

THE
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No. 12



THE CHRISTMAS CHIMES

The Sweetest Story of the Year
Sowing Seeds in Danny

By **NELLIE L. McCLUNG**

A Book that Gives Pleasure to all who Read It

CLOTH, WITH FRONTISPIECE, \$1.00; LIMP LEATHER, BOXED, \$1.50.



NELLIE L. McCLUNG.

Once in a long while a publisher brings out a book of which he can be very proud. "Sowing Seeds in Danny," by Nellie L. McClung, is one of that kind. We have no hesitation in saying that this book will eventually take its place with those volumes which have come to be known as popular classics.

The reviewers are unanimous in their praise of this story, which is of such unusual merit that it stands out pre-eminently above all the books of the year. There have been a number of new stories published during the year, but "Sowing Seeds in Danny" will live when the others are long forgotten.

A Few Pithy Extracts from the Hundreds of Encomiums

Sentinel (Pilot Mound)—"The story has a pull and a clinging, lingering hold on the memory, causing a rich after-gleam of delight. We close the book carrying in our hearts a sweet joy that we hide reverently away."

Birmingham (Ala.) Herald—"The book is simply filled with bubbling humor. It is a gem."

Hiawatha (Kansas) World—"A bright book, crowded full of human nature."

Seattle Post-Intelligencer—"The pessimist should read Mrs. McClung's book, and change his belief."

Item (Philadelphia)—"Danny is good to know."

Call (San Francisco)—"A more delightful little tale has not appeared this summer."

Journal (Albany, N.Y.)—"Mrs. McClung is chuck full of humor and sentiment, writes brightly and happily and purely."

Review (Washington, D.C.)—"This is a delightfully clever and bright piece of fiction. There are so many good things in the volume one hardly knows which is best. Every page is replete with deep human interest."

Ottawa Journal—"The only notable novel of the summer. . . . No cheerier, more natural, or more delightfully refreshing story has been offered us in a long time than this prize idyll of the Prairie Province."

Journal-Courier (New Haven)—"Cheery optimism crops out all through 'Sowing Seeds in Danny.'"

After reading the above, you surely will want a copy of this beautiful story. If you want to make yourself and friends happy, present each of them with a copy of "Sowing Seeds in Danny."

William Briggs 29 to 33 Richmond Street West **Toronto**

English

In a certain small English village there were two butchers living in the same street. One placarded his sausages at 1s. per pound, and the rival promptly placed 8d. on his card.

No. 1 then placed a notice in his window, saying that sausages under 1s. could not be guaranteed.

No. 2's response to this was the announcement, "I have supplied sausages to the king."

In the opposite window the following morning appeared an extra large card bearing the words, "God Save the King."

A New Industry

A new industry has sprung up along the Florida coast—the making of pillows, mattresses, etc., of sponge. First, the sponge material is thoroughly cleaned in large tanks of water, being put through a process of scrubbing, and then afterwards dried by cold-air blasts. It is then shredded and sterilized by machinery, and made odorless by chemical treatment. The mattresses, when finished, are only about one-third as heavy as a hair mattress of the same size and only two-thirds as costly. They are springy, yet firm and durable, and are particularly sanitary. The pillows are soft and light, and weigh about one-third as much as an ordinary pillow of the same size.

A Movable Watermark

The Circle tells the following story of high tide and low tide in a small boy's affairs:

"Willie," commanded the mother, as the little family were about to set out for the Sunday School picnic, "you run right back to the sink and wash your face again; and when you come out don't let me see that black water-mark on your neck."

A little later, as the mother and her two children were hurrying toward the suburban trolley depot, the boy and the girl, unable to keep the mother's pace, dropped behind.

"Willie," asked the sister, stimulated to continual chatter by the thoughts of the joyful picnic, "did you manage to wash the water-mark off?"

"Naw, I didn't!" the boy gleefully rejoined, casting a stealthy glance at his mother. "I only moved it furdur down!"

The Art of Christmas Giving

Giving Christmas gifts is almost a science. It is certainly a study for one who really wishes to give and not distress and embarrass. No one is more helpless than the woman who receives an utterly useless and undesirable gift. She is fairly forced into falsehood, and is obliged to express gratitude when she does not feel. The woman who has a green parlor and receives a blue rug, or the woman who has a blue dining-room and receives a set of doilies embroidered with purple violets, or the woman with a salicow complexion who is given a delicate pink shawl, is actually made to sin against truth. She feels, if she is of a naturally grateful and tender disposition, that she must express thanks which she does not feel. Then, ten chances to one, if it is not a struggle for her not to pass along those useless gifts next Christmas and she goes about terrified lest, by any unforeseen chance, the first giver should discover the gift in the hands of the second recipient. Often people are so deluded by useless gifts that memory fails them concerning the givers. Such mistakes are likely to occur, and petty and absurd, but no, less lasting feuds, are the consequence.

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Canadian Epworth Era

A. C. CREWS, Editor.

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WILLIAM BRIGGS, Publisher.

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The Next International.—At a meeting held in Chicago, November 10th, it was unanimously decided to hold the next International Epworth League Convention in the city of Seattle, on July 7 to 13, 1909. This will doubtless be gratifying news to many Canadians who have long been planning a trip to the Pacific Coast. The distance is considerable, it is true, but the rates will be low, and the scenic attractions of such a trip are very great. An added feature of interest will be the Alaskan-Yukon Exhibition, which in itself will be worth going to see. The people of Seattle are taking hold of the enterprise with characteristic energy and success seems assured.

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A Good Friend Gone.—The Epworth League loses a good friend in the death of Dr. Withrow, who, more than any other one man, was responsible for the existence of our organization in Canada. Through his counsel a great mass meeting was called in the Metropolitan Church, Toronto, in October, 1889, when the Epworth League was launched. Through all the years since then, though giving his main attention to the Sunday School periodicals, he has been a staunch advocate of the League, helping in every possible way to advance its interests. In his personal relations he was a most kindly man and generally liked by all who knew him. Most of the papers speak of him as "A Christian gentleman," which is a very correct characterization. He was a pleasant man to meet, and it was a great privilege to converse with him, as he was full of information on almost every subject.

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No Future for Him.—What can you do with a youth who does not aspire, who will not look up, who persists in grovelling? There is no future for him unless he turns about face. Darwin says that "in the evolution of the eagle the desire to ascend, to fly heavenward, preceded the appearance of the wings." Human wings, the ability to ascend, are the result of the aspiration, the desire to go higher. There is something in looking up and trying to climb that enlarges and enriches the life, even if we do not attain the particular object of our ambition; just as a person who loves is made nobler, even though his love is not returned.

The Worship of Work.—Sir Godfrid Kneller, the artist, said: "When I paint I consider it as one way at least of offering devotions to my Maker, by exercising the talent his goodness has graciously blessed me with." Work may be made worship if it is performed in this spirit. Whatever talent one possesses, whether ordinary or of the rank of genius, it should be exercised gratefully and in the divine service. This is doing all things in the name of Christ and for the glory of God. This will make life's labor a continuous tribute of praise. But our work must be keyed up to this divine note or be discordant.

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A Trying Test.—In some of our Sunday School class rooms this motto is hung up: "What kind of a class would our class be, if every member were just like me." This is a pretty serious question to ask of one's self. And there are not many who would be particularly gratified with a candid answer. Paul said to Festus: "I would that thou wert such as I am," but there are few modern church members who would care to use such language. And yet it is the privilege and duty of every follower of Christ to be a model to those about him. Wouldn't it be a glorious thing if every Christian was able to say to his acquaintance: "I would that you were just like me—just such a Christian as I am proving myself day by day to be."

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Brotherhood of Methodism.—Rev. J. Williams Butcher, General Secretary of the Wesleyan Sun-ley School Union of Great Britain, is writing an interesting series of letters in the *Methodist Recorder*, concerning his recent visit to Canada. The first describes his experiences in Montreal in which he says: "The first lesson that I have learnt from my experiences in the Dominion is how very real is the sentiment of brotherhood that dominates Methodism. From the moment that the "Victorian" landed her passengers I have been the recipient of constant and thoughtful kindness; indeed, had I been able to indefinitely multiply meals, and to increase the hours available for sight-seeing, I should have had friends at hand eager to extend hospitality or to render service. I have always regarded Yorkshire Methodism as hard to beat in this respect, but it will need to look

after its laurels. All this generous kindness to a perfect stranger is due to the fact that I am a Methodist minister from the 'Homeland.' Yes, Sir Robert Perks is right; there is a force in the Brotherhood of Methodism that, if rightly used, can do great things for the youth that is leaving the Old Country."

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A Source of Thanksgiving.—Rev. Dr. Clifford, the eminent Baptist preacher of England, bears the following testimony to the value of Young People's work: "Our Christian Endeavor societies—senior and junior—are a constant source of thanksgiving and joy to me. They are both most effective as educationists in Christian service, and the variety of their forms of useful work surprises and gladdens me. Like the Master, they may say, 'I am amongst you as one that serves.' The sick are visited and cheered, the crippled are welcomed and encouraged, foreign missions are aided, the spirit of self-sacrifice abounds. They also give a large place to Biblical teaching and Church teaching, and in this way are establishing the thought and creating the convictions of the Church of the future. One other thing has gratified me much. I have attended the business meetings and have been struck with the order, ease, and efficiency with which the Endeavorers have directed their affairs. Here, I have said, is the training ground of the officers and church members of the future. Over all and through all, I rejoice to add, there is the spirit of prayer expressing itself with fervor, freedom from convention, and in fulness of trust and hope."

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The Best Resources.—Governor Hughes, of New York, said the other day, when some thousands of school children passed before him in parade at Troy, N.Y.: "Fellow-citizens, these are your resources. We desire to conserve our natural resources. We pride ourselves upon the riches of the country, in mine, in forest and in field; but these are our true resources, without which all else fails. Our great objects must be, if we would avail ourselves of the bounties of nature and make good use of the priceless opportunity which is ours, to conserve the manhood and womanhood of the country by taking good care of the boys and girls."

An Englishman's Impressions of Canada

DURING the month of October, Rev. J. Williams Butcher, General Secretary of the Wesleyan Sunday School Union of Great Britain, visited Canada, and gave addresses in several of our cities. Some extracts from the letters which he is now writing in the *Methodist Times* and *Methodist Recorder*, will be of interest to our readers.

PREVAILING COURTESY.

"In a country that is new to me, impressions come thick and fast; that has been my experience throughout the week, and it is not easy to arrange and classify them all. One, however, stands out and dominates all others. It is concerning the cheerful courtesy of everyone with whom I have come in contact. I do not refer to my



REV. J. WILLIAMS BUTCHER

hosts or to those who have welcomed me as the Secretary of the Sunday School Union of the British Conference, but rather to the atmosphere that one is conscious of at every turn. In the cars, in the trains at the station it is the same thing. I have been carrying about with me two cases, one of them rather heavy. Again and again a perfect stranger has said, "Let me take one of your grips, sir," and I have been both grateful and astonished. Our insular shyness would forbid it to the same extent. This same readiness to help I find in the young people of the homes. There is much that is distinctive in the Canadian boy, so far as my brief experience has gone; he is independent and self-reliant, perhaps a little precocious, but I have found him at once frank and respectful, and he is ready to do you any service that he can. I have been addressed as "sir" more frequently in one day here than I was in the whole ten years that I lived in Glasgow. From which fact the Glasgow boys might learn a lesson, for Canadian boys are quite as 'manly' as their Scotch brothers.

BEAUTY OF THE AUTUMN.

"In my journeyings this week I have been constantly impressed and charmed with the beauty of the autumnal tints. Many times over I have been told, and have overheard the remark made to others, that the colors are not so brilliant this year as they usually are, that the exceptionally dry summer and the absence of frost account for the comparatively sombre hues. If the colors that are decking the dying woods be sombre, what must brilliance be? Seen from the train, a distant 'bush' is like an artist's palette upon which there is a harmonious arrangement of reds, of orange, of yellows, and of greens. When the city is reached, then it is easy to grasp the accuracy of the word that takes the place of our 'autumn.' Never before did I understand how appropriate was the term 'the fall'; the roads are covered with the leaves that every breath of wind brings down in showers, and, just as we find it needful here to sweep nature's litter from the sidewalks. Among many things that I am learning from my visit to Canada, I place a true appreciation of the part that color plays in landscape.

THE ORGANIZED BIBLE CLASS.

"On Tuesday a meeting of the Montreal Methodist Sunday School Association had been called, that I might have the opportunity of talking to those actually engaged in the work. It had been arranged that six speakers should each occupy two minutes in stating such phases of the work as they were most experienced in. Most of the questions discussed and the problems raised were those that we also know full well. There was one, however, that is coming more and more to the front here, and that we may find it wise to study on our side. It is the movement known as 'The Organized Bible Class.' It has points that distinguish it from the 'Institute' and the 'Brotherhood,' and also from the 'Adult Bible Class,' as we have it. The emphatic note is division of labor, and the placing of responsibility for the success of the class upon every member in due measure. Whether it be the novelty of the movement or its intrinsic worth I cannot say, but the success that is attending it is wonderful, and reports seem to prove that in many quarters it is accomplishing what all other methods have failed to produce. I, therefore, listened carefully to the brief words of the layman who took this as his topic. He did not speak as if he were a 'croaker,' but he frankly expressed a fear lest the 'Class' should become an institution in itself, narrow in its sympathies, and working for its own ends rather than for the larger good of the whole Church. I found, also, others who shared his views. It was, therefore, with a greater interest that at Merrickville I met one who is working with devotion and rare intelligence such a class. I heard him speak in public; I spoke to him privately; I talked, also, to his pastor, and I did not find, in this instance, any ground for such a fear.

