses it.

Missionary.

Hear and Help

Hear the cry of deepest sorrow
Come across the waters blue,
"Ye who know salvation's story
Haste to help and save us too!
Shed, O shed! the Gospel glory
O'er the darkness of the night,
Till the gloomy shadows vanish
In its full and blessed light."

For these poor benighted millions
We can give, and work, and pray,
And our gifts and prayers united
Sure will speed that happy day,
When, no more to idol bowing,
Jesus only shall be King,
And ten thousand voices ringing
Shall his praise victorious sing!

Story of the Converted Gambler

He was passing a preaching place in Japan one evening and being attracted by something he heard walked in and sat down. So greatly was he impressed that he bought a Bible and began diligently to read it, going to the preacher and Christians for explanation. He was such a notorious gambler that he went by a certain nickname as a knave at court. His old cronies when they heard of the wonderful change in the man, told him they did not believe he could stand it thirty days without going back to his old haunts. If he could they vowed they would celebrate it by climbing up a famous hill on their hands while their feet in the air, after the manner of acrobats. For fifteen days he stood out bravely, then the pangs came on so terribly that it was agonizing. But by the grace of God he was given strength to resist. He continued to study the Bible and to pray fervently, with the blessed result that he became soundly converted and was baptized. Since that time he has not had the slightest desire to go back to his old life, and is doing all he can to assist the young preachers in working for the Jirikisha men and that class of people.

Prejudice Dies

The following items are from Rev. J. W. Prudham, one of our missionaries in Japan:

Miss —, a Japanese girl living in Imurigi, Toyama Province, entered the Presbyterian Girls' School in Kanazawa. After a short time in that Christian environment she wanted to become a Christian. When her father heard this he became angry and took her home and refused to let her return to school. Last June your missionary, W. W. Prudham, and a Japanese evangelist held a meeting in Imurigi. They did not know anything about the above case, they preached Christ and explained Christianity as much as they could in one meeting. It now seems that the girl's father came to the meeting and was so favorably impressed that he said Christianity was not bad after all. He sent his daughter back to school.

BIBLE STUDY.

The accompanying post-card may be of some interest. I visited this young man over three years ago and sold him a Testament. His diligence in its study is manifest. I am in frequent correspondence with him, and hope to be able to lead him a little nearer.

(Post-Card.)

My Dear Teacher,—I have been too negligent in writing to you for a long time. Please excuse me my apparent neglect. The season is becoming colder and colder, yet I hope you and your family are all well as usual. And as, happily, I

am very well, pray do not worry about me. Now I must say my sole request which I ask you with sincere spirits. I had been studying the Bible by the Jitakushijo kassai which is published at Kanagawa by (Fru-ton) a Frenchman, but it has not profited me much. Therefore, would you kindly teach me under rule inscribed below?

A. To be obtained your explanation for my question once a month.
B. To pay Tensen for an explanation.
I will obliged with your early answer.

Yours truly,

Y. YAGOO.

Story of the Little Japanese Girl Whose Hands Were Chopped Off by a Robber

She was a little maid in a heathen temple and one night a man broke in the temple for the purpose of killing the priest. Seeing her master lying dead on the floor, the little girl held up her hands beseechingly, whereupon the ruffian drew his sword and cut them off. She lay on the floor until morning, when some one carried her to the doctor, who bound up the bleeding stumps. For three years she was in a helpless and pitiable condition, though she did her best to help the family earn a living. Their occupation was making paper bags for which they received one cent per thousand.

Here a Bible woman found her one day with her mother and brother the latter an idiot, living in a little four may room. She frequently came after that and taught her to read and write. One day the little girl begged her to teach her to crochet. So with a crochet needle fastened to the stump, she learned to do the work very quickly and neatly. A kind American lady missionary became interested in her case and convinced the idiot of having a pair of artificial hands made for her. She paid the price of one \$10.00 and the English Sunday-school the other. They were made of wood and covered over with flesh color, with jointed fingers. Never was a child more delighted than when these hands were first fastened on. She would gaze at them with the greatest admiration, when she thought she was unobserved, and altogether was most proud in the possession of them. Now she attends a Mission School, and at odd times makes little crocheted baby shoes and bonnets for sale, the proceeds of which go towards her education. The miserable man who maimed her for life has been in jail ever since for the deed; the murder of the priest evidently not being taken into account.

A Remarkable Christian

The story is told of a Japanese woman whose sole possession when she first started house keeping were two "hibachis" (fire boxes) one for cooking rice and another for vegetables. She opened a pawn shop and by great frugality became the richest woman of the village. It was her custom to worship at different shrines making offerings of \$3.00 or \$4.00 at each one.

During one of these pilgrimages, she stopped at the city of Osaka, where she had a Christian relative who asked her to accompany her to church one Sunday. She was greatly touched by the sermon and at once began to think that this God of the Christians must be the true one. Instead, therefore, of visiting any more shrines, she procured a Bible and went directly home. But the trouble was she was an ignorant woman, and did not even know her alphabet. This she set about to learn, though over fifty years of age, pasting the letters on the wall, so that she might study while at

her work. As soon as she had mastered it, she began to read the Bible with great earnestness, and the simple truths took hold of her heart and mind so that she was soon filled with the desire to become a Christian. She went again to Osaka and, confessing her faith, was baptized by the same minister she had first heard preach. But all the villagers were greatly opposed to Christianity and tried her she must either give up her faith or leave a village for ever. Yet she replied I will leave, but before I do so, you must return all the money I have lent you." The people were distressed about this and had nothing further to say; for many were largely in her debt. For about 17 years she served God faithfully, opening a place for regular worship and inviting ministers to come and preach to the people. The priests actually looked upon her as the God of the Christian. When she came to die, many of the ignorant villagers believing that Christians were crucified after the manner of the house and followed the procession to the burial place. When they heard the sermon and saw all the proceedings they were deeply affected.

Outlook on Mission Fields

There are more than 900,000,000 heathen still outside of the light-circle of Christianity—a field ripe for the harvest, but few laborers to gather it. A hundred years ago the gates into this field were closed and guarded; China, Japan, Korea, Siam, shut within walls of native bigotry and hatred; India barred by the opposition of the East India Company; Africa hidden behind a barrier of unexplored darkness. Now the walls are down; the gates are open; the way is clear. Where is the throng of Christian warriors rushing into these new openings to claim the lands for Christ?

See them passing through the gates: for every 250,000 souls in Africa, one missionary; for every 300,000 souls in Siam, one missionary; for every 700,000 souls in China, one missionary. Hear them begging at home—these brave, lonely soldiers—for the money to sustain and equip them for the fight. Hear them calling from across the sea for men to help them hold the fort.

And then see the Church in Christian lands, rich and increased in goods, and in need of nothing, cutting down its contributions and reducing the number of its missionaries, and sitting down to consider the failure of foreign missions.

Foreign missions in this century have drawn a multitude of at least 4,000,000 human souls out of the darkness of heathen superstition into the light and life of the Christian religion. Of these, 1,300,000 have become communicants and confessors of Christ, often at the cost of martyrdom, always at the price of courage and sacrifice greater than we can estimate. Every year at least 100,000 converts are added to the Church in heathen lands. That makes 274 new Christians every day, almost twice every hour; a new life joined to Christ for every five minutes that pass, while we are discussing the failure of foreign missions.

Failure! Of course it is a failure when we look at it in this way. It has failed to rise to the level of its opportunities. It has failed to keep pace with the growth of the Christian Church in power and wealth. It has failed to hear the message of encouragement which comes back from every land where the Gospel has been preached. It has failed to make an impression upon the world adequate to the grandeur of its cause. It has failed to give full and clear utterance of the heart and mind of Christ to the nations. It has failed to bring the

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greater part of mankind out of heathendom into Christendom. Yes, it has failed so far—Henry Van Dyke, in Church at Home and Abroad.

The War and the Children

Banzai! Banzai! shouted the Japanese from one end of the Island Empire to the other when word was received that the war with Russia was over and that Japan was victorious. The Hurrahs found an echo in many hearts as the news went around the world, for all admired brave little Japan, who had fought for her very existence as a nation—and won. Tens of thousands of men had gone to the battle field—brave hearted sons and fathers—ready to die with their faces to the foe, deeming it an honor to lay down their lives, if need be, for their Emperor and Country. Thousands-to-day fill soldiers' graves.

Japan for the Japanese and the Japanese for Japan! As goes Japan so goes Asia! Japan the Great Britain of the Orient! These little Islanders had something worth fighting for—and the world knows how they fought. They believed they were fighting for right and knew victory meant liberty, so with a mighty

It is doubtful if a higher compliment could have been paid to Christian missions than that given by the Mayor of the City of Kanazawa who, while the war was going on, asked Dr. McKenzie if he could look after some little children whose fathers would never return, and whose mothers were unable to care for them. Without hesitation the children were taken. An old silk factory was rented and made comfortable; a Christian Japanese and his wife were placed in charge and a Christian home established. Out of special funds sent from Canada the work was begun in faith that provision would be made for its future needs. On July the first, 1905, the Orphanage at Kanazawa was formally opened. It is called "Dominion Day Orphanage," in honor of Canada's National holiday?

An extract from a letter in the Missionary Bulletin shows how the orphanage work grows:

"At present there are in the home 47 children. These are not all soldiers' children. It might be supposed that with so many soldiers killed in the war there would be a great many fatherless children to take care of; but the Government makes a grant of some three or four hundred yen (yen 50¢) to the family

So one after another such cases have been brought to our attention, and we have felt that while there was room in the Home we ought not to turn them away.

"I think it was Cardinal Newman who said 'The tears of little children not wiped away call unto God as loudly as blood spilled upon the ground.' Among the two million inhabitants of this district there are many suffering little children, as we are beginning to feel more keenly than we ever did before, and we hope that ere long we may be able to make provision for bringing happiness to many of them through our Kanazawa Home."

The Orphanage work in Japan is developing into a very important department. At Shinzoka Mr. Emberson has a number of children under his care. New buildings must be provided in the near future to meet the need of the work in Kanazawa. We appeal to the children in Canada to help the children in Japan. These little ones belong to us, they are ours and if given proper care and training will enrich by their lives the Christian Church in Japan in the days to come.



It costs \$330 a year to provide clothing and food for this row of eleven little ones in our Orphanage in Kanazawa, Japan. How much of the \$330 can your Sunday-School or Junior League give?

faith in the future of their country they fought and died.

But Japan did not win all her victories on the battlefield, those who could not go to fight sacrificed at home. Mothers toiled early and late to provide for the children whose fathers were at the front; ladies who had been brought up in luxury worked that they might contribute to the war fund; treasures which had passed as heirlooms from generation to generation were freely given for the nation's need, everyone tried to find some way in which they might express their loyalty. Rich and poor, great and small, strong and weak, all, from the highest to the lowest in the land, were united to save the Japan they loved to her place among the nations. While "Japan, for the Japanese!" stirred the heart of the Island Empire, the "Japanese for Christ" was the battle cry of the missionaries, who were working to establish the Kingdom of God in the hearts of these men who knew no fear and feared no foe as they fought for the right.

The war afforded one continuous opportunity to the missionaries and Christian workers. Their work among the wounded soldiers in the Hospital; the comforts supplied to the outgoing troops; the assistance given to the Red Cross Society; the help in a hundred little ways, given to the families of the soldiers, all combined to establish confidence in the Foreigner and in his teaching of the one true God.

of each soldier killed in the war, so that for the present the need among this class is not acute. A year or two later it is not unlikely that there will be more suffering among them, and then we may have the opportunity of lending a helping hand, if we have made provision for so doing. But though there were fewer applications from the families of soldiers than we had anticipated, we had hardly begun our work when applications from other quarters began to come in. At first we did not entertain these, as the Home was opened expressly for soldiers' children. Later on, when the number in the Home became somewhat reduced, we made an exception to the rule in order to take in two little girls whose case was very pitiable. Their mother had ones moved in the upper society of this aristocratic old city, but had become so poor that she had hawked vegetables about the streets to keep herself and her children from starvation. When she heard of the "Home" she came to our house, and with tears begged us to take her two little girls. If they could only be cared for, she could earn her own living. We made careful inquiries, and were satisfied that her story was true, and we took her children in. Later on we had an application to take in two other little girls who were about to be put into the hands of a dancing-master, to be trained as dancing girls. To save them from a life fraught with spiritual dangers, we took them into the Home.

The Little Children in Japan

The little children in Japan
Are fearfully polite;
They always thank their bread and milk
Before they take a bite,
And say, "You make us most content,
O honorable nourishment!"

The little children in Japan
Don't think of being rude,
"O noble dear mamma," they say,
"We trust we can't intrude,"
Instead of rushing in to where
All day their mother combs her hair.

The little children in Japan
Wear mittens on their feet;
They have no proper hats to go
A walking on the street;
And wooden stilts for overshoes
They don't object at all to use.

The little children in Japan
With toys of paper play,
And carry paper parasols
To keep the rain away;
And when you go to see, you'll find
It's paper walls they live behind.

The little children in Japan,
They haven't any stoves,
Of beds and chairs and parlor things,
And so upon the floor
They sit and sip their tea, and smile,
And then they go to sleep awhile.

Harper's Magazine.

