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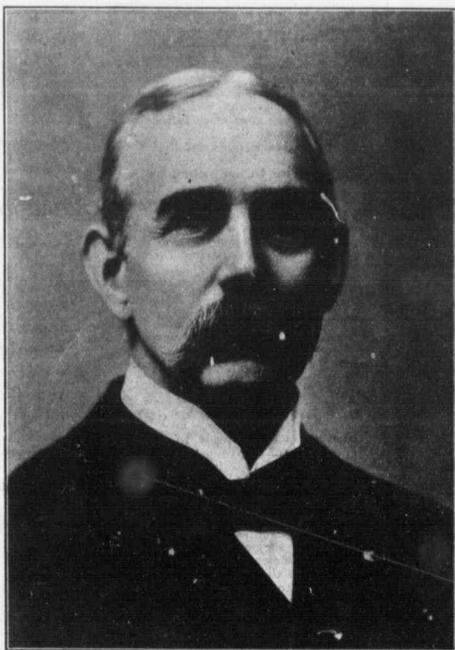
MISSING

THE
Canadian
Epworth Era

Toronto
September • 1907

Vol. IX

No 9



REV. F. E. CLARK, D.D.
President of the Christian Endeavor Society.

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A Misunderstanding

"Uncle," said the dusty pilgrim, "how far is it to Sagetown?"

"About a mile and a half," replied the farmer.

"Can I ride with you?"

"Sartin. Climb in."

At the end of three-quarters of an hour the dusty pilgrim began to be uneasy.

"Uncle," he asked, "how far are we from Sagetown now?"

"Bout four miles and a half."

"Great grief! Why didn't you tell me you were going away from Sagetown?"

"Why didn't you tell me you wanted to go that?"

Origin of Names

It is told of Dr. P. S. Henson, formerly of Chicago, that one day he was addressing the boys at one of the mission schools and in his remarks tried to illustrate the derivation and growth of some of our common names. He said: "You hear the name Johnson. Did you ever think that the father's name was only John and the son came to be called John's son and finally Johnson, so also with the name of Thompson, Brownson and all such names as that?" when a little fellow on the front seat began to crow like a rooster and waving his elbows, crying out, "H-e-n-s-o-n, Son-of-a-hen, Henson."

Too Successful!

Mrs. Howard Gould was describing her last balloon trip. She had stayed up much longer and gone much further than had been intended.

"The trip," she said ruefully, "was a little too successful."

"Can anything be too successful?" was asked.

"A temperance sermon was once too successful said Mrs. Gould.

As she told how a woman on each morning a temperance sermon to her husband, who was suffering from the effects of the night before.

"The great trouble with you, George," the woman said, "is that you cannot say 'No.' I learn to say 'No,' George, and you will have fewer headaches. Can you let me have a little money this morning?"

"No," said George, with apparent ease.

Where was the Pie?

The car was nearly ready to start, at the beginning of the route, when a woman got on and took her place on the front seat with the driver, a "stern, married-looking man," who had a basket beside him, and was somewhat hurriedly eating his luncheon.

The woman began asking questions, and the man, as she left him opportunity, continued to snatch now and then a bite. By and by at the ring of the bell he let on the power and the car started, while he held in one hand a great slab of cherry pie.

A few blocks down the street an impish child danced across the track suddenly so near the car that the gripman put on the brakes and the woman with the inquiring mind rose to her feet in alarm. The danger past, she sat down again heavily. The stern-faced gripman had ceased to eat his pie.

"You don't have much time for meals, do you?" asked the woman with the inquiring mind.

"No'm," replied the gripman sadly.

"Where's your pie?" went on the woman with the inquiring mind.

The gripman looked at her wistfully.

"You're sitting on it," he said.

And she was.

THE

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Compiled by FRANK YELCH. Price 25 cents.

The Origin and Expansion of the Sunday School

By H. CLAY TRUMBULL.

30c. net; postage 5c. extra.

The three chapters composing this pamphlet are taken from Dr. Trumbull's book entitled "Yale Lectures on the Sunday School." A brief history of the Sunday School movement is given, and is especially useful for teacher-training courses. 142 pages. Postpaid.

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...The...

Canadian Epworth Era

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. IX.

TORONTO, SEPTEMBER, 1907

No. 9

The Cross of Daily Care

"Wait not for some great cross to show
How much with patience thou canst
bear;

Try now thy strength in bending low
To take the cross of daily care;
It may seem poor and small instead,
But it may yet more needful be
To train thee, first of all, to tread
The path of true humility."

—Selected.

✠
Temperance Ships.—The late Sir Wilfrid Lawson, well known as an English temperance reformer, once remarked to some one who had quite properly criticized the senseless practice of "christening" ships with liquor, that a good temperance lesson might be learned from the custom. "How can that be?" demanded the other. "Well," replied the baronet, "after the first taste of wine the ship takes to the water and sticks to it ever after." Most men who drink at all are, unfortunately, not like the proverbial ship, for they take a taste of wine, and then ever after stick to the wine."

✠
International Convention.—The Twenty-Third International Convention of the Christian Endeavor Society, held in Seattle during the past summer, was a notable success. Delegates from every State in the Union, a goodly number from Canada, and many from foreign countries were in attendance, the total registration being 13,000. A splendid array of speakers provided a programme of unusual excellence. Our Church was well represented on the platform by Rev. Dr. Wilson, of Toronto, and Rev. W. H. Barraclough, of British Columbia, who delivered excellent addresses. The former spoke on "The Saloon Power," and the latter on "How the Parents Can Help."

✠
"The Fairest View on Earth."—An excursion train from Boston carried a number of Christian Endeavor officials and their friends to Seattle for the International C. E. Convention. They very wisely chose to go over the Canadian Pacific Railway and spent Sunday at Banff, with which, of course, they were delighted. *The Christian Endeavor World* says: "Whoever has not seen the Bow Valley from the great hotel at Banff or from some of the near-by observation-points has not seen the fairest and at the same time one of the grandest views on earth. Dr. Clark bears witness to this, after his four journeys around the world and his extensive travels in all the continents. The superb mountains, serrated and snow-clad, the swift green river, the tumultuous cataracts, the verdant valley

and the crowded spruces, and the wide sweep of that amphitheatre of glories, made the Sabbath at Banff an experience to be remembered even among the happy hills of heaven."

✠
Rev. Dr. Clark.—We are glad to publish this month, on our front page, a very good picture of Rev. F. E. Clark, D.D., President of the United Society of Christian Endeavor, who is so much beloved by the young people of all the churches. He has given the best years of his life to the great Christian Endeavor Movement, which he has had the joy of seeing grow from "a little one" to a mighty host of over three millions. We are pleased to know that Dr. Clark's health has been restored, and that he is again engaged in the work that he rightly regards of so much importance. At the Seattle Convention he was received with great enthusiasm and affection. Long may he live!

✠
Be Natural.—Rev. W. L. Watkinson, in a recent sermon, showed how preachers sometimes made great mistakes. Philosophical preachers tried to be poetical, and poetical preachers tried to preach argumentative sermons; but each failed when he attempted to occupy the ground of the other. He knew of this from his own personal experience. He had a style of his own; and he had sometimes tried to get out of it; but on such occasions somebody always met him at the foot of the pulpit stairs and asked him if he was unwell. Preachers should be natural, giving play to the wide variety and spontaneity of nature. In the wallpaper on his rooms at home the roses were all alike, but in his garden they were all different. Where life and vigor were there was infinite variety, and so it should be in the pulpit. It is also true of all Christian work.

✠
Prison Discipline in India.—The English authorities have reduced to a science the care of the prison population in India. The large jails of India are, so far as the conditions of the country allow, clean, roomy and busy places. At Montgomery in the Punjab is situated a jail containing over 2,000 inmates. The caste prejudices of all are respected, and the diet of that for the training table of a football team. The aim is to keep all the prisoners up to a certain standard of weight and health, with a view to getting the maximum of work out of them. Practically all the work about the jail is done by the inmates. Factories of different kinds are kept running, and the prisoners toil with all the energy they possess to exceed the day's stint and so

receive credit marks on their "history sheets," which means reduction in their sentences, twenty-four marks meaning the remission of one day's time from the sentence. Since rats carry the plague, a reward of ten marks is given to each prisoner who captures a rodent and produces it alive before a jailer. While the prisoners are dull and depraved in appearance, they are very cunning, and will take infinite pains to obtain comforts on the sly. As the prison stands in a broad plain, escape from it is difficult.

✠
The President's Message.—Theodore Roosevelt, who is in sympathy with all religious and moral reform movements, sent the following sympathetic message to the Christian Endeavorers, in convention assembled at Seattle: "I wish to extend to the International Christian Endeavor my heartiest good wishes for the admirable work they are doing. Let me in particular express my earnest hope that you will emphasize as one of the features of your convention the need that the Endeavorers should take a first rank in good citizenship. I am glad you are to endeavor to bring this subject so prominently before this meeting. It will be a pleasure to accept honorary membership in your Christian Endeavor Patriots' League, for I am sure that with the general purpose and effort of that League I shall have the heartiest sympathy, though of course I could not commit myself in advance to agree with all of their views without knowing them. I wish you God-speed in your work, because the Christian Endeavorers are working for the things that are vital to the soul, and I believe that they can do much that is of the very greatest value to the cause of good citizenship; for in the last analysis the fundamental requisite of good citizenship from the standpoint of the country is that a man should have the very qualities which make him of real value in the home, in the church, in all the higher relationships of life."

✠
A Great Speech.—*The Congregationalist*, in its last issue, puts the emphasis where it belongs in saying: "That was a great speech—though it filled but five lines—made by Mr. R. E. But, president of a Texas oil company, at the convention of Southern Baptist Laymen at Richmond the other day. He was invited to address the assembly. 'Brethren,' said the Texan, 'I never made a speech in my life, and I can't make one now; but if Brother Willingham will send ten new missionaries to China he can send the bill to me! It would be hard for even pulpit oratory to match that utterance in effectiveness.'"



Among the Churches



A New Departure

WE open up this month a new department, designed to give some idea of what is going on in the religious world, with brief comment on the work of the churches. Of course everything is presented in condensed form, but in as attractive a way as possible. This department will probably give the editor more work than any other two pages of the paper, and its continuance will depend on whether our readers appreciate the innovation or not. If you like it, "say so."

Prompt Publication

The story of the Seattle Christian Endeavor Convention appears with surprising promptness. It was printed almost before the delegates had left the city. It is an interesting, well-illustrated book of 168 pages.

Bible Circulation

During the first three months of this year the British and Foreign Bible Society has sent to Canada 25,000 copies of the Scriptures, in twenty-nine languages. These are mainly for distribution among immigrants from Europe.

Wrong Proportion

There is a church not a hundred miles from Toronto which spends \$700 a year on its choir, but gives less than \$150 to missions, and expends about \$125 on its Sunday school. It is scarcely necessary to say that this church is not much of a spiritual power in the community.

A Sweeping Victory

A sweeping prohibition victory has been achieved in the State of Georgia when the forces of the liquor traffic were routed. We are not at all surprised to hear that in securing this desirable result the ministers of the Methodist Episcopal Church were no small factor. They were found faithful all through the long and fierce campaign.

A Striking Contrast

There is a steady increase in the amount of money contributed for missions by the churches of America, but it is not anything to be specially proud of when we are told that professional baseball in the United States under National League control costs over five million dollars a season. This is as much as is given by all the churches to send the gospel abroad.

The Child Has Grown

One of our exchanges remarks: The first reference to temperance by Methodists in Ohio was in 1836, when the Conference passed this resolution: "Resolved, that the Conference use its influence in favor of the cause of temperance." Behold, how the child has grown! The difference between a modern ocean liner and the *Clermont*, that chugged up the Hudson in 1807, is not greater than this feeble deliverance and the resolutions passed by the Conferences of the Methodist Episcopal Church in 1907.

Mr. Sheldon's Campaign

The Rev. Charles M. Sheldon finished his English temperance campaign July 18th. He has addressed nearly one hundred meetings, and great good has been done. Mr. Sheldon has opened the eyes of Englishmen as to the possibilities of limiting the traffic of intoxicants by legislative enactments. This was his particular mission; he had only one story to relate—the story of Kansas. Englishmen gave him a royal welcome. No temperance lecturer in recent years has created such an impression. England is just awakening to her condition; she realizes she is far behind America, and the recent campaign by Mr. Sheldon will, no doubt, have its beneficial effect.

City Mission Work

Mr. R. W. Perks, M.P., during his recent visit to America, was struck with the fact that in all the United States and Canada there is not a single Methodist Mission Hall to be compared with the city missions of England. This is not because the need does not exist in the great cities on this side of the ocean, but leadership seems to be lacking. The record of English Wesleyanism in reaching the masses in the cities is one to be proud of.

Is Japan Christian?

Dr. A. B. Leonard, in an interesting letter on Japan in the last *World Wide Missions*, asks, "Is Japan Christian?" and answers: "Yes, and no, with the emphasis on 'No.' During the last quarter of a century Japan has been patterning after Western nations in many things, particularly in matters that relate to her material, intellectual and military advancement, and to a limited extent in religion, but at the centre she is still decidedly non-Christian."

Work for Local Preachers

In the Wesleyan Church in England there are 18,000 accredited local preachers, most of whom take work regularly, almost every Sunday. This is undoubtedly a weak point in Canadian Methodism. While we would be sorry to see our work divided into great circuits of twenty preaching appointments, there is still much good work that could be done by consecrated laymen, especially in opening up new fields.

Methodist Hospitals

Our friends of the Methodist Episcopal Church, across the line, give considerable attention to hospitals. The big institution in Brooklyn has been in existence for years, and has done excellent work. In Boston is the New England Deaconess Hospital, with forty-five beds for patients, and when the building is completed it will be worth \$300,000. Omaha has a hospital known as the Nebraska Methodist Episcopal Hospital, with thirty six beds; but the new buildings, which are nearly completed, will bring this number up to one hundred.

Liberal Giving

Here is one church that has not been injured by liberal giving to missions. The young people of Broadway Tabernacle, in this city, that is the Epworth League and Sunday-school combined, increased their missionary contributions during the past three years by \$1,000. The older people of the church feared that this would simply mean a decrease in other givings, but their fears have not been realized, as the congregation has also increased its missionary contribution by over \$1,000, while, at the same time, pew rents and general income have gone up by about the same figure, and the sum of \$3,000 was recently raised for decorating the church building. This is simply an illustration of the fact that the more Christian people give the more they are willing to give. They get to like it after a while for the grace of generosity grows by exercise.

Chapel-Car Evangelism

The Baptist denomination in the United States is doing a splendid service in evangelism with the chapel cars. They have six of these chapels on wheels, the "Evangel," working in Indian Territory; "Goodwill," in Colorado; "Glad Tidings," in Nebraska; "Emmanuel," on the Pacific Coast; "Messenger of Peace," in Missouri, and "Herald of Hope," in Michigan. Each of these cars is fully equipped with chapel, organ, and everything necessary for the conduct of a meeting, besides furnishing living quarters for the missionary and his wife. Mr. B. W. Smith, chapel-car manager, in his last annual report, furnishes facts that conclusively prove the effectiveness of this particular sort of work. The following

twice this number, probably, in the course of the year go to this training school of service.

But such figures are cold and tame compared with the glowing, human, Christlike work for which they stand. The uplifting meetings planned for the souls won, the music that thrills, the sanctuaries that are beautified, the poor who are relieved, the sick who are visited, the prisons that are entered, the children who are made happy, the sailors who are cheered, the money that is secured for philanthropies, the pastors who are encouraged, the missionaries who are supported—all these things are being accomplished while at the same time the doers are being trained for still larger service in this practical school of activity, a school that is never closed, that takes no vacations, that goes on in spring and summer and autumn and winter in every corner of every continent, quietly, unostentatiously training its scholars for the larger service of the days to come.

The innumerable forms of active Christian Endeavor for the prisoner and the soldier and the sailor; for the inmate of the hospital or the sick room; for the children of the Fresh Air Camps; the Comrades of the Quiet Hour, the Tenth Legionaries, the Macedonian Phalanx, the Good Citizenship clubs,—are all outgrowths of this twin idea that Christian Endeavor is a training school in action as well as expression, in doing as well as speaking for Christ.

But because Christian Endeavor aims to be such a comprehensive training school let me urge my older friends not to put all the burdens of church and mission upon the shoulders of the young people, and lay all sins of omission at their door, as some are inclined to do. There are older people as well as younger in the church. There are fathers and mothers as

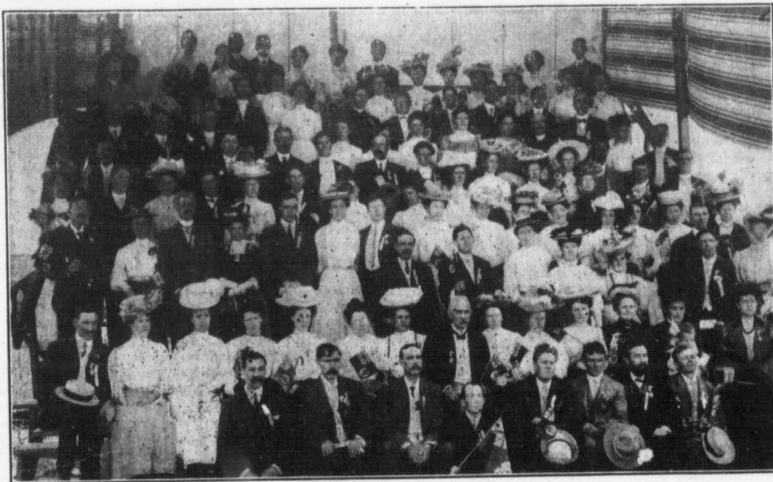
Oratory

BY REV. JOHN POTTS, D.D.

ORATORY, in a greater or lesser degree, has always been an accompaniment of civilization. It has had an influential mission, both in ancient and modern times. A man gifted with true oratory has always had a welcome hearing, both from the intelligent and the unintelligent. While the tendency in public speaking is less rhetorical than formerly, oratory still has a charm which commands attention and furthers any great subject before the people which demands public discussion. The mission, therefore, of true oratory will last as long as people are interested in popular government and advancement of civilization and culture.

Two essential qualifications of oratory are intelligence and enthusiastic advocacy of a great subject. Whatever the natural qualifications of a speaker may be, as to voice and presence, he must have a proper interblending of mind and heart. A man may have the vast stores of information, but unless he has a passion to make that information tell effectively on the accomplishment of some great object, he cannot succeed.

In a country like Canada young men should prepare themselves to take their full share in the civic, provincial and Dominion affairs of our great and growing country. This can be greatly furthered in a variety of ways. Debating clubs, by keeping up a high intellectual level and dealing only with great themes, requiring thorough research and independent thought, may produce men who shall make their mark upon the history of the Dominion. In order to do this a certain portion of every day must be sacredly devoted to reading. In this, as in other things, men do not happen to succeed.



CANADIAN DELEGATES AT THE SEATTLE CHRISTIAN ENDEAVOR CONVENTION

well as sons and daughters. If the congregations fall off, if the Sunday-school is diminished, if the week-night prayer-meeting drags, if the missionary collection is smaller, I have known some ministers and churches and missionary secretaries to charge all deficiencies on the Endeavor society, forgetting that primarily the society is a training school, and that they do not expect scholars while they are at school to do all the work of trained graduates. As well might you expect the boys in the grammar school to be the chief breadwinners for the home and leading citizens of the State.

However, we will accept the challenge made by even these unreasonable demands, and so far as in us lies we will, even while we are at school in Christian Endeavor, do the work of to-day, which is the best training for the larger work of that of to-morrow.

True success is governed by law, and the law of effective speaking is earnest study. The history of this country is rich in instances of marked success in public speaking, both in Church and State, and in every instance that success has been the result of deep determination and hard work.

Two classes of public men have been to the front in this country—university and non-university men. Every young man who can should have as much academic training as possible; but if he is not in circumstances to avail himself of the university he need not despair, but his success will mean much harder work for him as the years go by. To be an effective speaker a young man must read nothing but the best English literature, and the classics of English literature to-day are within the reach of young men in the ordinary circumstances of life. Such reading is very helpful to style, and writing should be linked with our reading and preparation.

The Successful Meeting

Hints upon the Organization and Advertising of Church Events

BY GORDON V. THOMPSON.

WITH every new organization, concert, or meeting of any kind, the first question asked, is: "What is the best way to make it a success?" It is an undisputed fact that the majority of business enterprises, and, we are sorry to say, also those relating to church work, do not come up to the expectations entertained at the time of their conception, and what is the reason?

In order to assist those interested in work in connection with the Christian Church, the following suggestions are modestly submitted:

In the first place, in planning for a meeting of any nature, proper organization is essential. Jesus Christ Himself was a great organizer, and the results of His thorough work are now evident throughout the world. He took twelve men and trained every one of them, so that each became most useful in his special sphere. Paul, and the apostles, too, illustrate to us what can be accomplished by effective organization.