BEAUTIFUL OTTAWA.

"My visit to Ottawa impressed me greatly. Our brothers of Canada are proud of their capital, and they have reason so to be. The Government buildings are very fine and stand on a bold bluff that overlooks the river. In the centre is the Parliament House, with the beautiful library in the rear. On either side of the open square are administrative buildings, also of noble design. So cramped are the departments that a new building is to be erected at a cost of £1,000,000 (five million dollars), and a large new hotel and a joint railway station (depot) are also planned. The Catholics have some fine churches, and the University is under their control. The present Government inaugurated a scheme for improving the city and have constructed the Canal Driveway, a magnificent road, with large margins of greensward, that runs from the official residence of the Governor-General to the Experimental Farm, a distance of nearly six miles, skirting the Rideau Canal for most of its course. I visited this Experimental Farm, and was much interested. It explains itself. Experiments in agriculture and in all that pertains to the farm life and industry of the Dominion are carried on there under a large staff of professors, and the results are published for the benefit of all. It covers 400 acres.

A SURPRISE AND A LESSON.

"A word or two about Merrickville. Here a surprise and a pleasure awaited me, and a lesson, also. I had received a letter from the pastor, the Rev. E. Thomas, telling me that I had known him in the days of long ago. When we came to talk matters over, I found that during the happy days of my probation in the Hackney Circuit, he was a youth, that under Mr. Marshall Hartley's influence he began to preach, and that it fell to my lot to hear and report upon his first sermon. His admiration for Mr. Hartley, after whom he has named his son, cre-

ated at once a bond of common interest, and we had much pleasant converse. But the lesson? In common with most of my brethren in the ministry, I have often felt the 'foolishness of preaching,' and have asked myself, 'What is the good of it all, for if it goes in one ear it goes out of the other?' Twenty-four years have passed since the days that we called back to memory, yet I found Mr. Thomas could tell me the topics of some of my sermons, quote phrases therefrom, and remind me of certain words spoken in the Sunday School. Truly both opportunity and responsibility are greater than we often think. This Merrickville is a little town charmingly placed on the Rideau River; it has a population of about 1,300; our Methodist Church and schools form a fine block of buildings, and the evening congregation will number some 350 worshippers. Beyond question Methodism has a great hold upon Canadian life, and its task is proportionately serious.

AT KINGSTON.

"Yesterday, at Sydenham Church, Kingston, I greatly enjoyed the worship. Here is a city of some 20,000 inhabitants, with four fully equipped Methodist churches. Sydenham is a splendid pile, seating fully 1,500. At night a large number of the undergraduates attend the service. The school, which is fully graded, meets in a noble hall, which is fully carpeted; it is furnished with chairs, and there are good pictures on the wall. A grand piano leads the singing, and a male-voice quartette party helped the praise. The Primary Department is fully equipped and well staffed; one parent said to me, 'The little ones *do* love it.' Another interesting feature is a class composed entirely of Chinese.

SOURCE OF WONDER AND DELIGHT.

"This city of Toronto is a source of constant wonder and delight to me. Its church life is such as I can hardly yet grasp. In a city of some 280,000 inhabitants there will be, as soon as certain 'incorporations' take place, some forty-five fully equipped Methodist churches, and our friends the Presbyterians run us very close. Nor must it be thought that they are small or ill-equipped mission churches. They are large buildings, with excellent Sunday School premises and full and generous equipment. I have spent some considerable time under the guidance of that most kindly guide, Dr. Crews, the Sunday School Secretary, in visiting the different parts of the city and seeing the church and school premises. I am afraid that I have felt the touch of envy more than once. It would be a glorious thing if some kind genie would transport all the members of my Committee here, and cause them to see the Sunday School premises and plant at St. Paul's, or Trinity, or the Central. They would have a tale to tell that would cause many a devoted worker accustomed to rooms below the church, or to floors ignorant of any covering, to rank them with the writers of the 'Arabian Nights,' or other improbable dreams. I am assured that the congregations match the churches.

ST. PAUL'S SCHOOLROOM VISITED.

"I will try to describe one of the schools visited. The premises have been remodelled recently, and are an apt illustration of what is possible in many a case at home. We entered a central hall that was lit from the roof. It was carpeted and furnished with chairs. Behind the platform was the inevitable blackboard, built in so as to be a permanent and integral part of the building; upon it was a beautiful cartoon illustrating 'Christ and the Disciples in the Cornfield'; it was a work of art in colored chalks, drawn by one of the teachers, to be rubbed out and replaced by another, as needed. There was also provision for a lantern, the light being electric. I was told that the hymns to be sung and the pictures illustrating the lesson for the day would be flung upon the screen. Around the main hall were fourteen class-rooms, so arranged that by sliding doors all could see the plat-

form and be controlled from it. Each of these was well furnished, and the pictures and mottoes were the property and pride of the class occupying the room. One motto impressed me; it ran thus, 'If all its members were just like *Me*, what sort of a class would our class be?' The Primary Department was upstairs, and was all such a department should be, so bright and attractive. All this has been evolved from an old-fashioned school-room, at a comparatively moderate cost."

Arrows From a Quiver

BY J. MARVIN NICHOLS.

A merry heart is a great microbe killer.

Keep what you have and reach out for more.

The wings of slander are borrowed from demons.

What you are to-day you will be to-morrow—only more so.

Only your enemies will say things that will injure you. The moment human lips imprison truth that moment it is a lie.

Weaknesses in character grow faster than the strong points.

When love goes out, stagnation, suffering and death come in.

Riches are of far less importance than character in the man.

Because we are free we are therefore responsible.

A man who has no will of his own is characterless.

People generally sneer at a thing they can never acquire.

Nothing can be nobler than the frank admission of a wrong.

Did the notion ever strike you to turn out of the beaten path?

It takes a brave man to face odds that cause others to forsake.

Baton, New Mexico.

Story of a Boy's Bravery

The story of a little Boer boy who refused to betray his friends, even on the threat of death, is told by Major Seely, M.P. It happened during the Boer War.

"I was asked," said Major Seely, "to get some volunteers, and try to capture a commandant at a place some twenty miles away. I got the men readily, and we set out. It was a rather desperate enterprise, but we got there all right. I can see the little place yet, the valley and the farmhouse, and I can hear the clatter of the horses' hoofs. The Boer general had got away, but where had he gone? It was even a question of the general catching us, and not we catching the general. We rode down to the farm-house, and there we saw a good-looking Boer boy and some yeomen. I asked the boy if the commandant had been there, and he said in Dutch, taken by surprise, 'Yes.' 'Where has he gone?' I said, and the boy became suspicious. He answered, 'I don't know.'

"I decided then to do a thing for which I hope I may be forgiven, because my men's lives were in danger. I threatened the boy with death if he would not disclose the whereabouts of the general. He still refused, and I put him against a wall, and said I would have him shot. At the same time I whispered to my men, 'For heaven's sake, don't shoot.' The boy still refused, although I could see he believed I was going to have him shot. I ordered the men to 'Aim.' Every rifle was levelled at the boy.

"'Now,' I said, 'before I give the word, which way has the general gone?' I remember the look in the boy's face—a look such as I have never seen but once. He was transfixed before me. Something greater almost than anything human shone from his eyes. He threw back his head, and said in Dutch, 'I will not say.' There was nothing for it but to shake hands with the boy and go away."

A Progressive Bible Class

"THE FRIENDLY BIBLE CLASS," of Maple Street Methodist Church, Collingwood, is one of the largest organizations of the kind in Canada, and certainly one of the most progressive in its methods and spirit. In November of 1907 the pastor, Rev. Henry Irvine, was teaching a Bible Class, with a membership of about forty and a fluctuating attendance. One Sunday afternoon, Mr. Irvine presented the plans of the organized class, and suggested that they should try them. The members liked the idea, being specially pleased with the proposal that there would be something for them to do besides attending the class once a week.

A campaign for new members was immediately started, the men and the women of the class being matched against each other. The men won out and the women were called upon to give a banquet, which they did in fine style. This was followed by another similar contest, the members being divided into "Reds" and "Blues." As a result of this activity, six months after the class had been organized it numbered 300, and was going with a swing that made everybody feel enthusiastic. There is a Mem-

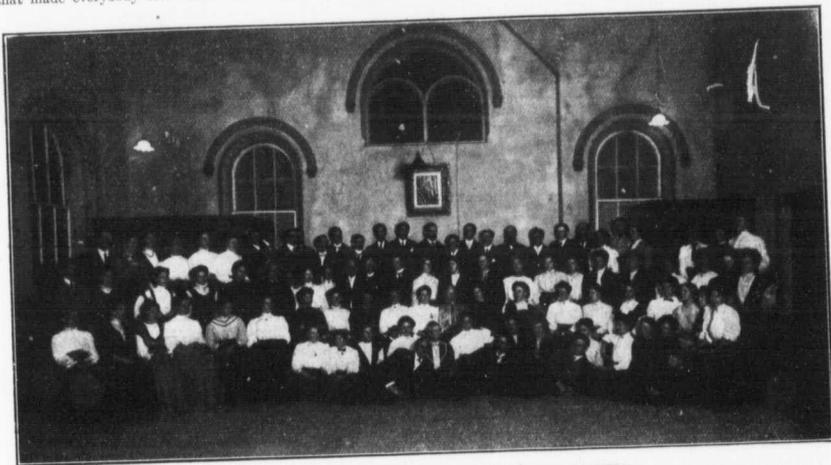
ing the time of the session, and also gives the opportunity of coming into contact with strangers.

There is an excellent choir in connection with the class, which supplies some good music at regular and special meetings.

The Executive Committee is the backbone of the class. It meets almost every two weeks, and considers every matter relating to the organization. The question, "How can we improve our class?" is constantly being asked. Sometimes the teacher will observe, "The discussion was not very free to-day; what do you think was the reason?"

Occasionally the President will report that one of the officers is not doing his duty, and someone is appointed to interview him.

The class meets in the auditorium of the church, and is about equally divided between men and women. The pastor does not believe that this is the best arrangement, but accommodation is not available for separate classes. Several social events have been held under the auspices of the class, which have been very enjoyable. On the



"THE FRIENDLY" BIBLE CLASS, COLLINGWOOD METHODIST CHURCH

bership Committee which superintends the building up of the class, but every member is expected to help, and everyone who brings in a new member is interested in seeing that that member is properly looked after.

The President takes charge of all meetings of the class and endeavors to get as many of the members as possible to take part in some way. One is called upon to read the lesson, another to lead in prayer, etc. The Chairman of the Devotional Committee hands to the President each Sunday the names of two persons who have agreed to pray.

The Visitation Committee is one of the most valuable features of the organization. It consists of five persons, who are not figureheads by any means, but real workers. At the close of every session of the class the secretary hands to the Committee the names of absentees. These are considered at once. Probably one-half of these absences can be accounted for, and the others are usually called upon before the evening service.

Every member of the class has a number and repeats it to the secretaries at the doors. This enables the secretaries to keep a record of the attendance without consum-

ing the time of the session, and also gives the opportunity of coming into contact with strangers.

17th of March the entertainment took the form of an "Irish Banquet," when 230 persons sat down to the tables.

It has been said that "Nothing succeeds like success," and the history of this "Friendly" class is an illustration of it. The growth in numbers, the energy of the pastor, the enthusiasm of the officers, and the willingness of all the members to work, have made the class very popular, and it is now comparatively easy to carry it on.

One of the reasons why this class has had such fine success is found in its capable staff of officers. The President is Mr. Cecil McKenzie, Principal of the Central School; Vice-President, Mr. Ed. Slaughter, Principal East Ward School; Secretary, Mr. Wesley Boyd; Assistant Secretary, Mr. Reg. V. Robinson; Treasurer, Miss Stella Aylesworth; Assistant Teacher, Mr. P. W. Brown, B.A., Principal Collegiate Institute. It is not often that a Sunday School has in its ranks so many teachers from the Public and High Schools.

These are not mere "paper officers," but are real workers, taking a most active part in promoting the interests of the class. Without their co-operation and help,

the pastor is positive in stating, the success achieved could not have been realized. The conveners of committees are also pushers, so it is no wonder that the class goes.

The Collingwood Sunday School has also recently organized a Junior Bible Class of girls from 16 to 20 years of age. It is called "The Akitt Young Woman's Class," and has about fifty members. There is also a male Junior Class, with fifteen members, who are now engaged in a contest with the declared purpose of securing fifty members between 16 and 20 years of age.

We so often think that if only we are trying to be on God's side we have a right to be exempted from crosses; at any rate, from spiritual temptations, from coldness in prayer, and from evil imaginations. Why should we think so? God's love does not exempt us, any more than it did Christ, from trials and sorrow. "Great are the troubles of the righteous; but the Lord delivereth him out of all." The shadow of the Cross we must expect to fall on those dearest to him.