THE SUNDAY SCHOOL

A Correction

In the January number of this paper there appeared a letter from Rev. J. G. Shearer, General Secretary of the Lord's Day Alliance, referring to the new Dominion Lord's Day Act, which goes into force on March 1st, in which it was stated that foreign newspapers could not lawfully be distributed in Canada on Sunday. Mr. Shearer intimated that this might include Sunday-school papers. It does not appear, however, that Sunday-school publications are classified as "newspapers," and therefore the new law does not apply to them. We are glad to make this correction at the earliest possible opportunity.

Three Important Lines

The development of the teacher in knowledge proceeds along three lines: (1) knowledge of the Bible, (2) knowledge of the child, and (3) knowledge of the art of teaching the Bible to the child. Whatever adds to the sum of the teacher's knowledge in these three directions contributes to his efficiency. Whatever else he may or may not know, the teacher must know more or less about these three things. It is fortunate for all concerned, if he is able to begin his work with a fairly good start on all these lines. Teacher-training helps just here. However, by far the greater number of teachers must accumulate their working capital after they have entered upon their work. The greatest teachers are the greatest learners.

Asking Questions

Questions as employed by teachers may be divided into three classes, according to the purposes which they may be intended to serve. There is, first, the preliminary, or experimental, question, by which an instructor feels his way, sounds the depths of his pupil's previous knowledge, and prepares him for the reception of what it is designed to teach. Then, second, there is the question employed in actual instruction, by means of which the thoughts of the learner are exercised, and he is compelled, so to speak, to take a share in giving himself the lesson.

Third, there is the question of examination, by which a teacher tests his own work, after he has given a lesson, and ascertains whether it has been soundly and thoroughly learned. If we carefully attend to the distinction we shall understand the meaning of the saying of a very eminent teacher who used to say of the interrogative method, that by it he first questioned the knowledge into the minds of the children, and then questioned it out of them again.

Small Schools

Mr. Marion Lawrence's statement that "the average Sunday-school in North America has a membership of about eighty" draws attention to the place and value of the small Sunday-school. An immense proportion of the vast aggregate of our Sunday-school work falls to the little schools that have fewer than fifty persons in their membership. The obligations that our Church is under to its small schools are revealed to some extent by the latest published statistics. It will

continue to be the case that the greater part of our work must be done through these little schools. It follows that, on many accounts, their improvement, as well as their increase in numbers, is no less a subject of far-reaching interest than is that of the welfare of the schools which bulk so large in the statistical tables and which come to mind so readily when we are thinking of Sunday-school progress.

Forward Sunday-School Movement

Our Sunday-schools will have the opportunity, on Easter Sunday, of showing their interest in the Forward Sunday-school Movement, inaugurated by the last General Conference, as this day has been named as the time for taking the collection for the Sunday-school and Extension Fund. For the past twenty-five years this fund has afforded material help in organizing new Sunday-schools and assisting very poor ones in remote neighborhoods by assisting them to obtain papers and periodicals. The need for this is as great as ever, and we must not slacken our work in this direction. The appointment of two new secretaries,

Easter Sunday

Comes on March 31st, and this is the day that has been specially mentioned as the time for taking the collection for the Sunday-school Aid and Extension Fund in all our Sunday-schools. An average contribution of five cents per member is asked for from every school. See article on this page.

however, means greatly increased expenditures, and there is urgent need for more money. Indeed, our income will have to be more than doubled if we are to make receipts equal expenditure. We hope every school will make an earnest effort to measure up to the "five cents per scholar" standard.

Young Assistants in the Primary Room

It was a simple thing to do—merely asking a fourteen-year-old boy to come into the primary room to act as secretary, making his report first to us and then to the main school. But his pride and interest in the work, the feeling of its importance which he had, and the new view he seemed to take of the whole Sunday-school—these were not simple things.

When the hot season began and his family prepared to go to the mountains, he came to us and asked anxiously if a certain classmate could "have the job" until he got back, provided he'd "show him how to keep the books." And the classmate did not miss a Sunday throughout the hot season. When a fine post-card announced that the secretary

would be with us next Sunday, the substitute looked far from happy.

Boys like to do things. Yet whatever work we have put upon the shoulders of already burdened grown people, and try to hold the boys by talking to them fast and long. Why not make a change or two? It is possible for any school.

A primary superintendent's time is too limited and taxed, or any of it to be spent in record-keeping; her mind must be wholly upon her lesson and the children themselves, for the Sunday-school exists for the sake of that teaching, and for nothing else. Better that no records at all be kept than that a single lesson should be slighted or spoiled by distracting cares. Therefore whatever "mechanery" we consider necessary should be placed in the hands of assistants, faithful and efficient, who will relieve the teacher wholly.

My experience—somewhat limited to be sure—is that few grown people will take the interest or be as faithful, rain or shine, as a young girl or boy. Try it for yourself (calling in the boy first), and see if I am not right.—By Lee McCrae.

Improving Sunday-School Music

Make the music in your Sunday-school so interesting that the children will not be tempted to turn their attention to other things. To command such attention a leader must be magnetic and enthusiastic. While the musical part of the service is in progress the children should be kept constantly at work. I remember as a child, how tired I used to become when the leader in the school which I attended seemed to think it necessary to make a three-minute speech between each verse. No doubt, there are times when this is a good thing, but for the most part I think the real message of the song should be allowed to speak for itself. Remember that the standard of music in your school cannot rise above that of the one whom you select to be its leader.

Never use music simply as a means of filling in. Many pastors and superintendents, if they have a few stray minutes which they do not know how to use, suggest a hymn with no other purpose than to kill time. Better sit in silence. It is just as wrong to sing with that motive as it would be to pray or preach with it. Music is not an adjunct to, but a part of the regular worship, and as such is not less in point of importance than any other part of the service. Let us honor the mission of music, and it will create an atmosphere in our schools which will solve some of the great problems now before us.

Every scholar should have a book to himself. There is as much sense in expecting two people to eat from one spoon as to sing from one hymn book. Good singing is impossible with an insufficient supply of books.

Every teacher in the school ought to sing while the music is in progress. The teacher should be an example for the class, and the scholars in the class cannot be expected to sing, if the teacher just sits there doing nothing. If you cannot sing the tune, speak the words, or talk them out. Do anything, rather than sit there doing nothing.

Do not hand a book of poems to a scholar and dignify it by the name of a hymn book. It is the poorest kind of a substitute. It may be argued that, as a child does not read music, this is good enough. On the other hand, we should argue that a child will never learn to read music without having a music book to read from. The notes of the scale are nothing more than steps up and down the scale, and the youngest child will soon learn to grasp these intervals. The

whole science of sight singing lies in the acquisition of this principle and the actual knowledge of all the notes and intervals is unnecessary.

Utilize the talent in your school. There is in every school, no matter how small, some boy or girl, who, with a little training, could sing a solo quite acceptably. Seek out these scholars and introduce a solo some time in place of a regular hymn, perhaps having the entire school join in the refrain. Or, perhaps, some scholar plays well upon an instrument, if so, have an instrumental solo occasionally. Remember that the most beautiful harmonies in life are not always expressed in words. I have seen great audiences melted to tears by the soulful playing of an instrument.

Create a spirit of good-natured rivalry between the boys and girls. Let each sing a verse alone once in a while, and compliment the one who does the best.

Observe all the great festival occasions. This will create an atmosphere of pleasant expectations, and the weeks of preparation along musical lines are always among the happiest of the year.

Have a good piano, if possible. No other instrument is quite as good for Sunday-school work. The piano, being an instrument of percussion, is more responsive than an organ. Whatever kind of instrument you have to work with, be sure and keep it in repair at a few dollars spent, once in a while, would keep an organ or a piano in good condition. We would not think of using the instrument in our homes that is used in the Sunday-school and church.—From an address by Isaac H. Meredith.

An Evangelistic Agency

More and more are we discovering in the Sunday-school a spiritual force. That it has failed measurably in the past, through lack of adaptation to methods and means, is patent. That it is rapidly measuring up to its opportunities and exerting an increasing beneficent influence is more evident. Perhaps the most marked development in the conduct of the Sunday-school has been in evangelism. There are increasing numbers from year to year who ascribe their conversion to this one influence. No longer is the Sunday-school only a convenient place for the young to congregate for a Sabbath afternoon hour, and, in a very unsatisfactory manner, impart a twenty-minute lesson. The school is a saving station. Our Church is realizing the value of this unworked field as a recruiting ground for the kingdom. Teachers are more and more being impressed with the great responsibility of their position. They are to be shepherds of the young intrusted to their care. Already has the appeal gone forth from the leaders of our Church Sunday-school work in the interest of Decision Day. Palm Sunday has been designated as an eminently proper day for deciding for Christ in our schools. This appeal, sent forth to all Methodists, was published in last week's Western. In its suggestions are presented for the successful observance of the day which, if properly followed, will mean much to the Church.

Why should not the Sunday-school be evangelistic in character? Why should not our leaders expect the conversion of the children under the influence of this Sabbath hour? Just as in secular education the true teaching is that which comprehends not only the mere impartation of knowledge, but the additional and all-important inspiration for life and the direction of ambition and ideals, so with the Sunday-school. It not only exists to instruct in Bible facts and history, but beyond this there must be the definite pointing to Christ. There must be a conscious and intelligent decision for Him,

the choice of His way, and the direction of life in the beginnings of righteousness.—Western Christian Advocate.

The Pastor and the Sunday-School

Dr. P. S. Henson, minister at Tremont Temple, Boston, has solved the vexing question of the relation of the pastor to the Sunday-school in a very admirable way. All pastors feel that they ought to be in touch with their Sunday-schools; but the regular sessions are so brief that there is no time for the pastor to deal with the school as a whole without displacing the usual work.

In the great Temple school it has been arranged to give review Sunday to the pastor. Doctor Henson takes full charge of the school on that day, and gives an analysis and general survey of the lessons for the quarter, asking questions and giving light on obscure points until the whole school has a graphic, clear, and comprehensive idea of the chief points in the lessons for the quarter. This exercise is always full of life and interest.

For the training of the teachers, Doctor Henson has established a weekly Bible study on Tuesday evenings at half-past eight. There is a book to be studied and questions are asked and answered. The studies are not confined to the Sunday-school lessons, but are upon the general subject of the Bible, its origin, nature, intent, and scope. The class began with forty attendants, but quickly ran up to two hundred, meeting in Lormer Hall. A large amount of interest has been developed. While primarily intended for the training of the teachers in the Tremont Temple Sunday-school, the class is open to all who will do the work, and is sure to greatly increase the efficiency of those who pursue the studies with regularity and persistency.

Many pastors who have been puzzled

to know how to put themselves in touch with their Sunday-schools in the most helpful and effective way will take a hint from the above; but it must be understood that it means a good deal of additional work for the pastor.—The Watchman.

To Secure Order

"What is the best way to secure order at the opening of the school?"

The best way is to come to order yourself, and then wait quietly for everything else to come to order. Don't create disorder in order to secure order. Don't make a noise to secure quiet. As Schaeffler says, quiet can be had in every school, if you will only wait for it. "Calling aloud, 'Please come to order,' or repeated ringing of the bell, will avail nothing in this case. Wait quietly yourself, and in due time the school will recognize that you are waiting for them, and they will pay attention to your call." Schaeffler relates that the first time he tried this in a school where they had been accustomed to have the superintendent ring the bell two or three times and then call for order with his voice, he waited for five minutes. The school heard the bell, but they had been taught that the first bell did not really mean order, but that it was preparatory to a second, and that to a third bell, and that these were preliminary to a call, and then it was time enough to come to order. So they paid no attention to his first bell, waiting for a second. When at length this did not sound, and time passed, they all at once, as if by a magic spell, looked to see why the second and third bells were not sounded. "I then simply said, We have lost five minutes waiting for order. Turn to hymn 24. The next Sunday they came to order much more rapidly, and in two or three weeks' time, as soon as the first and only bell struck, the whole school at once came to order."—Push.

Veteran Sunday School Workers

V.—Mr. H. P. Moore, Acton.

IT may, perhaps, scarcely be considered fair to class a man not more than about fifty years of age among the Veterans, and yet few men have been connected with the Sunday-school longer than Mr. H. P. Moore. When a baby his mother carried him to Sunday school, and he has been going ever since. At the age of sixteen he became a teacher, and about six years later was appointed librarian. A few weeks ago he was elected for the 21st time as superintendent of the Methodist Sunday-school at Acton, which under his administration has become one of the most efficient in Canada. This school is noted for the absolute order that is maintained, although no bell is used, and very little is said on the subject. Ever-body seems to understand that good behaviour is the proper thing. Another feature worth mentioning is the high average attendance of scholars who seem to so appreciate the privilege of being at Sunday-school that absences are not frequent. Many who find it impossible to be present are in the habit of sending an explanation.



Mr. Moore has been Secretary and President of the Township, County, and Provincial Sunday-school Associations, filling these positions with marked ability. He has been a member of the past five General Conferences, and is always present at the Annual Conferences. As editor and publisher of the *Acton Free Press* he exercises a wide influence in his own town and county, but considers that the biggest and most important work he does is in the Sunday-school.