Secondly.—To be effective the organization should be as simple as possible. Wheels within wheels should be avoided. Simplicity is the key-note of most great inventions, and the same law that applies in this respect to mechanics also applies to the machinery necessary to produce a successful meeting or convention.

A good leader is required. By this is meant a man with executive ability, determination, dogged perseverance and common sense, combined with sufficient tact. He should know how to handle men, and should take a keen interest in the matter over which he is to have charge. Too often leadership is given to men who are not zealous for the cause.

The success of a meeting depends largely upon the leader and he should be chosen only after careful and prayerful consideration.

Time is an important factor in the success or failure of a meeting. While some impromptu gatherings may appear to be successful, the meeting that is planned a month before is eminently more satisfactory. Time is necessary for preparation of speeches, advertising, etc., and time indeed means money to the poor society.

Probably the greatest condition of success is a high ideal. The meeting that is called simply for the vainglory of seeing a multitude assemble is a mistake. If it were not for the object of Christ's mission His splendid organization would soon have died. In every church meeting, the objective point should be Jesus Christ. If He is lifted up He promises to draw all men unto Himself. Let us do our share of the work, leaving the rest with Him. Then, if unsuccessful numerically and financially, we have the satisfaction of knowing that we have done our duty and that God's work cannot return void.

The Programme Committee should obtain the very best talent available. In order to be a successful salesman, a man must have confidence in his wares. To inspire the confidence of the people, it is necessary to feel that they will really miss something if they are absent. If they come once and go away satisfied they will probably come again and so reputation is established.

A good programme, like a good menu, must have plenty of variety, and not too much of the one thing. Plenty of bright, objective music should be interspersed between short addresses and readings.

Punctuality is another point to be remembered. The meeting that is advertised for "eight o'clock sharp" that is not called to order until half an hour later, creates a bad impression. Be prompt in opening the meeting and close at a reasonable hour. Secure a chairman who will "keep the ball rolling."

Do not have too much nonsense on the programme. Remember that "brevity is the soul of wit."

Keep expenses down. A great deal of money is often wasted by lack of business judgment and methods in church affairs. In the commercial world a business must have sufficient capital behind it or the institution goes under, but the church organizer has to get men to work, has to purchase

advertising matter, etc., and all with little or no money. His work is truly one of faith.

The writer does not believe in charging an admission fee to any church gathering. If money is needed, let it be given out of the abundance of the heart, and not squeezed out by means of a "ticket wringer." Collection plates placed near the door, will gather much silver, while they exclude no one who cannot afford an admission ticket. When a person pays a quarter for a ticket to a church concert, he often does not get his money's worth, while he is at the same time robbed of the satisfaction and blessing that accompanies a free-will offering.

Advertising is a supreme condition of success. In advertising a revival or other spiritual meeting, the question of expense should be one of secondary consideration. However, when the finances are limited, the question arises: "What is the best, cheap way to advertise?" Of course, the simplest and cheapest method is that done by the tongue. In fact, the great object of advertising is to make people talk about the article you wish given publicity. If that object can be accomplished without the aid of the printer, well and good. Have the meeting announced from the pulpit, in the Sunday School, everywhere possible. To give it particular emphasis, a good idea is to have some one with clear, distinct voice, announce the meeting from the pulpit or platform. People will afterwards say "Didn't Mr. Smith announce that concert well?" "What concert?" some one asks, and you see the result.

Another comparatively cheap form of advertising is the use of small printed tickets. The Fred Victor Mission which holds services in the Grand Opera, in Toronto, uses a ticket resembling the regular theatre ticket. The scheme works well. If it is understood that these tickets are necessary for admission, do not fail to collect them, or you lose the confidence of your patrons.

Printed programmes are excellent to arouse interest in the meeting, if the talent indicated is worthy. Posters and window cards placed in the right place will also attract attention. The hand-to-hand, or "button-hole" method is probably as effectual a method as any. Before the church services, picked men gather at each door and shake hands with every one that passes, giving him a personal invitation to be present. The announcement by the preacher will strengthen the impression.

Novelty is a great point in advertising. The "Be on Hand" cut shown in the ERA some months ago very likely produced good results. It was used with a few amendments in connection with a lecture on "Health," in Trinity church, and figured in the publicity campaign of the M.Y.M.A. Oratorical Contest. A large bulletin board was seen one day standing at the corner of two busy street thoroughfares. Across the top could be seen the word "Lost" in heavy black letters. On closer examination it was found that "a grand opportunity will be lost if you fail to be present at the closing concert, etc." This attracted many and cost little.

Spacing is another important feature. The man who wants too much on an ad. loses all the effect. The modern advertiser realizes that blank space is just as important in producing results as is the ink in making words. To emphasize a name or word, print it in bold, clear type and let it stand alone. Too much display is to be avoided. As a rule, only the two most important lines should be pre-eminently displayed. These should give the thought of the ad., and should be easily read at a distance. Do not use many different styles of type, as this is confusing to the eye and in bad taste.

In a word, have the advertising plain, pointed, novel and attractive. Remember that people will form their opinion of your meeting from your advertising, so have it done neatly and attractively. Poor printed matter is almost worse than none at all.

Concluding, we must say, that as the Divine Being is overruling everything, it is advisable to seek His guidance and sanction concerning every step. If your meeting has the proper object, you have the assurance that whatsoever is

asked in Christ's name will be granted. Pray over every move, make Christ chairman of every committee and your efforts shall surely bear fruit, some forty, some sixty and some one hundred-fold.
Toronto, Ont.

Masters of Fate

A NOTED Harvard professor died not long ago. During his life he had become very much interested in the cases of many of his students who had ill-health or bodily disability to fight with. He desired to help and encourage them. So he set himself to collect all sorts of instances of people who had been burdened in the race of life with grave difficulties, and yet had achieved nobly. When he died, his widow took this material, and made a most interesting book of it, called "The Masters of Fate." It is a chronicle of great deeds done by weak bodies.

In philosophy, for example, Bacon, Kant, Spinoza, Aristotle, and Herbert Spencer were all men of weak bodies. Kant was never entirely free from pain. But he exercised his will to such good purpose that even when suffering from a headache or an oppression of the chest, he could concentrate his mind perfectly on his chosen subject. He accepted life uncomplainingly. There was nothing of the self-indulgence of the invalid about him. He lived above his pain. "In working out his salvation, an invalid needs the heart of a chevalier, the soul of a believer, and the temperament of a martyr," and Kant exemplified this.

Isaac Newton, Victor Hugo, and Daniel Webster were such weaklings when they were born that their lives were despaired of. They went through all the sufferings of sickly and unpromising youth. But they were determined to be useful, to learn and to know, in spite of constant ill health. Webster was sent to college partly because he was unfit for work on his father's farm. He wrote to a class-mate, "The talent which heaven has entrusted me is small, very small, yet I feel responsible for the use of it." John Flaxman, the great sculptor, was a feeble, crippled boy. Seated in a chair, supported by pillows, behind the counter in his father's shop, the little cripple spent his time in drawing from plaster casts. He taught himself Latin, and at fourteen was modelling and designing for the Wedgwood potteries. These young lives were weighted down with burdens that most boys would have considered crushing. But they faced fate, and mastered it by slow, patient, everyday effort. They had faith, too—faith in God, who had put them in the world, and faith that He would help them forward. They were not morbid; they were sane and brave. Victory came to them because it belongs to the courageous.

Alfred the Great, from his early teens, suffered from an illness of the nature of epilepsy. There were times, frequently, when both mind and body failed him. But after these attacks he returned, with indomitable will, to his task of ruling a distracted kingdom, and resisting the incessant onslaughts of the Danes. "He was constantly," says one biographer, "afflicted with severe attacks of an incurable complaint; he had not a moment's ease, either from the pain it caused him, or from the gloom which was thrown over him by the apprehension of its coming." Yet how few young people who have studied English history in school ever think of Alfred except as strong, active, and unconquerable. His steadfast, splendid soul shines out in the chronicles, and his weak, pain-racked body is kept in the background.

Nelson, the great naval hero, was extremely unpromising material for even a midshipman. His health was very weak, and his uncle, who took him on his own ship as a favor, said that there was little use in his going to sea, but that "a cannon ball would probably knock off his head the first time he went into action, and so provide for him." After this, in different naval battles, Nelson lost his right arm and the sight of his right eye. On the eve of the battle of Copenhagen, he had to lie on his cot, from sheer exhaustion, while giving his orders. Yet England could have better spared a hundred of her most stalwart and healthy sons than this one undersized, frail, exhausted cripple.

The blind and the deaf have in many famous cases overcome their handicap. Milton, writing his most splendid poetry in his blindness; Prescott, composing his great history; Homer, the blind bard of Greece; Huber, the blind naturalist; Fawcett, the blind statesman; Beethoven, the deaf

composer; Harriet Martineau, the deaf author; and most wonderful of all, Laura Bridgman and Helen Keller, blind, deaf, and dumb, yet mastering these afflictions with extraordinary greatness and bravery of spirit. Harriet Martineau called her deafness "the grandest impulse to self-mastery."

Schiller, Stevenson, James Watt, Channing, William Pitt, Pope, Elizabeth Barrett Browning, Wilberforce, Kepler, Parkman—the list of those who have conquered their disabilities contains all sorts of famous names. In the ordinary ranks of life, also, there are masters of fate. The story is told of a one-legged cripple soldier on an American farm, who turned to ploughman's work, and won substantial prosperity. He used that form of plough where the ploughman rides instead of following; but he worked fifteen hours a day and took care of four horses. One of the big Atlantic liners used to have a crippled captain. He sat all day in a wheeled chair, pushed about the decks by an attendant, but he was one of the ablest commanders in the service. A young girl suffering from curvature of the spine is a successful teacher of the little children in a large institution. Sometimes she has had to go into the hospital for a week or two, but only to come back and take up the reins with renewed courage. "These are not famous, but they are masters of fate in the old brave way. "Blessed is he that overcometh"—and the world is twice blessed in such noble souls, first in the work they do, and again in the inspiration they bring to all who see them fight and conquer.—*Forward.*

Royal Teetotals

It is interesting to note how teetotalism is finding its way into every circle of national life, even the circle of royalty. Princess Henry of Battenburg, the youngest daughter of the late Queen Victoria, and mother of the Queen of Spain, was for many years a rigid abstainer; though of late years she has suffered so much from rheumatism that she has been ordered by her medical advisers to take a little whisky, which she regards as a penance. Her daughter, the Queen of Spain, does not know the taste of alcohol. Her special "tippie" is made from oranges. The fresh fruit is squeezed into a glass, which is filled with aerated water. Oranges are her favorite fruit.

Both of Princess Christian's daughters are teetotals. The Princess of Wales, who is an exceedingly considerate mistress, once dismissed an under-nurse on the spot because, contrary to instructions, she had given Prince Edward, when he was five years old, a sip of the wine allowed her for lunch. All the children of the Prince and Princess are brought up strict teetotals. And save for the one taste of wine that Prince Edward had from his nurse, they know nothing of alcohol.

Princess Patricia of Connaught, and her married sister, are steadfast teetotals. The Duchess of Argyll, sister of the King, is on the same side.

The daughters of the Princess Royal, their Highnesses Alexandra and Maud, have never in their lives tasted wine.

"A Little While"

Think, too, how much may be achieved in a little while. The atonement for a world of perishing sinners was accomplished between the sixth hour and the ninth hour on the cross of Calvary. That flash of divine electricity from the Holy Spirit which struck Saul of Tarsus to the ground was the work of an instant, but the great electric burner of the converted Paul has blazed over all the world for centuries. A half-hour's faithful preaching of Jesus by a Methodist exhorter brought the boy Spurgeon to a decision, and launched the mightiest ministry of modern times. Every Christian can testify that the best decisions and deeds of his or her life turned on the pivot of a few minutes. We ought to be misers of our minutes! If on a dying bed they are so precious, why not in the fuller days of our healthful energies? Our whole eternity will hinge on the "little while" of probation here. As a convert exclaimed in a prayer-meeting: "It was only a moment's work when I was in earnest." May God help us all to be faithful for a little while, and then comes the unfading crown.—*Dr. Cuyler.*

Magical Effect of a British Man-of-War

FROM "LIFE OF JOHN G. PATON."

MISSIONARY work among the savages of Tanna was uphill, weary and trying work. For one thing, the people were terribly dishonest; and when there was any special sickness, or excitement from any cause, their bad feelings toward the Worship was displayed by the more insolent way in which they carried off whatever they could seize. When I opposed them, the club or tomahawk, the musket or *kawas* (i. e., killing stone), being instantly raised, intimated that my life would be taken if I resisted them.

Their skill in stealing was phenomenal. If an article fell a Tannaman would neatly cover it with his foot while looking you frankly in the face, and having fixed it by his toes, would walk off with it, assuming the most innocent look in the world. In this way, a knife, a pair of scissors, or any smaller article would at once disappear. Another fellow would deftly stick something out of sight amongst the whip-cord plaits of his hair; another would conceal it under his naked arm, while yet another would shamelessly lift what he coveted and openly carry it away.

With most of them, however, the shame was not in the theft but in doing it so clumsily that they were discovered. Once after a continuous rain and a hot dry atmosphere, when the sun shone out, I put my bed clothes on a rope to dry. I stood at hand watching, as also the wives of two teachers, for things were mysteriously disappearing almost under our very eyes. Suddenly Miki, who with his war companions had been watching us unobserved, came rushing to me, crying:

"Missi, come in quick, quick. I want to tell you something and to get your advice."

He ran into my house, and I followed; but before he got into his story, we heard the two women crying out:

"Missi, missi, come quick. Miki's men are stealing your sheets and blankets."

I ran at once, but all were gone into the bush, and with them my bed-clothes. Miki for a moment looked abashed, as I charged him with deceiving me just to give his men their opportunity. But he soon rose to the occasion. He wrought himself into a towering rage at them, flourished his huge club, and smashed the bushes all around, shouting to me:

"Thus will I smash these fellows, and compel them to return your clothes."

One dark night I heard them among my fowls. These I had purchased from them for knives and calico; and now they stole them all away, dead or alive. Had I interfered they would have gloried in the chance to club or shoot me in the dark, when no one could exactly say who had done the deed. Several of the goats, which I had for milk, were also killed or driven away; indeed, all the injury that was possible was done to me, short of taking away my life, and that was now frequently attempted.

Having no fires or fire-places in my mission house, such not being required there, we had a house near by in which all our food was cooked, and there under lock and key we secured all our cooking utensils, pots, dishes, etc. One night that too was broken into and everything stolen. In consternation I appealed to the Chief, telling him what had been done. He also flew into a great rage, and vowed vengeance on the thieves, saying he would compel them to return everything. But, of course, nothing was returned, the thief could not be found.

I, unable to live without something in which to boil water, at length offered a blanket to anyone that would bring back my kettle. Miki himself, after much professed difficulty, returned it minus the lid—that, he said, could not be got at any price, being at the other side of the island in a tribe over which he had no control.

Having no means of redress, we strove to make as little of our trials as possible; indeed we bore them all gladly for Jesus' sake. All through these sorrows our assurance deepened rather than faded, that if God only spared us to lead them to love the Lord Jesus, they would soon learn to trust us as their friend. That, however, did not do away with the hard facts of my life—being now entirely alone amongst them, opposed by their cruelty at every turn, and deceived by their unfaithful lies.

One morning the Tannese, rushing toward me in great excitement, cried, "Missi, missi, there is a God or a ship on fire, or something of fear coming over the sea. We see no fire, but it smokes like a volcano. Is it a spirit, a god, or a ship on fire? What is it? What is it?"

One party after another followed in quick succession, shouting the same questions in great alarm. I replied, "I cannot go at once; I must dress in my best clothes; it will likely be one of Queen Victoria's men-of-war, coming to ask me if your conduct is good or bad, if you are stealing my property or threatening my life."

They pled with me to go and see it, but I made much fuss about dressing and getting ready to meet the great chief on the vessel, and would not go with them. The two principal chiefs now came running and asked, "Missi, will it be a ship of war?"

I called to them, "I think it will; but I have no time to speak to you now, I must get on my best clothes."

They said, "Missi, only tell us, will he ask you if we have been stealing your things?"

I answered, "I expect he will."

They asked, "And you tell him?"

I said, "I must tell him the truth. If he asks I must tell him."

They then cried out, "Oh, Missi, tell him not. Everything shall be brought back to you at once, and no one will be allowed again to steal from you."

Then said I, "Be quick. Everything must be returned before he comes. Away, away, and let me get ready to meet the great chief on the man-of-war."

Hitherto no thief could ever be found, and no chief had power to cause anything to be restored to me; but now in an incredibly short space of time, one came running to the mission house with a pot, another with a blanket, others with knives, forks, plates, and all sorts of stolen property. The chiefs called me to receive these things, but I replied, "Lay them all down at the door; bring everything together quickly; I have no time to speak with you."

I delayed my toilet, enjoying mischievously the magical effect of an approaching vessel that might bring penalty to thieves. At last one of the chiefs, running in breathless haste, called out to me, "Missi, missi, do tell us, is the stolen property all here?"

Of course I could not tell, but running out, I looked on the promiscuous heap of my belongings, and said, "I don't see the lid of the kettle there yet."

"No, Missi," said one chief, "for it is on the other side of the island; but tell him not; I have sent for it, and it will be here to-morrow."

I answered, "I am glad you have brought back so much; and now if you chiefs do not run away when he comes, he will not likely punish you; but, if you and your people run away he will ask me why you are afraid, and I will be forced to tell him. Keep near me and you are safe; only there must be no more stealing from me."

They said, "We are in black fear, but we will keep near you, and our bad conduct to you is done."

The charm and joy of that morning are fresh to me still, when *H.M.S. Cordelia*, Captain Vernon, steamed into our lovely harbor. The commander, having heard rumor of my dangers on Tanna, came on shore as soon as his ship cast anchor, and was extremely kind, offering to do anything in his power for me, left thus alone on the island amongst the savages.

At his suggestion I sent a general invitation to all the chiefs to meet the captain next morning at my house. True to their instincts of fear and suspicion, they despatched all their women and children to the beach on the opposite side of the island beyond reach of danger, and next morning my house was crowded with armed men manifestly much afraid. Punctually at 10 a.m. the captain came on shore, and soon thereafter twenty chiefs were seated with him in my house. He gave them wise counsels and warned them against outrages on strangers, all calculated to secure our safety, and advance the interests of the mission.

He then invited all the chiefs to go on board and see his vessel. They were taken to see the armory, and the sight of the big guns vastly astonished them. He then showed them two shells discharged towards the ocean, at which as they burst and fell off, splashing into the water, the terror of the natives visibly increased. But when he sent a large ball crashing through a cocoon grove, breaking the trees like straws and cutting its way clear and swift, they were quite dumfounded and pled to be safely put on shore. After each receiving a small gift, however, they were reconciled to the situation, and returned immensely interested in all they had seen.

Cleanliness and Character

UNCLEANNESS never pays—even when cleanliness doesn't seem to be necessary. A few years ago it was the regular business of some men to wipe engines, keep them free from oil and dust. It was an expensive part of the railway business, but it was deemed necessary. Later on it was discovered that a dirty engine did about as good work as a clean one, so freight engines were not wiped as aforesaid. A strange thing happened. The men who worked upon the engines became careless and indifferent, the whole train crew taking on an indifferent character, tending to demoralization. There was a marked increase in "engine failures," in which roundhouse men and engine crews were alike to blame. So the railroads have again restored the engine cleaners; not that the locomotives needed cleaning so much as the men who operated them need a better influence upon them. "It is gratifying to note," says the *Railway and Engineering Review*, "the recognition of the fact that one of the essentials in securing good locomotive performance lies in providing the engine crews with clean engines to run and the shop men with clean engines to work on and clean surroundings to work in." Indifference to cleanliness, carelessness as regards machinery, even when such indifference to cleanliness seem to result in no immediate loss, are sure to react upon men, lowering their moral tone, resulting in shiftlessness in other affairs of life. The writer has often been amazed at the action of farmers leaving their machinery standing in the field from one season to the other. It has been defended on the ground that such exposure did not hurt the machinery. While this seems incredible, yet it cannot fail to "hurt" every man and boy on the farm. Care, cleanliness, thrift, attention to little things, can never be underestimated in the building of character. There lived a boy who wished for a room in which to play where he need never "clean up." It would not be long before the boy's own life would be like his room—*Service*.

Orthodox—Heterodox

BY DR. A. W. THORNTON.

THESE two words have appeared very frequently during the past few weeks in connection with our annual church gatherings, conferences, assemblies and synods, etc. What do the words mean? Why all the talk and agitation? Speaking critically, "orthodox" means "of correct opinion"; "heterodox," "of another (or incorrect) opinion." But what is "correct," and what is "incorrect?" "There is the rub."