Shake Hands

A member of the Epworth League who had gone from a very genuinely sociable church to another church in another city, recently wrote home: "There is a woman who shakes hands religiously with us every Sunday, but it is such hard work for her! She seems to be glad when it is over, and I wish she would not bother." There is more than a jocosse strain to the sentence in regard to this "painful cordiality," as some one has called it. Shaking hands mechanically and perfunctorily, simply because one is put on the hand-shaking committee, and delegated to the "duty" of "welcoming strangers," will leave little impression of a "glad-to-see-you" kind on the recipient. And usually the put-on-to-order smile can be easily detected from the natural and spontaneous one. Shake hands, by all means, but let the heart somehow show itself a bit!

An aimless life is poor and worthless.—*Dr. Beet.*



REV. H. IRVINE
Teacher.



MR. C. L. E. MCKENZIE
President.

MR. ED. SLAUGHTER
Vice President.

MR. P. W. BROWN, B.A.
Assistant Teacher.

OFFICERS OF THE FRIENDLY BIBLE CLASS, COLLINGWOOD

Sentence Sermons

Woe is as the heart does.
 Love is lost no life is found.
 Peace does not prove itself by petulance.
 It takes more than rust to win reverence.
 The way to duplicate a fool is to argue with him.
 Wrong rather enjoys the blows it gets from blowers.
 For every real sorrow there are a hundred shadows.
 No man ever became wise who feared to be called a fool.
 Master your tools and your treasure will take care of itself.
 Hard is the exit from Easy Street, and many there be that find it.
 Some people think they have peace when they are only petrified.
 It's never hard to find a good argument to back up an inclination.
 A gentleman would rather be taken for a servant than fail to be of service.

It will take more than an eight-hour day to make the twenty-four hours divine.
 The man who always has the sins of others before him puts his own in his pocket.
 It's hard keeping the heart healthy when you put your treasure into unclean places.
 You never find truth by losing the temper.
 Delight is never found in flight from duty.
 Fruits of faith come from roots in character.
 There are no riches where the heart can find no rest.
 Only through personal character comes permanent civilization.
 He cannot control the output of his life who does not guard its inlets.
 A man is often best known for the things he thinks he keeps to himself.
 An imperfect deed of right is better than the most complete analysis of it.—*Chicago Tribune.*

Popular Fallacies

BY REV. H. W. CREWS, M.A.

THERE are few, if any, erroneous systems which have not some elements of truth in them. Spiritualism, Christian Science, etc., owe their existence to the basal facts upon which they rest. No intelligent person will doubt the influence that mind has over body, which is the principle upon which Christian Science is founded. A whole structure of humbug, however, has been built upon this foundation of truth. Science admits the influence of mind upon mind, as evidenced in hypnotism and telepathy, but utterly repudiates the work of the medium in his cabinet, and the weird revelations of the seance.

It requires a discerning mind to discriminate between truth and error, and to locate the angle at which error diverges from the truth, or when the one ends and the other begins.

It is amazing to consider the vast number of heresies which are masquerading across the stage of our times, wearing the mask of truth, and creating a bias in the minds of men and women who accept them as true.

In one direction is this particularly noticeable, and that is regarding many of the popular proverbs which have been handed down from generation to generation. The study of a few of these will serve to manifest the danger involved.

"ALL THINGS COME TO HIM WHO WAITS."

Unquestionably there is some truth in this adage. There are certain things we must wait for, such, for example, as the maturing of an endowment insurance policy or the ripening of a field of grain. How utterly fallacious, however, the encouragement which is held out that time alone brings results which are brought about by persistent endeavor. The world has already too many indolent Macawbers waiting for something to turn up, without any encouragements from proverbs such as this.

Look at another commonly accepted saying:

"STILL WATERS RUN DEEP."

The purport of this statement is to teach men that passivity and silence are elements of power. No doubt sometimes they are, but more frequently they are not. Still waters are not always deep, and often do not run at all. A man or woman who is uncommunicative is not on that account profound. His muteness may be the result of his small capital of knowledge. If stillness is a test of power, then the cemetery beats us all.

Some shallow mind is responsible for the very questionable adage:

"IN ROME, YOU MUST DO AS ROMANS DO."

This is a plea for conformity to fashion and conventionality, which, alas, too many think is necessary. I should not do as Romans do unless Romans do right. Expediency is a poor substitute for obligation. I am under obligation to do right, even though I am unpopular and lose votes or money. It becomes a serious matter when the dictates of fashion take precedence over the obligations of moral law.

The lazy man's proverb is well known, and, not strange to say, has a large following:

"THE WORLD OWES ME A LIVING."

This is true if we are willing to work for it, but not else. It is difficult to understand how it is that the world is such a debtor to a slothful man. Dr. J. G. Holland answered his plea very tersely by saying, "All that the world owes such a man is a grave."

"CHARITY BEGINS AT HOME."

This is the cry of the selfish man. We do not know who the author of this proverb is, but every pastor knows

well what service it has rendered in excusing generous giving, especially to missions, by men who have held it up as a shield to cover meanness and narrowness. Charity should begin at home, but it is just as evident that it should not end there.

"NOTHING SUCCEEDS LIKE SUCCESS."

This is a favorite quotation of the man who worships at the shrine of mammon. The world's verdict regarding the successful man is that any man succeeds who makes money and attains preferences and position among men. Without question success begets success; one promotion helps us to secure another. Failure is depressing, and keeps men down, but is not failure often the condition of true success. Many people owe more to their failures than to their accomplishments. The world's greatest benefactors have been, for a time at least, the world's greatest failures. Galileo failed in his resistance to the ecclesiastics of his day, who opposed and persecuted him; Savonarola was burned because he sternly rebuked the corruption of pope and cardinals; Garretson was dragged through the streets of Boston by an angry anti-abolition mob. What poor wages these men received for the work they did so well. If we were to make an inventory of our gains and our losses we would be surprised to find out how much more we were indebted to the losses than the gains. Men get intoxicated on success just as well as on whiskey and become dizzy headed as they forget God and duty.

These illustrations of popular fallacies might easily be multiplied. They, however, will be sufficient to show us the wisdom of obeying the apostolic admonition, "Prove all things, hold fast that which is good." It is true that "All is not gold that glitters," and equally true that all is not truth which professes to be. A wise man will not allow others to think for him, but will judge of things for himself, until opinions are transformed into convictions.

It is a matter for regret that errors often hold sway by their appeal to prejudice and ignorance, even after they have been proven false from time to time. An example of this is found in the assertion so often made that ministers' sons are worse than others. In spite of the fact that men like Agazziz, Hallam, Bancroft, Wesley, Beecher, Cowper, Coleridge, Tenneyson, Lowell, Emerson, Kingsley, Macaulay, Thackeray, and a host of others, were sons of the rectory, manse, or parsonage. Yet how often this savory piece of heresy is repeated. Jackson Wray is authority for the statement that, "Sayings, even the best of them, do not become proverbs without pickling, and that is a process which requires time." No doubt the pickling process is largely responsible for the currency and longevity of many of the popular proverbs which so unrighteously hold sway in the public mind and conscience.

Guelph, Ont.

Very True

Growler, an editorial writer for the *Brewer's Review*, says in that journal:

"It is true, there still prevails, in some quarters a feeling that the present anti-drink movement is but a passing wave which, like previous waves, will subside and leave things as they were before. The sooner that illusion is dispelled the better for those who hold it and for the trade and this country at large. It is likely, I admit, that the movement will lose its present character of a 'wave,' but it will do so only to settle down into a great tide, with no waves showing on the surface, but rising silently and irresistibly to engulf the whole country."

The Large Heart and the Shrunken Purse

BY JEAN DWIGHT FRANKLIN.

WILL you listen to the legend of the maiden with the large heart and the shrunken purse? for there are many who may profit by it if they but give heed to it. There was once a maiden whose heart was so large that it was fit to burst, and whose purse seemed only to shrivel and shrink as it lost itself in her pocket. Whereupon, this maiden sighed and wept, and loudly did protest to heaven.

"God above," she cried, almost with reproach, "why didst Thou give me so large a heart, with so great a desire for giving, and at the same time cause my purse to shrink and shrink, each day the smaller?"

Whereupon the Voice replied: "Go, cast thy shriveled purse among the bushes in the garden, and go out thyself into the highways, and thou shalt find service for thy hands to do that requires not the aid of gold or silver."

And the maiden did as the Voice had commanded, and she cast away her purse with its few bits of worthless silver into her flowerless garden, and went out herself upon the highways, empty-handed, but with arms and soul outstretched to succor and her heart open to the sunshine.

And she realized, as never before, that the walls of the castle within which she had dwelt and sighed for gold with which to do great deeds had become damp and musty, and she drank in great draughts of sunshine and her soul was refreshed.

Now there came a woman toiling up a hill, carrying a fretful child. The way had been long and the child was burdensome and the hill above was steep, and her strength failed. And the maiden of the great heart ran down to meet her, and she carried the child to the summit, and set a bench in the shade for the weary woman, and gave the child to drink of clear, cold water from the spring. And the two passed on refreshed. And there followed an aged pilgrim who was footsore, and to him she gave a basin of soft water, and bound up his feet with ointment and strong cloths for sandals, and he passed on, blessing her and calling on heaven to remember her kindness "against the day."

And as the sun was at its height, the maiden looked down the road into the valley, along which a little procession wended its way sadly to God's acre on the hill, and she knew that they were bearing the child of the carpenter to its last resting-place.

And she stopped and gathered daisies and daisies till her hands were filled, and wild roses and branches of blossoming elder till her arms could hold no more; and she hastened to the little new-made grave on the mountain slope, and lined it, and covered all the ground with God's flowers, so that even the pangs of parting were softened.

And the maiden of the large heart put her arms tenderly about the peasant mother till there was at last no castle and no hut—but only a little grave between them; and the peasant mother was comforted.

And as the maiden sought her castle again, and entered the gate, lo! there crouched one beside it who had fallen, crushed beneath the sorrow and remorse of her sin, against whom everyone's hand was raised, and to whom no door was open. Her head was bowed, she spake no word, but the loneliness of her despair looked out from her piteous eyes as she raised them at last, and the great heart of the maiden was torn open, and she stretched out her hands to the fallen one and cried:

"What am I that I should look down upon thee, whom our Lord tenderly forgave long years ago! I who, until this very morn living within the walls of my heartless castle, was not so much as worthy to touch the hem of His garment, which thy contrite lips have kissed!"

And she took the fallen one in, and set before her food, and gave her a task to do; and the fallen one lifted her

head, and once more she saw before her the clean road of pure living, and her weakness seemed to leave her—and the work of her hands eased the pain at her heart, and she felt God's love come back to her again.

And the night fell.

Now when it was morning the maiden rose even before the sun was well up, so eager was she to begin another new, bright day; and as she threw open the shutters she saw her garden, which had been to her one of flowerless shrubs and wasted opportunities, blossoming with roses. And wherever a bit of silver had fallen from the shriveled, shrunken purse which she had cast into its midst, lo! there had sprung up a pure white lily of loving service.

And she knew then that the Royal Gardener had been at work in the night and had touched her garden into eternal bloom. And the Voice said "Sing!" And she said, "What shall I sing?"

And then of a sudden the Voice became her own and her heart and life seemed full of music, till the castle walls resounded with the echo of her song—

"Hands that ope but to receive
Empty close; they only give
Richly who can richly live."

—The Outlook.

A Heroic Fever Patient

The railroad life-saving medals granted by President Roosevelt have interesting stories attached to them. One of the most thrilling is the story of how a sick man saved three lives. On September 20th, 1907, a Louisville and Nashville train ran into an open draw over the Cumberland River at Clarksville. Engine, mail and baggage cars were flung into the river, and two mail clerks and a baggageman went down with them. With desperate efforts the three men managed to break their way out of the cars and climb on top of them as they floated down the river. They called for help, but though many people gathered on the bank, no one dared to go to their rescue in the swift, wreck-laden current.

Charles Arms lay ill with malarial fever, in a house near the river. He heard the crash of the accident, and his daughter told him what had happened. Instantly he sprang up, hurried on his clothes, and dashed to the bank. He found a little skiff, jumped into it and offered \$10, all the money he had, to anyone who would go with him. Not one man moved. The ferryman's helper tried to dissuade Arms from going, insisting that if the current and the pieces of wreck did not upset his tiny boat it would certainly be swamped when the men jumped into it. But the brave rescuer would not listen. He pushed off, he gained the wreck, and with great skill as well as courage, he saved all three men and landed them lower down the river. What others, strong and in health, could not do, this sick man, by the power of his courage and indomitable will achieved.

The mainspring of it was that he forgot himself. He thought only of the men in danger. He was willing to cast his life away for them. The foundation of his heroism was unselfishness. Only when a soul is unselfish is it on the way to be really and truly heroic. Not to dream of self-glory, but to forget self for others—there lies the road of the heroes, and the only road.—Forward.