Our Letter Box

Railroad Camps

A Leaguer writes from Saskatchewan calling attention to the great need of Christian work in the railroad camps of the West. There is every prospect that the number of men employed in railroad construction between Lake Superior and the Rocky Mountains will be more than doubled during the coming season, which means a great responsibility for Christian people, and also a great opportunity. The writer asks whether there are not some District Leagues that will assume the support of a missionary who will work in these camps. There are probably a number of theological students who would be willing to spend their summer holidays in this way if a modest provision could be made for expenses, etc. What do our readers think of this proposal? Who will help?

A Gold Mine Present

Mr. H. P. Nicholls, President of the League of First Methodist Church, Hamilton, sends a fine list of new subscribers from that society, totalling 18 names, accompanied by the following very suggestive letter. We trust that many Leagues will follow up this "gold mine" suggestion. It is capital.

Our increase of subscriptions this year has been effected mainly through what we named a "Gold Mine Meeting," held last Monday evening. Following the opening exercises, the leader for the evening spoke for a minute or two on the subject of gold mines, referring to the romance connected with the names given to many mines, the means by which the value of their product is ascertained when they are changing hands, and the two essentials to make them valuable—quality and quantity. It was then explained that the precise gold mine being exploited this evening was named "Knowledge," and was so named some centuries ago by two well known inhabitants of history—Job and Solomon. To prove the value of at least one section of this mine, the leader proposed producing several experts who had made investigation of the merits of the various veins in this branch, and would give expert testimony on the quality of its product.

Seven Leaguers were called on, each reading an article they had previously selected from some number of the "Era" as being, in their opinion, the most interesting they could secure, each article being from a different department of the paper. These "experts" were appropriately introduced one by one by the leader, who indicated the precise vein upon which each would give evidence. In this way were covered the vein of knowledge of oneself and one's thoughts—taken from the "Quiet Hour"; of knowledge of one's opportunities—based on the editorial columns; branching from these, the vein of knowledge of the doings of kindred societies—from the Epworth League news; broadening yet more, knowledge of our country—from Canadian sketches; stretching out over continents, the vein of knowledge of missionary effort—from the "Mission Field"; knowledge of other lands—from "Travel Talks"; and last, but not least, the vein of fun and humor. This completed the testimony relating to the quality of the ore.

At this point two Leaguers unrolled and festooned about the walls a strip (comprised of three numbers of the "Era" cut into columns and bound end to end) 125 feet long. This represented but

one-fourth of the yearly output of this mine. Up to this time no mention had been made of the name of this section of the mine, but here the leader gave up the secret and set forth a concise statement of facts concerning the "Era," of the quality of which paper it was left to the Leaguers to judge after having heard the evidence given; and if any were yet undecided, they were invited to inspect the many excellent illustrations from the "Era" which were to be seen about them on the walls of the meeting-room. (These had been cut from several numbers of the "Era" and placed on the walls before the meeting.) This was followed by an appeal to the Leaguers to take advantage of the opportunity which offered to secure a bona fide gold mine and "get in on the ground floor," for to-night was being offered for sale 500 feet of the brightest, most helpful and most interesting of reading matter for the reduced price of 42c. Much enthusiasm was shown throughout the entire meeting, and several took advantage of the opportunity at once. Others will probably give in their names shortly.

League Administrations

Mr. T. Arthur Briggs, of Killarney, Man., very kindly forwards a few more spicy paragraphs from the manuscript titled "Forward," published by the League of that place.

SITUATIONS VACANT.

Wanted—Three first class teachers in the Sabbath-school. Only those with consecrated talents need apply.

Wanted—Five members to invest in ten dollar shares in the Forward Movement fund. Compound interest paid. A sure and splendid paying investment.

Wanted—A smart choir librarian, must be neat and methodical. The usual salary paid to the right man.

Wanted—Two new members on the Lookout Committee. Those afraid of work need not apply.

Wanted—A few more praying members at the Wednesday evening meeting. Any reasonable salary paid to those having the necessary faith. Pay orders read "Ask and ye shall receive."

Wanted—A number of our young people to prepare for service in the foreign field. In this work we are confident that they will grow rich and lay up much treasure in a bank that is both safe and sure pay.

LOST AND FOUND.

Lost—Last Sabbath afternoon by three of our teachers, a grand opportunity of helping 28 scholars along the uneven road of life.

Lost—Some valuable time during the third hymn last Sunday morning.

Lost—Several members of our Sabbath-school choir. Anyone finding them kindly placard and send them back.

Lost—A good chance to invest in the greatest paying venture of the century—the Mission Fund. A few good chances still open. Do not put off too long.

Found—An almost sure cure for the absentee,—make him feel that he is really missed.

Found—Some new talent in our League. We are confident that it will increase when put to use.

Found—That appearance seems to indicate a few of our active members find it easier to break their pledge than keep it.

Found—During the last few weeks that we have a fairly good preacher of our

own. Let us keep him at home as much as possible the balance of his term.

BIRTHS.

Born—At the roll call of last consecration meeting, a fresh responsibility for the Lookout Committee.

Born—During the missionary anniversary, a generous impulse. May it live and thrive.

Born—In our League meetings, a little enthusiasm. It will prove a help and a blessing if rightly directed.

Born—To our League, a new financial problem, \$150 for the Sibley fund. Youngster appears very strong. Do you think we can raise him?

MARRIAGES.

In the Sabbath-school, by the Rev. True Love, Miss Thoughtless Scholar to Mr. Sincere Desire.

In our League meeting, by the Rev. Kind Word, Miss Little Discouraged to Mr. Hopeful Worker.

At the last consecration meeting, by the Rev. New Resolve, Miss Forget-the-Past to Mr. Press Toward-the-Future.

DEATHS.

Died—In our last League meeting, Mr. Luke Warmness. Some "faithfulness" microbes killed him.

Died—Of want of exercise after last consecration meeting, Master Fresh Resolve. His end is untimely and is much deplored.

Died—From natural causes, Miss Unsocial. Death due to too much hand squeezing.

Unique Missionary Method

Rev. J. J. Ferguson, of Alliston, has introduced a new feature into his missionary plans in the form of a Round Table Conference. He says: "We held the Conference on Jan. 20. The day was exceedingly stormy, and the attendance rather small, but the interest was good. Our subscriptions will go over \$800 this year. The Round Table Conference deserves some of the credit. It gets the people interested and forces them to express themselves."

Here are some of the questions, used on this occasion, which were printed on small slips of paper:

1. Why have I given so little to spread the Gospel?
2. Does my last year's contribution do justice to my obligation?
3. Do donations to church purposes at home justify me in withholding my contribution from Missions?
4. Would an average of one cent per day be too much to expect from any congregation for this purpose?
5. How can you account for the man who professes to love Christ and will not obey His commands?
6. Why has our church no Missions in India or Africa?
7. What is the highest ideal you can plant in the life of your child?
8. What is the greatest need of humanity?
9. How can we meet the men of our generation at the judgment and explain to them why we did not send them the gospel?
10. What explanation shall we give our Saviour for not doing what He told us to do?
11. What is the most patriotic thing we can do for our rapidly developing country?
12. How can we best show our gratitude to God for our heritage?
13. On what condition did Christ promise to stay with His church?
14. What is the greatest difficulty that the missionary cause has to grapple with to-day?
15. How long should it take the Christian church to overtaken this work?

From the Field.

A Fortnight in Bermuda

Bermuda is a British Colony, located out in the Atlantic ocean, about seven hundred miles from New York, but is not in any way part of the West Indies Islands, although many people seem to think so. This beautiful little country has been described and illustrated in these pages more than once, so that nothing descriptive will be attempted now, but perhaps a few notes of a recent visit may not be uninteresting.

Bermuda forms part of the Nova Scotia Conference, and its six Methodist Circuits are supplied by ministers from that Province. On invitation of the pastors now working there I spent a couple of weeks with them during January and February, and had a most delightful time, albeit a busy one as I spoke eighteen times in thirteen days. The weather was quite warm and very similar to our finest July days, with bright clear sunshine, although a few damp and chilly periods were experienced. For several days in succession the thermometer registered 75 in the shade during the first week in February. Bermuda is one of the quietest places in the world, and is an ideal resort for people who are overworked or suffering from nervous exhaustion.

The first place visited was Hamilton, the chief city of the islands, with a population of about three thousand, the chief industry apparently being the entertainment of tourists. Here we have a very comfortable Methodist Church, capable of seating about five hundred people, presenting a much better appearance inside than outside. Rev. E. E. England is the pastor. The congregation seemed to be rather lacking in young people, and consequently it is quite a struggle to maintain the Epworth League, although not large in numbers it is carried on by a few earnest souls. We had an Epworth League and Sunday-school Convention in Wesley Church in which the people took some interest. The entire programme, both afternoon and evening, was generously given to the writer, with the exception of about twenty minutes taken by Rev. Mr. Purvis, in an excellent address on the importance of Sunday-school work. There was therefore no necessity to cut anything short, and two Round Table Conferences in the afternoon with an address in the evening afforded the opportunity of discussing our work with considerable fulness.

This church has one of the best Reading Rooms I have seen anywhere. A large airy room with a splendid array of magazines and papers, and a few games provides an ideal place to resort for old and young.

Since my last visit to Bermuda a second Methodist Church has been erected in a new settlement which has grown up, known as North Village, and named "Grace Church." It is a neat structure which will hold about 250 persons. Already there is an enterprising congregation and good work is being done by the young pastor, Rev. W. J. O'Brien. At Ireland's Island both the military and naval forces have been greatly reduced, during the past year or two, and consequently church work has not flourished to the same extent as formerly. In the League and Sunday-school many good workers have removed, and yet the work goes on. Much good seed is being sown by Rev. Mr. Purvis and his workers, some of which will germinate in other lands. I had a very interesting meeting here on a week evening, and was exceedingly pleased with the bright English boys and

girls who answered questions so intelligently and readily.

Mr. Genge has an interesting congregation of colored people at Somerset to whom I had the privilege of speaking twice. The people are most attentive, and quick to see a point. Great emphasis is laid upon Sunday-school work among the colored folks, special attention being given to the Catechism. In all the Sunday-schools of Bermuda ten or fifteen minutes are devoted to the study of the catechism, in addition to the usual bible lesson.

Rev. A. Hockin has three preaching places, Bailey's Bay, Harris Bay, and Tucker's Town, the latter a colored congregation. There is a neat little parsonage on this circuit, and the young preacher raises bananas and onions in his garden. A drive to two of Mr. Hockin's appointments on a delightful Sunday in January will long be remembered. The day was simply perfect and not so warm that an overcoat was not needed. The roads are as smooth as city pavement, indeed so much so in places that Mr. Hockin's noble steed found it difficult to keep his feet and took a slide or two down some of the hills.

Another charming drive was from Hamilton to St. George's on Sunday, Feb. 3rd, a distance of twelve miles. The sun shone brightly like on a day in July and the view over the ocean and along the shore was beautiful beyond description. The best attended meetings of the tour were held at St. George's. Here we had a mass meeting of the two Sunday-schools on Sunday afternoon. The colored Sunday-school occupied the centre seats, filling them completely; the white school were seated on one side, while the other side was occupied by adult visitors, the building being well filled. At the evening service it was fuller still, and on Monday evening there were more present as the church was crowded.

There are two of the best Sunday-schools here that I know of anywhere. Rev. H. H. Evans, pastor of St. George's is chairman of the District. He and his good wife entertained me most hospitably in the parsonage from which a noble view is obtained, of the harbor, and St. David's Island.

A. C. C.

The Epworth League Reading Course is not yet sold out. Now is the time to secure first-class reading matter for about half of the usual retail price. Do not delay, but order now.

Union Summer School

Preparations are already being made for a Union Summer School in the Bay of Quinte Conference. Last year we had two schools. It was thought wise by each school that a union of forces would be wise for 1907. The Conference Epworth League Committee on Summer Schools took the matter up with representatives from both schools, and a union has been effected after most earnest consideration and serious thought and prayer. The president and secretary of each school will be a committee of managers, while the officers of both will together constitute the executive. One of the most beautiful parks in the Conference and one easily secured for the school, and reasonable rates promised. The Rev. A. H. Foster, of Smithfield, the programme secretary, has already secured some of the lecturers. The policy of the Executive this year is concentration upon Bible study, missions and devotion. Every minister and layman in the Conference is invited to join in making this school one of the most mighty influences in our midst

that will be felt in every district and in every League.

Fuller announcement of time and place will be made when arrangements are complete. H. W. Foley, Sec'y. Conf. E. L. S. S. Committee.

Montreal Conference Convention

The eighth convention of the Montreal Conference Epworth League, held at Carleton Place, during the first week in February was regarded as one of the best gatherings of the kind ever held. The various parts of the Conference were well represented by delegates, and the programme an excellent one.

The address of welcome was read by Mr. C. J. Taber, President of the local league and responded to by Rev. Ernest Thomas who said that the Epworth League stands for the development of a complete religious life and the unfolding of that life that is within us. In the development of the complete religious life the essential things which we seek to emphasize are: Experience of God's power in the soul; fellowship, which is the essential condition of high spirituality. Epworth League also stands for Christian intelligence and activity in personal work. At the close Mr. Thomas said: "We climb to the love that knows no bounds through the love of the brotherhood."

Mr. W. H. Goodwin, manager of the John Murphy Co.'s store in Montreal, gave a very enthusiastic address on the object of the convention, and strongly advised each leaguer to have a definite aim in view, and said if they did not aim at anything they could not do anything.