I may not be able to define, or explain, or comprehend, or understand, God; for "who by searching can find Him out?" but something within me tells me that an intelligent, beneficent Creator is a necessity, and so I say to myself, "God is"; and "orthodoxy" is fixed at that point.

I see human nature, depraved and fallen, and crushed and despairing, transformed, and ennobled, and made hopeful, and I say, "Jesus Christ has still power on earth to forgive sin." Another point is fixed in my orthodoxy.

And I see hospitals, and asylums, and public and private charities, and mission work and great philanthropies being carried on from age to age, and I say, "There is some controlling influence guiding the thought and the affairs of men and nations, and apparently making for universal brotherhood, and desirable sociological conditions. Another point is fixed, and I begin to realize the comfort and blessing that come from the oft-repeated words, "The grace of the Lord Jesus

Christ, and the love of God, and the fellowship and communion of the Holy Spirit abide with you for ever."

Let not the young people of our Leagues be unduly exercised by mere words, such as "orthodox" or "heterodox," or "higher criticism."

We may not be able to explain all about the mystery concerning Jonah and the whale, or the passage of the Red Sea, or the raising of the dead; but we know that goodness is preferable to badness, and that success is preferable to failure, and that sobriety is preferable to drunkenness, and that virtue is preferable to vice.

And all we have to do is to ask ourselves, "What force in the world is making for these conditions?"

I may be heterodox regarding the date and method of creation; I may not be able to settle definitely the authorship of all the books of the Old or New Testament; I may be all wrong concerning those passages which I interpret as "Messianic prophecy"; my ideas of the "immaculate conception" may be altogether erroneous; but I know I am orthodox when I say that Christ's words at the grave at Bethany, "I am the resurrection and the life," have been the hope and the comfort of the ages; I know I am orthodox when I say that Paul, and Luther, and Knox and Wesley, and General Booth and Livingstone, and Carey and McKay of Formosa, and Chinese Gordon and R. Grenfell and John McDougall, and all such men inspired by the life and gospel of Jesus Christ, are lifting the world into a higher, moral atmosphere, and teaching a generation prone to selfishness something of "the luxury of doing good," and so with a few essential "orthodoxies" fixed I am perfectly willing to allow many non-essential "heterodoxies" to remain in the great "unknowing region" until the veil shall be more fully lifted.

Toronto, Ont.

Thoughtless Selfishness

A class of children being asked to define unselfishness gave various answers in regard to sharing good things, giving up one's way, and the like. One little girl said thoughtfully:—

"I guess it's not being crowded too full of yourself to think about other folks."

She was right; she had gone to the root of the matter. There is nothing in all this world that causes so much unhappiness as human selfishness. The great sorrows, calamities and ills of life—those that no mortal power invokes or could avert—are comparatively few; but the sorrows that are wrought by human selfishness are countless, and yet, for the most part, it is the selfishness of thoughtlessness. Most of us, looking back over the years, will confess that the intentional wrongs and premeditated injuries received from others have been rare. We have not often been confronted by positive treachery or determination to work us harm; but the hurts and heartaches, the disappointments and losses wrought by those too full of their own plans and interests to think of others, have darkened many a day. And as our receiving, so has been our giving. We look back on many a vanished friendship and precious love, and realize that they must often have been wounded by the neglect and omissions of carelessness. We look back and wonder that we ever could have been "crowded too full of self" to remember them.

What Kind of Religion We Want

We want religion that softens the step, and turns the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family, and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honey-moon into the harvest-moon, and makes the happy home like the Eastern fig-tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls who are travelling over them.—*Helpful Thought*.

The Quiet Hour

"What Time I Am Afraid"

While wakeful in the weak, small hours of night,
When vital forces are at lowest ebb,
Unnumbered fears harass me with their might,
Unreasoning terrors snare me in a web.
Tis then I whisper, till forebodings flee:
"What time I am afraid, I trust in thee."

So frail and helpless in those hours I lie,
So like huge monsters loom around my fears,
Fears for the morrow of some peril night,
Fears for the dear ones in far future years—
Lord, greater than my fears art thou to me;
"What time I am afraid, I trust in thee."

I thank thee, Lord, that with the morning light
Strength, hope and courage scatter every foe;
But thank thee more, that in a troubled night
This faith like David I have learned to know,
While gloom and weakness still remain with me,
"What time I am afraid, I trust in thee."

—Mary Clinton Hubbell.

A Waking Thought

I will this day try to live a simple, sincere, and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.—*Bishop John H. Vincent.*

Trimming the Sails

Some day when you go down to the shore of a large body of water, make a little study of the sailing vessels you see. Of course the wind blows in the same direction over every part of the water, but you'll notice that some vessels go one way and some another. This is because the sails are set in different ways. Set your life sails—your ideals, purposes, estimates of what is most important to you—in one way, and life's experiences will send you on the rocks of destruction. Set them in a different way, and the same experiences will send you into the harbor of heaven.—*Wellspring.*

"I Shall Not Want"

Give me ten thousand pounds, and one reverse of fortune may scatter it away. But let me have a spiritual hold of this divine assurance, "The Lord is my Shepherd, I shall not want," and then I am all right, I am set up for life. I can't break with such stock as this in hand. I can never be a bankrupt, for I hold this security: "The Lord is my Shepherd, I shall not want." Do not give me ready money now; give me a check book, and let me draw what I like. This is what God does with the believer. He does not immediately transfer his inheritance to him, but lets him draw what he needs out of the riches of his fullness in Christ.—*Spurgeon.*

Mosaics

In some of the great halls of Europe may be seen pictures not painted with the brush, but mosaics, which are made up of small pieces of stone, glass, or other material. The artist takes these little pieces, and, polishing and arranging them, he forms them into the grand and beautiful picture. Each individual part of the picture may be a little worthless piece of glass or marble or shell; but with each in its place, the whole constitutes the masterpiece of art. So I think it will be with humanity in the hands of the Great Artist. God is picking up the little worthless pieces of stone and brass that might be trodden under foot unnoticed, and is making of them His great masterpiece.—*Bishop Simpson.*

The Soul's Telescope

Every astronomer loves his telescope, and there is but one simple reason that leads him to have this great fondness for this instrument. If there were nothing but the instrument, marvellous as may be its construction, it would have but little interest for an astronomer. The mechanic would find interest in its constructive features, but not the astronomer. To him the chief thing in the universe is the heavens and all they contain. A searching on his part to find out and understand the objects that fill the sky, sun, moon, and stars is the delight of the astronomer. His name means one who knows the laws of the stars. And because a telescope brings the stars near so that he may learn the laws, he loves this instrument.

The soul is an astronomer. It seeks and searches alone that great vast depth within which is God. And do you ask what is the best instrument of the soul in its search to find the laws of God? The answer is, Meditation, for by this power "the soul discerneth God as if He were near at hand."
—*Classmate.*

Radiate Joy

Always hold kindly thoughts, charitable, magnanimous, loving thoughts toward everybody; then you will not depress them, and hinder them, but will scatter sunshine and gladness instead of sadness and shadow, help and encouragement instead of discouragement.

Be one of those who are always radiating success thoughts, health thoughts, joy thoughts, uplifting, helpful thoughts, scattering sunshine wherever they go. These are the helpers of the world, the lighteners of burdens, the people who ease the jolts of life and soothe the wounded and give solace to the discouraged.

Learn to radiate joy, not stingily, not meanly, but generously. Fling out your gladness without reserve. Shed it in the home, on the street, on the car, in the store, everywhere—it will learn the true secret of right living.—*Orison Sweet Marden.*

When the world learns that love thoughts heal—that they carry balm to the wounds; that thoughts of harmony, of beauty, and of truth always uplift, beautify, and ennoble; that the opposite carry death, destruction, and blight everywhere—it will learn the true secret of right living.—*Orison Sweet Marden.*

Ploughing Around

"I had ploughed around a rock in one of my fields for five years," said a farmer to a writer in the *Advance*, "and I had broken a mowing-machine knife against it, besides losing the use of the ground in which it lay, because I supposed it was such a large rock that it would take too much time and labor to remove it. But to day when I began to plough for corn, I thought that by and by I might break my cultivator against that rock; so I took a crowbar, intending to poke around it, and find out its size once for all. And it was one of the surprises of my life to find that it was a little more than two feet long. It was standing on its edge, and was so light that I could lift it into the wagon without help." "The first time you really faced your trouble you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself, for I do believe that before we pray, or, better, while we pray, we should look our troubles squarely in the face. "Imagine the farmer ploughing around that rock for five years, praying all the while, 'O Lord, remove that rock!' when he didn't know it was a big rock or a little flat stone! We shiver and shake and shrink, and sometimes do not dare to pray about a trouble because it makes it seem so real, not even knowing what we wish the Lord to do about it, when if we would face the trouble and call it by its name, one-half its terror would be gone. The trouble that lies down with us at night, and confronts us on first waking in the morning, is not the trouble that we have faced, but the trouble whose proportions we do not know. Let us not allow our unmapped trouble to make barren the years of our lives; but may we face it, and with God's help work out our own salvation through it!"

Many a Christian has been ploughing around a duty, a cross, a bad habit, and we know not what, for more than five years, afraid to touch it or examine it, and it stands in the way to-day as it did at first. Rout it out, man! It is an easy job when you once take hold of it.—*The Armaty.*

Black Clouds and Bright Blessings

That is a very striking statement in the Book of Ecclesiastes which says, "If the clouds be full of rain, they empty themselves upon the earth." It is the mission of the cloud to give itself to the earth. When it has emptied itself of all its store there is nothing left of it. It vanishes away out of sight. But these clouds that are full of rain, black as they look, do not mean harm but blessing. What a contrast there is between a cloud that is heavy with rain, and the results which are produced when the cloud has emptied itself on the earth, refreshing the dying grass, swelling and bringing into life the buried bulbs, re-ascending through the strange pumps in the trees of the forests, until in green grass, and smiling flowers, and waving branches, and perfumed atmosphere, the whole world is gay and hopeful. And yet that is only the black cloud which looked so savage in the sky, but is now so beautiful since it has fulfilled its purpose of blessing.

I was once in Southern California when everybody was crying out for rain. It had not rained for a year and a half, and there was alarm on all sides. There were interviews in the papers with the great wheat-growers, and with the men of flocks and herds, and all agreed that ruin stared them in the face unless there should be rain. One morning I went into the hotel dining-room, and noticed a lady and gentleman sitting at a table a few feet away from me. It was a very foggy morning, and quite dreary compared to the beautiful sunshine of the days past, which personally I had been enjoying very much. Very suddenly the fog lifted, and a ray of sunshine came through the window of the dining-room. A bitter look of disappointment came over the face of the gentleman near me, and he said, with a sort of despair in his voice, "Just look at that. I thought maybe it was really cloudy, and we might get rain." A little while after that they did get rain. The clouds gathered until the sky was as black as night, and the rain came down in torrents. It swept up the coast in a terrible way. But the bells rang in rejoicing, and the newspaper headlines were bigger than they would have been about any ordinary news. And if you had gone through the country two weeks later, you would have seen the brown hill-sides covered with green, and the great wheat fields carpeted with the fresh promise of coming harvest. The black clouds had emptied themselves, and great joy was the result.

Strange that we cannot understand how this is true in our own personal views. The hot sun of prosperity always beating upon a human life is just as bad as the hot sun beating on the plains of Southern California. In the end, if unbroken by rain, it means the fruitful fields, and the happy hillside pastures, and the great orange groves and blossoming gardens will all be changed into a desert. "Man cannot live by bread alone." The clouds are essential to our true career. David says over and over again in the Psalms that in the days of his prosperity, when he had his own way, and nothing interfered with it, that he forgot God and went astray. But when the black cloud was in the sky, and the blinding flash of the lightning dazzled his eyes, and the roar and crash of the thunder jarred his ears, and the clouds broke above his devoted head, and emptied their floods of trial and sorrow upon him, then he remembered God, then his sins appeared loathsome to him, then he saw the righteousness of God's law, then the bulbs of reverence and gratitude, and sympathy with his fellow-men that were dying away under the blazing sun of prosperity were moistened into life again, and sprang up into being in his heart.

Now a storm is never pleasant at the time, that is, if you are out in it, and drenched by it. It beats down the grass and the grain. It breaks the branches in the trees. It cuts ugly gashes in the hillsides where the torrents run. Sometimes it sweeps away the mill-wheel beside the brook, or even the mill itself. A storm is not an easy, gentle thing. It is healing, medicine, cure. It is training, discipline. The earth is sick, it is dying, the storm is God's remedy. The black clouds, full of threatening, come to heal. It is sometimes a healing by surgery, and sometimes a medicine that gives pain. But the result is health and beauty, and glory.

Now the earth cannot help itself. It must take its medicine and respond to it. But man has power to choose. A man may harden his heart like a rock which though the rain beat down upon it as generously as it does on the meadow beside it, will give back in response no scented grass, no ripe

strawberry or fragrant violet. Though man be dying for need of the storm, he may resist its gracious influence, he may refuse to see God in the storm that beats upon him, and thus refuse to be benefited by it. If we do that it is to our own ruin.

The thing I wish to press home to all our hearts is that the God of the sunshine is also the God of the black cloud, and the black clouds are full of bright blessings whenever we open our hearts to them with reverent love toward our heavenly Father, willing to receive whatever medicine or healing there may be in them, and ready to respond to their gracious influences. The storm may not be pleasant, but remember that after the storm comes the green grass, the smiling violets and the song of harvest.—*Rev. Louis Albert Banks, D.D.*

Gold Dust

Life is made up of chances and trials, given to us to see how we will act and improve ourselves.—*Rev. John Grimshaw.*

Self-forgetfulness in love for others has a foremost place in our ideal of character and our deep homage as representing the true end of our humanity.—*Andrew P. Peabody.*

Personality is greater than mystery, and life is greater than any series of surroundings that may affect it. And the greatest success in life consists in following the possibilities of personality.—*C. A. Ridley.*

Some human souls, though torn by grief

And pierced by sorrow's dart,

Surmount life's woes and dwell with God,

On lifted heights apart.

—*Alice M. Dickey.*

Jesus Christ from the standpoint of His cross saw the vision of a regenerated world, a recreated humanity, a spiritual republic, in which mankind was to be filled with the Spirit of God.—*Rev. J. G. Beauchamp.*

Chide your soul little; cheer it much. Cheer it with thoughts and words and actions of a wise, humane, noble, and heavenly sort. Fret not against nor brood over the limitations of your lot, but consider its divine possibilities. What you can do, let that have your heart and mind and strength.—*Nicholas E. Boyd.*

Hymns You Ought to Know

IX.—Perfect Peace

105

By Edward H. Bickersteth

Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus,—this is rest.

Peace, perfect peace, with sorrows surging round?
On Jesus' bosom naught but calm is found.

Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe, and they.

Peace, perfect peace, our future all unknown?
Jesus we know, and he is on the throne.

Peace, perfect peace, death shadowing us and ours?
Jesus has vanquished death and all its powers.

It is enough: earth's struggles soon shall cease,
And Jesus call us to heaven's perfect peace.

THE CANADIAN EPWORTH ERA

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COMMUNICATIONS for this Paper, News Items, etc., should be addressed to the Editor, Rev. A. C. CREWS, Wesley Buildings, Toronto.

Editorial

Barbarous Amusements

We sometimes speak of the barbarity of the ancient Romans, who delighted in gladiatorial conflicts in which human life was likely to be sacrificed, and we express ourselves in strong language concerning the Spaniards who find their most popular amusement in bull fighting, but really how much better is the average crowd in a Canadian city to-day? To attract special attention, entertainment features supplied at our parks and summer resorts must be of such a character that the performers shall risk their lives, and the more frightful the peril the greater will be the crowds that will gather. During the past month a daring bicyclist undertook to go round a most dangerous loop on his machine at a city park, and fell, receiving some injury. The accident was reported in the most sensational way in the daily papers, so as to induce more people to come and see him risk his life again on the following evening. Such exhibitions are barbarous and demoralizing, and should be prohibited.

Loyalty

It is said that the independent, intelligent individuality of the Canadian soldiers in South Africa added much to the effective service which they rendered during the Boer war. But this does not mean that there was not the most perfect loyalty to the Empire, nor perfect obedience to those in authority.

It simply means that the Canadians acted more like men, and less like automatons, than many of the regular soldiers who are drilled to machine-like precision.

Our Leaguers should learn the lesson of intense loyalty and ready obedience, and, at the same time, to judge all matters from the standpoint of individual reasoning and experience.

The captain on the bridge has a wider horizon than the passenger who looks out of a porthole, and is in a better position to give intelligent directions for the guidance of the vessel. But the man at the porthole may discover that the ship is on fire, or that a child has fallen overboard, and of course should act as "consecrated common sense" would suggest.

So in regard to much of our giving to the work of the Church. A hospital in China may need help, or a school in British Columbia may be a crying necessity. But the members of the General Board of Missions know all about these things, and with their broader outlook are in a much better position to intelligently direct the disposition of all funds,

than are those whose outlook and whose information must of necessity be circumscribed.

Loyalty and duty would suggest an intelligent interest in all the schemes of the Church. They are devised and recommended by the brightest and best and most consecrated men in the church, and simply to say, "I don't believe in this, that, or the other," is not a good and sufficient reason why your interest should be withheld. As well might a private soldier refuse to go into action because he does not believe in the plan of campaign adopted by those in authority. Leaguers, be loyal, not in one or two things, but in all things.

It Is Possible

A fine article on the "Might of Enthusiasm" recently appeared in the *Guild*, the paper of the Wesley Guild of England. Some of the suggestions are so appropriate to our Epworth League, and so stimulating, that we quote them:

"The victories which lie within the reach of young Methodism can only be won by enthusiasm, and enthusiasm means, first of all, an intelligent grasp of the programme we mean to work out. Think what has already been done where our young men and women have been wide-awake and in earnest.

"It is possible to reach, to win, and to retain the *whole* of the young people who throng our congregations, and pass through our Sunday School. Why, then, be content with a fraction?"

"It is possible to touch all sides of their life, to awaken the spirit of devotion, to kindle intelligence, to enlist in active service, to hallow and utilize the recreative instincts of the soul.

"It is possible to make the Young People's Society the centre of the whole of the activities in which young people are interested, to link them together, to spread the spirit of sympathy through all, to raise up an army of workers, evangelistic, social, literary, recruiting.

"It is possible to awaken in the youth of our church a sense of the value of our world-wide comradeship, so that their hearts will glow with love and pride at the thought of a union of young Methodists, which stretches to-day from Panama to Hong Kong.

"These things, and more, are in our programme, and they are steadily coming into the field of realization; but oh, for more swiftness of vision, more keenness, more determination."

The Epworth League topic for the first week in September refers to the possibilities that are open to our young people. What they accomplish depends almost altogether on whether they say, "I can," or "I can't." To a company of young people who believe in Christ, and who believe in themselves, almost any undertaking is possible.

"Having a Good Time"

"All work and no play makes Jack a dull boy," of course, and every sensible person admits that young folks should have healthy and enjoyable recreation. There is danger, however, of going mad over amusement. A young fellow in Toronto, earning five dollars a week, visited one of the parks one evening recently and spent two dollars in riding around "the chutes," as they are called. Such a young man is practically insane on the amusement question, and should be subjected to restraint. There are many young men and women who think of nothing but "having a good time" during their hours of leisure, and who would sneer at any one who would suggest that some attention be given to self-improvement during the non-working hours. Over-indulgence in pleasure is quite as bad as over-work, and far more common in these days.

Good Officers

Commenting on the marked efficiency of the British Atlantic Fleet, a writer calls attention to the influence of good officers. A fleet, like a human, never stands still. Its character either improves or degenerates. Admirals might be mentioned who have shorn the fleet under their command of one-third its fighting value during their term of office. What is true of an admiral's relation to his fleet is true of a president's relation to his League. Not every decline in power may justly be laid to the president's charge. But such is the effect of his character and methods that in case of any marked decline of interest and efficiency in the League he will give himself to prayerful searching of heart.

The Sunny Side

Artists, architects, dentists and all persons who, because of the delicacy of their operations, require the best possible light, are always careful in choosing an office to see that the windows are properly placed. It is generally conceded that a north light is perhaps the best to work by, but it has one serious drawback. It is cold and cheerless, and those who work continuously by such a light are apt to grow morose, sullen, irritable.

A southern exposure is more to be desired. The light, sunshine and warmth from a window facing the south, produce a feeling of buoyancy and cheerfulness. Live in the sunshine, and be yourself bright and warm. A cheerful countenance, a sunny face, a hopeful spirit, a hearty laugh, are the "outward and visible signs" of a condition greatly to be desired.

The Sunday School in the House

On one of our country circuits, a layman came to his pastor and suggested that a Sunday School be started in a neglected neighborhood. The minister acknowledged the need for such an institution, but there was no church or school-house available for the purpose.