A New Wire

A new wire of special advantage in electrical industries is obtained by a Parisian metallurgist through a perfected process of welding copper to steel wire. Great conductivity is combined with the tensile strength and elasticity, giving a wire stronger than copper and smaller and less exposed to wind action than iron or steel of like capacity.

The Habit of Duty

BY ROBERT E. SPEER.

A RECENT newspaper article detailing the enormous sacrifices of life in the industrial progress of Pittsburgh bore the gruesome title, "Riches Soaked in Blood." In the first five months of 1907 the coroner recorded one thousand and ninety-five deaths, of which three hundred and forty-four came suddenly and violently in the mills and railroads of the city. One life, it was declared, was sacrificed for every fifty thousand tons of coal shipped, one life for every seven thousand tons of iron and steel. Why were these men where death met them prematurely? They were working for the support of their families or were simply busy with the necessary work of the world, and they died where duty placed them and doing what they thought they must. Somewhere along the line of the production of every fragment of the world's wealth is the blood of a man who fell in his duty with no cry to the world for its praise, but taking what came with his duty as a matter of course.

How did duty get the power to dominate men in this way, and what enables it to assert its power against home and life? Because it is the call of right, and what right bids us to do it is wrong not to do. And right draws its vital authority from God. God is the great personal, living right, and duty is simply His voice. That is the lofty metaphor of one of our greatest odes. Let each reader turn to his Wordsworth, and read all of the ode of which these lines are a part:

Stern Daughter of the Voice of God !
O Duty ! If that name thou love
Who art a light to guide, a rod
To check the erring, and reprove ;
Thou, who art victory and law
When empty trophies overawe ;
From vain temptations dost set free ;
And calm'st the weary strife of frail humanity !

Through no disturbance of my soul,
Or strong compunction in me wrought,
I supplicate for thy control ;
But in the quietness of thought ;
Me this unchartered freedom tires ;
I feel the weight of chance desires ;
My hopes no more must change their name,
I long for a repose that ever is the same.

Stern Lawgiver ! yet thou dost wear
The Godhead's most benignant grace ;
Nor know we anything so fair
As is the smile upon thy face :
Flowers laugh before time on thy beds
And fragrance in thy footing treads ;
Thou dost preserve the stars from wrong ;
And the most ancient heavens, through thee,
Are fresh and strong.

Because duty is the right thing, the will of God for man, it is sufficient. For its own sake alone, it asks to be done. Itself is its own reward. It asks no other, and there is surely something pitiful about our practice in these days of rewarding and decorating men for doing their duty. Why should they not? Is duty something it is wonderful to find a man doing, so wonderful that he should get extra pay for it or be given a ribboned medal? Surely Fielding's words in "Tom Thumb the Great" are nobler:

When I'm not thank'd at all, I'm thank'd enough ;
I've done my duty, and I've done no more.

It is simply our duty to do our duty. It is not the winning of a supererogatory merit with either God or man. It is not a matter of reward. And it is not a matter of comparison with other men's achievements. Mr. Maydole, the hammer-maker, was an expert. "I have made hammers," he told Doctor Gannett once, "for twenty-eight years." "You ought to be able to make a pretty good hammer, then, by this time," was the reply. "No, sir!" came the emphatic answer, "I never made a pretty

good hammer—I make the best hammer in the United States." This was high, all but the comparison. Duty is not to do better than another man, but to do it all and to the limit on one's own line, for the eye of God, not for the comparing eye of man. But we live now in a competitive day. In school and university and life the rewards are all for exceeding other men. Industry is organized on that principle. Our athletics rest on competition with others or with the record of others. It may be doubted whether the good old times were as good as our own times, but the spirit attributed to them ought to be the spirit of all times.

"O good old man, how well in thee appears
The constant service of the antique world,
When service sweat for duty, not for meed !
Thou art not for the fashion of these times,
When none will sweat but for promotion."

This high view of duty is our deep need. There is a place for all true sentiment, for temperament and inclination, but the place of control is for duty. We need to acquire the habit of doing the next thing as duty. Duty is ever with us and calling to us. It ought to be done by us simply because it is our duty until the thought of evading or shirking duty will never come to us and we do instinctively, as though nothing else were possible, that which is our duty. The habit of duty should become so fixed with us that we should see nothing but duty. There is a story of an archer who was teaching his art. The mark was a bird in a tree. "What do you see?" the archer asked the first man who came forward to shoot. "I see a bird in a tree," said he. "Stand aside," said the archer. "What do you see?" he said to the second man. "I see a bird," replied he. "Stand aside," said the archer. "And what do you see?" he asked the third. "I see the head of a bird," said he. "Shoot," the archer cried. We should be blind to all that diverts or obscures. The things that deaden the sense of duty must have no place with us. The "Stern Daughter of the Voice of God" will endure no indulgences which stifle her word in our hearts.

All duty can be done. What we ought to do is the only thing we can do, if we are what we ought to be. No right is impossible. "Let us have faith that right makes might," said Lincoln in his speech in New York in 1859, "and in that faith let us dare to do our duty." It can be done, however impossible, just because it is our duty to do it. We must believe this if we have any ear for God at all, for, as Emerson wrote in lines inscribed on the wall of the schoolroom of the most efficient school for boys in America:

So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, Thou must,
The youth replies, I can !

"When I was a boy," said a man recently speaking to boys, "my father gave me a diary on Christmas, at the close of a year in which I made changes in my life plans which were at the time a great shock and disappointment to him. He was a reticent man, so that when he did speak we heard. He said little about the matter, but in the diary he had written on the fly leaf, 'March on to duty.' If it led away from his desires, well and good; it was duty which was to be followed wheresoever it led." A new day will break in the church and the world, in college and home, in public and private life, when men "march on to duty," unfrightened, unseduced, obedient, when they will say and live by their word, "It is my duty to be about my Father's business and to finish the work which he gave me to do." Those men will vanquish death and hell, and, after Christ, will build the walls of the kingdom which is righteousness and duty.—*Forward.*

The Immortal Years

WHEN the bells strike twelve times on the last night of December, we say that the Old Year is dead. The mortal part of it indeed is dead—the mere days and weeks and months that measured its duration as a period of time. But is that all of the Old Year? Has it not an immortal part, as we have, a more essential part than mere temporal duration, a part that must live and continue as we shall live and continue when our bodies are things of the past?

The things that chiefly characterize and distinguish any year in the history of the world are not the units of time which compose it. These we justly set aside as dead things, never to be resurrected, never to be lived over again. But the things which characterize a year and make it memorable are not days, weeks, months, but movements, events, living ideas, which have belonged especially to that year and distinguished it from other years in history. Viewed in this light there are no dead years. Their life is organic, continuous, progressive. Each year adds itself to every succeeding year, as a strong current of energy, achievement, discovery, and no more perishes or ceases to be than a tributary river dies when it pours its tide into another stream or into the ocean.

The best things, the distinctive things, of this Old Year to which we are saying farewell cannot, then, die; they are essentially immortal. We shall live on with them, they must live on with us. Every historical movement which has had its rise during the year; every new thought and new discovery and new invention; every vital book, every conference of strong thinkers, every influx of new truth from whatever source, everything that has enriched humanity and made it better and stronger and wiser and freer, during the year that has passed—shall endure, shall reach forward into the time to be, shall be recognized by generations to come as the contribution of the year to history, as the immortal, essential part of it, which could not pass away when the midnight bells tolled the knell of that poor, transient, temporal part, the expired twelve months of the calendar.

For each one of us individually, also, this year of our lives to which we are saying farewell is an immortal year. Something it has surely done for us, or against us, and that something must enter with us upon the history of the new year. Human life is not divided into non-communicating sections, like the water-tight compartments of a modern ocean steamer. Life is continuous and homogeneous. For us the years do not die; they flow into one another, they interpenetrate, they form one continuous stream of personal history. All that is vital to the individual in the Old Year remains just as vital and operative in the dawn of the New Year. Nothing essential perishes when one year dies and another begins. Our regrets over the passing of the Old Year are mainly a graceful and pleasing piece of sentiment, which has entered into literature and become a permanent heritage and custom. No one looks upon the dying of the Old Year as anything really serious. At heart we are quite complacent about it; our tears are crocodiles' tears. And this is as it should be, for we all know that nothing worth weeping for dies with the mere expiration of the calendar year. All that is of any human significance in the passage of time is immortal.

And it is with that immortal element of the years that we should be concerned. How shall we live so as to make what survives and passes over from one year to another a helpful contribution to character and to service? That is the question over which we should bow our heads while the Old Year lies a-dying. The spirit of that hour should be one of outlook, not of retrospect. What are we carrying over from the Old Year into the New? What shall the New Year carry over to its successor? What shall time carry over into eternity?—*Zion's Herald*.

Finical Appetites

A DUTY which every mother owes to herself and to society is to train her child to follow the doctrine of St. Paul, and "eat what is set before him." How disagreeable is the finical notional eater many a house-keeper will testify. One man makes miserable the woman at whose house he chances to visit by his inability to eat of half the dishes set before him. It is not that certain viands disagree with him, but simply that he "does not care for them." Such are tomatoes, raw or cooked, fish in any form, potatoes, unless they are mashed, fruits of all kinds, except peaches, and hot puddings of every variety. Another man can not eat soups, while a third woman "never tastes a salad." The trouble with all these people undoubtedly originated in their early training. In too many families the small people are allowed to declare that they "don't like this," and "won't eat that," and are humored in their whims. Indeed, it is no uncommon thing to hear a mother speak with ill-concealed pride of the fastidious appetites of her children. In treating their whims as matters of vast importance she is laying on her own shoulder a heavy burden, under which she may some day moan that "it is impossible to suit her family, try as she may."

Unless a child is made ill by a certain article of food, he should be encouraged to eat it, and his failure to enjoy it at once should be deplored, not praised. A six-year-old who had many whims and notions paid a visit to a grandmother who was wise in her generation. The dessert at his first meal in the grand-maternal abode chanced to be strawberries. He shook his head as a saucer of the sugared fruit was placed before him.

"I don't want these, grandma," he said.

"Very well, dear," was the reply, and no further notice was taken of the declination.

The child continued to eye distastefully the saucer of berries, and soon remarked: "Grandma, I'm tired of strawberries."

"Yes, dear," was the only answer.

"Grandma, aren't you going to give me any dessert instead of these?"

"No, dear, of course not," gently, but firmly.

"Not even a piece of cake?"

"Not even a piece of cake."

"Then," with a sorry attempt at a laugh, "I suppose I'll have to eat my strawberries!"

Which he proceeded to do with such zest that the sugared lobes disappeared like snowballs before a July sun. Evidently grandma was not to be tricked and coerced as was mamma.

Among the forbidden speeches at table should be: "I do not like that." And if, from any personal idiosyncrasy a child is really unable to eat a certain dish in which others indulge with impunity, he may be trained to pass the fact by in silence, and to feel that his peculiarity is a misfortune, not a virtue.—*Table Talk*.

Marconi's Tribute to General Booth

During General Booth's recent voyage across the Atlantic in the Virginian a crowded meeting was held in the saloon, at which he spoke for an hour and a half on the operations and progress of the Salvation Army. The chair was occupied by Mr. Marconi, who highly eulogized the Salvation Army's work, saying that it was not only founded on Christ and governed by the feeling of charity and principles of benevolence, but managed on sound modern business principles. Senator Gibson, in moving a vote of thanks at the close, said that perhaps by the time General Booth reached the heavenly kingdom Mr. Marconi would be able to reach him by wireless telegraphy, and a reply of good cheer could be sent back from the Better Land.

Experience is a dear school, but some will learn in no other.—*Rev. E. Davidson*.

Christmas Chimes

When Christmas Comes

For thee, my small one, trinkets and new toys,
The wine of life and all its keener joys,

When Christmas comes.
For me, the broken playthings of the past
That in my weary hands I still hold fast,
When Christmas comes.

For thee, fair hopes of all that yet may be,
And tender dreams of sweetest mystery,
When Christmas comes.

For thee, the future in a golden haze,
For me, the memory of some bygone days,
When Christmas comes.

For thee, the things that lightly come and go,
For thee, the holly and the mistletoe,
When Christmas comes.

For me, the smiles that are akin to tears,
For me, the frosts and snows of many years,
When Christmas comes.

For thee, the twinkling candles bright and gay,
For me, the purple shadows and the gray,
When Christmas comes.

For thee, the friends that greet thee at the door,
For me, the faces I shall see no more,
When Christmas comes.

But ah, for both of us the mystic star
That leadeth back to Bethlehem afar,
When Christmas comes.

For both of us the Child they saw of old,
That evermore His mother's arms enfold,
When Christmas comes.

The First Christmas

The first Christmas was celebrated in heaven before earth knew there ever was to be a Christmas. Its principal characteristic seems to have been a great, over-running joy.

"Swift through the vast expanse it flew,
And loud the echo rolled;
The theme, the joy, the song, was new,
'Twas more than heaven could hold."

It set the angels singing and shouting like old-time Methodists. Indeed, old-time shouting Methodists are only re-enacting the emotions and expressions of the angels.

Our Christmas joys should be more than we can hold. They should overflow to friends, neighbors, enemies, and all the world.—Bishop Warren.