Rev. Dr. Ryckman delivered a very fine sermon on "The Uplifted Christ." Mrs. S. J. Hughes read a paper on "The Child Problem," which was from beginning to end full of helpful hints on this important subject. This was followed by a paper on the same subject by Miss Norman, while "The Girl Problem" was ably handled by Miss Warne of Ottawa. "The Young Man Problem" was dealt with by Mr. Frank Peden of Montreal.

Mr. G. R. Putnam, of Merriekville, gave a very scholarly and interesting address on the subject "The Bible in our life."

Rev. W. T. G. Brown, of Montreal, in an eloquent address traced the history of the forward movement for missions from its inception in the day of small things to the present day of wonderful things.

After the quiet hour, led by Rev. W. T. Smith, of Danville, Que., on Wednesday morning, the remainder of the session was devoted to the reading of papers on the methods of work in committees of the different departments, followed by open discussion on each.

Rev. S. T. Bartlett, associate secretary of the general board of Epworth Leagues and Sunday-schools, spoke on the Dominion outlook of Young People's work and gave statistics of the decrease and increase of societies, members and missionary work during the past eleven years. He said there are over 75,000 members in all the Y. P. societies and 275,000 scholars in the schools and yet there are still 125,000 outside who ought to be in schools and leagues.

Miss C. Grenfell, of Ottawa, conducted an "Ideal League Meeting." Rev. W. T. Halpenny, B.D., pastor of the Wood Branch Methodist church, Montreal, and director of the French Colportage work, spoke enthusiastically of his work. Rev. C. A. Sykes, B.D., of Smith's Falls, delivered a deeply spiritual address on "Consecration."

The officers elected for the next two

years were as follows: President, Rev. W. S. Lenson, Shawville; 1st vice-pres., Rev. A. J. Belton, Hemingford; 2nd vice-pres., Mr. W. H. Hooper, Carleton Place; 3rd vice-pres., Mrs. E. Thomas, Lachute; 4th vice-president, Mr. Frank Peden, Montreal; 5th vice-president, Miss Anglin, Kingston; representative to general board, Rev. F. G. Lett, Pembroke; secretaries, Mr. W. J. Cairns, Ottawa.

An Active Junior League

There is a very interesting and successful Junior League at Aylmer, on the St. Thomas District. There are 40 members, most of whom are good workers and givers. During the past year they have donated \$1 to the organ fund for Mr. Tate, \$5 to the Free Hospital at Gravenhurst, sent two boxes at Christmas to missionaries, valued at \$50, also bought 25 hymn books for use in the League. Ten of the Juniors were recently received as Church members. This is a fine report.

Good Missionary Meeting

A very delightful and instructive evening was enjoyed by the Oshawa Simcoe St. Epworth League Tuesday, Jan. 22, 1907. The programme was in charge of the missionary department of that society.

The main feature of the evening was a very instructive and practical address on the "Forward Movement" by the Rev. J. I. Morris, of Clinton St. Methodist Church, Toronto.

Mr. Morris was greeted by a number of gaily dressed Japanese ladies who gave the solos, recitations and choruses of the evening with the exception of one chorus given by the young men of the League.

The room was tastefully decorated with Japanese fans, lanterns and banners. At the front of the room a table of Japanese curios stood at which Misses Tokio and Yokohama presided.

Interesting Union Meeting

The Epworth League of Queen Street being invited to share a literary treat with the League of Wesley Church, Toronto, assembled there on the evening of February 11th. Very amicable relations exist between the two bodies, Queen St. Church having established Wesley Church as a mission a number of years ago. Doctor Lovell adorned the platform as presiding chairman, and the programme began with a debate on the question, Resolved, that a commercial career offers greater opportunities for success than a professional career, Mr. E. F. Church and Mr. J. Erwin supporting the affirmative, while Mr. W. Farlane and Mr. Shore, of Wesley Church, sustained the negative. The programme continued with a solo by Mr. W. Morton, and a violin selection from Mr. J. Wilson. Then the decision in favor of Wesley and an excellent tea brought the meeting to a close.

A Progressive League

Rev. J. W. Baird, pastor of the Devine St. Church, Sarnia, sends the following encouraging report of young people's work in that place:

"We had an evening with the 'Era' and 'Reading Course' in Devine St. League recently, and received 11 new subscribers to the 'Era,' which with 12 old subscribers makes a total of 23 for our League. We also received orders for 8 sets of Reading Course, which with my own makes 9 sets, and prospects for some additional orders. Our League has also started a League library. All our departments are actively at work. Our missionary department, under the leadership of C. W. Busby, is one of the most thoroughly organized departments of

work in our church. We are arranging to furnish and maintain a ward in Sarnia General Hospital. At the first meeting of the New Year the League completely surprised the pastor by presenting him with a handsome fur cap and collar. Our work for the Master here is a real delight."

The Bella Bella Band

In the fall of 1905 an Indian Band contest was held at the Dominion Fair, New Westminster, B.C. The first prize was given the Port Simpson band, which is an excellent organization. The Bella Bella band failed to secure a prize, but conducted themselves very creditably on the trip, and profited by the experience.

The only musical training they had previously received has been from an Indian, and this winter they paid \$175 to the Vancouver bandmaster who had been judge at the Fair contest, to come up to Bella Bella, a distance of 300 miles, to give them instruction.

New uniforms costing about \$400 have been provided them by the cannery managers for whom they fished last summer. During the Christmas week they gave a band concert in the village recreation hall and realized about \$45. The Indians love music and respond very readily to instruction. They have given up much dear to them in the old life and music-instrumental and vocal—has added largely to their enjoyment under the new conditions.

Woodstock District

A very successful Epworth League convention was held Feb'y. 4th in connection with Woodstock District at Ingersoll. The missionary interest in the district is increasing, and while \$538 was raised for missions last year, it was felt that this should be increased speedily to \$1,000. The convention programme was most interesting, and Rev. D. Norman gave an illustrated lecture on Japan which was exceedingly interesting. The officers for the year are:

President—Rev. A. J. Johnston, Woodstock.

1st Vice—Miss A. Forde, Beachville.
2nd Vice—Miss C. Canfield, Woodstock.
3rd Vice—Miss Burgess, Burgessville.
4th Vice—Mr. Wm. Mann, Innerkip.

Junior League Vice—Mrs. W. E. Stafford, Hickson.

Treasurer—Miss G. Gregg, Ingersoll.
Secretary—Miss Alma Maycock, Woodstock.

Conference Representative—Rev. W. B. Smith, B.A., Woodstock.

St. Catharines District

The annual convention of the St. Catharines District Epworth Leagues was held at St. Paul St. Church, St. Catharines, the President, Rev. I. M. Moyer, of St. David's, presiding.

It was an occasion of great interest and helpfulness. The sessions were well attended, and the addresses were instructive and inspiring. The convention was pronounced by all as most successful.

Beamsville was chosen as the place, and the month of January the time for the next convention.

The following officers were elected:—Hon. President—Rev. J. Pickering, St. Catharines.

President—Miss Clara Burgoyne, St. Catharines.

1st Vice—Mr. J. W. Vanorman, Grimsby.

2nd Vice—Mrs. (Rev.) R. Keefer, Jordan Station.

3rd Vice—Mr. J. B. Clark, Thorold.

4th Vice—Miss Bertha M. Card, Niagara Falls, South.

5th Vice—Miss Edith Price, Niagara Falls.

Secretary—Mr. L. P. May, St. Catharines.
Treasurer—Miss Amanda Grainger, Niagara Falls.

Conference Representative—Rev. I. M. Moyer, St. David's.

Lindsay District

The annual convention of the Lindsay District Epworth Leagues was held in Fenelon Falls on Friday, January 18th, and was very successful in every way. Delegates from all over the district were present and some very helpful and instructive addresses were given.

After the afternoon session tea was served in the basement of the church to all the delegates, a feature which seemed to please everybody, affording them an opportunity to become acquainted with one another.

At the evening session addresses were given on "State of the Work" by Rev. S. T. Dixon, of Tyrone, President of the Day of Quinte Conference Epworth Leagues; "Quintessential Culture," by Rev. R. McCulloch, of Omemee, Chairman of the District; and "Methodism, a Great Revival," by Rev. Geo. Bishop, D.D., of Lindsay.

The following officers were elected:

President—Mr. A. W. Terrill, Fenelon Falls.

1st Vice—Miss I. Laidley, Lindsay.

2nd Vice—Miss C. E. Rogers, Minden.

3rd Vice—Miss Edna Webster, Cambridge.

4th Vice—Miss Viola Junkin, Bethel.

5th Vice—Miss M. Puley, Fenelon Falls.

Sec.-Treas.—Mr. G. A. Robson, Lindsay.

Representative to Conference—Rev. C. H. Coone, Bobcaygeon.

Cobourg District

The Epworth Leagues of the Cobourg District united with the Sunday School and held a very interesting and helpful convention at Canton January 22nd, 1907. The President, Rev. A. M. Irwin, B.D., presiding.

Both the afternoon and evening sessions were well attended. The papers read and addresses given were all very interesting and helpful. Miss Ada Hawkins gave a paper on "Is the Epworth League Fulfilling its Mission." Rev. G. W. Henderson conducted a "Round Table" on Sunday-school work. Rev. F. W. White gave an address on the importance of "Personal Work." The convention was especially pleased to have with them Dr. Adams, of China. He gave very interesting addresses afternoon and evening.

The Rev. S. T. Bartlett, of Colborne, gave an excellent address in the evening, taking as his subject, "The Sunday-school as an Evangelical Force."

The following officers were elected:

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

1st Vice—Mr. C. A. Byam, Port Hope.

2nd Vice—Miss T. Rogers, Cobourg.

3rd Vice—Miss A. E. Hawkins, Canton.

4th Vice—Miss Etta Lambert, Colborne.

5th Vice—Miss Eva Galbraith, Port Hope.

Secretary—Rev. F. J. Anderson, Welcome.

Treasurer—Miss C. M. Boyd, Campbellcroft.

Conference Representative—Rev. A. M. Irwin.

The committee to advance the interest and create enthusiasm for Summer School work shall be the superintendents of Sunday-schools and presidents of Leagues of the district.

A new Epworth League has been organized at the Fournier appointment on the Riceville circuit, Montreal Conference. It has been only a few weeks in existence and has a membership of 33.

Just a Line or Two

On Tuesday evening, Jan. 29th, the League of Simcoe St. Church, Ottawa, enjoyed an intellectual treat given by Rev. Harold Stacey, who lectured on "Snap Shots of an Ideal Man."

Owing to the marriage and removal of Miss Florence Totten, who was Secretary-Treasurer of the Whitty District Epworth League, Mr. E. L. Chapman of Pickering, has been appointed to this office.

The Junior League of New Liskeard has contributed \$12.55 towards the building of the Hospital in Chentu, China. Some of the children earned the money by planting potatoes and selling them.

The Secretary of the Montreal Conference Epworth League, in speaking of the recent convention at Carleton Place, says: "Rev. S. T. Bartlett was with us and made a splendid impression. He is a very strong, forceful and enthusiastic speaker."

Look Shelf

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

The Blessed Ministry of Childhood. By T. Ratcliffe Barnett. Published by Gibbant, Anderson & Ferrier, Edinburgh. Price, 30 cents.

This is a beautiful little book in which the little child is used to illustrate Divine truth. As did Christ the author finds in the little ones a living argument for the Kingdom of heaven.

Four Princes. By Rev. A. B. Scherer, Ph.D., Published by The Sunday School Times Co., Philadelphia.

This is a very successful attempt to popularize Church History by grouping and presenting it in biographical form. The facts of history are grouped around the lives of Paul, Constantine, Bernard, and Luther. The work is very well done.

Knights Who Fought the Dragon. By Edwin Leslie. Published by William Briggs, Toronto. Price, \$1.00.

A missionary story the scene of which is laid in China during the Boxer uprising, describing the terrible persecutions of native Christians and missionaries during that trying time. It is well written and intensely interesting.

The City Sunday-School. By Frank L. Brown. Published by The Sunday School Times. Price, 35c.

All Sunday-schools are more or less alike but the city school presents problems that are quite distinct from those of the town or country. Mr. Brown's book presents many valuable suggestions in the management of the city Sunday-school, most of them drawn from his own experience in Brooklyn. The book deserves a wide circulation.

Western Canada: The Granary of the British Empire.

This is a little book issued by the Canadian Pacific Railway, describing the three great Western Provinces of Canada, and New Ontario, and giving an immense amount of valuable information. For intending settlers in the West it is just the thing that is needed. The advertising department of the C. P. R. at Montreal will send a copy free to any person requesting it.

The Church and Social Problems. By Samuel Platts, President of Lawrence University, published by Jennings & Graham, Cincinnati. Price, \$1.50.

A study in applied Christianity, dealing with such questions as "The Church and Socialism," "The social mission of the Church," "The proper attitude of the Church in the social crisis," "How the Church may help solve the problem." The book is written in a scholarly manner and is a valuable contribution on a most important subject.

Bible Study for Young Men

BY GORDON V. THOMPSON.

Have you felt of late that you have not been giving all the time to bible study that you should? Have you noticed how the business cares have gradually crowded out the zeal for God's word that you used to have? Do you really think that you ought to spend more time in prayer? Have you thought that you have been failing to live up to your greatest possibilities as a laborer in Christ's vineyard?