"Why not hold it in a private house?" queried the enthusiastic lay brother. "Certainly," was the reply, "if we can get someone willing to open his home." This was easily managed, and the next Sunday the school started in the dining-room of a farmer in the vicinity, with a dozen scholars. The numbers soon grew to a score, and to-day there is an average attendance of thirty-five. This is an example that might be followed to good advantage in other places. There are many points where Sunday Schools ought to be established, but the excuse is made, "There are only a few persons to take hold of it, and a small number of children." Try the school in the home, even though you start on a very small scale.

One of our contemporaries gives its readers this advice: "When the preacher hits you sit up straight." Would it not be better to say, "Sit up straight and give the preacher a chance to hit you?" Much of the hot shot from the pulpit goes right over the people's heads, simply because they do not sit up straight.

For some years Rally Day has been an established institution in our Sunday schools, the last Sunday in September being observed in most places. We are glad to note that our Epworth League Topic List provides for a League Rally Day during the first week in this month. The topic for October 6th is, "Rally to the Work." We hope that all our Young People's societies will make the most of this opportunity to get a good start with the season's work.

We Canadians have often congratulated ourselves that we have no Sunday evening service problem in this country, as it exists in the United States; but it is evident that the tendency is strongly in that direction. Large numbers of leading and influential church members have already cut the evening service out of their worshipful life. On account of their example, it is a pity.

Most of the criticism of the Epworth League has its origin in ignorance, and comes from persons who have little or no knowledge of the work that the League, as a whole, is undertaking. We must not be impatient with the fault-finding of the poorly informed critic, but try and bring him into actual contact with the Society and its work, and show him what the young people are trying to do.

In the Epworth League and other departments of the church, success depends very largely upon efficient leadership. Few Christians set themselves to work. They may desire to be useful, but most of them do not know how to begin, or how to proceed. They would, however, do something if they had work assigned them. Hence it is important for the officers to plan so that every member will have a duty to perform.

Quite a number of city choirs have adopted the black gown, and the innovation has met with surprisingly little opposition. Nearly everybody seems to recognize the advantages of having the singers who occupy such a prominent place in the congregation dressed modestly and plainly, without any flaring colors, and so the gowns seem to be popular. Very much the same effect can be secured, however, by the ladies of the choir dressing in black and leaving their hats in the vestry. This arrangement would entail no extra cost, and surely no one could object to it.

In looking over an Edinburgh daily newspaper, the following advertisement attracted attention:

"A LARGE CANADIAN BANK has a number of vacancies on its staff for well-educated Scotch lads, 17 to 19 years of age, who are just leaving school, also for young men who have one to three years' banking or business experience. Commencing salaries £50 to £100, with annual increase £10 to £20, according to merit."

This seems a little strange. Why should a Canadian bank look to Scotland to supply the needs when so many Canadian boys are anxious for situations? There surely must be some reason for it. The probabilities are the bank in question would tell you that the Scotch lad is better trained, writes a better hand, and is very much more polite than the home product. We cannot say how this may be, but there can be no doubt that the boy who hails from the land of the thistle is more of a gentleman than the average youngster in Canada. While the latter says "Yes," in answer to an enquiry the former invariably says "Yes, sir," and touches his hat when greeting a superior. In addition to this it may be said that Scotch brawn and brain form pretty good material out of which to make a successful business man.

Practical Methods of Work

The Social Department

BY MISS A. DEMPSEY.

Our business is to be social—to be companionable, to spread Christ's joy among men, and to save souls. The Social Department of our Epworth League has a wonderful work if we would only realize the fact, but I am afraid most of us do not consider this Department as seriously as they do some of the others, which is a grave mistake.

If our socials are to compete with any degree of success against the secular socials, such as the ball-room and theatre, they must present a motive to which these things cannot attain, they must be alive with the purpose to save. If they appeal only to the senses and not to the soul, they are not fulfilling their purpose.

It is for high and lasting ends that God brings human lives into contact with one another. Let us not shirk the responsibility but let us realize that we are set here in this world, not to acquire the things of the world, but to seek first the Kingdom of God and His righteousness.

Not many of us are eloquent to preach, we all have not the gift of oratory, nor can we write lines so full of power and feeling that our hearts are stirred when we read them. Yet though we cannot preach Christ, we can smile Christ, though we cannot argue men into the Kingdom, we can sympathize and love them in. We can put such feeling into a hand-shake that will make some heart feel that we care, and that I think is the purpose of the Social Department—to get within helping distance of one another. It is comparatively easy to be within hearing distance and

the Discipline and has never sought to apologize for the attitude of the Church. But at the same time it recognizes the fact that the young people need recreation, and to meet this demand the Social Department has numerous forms of amusement and social enjoyment that are free from evil influences. In this way many young people have been won from associations and practices that were leading them to ruin.

The social is too often the evening of all cliques, sets and caste in our Church. I often think that if our Master were to appear in our midst sometime as a carpenter as He was when on earth, He would be received very coldly. Let us stand together, hand clasping hand, until we can feel the warmth from one another permeating the whole.

Do not let one or two act as a Social Committee for the whole League. Make every one be a Social Committee. If all is left to one, you will have a cold time if you are a stranger.

"We need now to learn to shake hands—not with soft hands, and white hands, and warm hands, and strong hands—we know that already; but with soiled hands, and cold hands, and hard hands, and fishy hands. We need to learn how to talk—not with the friendly, the well-informed, the responsive—we know that already; but with the stupid, the rude, the uncultured and coarse. We need to learn the etiquette of heaven, which counts a want that we can fill the highest introduction; and we need to learn the politeness of Paradise that bows reverently before God's image in the human form, no matter how sadly sin has defaced it. And we need the ingenious boldness of Paul, that was ready to be as bold as any means he might find to get God's will to the sinner, tact to their hearts, hands!

Some Suggestions

Begin the meeting at the hour you have to begin. You will thus get a

not allow yourself five minutes as a rule, for your comments on the subject.

The meeting has to get under headway as well as yourself and you must get through and out of the way to give it a chance to gather momentum. If you are tedious and long it will set a bad example.

3. Be Prepared. Phillip Brooks' assistant said after his death, that the great preacher never went to any service without having everything ready for it. Our leaders should have their hymns selected before the meeting, and passages of Scripture that they are going to read, looked up, and the thoughts they are going to touch upon arranged in their mind. It starts the meeting badly, so have the leader first turning over the hymn book for hymns, and groping about in the Bible for his references. On the other hand it gives the meeting life and spirit when the leader knows his hymn book and gives out the numbers promptly, and keeps things moving right along. Preparation makes this possible for anyone.

4. In singing use the piano or organ as a rule, only with the first few hymns, and ask your organist or pianist not to play interludes, etc.; but to subordinate the instrument to the singing. A pianist

sitting at the piano all through the prayer meeting, and starting every hymn sung, unless he has a rare gift, will take away from that which is the charm of a prayer meeting, its spontaneity. Sometimes, however, during a service a little help of this kind will vary the meeting and be a real blessing.

5. Rarely take the devotional meeting to learn new hymns. A fresh one once in a while will enliven the service; but a prayer meeting should not be a singing school.

6. Do not always, or regularly call upon persons to pray. Sometimes and frequently say, "Let two or three lead us in prayer," and thus leave it to the voluntary service of the company present, and educate them to voluntary action in this respect. A meeting, to go well, often has to be left to itself.

7. Be careful to avoid stereotyped phrases in the lulls that sometimes come in a meeting. "Let us have another," "The next brother," "Keep right on," etc., have been overworked. Better a little silence or just a verse of a hymn than these hackneyed formulas.

8. Get a few persons pledged to you privately to assist you in the meeting by speaking or praying when there is a gap. This will help you over many a hard place.

9. Give the meeting liberty. Do not tie it up too tightly to the subject at hand. Do not say very often, "Let the testimonies be brief." You want every member present to feel free to simply say, "I love my master," if that is all that is in his heart, theme or no theme. And you want, as a rule, any sinner who has a message to have a chance to deliver it, even if it does take two or three minutes.

10. It is well to notice the good points made during a meeting, and to briefly touch them next week bringing the meeting to its close.

11. Have some incident or illustration that bears upon the subject of the meeting ready for use in closing the meeting. It is often as important to prepare for closing the service as for opening it.

12. Close promptly. Give yourself about five minutes in which to gather the meeting together, make your closing remarks, announce the closing hymn, and finish the service.

Preparation, Promptness, Freedom, Movement, Promptness, Preparation—these are the watchwords for good meetings everywhere.

A Circulating Letter

The societies of the Dubuque (Ia.) Association have a circulating letter. As the letter comes to each society the society is encouraged to read it in the open meeting, write a letter containing new methods of work, encouraging items of interest, and forwarding them with the letter to other societies to the society next to them. The result is a broader vision than the local society would otherwise have, a new feeling of inter-dependence and a general desire to help each other in solving the problems of social life.

The Flower Committee

Give each thought expressed in a separate committee, a personality of its own, so that it will be a real living force in the life of the young people. We might begin with the Flower Committee. Have a special floral meeting some time, when there is a riot of green and gold over the yards and trellises. Festoon garlands of green from a vine, and wind it in the young people's room or chapel. Lead the table and organ with blossoms. Scatter little white slips over the room with the varying texts, the flower-thoughts of the Word, and as they are read you will be surprised at the wonderful garden.

The Epworth League Reading Course, 19-7-08

For the past twelve years the Canadian Epworth League has sustained a Reading Course with a considerable degree of success. Every year from four to five thousand volumes of good books have been disposed of and circulated among our young people. The number of books issued each year has been entirely cleared out, with two exceptions, which is a rare thing in book selling.

In the year 1906 we had quite a number of volumes left over, and again last year the stock was not disposed of. This was not due to any defect in the quality of the books, but to a combination of circumstances.

After giving the whole matter careful consideration, we have determined to put these unsold books on the market again, as we cannot afford to buy new ones while these remain on our hands.

Last year very few Reading Circles were formed, so that to the majority of our Leagues these books will be quite new. Those who studied these volumes last year may have a choice of two other offers.

Our propositions for this year are as follows:

Offer No. 1

1. A BOOK OF GOLDEN DEEDS. By Charlotte M. Yonge. Stories of self-sacrifice and daring by some of the world's heroes.

2. BACK TO OXFORD. By Rev. Jas. H. Fotts, D.D. An interesting account of the history, doctrines, polity and enterprises of our own Church.

Book Shelf

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

The Spirit World. By Joseph Hamilton. Author of "Our Own and Other Worlds." Price, \$1.50. Fleming H. Revell Co., New York, Chicago, and Toronto.

This volume is an attempt to answer the question: What may we consistently hold in regard to the spiritual phenomena recorded in the Scripture? The author is thoroughly loyal to the Scriptures in the discussion of some very interesting problems.

Rev. Dr. Withrow, in the introduction, says: "In my judgment this is a very sane, judicious treatment of a very important subject—our relations to the unseen. It is exceedingly well written, in the good English style of a practical hand, and is a soundly argued treatise. Mr. Hamilton's scientific studies have specially qualified him for dealing with subjects that lie on the borderland of the material and beyond it."

Tangible Tests for a Young Man's Faith. By Albert G. Mackinnon, M.A., Author of "Spiritually Fit." Price, 75c. Published by Messrs. Giffen, Anderson & Ferris, Edinburgh and London.

This is by no means an ordinary book. It is really a volume of Christian evidence, but very different from the old-fashioned works of this kind, or the modern ones either for that matter. The author takes the ground that there is too much tendency in these times to accept religious opinions secondhand, and to depend upon the conclusion of experts and specialists. He undertakes to give thinking young men first-hand evidence in the form of "tangible tests." While not disparaging historical evidences, the main emphasis is placed upon the experimental and practical. The field is the present-day world, and the proofs garnered supplemental and corroborative of those supplied by the Biblical historian. It is a beautifully written volume, and contains much thought-stimulating material.

Comradeship in Sorrow. Thoughts for the Bereaved. By Rev. James Stark, D.D. Price, 75c. Published by Messrs. Giffen, Anderson & Ferris, Edinburgh and London.

The author of this book takes the ground that death is hardest for those who survive, and he has undertaken to write a series of chapters bearing messages of comfort and

3. THE CHANGED LIFE. By Prof. Henry Drummond. Several remarkable addresses on Christian life and service.

These three beautiful volumes sent to any address in Canada, postpaid, for \$1.50. By express at \$1.25 per set, not prepaid.

Offer No. 2

FAMOUS ENGLISH STATESMEN. By Sarah K. Bolton. 438 pages. Regular retail price \$1.50.

OUT WITH THE OLD VOYAGERS. By Horace G. Groser. 275 pages. Regular retail price \$1.00.

THE APOSTLE OF THE NORTH. By Rev. E. R. Young. With 23 illustrations. Regular retail price \$1.00.

These three splendid books will be sent to any address in Canada for \$1.50, postpaid, or \$1.25 per set by express, not prepaid.

Offer No. 3

FAMOUS ENGLISH STATESMEN. OUT WITH THE OLD VOYAGERS. CANADIAN CITIZENSHIP. By John Miller, B.A.

These three books will be sent to any address in Canada, postpaid, for \$1.50; or \$1.25 by express, not prepaid.

Address all orders to William Briggs, Wesley Buildings, Toronto, stating which offer you accept.

Prospectus containing fuller information will be sent free, on application.

encouragement to those who have lost friends. Here are some of the topics: "The passing away," "Immortality," "Beside the Grave," "Tears," "Memory," "The discipline of sorrow," "Reunion," etc. The work is well done, and the book is an ideal one to place in the hands of those who have suffered bereavement.

Quiet Talks on Personal Problems. By S. D. Gordon. William Briggs Toronto. Price, 75c. net.

Mr. Gordon has struck a popular vein with his four previous "quiet talks" (200,000 having been sold), and it is perfectly natural that he should continue to work it. The topics now taken up are: "Sin," "Doubt," "Ambition," "Self-Mastery," "Pain," "Guidance," "The Church," "Questioned Things." These eight essays make up the volume, and contain much excellent matter. It is a splendid volume for young people.

New History

We are pleased to learn that "The First Century of Methodism in Canada," by the Rev. J. E. Sanderson, M.A., is about to be published. This first volume, 1773 to 1840, in manuscript, has received the endorsement of several able judges and Conferences and its publication is authorized by the Book Committee. The Book Steward generously offers to receive advance orders until the first of October, at the reduced price of one dollar. It will be \$1.25 net when published.

Leagues, S. S. teachers and others will do well to order at once. An extra copy will be sent to anyone ordering six copies. Payment on delivery of books. Postage prepaid by publisher.

The Statistical Returns

The statistics of our Young People's Societies for the past year show that we now have 1,391 societies, an increase of 27, with 75,227 members, a decrease of 618. It seems strange that while the number of societies has grown, the membership should have fallen off. It seems that our membership is subject to fluctuation, as last year we had a fine increase. The fact that we have not quite held our own should stimulate

us all to greater effort to do better this year.

The contributions to the General Epworth League Fund amount to \$2,187, an increase of nearly \$500, which is very good indeed.

The missionary givings total \$47,562, an increase of \$5,000, which is about the average increase for some years past.

Questions from the Members

When the prayer meeting is to be on some especially practical topic, let the committee call attention to it two weeks in advance, and ask members of the society to send questions presenting any difficulties that they have felt in regard to the subject. Then let the committee make a wise distribution of these among the members in advance of the meeting, asking each one that receives a question to answer it briefly to the best of his ability.

A Service Productive of Good

The very best meeting our society has had, writes a young lady to "Service," began with a duet by two small girls, who sang the old hymn, "Take time to be holy," with guitar and mandolin accompaniment. Then we bared our whole meeting on that subject, first kneeling in silent prayer and singing softly, "Nearer, my God, to Thee," while kneeling. We had also a solo and recitation, and then "One minute" talks, giving every one a chance to say something. We find that the use of a stringed instrument is a change and usually proves a great drawing card, as we have several members who play.

The League and the Old Folks

A League worker gives voice to a local situation which exists in a few places: "We have a good League, and the members are greatly interested, but we lack the sympathy and co-operation of the older people. They think we are going to extremes in the social and literary departments, and we do not. They do not come to our meetings and do not know what we are doing." It seems hardly fair for the seniors to keep aloof from the young folks and then criticize them, relying entirely on "hear say" evidence. If the Leaguers are not doing exactly right, the most effective way of remedying the case would be for some of the older people to meet with them occasionally and give them some kindly advice. A good many old folks, however, seem to forget that they were ever young, and expect too much gravity from the juniors.

Conference S. S. Notes

Hamilton Conference shows an increase of 979 scholars, but a decrease in officers and teachers. Strangle!

Toronto Conference reports an increase of 165 officers and teachers, and the splendid increase of 8,978 scholars. There is also an increase of 1,614 in the number of scholars who have joined the Church during the year.

The London Conference printed the report of its Sunday School Committee, and circulated it widely. This Conference shows a decrease in Sunday school force, but a fine increase in givings to missionary and Sunday school aid funds.

The Manitoba Conference accepted the proposition of the General Board to raise 5 cents per member from all the Sunday schools within its bounds for the General Sunday School Fund. This means that this fund is now on the same basis as the other connexional funds, and will be raised in full.

The Sunday School

Advertising Rally Day

Quite a large number of our Sunday Schools are now in the habit of observing Rally Day. It is a fine institution which deserves a still larger recognition than it has received. It affords a splendid opportunity for bringing the claims of the school prominently before the people, and ought to start officers, teachers and scholars off on their fall work with the swing of success and victory.

The main object of Rally Day, it should be remembered, is to bring together the

given during the week previous to Rally Day, and the scholars of every class should feel a kind of pride in having their numbers as perfect as possible.

This year Rally Day comes on Sunday, September 29th. A Special Temperance programme has been prepared under the direction of the General Sunday School Board, which can be secured at the Methodist Book Room at 50 cents per hundred, postpaid. Some schools will desire to prepare their own programme, but many others will find this official order of service very helpful.

Form 1

The Sunday School Union Company OF THE WORLD

It is agreed between this Company and the receiver of this message that the said Company will not be liable or responsible for loss arising from the failure of any class to accept the message whether from negligence or indifference.

This Company has agents and agencies in all parts of the world who are always glad to give information concerning the work.

This is the wealthiest Company in the world, having an inexhaustible capital, and every agent is authorized by the highest authority to guarantee everyone who will invest in it against loss.

The chief places of business of the Company are in the churches of Christendom, where messages are delivered every Sunday, but a message must be accepted before the Company is free of its responsibility.

All agents of the Company are expected to be prompt and punctual in their attendance (great loss may occur if they are not) and to be kind and courteous to everyone.

Service is the watchword of the Company, and an earnest desire to serve the receiver of this is the reason for sending it.

Service is the watchword of the Company, and an earnest desire to serve the receiver of this is the reason for sending it.

Sent No.	Sent By.	Rec'd By.	Time Sent.	Time Filled.	Check.
Send the following message subject to above terms.					

Send the following message subject to above terms.

SMITH'S FALLS, Sept. 30th, 1905.

TO THE WHOLE FAMILY:

If not identified with any other Sunday-school meet me at Sunday-School Rally Day Service, Methodist Church, Smith's Falls, Sunday afternoon, October 1st, 1905, at 2.30 o'clock. Good programme, in which whole school takes part. Expect big crowd, glad to have YOU. Be sure to come. Bring friends.

R. W. STEACY, Superintendent.

WIRELESS SERVICE TO ALL THE WORLD.

scattered forces of the school. During the summer many have been away, and some have become indifferent. Every effort should be made to reach these and have them in their places on Rally Day.

What is accomplished will depend on the amount and quality of the advertising that is done, and the personal effort of teachers and scholars. Do not be afraid to spend a few dollars in printers' ink. When wisely expended it always pays. If the announcements can be made in an unusual, or unique way, so much the more are they likely to attract attention and accomplish the desired result.

The Sunday School at Smith's Falls sent out invitations for Rally Day Service in the form of a telegram, a copy of which is published on this page. Every family connected with the Church received one of these messages enclosed in an envelope marked "Special Delivery." The boys of the school took the envelopes around and were delighted to feel that they were doing something to help.

The Devine Street Sunday School, Sarabia, also sent out a very attractive invitation to all its scholars and to many others. This is also printed here as it may be suggestive to others.

The printed page or leaflet, will not, however, take the place of the personal spoken invitation. Hundreds of these ought to be

The Sunday-school Picnic

During the past summer, thousands of Sunday School picnics have been held when young and old have visited forest, park or lakeside and enjoyed themselves immensely. Everybody has voted the outing a huge success, but probably few have enquired as to the origin of this popular institution. The Sunday School of Bridge Street Methodist Church claims the honor of holding the first Sunday School picnic in Canada, in "The Grove," West Belleville, May, 1832, when Hon. Billia Flint was superintendent.