The Light

No light ever gladdened this old earth like the light of the Star of Bethlehem. Even if the prophecy had had its utmost fulfilment in centuries that have passed since the first Christmas dawn, still the prophet would have been justified in his ecstatic cry, "The people that walked in darkness have seen a great light!"

Think of the lands that have emerged from brutality, ignorance, and degradation, and have grown to freedom, enlightenment and peace under its steady ray. Think of childhood protected, of womanhood uplifted, of manhood ennobled; think of the lives it has blessed, the characters it has wrought, the humanity it has made God-like. See how its light has shone into prisons and cast out their cruelties; how it has touched the task of the toiler and glorified it, how it has shone into graves and banished their gloom. Look at the charities, beautiful and mani-

fold, that have sprung into being everywhere for Christ's sake. Surely, whether we have admitted Him to our own hearts or not, we can scarcely refuse to confess that "the light of the world is Jesus."

Keeping Christmas

How shall we keep this Christmas? For it cannot be questioned that there is a wrong as well as a right way to observe the Christmas time. There is a way which, even in giving, withholds; and there is a joy which tends to despair. Surely, one cannot walk through the streets and go into the shops of our great cities at Christmas time without feeling impressed that the spirit of the season is being lost in the form; that the fine spiritual essence of giving is being absorbed in gift-making. Between the two there may, or may not, be a great gulf fixed. It all depends upon whether or not the spirit of giving is in the gift, and the gift itself is an expression of one's self to one's neighbor's self. Gifts from a sense of duty; gifts because we received from the same person last year, and must, therefore, repay; gifts beyond one's means; gifts that are a mere concession to the fashion of gift-making; gifts that are a bid for a costlier gift next year because given to someone of wealth and position for whom we have no special affection, while at the same time we ignore the poor neighbor who has actual needs; all these and countless other forms which we need not enumerate may surely be listed among the wrong methods of observing Christmas day. No wonder the season brings care lines, where it should smooth them. It has been made a kind of clearing-house for social obligations; a "form of godliness" which, too often, lacks the power thereof; a "function" instead of a privilege; an irksome duty instead of a glad vision into the fullness of life and love.

Wind Up With the Spiritual

Christmas stands not only for love, but for faith—an all-conquering faith, that looks beyond the material and winds up the year with the spiritual. Thanksgiving has summed up the season of planting and reaping. Christmas goes far above the physical life, and bids us understand that we are something more than creatures who eat and drink. The grand idea that is here celebrated is self-sacrifice; and, no matter what our creed may be, we shall agree that the loftiest conception of humanity is to yield self-seeking for the good of the whole.

The Quiet Hour

Memories of Christmas-Tide

The return of happy Christmas comes to gladden our hearts and make joyous all who have heard the sweet story of Bethlehem. So amid the festivities of Christmas-tide we gather sweet reminiscences of childhood days, and the hallowed influences of the Christ story. His birth at Bethlehem, and the hymns of the angels, "Peace on earth and good-will to men," that the shepherds heard on Judea's hills, and the family gatherings; what sweet memories crowd our mind, as we remember the festal board, and the evening-time, around the hallowed hearthstone, the sweet home life, where the Christmas tree was a centre of joy, or when we gathered in the old church, and listened to the Christmas carols, and in wonderment gazed upon the great Christmas tree, with its mysterious gifts to make happy child life, and teach us of God's greatest gift.—Mrs. F. D. Baker.

"Peace on Earth"

During the ages of poverty and unrest before Christ came, God looked at humanity, saw its indigence and restlessness. He looked down the centuries, saw us, saw what we needed, then sent angels to proclaim that His answer to the world's pitiful cry for help, for rest, was the Babe at Bethlehem.

The Babe grew to manhood; understood humanity; was touched with a feeling of its infirmities; gave Himself to lift its burdens and bring the promised "peace."

Before He went back to His home in glory, He looked at the riches in His Father's storehouse and sought the most valuable of all the valuable gifts to leave as His last legacy. He looked at His troubled disciples. He saw our

should be wiser and happier, because more grateful, if we were always mindful of our privilege in this regard. And should we not rate more cheaply any honor that men could pay us if we remember that every day we sat at the table of the Great King.—James Russell Lowell.

Fair With Christ

There are two reasons why you should be fair with Christ.

First: Because you need Him.

In a certain Austrian city they say there is a bridge which spans the river dividing the city, and on this bridge there are twelve statues of Christ: He is represented as a sower, and all the peasants passing over stop to worship Him here; He is pictured as a carpenter, and the artisans passing by bend the knee in adoration; He is a physician, and all the sick draw near if only He might heal them; again He is a sailor and all the seamen going forth to sea come to receive His blessing. This may or may not be true, but we know that there is everything in Christ we need, and we have but to claim it.

Second: He needs you to show forth His glory.

No one will really appreciate Christ until they see what He can do in a human life. He must show forth His patience, His gentleness, His forgiveness in your life and mine.

I went into the Sistine Chapel in Rome and with great difficulty studied the magnificent frescoing on the ceiling above me. Then after an hour of this painful work I noticed a man by my side looking into a mirror which he held in his hand, the position of which he was constantly changing. I stepped near enough to see that the mirror reflected the picture on the ceiling, and so the study of it was comparatively easy.

It is absolutely essential in these days that we should reflect the beauty of Christ, and many a man will be blind to all that He is unless he can see Him in our everyday living.—Rev. J. Wilbur Chapman, D.D., in *Another Mile*.

The Rainy Diary

A young girl was looking over her diary for the old year. Suddenly she exclaimed, "What a rainy year last year must have been, mother! It seems as if my diary just overflows with rain, rain, rain. Hear this: 'A rainy day'; 'More rain,' 'Stormed all day,' 'A shut-in day on account of rain,' 'Showers,' 'Cold rain,' 'Showers,' 'Cold rain,' 'Rain and slush,' and so it goes. Isn't it funny? And yet it doesn't seem to have been such a stormy year, as I look back."

"Have you found any reference at all to sunny weather in your diary, Mabel?" asked her mother.

"No-o, I can't say that I have," replied the girl, hesitatingly.

"You see, you have taken all the pleasant days for granted, dear," said her mother, smilingly. "You don't mention the sunny days, but when there comes an occasional day of rain, you are careful to enter a complaint in your diary. Is that quite fair?"

"No, no—of course not!" cried the girl. "But, really, I never thought of it in that way. I see now that the reason why I mentioned the rainy days was because they came so rarely, not because they came so frequently. It was simply their not coming very often that reminded me to put them down! The sunny days came so regularly that I never thought to speak of them."

"There is something for you to bear in mind through life, dear," her mother reminded her. "In just the same way, our blessings of every kind so exceed our trials that we do not think to give our heavenly Father credit for them. We take our innumerable daily blessings for granted, but when anything goes wrong what a cry of complaint we raise! There may be no more than half a day of showers in a fortnight of sunshine, but it goes into our book of memory, whereas all the sunny days get not a line of mention. Think of that, my dear, when you are tempted to grumble or find fault with your lot."

God's Guest

I think I could be a perfect Christian if I were always a visitor, as I have sometimes been, at the house of some hospitable friend. I can show a great deal of self-denial where the best of everything is urged upon me with kindly impotency. When I meditate upon the pains taken for our entertainment in this life, in the endless variety of seasons, of human character and fortune, on the costliness of the hangings and the furniture of our dwellings here, I sometimes feel a singular joy in looking upon myself as God's guest, and cannot but believe that we

Five Resolutions

Jonathan Edwards, who left a greater mark upon America than almost any other man among her earlier thinkers, made five resolutions for himself in his youth, and lived by them faithfully. To study them is to see one secret of his greatness. To adopt them will make any young soul nearer to greatness itself. They are as follows:

1. Resolved: To live with all my might while I do live.
2. Resolved: Never to lose one moment of time, but to improve it in the most profitable way I possibly can.
3. Resolved: Never to do anything which I should despise or think meanly of in another.
4. Resolved: Never to do anything out of revenge.
5. Resolved: Never to do anything which I should be afraid to do if it were the last hour of my life.

These resolutions did not come from a weak nature, nor from a character free from temptations and faults. They prove that by internal evidence. A youth who had to make Resolution Number Four evidently had a Lord fight to control a hot and revengeful temper. Resolution Number Two shows that Jonathan Edwards was as lazy as the average Christian, to start with. They are not the resolves of a perfect saint, but those of a striving young soul, conscious of its own dangers and weaknesses. That is their value and their inspiration. To adopt them is to take up the same struggle, and through it win nobility, virtue and elevation of character just as Jonathan Edwards did long ago.

Hurry and Worry

Dr. Charles F. Deems, for years the pastor of the "Church of the Strangers," in New York, declared shortly before his death that he believed a little poem of his called, "A Little Letter in Rhyme," would live longer than any of his many other writings. He found himself one day confronted with a mountain of work that seemed impossible, and it discouraged him. In dismay he began to ask: "How can I do all this? What shall I do?" Then a voice seemed to say to him: "Do not try to do the work now, but write a poem." Taking up his pen and thinking for a moment, he wrote the first verse:

The world is wide,
In time and tide,
And God is guide;
Then do not hurry.

Some time after that, away from home to fill an engagement to lecture, he encountered very discouraging circumstances, and was pacing in his room with painful anxiety. But he suddenly remembered the little verse he had written weeks before; and taking his pencil he wrote the second verse:

That man is blest
Who does his best
And leaves the rest;
Then do not worry.

Reading the verses over, he went contentedly to bed; and in the morning found himself refreshed in body and in mind, and the things that he feared had vanished.

For Solitary Days

Two ladies were chatting about a third who had just been complaining of a "so lonely" afternoon. One said, "Too bad. If I had known I would have gone to her and cheered her up."

The other replied in musing tone, "But really I can't understand how any one can suffer for being alone just a few hours."

A season of solitude now and then ought not to torture any one. "Having fun with the mind" is the way one bright man puts his method of dealing with his quiet hours. "I like to be alone now and then and think things over all to myself," said a woman popular in society. "Enjoying myself," is a phrase often used by people when speaking of the good times they have had in the midst of lively doings. Really to enjoy oneself when all alone is perfectly consistent with humility and

with kindly social attitude towards others. To "look out for a rainy day" is wisdom's way in managing one's finances. No less so is it to look out for the "alone" days that are sure to come to every one and be ready with a store of "fun" material of some sort, to make these real red-letter days in one's life. A well-stored mind, habit of reading, love of pictures, habit of looking back on pleasant times in one's life, love of "studying out things" in social or business or church relations—all of this is the wisest sort of looking out for the times when one must depend upon self for entertainment.—*Wellspring.*

Our Place in the World

Diderot said, "To make one blade of grass grow all nature must co-operate." The life of the distant star is surely very remote from the little blade of grass that hides itself in the valley—yes, remote, but yet vitally related to it. Science will have no absolute separations. In the vast system of creation, that blade has its place to occupy and its contribution to make.

So, too, in the world of moral and spiritual forces. No life is without purpose and mission. Whatever your place in society, however obscure your lot, remember there is a distinct place for you in the vast spiritual economy of God.

I emphasize this because it is so difficult for many to realize it. You live, perhaps, in a two or three-roomed house, and nearly all that you concern yourself about is there; it is difficult for you to realize that the immeasurable universe, the "eternities and immensities" which Carlyle spoke of, can have any regard to the life you live, or that your life can affect them. Moreover, you note how the great men die, and the world goes on as before. But the world is not the same as if they had never been. Bismarck has left an indelible mark on Germany and Paul on Christendom. England is different because John Wesley preached there.—*T. Rhonda Williams.*

Hymns You Ought to Know

XXIII.—In Heavenly Love Abiding

In heavenly love abiding,
No change my heart shall fear,
And safe in such confiding,
For nothing changes here.
The storm may rage without me,
My heart may low be laid,
But God is round about me,
And can I be dismayed?

Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim;
He knows the way He taketh,
And I will walk with Him.

Green pastures are before me,
Which yet I have not seen;
Bright skies will soon be o'er me,
Where darkest clouds have been.
My hope I cannot measure;
My path to life is free;
My Saviour has my treasure,
And He will walk with me.

—Miss Anna L. Waring.

The tune on page 35 of the Canadian Hymnal may be used to this hymn.

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Editorial

This Paper

The first number of this paper was issued on January 1st, 1899, consequently we are closing, with this number, the tenth year of its history. The preliminary calculations showed that a paper like this could be published at 50 cents, provided that a circulation of 5,000 could be secured. This was done, but unfortunately for the paper, during the past few years the cost of printing has steadily increased, so that each annual report has shown a deficit. This has become so serious as to demand attention. Other papers have met the same difficulty, and have solved it by increasing their subscription price, as both the *Guardian* and *Outlook* have recently done.

At the last meeting of the Executive of the Book and Publishing Committee we were face to face with the alternative of either reducing the size of the EPWORTH ERA or increasing the price, and it was felt that the former would be the better thing to do. About the only fault that we have heard concerning our paper is that we were giving the subscribers too much for their money, and that the amount of reading matter was too great to be properly assimilated. Beginning with next number we shall publish 24 pages instead of 32, but we will try to give our readers the same variety of topics, only the articles will be somewhat shorter. This change will, however, only partially meet the loss, and we will also need a substantial increase in the circulation. If the subscription list falls off to any appreciable extent, the result will be that the ERA will go out of existence altogether, a consummation devoutly to be regretted. Let it be understood that the only way for the Epworth League to have a paper of its own is for its members to rally to its support in a loyal and enthusiastic way.