There are, perhaps, thousands who would answer those questions in the affirmative. There are others who, yet, to themselves, live, energetic Christians, yet who would be glad to see some of their friends led into paths of more active service. A prescription for a spiritual tonic may be found in the following suggestion:—

The class which the writer has in mind is associated with one of the large Methodist churches of Toronto. It is called the Saturday night Young Men's Bible Class.

The meeting is held each Saturday evening at the home of one of the members and lasts from an hour and a half to two hours. It is held on Saturday because that is a night free from all other church appointments. Holding it on that evening also serves to keep its members out of mischief, while visiting each other's homes in this way makes all better acquainted.

The class has no teacher. All the members are alike pupils. Its object is to encourage individual bible study, and to accomplish this, each member answers the following questions regarding a chapter each morning in the week:—

1. What is the subject?
2. Where did the events mentioned occur?
3. Who are the principal characters?
4. What is the best verse?
5. What is the truth most emphasized?
6. What is taught about Jesus Christ?
7. What is the best lesson?

Thus six chapters are covered during the week, Sunday being left to the study of the Sunday-school lesson. Besides this summary, six members are each appointed to prepare a five-minute exposition on one of the six chapters assigned. The book of John was first studied in this way, and at the conclusion, not a member but testified that he knew more of that gospel and its teaching than heretofore.

Twelve seems to be the perfect number. That many young men gathered about a large dining-room table, on a cold winter's night, all intent upon their work—well, it means more than an ideal picture.

And the meeting. While the class has no teacher—other than the Holy Spirit—it has a leader who keeps his eye on the watch and allows no long-winded or irrelevantations. First comes prayer by the leader or another member whom he may select, then follows the secretary's report of money's received and spent during the week. The expositions of the chapters fall into line next and then come brief, but practical, testimonies. A word of prayer all round the table and the meeting is over, but the spirit of it pervades the thoughts and actions of the twelve members during the coming week.

Each member is supposed to report some definite work for Christ on his part. "Have you won a soul?" "Have you led some one into clearer light?" These are questions to be answered Saturday night.

WONDERFUL RESULTS.

There is another class in Toronto of this nature which has already witnessed a creditable harvest. One of its members is on a circuit preaching the gospel, while another is preparing to enter the ministry. Two others have left the city to attend a prominent missionary training school, where they are studying for foreign mission work. The remaining members are time-saving Christians.

How would you like to be a member of a class like that? Perhaps it would be well to have a Saturday night class in connection with your church. Perhaps your church could support a dozen such classes. How to start one? Well, just ask two or three interested friends to your place next Saturday and get to work. Pray for the Holy Spirit and work. Uphold Jesus Christ and He will draw all men unto Him. It is bound to succeed.

Start it next Saturday, and God will bless your effort.

Winter Rally

The second or Western Rally of the Methodist Young Men's Association of Toronto was held in the Woodgreen Methodist Tabernacle on Thursday evening, January 31st. The speaker of the evening, Rev. Richard Whiting, spoke on the subject of "Faith." He stated that many addresses had been given upon "Success," but success in fact was synonymous with faith.

Rev. Mr. Whiting was optimistic in his opinion regarding the commercial morality of the country. He believed things were painted worse than they really were. The life followed the look, and if every person began to look upon the evil side, then the point of national decay had been indicated.

Rev. Isaac Good, the pastor of the church, referred to the growth and prosperity of the Woodgreen Young Men's Club. He hoped it would continue to wield its good influence and keep the young men interested in church work.

The Victoria Glee Club rendered many bright musical numbers. At the conclusion of the service, the speakers, entertainers and M. Y. M. A. officers were treated to a generous repast, provided by the Woodgreen Club. The President, J. B. Gould, was tendered a hearty vote of thanks.

Notes

Dr. Allan Shore addressed the Trinity Young Men's Society on Tuesday, Feb. 12th, upon the subject of "How to Keep Healthy." Many practical hints were given by the doctor. Mr. L. A. Kennedy was elected to the presidency of the Society by acclamation upon the resignation of Mr. Leopold McCauley.

Broadway Young Men's Club defeated Central in an M. Y. M. A. league debate upon the subject "Resolved that a college education is essential to a man's greatest success." Broadway argued on the negative and were represented by Messrs. Daymon and Quarrington, Messrs. Prettie and Groves debated for Central.

The Young Men's Progressive Society of Queen St. Church, Toronto, is prospering. Recently an interesting debate was conducted with the Elm St. Club on the subject: "Resolved that the revised spelling of the English language as proposed by the National Spelling Association, if adopted, is destined to do more harm than good." Queen took the negative and won the decision of the judges.

Devotional Service

MARCH 17.—"WHAT IS SUCCESS?"

Prov. 3. 1-18.

HOME READINGS.

- Mon., March 11.—"Success is God's favor." Ps. 12. 1-8.
 Tues., March 12.—Success is character. Ps. 15. 1-5.
 Wed., March 13.—Measured at the end. Job 42. 10-17.
 Thurs., March 14.—The fear of God. Prov. 1. 1-9.
 Fri., March 15.—Common Sense and Religion. Prov. 26. 1-10.
 Sat., March 16.—Keeping commandments. Eccl. 8. 1-9.

FOREWORD.

The world's standard of success and that of God's is decidedly different. According to the ordinary view, the successful man is the one who makes money and builds up a fortune. Our magazines and newspapers are filled with the life stories of men who began life as poor boys and by industry and perseverance became millionaires. These are held up as examples to the young people of today. "Success" is always toyed to the tune of dollars and cents, until we are in danger of supposing that man's chief end is to make money.

If this topic impresses upon our minds the great truth that the highest kind of success can be achieved without wealth, that a successful life depends upon character rather than possessions, it will have accomplished a useful purpose. There is something to be learned from the poor boy who by his own efforts became rich, but the more inspiring example is the boy who did not amass wealth, but always retained his integrity, his honor, his purity of heart, and became a good and useful citizen.

BIBLE LIGHT.

"Let thine heart keep my commandments" (v. 1). The successful man guides his life not according to the maxims of the world, but according to God's commandments. He does not ask what his neighbors say about his conduct, but above all things he seeks God's approval.

"Length of days—shall they add" (v. 2). The keeping of God's commandments always tends to prolong human life. The self denial, the self restraint, of the virtuous life promotes physical health and vigor. The peace, the faith, the hope of the Christian help to increase the period of earthly existence, while the dissipation and excesses of sin cut short many a promising life.

"Let not mercy and truth forsake thee" (v. 3). Instead of wearing costly jewelry, the good man's ornaments are the great principles of righteousness. He binds mercy and truth about his neck and there is nothing more attractive or beautiful.

"So shall thou find favor, etc." (v. 4). The honorable man no matter whether he is wealthy or poor has a blessing in the respect of the community. Men trust him and honor him. "A good name is rather to be chosen than great riches."

"In all thy ways acknowledge Him, etc." (v. 6). The beginning of all wisdom is in the recognition of God, in personal submission to Him, in diligent obedience to all His commands. "In all thy ways" means that we shall consult Him in all the concerns of life; the choice of a profession, the choice of a place of residence, the choice of our field of service, etc.

"Honor the Lord with thy substance"

(v. 9). The truly successful man does not think altogether about getting, but recognizes the obligation of giving. Wisdom requires him to yield the first fruits of all his possessions to the Lord. The money we use upon our pleasures, or to promote our own interests, is soon spent and gone, but the money given with an open hand to good causes is not spent; all, but laid up in the most secure of banks.

"So shall thy barns be filled, etc." (v. 10). God honors those who honor Him. So far from being impoverished by what he gives the liberal man finds that God has given him back tenfold. The more he has given away, the more he has prospered. Thousands have proved this promise to be true.

"Her ways are ways of pleasantness" (v. 17). This is true but we must not seek these ways because they are pleasant. "All her paths are peace," but we do not enter them to gain peace, for the peace often comes under the stress of a great conflict, or in the endurance of a heavy chastening. The Divine wisdom gives us these blessings when we no longer set our hearts upon them.

"The merchandise of it" (v. 14). How attractive to the majority of men is the sound of that word, "merchandise." With many it absorbs almost their entire time and thought. But there is something better than "the merchandise of silver." Heavenly wisdom, the knowledge of God and of His will, coupled with a desire and determination to do His will is far better than to possess the fortune of Rockefeller.

SUGGESTIVE THOUGHTS.

There is no better hand-book, or pocket-book for a young business man than the book of Proverbs.

No one thinks of measuring life only by days and years. The chief blessedness of the godly man consists in his knowledge that each day is distinctly worth living.

The empty admiration of the rich is not so rich in blessing as the heartfelt love of the few.

Those who actually acknowledge God in all their ways, find their lives running over with blessing, and become the means of innumerable good to the world, and to themselves.

The greatest surprises of heaven will be the revelation that many of the "failures" of earth were glorious successes, and not a few of the world's "brilliant successes" were miserable failures.

To be content with worldly success is as if the architect of a great building were content with the scaffolding.

Religion is not a disagreeable condition on which a blessing rests, a dark tunnel through which we reach a shining land beyond. It is a gift of God, radiant and happy, an appeal, not to our lower tastes, but to all that is exalted in us.

A sense of character is success. It is the flowering out of a true moral life, beautiful and rich by which we come into fellowship with God.

ILLUSTRATIVE.

Wm. H. Vanderbilt's daughter said to him, "Father what would you like for a New Year's present?" He replied: "A good night's sleep and an appetite for breakfast." Thank God I had both of them, and I didn't have a hundred dollars ahead. Thank God a man can get rich without a dollar in his pocket.—Sam Jones.

There is a valley in Burmah where the most perfect rubies in the world are found. It is situated four thousand five hundred feet above the sea level, in a

range of mountainous spurs, about eighty miles north of Mandalay, but owing to the difficult nature of the intervening ground, the valley can only be reached by a circuitous journey of some two hundred miles, which winds through malarious jungle, and over arduous mountain passes. Wisdom is more precious than rubies, and infinitely more accessible.

When Nelson signalled from his flagship, "England expects that every man this day, will do his duty," it did not mean the same to all. To the commanders it meant that they should do their best as commanders, to the gunners that they should do their best at the guns, to the sailors that they should do their best in sailing the ships, to the boys that they should do their best as messengers. Every one succeeded who did what he could.

QUOTATIONS.

(To be repeated at the meeting with some comment of your own.)

"Happy is the man that findeth wisdom." This is not an intellectual, but a moral quality; not mere sagacity, prudence, ingenuity, but the reverence and love of God, in short true religion.—Dr. Starrs.

The accomplishment of one's purpose is not necessarily success. It is sometimes the worst kind of failure, as in the case of Ahab who obtained the real estate of Naboth, but at the expense of his honor.—W. F. Crafts.

It is not success to win wealth by such means that the winner is always fearing the pistol shot of revenge. It is not success for a man to turn his heart into a money vault by driving out all his nobler sentiments. The soul will starve if gold alone ministers to its needs.—Dr. Crafts.

The man who walks with a merry song to his work in the morning with his dinner pail in his hand, and walks back at night when his work is done with happy heart and an approving conscience has attained success more certainly than the man who rides in his carriage to his bank, and comes back again with a discontented heart and a reproving conscience. He who loses his character in winning money has lost more than he has gained, and is therefore not a success.

Bishop Vincent's secret of success is given in a single sentence: "An entire surrender of impulse and inclination to the demands of duty, as expressed and made possible in the life of Christ."

THE MAN WHO WON.

He kept his soul unpotted
 As he went upon his way,
 And he tried to do some service
 For God's people day by day:
 He had time to cheer the doubter
 Who complained that hope was dead:
 He had time to help the cripple
 When the way was rough ahead;
 He had time to guard the orphan, and
 One day, well satisfied
 With the talents God had given him,
 He closed his eyes and died.

He had time to see the beauty
 That the Lord spread all around;
 He had time to hear the music
 In the shells the children found;
 He had time to keep repeating
 As he bravely worked away:
 "It is splendid to be living
 In the splendid world to-day!"

But the crowds—the crowds that hurry
 After golden prizes—said
 That he never had succeeded,
 When the clouds lay o'er his head—
 He had dreamed. "He was a failure,"
 They compassionately sighed.
 For the man had little money in his
 Pockets when he died.

QUESTION SPURS.

What is my aim in life?
 What is the power in which I am trying to succeed?
 Will the success I am seeking outlast death?

MARCH 24.—"THINGS YOU HAVE LEARNED FROM NOBLE MEN AND WOMEN, OUTSIDE OF THE BIBLE."

1 Thes. 1, 2-8.

HOME READINGS.

- Mon., March 18.—Noble Abraham. Gen. 18, 1-8.
 Tues., March 19.—Noble Moses. Ex. 4, 18-23.
 Wed., March 20.—Noble David. I Sam. 17, 33-37.
 Thurs., March 21.—Noble Ruth. Ruth 1, 14-18.
 Fri., March 22.—Noble Mary. Luke 1, 39-45.
 Sat., March 23.—Noble Saul. Acts 9, 1-9.

FOREWORD.