Recently Bridge Street School celebrated three-quarters of a century of Sunday School picnics by going to Twelve o'Clock Point and having a good time.

It is very gratifying to note the enthusiasm of many of the District Sunday School Secretaries in taking hold of their work. Last week the same mail brought letters from Manitoba and New Brunswick. The Manitoba brother said that he was writing to all the circuits in his district, and arranging for a S. S. Convention in connection with the Financial District Meeting. The Easterner was also "getting busy," having sent out a letter of enquiry to all the pastors in his district. He states that "the responses are very gratifying."

The Sunday School Fund Good Increase for the Year

In view of the appointment of two Associate General Secretaries, for the Sunday School and Epworth League Department, and also taking into account the call of the West for the opening up of new Sunday schools, it was decided by our General Board to ask all our Sunday schools to make a very special effort to advance their contributions to the Sunday School Aid and Extension Fund, so as to reach if possible an average of 5 cents per member. The schools have responded very generally, and many of them generously, the result being that we have total contributions amounting to \$5,429.25, an increase of \$1,820.44. On the whole it is not so bad, when it is remembered that the new Secretaries were not on the field last year. The following statement shows the amounts received from the different Conferences, with increases, and the number of cents given per member:

RECEIPTS FROM CONFERENCES.

	In-crease.	Per member.
Toronto.....	\$924.47	\$409.89
London.....	647.06	297.32
Hamilton.....	739.49	272.39
Bay of Quinte.....	612.05	178.98
Montreal.....	570.05	185.09
Nova Scotia.....	237.43	47.26
New Brunswick.....	308.00	107.69
Newfoundland.....	249.55	52.07
Manitoba.....	375.35	106.30
Saskatchewan.....	393.15	160.65
Alberta.....	142.90	73.63
British Columbia.....	187.00	69.50
Individual Contributions and Legacies	173.65
	\$5,429.25	\$1,876.79
Decrease in Individual Contributions.....	56.35
Total Increase.....	\$1,820.44

It will be seen that the Saskatchewan Conference leads in average contributions, the schools of that Conference having given three cents per member. This shows what can be done. During the past year 90 new Sunday schools have been started, through help afforded by the Sunday School Aid and Extension Fund, most of them in Saskatchewan and Alberta. We look upon this as a good investment, as most of these schools will in a short time become self-sustaining and will contribute back into the fund more than they received from it.

There are some schools in the eastern part of our work that have always been poor and probably will always need more or less aid, but the principle on which the fund is administered is to develop self-help as much as possible.

It is expected that the collection on Rally Day in all our schools will be devoted to this worthy fund. Let a strong effort be made to realize an average of five cents per member, including the Home Department.

THE ROLL OF HONOR.

Not more than half a dozen schools in the whole Dominion measured up to the five cents per member asked for, but quite a large number made a small increase on their former givings to this fund, and a few did exceptionally well. Here is a list of schools that contributed over \$10:

Toronto, Wesley.....	\$45.00
Toronto, Parkdale.....	25.00
Toronto, Broadway.....	25.00
Victoria, Metropolitan.....	30.00
Guelph, Norfolk St.....	25.00
Belleville, Bridge St.....	25.00
Calgary, First.....	20.00
Calgary, West.....	20.00
Vancouver, West.....	20.00
Portage la Prairie, Man.....	20.00
St. John's, Nfld., George St.....	18.00
Ottawa, McLeod St.....	17.00
Roland, Man.....	17.00
Sarabia, Central.....	16.00

Uxbridge, Ont.	16.00
Pembroke, Ont.	15.00
Edmonton, Græce	15.00
Regina, Sask.	15.00
Toronto, Zion	15.00
Toronto, Carlton St.	15.00
Berlin, Ont.	15.00
St. Mary's, Ont.	15.00
Burlington, Ont.	11.00
Carbonear, Nfld.	11.00

Sunday-school Statistics

The report of the General Conference Statistician contains some interesting figures concerning our Sunday school work:

Number of schools	3,574	Dec. 22
Officers and teachers	34,479	Dec. 2958
Cradle Roll	12,674	Dec. 2,958
In Primary Classes	74,834	Dec. 2,291
Intermediate Classes	106,915	Dec. 2,993
Senior Classes	81,946	Dec. 1,711
Home Department	14,466	Dec. 1,711
Total	290,835	Dec. 6,813
Average attendance	185,179	Dec. 2,862
Total S. force	329,939	Dec. 6,210
No. joined the Church	11,599	Dec. 1,599
No. taken pledge during the year	18,645	Dec. 1,599
Contributed for missions	34,159	Dec. 4,483
Schools having regular teachers' meetings for study of lesson	251	Dec. 26
Schools using Supplemental Lessons	266	Dec. 266
Schools having Normal Classes	117	Dec. 5

There are some things about this report that call for a little comment.

It is gratifying to know that we have an increase of 6,813 in the number of scholars attending our schools, but it seems strange that this should have been accompanied by a decrease of 79 in officers and teachers. Does this mean that it is becoming more difficult to obtain teachers to carry on our work? It certainly does not look well to see a falling off in teachers and officers, especially when the scholars are increasing. It may be seriously questioned whether our people generally have an adequate idea of the overwhelming importance of this department of the Church. If they

Day. The Church will make a fatal mistake if it allows the young people to remain out of the Church in the hope that at some future time they will be brought in by a revival or some other extraordinary means.

such meetings is only 250, and but 117 Normal Classes are conducted. We shall never have the best results until more attention is paid to the preparation and training of teachers.

The Canadian Pacific Railway Company's Telegraph

T. D. Form 2

IS KNOWN ALL OVER CANADA AND IS OF SERVICE TO ALL THE WORLD. SO WE HOPE TO BE.

This message is not a telegram, but an invitation of the St. Stephen Methodist Sunday School to its Rally Day service on October first, and its genuineness is guaranteed by the sender for the advantage and benefit of the whole congregation. Our school will be responsible for any disappointment you may have if you fail to come, and the recipient will be responsible for his own errors and delays.

If your interest and enthusiasm are not aroused by attendance it will be notified within sixty days, and an investigation held.

This is a repeated message and is delivered at the request of the sender.

JOHN D. CHIPMAN, Superintendent.

SENT NO.	SENT BY	TIME FILED	TIME SENT	REC'D BY	CHECK
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Send the following Message, subject to the above terms, which are hereby agreed to:

September 24th, 1905.

To.....
 Urgent invitation to Rally Day Service, Sunday next, two thirty p. m. Reserved seats for Home Department and Cradle Roll Babies.

Want everybody. Make School bigger and better than ever. Special Programme. Music. Recitations. Entertaining exercises. Baby baptisms. Come, help us. Don't fail.

GEO. M. YOUNG, Pastor.

Every possible effort should be made to lead the boys and girls to definite decision. Indeed, it may be said that the Sunday school exists for this very purpose.

We are pleased to see that there is an increase of about \$4,500 in the contributions for missions, which would seem to indicate that there is a revival of interest in this subject in our schools. Let the work of edu-

Two hundred and sixty-six schools are using the Supplemental Lesson Course, but there ought to be many more. No school can be said to be thoroughly organized that is not conducting a Supplemental Lesson Course in some form.

Let us all work for an improvement in these figures during the coming year.

Devine St. Methodist Sunday School

SARNIA

Pastor, REV. J. W. BAIRD. Superintendent, MR. H. H. OGDEN. Asst.-Supt., MR. HARRY FINCH.

To.....
 SARNIA, Sept. 18th, 1905.

DEAR FRIEND,

Doubtless you are aware that the RALLY DAY services of our Sunday-school are to be held on SUNDAY, SEPT. 24th, at 3 p.m. We expect you to come, for this is the one great day of the year when we want every scholar to be present to begin another year's work, and to meet companions and teachers again after vacation days. The roll of the School will be called from the desk, and we want everybody who belongs to the school to be present—every class to be perfect. We invite all our old scholars to come back and new scholars to join, and parents and friends to visit us. We want the largest attendance and the largest collection we have ever had. The service will be interesting. Won't you try to come, and to bring all your friends, too?

Your Friend and Teacher,

The Graded Sunday-school

The graded Sunday-school is the ideal. A school where teachers make a specialty of teaching one grade of work and remain in that grade while the children of uniform age and intelligence, after completing required work, pass on to other specialists who await them. The five essentials of proper grading are defined as: (1) Departments subdivided in classes, accommodations being all members. (2) Every department properly organized and officered. (3) A superintendent of grading (not necessarily a distinct officer) who shall have full and absolute authority in assigning pupils to classes and maintaining the classification of the members of the various departments. (4) The training and adaptation of teachers in all grades. (5) Regular promotion of pupils.

Still a Conflict

Garfield once said, "For the noblest man that lives, there still remains a conflict." There is no ease in the road to holiness, and the saint fights his sins to the end. The most fatal feeling that can lodge in one's mind is the feeling of self-righteousness, of a low-grade roodness that is pleased with itself.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me one day." He did, for he was Michael Angelo.

did, more of them would be anxious to engage in it.

There is food for thought in the fact that there is a decrease of 2,211 in the number of scholars who have united with the Church during the year, and also a decrease in the number of schools observing Decision

ation go on, and we shall see still better results.

There is an increase of 26 in the number of Sunday schools that hold regular teachers' meetings for the study of the lesson, but there is not much to be proud of in the fact that the total number of schools hold-

Missionary

The Miracle of Missions in the Islands of the Pacific

Samuel Marsden, the "Apostle of New Zealand," when chaplain of a convict colony in Australia, introduced Christianity among the Maori cannibals.

The first duty of James Calvert on his mission field in the Fiji Islands was to bury the heads, hands and feet of eighty victims of a cannibal feast. This was in 1855. To-day the people are Christian.

The missionary who is said to have won the greatest number of converts to Christ since the days of Paul the Apostle, was John Williams, "the Apostle of the South Seas."

The memorial tablet of John Geddie, of Anietum Island, New Hebrides, the first foreign missionary sent from Canada, bears these words: "When he landed in 1848 there were no Christians here; when he left in 1872 there were no heathen."

Titus Coan, of Hilo, Hawaiian Islands, was pastor of the largest church in the world in the middle of the nineteenth century.

Robert Louis Stevenson wished to outlive his friend, James Chalmers, the "Martyr of New Guinea," in order that he might write his biography. This wish was not granted, as Stevenson died some years before Chalmers laid down his life in New Guinea.

Among modern missionaries, the man whose life furnishes the greatest number of miraculous deliverances from danger was John G. Paton, the "Hero of the New Hebrides."

George Leslie Mackay, the "Hero of Formosa," who was born in the County of Oxford, Ontario, celebrated the twelfth anniversary of his arrival on his mission field by partaking of the Lord's Supper with twelve hundred of his converts.

John Coleridge Patteson, afterward the "Martyr Bishop of Melanesia," when an Eton school boy, was saved from a tragic death by Queen Victoria.

The natives of the New Hebrides prayed the Bible in their own tongue, preparing for it by the profits of their arrowroot crop for a period of fifteen years.

The first convert of the missionaries of the London Missionary Society, who went to the Society Islands in 1797 was the King, Pomare, who became Christian in 1809.

When Fiji was ceded to Great Britain in 1874 King Thakombau presented his club to Queen Victoria, and sent it by Sir Hercules Robinson with the message, "The King gives Her Majesty his old and favorite war club, the former and until lately the only known law in Fiji."

Erromanga has been called the martyr island, for two brave Canadians, the Gordon brothers, were put to death. Here John Williams also met his death.

To New Guinea, the gospel was carried as late as 1870 by the London Missionary Society. The Rev. James Chalmers was for many years a missionary in New Guinea; there, a year or two ago, he was murdered.

Hon. Elisha H. Allen, Hawaiian Minister to the United States, and for twenty years Chief Justice and Secretary of the Island Kingdom, has given this testimony to the work of missionaries in Hawaii: "I have a very high appreciation of the great work which the American Board had accomplished. No one can fully appreciate it unless by a visit to the country which has been

blessed by its labors. . . It was a great triumph to have saved the nation, and to have brought it within the family of nations, which was so important to Christian civilization and to the commerce of the world."

The New Hebrides Islands, the scene of the life and labors of John G. Paton, consist of about thirty inhabited islands with many small ones adjoining. The group extends over 400 miles of ocean, between 21 degrees and 15 degrees south latitude, and 171 degrees and 166 degrees east longitude. The islands are inhabited by the Melanesian or black race, with woolly hair, but several of the small islands are peopled by a mixed race of Polynesians and Melanesians. Many of the natives are good-looking, with a high facial angle. The retreating forehead, broad flat nose and projecting jaws of the negroes are rarely seen. Physically they are inferior in strength and endurance to the white race, and rapidly succumb to disease. They are observant, well acquainted with nature and quick to discern character. Some have learned to read and write in six months, but the majority take much longer. In arithmetic they are slow, and few, if any, have gone beyond the simple rules.

The future progress of the mission work and of trade in the South Sea Islands depends greatly upon the state of the population, and it is steadily decreasing. Tradition, the sites of extinct villages, and statistics prove this. This decrease began before the advent of white men, but contact between the two races has accelerated it by introducing epidemic and hereditary diseases, and the labor traffic. Can this decrease be checked? The history of the Pacific Islands and of some of the New Hebrides shows that in some islands it can not, while possible in others it may. Christianity is the most powerful factor in preserving these natives, and were it not for that Anietum would already have been quite depopulated. Philanthropy and commerce alike call for the preservation of the race. This decrease of population affords a powerful argument for haste in evangelizing the people that remain.

Pahi, native of Raiatea, when the first annual meeting of the Missionary Society showed that the people had brought in produce the equivalent of \$2,000, said: "We are constantly praying, 'Let Thy Word grow,' but if we do not use the means, how can the word grow? What would you think of a man whose canoe was fast upon the beach who knelt down and prayed to God that his canoe might reach the sea? Would you not call him a foolish man, and desire him to stand up and drag his canoe? And shall we not all act as foolish a part if we pray and do not use the means for making the Word of God grow?"

The following is the prayer of a native convert: "O Jehovah, give Thy Word in my heart—let Thy Word—and cover it up, there, that it may not be forgotten by me."

In 1830 the indefatigable John Williams, in his boat, The Messenger of Peace, first visited the Samoan Islands, and began work among the natives. Five years later the London Missionary Society sent out six missionaries and their wives to the islands and the work made wonderful progress. The whole population of the Samoan Islands is now Christian. There is probably no community where family prayers are as generally observed as in Samoa. The people are eager for the education of their children, give liberally to the support of their churches, and send out their own missionaries to New Guinea and Micronesia.

In 1835 there was not a single Christian on the Fiji Islands; in 1906 there was not an avowed heathen in the eighty inhabited islands. The yearly gift for missionary work amounts to several thousand dollars yearly.

The first Filipino Protestant church was built in 1900. Many touching incidents are recorded of the eagerness of the people for the Gospel. In Malibay, Zamora, the first ordained native Protestant minister, began preaching in 1906. By Christmas Day of 1901 virtually the whole community had come into the church. The stone church built by their fathers and abandoned by the Friars was used for the service. Three hundred members were received on Christmas into the church, and then followed a wonderful communion service. The church now numbers nearly five hundred, and never cost the board one cent in missionary appropriation.

Great Sayings of Missionaries of the Islands of the Pacific

"Thank God for bairns' prayers." James I. Clark best the prayers of children."—James Chalmers.

There are two little words in our language which I always admired—"try" and "trust." Until you try, you know not what you can or can not effect; and if you make your trials in the exercise of trust in God, mountains of imaginary difficulties will vanish as you approach them, and facilities which you never anticipated will be afforded.—John Williams.

Kindness is the key to the human heart, whether it be that of savage or civilized man.—John Williams.

Results must be left in the hands of God.—Bishop Selwyn.

Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages with spears and clubs, give it me back again, with spears flying about me, with the club knocking me to the ground, give it me back, and I will still be your missionary.—James Chalmers.

Turning care into prayer.—The favorite expression of John Hunt, of Fiji.

Those that do most for the heathen abroad are those that do most for the heathen at home.—John G. Paton.

I shall not live to see it, but I may hear of it in heaven, that New Zealand, with all its cannibalism and idolatry, will yet set an example of Christianity to some of the nations now before her in civilization.—Samuel Marsden.

Gospel and commerce—but it must be the Gospel first. Wherever there has been the slightest spark of civilization in the Southern Seas, it has been because the Gospel has been preached there. Civilization! The ramparts can only be stormed by those who carry the Cross.—James Chalmers.

The conversion of the world is the will of Christ, and therefore it is our bounden duty and service.—Bishop Selwyn.

A Sign of the Times

Yuan Shih-Kai, the progressive viceroys of the imperial province of Chih-li, has caused the publication of a primer setting forth the origin, development and influence of Christianity in China, and showing how all restrictions on the propagation of that faith are removed. This is regarded as a remarkable "sign of the times," calculated to show the Chinese that the Christian religion is looked upon by the highest authorities in China as free from suspicion of evil; that Christianity is consistent with the highest patriotism; and that it is permitted by the law of the land as much as Confucianism, Buddhism or Taoism.

The Young People's Forward Movement

MISSIONARY CONTRIBUTIONS, JUNE 30, 1906—JUNE 30, 1907.

THIS page supplies matter which calls for careful study. Additions and divisions will reveal the average contribution of each Conference, District League, and League member; the number of missionaries a lot to the Forward Movement to support, together with their names and addresses; the amount of salary each receives; the number of missionaries supported by each Conference and district; the number of missionaries in each mission field representing the Movement; the number of Leagues and League members in each district. N.B.—Lead of Order of St. Michael's Number of Leagues in the District; Number of Epworth League Members; Name of District; Name and Address of Missionary; Salary of Missionary. Receipts at Mission Rooms from June 30th, 1906, to June 30th, 1907. For further information write REV. F. O. STEPHENSON, Secretary, Young People's Forward Movement for Missions, Methodist Mission Rooms, Toronto, Ont.

TORONTO CONFERENCE.

Table listing Toronto Conference contributions with columns for location (e.g., Toronto East, Toronto Central, Toronto West District), missionary name, and amount.

MANITOBA CONFERENCE.

Table listing Manitoba Conference contributions with columns for location (e.g., Winnipeg, Port Arthur, Crystal City), missionary name, and amount.

ASSINIBOIA CONFERENCE.

Table listing Assiniboia Conference contributions with columns for location (e.g., Brandon, Moonbeam, Yorkton), missionary name, and amount.

LONDON CONFERENCE.

Table listing London Conference contributions with columns for location (e.g., London, Stratford, Exeter), missionary name, and amount.

ALBERTA CONFERENCE.

Table listing Alberta Conference contributions with columns for location (e.g., Calgary, Medicine Hat, Red Deer), missionary name, and amount.

NEW BRUNSWICK AND P. E. I. CONFERENCE.

Table listing New Brunswick and P. E. I. Conference contributions with columns for location (e.g., Mount Allison University, St. John's District), missionary name, and amount.

HAMILTON CONFERENCE.

Table listing Hamilton Conference contributions with columns for location (e.g., Hamilton, Guelph, St. Catharines), missionary name, and amount.

NOVA SCOTIA CONFERENCE.

Table listing Nova Scotia Conference contributions with columns for location (e.g., Halifax District, Windsor, Truro), missionary name, and amount.

BAY OF QUINTE CONFERENCE.

Table listing Bay of Quinte Conference contributions with columns for location (e.g., Albert College, Dr. H. C. Wrinch, Bowmanville), missionary name, and amount.

NEWFOUNDLAND CONFERENCE.

Table listing Newfoundland Conference contributions with columns for location (e.g., St. John's District, Bonavista), missionary name, and amount.

MONTREAL CONFERENCE.

Table listing Montreal Conference contributions with columns for location (e.g., Wesleyan Theol. Col., Montreal, Quebec), missionary name, and amount.

BRITISH COLUMBIA CONFERENCE.

Table listing British Columbia Conference contributions with columns for location (e.g., Victoria District, Vancouver, Westminister), missionary name, and amount.

Epworth League Total Givings...\$51,909.56

OTHER MISSIONARIES ASSIGNED FOR SUPPORT.

Table listing other missionaries assigned for support with columns for location (e.g., Rev. C. W. Adams, M.P., D.D.S., China), missionary name, and amount.

* Matilda District gave \$500.00 to the Chentsu Hospital Fund, which was received too late to be included in the totals for the year ending June 30th, 1907.