What Shall We Do for Christmas?

This is a question which an organization like the Epworth League should seriously consider, so that whatever is undertaken may be done intelligently and thoroughly. In any benevolence that the League plans for, care should be taken to look after those who are most likely to be forgotten. The Church as a whole, and the

charitable institutions are likely to supply the needs of those who are known to be poor, for the spirit of goodwill is in the air, and some families will probably receive beyond their needs, at this time. Let the League seek out those who perhaps may not be in actual want, and yet would appreciate a little kindly attention. There may be young men and women in the community who have no homes to go to at Christmas, who would appreciate an invitation to dinner. There are doubtless persons in the neighborhood who have had great trouble, to whom a Christmas message of good cheer would come as balm. Remember that there are countless ways of illustrating the Master's "Inasmuch as ye have done it," besides the giving of money or provisions, and Christmas is a good time to put them in action.

Spiritual Stock-Taking

This is the time of the year when merchants and others "take stock." It is quite a common thing to see the sign on the door of a business house, "Closed for a few days on account of stock-taking." Before entering upon another year of activity, the business man must pause for a little while and deliberately look over his business, discovering how much has been sold, what remains, and what have been the profits or losses of the year. If this is important in a mercantile concern, would it not be a profitable thing to do in connection with an organization like the Epworth League. Let the officers get together in private session for the purpose of spiritual stock-taking, and let them not be afraid to ask themselves some very plain questions, such as, "Are we really in earnest in carrying on this work?" "What accessions have we had to our membership this year?" "How many of our associate members have become active?" "Are the young people of the congregation being led into closer fellowship with Christ, and into fields of active service?" "Are we looking after the home field, by visiting the sick, helping the needy, and cheering the despondent?" Other questions will suggest themselves, but there is enough here to fill a serious hour or two.

Three Important P's

In England there is a movement which aims at reaching non-churchgoers, by providing "Pleasant Sunday Afternoons," in the form of interesting religious services which are marked by good singing and bright, breezy talking. One of the leaders in this movement says that three things are necessary to make it successful—prayer, preparation and publicity. These three words suggest the conditions of success for religious work of any kind, with special appropriateness to Epworth League meetings. Of course Christian people would not think of undertaking anything relating to the Master's Kingdom without much prayer. This lies at the very threshold of every Christian campaign. Then should follow preparation—pains-taking and systematic. Successful services do not happen, but are the result of careful planning and earnest work. This is a fact that is too often lost sight of. Last of all, but not least, there must be publicity. What is the use of spending time and effort in getting up a first-class programme if you do not let the people know about it. Use posters, blackboard bulletin, hand-bills, invitation cards, and, best

of all, attractive notices in the local press. Printers' ink costs a little, but it pays every way. Let each one of these P's receive it fair share of attention, and success is more than half accomplished.

all hesitant about informing them where they ought to stop. The commandment, "Thou shalt not steal," applies to time as well as money.

At the International Epworth League Convention in San Francisco, Rev. Dr. Buckley, of New York, was on one of the evening programmes with two other ministers, each being allowed twenty-five minutes. Dr. Buckley came second, and was just getting nicely under way when his time expired. The chairman did his duty without fear or favor by ringing the bell, but the audience refused to allow anyone else to speak but Dr. Buckley. When the chairman arose to introduce the third speaker, his voice was drowned by cries of "Buckley, Buckley." The doctor was equal to the occasion; rising, he declared that he would not go on with his speech until the other gentleman had been heard and allowed his full time. "Then," said he, "if you want to hear me, I will talk as long as you like to stay." The offer was accepted, and the programme carried out as arranged, when Dr. Buckley proceeded to give a second address, to the great delight of his admirers. This was simply dealing fairly with the "other fellow," which, however, is not always done. Chairmen of conventions will do well to take the position that the programme, as printed, must first be carried out, before miscellaneous business, solos, or any other matters are introduced. This is only justice to those who have taken the trouble to prepare speeches.

An Unfair Procedure

An old gentleman who was asked on one occasion to open a meeting with prayer, made special petition for all who were to take part in the programme, and closed by saying, "May the Lord have mercy on the last speaker." It was a most appropriate prayer, for the last speaker is very often placed in a most embarrassing position. It frequently happens that the most valuable part of the evening is frittered away by starting late, by irrelevant remarks from the chairman, prolonged and unnecessary announcements, etc., so that the speakers have little opportunity of delivering the addresses which they have prepared. Take our Epworth League and Sunday School conventions, for instance. Usually two persons are asked to speak at the evening session, but no arrangement is made as to time. The first man often gets interested in his subject, and forgets the flight of time. The chairman is good-natured and does not like to call him down, with the frequent result that the last man is called upon when it is nearly ten o'clock. If he is sensible, he will decline to speak at that hour. Of course, the audience is disappointed and disgusted, many going home making very uncomplimentary remarks concerning the management of the meeting.

How often it has happened at the Friday evening Reception Service at our Conferences that the seconder of the resolution has had only a scant ten or fifteen minutes to speak to a departing congregation, after the mover has occupied nearly an hour, and the young men and the President have consumed the other hour. This sort of thing is entirely unfair.

When there are two speakers on a programme there should be a distinct understanding as to the length of time each is to have, and the chairman ought not to be at

The Secret of Success

Not long ago we had an interesting conversation with the teacher of an Adult Bible Class in an Ontario town which has succeeded in developing a membership of nearly one hundred in about six months, largely composed of men who had not attended Sunday School for years, and many of them out of touch altogether with the Church. Nearly all of them had been secured by going after them. The most striking thing about the campaign was that quite a number of men responded to the personal invitation to attend the class with the greatest readiness, and seemed profoundly impressed that the Church really wanted them. It is probably true that in almost every community there are people who have the idea that the Church does not care for them, and as a consequence they never attend its services. Let us undeceive them as to this, by showing personal attention, and assuring them that they will find a cordial welcome in the Church of Christ.

An Important Change

These pages were almost ready for the press when, by action of the Book and Publishing Committee, the Editor of this paper was elected to take charge of the Sunday School publications, as successor to the late Dr. Withrow. As these number six magazines, and four papers, they will require the whole of his time, and therefore his relation to THE EPWORTH ERA must cease almost immediately. Who will succeed him is not yet known, but it will be announced as soon as possible. There is no space nor time just now for any valedictory words, but something will appear in the next number concerning the past ten years of Epworth League history. Who will edit the next ERA, we cannot say, but our readers can count upon it appearing on time and full of good things, as usual.

Practical Methods of Work

A Large Society

A society need not be a large one to be a good one; but, to be the best possible one, it must be as large as possible.

Numbers are to be sought, not to swell statistics and make a show, but for the greater good that can be done with larger numbers. Numbers mean enthusiasm. Numbers multiply the influence of these meetings and the pledge. Numbers increase the power of the society to accomplish much for Christ.

Sometimes a society is small simply because of inertia. The lookout committee grows lax, and the older members become satisfied with the society as it is. Sometimes a society is small because its activities run along a narrow channel, and are not broad and varied enough to interest more than a few. The remedy is to branch out in many directions, reaching out for new sets of young people, with new interests.

Sometimes a society is small because

stand up, and if the name is written upon the picture, he is not likely to do it, and then relate it to him. This will create a desire, and people will be wrought in name or in deed. It is an opportunity for dissemination or ignorance.

Furnishing a Refrigerator

The old game of "Furnishing a Refrigerator" keeps in his Refrigerator. He loses its fun-making power, and develops no new starts in and says: "I keep in his refrigerator." He repeats this and does a thing that begins to think of the name of these, and adds "c." So it goes with the whole alphabet, each article and repeating

asm of the leader as a failure on the part of the society to respond to the request for voluntary exercises. Meetings ought to be bright, there should be no lagging, but each one should try to contribute something to help the leader along. Promptness must be shown and all should

The Social Department

The Ideal Social Department is composed of Officers and Members

SOЦИABLE themselves and endeavor to promote sociability in others; who are **O**PTIMISTIC enough to see the silver lining of every discouraging cloud; who are **C**COURTEOUS to all regardless of their occupation or dress; who are **I**NGENIOUS in devising interesting programmes and new methods of work; who are **A**TIVE in the carrying out of these programmes and methods; and who are **L**OYAL to their Church, their Society and their Saviour.

The Time and Talents of each Leaguer should be fully

DEDICATED to the Master's use, then having done this, let each one be **E**ARNEST in the use of time and talents for Christ. To avoid confusion be **P**UNCTUAL in opening and closing services. Never rest upon your oars, always be **A**GGRESSIVE in pushing the work of your department. As your supreme aim is God's glory, be **R**EVERENT in all things. That you may be wise as serpents and harmless as doves, be **T**ACTFUL in dealing with others. Good singing makes a bright meeting, so be **M**ELODIOUS. As the salvation of souls is the object of the League's existence, be **E**VANGELISTIC. It will foster a spirit of Christian fellowship if you are **N**EIGHBORLY in entertaining other societies. Remember you are fighting a skillful adversary, therefore be **T**ACTICAL, make the best use of your forces and plan things.

A. W. HONE,

President of Strathroy District Epworth Leagues.

no systematic effort is made after new members. In that case, institute a regular canvass by streets and houses, and keep at it till every young person has received an invitation to join.—Our Young Folks.

Identification Social

Clip a number of pictures of celebrated people from papers and magazines. Place them in a hat, with faces downward. At a given signal have each one of the company take out one of these pictures. All then get quiet for five minutes, while each person endeavors to think up facts about his prominent person to relate to the company when the time is called. It is difficult for many people to recognize a face and fix a name to it. It might be well to print the name under each face. Number all of the pictures, and mix them up so that they do not come in order. At the end of the designated period Number "1" must

before. It may come something like this: "My grandfather keeps in his refrigerator apples, bats, candles, darkies, eggs, fatirons, goats, hearts, ice, jugs, 'knoblers,' etc. The game may be made to touch something about eatables and the "fun" part be cut out. Then a real list of things must be given that are kept in an ice-box in summer.

Bright Meetings

The reason why some Epworth League meetings are lacking in interest is that many of the members fail to realize that their success depends more upon the efforts of the society than upon the efforts of the leader, and they let him bear the entire burden. When a long and oppressive silence falls, as it sometimes does, they do not lift a voice to break it, and then they complain of uninteresting meetings. There is nothing which so effectually destroys the life of a prayer meeting or dampens so completely the enthusi-

asm shown, nearly every member being present. The officers for the next six months were elected and other business transacted. An urgent appeal was made by the president for the quiet hour and 150% mark.

The social evening that followed was enjoyed the more because of the feeling that some definite work had been accomplished in the Master's service.—C. E. World.

Our Associates

Let the members of the lookout committee divide the associates among them, each looking out for one or more, and seeking to bring him to active membership and to Christ.

At least once a year choose from the uniform topics some appropriate one, and hold an associate members' meeting, mainly devoted to showing them why they should openly confess Christ.

The members of the lookout committee should see to it that some word for the associate members is spoken at every prayer meeting.

Give the associates definite work to do in every meeting, though, of course, they should not be asked to lead the meetings. Give them some committee work to do, though they should not be placed on the great spiritual committees.—Selected.

Local Plans Contest

The local Young People's Society can have a Social Department contest. Let each member read and plan until he has worked out a game, a social or a literary programme that has not been used locally. Have them handed to a committee, who will remove names and hand them over to judges, who may select the best plan, following a set of rules agreed on beforehand. This will put everyone to work, and will give a number of new plans, which will likely fit the surrounding conditions. This plan may also uncover material for a future so-called "Chairman," or at least discover valuable members of Committee.

The Book Shelf

Any of the books on this page can be ordered from William Briggs, Publisher, Toronto.

The Free Life. By Woodrow Wilson, president of Princeton University. Special type designs by the Merrymount Press. 12mo, cloth, gilt top, 75 cents net, postage, 8 cents. T. Y. Crowell & Co., New York.

President Wilson, in this forceful little volume, based upon a baccalaureate address delivered before his own university, makes a plea for his individuality—the living of one's life unfettered by conventionality and tradition.

"What Is Worth While" Series. Published by the T. Y. Crowell Company, New York. Price, 30 cents net; postage, 5 cents.

This is a beautiful series of dainty little booklets on religious themes, by well-known writers. They are very suitable as gift books. The following are recent publications of the series:

Our Rich Inheritance. By James F. Jenness.

A striking resumé of the privileges of the twentieth century enjoy.

Turning Northward. By J. R. Miller.

One of the most popular of recent essays by this widely read author.

A Cure for Care. By J. R. Miller.

A practical bit of "Don't worry" philosophy sadly needed by this day and generation.

The Hope of Immortality. By Charles F. Dole.

A comprehensive summing-up of the every-day reasons which cause belief in an after life.

The Sure and Living Faith. By George A. Gordon.

A pointed comparison between the faith inspired by Christianity and that of other beliefs.

The Wheels of Time. By Florence L. Barclay.