Example is much more inspiring than precept. Nothing so helps us to live right as the life story of a godly man or woman. It is the truth incarnate, presented in the most attractive and forcible form, when we see what others have accomplished, we are encouraged to do our best to realize something worthy of ourselves and our opportunities. The Bible is the greatest book of biography in the world, and we cannot too earnestly study the great truths that are shown to us in the conduct of those whose lives are portrayed, but there is also much to learn from noble men and women outside of the pages of the bible. We shall only give a few suggestions, for this is a subject which calls for personal experience.

BIBLE LIGHT.

"We give thanks to God always for you all" (v. 2). We are continually talking about the material blessings that are ours; we make much of the railroad, the telegraph, the telephone, and all the worldly comforts which belong to the 20th Century, but above everything else we ought to be thankful for the good men and women that this world contains.

"Work of faith, labor of love," etc. The constituent elements of a great character are here pointed out. The truly noble man is full of faith, love, patience etc., and these are not merely talked about, but actually lived out in the "sight of God," and in the presence of men.

"And ye became followers" (v. 6). The way to be a man worth imitating is to be an imitative man, following the highest examples, gaining inspiration not only from the Great Master Himself, but also from good men of the past and the present.

SOME NOTABLE EXAMPLES.

Luther's Courage.—So fearless was he that when threatened, and warned not to go to Worms, he declared that he would enter even if there were as many devils opposing him as tiles on the houses. When asked where he would find shelter if the elector of Saxony would desert him, his unflinching reply was: "Under the shield of heaven."

John Howard's Philanthropy.—This noble man gave himself to the tremendous task of alleviating the miseries of the prisoners of England, and accomplished a truly wonderful transformation. How many wretched people there are around us whom we might help to cheer.

William Carey's Consecration.—Preaching was his business he said, but he cobled shoes to pay expenses.

John B. Gough's victory over appetite, fighting a life long battle and gaining the mastery over the enslaving passion for drink. This may not be our besetment, but there are other appetites that tend to enslave which we ought to subdue.

Sir Alexander McKenzie's Integrity.—At the head of a great political party, subjected to the keenest criticism and yet never charged with dishonesty. Honored and respected by friend and foe as an honest politician.

These are illustrations which could be multiplied to almost any length. The leader should ask every member present to mention one name which has been helpful to him. Think of the long list that could be mentioned. John Wesley, David Livingstone, David Brainerd, W. E. Gladstone, Queen Victoria, Frances E. Willard.

The members need not confine themselves to the great names of history, but may speak of any really noble souls of their own acquaintance who have inspired them with noble ideals. Tell in a few words what you have learned from them.

This may be made a wonderfully interesting and instructive meeting.

QUESTION SPURS.

Am I strong to be worthy of the noble men who have preceded me?

What use am I making of the great biographies?

MARCH 31.—MISSIONARY MEETING

Subject—"Our Missions among English Speaking People in Canada."
 (Methodist Hymn Book Used).

Hymn 715.

Prayer—For our Missionaries in charge of Home Missions.

Reading of the Scriptures—John 12, 44-50

Roll Call—In response, give a fact regarding Home Missions. These facts may be gathered from the Missionary Report. The Missionary Bulletin, and our connexional papers.

Address—"How a Home Mission is organized, and when it may cease to be a Mission and become an Independent Circuit." Ask your pastor's help in preparing for this address.

Hymn 903.

Address—"Where our Home Missions are, their number, and the local conditions which make it necessary that they should be supported.

References—"Missions in New Ontario," 5c; "McLean's Pamphlet on the North-West," 5c; "Missions in Nova Scotia," 5c; "The Missionary Report," "The Missionary Bulletin."

Address—"Home Missions in the Yukon and Saskatchewan."

References—"The Christian Guardian, Feb. 19th, Article on the Yukon, by Dr. White. The Missionary Outlook for March, Article by Rev. O. Darwin, on the work in Saskatchewan.

Hymn 736.

Benediction.

A map of Canada and an Atlas and Geography of Canada will be sent free to those preparing for this programme. Send to F. C. Stephenson, Methodist Missions Rooms, Toronto.

We have 40 Home Missions in Canada and Newfoundland. By Domestic Missions we mean, missions to English

speaking people, and to foreigners in Canada not including Chinese and Japanese missions in British Columbia, nor the mission to our French fellow-citizens in the Province of Quebec.

In all these missions scattered from Newfoundland to the Yukon there are 384 missionaries, while the total membership, that is communicants, is 33,981. Out of every dollar received for missions last year, thirty-four cents and one mill was spent on Home Missions. This amounted to \$133,080. Our people on the home missions contribute liberally to church support. Help from the Missionary Society is only given until the congregations on the missions are able to assume entire financial responsibility of their churches.

In Assinaboia Conference there are 63 missions, the largest number in any Conference. Alberta has 61 missions; Newfoundland 22, Nova Scotia Conference 49, Montreal and New Brunswick Conferences 41 each, British Columbia Conference 39, Toronto Conference 37, Manitoba Conference 30 missions, Bay of Quinte 21, Hamilton 10 and London Conference 5.

HOW OUR HOME MISSION DEPARTMENT IS MANAGED.

At the last General Conference held in Montreal, September, 1906, the office of General Secretary for Home Missions was created, and the Rev. James Allen elected secretary by the General Board of Missions. Associated with Mr. Allen are Rev. J. H. White, D.D., local Superintendent for British Columbia, the Rev. T. C. Buchanan, local Superintendent for Alberta, the Rev. O. Darwin, local Superintendent for Assinaboia Conference and Dr. James Woodworth, senior Superintendent resident in Winnipeg.

THE GREAT WEST.

In the report submitted by the officers of the Missionary Society to the General Conference held in Montreal, September, 1906, the importance and needs of the work in the West were emphasized.

With the stream of new settlers which is constantly pouring into the new provinces of the West in looking to the Methodism of the East to come to its assistance with men and money in seeking to establish in the very foundation of our nation building, the church of the living God.

In 1902 the membership of Manitoba, Assinaboia and Albert Conferences numbered 22,392, in 1906 the membership was reported as 32,102. There are now in these three conferences 383 churches and 200 parsonages.

Money given to the West for Home Missions is money well invested. Dr. Woodworth reports that from the year 1902 to 1906, the money spent in these three conferences was \$143,982, while there were raised for missions by these Conferences during the same period \$149,967, being an increase of almost \$6,000 in excess of what it cost the church to open new missions and to help others to independent support. Let us sow abundantly that we may also reap abundantly and there is no greater field than our wide West. A close study of our Missionary Report pages 216, 217, 218, 219, 220, also pages LXXXIV, to CXLII will give a comprehensive idea of the work of our missionaries in the Western and other Conferences.

While it is necessary to call your attention to the financial and statistical reports in order that we may give evidence of the spiritual and character building work which is being done, we do not wish our young people to limit their study to the figures presented no matter how encouraging they may be. But that all who are interested in holding Canada for God will realize that this great

work cannot be done without workers, both ministers and laymen, nor without churches and other proper equipment. It would be impossible for us to give a record of the revival meetings, let alone all the regular services and the pastoral visiting and other important work done by our missionaries. How lonely the neighborhood visited by death without a minister to comfort and help at such times! How unfortunate the children without Sunday-school and the young people without the Epworth League! We rejoice that it is our privilege to help establish the church with all her institutions in the newly organized and sparsely settled districts of our neighborhood.

APRIL 7.—"THE CONSECRATION OF ONE DAY IN SEVEN."

Jer. 17. 19-27.

(CONSECRATION MEETING)

DAILY READINGS.

Mon., April 1.—Exodus 20. 8-11.
Tues., April 2.—Num. 15. 32-36.
Wed., April 3.—Neh. 13. 15-22.
Thurs., April 4.—Isa. 58. 13-14.
Fri., April 5.—Mark 2. 23-28.
Sat., April 6.—Luke 13. 10-17.

Two institutions of Divine authority have come to us fragrant with Edenic glories. The one is marriage—the sacred union of one man with one woman in the bonds of a supreme affection in which the strong foundations of domestic virtue and home-life are laid; the other is the Sabbath—the setting apart and making holy of one day in seven to enter into intimate fellowship with God according to His hallowed purpose as set forth in His own act (Exodus 20. 11) and urged in His commandment. (Remember!) Without doubt the foundation of true religion is most deeply laid in a faithful observance of the Sabbath.

It is well, therefore, that the question of the consecration of one day in seven should receive earnest consideration.

It would appear that the children of Israel had to have line upon line in this matter. The prophets repeatedly charged them with Sabbath-profanation and claimed that, to a large extent, the trouble and disasters and poverty which befell them were due to his cause. They recalled them to Sabbath-sanctification with fiery energy as being necessary to meet God's emphatic commandment and as the only sure road to the Divine favor, to the lifting of their burdens and the return of prosperity.

Such passages as those taken from the Old Testament for our "Daily Readings" as well as many others confirm the teaching of Jeremiah in the lesson before us that personal and social and national success or irreparable disaster and loss depend or follow upon the manner in which they keep or violate the Sabbath.

A question arises as to the difference in the character of the lessons on Sabbath observance afforded by the old and New Testament scriptures. There can be no doubt that the laws of the Sabbath, enacted at creation, embedded in the decalogue and confirmed by the Master when He asserted that "He came not to destroy the law but to fulfil," is for all men and for all time.

But in the Old Testament emphasis is placed on the positive requirement: e.g., "Thou shalt not do any work—bear any burden—follow any of their own ways," while in the New Testament Jesus, Himself, is charged as being the sinner because He did things on the Sabbath day e.g. healing. Something permissive has entered. It is lawful to do well on the Sabbath day. The Sabbath was made for man.

The underlying principle, however, is manifestly the same in both the old and the new Testaments. No work for gain no following of one's ordinary calling; no pursuit of one's pleasure—these are not admissible. But the deed of mercy, the work of necessity is not to be prevented by narrow and bigoted traditions. The Sabbath is for man's ennoblement in benevolence and the wide reaches of worship.

Sabbath profanation arises in our day from the work of necessity which is designed to be such by the avarice of men and a cry is raised for the providing of pleasurable recreations for the people under the plea of mercy which chased to its den is found housed with the cry for the dollar. The ways of the Sabbath breaker are spacious and sinuous and sinister and altogether to be despised and abhorred. God's commandment, which meets the need of man for one day's rest in seven as scientifically demonstrated, still holds good and flames in righteousness and rings its appalling note in mercy: "Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God."

SUGGESTIVE PARAGRAPHS.

I am here to-night as a supporter and preserver of the Divinely appointed Day of Rest in all its sanctity, purity and sweetness, and I am thus here in obedience, both to my Christian and trade union principles. Now, in personally observing the holy day, I know that I am doing the will of His Divine Founder. I believe, too, that in striving with you to assure for others the opportunity of similarly observing it, of enjoying the greatest of all social privileges, I am doing true trade union work, and pleasing Christ, my Brother, by trying to "do unto others as I would that they should do unto me."—John Jenkins, President, in 1895, of the Johns Trades Union Congress.

"One of the most threatening signs of our times is the letting go of the Sabbath. It's a day of excessive labor for servants of entertainments, of motoring, cycling, golf-playing and Sunday excursions, a holiday, instead of a holy day. When the holy day of worship goes down, religion goes down, when morals go down, when morals go down the nation goes down, too."—Dr. R. A. Torrey.

Apart altogether from the question of religion, the observance of one rest day in seven is a matter of great physiological advantage to all who are leading a strenuous life, and there can be no reasonable doubt that it would largely contribute to maintain and improve the physical and intellectual vigor of our people.—Hon. Chas. Fitzpatrick, in presenting the Lord's Day Act to the House of Commons.

There is no surer way to moral and spiritual degeneracy and national ruin than by Sabbath desecration. They stand related to each other as cause and effect. How forcibly this relation is presented by the prophet Ezekiel: "They polluted my Sabbath." Here is the cause. "Their heart went after their idols." This is the effect. (Ezek. 20. 16) "They hid their eyes from my Sabbaths." Here is the cause, "I am profaned among them." This is the effect. (Ezek. 22: 26.)—Rev. Wm. Galbraith, LL.B.

God never made upon any human being an unreasonable demand. He never required of man anything that was not in man's interest. He never required of man anything that man would suffer by performing and He requires of us, as a Legislature, attention to this matter in the light of our responsibility to Him, in

the light of our responsibility to the people of this country. The wisdom of the Infinite is a safe guide, and we cannot despise the means which He has appointed to secure national wealth and prosperity, without invoking upon our own heads, the disasters that will be sure to follow the disregard of His command. For that reason I press this Bill, etc., etc.—John Charlton, on Bill for Sabbath Observance, on May 2, 1894, in House of Commons.

PITHY AND PERTINENT.

"Sin keeps no Sabbaths."

"The profanation of the Sabbath is a sin for which God has often contended with a people by fire."—Henry.

"The Lord's Day is the heir-at-law to the Old Testament Sabbath, and perpetuates all that is distinctive and most important in the Sabbath of the old dispensation."—Rev. Wm. Caven, LL.D.

"The opinions of man do not affect the truth, and the truth is, no matter what man may say or think, that the day belongs to God, and He wants men to keep it holy."

"I am more and more sure by experience that the reason for the observance of the Sunday lies deep in the everlasting necessities of human nature. The soul withers without it. It thrives in proportion to the fidelity of the observance."—F. W. Robertson.