From the Field

Here and There in Newfoundland

My last letter was from Grand Bank, where amidst fog and cloud we waited for the Gloucee's arrival. On July 5th we steamed away from Placentia, the old-time capital. Sunny skies had succeeded the dull, overhanging clouds, and with a hearty and cheery "Good-bye" we left the kind and hospitable home of Dr. McDonald, thankful for a happy Conference week, and hoping to meet again. Fortune Bay is a beautiful sheet, and the headquarters of the extensive Grand Bank fisheries. Indeed, on the one stretch of pebbly shore about the Conference town, there were upwards of 8,000 quintals (112 lbs. is a "can-till") worth nearly \$50,000, on the day we left. This vast amount of cod represented one catch of the schooners ("bankers") of the town, and while the men are out on the Banks after another lot, the women cure the fish on the shore and get it ready for direct shipment to Oporto. Two schooners were in port waiting for their loads. Before the men return from the Banks the women will have loaded the fish (as per contract made with the owners of the fishing fleet), and be ready for another intake. Such workers these women are! They seemed to like it, and certainly "woman's work" in Newfoundland means more than Canadian women know. "The new woman" would be dreadfully out of place there. And the women work in church activities with striking heartiness and unity, as well as for their own family and business interests. But we are in the fog again, and how the captain found his way to St. Lawrence, where we had to tie up for the night, was a mystery. He certainly did not see his way. Well, about 11 p.m. on Saturday night we reached St. Johns. On Sunday morning, under the guidance of Capt. White, our host, we visited the Armory and Drill of the "Methodist Guards." Here the boys were assembled in readiness to march to church. But we have reserved a description of the corps and its work for a future issue. The morning service we spent in the splendid Gover street church, and were very much pleased to find so many well-filled family pews. Newfoundland Methodists take their children to church. Would that all Methodists did. Bro. Dunn has a magnificent lot of workers; indeed, as far as our observation went, the percentage of "churchers" is very small in "the ancient colony." The S. S. rally in the afternoon, under the Superintendency of Bro. Gusho (Government Minister of Public Works) was a fine service, and we much enjoyed the hour spent with this up-to-date school. In the evening we preached for Bro. Hackett in the George street church. On Monday evening, Bro. T. A. Moore delighted and profited a large League gathering in Alexander street church. The next few days were busy Convention days, and the sessions were good throughout. As a separate account of these will be given by the Secretary, we need not give details here. By arrangement with Bro. Norman, the circuits about Conception Bay were left to him, and I started off for the more distant Northern District of Twillingate. A foggy night on Trinity Bay detained the staunch steamer "Ethie" at Bay Verde, and when a stormy wind "cleared off" the fog, we "cleared out."

Arrived at Catalina about 10 a.m. on Sunday, we just had time to change coats (you need "two coats" in Newfoundland, mind!) and step into the pulpit. Rain and storm presented many an even the "faithful" from attending service that morning; but it cleared a bit about noon, and as

arranged by Bro. Atkinson we drove to Elliston (10 miles) and found quite a good audience. By request we held a children's service and had a good time. Five miles farther drive and we reached Bonavista and held, we trust, a profitable evening service. Monday night found us aboard the "Dundee." Tuesday evening we had a most encouraging meeting at Greenspond, and incidentally met Bro. Durant, the outgoing pastor, and Bro. Pinecock, the newly arrived one. Rain and fog again! Yes, and icebergs, too. Ten of the latter we counted within sight at one time. They don't consider icebergs any curiosity on this coast; but they don't like them though, for when one of these huge mountains founders and the great blocks of ice ("growlers") run into the cod-traps, they do much damage to the nets. But Wesleyville is looking for us. A tramp of a couple of miles and a ride of three in the ferry bring us to Poole's Island. Another tramp of three miles or so (a "mile" doesn't count much here) brings us to Wesleyville, where the people are ready for meeting. It is held, as there is no way of leaving the port until the "Portia" calls on Friday, by request of the friends, a second meeting is held for the children on Thursday night. Time passes very pleasantly at Capt. Windsor's. He is one of the most experienced and successful seal captains of the coast, and has much to show for his voyages; but if we are going to reach Twillingate for Sunday we must not "yarn" any, but get aboard. Every berth taken, and what's left? Something like what you would guess, for the "Portia" has a splendid type of Methodist for her Captain, and the official relation is lost sight of in the brotherly kindness of his heart, and in Capt. Kean's cosy cabin we passed a most comfortable night. Newfoundland Methodists have big hearts both on sea and on shore! No time to lose at Twillingate. Bro. Scott (Superintendent of the N. side S. S.) is on the boat to welcome us before she is tied up. He is full of the "go, went and got there" spirit, and can throw so much enthusiasm into his much-loved Sunday school work as any man we know. His hospitable home is ours, and a community of interest is soon established between the visitor and his family of beautiful and growing children. The Sunday morning July 31 service in the North Side church brought out a fine congregation; but the Union S. S. Rally in the South Side church in the afternoon surpassed our greatest expectations.

Bro. White, Superintendent of the South Side school (the harbor divides the town), had his splendid forces there, and a fine leader makes for them a cool, calm, liberate, but always "on hand;" I think sums him up), and when we went into Fraser Hall (a fine, new S. S. room) we were struck with the numbers, neatness and intelligence of the crowd all assembled. But the hall would not hold them, and into the church that afternoon over 1,000 S. S. scholars and friends were brought together. And this in a Newfoundland "outport." Some of our young Canadians had better change their ideas of Newfoundland Methodism right away. A finer audience we have seldom seen, and we gave them the best we had of course we did. We simply couldn't help it, and to have "a good time" was a matter of course with such a crowd to talk to. Another reason lay in the fact that Bro. Scott, on one side, and Bro. White, on the other, with two fine young preachers before and another behind, just filled us with such an "at-home" feeling that we entirely forgot that we were hundreds and hundreds of miles away from home. And the singing

was another element of strength to the meeting. It was so hearty and joyful that one was easily carried away by it. The evening preaching service was again a large one, and a busy day left us tired in body but thankful for the opportunities it had afforded. A meeting of workers on Monday evening was well attended, despite the rain. The rain continued on Tuesday, but by phoeon ferry and feet, we made the few miles to Moreton Harbor, and had a nice gathering in Bro. Chaney's church. By day-break we were looking for the "Dundee," and by early evening we were safe and sound at Lewisporte with Bro. Dotechin, the Chairman of Twillingate District. A well-attended meeting was held that evening, and thus closed our Newfoundland tour. Bro. Norman meanwhile was working in the Carboneau District, and between us we tried to do something to stimulate, encourage and help the noble band of Sunday school and Epworth League workers of the Conference. Personally, I learned much of our work and workers, and am convinced that with Divine blessing our Newfoundland S. S. and Y. P. work has a future of growing usefulness before it. A rather lively railway journey, a stormy night on the Gulf, pouring rain in the morning, and we find ourselves with Bro. Batty in Sydney. Three good Sunday services followed, and by Monday night we were back in Sackville seeking "house," after five busy weeks of touring.

Sunday, Aug. 4th, we spent in Moncton with Brothers Thomas and Strathairn, and then on to Berwick, N.S., Summer School, where we now are, among 120 or more enrolled members studying, praying and working for the kingdom. Of this splendid Summer School and Camp Meeting we cannot yet give report. "In labors more abundant" we try to keep busy.

S. T. BARTLEY.
Berwick, N.S., Aug. 10, 1907.

Yorkton District Summer School, 1907

Good-day, boys! It was the voice of our big-hearted chairman, Rev. C. R. Sing, B.A., B.D., that hailed us as we poured into the little town of Saltcoats on a bright sunny day in July to take some part in our first District Summer School. It was a good day in every sense of the word—a foretaste of many such days to follow. It was good because it marked a step in the Methodism of our district; good because it showed that as a people our interest in missions has been awakened; good because it afforded us an opportunity of meeting such men as Revs. O. Darwin, J. A. Doyle, Egerton, R. Bro. Moore (district representative to China), and Allison, of Newdale; good because it seemed as though God had flooded the little town and lake with all the sunshine that could be spared for the purpose. No prettier spot could be chosen for the purpose of a summer school than the banks of Saltcoats Lake, and the gleaming white folds of the district tent nestling amid the leafy trees, with the shining waters of the lake for a background, reveals, indeed, a pleasing picture. Of course, most of the boys were there; who wouldn't be, with such a treat in store!

Possibly there lurked in our hearts visions of happy hours spent on the lake, and glorious revels in the swarming waters. Well, we were not disappointed; we had our services, real soul-stirring ones, too; we enjoyed fellowship with each other; we went in for immersion, and, best of all, our missionary zeal has been quickened. Look out for Yorkton District next year. We started our school on Wednesday at 8 o'clock, July 10th, with the hymn, "I'll go where you want me to go," and as our worthy secretary of Leagues and Sunday Schools had arrived in good time, he struck the first note in a breezy, stirring address on "Progress of the Forward Movement." After more music (for the West is the

land of music), our financial secretary, Rev. J. Scott, pastor of the Saltcoats church, gave us a report of the missionary doings of our district. Everybody was delighted to hear that our contributions for missions had increased from \$709.85 to \$1,703.20, a gain of \$993.45, and that our increase on salary paid amounted to \$793.45.

After this report we had the pleasure of hearing Rev. Egerton R. Brecken, B.A., in a heart to heart talk on "The Problem of Missions."

Mrs. (Rev.) Maunders then read two interesting papers, the first on "Map Geography of China," and the second on "General Social Conditions of the Chinese People."

Rev. B. W. Allison, B.A., of Newdale, Man., gave a manly speech on "Christian Stewardship and the Modern Church."

Miss M. Wilson gave us an interesting paper on "General and Religious History of China." Then Jas. D. MacPherson, president Yorkton E. L., in an exceedingly happy way, gave a talk on "The Province of St. Chuan and its People."

Rev. C. R. Sing, B.A., B.D. (Yorkton), followed with an exceedingly helpful item namely, "A Study of the Acts."

Rev. Oliver Darwin treated the mass meeting to a real Darwinian speech on the subject of "Home Missions."

Rev. O. Darwin preached on Sunday morning at 10.45 from "The Parable of the Mustard Seed." At 11.40 the Revs. J. Scott, J. A. Doyle and E. R. Brecken administered the sacrament of the Lord's Supper.

The tent was again crowded in the afternoon to enjoy what proved to be one of the most inspiring meetings of the session, namely, "The Laymen's Meeting."

Fully 250 persons attended the evening service at which Revs. O. Darwin, J. A. Doyle and E. R. Brecken delivered soul-stirring addresses.—J. I. S.

Northern Manitoba

The Northern Manitoba summer school held its session this year on the shores of Lake Dauphin. The sessions began on Wednesday and were brought to a conclusion on Sunday evening. There were a good number in attendance, delegates being present from Miniota, Newdale, Minnedosa, Arden, Glenholm, Neepawa, Portage la Prairie, Grandview, Dauphin, Gilbert Plains, Winnipeg and other points.

The sessions were full of interest and power from start to finish. The Bible studies on "The History and Development of the Christian Church," conducted by Dr. Bland, of Wesley College, were most inspiring.

The missionary addresses given by Mrs. (Dr.) Davidson, of Neepawa; Rev. G. Pencock, of Gilbert Plains; and Rev. T. Y. Williams, of Miniota, revealed to all not only the great need of China, but also the splendid opportunities there are for the Church of God to accomplish a great work.

On Sunday the services, held in the large tent, were well attended. Dr. Bland preached in the morning and the Rev. A. E. Smith, of Portage la Prairie, in the evening.

The school was favored with a visit from the Rev. J. A. Doyle, the associate secretary of Epworth Leagues for the West, and the conferences conducted by him on Sunday School and Epworth League work were most instructive.

Mr. Doyle has won the hearts and cooperation of all who were present. Another part of the school which was very interesting was an address from Rev. Mr. Gilmore, of Dauphin, on the History of the English Bible, and a paper on the work being done among the Gaijans at Elberbert by Dr. Monroe, the medical missionary at that point, under the direction of the Presbyterian Church.

From every standpoint the school proved a splendid success and the Church is only beginning to see the splendid work there

can be done through this agency. At the business meeting it was decided to hold next year's school at Portage la Prairie in July.

District League Conventions

Sept. 2.—Walkerton District, at Elmwood.

Sept. 5-6.—Stanstead District, at East Bolton.

Sept. 10.—Waterloo District, at Cowansville.

Sept. 12.—Huntingdon District, at Valleyfield.

Sept. 13.—Matilda District, at Newington.

Sept. 17.—Kingston District, at Sydenham.

Sept. 17-18.—Simcoe District, at Tyrrell.

Sept. 18.—Bradford District, at Schomberg.

Sept. 19.—Orangeville District.

Sept. 19-20.—Collingwood District, at Creemore.

Sept. 24.—Owen Sound District, at Chatsworth.

Sept. 24.—Brockville District.

Sept. 25.—Warton District, at Warton.

Sept. 25.—Stratford District, at Lis-towel.

Oct. 1.—Chatham District, at Wallaceburg.



LAKE DAUPHIN SUMMER SCHOOL

Oct. 1.—Pembroke District, at Renfrew.

Oct. 3.—Picton District.

Oct. 4.—Brighton District.

Oct. 8.—Milton District, at Burlington.

Oct. 22.—London District.

We shall be glad to publish the dates of other Conventions if Secretaries will kindly furnish the information.

Just a Line or Two

Rev. W. D. Masson has organized an Epworth League of C. E. at the Conn Apartment on the Cedarville Circuit.

"The Brotherhood Herald" is the name of a sprightly little paper published by the Young Men's Brotherhood of Huntsville.

Maryland St. League, Winnipeg, raised \$200 for missions by means of mite boxes, self-denial offerings, and systematic giving.

St. Thomas District League still publishes a "Roll of Honor," showing the standing of the societies in the district in missionary giving. St. Thomas' First gives the largest amount, and the League at Union contributes the largest sum per member, \$2.91.

The League at Bowmanville recently had a "Floral Evening." The school room was tastefully decorated with Union Jacks, while the platform was prettily banked with white and purple lilacs, lilies of the valley, daisies and tulips. After the meeting the flowers were packed and sent to the Toronto Deaconess Home.

Souris Summer School

The Souris Summer School, held from July 2nd to the 7th, has made for itself a name. It had the distinction of being the first school of the sort within the bounds of the Saskatchewan Conference.

Many things contributed to the success of the school.

The natural park with which the town of Souris is so greatly favored, made an ideal place for conducting the studies. It consists of a hundred or more acres of woodland immediately adjoining the town, the graceful elm, some times eighteen inches in thickness, predominates. Intersecting the park from end to end flow the brisk waters of the Plum Creek. To the campers on the banks, the merry mingling of the gurgling waters with the cheery chirruping of the many kinds of birds in the overhanging branches, gave unspensable delight. At the east end the creek empties into the Souris river, whose waters furnish most congenial privileges to all lovers of swimming and boating.

The Rev. Oliver Darwin, superintendent of missions, with his ever abounding enthusiasm for home missions, did justice to that department in presenting ray information respecting the Canadian West.

The interests of the Sunday School and Epworth League were in good keeping in

the hands of Rev. J. Doyle, secretary for the same in the West. His round table conferences, managed so skilfully and covering the entire work in his department, brought forth many expressions of delight from the classes.

Then the Bible studies by Dr. Elliott, dealing with the "Sermon on the Mount," the inner life, and ethical teaching of St. Paul, were intellectual and spiritual feasts that will nourish the lives of the students for many days to come.

Lastly, "our own Dr. Kilbourn," the called of God for China, the chosen of the united districts, and the beloved of the school. How shall we put into words our thoughts and emotions while listening to his splendid studies.

Other things that we cannot speak of for want of space, went with those mentioned to make the school of 1907 the forerunner of still better ones to come.

Next year will witness the building of a tabernacle, pledged by the Souris people, for the accommodation of the exercises of this institution.

The London Conference
Epworth League Convention
will be held in St. Thomas,
October 22nd and 23rd, 1907.

Devotional Service

SEPT. 15.—GOD'S OMNISCIENCE.

Isa. 40, 12-31.

HOME READINGS.

- Mon., Sept. 9.—The deep things. Job 12. 22-25.
 Tues., Sept. 10.—No hiding from Him. Job 34. 18-25.
 Wed., Sept. 11.—“Looketh from heaven.” Ps. 103, 12-22.
 Thurs., Sept. 12.—“In every place.” Prov. 15, 1-3.
 Fri., Sept. 13.—Gives wisdom. Dan. 2. 19-22.
 Sat., Sept. 14.—No escape. Amos 9. 1-4.

BIBLE HINTS.

“Who hath measured the waters?” (v. 12.) How dignified and beautiful is this poetical description of God’s control over nature. Outside the Bible there is nothing to compare with it.

“Who hath directed the spirit of the Lord?” (v. 13.) God alone is at the origin of things. If He is not wise there is no wisdom.

With whom took He counsel, etc. (v. 14). There is no science of God’s science. We may explore it for ever and not reach the end.

“It is He that sitteth upon the circle of the earth.” The supposition that there is anything that God does not see is a contradiction. Strike out the thought that He sees me, and you extinguish deity at a stroke.

To whom will you liken God? (v. 18). How marvellous would the mind of a man seem to an insect if it were able to comprehend! Is it any wonder that the mind of man cannot comprehend the mind of God?

SCRIPTURE REFERENCES.

- II. Chron. 16. 9.—“For the eyes of the Lord run to and fro,” etc.
 Prov. 15. 3.—“The eyes of the Lord are in every place beholding the evil and the good.”
 Job 34. 21.—“For His eyes are upon the ways of men.”
 Jer. 16. 17.—“Neither is their iniquity hid from Mine eyes.”
 Zech. 4. 10.—“The eyes of the Lord run to and fro.”
 Heb. 4. 13.—“All things are naked and open before the eyes of Him with whom we have to do.”

FOR THE BLACKBOARD.

There is God’s eye, not the eye of a judge and ruler only, but of a Shepherd and Father, a mighty Shield and Protector, the Giver of all good gifts, the Lover of the souls of men.

SUGGESTIVE THOUGHTS.

Before God we are as glass beehives, and all that our thoughts are doing inside He perfectly sees and understands.

All outward things relating to us are “naked and open unto the eyes of Him with whom we have to do.” Illustrate by the regiment being inspected by the Colonel. Everything, health, bearing, dress, weapons—carefully observed.

He searches us through and through. We conceal some things from man and disclose the kindest search. We can hide nothing from God.

We sometimes say that “we know” a certain person. By this we mean nothing more than that we can distinguish him from his fellows, and give his proper name. But God’s knowledge is an altogether different thing.

God is the Lord “before whom we stand,” as the old prophets used to say. There is no action of ours that is too slight for His notice.

God’s omniscient eye needs no sun to guide its vision, no star as a torchlight to enable it to search the secret corners of the universe. Every human life is perfectly luminous before its searching gaze.

God knows accurately and exhaustively all that man might, but does not know of himself. The great physician knows his constitution, and all the complications of his spiritual malady. The Lord to whom he is so great a debtor has taken account of every penny of his indebtedness, and knows his inability to pay better than he does himself.

QUOTATIONS.

God sees me always. And then to think of the things that I have done without remembering that He was looking on. How differently I should have spoken if I had only had it in my mind that He was observing me and knew what I was saying. To think of all the times that I entirely forgot that He was by. And then to think of how all this must have looked in the eyes of One who saw through it all.—Dean Church.

God sees you entirely. He does not merely note your actions; He does not simply notice the appearance of your countenance; He does not merely take into His eyesight what your posture may be, but He sees what you are thinking of; He looks within. God has a window in every man’s heart, through which He looks. He does not want you to tell Him what you are thinking about—He can see that. He can read right through you.—Chas. H. Spurgeon.

My thoughts scarce struggling into birth,
 Great God! are known to Thee;
 Abroad, at home, still I’m enclosed
 With Thine immensity.

Behind I glance and Thou art there;
 Before me, shines Thy name;
 And ‘tis Thy strong Almighty hand,
 Sustains my tender frame.

How calmly may we commit ourselves to the hands of Him who provides for the joys of insects, as carefully as if He were their father.—Richter.

Lord search my soul, try every thought
 Though my own heart accuse me not
 Of walking in a false disguise,
 I beg the trial of Thine eyes.
 Doth secret mischief lurk within?
 Do I indulge some unknown sin?
 O turn my feet when'er I stray,
 And lead me in Thy perfect way.

ILLUSTRATIONS.

Juggernaut has eyes stained with blood; the gods of the ancient Romans had eyes, and some of them were called far-seeing eyes. Even the heathen can scarce conceive of a god that hath no eyes to see, and certainly we are not so foolish as to imagine that there can be a deity without a knowledge of everything that is done by men beneath the sun.

Spurgeon says: “I remember going into a castle sometime ago, down many winding stair, round and round, where light never penetrated; at last I came to a space, very narrow, about the length of a man. There,” said the keeper, “a man was shut up for many years, with never a ray of light; sometimes they tortured him, but his shrieks never reached through the thickness of these walls. Here he died.” But though that man had none on earth to see him, God saw him.”

If it were possible for the preacher to select out of his congregation one of the holiest men, bring him forward and say: “Now, sir, I know all your thoughts, and am about to tell them,” the man would be

sure to offer a large bribe to have at least some of them concealed. But God knows the secret thoughts and intents of the heart.