An impressive little story intended to teach how important it is to say the right word and do the right thing when the opportunity occurs as the "wheels of time" move on, and the second chance very often does not come to us.

Co-operation With God. By Arthur W. Robinson. D.D. Published by Cassell & Co., London, New York and Toronto.

"We are here to help God" is the sentence which forms the keynote of this helpful and suggestive volume. It shows how the weakest man or woman may cooperate with God in carrying out His designs. For all who have any desire to work for God the book has a most important message.

The Year of Grace; a history of the Ulster Revival of 1859. By Rev. William Gibson. Published by Oliphant, Anderson and Ferrier, Edinburgh. Price 75c.

This is a reprint of a book published many years ago, and is termed a "Jubilee Edition." It describes a wonderful work of grace which took place in Ireland fifty years ago, and is full of striking incidents.

Talks to the King's Children. By Sylvanus Stiall, D.D. Special type designs by the Merrymount Press. Price, \$1 net.

Some ministers declare that they cannot preach to children, and many of them seldom try, which is a great pity.

A book of this kind could scarcely fail to be helpful to all pastors and others called upon to conduct children's meetings. These talks on the common objects of life are bright and crisp, models of point and brevity.

It is an ideal volume for use in the home, and will lighten the labors of many a mother, teacher or nurse, who is at a loss how to interest a child in a profitable manner, as it has in its teachings that grit and substance which go in the making of a sturdy moral manhood and womanhood.

Social Life. By C. J. Ridgeway, D.D., Dean of Carlisle. Published by Cassell & Co., London, New York and Toronto.

The Christian in his relations to various interests by which he is surrounded is the subject of this book. The following chapter headings will give an idea of its scope: "The Christian at Home," "The Christian and Society," "The Christian and the Nation," "The Christian and the Church of Christ," "The Christian and Work," "The Christian and Sunday."

The volume is one of a series on "The Christian Life," by eminent writers, and is intended to set forth the practical duties of all who profess the Christian name. It is worth reading.

Christian Marriage. By Canon Hensley. Published by Cassell & Co., London, New York and Toronto.

This is a companion volume to the Bishop of Carlisle's "Home Life," but it discusses the subject of marriage only, taking up the "Teaching of Christ," "The Teaching of St. Paul," "Christian Marriage Under Modern Conditions of Society," etc. It is a very thorough treatment of an important subject.

Home Life. By J. W. Diggle, D.D., Bishop of Carlisle. Published by Cassell & Co., London, New York and Toronto.

An able treatment of a most important subject, dealing with such topics as "Sex," "Love," "Courtship," "Marriage," "Home Education," "Home Difficulties," "Home Religion." Courtship and marriage are generally regarded as subjects about which to joke, but the author of this book treats them seriously, and gives some much needed advice. It is a book that ought to be widely circulated.

The Young Christian and the Early Church. By Rev. J. W. Conley, D.D. "The Christian Culture Course." Price 50 cents net, postage, 5 cents.

Last month we noticed two excellent books for young people—"The Young Christian and His Bible," and "The Young Christian and His Work." Here is a companion volume, which is a series of lessons based upon the Acts and the Epistles, setting forth those features which were most prominently connected with the early growth of Christianity. The book is intended for Baptist young people, and very properly states their view on baptism. This makes it unsuitable for circulation in other denominations.

Counselors By the Way. By Henry Van Dyke, D.D. Special type designs by the Merrymount Press. 160 pages, 12mo, cloth, gilt top, \$1 net; postage, 10 cents. Crowell & Co., publishers, New York.

This volume includes five essays on "Ships and Havens," "The Poetry of

the Psalms," "Joy and Power," "The Battle of Life," and "The Good Old Way." The chapters are beautifully written, and are full of suggestive thoughts. "There are really only four great practical ends," says the author, in "Ships and Havens," "for which men and women can work in this world—Pleasure, Wealth, Fame and Usefulness. We owe it to ourselves to consider them carefully, and to make up our minds which of them is to be our chief object in life."

Pastures of Tender Grass. By Charles Jordan, LL.B. Published by Oliphant, Anderson and Ferrier, Edinburgh. Price \$1.50.

Sixty-six short sermons to young people by a preacher who has had much experience in talking to children. While not filled with stories as such books usually are, they are well illustrated from Scripture and other sources, and full of good things. It is a large volume of over 400 pages.

The Social Duty of our Daughters. By Mrs. Adolphe Hoffman. Cloth 55c net. Toronto: William Briggs.

The author, a Christian mother in Geneva, who is prominent in European reform work, addresses a most helpful and suggestive message in this beautiful little volume to mothers and their grown daughters on the dignity and privilege of wifehood and motherhood.

Before Marriage. By Mrs. Adolphe Hoffman. Cloth 55c net. Wm. Briggs, Toronto.

This dainty little volume is addressed by a Christian mother to her son on the eve of his marriage. It gives chaste advice to both the prospective husband and his bride, and its message will prove most helpful in bringing happiness and permanence into the sacred relation upon which they are about to enter.

On the Open Road; a creed of wholesome living. By Ralph Waldo Trine, author of "In Tune With the Infinite." Decorative type, 12mo, net, 50 cents. Postage 5 cents. Crowell & Co., New York.

All readers of Mr. Trine's series of "Life Books" will be glad to hear of this new work of his pen. It is neither large nor ambitious, but is designed to fill the need of a convenient pocket mentor, a little daily "creed of wholesome living." The unpretentious volume is really devoted to a series of layman's sermons, each focussing upon some everyday thought. For example, his first text reads: "To live our highest in all things that pertain to us; and to lend a hand as best we can to all others for this same end."

The Heart's Unbroken String. By John A. Hutton, M.A. Published by Mrs. A. Oliphant, Anderson and Ferrier, Edinburgh. Price, 15 cents.

This is a helpful little homily on Hope, which the author speaks of as the "Heart's unbroken string." It contains a message of cheer to burdened hearts.

River and Jungle. By Edward S. Ellis. Published by Cassell & Co., London, New York and Toronto.

A story of a boy's travels in India, as full of adventure as an egg is full of meat. An enthusiastic lad, the son of a missionary, goes from America to his father in the heart of Slam, and on the way has all sorts of experiences with tigers, elephants, crocodiles, etc. Including the country is imparted. The book is free from profanity and other objectionable features, and will make an admirable addition to the Sunday School library.

The Sunday School

Sow for Sheaves

I dropped a seed of grain one day,
And covered it with earth,
And left it there alone to die;
But, lo, its death gave birth.

And from its silent tomb came forth
A stalk of green and gold;
And when the harvest time drew on,
I reaped an hundredfold.

How oft we drop a seed of truth,
And think perhaps 'tis dead;
But lo, it germinates, and bears
A hundredfold instead!

Then, brother, sow in youth's bright
morn,
Sow in thy manhood's noon,
Scatter the good seed near and far,
Life's evening cometh soon.

The harvest time comes by and by,
And we may yet behold
The seeds we've sown in weakness here
Return in sheaves of gold.

—Angelus.

A Vision of the Class

Dr. E. Y. Mullins said at Louisville that: "The teacher must have a vision of his class. He must analyze the virtual makeup of each boy and girl in the class, and acquaint himself with it. It is easier to work with canvas or marble than to mold and shape a boy, for the canvas and marble will stay still, whereas the boy is a bundle of nerves, ever restless and moving, and calculated to destroy the teacher's. But even so, the teacher must, with patience and perseverance and spiritual insight, see in the boy the occasion for working out God's high spiritual truths in his soul. And the boy, who has ever a quick mind to appreciate these truths when they are shown to him, will soon grasp them. After all, we must kindly remember that a boy has a million nerves to make him wriggle and not one to keep him still."

The Adult Bible Class

The new book on the Adult Bible Class, by the editor of this paper, is having a good sale, not only in our own church, but in other churches as well. Rev. J. W. Butcher, general secretary of the British Wesleyan Sunday School Union, ordered 250 copies to be sent to England. Here are a few of the kind things that have been said of the book:

"I am delighted with 'The Adult Bible Class.' It is just the thing the teachers have been asking for, and will fill a seriously felt want."—Rev. J. A. Doyle, Western associate secretary.

"This book provides the information our people need. Its practical suggestiveness will be found very valuable to all teachers, not only those of advanced classes, but of the intermediate grades as well."—Rev. S. T. Bartlett, Eastern associate secretary.

"This book is an expositor of the best things in the Adult Bible Class Department of the Sunday School. It is what it claims to be—information gathered from a wide field, to assist and inspire the workers. It is calculated to do for this department what Dr. Hazard's book did for the Home Department some years ago, namely, increase intelligent work."—Rev. Aquila Lucas, International Field Secretary.

Help your senior department by ordering a copy of this book at once.

An Up-to-Date Superintendent

We present to our readers this month a picture of Mr. Geo. Wedlake, of Brantford, one of the most energetic and up-to-date Sunday School superintendents of our church. Mr. Wedlake is a strong man in every respect. In the community he stands so high that by his simple consent he might readily find his way to legislative halls. In the business world he stands for integrity itself. His life is an illustration of the triumph of honest worth, he having forged his way from the ranks to the position of assistant general manager of the Cocksbutt Plow Co. Like many other busy business men, Mr. Wedlake finds himself in the various departments of church work. For eighteen years he has been the superintendent of Wesley Sunday School, Brantford. The school seems to permeated with the spirit of earnest practical enthusiasm



MR. GEO. WEDLAKE

which characterizes its leader. Every department is thoroughly alive, there being an adult Bible-class of about one hundred members. On their recent Rally Day the officers of the school surprised Mr. Wedlake by presenting each person attending the services with a dainty badge of ribbon bearing the picture of the superintendent.

What Is the Sunday School?

For the sake of the young men and women in our Sunday Schools, and for the many others of adult age whom we are striving to interest in the school, let us drop that word "nursery" and cease calling the Sunday School "the nursery of the Church." If we want to convey the idea we seek to express we might allude to the Sunday School as "the feeder of the Church," and yet even that implies that the school has some sort of merely provisional character—that it has the marks of a preparatory grade upon it.

The Sunday School ought to be regarded as the Church itself in the great department of its teaching function—in its explanation and enforcement of the Word of God to mind and conscience. In this sense Sunday School scholars are in reality a part of the Church's membership, and the school is an integral and indispensable portion of the

Church—not an adjunct, an appendage, an auxiliary, something aside. If all our members could get this idea into their convictions they would cease to treat the Sunday School as if it were a tramp soliciting "a bite" at the back door, and thankful for what it could get. They would themselves be enrolled in its membership as earnest students of the Bible—would see, too, that the Sunday School must receive its supplies generously, and that it in turn should be led to recognize itself as bound up in the general life of the Church, and of necessity contributing to all its great philanthropic causes and spiritual activities.

The Whole Family

Deemer Beidleman, State Field Worker of Pennsylvania, tells the following interesting experience which he had in visiting at a school at Locust Ridge. He says:

A short time ago it was my pleasure to visit the Methodist school at Locust Ridge, located near Pocomo Lake, Pa., which was intelligently presided over by Mrs. Jeannette V. Bush. Just about the time for the opening exercises, a strapping big fellow, with a souvenir smile on his face, and holding in his arms his one-year-old son, heading a family procession of thirteen, entered the Sunday School room—all members and regular attendants. The mother is a teacher in the Sunday School and a member of the Teacher Training Class, as is also one of the daughters, and another daughter is secretary of the school, while the baby is a member of the Cradle Roll. Wouldn't that make President Roosevelt smile—and the average superintendent, for that matter?

Relation of Sunday School to the Congregation

BY REV. J. WESLEY RUSVON.

Does our Sunday School occupy the place in our church plan that it should? The Sunday School has too often been a service for women and children, with two or three men as orderlies. A very small per cent. of adults are found in the Sunday School. The Church has provided two preaching services for the adults, and at these services even the children are conspicuous by their absence. Should not the children be included in one preaching service at least? In olden time we believe they were at the worship, and further we believe that the Bible teaches us to take our children with us to church. See Deut. 31: 12-13, Joel 2: 16, Matt. 18: 1-6, Mark 10: 13-16. The Scriptures speak for themselves and need no comment on this question. We might state it in these words: The Church in the Sunday School and the Sunday School in the Church, and this should be our twentieth century motto for Sunday School workers. Nothing will prove more effective in evangelizing the world than to make this "motto" the basis of our operations. We should have, we must have, the children at a preaching service, where the pastor may instruct them on points of doctrine, polity, sacraments, membership, etc. They must be made to feel that they belong to the church, that they are a part of the church, that the church needs them and they need the church. We have no real family worship without the children, and this is one great lack, indeed, neglect, of the church. The Sunday School can never fill this gap with its present composition; however, the Adult Bible Class Movement will greatly help to restore the old landmarks. My proposition is that we make the morning preaching

service and the Sunday School a combined service. Sunday School first for one hour, continued into the congregational service for forty-five minutes. This can be done with good effect, and successfully. It needs planning, preparation and tact on the part of the pastor, superintendent, teachers and parents.

Kewatin, Ont.