"If I break the sixth commandment, I shall be hanged; if I break the eighth commandment, I shall be sent to jail. Why is the breaking of the fourth commandment to go unpunished?"

"Religion, patriotism, philanthropy, and your own highest interests—love to God, love to man, love of country, love of home, love of Church, love of liberty—all unite their voices in calling upon you to co-operate with the Alliance and to do all in your power to save the Lord's Day. To be apathetic, to stand aloof, is to aid and abet an implacable enemy alike of God, of humanity, and of Canada."—L. D. A. Leaflet. "Are You a Member?"

"A Sabbath well spent, brings a week of content, And strength for the toils of the morrow— But a Sabbath profaned whatsoever be gained, Is a certain forerunner of sorrow."

APRIL 14.—"LESSONS FROM THE PATRIARCHS. III. JACOB."

Gen. 48. 1-19.

HOME READINGS.

Mon., April 8.—The "supplanter." Gen. 25. 27-34.
Tues., April 9.—The dreamer. Gen. 28. 10-22.
Wed., April 10.—The lover. Gen. 29. 9-20.
Thurs., April 11.—The covenant-maker. Gen. 31. 43-55.
Fri., April 12.—The Penitent. Gen. 32. 1-12.
Sat., April 13.—The Prevailer. Gen. 32. 24-32.

CHARACTER OF JACOB.

1. Jacob was a man who could cheat and lie when it served his purpose, and he could carry on what would everywhere be esteemed sharp practice to a wonderfully successful issue. A man of deep schemes, of far sight, of silent vigilance, of untiring patience. His first bargain by which he obtained possession of his brother's birthright was probably a deep laid scheme.

2. He was prospered greatly. "This man increased exceedingly, and had much cattle, and maid servants, and men servants, and camels and asses." He valued that kind of success, and he was the man to win it.

3. His riches were his sorrow. It had been sore toil trial to get them. It was sorer toil to keep them. Read chapter after chapter of his history and see what cares and distresses gathered around this successful schemer—what enmities, what domestic miseries and strifes. Many families have been happy enough and peaceful enough till some accursed gold, won by fabled arts, came to them, and then farewell to happiness, peace and concord. Read carefully the history of this successful schemer and see how every chapter of it is filled with a retribution, how his successes were his curses. Possession was to him a fountain of bitterness.

4. Jacob's own estimate of his career is expressed by his answer to Pharaoh when as an old man he stood in the royal presence: "Few and evil have the days of the years of my life been." This is Jacob's epitaph on his splendid success. This weary sad old man, after a life of struggle and sorrow, nine-tenths of which can be traced to his own arts can only speak of a brief and sorrowful pilgrimage.

5. But there is another side to the life of Jacob, a nobler side. With all his faults and vices, he had that within him which was not of the world, which entered into that within the veil and could not rest in mere material good. His faith was a power in his life.

Jacob could wrestle in prayer. After the all-night wrestle with the angel all the bad and selfish qualities which are conspicuous in his early history in a measure drop from him. That night Jacob the supplanter disappears, and Israel the prince of God stands up in his place. And this is the radical strength of every man who would leave his baser nature behind him and pass up to claim his birthright in the eternal world.

JACOB'S VOW.

1. "Then shall the Lord be my God." This is the beginning of all true religion—that we accept Jehovah as our God. Having the Lord for our God we have everything secured to us. For He Himself is the author of all good, and the source of all good.

2. "And this stone which I have set up for a pillar shall be God's house." If we wish to prosper in the religious life it is essential that we fix upon some especial place of worship; consecrate it, and consecrate yourself to it. Attach yourself to it in holy purpose and resolve, and resort to it from time to time.

3. "And of all that Thou shalt give me I will surely give the tenth unto thee." God had prospered Jacob in his earthly career and it was nothing more than simple honesty for him to recognize God's claims upon him. The Jews did everything of this kind by tithes. It would seem that Abraham, without any sort of direction from God to do so, instinctively determined upon a tenth of the spoils which he had taken from the four kings to give to the Priest of the most high God.

SUGGESTIVE THOUGHTS.

People are sometimes surprised to find out that what they have been struggling with in the darkness is really an angel of blessing.

While our wrestling with trouble may be triumphant we must expect that it will leave its mark upon us. We must carry through life the mark of the combat.

Jacob's ungenerous manner of obtaining the birthright from Esau set him wrong with his brother, but more it set him wrong with his God. He had a real antagonist in God.

Jacob learned God's friendship by becoming friendless, and His power by becoming weak.

In many a life as in Jacob's the climax of life, the angel climaxes are the times of deepest distress.

The thigh of Jacob's body had to be put out of joint in order that the thigh of his mind might be straightened.

A FEW ILLUSTRATIONS.

While Jacob was trusting himself, we have night scenes; when he began to trust God, "the sun rose upon him."

When Jacob, the "tripper-up," became Israel, the "prince," he exchanged heels for head!

Crafty men, like Jacob, set so many traps that they fall into one of them themselves.

God's promises are like wings, and whoever wears them does not ever know that the road is rough.

QUOTATIONS.

Jacob earnestly desired a blessing and God graciously granted him his request. Practically it may be resolved into this—a change of nature, an elevation of character. God drew him violently out of his old self, made him a better, truer, and more sincere man. What is the chief blessing He can bestow on us? Riches? No Genius? No. Health? No. What then? An elevation of character, a refinement of moral feeling, an addition of spiritual strength. The greatest blessing the Lord can give you is to draw you completely out of your old self, to give you a moral lift, to make you better, kinder and holier.—Rev. J. C. Jones.

What a comfort it is to find that the bible saints who now shine as stars in the firmament of heaven were men of like passions with ourselves. They were like always saints; they sinned and murmured and rebelled—as we do. Heaven's rarest blades were not wrought of finer metal than that which is within our constitution. God's choicest vessels were not turned from superior earth to that of which we are made. The jewels which now lie at the foundation of the new Jerusalem were once obscure, unnamed men of no finer texture than ourselves. Let us take heart. If God could make a Prince of Israel out of such a man as Jacob surely he can do as much for us.—Rev. F. B. Meyer.

The house of God is "any place where God's people bow the ladder." And how are you to determine where it may be, but by being ready for it always?—Ruskin.

Men may rise on stepping-stones Of their dead selves to higher things.—Tennyson.

In Jacob, "patience has her perfect work." At each stage of his existence he rises to a higher level.—Rawlinson.

QUESTION SPURS.

Am I trusting in my own wits, or in God's wisdom?
Is my life one of getting, or of giving?
Have I eyes for the angels?

Do not say "you" to your class of boys, but "we." They will resent being put in a separate class from the teacher, as if they were a different order of beings but will usually respond readily to any proposition in which the teacher includes himself.

At the Dew-point

Haas 13, 5.

When tempted by the foes of faith to falter on the road,
Because thou can't understand the purposes of God;
When burning doubt and dry despair strive hard to have control,
Be still, and let the dews of Heaven descend upon thy soul.

Each morn the grass, revived by dew,
spreads verdure o'er the ground,
And flowers refreshed from this same source diffuse sweet fragrance round.
All day beneath the burning sun, until night's sabbal pass
Descends, they droop, and patiently wait the evening dew-drops fall.

Then let us from Dame Nature learn this lesson well and good,
We cannot while we shade, and fret perform the work we should;
The task God hath appointed us,—to be our level best,—
Enduring all things hopefully, leaving to Him the rest.

In "quietness and confidence" our daily strength shall be,
No matter how the winds may drive o'er this life's fitful sea;
So then when worried in the fight against the world's hard frown
We'll wait in silence till the dews of Heaven fall softly down.
—Mrs. J. M. Benton, Asst. Sup. Durham Junior Epworth League.

Two Enemies

Christian Endeavor has two enemies from which it must pray to be delivered. One is the world; it believes at all in our methods and will have none of them; and the other, the man who believes in them so absolutely that he will neither try new methods himself, nor permit any one else to, if he can help it.

Right here is where "gumption" is needed. It would lead the first man to see that a movement that in twenty-five years had girdled the globe with more than 68,000 societies, numbering millions of young people, with the motto, "For Christ and the church," and a pledge of testimony and service that has transformed the young people's work in the church from almost a cipher into one of the most vital and aggressive departments of the church-work, could not be disposed of with a sneer.

It would also reveal to the other man the fact that Christian Endeavor is more than a method or a form of work; that it uses such things, but is not used by them; that it is master, not slave; that the life is more than the expression; that the form of expression varies according to circumstances; that "practical success" is the test of a movement's efficiency.—William Shaw, in Christian Endeavor World.

The Grizzly Cause

Champ Clark, of Missouri, was addressing the House of Representatives on one occasion when a rash member interrupted him with some frivolous comment.

Mr. Clark fairly shrievd up the man who had "buted in," winding up his scorfication in this way:

"Mr. Chairman, there was once a tenderfoot who struck the grizzly range looking for bear. He was all gotten up in the finest hunting garb and his weapons were the newest that could be obtained. He had come to show the West how to kill grizzlies. He went forth one morning and never came back; and over his remains they raised a stone which bore this epitaph: 'He whistled for the grizzly, and the grizzly came.'"

The Junior Epworth Era

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

About Your Parents

Did you ever wonder why the Fifth Commandment is just where it is in the Law? Four Commandments relating to God and our duty to Him. Then right afterwards, and in the very centre and heart of the ten, comes the one about our parents. Why? Because after God, our parents are the most important beings in the whole world. There is only One who has a higher claim on us than they have. How sacred they should be to us, and how great is our duty to "honor" them! After our debt of gratitude to our Heavenly Father, there is none so large as that which is due from us to our earthly parents. Think of what you owe to them. When you were a weak, helpless little baby you would have died if it had not been for a loving mother's care. She fed and clothed you, nursed you in sickness, watched your feeble little steps as you learned to walk, guided you from straying, guarded you from every danger, and what you are now is largely because of what she was to you then. Can you be thoughtless or unkind to such a mother? And as she watched and worked indoors, your father was busy out of doors. He was not working hard every day for himself. He thought more of yours than of his own wants, and through many a weary day of toil he labored hard to provide the comforts of home and plenty for you. So father and mother, indoors and out, by day and by night, planning, working, saving, have always lived for you. Their hopes and prayers have been long cherished that their children may prosper and profit. Many of you have such parents. What are you doing for them in return? As soon as sons and daughters are able, it is their

duty to help at home. Your mother can no doubt do most things better than you, her daughter, can. But she will be glad to have you help, and it is not in what they actually do, but by showing their willingness, that girls may greatly help mother. Many a mother is wearied more because of her daughter's carelessness than by the work itself. A girl that can prevent mother from worry, by showing herself a willing helper to mother, is a jewel in the home. And so with father and the boys. A willing boy who sees things to be done, and does them even if he is not told to do them, is a joy to his father's heart. Neither father or mother likes to be continually giving orders, and if boys and girls were more wide-awake to see, and more active to do, the little daily duties of home, there would be much more happiness in life. Now, the secret of all this willingness to help is I-O-V-E. Just as we love one another at home, will life be happy. A loveless home! How dreary the picture is. How sad the whole history of the family. Do you love your parents? I know you will answer "Yes!" Then let them see that you do. You may tell them as much by what you do, as by saying it. Because they are your parents as well as for what they have given to you of their time, thought, attention, care, provision, money, love and prayer—love and honor them, and you will always be glad of it; and perhaps when they are dead and you have grown old, you will be happy in the thought that you always tried to keep truly and well the Fifth Commandment. And if you do this, God will fulfil the promise that goes with it.

New Testament Studies

IV.

37. What period of time is covered by St. Matthew's Gospel? About 33 years,—from our Saviour's birth to His ascension.
38. What period is covered by St. Mark's? Less than four years,—from the beginning of the preaching of John the Baptist to our Lord's Ascension.
39. What time is covered by St. Luke's Gospel? About 34 years,—from the birth of John the Baptist to our Saviour's Ascension.
40. What period of time does St. John's Gospel cover? Only about three years,—from the later preaching of John the Baptist to the appearances of our Lord after His resurrection.
41. Give in order the Gospels according to the length of time covered by each one. John, 3 years; Mark, 4 years; Matthew, 33 years; Luke, 34 years. (N.B.—J., 3; Mk., 4; Matt. 33; L., 34.—3, 4, 33, 34.)
42. When was St. Matthew's Gospel written? About A.D. 65.
43. When was St. Mark's Gospel written? About A.D. 65.
44. When was St. Luke's Gospel written? About A.D. 62.
45. When was St. John's Gospel written? About A.D. 95.
46. What part of our Lord's ministry

does St. Matthew make very prominent? His discourses.

47. Name some of these. The sermon on the Mount, (chaps. 5, 6, 7); Christ's charge to His Apostles, (chap. 10); the parables of the kingdom, (chap. 13), and the prophetic discourses, (chaps. 23, 24, 25).

48. How many parables are recorded by St. Matthew? Seventeen.

49. How many of these are not found elsewhere? Eleven.

50. What phrase is peculiar to St. Matthew's Gospel? "That it might be fulfilled!" This occurs 13 times.

(Note.—Our aim is to make this New Testament Catechism so simple that the Juniors may understand it, and at the same time sufficiently comprehensive to give them an intelligent and working knowledge of the Book. The League Superintendent will do well to take only three or four questions each week, teach them clearly, review often, encourage the Juniors to write their knowledge in the form of brief essays in their own words, and it may be wise, say once a month, to give a written examination on the questions covered. In the past four months we have had in all 50 questions. We should be delighted to receive essays covering these four months' studies from any of our Juniors, and may print the best of them.) To write what one knows on any subject is a splendid exercise in itself, and is the best way to make sure of not forgetting it.)