A sin is a sin whether done in private or before the world. It is singular how men will measure guilt. A railway switchman puts up a wrong signal; there is an accident; the man is tried and severely reprimanded. A few days before he put up the wrong signal and there was no accident. But it was just the same. The accident did not make the guilt. It was the deed that made the guilt.

PRACTICAL APPLICATIONS.

The thought of God’s all-seeing eye should be a restraining influence. It should bridle us in the hour of temptation and carelessness.

This thought is also one that brings comfort. When we really take it as we can rest upon it as upon nothing else.

While God sees all our sins, He also sees every effort that we make to do better. Every desire in the direction of a better life is known to Him.

Our friends and neighbors can only judge by the outward appearance, but “God looketh at the heart.”

There is one who tries every thought to whom we can reveal our case knowing that it will be fully understood and fairly read. If we are slandered what matters it? God knows all about it and He will right us at last.

We are ever in God’s sight. Let us not dread this as cowards and slaves, but let us welcome the thought and make it real to us, and we shall come to see that it was meant to be God’s great encouragement to His children in doing right.

Whenever we need Him to help us we shall have that ever present witness to appeal to, as a child looks up in his trouble to his father’s answering eye. It is a joy to know that there is an eye that meets our look when we turn to it for guidance and support.

QUESTION PAPERS.

Is the thought of God’s omniscience the comfort to me that it should be?

Am I putting my mind more and more into harmony with the mind of God?

Do I dare to find fault with God?

SEPT. 22.—GOD’S OMNIPOTENCE.

I Chron. 29. 9, 13.

HOME READINGS.

- Mon., Sept. 16.—Whatever pleases Him. Ps. 115. 1-3.
 Tues., Sept. 17.—“Nothing too hard.” Jer. 32. 16, 17, 27.
 Wed., Sept. 18.—“All things possible.” Matt. 19. 23-26.
 Thurs., Sept. 19.—“Able to do.” Eph. 3. 20, 21.
 Fri., Sept. 20.—“Omnipotent.” Rev. 19. 1-6.
 Sat., Sept. 21.—“All power.” Matt. 28. 16-18.

FOREWORD.

One of the earliest views we obtain of God is that He is all-powerful. We think of Him as the Creator of the heavens and the earth—the maker of all things visible and invisible, and we soon pass forward to the belief of One whose power has no limitation. Before we know anything of God’s goodness or of His omniscience, we know of His omnipotence, and our souls breathe the ascription: “None can stay Thy hand, or say unto Thee, what dost Thou!” We think not of a blind force, but of a living, intelligent, all-pervasive, personal God who governs all things. What an inspiring and ennobling thought this is!

BIBLE HINTS.

V. 11. "Thing, O Lord, is the greatest," etc. Everything in heaven and earth is God's except what God has chosen to let pass from His power, the will of man.

V. 12. There are many manuals of success, but how few go to the root of the matter, the will of God.

V. 13. David would seem to thank God for His majesty, for His divine power and glory; and indeed what better cause of thanksgiving could there be?

V. 12. "To give strength unto all." Our source of strength is in God. Paul expressed the true Christian idea when he said, "I can do all things through Christ which strengtheneth me." To have fellowship with God means to receive strength for life's duties.

V. 12. "To make great." God is able to make men truly great, when they submit themselves entirely to Him, and leave themselves absolutely under His control.

PARALLEL PASSAGE.

Isa. 59. 1.—"Behold the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." We are often anxious to help our friends, but our power is so limited that we cannot do for them what we will. It is not so with God. He is able to save unto the uttermost.

Matt. 6. 13.—"For this is the power." Our prayer will not proceed in faith until we place God high above us and all that we know, to the very supreme of power. When the utmost strength and skill of the child have failed, he runs to his father, never doubting that with him is more skill and sufficient strength.

SUGGESTIVE THOUGHTS.

If we believe in the Divine Omnipotence then may we exclaim: "If God be for us, who can be against us?"

We may confidently count on receiving the same pardon, grace and strength as God's people have enjoyed in days past, for God's ability is the same.

We must learn to set God above His own laws; not that He will reverse them, but use them we know not how.

We are not to think that where we see no possibility God sees none. We must not think that when all human skill has been fruitlessly spent there is no more that God can do. That is the time for prayer.

In comparison with God's power, our power may be neglected. It is as easy for God to give the victory to an unarmed lad as to Alexander.

The best cure for pessimism is a study of God's omnipotence. Let the heathen rage. He that sitteth in the heavens shall laugh.

In estimating the chances of righteousness, do not weigh the power of righteous men, but the power of divine Right.

All that opposes God exists merely by permission, and could be annihilated by a breath from His mouth.

A FEW ILLUSTRATIONS.

Could a mechanic make a machine that was greater than the mechanic? And must not God have control of the universe He has formed?

The earth carries with like ease Napoleon and an ant. So God carries with equal ease a man and a world of men.

God's omnipotence is at the disposal of God's children, but as the ocean is at the disposal of the vessels that dip it up; it matters little whether they are large or small.

PRACTICAL APPLICATIONS.

This truth of God's omnipotence is full of comfort and encouragement to God's people. It should inspire us with dauntless faith.

When David went up to fight with Goliath he said: "The Lord that hath delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." Sound logic as well as sound theology.

Cast your burden on the Lord, and He will sustain thee. Pray, and wait the answer. "Stand still and see the salvation of the Lord."

There are none who have been such sinners that they cannot be saved. Look what He has done for others and learn what He can and will do for you.

The best cure for pessimism is a study of God's omnipotence. Let the heathen rage. He that sitteth in the heavens shall laugh.

"If you love me, lean hard," said her American friend to the weary Miss Fiske. God wants us to lean hard upon His omnipotence.

QUOTATIONS.

(To be quoted in the meeting, with original comment).

God's omnipotence, viewed alone or linked with His justice, gives me no comfort; but linked with His love I find shelter beneath it.—A. C. Dixon.

The misery of life will not be to be in the hand, but to be outside the hand, of God.—F. B. Meyer.

Talk about the power of Caesar, Napoleon, Alexander, the great generals and warriors of this earth! Why, it is nothing to the power of the man who is in communion with God.—D. L. Moody.

God governs the world, and we have only to do our duty wisely, and leave the issue to Him.—John Jay.

"We are workers together with God," says the apostle. Working with Him, no task is too great, no failure possible, and the blessed partnership is always ours for the claiming. But, oh, how often we let His work go on without interest or aid of ours, and how very often we try to do our work alone and bar Him out of it! It is small wonder that we come to defeat and heart-breaking disappointment.—Forward.

ILLUSTRATIONS FROM THE HYMN BOOK.

An interesting feature may be introduced into this programme by having one or two members call attention to the references to God's power in our hymns. Take our Church Hymn Book, and see how many references are made to God's omnipotence. Have some of them read. Here are a few of them, Nos. 2, 7, 13, 22, 29.

QUESTION SPURS.

Am I afraid of God's omnipotence or comforted by it?

Do I so trust in God that I have no fear of men?

Do I rely upon God's omnipotence as the source of my own power?

Tell how God's power is pledged for us.

What power is that God wants of me, us?

SEPT. 29.—MISSIONARY MEETING.

Subject—"Our Fall and Winter Work for Missions."

Hymn 165.

Prayer.—For our new officers and the missionary work in our League during the coming year, and that the spirit of missions may dominate all our young people's societies.

Reading of the Scriptures.—Matt. 13. 18-23. Round Table Conference.—Conducted by the Missionary Vice-President.

Hymn 168.

Address—How to know our missionaries and their work.

Address—The Missionary Study Class.

Hymn 180.

Benediction.

A picture of the 70 Forward Movement missionaries will be sent free to all Leagues which fill out the Forward Movement Report. Report blank sent on application to F. C. Stephenson, Methodist Mission Rooms, Toronto.

THE ROUND TABLE—QUESTIONS AND SUGGESTIONS.

Plan your work, then work your plan. How many members have we in our League, and how many of them are praying for, studying about, and giving to missions?

What plans have the Missionary Committee prepared for making this year the best yet?

How many missionary books are there in the Sunday school and Epworth League libraries? Is a list or catalogue available? Name some plans for circulating missionary books.

How may we use to the best advantage the text books on our own work?

How may we establish the Missionary Post Office, and what is the relation of it to the missionary we support?

What use can we make of the Missionary Bulletin?

What is the best method of getting all our League members interested in missions?

How may our League bring the question of missions more prominently before the congregation?

How may our League assist the Sunday school in its work for missions?

What is the best method to adopt in securing a League missionary library?

A good plan would be for the Missionary Committee to prepare questions beforehand, give them out a week in advance, to be answered at the Conference. A general discussion on the question would prove helpful.

Ask all members to take part in the discussion, and make any suggestions for carrying on the missionary work during the winter.

These are a few questions and suggestions. The Missionary Committee should meet and prepare for this important Conference.

HOW TO KNOW OUR MISSIONARIES AND THEIR WORK.

We have now seventy missionaries assigned to the Forward Movement for support. Every missionary has a home constituency pledged to pray for him and his work, pledged to study the field in which he works, and pledged to give towards his support.

That we may pray and expect answers to our prayers, we must pray intelligently. To know what our own missionary is doing means that we can pray for him, and we are helped into a wider life through our knowledge of and prayer for his work. Let us multiply our interest and our prayers seventy-fold by studying about all our missionaries in all our mission fields.

This can be done by direct contact with the missionaries through their letters in the Missionary Bulletin.

The Post Office plan in the League is the best method we have tried of keeping up-to-date with our work.

The "Who am I?" Missionary Impersonation enables all who take part to become a specialist. It organizes the League into groups for the study of our field and workers.

The missionary pamphlet, literature and the text-books on Canada, Japan and China supply us with what is necessary to enable us to become co-workers with our missionaries for the evangelization of the world.

THE MISSIONARY STUDY CLASS.

The Missionary Study Class is a group of persons who meet weekly for eight or ten lessons, of an hour or an hour-and-a-half, to study under a leader a text-book on missions.

The Study Class plan of arousing per-

ment intelligent interest in missions is producing results which prove that our young people are prepared to give thought and time that they may become part of the "ferros" which is extending the kingdom of God on earth.

To have a Study Class, we must first have a leader, a self-appointed one is best—someone who is determined to organize a class, and does it.

Then the members come next. Remember "one volunteer is better than ten pressed men." Our aim is at least one Study Class in every church. Will you organize one in your Church?

WHERE TO GET HELP IN PREPARING.

The Study Class Manual, 10 cents.

The Missionary Bulletin, 25 cents single copy, 75 cents a year.

Write to J. C. Stephenson, Methodist Mission Rooms, Toronto, for full information regarding Study Class work, the Post Office Plan, and "Who Am I?"

OCT. 6.—RALLY TO THE WORK.

Ex. 14. 15; 2 Chron. 31. 20, 21.
(CONSECRATION MEETING.)

HOME READINGS.

Mon., Sept. 30.—"Who will stand up?" Ps. 94. 14-22.
Tue., Oct. 1.—Overthrow evil. Ex. 32. 19-21, 26-29.
Wed., Oct. 2.—Rebuke wrong. Josh. 22. 11-20.
Thurs., Oct. 3.—An inspiring leader. II. Kings 11. 17-21.
Fri., Oct. 4.—Paul's precept. I. Cor. 15. 58. 18. 13, 24.
Sat., Oct. 5.—Paul's example. II. Cor. 11. 23-28.

FOREWORD.

This is a most appropriate topic for the first week in October. The holiday season is over; everybody is at home, and the season for increased activity in Church work is before us. What is accomplished will depend largely upon the zeal and promptness with which the work is undertaken in the early fall. If this precious month of October is allowed to pass without anything of an aggressive character being undertaken, the loss cannot be made up. It will affect the whole of the year's operations.

Every effort should be made to rally every member to this service, and make the exercises as inspiring as possible. Those who have not attended regularly during the summer should be personally visited and invited to this evening. There is work here for the Lookout committee. Try hard to have every member on hand to respond to the roll call.

BIBLE HINTS.

"Wherefore criest thou unto Me?" (Exod. 14. 15). "Self help is here commended. "Help thyself and heaven will help thee," is a well-known proverb which contains much truth. The Israelites were not to stand still crying to God for help, but to do something toward helping themselves by moving forward.

"Go forward." Progress is a condition of healthy life. Where progress ceases decay begins. To stand still in the pursuit of Christian aims is to risk the loss of what we have already won. The command to go forward is based on a law of universal application.

"Thus did Hezekiah" (II. Chron. 31. 20). Hezekiah's religion was expansive. He set about reforming the national religion, and worked a revolution in the whole land. He did not keep his religion to himself, but it was essentially expansive.

"Before the Lord his God" (v. 20). Hezekiah lived his life "before the Lord

his God." No life lived consciously in God's presence can fail to be a growing and a useful life.

"With all his heart" (v. 21). Here is the secret of Hezekiah's success, viewed from the human side. He was thoroughly in earnest, and went about his work with enthusiasm.

"Wrought that which was good and right." A religion founded on right doing is sound. It will stand against all the winds of false doctrine, and the shafts of evil men.

"And prospered" (v. 21). A religion so expansive, so sound, and so wholehearted brought him prosperity in the best sense. If you would prosper in your work for Jesus, let it be heart work, and let it be done with all your heart.

SUGGESTIVE THOUGHTS.

God not only calls us to work, but He has a definite work for us, and equips every worker with ability to do that work.

Man is happiest when employed. The most restless and discontented are those who have nothing to do.

What high honor God has put on us in making us partners with Himself. We are to help God to save a lost world. And so far as it has been revealed to us, the world cannot be saved without the help of man.

Do not live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end.

The wise laborer works with a small opportunity until the Lord gives him a great one. And the Lord is likely to give the larger chance to the man who has proved himself willing to make the best use of little things.

"Plan your work, and work your plan." It would be difficult to get more practical wisdom into seven words.

Don't try everything at one and the same time. Set your heart on one thing—some special work—and bend everything toward that object. When your machinery gets to running smoothly extend your borders and take in more.

Practical Christianity knows nothing of an eight-hour day or a Saturday half-holiday. It is at work all the time.

ILLUSTRATIONS.

(To expand in the meeting.)

An athlete was never made by mere instruction. No soldier was ever trained by the mere study of his manual, but by practicing his drill.

Avoid Church selfishness. Do not be like robins in a nest—all stomach and mouth.

Harlan Page, pressed with business cares, and battling with ill-health, might have said, "Well, now, I believe that God will send laborers into His vineyard," but he went to work and led a hundred young men into the ministry by consecrating his personal influence to Christ.

Hooker, speaking of Edward VI., said, "He died young, but lived long, if life be action."

"Anywhere, so that it be forward," was Livingstone's watchword. It needs, however, a little modification, for it is very necessary for progress to be wisely directed.

A delegate at a convention, in reporting for his field, said: "We are doing very well; we are holding our own." Another delegate exclaimed: "Who's holding the rest?"

Food will not digest well that is not eaten with an appetite. Let us get up an appetite for our year's work.

Any runner can go farther and faster with a goal than when merely running against time.

If you have not been doing any religious work during the summer your spiritual muscles will be weak and flabby as the muscles of your body would be; but get at it just the same.

QUOTATIONS.

(To be read and commented on.)

March, full armed, with the Captain of the Lord's host to guide you, to the gates of those mighty cities of the Ananik; their walls will be shattered, crumble into dust before you, and you will go up with no stain but that of glorious battle upon you; to the rest of the promised land.—Baldwin Brown.

The Children of Israel were summoned to come up out of a land of drudgery, bondage and sorrow to a land of corn and wine; so God's call to men to-day is to leave that abject condition in which they are under the tyranny of satan and become pilgrims to a better country, that is a heavenly.—Rev. Robert Ann.

The essential thing is for each member of the Church to find out what he can do best, and then do it. Some can speak to edification; some can pray with union; some can sing sweetly; some can visit the sick comfortingly; some can seek the wandering helpfully. The great thing is for each member to find and then fill his place.—Rev. J. E. Twichell.

Admitted into divine fellowship of work! Will not this thought enable everything He gives us to do!—Frances Ridley Havergal.

Observe the true motive for Christian work. The Lord did not say to Peter, "Lovest thou the work?" or "Lovest thou My lamb?" but "Lovest thou Me?" For the most potent principle in the Christian heart is love.—William M. Taylor.

I have not much faith in the religion that goes miles away over the sea into the desert to seek out converts, and doesn't care whether the man at home is damned or saved. Our personal responsibility should let us take equal care of every one, but the man at home comes first.—Rev. A. J. Lovett.

When churches learn that they have a responsibility far out-reaching their own immediate membership they will learn the secret of usefulness and they will cease to stagnate.—Dr. C. F. Reid.

WHAT WE NEED.

Less talk—more work.
Less parade—more prayer.
Less social—more sociality.
Less frivolity—more fidelity.
Less coldness—more cordiality.
Less promise—more performance.
Less criticism—more Christian charity.
Less entertainment—more Christly endeavor.

PRACTICAL APPLICATIONS.

1. Go forward in obtaining a better knowledge of God's will. We need clearer and higher perceptions of spiritual truth.
2. Go forward in gaining more complete victory over ourselves; our appetites and passions. There is no perfection that does not admit of an increase.
3. Go forward in all works of Christian benevolence. Religion does not consist merely in passive emotions, but in active deeds.
4. Go forward in aggressive evangelistic work. "Go out into the highways and byways and compel them to come in."
5. Go forward in missionary zeal and missionary effort. You did well last year; do better this.
6. Go forward in making the devotional meetings more helpful. The timid should be encouraged to participate if they only utter brief words of prayer or testimony.
7. Go forward in seeking definite results. Aim this year at bringing all the associate members into an active relation.

8. Go forward in doing better Lookout work. There are many young people outside of the League who ought to be members. Resolve to reach them this season.

9. Go forward in seeking to develop the minds of the young people. Start a Reading Circle right away and spend the fall and winter evenings profitably.

A RECITATION.

Oft in sorrow, oft in woe,
 Onward Christians, onward go;
 Fight the fight, maintain the strife,
 Strengthened with the bread of life.

Let your drooping hearts be glad,
 March in heavenly armor clad;
 Fight! not think the battle long;
 Soon shall victory crown your song.

Let not sorrow dim your eye,
 Soon shall every tear be dry!
 Let not fears your course impede,
 Great your strength if you give need.

Onward, then, to glory move,
 More than conquerors ye shall prove;
 Though opposed by many a foe,
 Christian soldiers, onward go!

QUESTION SPURS.

In what spirit should I approach my work?

Should I regard Christian work as a duty or a privilege?

What are some of the things for which we need to rally?

How can we best renew interest in our work?

Ought every member to be expected to do something?

OCT. 13.—REMEMBER ETERNITY.

1 John 2. 15-17, 24, 25.

HOME READINGS.

Mon., Oct. 7.—Judgment in eternity. Acts 17. 30, 31.

Tues., Oct. 8.—Judged by Christ's word. John 12. 47-50.

Wed., Oct. 9.—Separation in eternity. Matt. 13. 47-49.

Thurs., Oct. 10.—Rewards and punishments. Luke 16. 22-26.

Fri., Oct. 11.—An eternal home. John 14. 1-4.

Sat., Oct. 12.—Life everlasting. Gal. 6. 7-8.

BIBLE HINTS.

V. 15. "Love not the world." This does not mean that we are expected to despise the things of the world. On the contrary we may appreciate and enjoy everything in it that is good. We must not, however, allow the worldly and the temporal to absorb our affection, and monopolize our thought.

"If any man love the world," etc. There can only be room in the heart for one master passion and if that is the love of the world—there is no place for the love of God. Many men seek their highest satisfaction in the things of the world and ignore God altogether. This is what the writer is striking at.

V. 17. "The world passeth away." This word "world" is probably not used for the solid earth, but for everything that makes up society; what is called the "world," when we speak of the mass of men in their movements.

"He that doeth," etc.—"abideth." If we do the will of God we shall live, not only in eternity, but in time, live though we be dead, buried and forgotten. Duty means you and I filling the place and doing the work assigned to us.

V. 16. "All that is in the world," etc. This verse makes it very plain what it is that is condemned. Not the good things

of the world, but the bad things: "The lust of the flesh," etc. Many men are materialists, and profess to disbelieve in the higher life of the soul, consequently they seek their happiness in the things below. How dangerous is this tendency is evidenced by the frequent warnings of Scripture.

PARALLEL PASSAGES.

Matt. 6. 24.—"No man can serve two masters," etc. If he serves the world in the sense here intimated he cannot serve God.

Gal. 1. 10.—"If I pleased men," etc. It is a very proper thing to please men if it can be done without sacrifice of principle, but not at the expense of displeasing God.

James 1. 4.—"Friendship of the world is enmity with God." God's nature is so opposite to the spirit of the world that there must necessarily be enmity.