Weekly Topics

March 24.—"The Traveller's Psalm." (God our Keeper.) Ps. 121.

The prominent words in v. i. are "Hills" and "Help." The first stands high and strong before the eyes of the psalmist, and represent to him the everlasting strength of Jehovah. All that the hills are to the city encompassed by them, God is to His trusting children. These hills surround the city as a defence. On them is a glorious vision of daybreak, in their shelter is protection from the storm, on their sloping and verdant slopes is abundant pasturage. Many lessons may be associated with the two roads each with the same initial letter "H." A suggestive study and Board Review may be summarized thus:

Help, High. Ps. 104 18; Isa. 2. 14.
Invest. Ps. 125. 1, 2.
Light, Life. Joel 2. 2; Ezek. 34. 13, 14.
Lasting. Hab. 3. 6.
Strength, Safety. Ps. 36. 6; 65. 6; 95. 4; Isa. 65. 25.

God, the Most High, as the everlasting hills, compasses His children, giving them light and life, safety and strength, to preserve and keep them His forever.

March 31.—"The Missionary Trip Around the World." Across the Pacific to Japan, visiting our Missionaries at their Stations.
(Canadian Hymnal used).
(Use a Map of Japan).

Hymn 217.

Prayer—For our Japan Missionary and especially for the orphans. (See article in this number of the Era and in March Outlook).

Repeat together Psalm 115. (Ask how many learned it themselves and how many were taught it).

Reading by a Guide "Across the Pacific to Japan." (See below).

Visiting the Mission Stations—Use a map of Japan and as the News Agents read or tell about each station, the guides will point out the places on the map. Ask all the children to look at the pictures of the missionary on their ticket as each station is named.

Hymn 273.

Some Interesting Stories by the News Agents. Use the Post Cards and also Hymns in this number of the Era.

Hymn 447.

Give out the tickets for the next meeting.

For Discussion—How much can we give to our orphans in Japan?
Mizpath Benediction.

THE LITERATURE FOR THE TRIP MEETING ON JAPAN.

Leaflet, "Across the Pacific to Japan." Japan for Juniors, 20c; Set of Japan Post Cards (11), 15c; The Story of a Pot of Rice, free; Japan in 1906, free; Atlas of the World, 10c, and The Era, The Missionary Outlook for March will furnish stories of the work.

The post cards show many phases of Japanese life and customs and furnish information arranged for children on the following subjects: "Idol Worship,"

"How they Travel," "Japanese Children at School," "A Japanese Temple Seince," "The Christian Church in Japan," "Where the Japanese Children Live," "The Christian Family in Japan," "The Feast of the Dolls," "The Feast of Flags.

ACROSS THE PACIFIC TO JAPAN.

"Now children all aboard for Japan, good-bye Vancouver. Did I hear one of you say that your mother was anxious about you and hesitated to let you take this trip across the Pacific Ocean? Well just write her a letter this afternoon and tell her what a beautiful, commodious and comfortable ship this "Empress of China" is, and how attentive the officers and men are to every possible need of the passengers. Tell her that one of the party who has crossed the Pacific four times said that the C. P. R. steamers are the swiftest and safest ships that run between America and Asia.

Now we swing into the harbor and glide down with the swiftly ebbing tide through the gap, past Stanley Park with its majestic tines of the forest, out into the Strait of Georgia, beautiful and illuminated by the afternoon sun. But dinner is ready—here we are! "Victory!" Post your letters to your mothers and loved ones here, and then turn in for the night.

How cold it is becoming! I thought Japan was away to the South, some of you say. "Yes, but the C. P. R. steamers in order to make a short cut go away to the North. We are now four hundred miles further north than Toronto, and can see the Aleutian Islands. The earth is much thicker through at the equator than it is from pole to pole hence the reason for sailing north." Sunday night—a week to go—tomorrow noon we sailed. Good-night dear," I hear one sister saying to her young brother. But Tuesday morning! What does this mean? Did we sleep all day Monday? No, we have crossed the 180th parallel of longitude where the day begins and skipped a day in order to catch up.

"Banzai, Banzai," here we are at Yokohama. Mr. Borden the treasurer of our mission in Japan is here to meet us. How funny it sounds to hear him talking Japanese to the men with the little carts. How funny to ride in these carts pulled by a man who rushes off to the station at a break neck pace!

What a funny noise the wooden shoes make as people walk along the concrete platforms of the station! Yes, girls and boys, but remember that our language, manners and customs are equally funny to those who are unaccustomed to them. Your hats probably look very grotesque and absurd to these people so please remember that such differences as speech, dress and customs are of little importance and that these people are our brothers and sisters and that Jesus loves them just as much as he loves us. God is their Father and He cares for them.

"Shimabashi! Here we are 4,280 miles on that splendid Canadian Pacific steamer, 18 miles by train to Tokio. What a pleasant trip. But hurry up, Mr. Borden has Juitikisha here ready for us to get into. Although early in March how warm it is in Tokio and what a profusion of flowers! Yes, Tokio is more than 500 miles south of Toronto and Japan is called "The Flowery Kingdom."

Order all supplies for the Junior trip from F. C. Stephenson, Methodist Mission Rooms, Toronto.

The remainder of the visit to the Mission Stations will be supplied in pamphlet form free.

April 7.—"What is it to trust God?" (Trust) Prov. 3:5, 6.

Study the Scripture texts and show that trust involves the following:

- Taking God's word as TRUE.
- Resting our all on it as RELIABLE.
- Uniting all our powers to make it of Use.
- Showing our obedience by our SERVICE.
- Telling others about Him in our TALK.

April 14.—"How to be truly Wise." (Wisdom.) Prov. 9, 10, Jas. 1, 5.

The Scriptural meaning of Wisdom is right judgment concerning religious truth, leading to the knowledge and fear of God, and to sincere and uniform obedience to His commands. The reason, conscience and will are all united in it. It is not merely intellectual knowledge, for many know and do not. It is not just a feeling that we ought to do what we know. Many still have that but do not. Where "I know," "I ought," and "I will" are united, the reign of Wisdom is commenced. If we lack this, we are told to "ask." God is represented as giving liberally to those who do ask. The asking He honors and rewards is not feeble desire or faint longing. It must be presented with earnestness, born of hunger, and patiently, persistently repeated if necessary. Intense desire with confidence in the largeness of the Giver and in the efficacy of asking (prayer) will be rewarded. Wisdom is greater than knowledge as the ability to do is greater than the mere capacity to know. To know is valuable; but to be able to use what I know to best advantage is of greater value. Wisdom is pre-eminently practical. As the theory of Mathematics applied to business will make the merchant or mechanic a success, so the theory of right living known intelligently and as diligently applied to conduct, makes the character righteous. A wise boy is one who uses what he knows. The best way to become wise is to "ask of God," and then diligently use what God gives. Study, Prayer, Practice all combine to make us truly wise.

Gleanings from Gladstone

"We believe many of our Juniors will appreciate some of the great thoughts of great men, and so shall give them such to think about from month to month.)

"Limbs will grow stiff with age; but minds not always."

"Whenever we turn our face away from God in our conduct, we are living atheistically."

"Science is made for few men, but duty is the mistress of all men—they cannot be men without it."

"I would encourage every one, in every rank of life, to rely upon self-help more than on assistance to be got from his neighbors."

"When you cultivate the plant that grows from the ground you cannot help thinking a little who He is that makes that plant to grow."

"A Christianity without Christ is no Christianity; and a Christ not Divine is no other than the Christ on whom the souls of Christians have habitually fed."

"There is One who helps us all, and without whose help every effort of ours is vain."

"As the heavens cover the earth from East to West, so the Scriptures covers and comprehends the whole field of the destiny of man."

"The greatest can know but little; the smallest may know something, and perhaps in a different way."

"Happy is the man well employed; miserable, in my opinion, is the idle man."

"Whatever we do, we ought to do it

as well as we can. If we want to do it in the best manner, to compare and communicate with one another is of very great importance."

"Be assured that everyone, without exception, has his place and vocation on this earth, and it rests with himself to find it."

"The hardest characters are often reared amidst the severest circumstances."

"Is not reverence one of the firmest and surest bonds of human society, as well as one of the most refining elements of human character?"

"In devotion to duty you have the great secret of life..... if you have devotion to duty for the guide of your daily course, nothing can ultimately go wrong."

"I would recommend to you as guides, Truth, Charity, Diligence, and Reverence, which indeed may be called the four cardinal virtues of all controversies, be they what they may."

"How comes it to pass that the sight of the British flag always raises the spirit of Englishmen? It is because it has always been associated with the cause of justice, with opposition to oppression, with respect to national rights, with honorable commercial enterprise."

The Story of Indoor Sun

Once on a time in far Japan There lived a busy little man, So merry and so full of fun, That people called him Indoor Sun.

Now, Indoor Sun made mirrors fine, Like those in your house and in mine, And in those looking-glasses bright His own face shone from morn till night.

It made him feel so very sad To see his face look cross and bad, That he began to take great care To keep a sweet smile always there.

And soon he found that those he knew All seemed to like him better, too; For, like the boy who never doubts one, He began to smile on Indoor Sun.

Now try this just one day and see How bright and smiling you can be; You'll find both happiness and fun In playing you're an "Indoor Sun." —Little Folks.

Boys We All Like to Know

The boy who keeps clean in person, speech, and habits.

The boy who is as polite to mother and sister as to other ladies.

The boy who never makes fun of old age at any time, anywhere.

The boy who never boasts in his play, or is unfair in his games.

The boy who is never unkind, or cruel to his pets.

The boy who is always ready to help other boys in (not into) trouble.

The boy who can be depended on when the teacher is not looking at him.

The healthy, happy, whistling, fun-loving boy who tries to remember that God made him to be a joyous, loving, lovable, helpful being.

Such boys are always in demand, and are the stuff out of which the strongest, holiest, and most useful men grow. Do you know such boys? Are you one of them? If so, keep growing and "show thyself a man."

Never despair of your boys. Dr. Myers wrote "they call the ragged urchin 'Bob.' They almost despair in the attempt to teach him or to save him. He seems to be lost to all consecrated effort. A hopeless waif of the streets. They, afterward called him Dr. Robert Morrison, the first and greatest missionary to China."

Just for Fun

"Does your rheumatism bother you much?" "I should say it did. Every idiot I meet asks questions about it."

Clare: "She puts lots of feeling into her singing, doesn't she?" "Yes, but it must be awful to feel that way."

"Goodness, little boy, why don't you wash your face?" "Say, lady, you want her get up on yer dates. This ain't Saturday."

"Mamma," asked a little girl, peering in between the front leaves of a magazine, "how did they ever get the printing in there?"

Mother (at breakfast table): "Use your napkin, George!" "George?" "I'm using it, mother. I've got the dog tied to the leg of the table with it."

"Father, won't you buy me a watch?" "What do you want a watch for, my boy?" "I want to swap it with Billie Wiggins for one of his pups."

A lawyer said to a witness: "You're a nice fellow, aren't you?" The witness replied: "I am, sir; and if I were not on my oath, I'd say the same of you."

"Boo-hoo-hoo!" roared Sammy. "Billy's eaten all my cake." "You said I might have a bite," said Billy, "and it isn't my fault if my bite is as big as your cake."

Teacher: "How long had Washington been dead when Roosevelt was inaugurated?" Scholar: "I dunno, but it hasn't been very dead since Teddy has been there."

A milkman, while serving a customer the other morning, was asked if he could guarantee the milk was pure. "O yes," he replied. "It has been paralyzed by the public anarchist."

Old Lady: "What are you crying for, little boy?" Little Boy: "Please, mum my brother's lost 'is new hat.'" Old Lady: "But surely you needn't cry about it." Little Boy: "Please, mum, I was a-wearin' it when 'e lost it."

"So sorry not to have heard your lecture last night," said the loquacious lady. "I know I missed a treat. Everybody says it was great." "How did they find out?" asked Mr. Frodoost. "The lecture, you know, was postponed."

A very little boy was once in a room where a young lady was practicing on the piano. She was counting aloud: "One, two, three, four." The little fellow seemed quite surprised, and after a while he went to her and said quite earnestly: "Ee next is five!"

Gilbert seemed listless and feverish, so his mother sent for the family doctor. "Now, my little man," the doctor said pleasantly when he had felt Gilbert's pulse, "let me see your tongue." Gilbert put out the tip of his tongue. "No, no," said the doctor. "Put it right out—clear out." Gilbert shook his head feebly, and tears gathered in his eyes. "I can't get it clear way out, doctor," he said. "It's fastened on to me."

An instructor in a boys' school is noted among his pupils for difficult examination questions. One of the students, after struggling over a particularly strenuous list of questions in geography, came upon the following query, which completely stumbled him: "Name twelve animals of the polar regions." The boy scratched his head, thought hard for many minutes, and finally, under the spell of a sudden inspiration, wrote: "Six seals and six polar bears." The professor was so pleased with his pupil's cleverness that he marked the boy's paper one hundred per cent.

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