Col. 3. 2.—"Set your affections on things above," etc. Think more of the heavenly than of the earthly.

Matt. 6. 19.—"Lay not up for yourselves treasures upon earth," etc. This does not mean that it is wrong for a Christian to have a bank account, but that his principal treasure, the one more highly esteemed, is to be the eternal and the heavenly.

SUGGESTIVE THOUGHTS.

Everything is continually changing; we look upon it and almost before our gaze is fixed it has disappeared.

Yes, the world "passeth away." Men cease to care for it even before they have done with it, for it cannot satisfy the nature that was made by God, and they in time discover it.

The love of this world may easily pass into an idolatry, taking the place of the love of God who made this world.

Let there be no sadness in the thought that this beautiful world is passing away, for it goes only that a world far more lovely may come.

The foundation of all permanence is the Word of God, and whoever is built thereon shall never be moved.

If eternal life were a task to be achieved, it would be a hopeless task; but it is a promise, to be received.

No man can set before himself a loftier ambition than to live worthily of his own immortality.

We show by our reluctance to die how profoundly we value the gift of this temporal life; what, then, should be our delight in eternal life?

It is a wise plan to set apart a few minutes at the beginning of every day to think about the endless years, and how the day may help to get ready for them.

ILLUSTRATIONS.

The human soul is likened to the bird which fits for a moment through the lighted and fatal hall and then passes out for ever to the darkness whence it came.

The twelve apostles are dead, but their influence is not dead. From how many pulpits Paul preaches! What numberless readers has the loving John! Peter speaks every week to far more than heard him on the notable day of Pentecost.

This earthly tabernacle—marvellously as it is wrought, wonderfully as it is constructed, is but a mud cottage, it is but an earthly house subject to decay.

"The world passeth away." What illustrations of this fact we all have had in our own personal experience! How many of the associates of our youth, and school companions have been taken from us!

If an Ontario farmer intended to remove to the North-west for a permanent residence, he would not be buying farms and building houses here, but would be preparing to remove by investing his capital in the country that would soon be his permanent home. This is not our abiding place and we ought to be getting ready for our journey into the next world.

Count every drop in the ocean, and let each of them all represent a century; still you will not have begun to count the reaches of eternity.

QUOTATIONS.

In the lives of those who live to have, and for whom the time is too short for accumulation, when they die we do not think of them. The law unconsciously turns satirist and speaks of their "estate" and "effects," that which they leave as results of their purely material endeavor. Their names are not preserved by history. They have done nothing with which history is concerned. Scared leaving in the forest of existence, they are speedily blown into oblivion.—Rev. S. G. Nelson.

The worldly man's possessions are evanescent. The worldly man's purposes are evanescent. His great schemes are only splendid dreams which pass away in the waking hour. The worldly man's productions are evanescent. Architecture, painting, literature—what are these? a glaring pageant that passeth away.—Rev. Dr. Thomas.

If there is no "abiding forever" men will say "Let us live while we live; let us gather and crush the grape of enjoyment, let us seize on the means of immediate enjoyment. To-day is ours, to-morrow we die." But it is very foolish to talk thus. Suppose that this life is all, why should you throw it away?—Thomas Blinny.

He that will often put eternity and the world before him, and who will dare to look steadfastly at both of them, will find that the more often he contemplates them, the former will grow greater and the latter less.—Colton.

Eternity is the divine treasure-house.—Mountford.

Our imagination so magnifies its present existence, by the power of continual reflection on it, and so attenuates eternity, by not thinking of it at all, that we receive an eternity to nothingness, and expand a mere nothing to an eternity.—Pascal.

Eternity has been beautifully defined as "The lifetime of the Almighty."

QUESTION SPURS.

What daily preparation am I making for the endless life?

Am I living my life here as an immortal being?

Do I know "the power of an endless life"?

What does the Bible teach about eternity?

Quote some of Christ's promises about eternity.

Victoria College

In the University of Toronto

The Classes in Arts and Theology will open Oct. 1st, 1907.

The work in English will be enlarged, by lectures from Prof. Edgar, Ph.D., and by the appointment of Mr. Auger, M.A., late of the University of Chicago. The Department of French has also been enlarged by the appointment of Mr. Victor De Beaumont, M.A., of Columbian University, New York.

For calendars and information apply to A. R. Bain, LL.D., Registrar, or F. H. Wallace, D.D., Dean of Faculty of Theology. Victoria College, July 8th, 1907.

The Junior Epworth Era

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

Ups and Downs

Johnny's cryin', do you hear him?
I don't see why I should cry!
Jus' because we two went coastin'
On the hill there, he an' I.

Got a lovely sled for Christmas,
Papa gave it, painted red.
"Let your little brother use it
Half the time"—our mamma said.

An' I did. I only used it
Coastin' down the hill, an' then
Every single time I let him
Drag it up the hill again.

An' it took him so long climbin'
That he had it most—he did.
And yet it does seem ver' queer;
Isn't that just like a kid?

Weekly Topics

Sept. 15.—HOW DANIEL SHOWED HIS COLORS. (Show your Colors.) Daniel 6, 10, 11.

Review the last two studies of Daniel. Remember that he was now getting old. Probably over 50 years had passed since the time he made his noble promise (Dan. 1, 8). What did that "purpose" mean to him? Review it thus:

Purity.
Usefulness.
Perseverance.
Obedience.
Steadfastness.
Energy.

Daniel when a boy showed all these grand qualities of mind and life. We would not expect him to change when he was growing into old age. He was a grand old man because he had grown up grandly! So we have a great lesson for boys to-day. They will be in 50 years' time what they have lived to be during those years. "Whatsoever a man soweth," etc. Daniel was strong because he had lived right in God's sight and before men. So wicked men could not hurt him. He did right even though he had to go into the lions' den as the result. What were the lions compared to Divine approval? He knew that his one business was to worship and serve God. And he did this lions or no lions. What resulted? God tamed the lions. They could not hurt him. But whether they would kill him or not, Daniel did right and that is the only safe thing to do still. It is not easy for young people to be true to God always; but however hard it may be, it is always safe. Daniel knew in his heart that he was right for God gave him His spirit. We may also have this same wisdom. If we have it, we need have no fear of the future. God is on our side and will care for us. Have a noble purpose. Live a true and consistent life. Do right. Trust God. "Dare to be a Daniel."

Sept. 22.—DANIEL IN THE LIONS' DEN. (Safe in God's Care.) Dan. 6, 19-23.

We have seen why Daniel was put into the den—because he was true to God and did not turn aside from his habit of daily worship though evil men threatened him with a cruel death. To-day's study shows us Daniel in contrast with Darius. What made the difference. Daniel was in the lions' den. Darius in a royal palace. Yet Daniel was peaceful while Darius was mis-

erable. It is not where we are but what we are that decides our happiness or misery. Daniel was right. Darius was wrong. Daniel's thoughts were peaceful. Darius' "thoughts troubled him." No wonder the night passed so differently with the two men. Daniel found a soft pillow on some mighty lion's tawny mane and rested easy, but the softest pillow of down could give no rest or ease to Darius. It was all a difference of the conscience of the two men. And right means rest yet. Wrong brings wretchedness still. Therefore, be right towards God and He will comfort and defend you. What a great satisfaction and joy it was to Daniel to be able truthfully to say what he did to Darius as told in v. 22. When we know that we are innocent of wrong before God and man how joyful our hearts are even in danger. Indeed, there is no danger for him who is innocent. Danger, disgrace and death are for him who does wrong. Wilful sin means wrongful want. Daniel's safety was in his strong spirit. So is ours. We must not try to be Christians only sometimes. It never pays to compromise, i.e., to be one thing to-day because it is easy and another tomorrow because it is hard to do right. "Easy" and "hard" should never be thought of in doing God's will. It always pays to serve Him. It never pays to do wrong.

Sept. 29.—THE MISSIONARY TRIP AROUND THE WORLD FOR THE BOYS AND GIRLS. Subject—"The Islands of the Pacific."

Hymn 70.

Prayer—For the islands of the sea, and their missionaries, also for the people.

Scripture Reading—Repeat together Ps. xv., from first verse to the word "hand" in the seventh verse.

Map Talk by the Superintendent, assisted by the Guides.

Hymn 447.

Some facts about mission work among the islands of the Pacific, given by the News Agents.

Hymn 379.

A story of the South Sea Missions.

At our next meeting we will visit Africa.

Miss J. Benedicton.

INFORMATION FOR THE GUIDES.

Now, after our long summer holidays, when we are all back in our places once more, we are going to continue our Junior Trip. You remember the last place we visited was Madras, in India. We have another long journey before us this time, not overland, however, but by steamer. We are getting so used to travelling that it seems quite natural to start again. Our steamer is waiting at the docks. All aboard! We are off once more. This time we are going to visit a few of the Islands of the South Seas, and see something of the wonderful work that has been accomplished there through the power of the Gospel.

THE HAWAIIAN ISLANDS.

We are sailing eastward through the Pacific Ocean. No, we are not going back to Canada, but here in the centre of this great ocean is a little group of islands which we must visit. They are known as the Sandwich or Hawaiian Islands, and as we come nearer we can see how very beautiful they are. More than that, the natives of these islands are Christians. This is a wonderful

example of the power of the Gospel, for only a few years ago these people did not know God and were in heathen darkness. It is said it cost the United States, to whom these islands belong, about one million dollars to evangelize the people; to-day the commerce of Hawaii is worth many million dollars a year. We must remember this when we see one who asks if missions pay in money.

CROSSING THE EQUATOR.

Leaving Hawaii, we sail almost directly south. Even though we are on the ocean, it is intensely hot. Day after day the heat continues, until we are told by the captain that we have passed the equator. Often we pass islands, some larger, some smaller, but all beautiful, overgrown with luxuriant tropical vegetation. One of the boys asks what that funny island is—just a ring of land with a lake in the centre. An older boy explains that it is an atoll, and tells how it is formed by the little coral insect.

THE SOCIETY ISLANDS.

At last we have reached Tahiti, one of the largest islands of the Society group. You know, boys and girls, these islands in the South Sea are found in groups, sometimes covering many miles in extent. In 1769 this group was visited and named by old Captain Cook in honor of the Royal Society of England. It was on this island that the first missionary work in the South Seas was done. In 1796 a party of brave missionaries, thirty in number, sailed on the mission ship, the Duff, from England, and began work here. It was a discouraging and dangerous task, for the natives were very warlike and cruel, but God so blessed the efforts of the missionaries that the people turned to Him as the true God.

THE FIJI AND FRIENDLY ISLANDS.

The Hervey Group is passed on our way. We are told that John Williams was for eleven years a missionary on the Island of Barotonga, which he discovered. The people became Christian. After travelling for 400 miles, we reach the Friendly and Fiji Islands. These islands are of great interest to us. The Wesleyan Methodists of England began work here in 1837. The Rev. John Hunt and Rev. James Calvert being the first missionaries. In less than forty years a Christian king ruled over a Christian people.

THE NEW HEBRIDES.

Leaving the Society Islands, we cruise westward until we reach what are known as the New Hebrides group. These are of very great interest to us, so we will spend some little time here. This is the Island of Tanna, where John G. Paton landed in 1858. The people were very savage, and had already driven two missionaries from the island. However, Paton and his fellow missionaries carried on the work there until 1862, when after much suffering and bereavement they were forced to flee. You must read all about Paton's experiences in the story of his life, which is in your Sunday school library. Though he left Tanna, he continued his work on other islands of the group, until to-day a great many of the natives are Christians, and prosperous churches are to be found there.

The most southerly island of the New Hebrides group is Anietyum, and we as Canadians should be specially interested here, because Dr. Geddie, our first Canadian foreign missionary, a native of Nova Scotia,

landed on this island in 1848. He was joined in 1852 by Dr. John Inglis, and through the work of these devoted missionaries 3,500 cannibals were led to the Lord Jesus Christ.

The Island of Erromango is one of great interest also. Here John Williams, one of the first missionaries to the South Sea Islands, was murdered with his companion, Mr. J. Harris, in 1839. Twenty years later Rev. G. N. Gordon and his wife, missionaries on the island, were also killed. The converts, though few in number, resolved to win the island for Christ. Mr. Gordon's brother came as a missionary and he met a similar fate. But the native Christians renewed their love, and to-day every family on Erromango daily sings the praise of Christ's redeeming love.

In the Island of Papua, or New Guinea, missionary work is also being carried on among the natives. The story of the work in the South Seas is of absorbing interest, and is one that should encourage us in the great work of missions.

HELPS FOR PREPARING FOR THE TRIP.

Christus Redemptor—The story of the island world. 35 cents.

The Life of John G. Paton. (This may be in your Sunday school library). 5 cents.

The trip tickets.
The information for the Guides, this number of the Era.

A map showing the islands.

SUGGESTIONS.

If you cannot secure a large map, draw the islands named in the "Directions for the Guides" on the blackboard or large sheets of wrapping paper.

Pictures of missionaries, of the natives, or illustrating missionary work among the islands will be helpful.

Use a school geography in preparing for the map talk.

Write to F. C. Stephenson, Methodist Mission Rooms, Toronto, if you find difficulty in getting ready for this trip meeting.

Oct. 6.—GOODNESS THAT DOES NOT LAST. (Short-lived Goodness.) Hos. 6. 4.

"We all know what the text of to-day's Topic means. We have all seen the early morning mists and clouds quickly disappear. So that the meaning of the prophet is clear, and God wants people who are always good—whose "goodness" does not quickly vanish or evaporate. What is "goodness"? It may be well to note the marginal reference. The word there is "mercy," "kindness." We should remember that to be good has two relations—one toward God and the other towards our fellows. We cannot be good on Sunday and bad on Monday. If we are not prompted by "mercy" or "kindness" on Monday, it will not have profited us much to have gone to church on Sunday. God wants all-the-week Christians, not just Sunday Christians. If at home, in school, on the playground, in store or office on Monday we do not try to carry out the lessons we learned on Sunday, they will have done us little, if any, good. Why have so many "goodness that does not last"? Because their goodness is not real. The real silver spoon wears all the way through the same—the plated one soon shows the base metal of which it is made. To have a lasting goodness means that we must be really good—all the way through goodness is meant. That makes a clean heart necessary for the life as at the heart is. Do not be satisfied then with a mere outward show of goodness. Get the real thing as God gives it to all who ask Him. Then towards Him first, and towards your friends next, you will live so that all the world may see and know that you are genuine and true, and always God's child.

Among the Juniors

The Grenfell, Man., Juniors are gladdening their superintendent by increased attendance and greater regularity. Their regular weekly meetings are well looked after, and \$50 net were raised by a concert, the proceeds to go towards the furnishings of the League room in the new Church. Missionary money is raised through mite-boxes.

The most notable event in the Eglington Junior League last season was "a debate between four boys of the Junior League and four gentlemen of the congregation, in which the Leaguers won the victory. The lecture room was filled with a deeply interested audience, and a large collection for missions was taken up." Good for the boys!

The Staynor Juniors concentrate on Look-out and Missionary work, meet regularly, use the Uniform Topics, are taking the Missionary Trip, and have contributed generously to the Orphanage in Japan.

Welland reports a prosperous year. The Junior League is organized and conducted after the manner of the adult League. Seven committees do effective work. Nearly all the Juniors practice systematic giving



This is the Junior League at Arthur in the Hamilton Conference. Is the pastor among them? Certainly. He is Rev. Wray H. Smith, and you will notice him in the top row, number eight from the left. Mr. Smith is one of the pastors who always has a Junior Epworth League wherever he is stationed. He believes in it, and works with and for it. Wise Pastor Smith.

for the P. M., from 5 to 25 cents a month being contributed by each. Regular fortnightly meetings in the County Memorial Home have been held by the Flower and Sunshine Committee, and have been much enjoyed by the inmates. This is most commendable work, and we do not wonder that the superintendent says, "We have every promise that our Juniors will become good seniors in the days to come."

McDougall Church, Winnipeg, have their Juniors well organized and trained to take part in the regular meetings. The superintendent says: " * * * the only trouble is—all are so willing to help that it is impossible to ever use all prepared." This is a splendid "trouble," and we know some adult Leagues that are troubled because they have not this "trouble." A Loyal Temperance Legion, organized within the League, does grand service for the temperance cause among the young. The Missionary interests are well advanced, \$50 having been given for the education of a Chinese boy and girl. A fine idea is that on the third Friday of each month the superintendent is "at home" to the members and they call on her in large numbers. Indeed, we know of few better organized, more fully equipped, or more wisely directed Junior Leagues than this.

The Junior League of Wesley Church, Hamilton, reports sustained interest during the year. The meetings are held on Sunday mornings before the Church service. The assistant superintendent writes: "The boys and girls take a hearty interest in the society, and much of the success is due to the untiring efforts of Miss Bertha Stevenson, our superintendent, who has given her best work for the good of the Juniors." The words "her best work" explains it all. Let all "go and do likewise," and our Juniors will grow wonderfully in consequence.

The All Peoples Mission, Winnipeg, are not forgetting organized work among the children. For over two years a Junior League has been at work. It numbers nearly 50, and of course many and frequent changes take place, as the people move so much. A Band of Hope is working within the League. The regular Topic Studies are taken, and the superintendent says, "We try to help the little ones to see the beauty of the Christian life. One of our German boys who was raised a Catholic, has seen the error and has accepted Christ as his Saviour. His friend, a Polish boy, too, is very much interested. We are praying that the children may see the

light." Let us all pray for God's blessing on these many little foreigners who have come to Canada. They and the Miss Mason may be greatly helped in teaching them how to love and serve Jesus.

Omemee has a good Junior League. Some time ago eight of the Juniors were promoted to the Senior League. Writing compositions on Bible characters, reviews of the Books of the Bible, and such exercises teach the members expression. Every Christmas a barrel is packed and sent to the Toronto Deaconess' Home. The regular meetings are held on Tuesday after school.

Rev. A. E. Runnels, of Chesterville, has good words for the Junior and Intermediate Leagues of his charge. He reports well of the superintendents of these departments and says that "They are training them to take their places in the Senior League and in the Church. About 14 of the Intermediate recently united with the Church. * * * the Leagues are in healthy condition * * * they are now contributing in all \$85 to missions." How is it some pastors can say such good things of their young people while others are silent? Is the fault in Pastor, or Leaguers, or both? When pastor and young people are in hearty sympathy, live in accord, and work together, the League is a growing factor in efficient church work.

A Full House

"Do all those ants live down there?" asked Roberta, after she had been watching an ant hill for a few minutes.

"Yes," was the answer.
"Then," said the little five-year-old, "My! what a crowd. I think they must keep boarders."

A "Sassy" Conductor

Bishop Potter, of New York, recently told a little story at his own expense.

He crossed the North River in company with a Columbia College professor, and was so engrossed in conversation that he lost time, and entering the depot at Jersey City, had to run to catch his train. When he reached the steps of the car the way was blocked by a woman standing upon them.

"Madam," said the bishop, "I wish you would either go up or down."
"Be you the conductor?" she asked calmly. "If you be, I think you are the assistent conductor I ever see."

An Entertaining Paper

The proprietors of a Siamese newspaper have distributed hand bills containing the following notice:

"The news of English we tell the text. 'Write in perfectly style and most earliest.

Do a murder, get commit, we hear of and tell it. Do a mighty chief die we publish it, and in borders of sombre. Staff has each one been colloged and write like the Kipling and Dickens. We circle every town and extortionate not for advertisement.

"Buy it. Buy it. Tell each of you its greatness for good. Ready on Friday, Number first."

Playing School

"How many seed compartments are there in an apple?" he queried. No one knew.

"And yet," said the school inspector, "all of you eat many apples in the course of a year, and see the fruit every day, probably. You must learn to notice the little things in nature."

The talk of the inspector impressed the children, and they earnestly discussed the matter at recess time.

The teacher the next day overheard this conversation. A little girl, getting some of her companions around her, gravely said:

"Now, children, just a'pose that I'm Mr. Inspector. You've got to know more about common things. If you don't, you'll all grow up to be fools. Now tell me," she said, looking sternly at a playmate, "How many feathers has a hen?"

The Lady Smiled

A bachelor was recently travelling in a street-car with a newly-married couple of his acquaintance. It was a rainy morning. The young wife had her umbrella well out of the way of those who passed down the car, but an awkward boy on his way to the door managed to fall over it and break it. "O, I'm so sorry!" stammered the lad. "Never mind; I'm sure it wasn't your fault," and the lady smiled up at him without a trace of anger or even irritation on her face. "Well, I must say your wife is an angel!" exclaimed the bachelor warmly. "Most women would have withered that clumsy fellow with a look if they hadn't scorchred him with words." "An angel is she?" said the married man as he picked up the broken umbrella and smiled quizzically at his wife. "She may be, but—she's wanted a new umbrella for a month, and now she knows I'll have to get it!"

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