The News Reporter

The writer attended a Sunday School session in which considerable spice was added and a touch of variety given by the reading of the week's "news" of the school. This was done by the "reporter." The "news" was interestingly prepared, and consisted of notes and paragraphs regarding different members of the school—one girl was going away for the summer, another had just recovered from an illness, one young man had added three new members to the school in two weeks; then there were humorous little items, all personal in character, and which, all told, required but four or five minutes. The time for this was sandwiched in between a song and the secretary's report. The superintendent stated that the reporter's "news" was proving of great assistance in making up an entertaining morning's programme, especially for summer.—Fannie Ranson, in The Executive.

Begin Early

An affecting incident of the District Sunday School Association meeting, held in the Methodist Episcopal Church at Oak Bluffs, September 15, was the testimony of three aged people to the worth of Sunday School instruction. One old lady arose and said that in a few days she would be eighty-four, and that she could not remember when her name was not on the roll of the Sunday School. Then another lady testified that she was eighty-three, and also a lifetime scholar in the Bible School. This encouraged good old "Uncle Nathan," the blind banana-man, a faithful Baptist brother, to rise and, declaring his age as eighty-six, to utter a similar testimony. Moral: Begin early to attend the Sunday School, and keep at it as long as ever you live!

Go After Men

Said Mr. John Wanamaker to a body of Sunday School workers interested in Teacher Training, who recently waited upon him: "I have been a Sunday School worker for now just turning fifty years. If I had to do it over again, I would do the same thing, only, I try (with a twinkle in his eye) four times better. The greatest investment one can make of his life is to use it in training teachers who shall teach the young the Word of God. And," the veteran Sunday School superintendent and worker added, with strong emphasis, "go after men; get men. We have been seeking the children too exclusively. Get the men, and you will get all the rest."

"Something Doing"

"Something doing" and "nothing doing" have become favorite expressions among business men. When business is good, men employed, money plentiful, the situation is summed up cheerfully as "something doing." Then everybody is happy. What we are to aim at always in the Sunday School is to have "something doing." There should be many plans in force. Everyone should be working for new scholars. All should be anticipating next Sunday as the best. The superintendent can do much to keep this spirit of work and anticipation in the school.—The Executive.

Hints for Workers

Reliable Members

In a Texas church each new member is given a card, on which he is asked to place a cross opposite the special church work he is willing to do. At the top of the card are the words, "My Church May Depend On Me," and a place for the signature is left at the bottom. What a good thing it would be if each new church member would sign the same statement, "My church may depend on me," and live up to it!

She Reasoned Correctly

One of the young ladies of Epworth Memorial Methodist Church, of Cleveland, allowed two or three poor little children of Cleveland to share her vacation with her in her home in the country. One day she took one of the little girls over to the fresh-air camp conducted by that church, and there for the first time in her half dozen years she ate a vegetable garden! The growing things were a marvel, and she looked and wondered and asked the names over and over.

Finally she said, "Who makes all these things grow?"

"God does it," was the answer. "After a little reflection she said: "Why couldn't God make loaves of bread grow too?" Then she thought a while and said: "Well, we can do that, can't we?" A big thought for a wee girl that God does not do for us what we can do for ourselves.

The Religion of Action

Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father, which is in heaven.—Matthew 7, 21.

To each and all of us it should be a cause of joy that the will of God can be understood and obeyed by us. Entrance into the kingdom of heaven is attainable. The condition of admission is sincerity of purpose. Long ago it was said by a great preacher: Obedience is the origin of spiritual knowledge.

A profession of religion may be in word only. In the passage quoted above this sort of religion is rebuked. The danger of such a pretense in the name of the Lord is emphasized with a plainness of speech that is the expression of love that passeth knowledge.

Conclusion: Know and do God's will. This means safety, gladness, progress that begins now and never ends.—Bishop O. P. Fitzgerald.

Putting the Pew to Work

Samuel Cupples, the great merchant, in reciting recently his experience as a young man coming to Saint Louis and finding his church home through the kindness and attention of a Sunday School superintendent, said: "I want to say this: I have been here fifty-six years. I have tried to do as well as I could in building up our church. There are young men coming to this city all the time, just like I was. They do want to have somebody speak to them, and show that he takes an interest in them. It would do them so much good. It may change their whole course of life. This can not be done by the preacher. It can be done by the men and women who sit in the pews. They can not be expected to go and look all over the church; but if you preachers would im-

press upon your members the importance of noticing the stranger in the pew in front or behind them, making it a point to speak to him, there is no telling how much good might be done."

Influence of Healing

Peter's shadow had healing power in it. The sick upon whom it rested even for a moment, as he passed by, became strong and well, and rose up cured and happy. There are those in every community who carry with them, wherever they go, a like influence of healing and blessing. They bear into a sick room a delicate sympathy which not only enters into the experience of the suffering, but puts new cheer and hope into the heart of the sufferer. They speak encouraging and inspiring words. Their face has in it a message of cheer wherever it appears. They bring some promise of God, some word of hope and encouragement. The discouraged man who meets is made to feel not only that he has found a friend who is truly interested in him, but also that, after all, his case is not so hopeless as he imagined it to be, and that he need not despair. He is ready to try again. It is a blessed thing to carry such cheer and sympathy to dependent hearts.—Forward.

Lazy Endeavors

There was a man once leaning against a tavern doorpost, and some friends of his asked him:

"Tom, what makes you so lazy?"

And he lifted himself swingingly from the doorpost, and swayingly stood forth and said:

"Lazy? I am not lazy. I was born tired."

There are some Christians who were regenerated tired, even in a Christian Endeavor society, and somehow or other, once in a while, they sort of get tired and lose their grip on the pledge. The business of the lookout committee is to hold those tired Christians steadily up to their pledge, and see that they keep it. It isn't always just the pleasantest duty in the world, and sometimes the members of the lookout committee draw back and say, "We are getting on pretty well." "Pretty well" will never do for a Christian Endeavor Society, never! You are never to be satisfied until you do strictly well. Be you sure, members of lookout committees, when special duties are called on you, then and there, for the Lord's sake, make that very place of special difficulty the place of special painstaking. Do it, and do it now.—Our Young Folks.

Do Something

It is a regrettable fact that so many of our young people of to-day are content to never rise above mediocrity.

Let us as a body throw off our lethargy and become alive to our opportunities and duties. The world calls for those who are anxious to do something which will tell for time and eternity.—B. U. W. H.

It is said that just a century ago the first temperance society was formed in England by a Congregational minister. Out of 3,000 Congregational ministers in that country 2,600 are abstainers, and all who entered that ministerial last year were abstainers, save one.

From the Field

Simcoe St., Oshawa

One of the best and most successful meetings of the season was recently held by the Simcoe Street Methodist Epworth League, Oshawa. After a small but excellent musical programme was rendered, Mr. L. C. Smith, the speaker for the evening, was called up to the platform, his subject being Shakespeare's "Hamlet." Making his story as condensed as possible, Mr. Smith showed clearly the many fine points of the play, also the wonderful poetry of Shakespeare, which was greatly appreciated by the many young people who filled up the room.

Last Monday evening, Rev. K. J. Beaton, assistant pastor of Elm Street Methodist, Toronto, spoke on "Forward Movement of the Missionary Work." Over \$200 was raised for missions during the coming year.

Successful Rally

Most successful rally day services were held at Sault Ste. Marie, in the church, October 4th and 5th. The rally opened Sunday morning with a sunrise prayer-meeting. At the 11 o'clock Sunday morning service a platform meeting was held, at which W. H. Hearst, K.C., M.P.P., and Dr. Goodfellow gave excellent addresses. The evening service was equally as good, Rev. E. B. Scott delivering an inspiring sermon to the young people on "Principle." Good music and singing was a special feature of these services. The rally social on Monday evening was a decided success, one of the main objects of the social being fully realized by 30 new members. The church was prettily decorated with flags, maple leaves, and flowers. Great enthusiasm was manifested at these services, which will no doubt encourage the League to greater efforts and success during the coming year. The attendance at these services was 1,400.

Harvest Home Services

On October 4th and 5th the young people of Colborne Street Methodist Church, Bradford, held their annual harvest home services. The church was attractively decorated with all the varieties of fall fruits and vegetables representative of the harvest.

In the morning Rev. Mr. Patterson, of Wellington Street Church, preached a very able and helpful sermon in keeping with the day. In the evening our service was somewhat novel, but exceedingly interesting, when three young men of the League each gave a ten-minute address.

The first speaker, Mr. Wm. Giddens, ably dealt with the subject, "What the Church Owes to the Young Man."

"What the Young Man Owes to the Church," was the subject of the second address, which was a most earnest and eloquent one by Mr. W. Bowers.

The third speaker, Mr. Roy Edmondson, in a very able and practical way, told some of the things which "The Young Man in the Church Owes to the Young Man Out of the Church," thus concluding an evening of rare interest and undoubting profit.

On the following evening, Monday, a most successful concert was given by the Leaguers in the lecture room, which was also nicely decorated. It was called "The Feast of Nations," because those taking part represented in costume all

nationalities and contributed to the programme something in keeping with his or her nationality.

Altogether the evening was a thorough success, and a substantial sum was realized toward our new piano fund.

During the summer our League has been progressive, both in numbers and interest. Now we are planning our fall work, and are hoping for another active and helpful year.

Cor. Sec.

A Candy Social

Mr. Thornton Graham, Social Vice-President of the Epworth League in Trinity Church, Toronto, sends the following account of a successful social evening:

If the programmes given by your Social Department are not being successful in getting a good attendance of gentlemen as well as ladies perhaps it is because you do not have sufficient variety. A candy-making contest proved a great success at Trinity Methodist Church last night, when about 55 gentlemen and over 125 ladies were present.

An announcement was made one week before that the contest would take place, giving the ladies time to prepare, with the result that we had an assortment of home-made candy that would be a credit to our National Exhibition.

The candy was judged by competent persons, and the prizes awarded. It was found necessary to divide it into four classes, viz.: taffy, fudge, maple cream, and Turkish delight. This was passed around afterwards for refreshments. We find that the people do not want a meal of cake, pie, sandwich and coffee on every social night, but the lighter the refreshments are the better the opinions the people have of your social the next day and the more likely they are to come again.

In our church the Young Men's Club and Epworth League meet together on social nights, and the secretary of our Club is Social President of the League, and half of our officers are filled with young men.

Just a Line or Two

A new League has been organized at Wetaskewin, Alta., with a membership of about 40, and eight subscribers to the Era.

Rev. Mr. Thorn, District Organizer, has succeeded in starting a League at Hayfield, Man. The outlook is encouraging.

An Epworth League was organized recently at the Zion Appointment of the Moorefield Circuit, which has started with a good swing.

The League at Ireland Island, Bermuda, has been reorganized, with 40 members. The pastor says that it is the best young people's society he has ever worked with.

Sunday, Nov. 1st, was "Missionary Day" in the Brussels Sunday School. Very attractive handbills helped to create interest in this monthly meeting, and a good collection was taken up for missions.

Bridge Street Sunday School recently honored Mr. and Mrs. F. E. O'Flynn on the occasion of their "silver wedding." The officers and teachers of the Sunday School, and the members of the Adult Bible Classes which Mr. and Mrs. O'Flynn

teach, took this opportunity of expressing their good wishes.

Mr. W. E. Dyer, who was the energetic President of the Adult Bible Class in the Metropolitan Church, is now giving his attention to the lecture field. His illustrated lecture on "The Tissot Bible Paintings" provides a really interesting and instructive evening, which we can highly recommend to all our Epworth Leagues.

Goderich District

The District Epworth League and Sabbath School Convention, held in Auburn Oct. 13th and 14th, was a decided success in every way. The attendance at every session was large, and with the exception of a substitution, the entire programme was carried out.

The various speakers and subjects were as follows: "What Does our Epworth League Stand For?" Rev. W. H. Hiles, B.A., Bayfield. "The Sabbath School and the Church," Rev. W. Conway, B.A., B.D., N.B. "How to Increase the Efficiency of Our Leagues," (a) Missions, Miss Brentley, Blyth; (b) Morally, Miss B. Green, Clinton; (c) Socially, Miss L. Campbell, Westfield. "How to Improve Our Epworth League Meetings," Miss C. E. Houston, Londesboro. "Deaconness Work," Miss Richardson, Toronto. Revs. D. M. Camus, St. Mary's, and A. H. Laing, Exeter, President of the London Conference, each gave stirring and impressive addresses at the closing session.

The officers for the ensuing year are as follows:

Hon. President—Rev. D. Rogers, Seaforth.

President—Rev. A. E. Jones, Auburn.

1st Vice—Mr. J. Millan, Goderich.

2nd Vice—Miss M. A. Baillie, Niles.

3rd Vice—Mrs. E. Bender, Blyth.

4th Vice—Miss L. Stevens, Clinton.

5th Vice—Rev. Dr. Dougall, Goderich.

Treasurer—Mr. A. F. Johns, Auburn.

Secretary—Miss Clara Dennison, Walton.

District Representative to Conference—Rev. H. E. Currie, Londesboro.

Belleville District

The Fourteenth Annual Convention of the Epworth League workers from the various circuits within the Belleville district was held in Foxboro in the afternoon and evening of Friday, Oct. 2, 1908. The splendid weather made the attendance one of the largest in the history of the organization. The interest manifested in this work deepened and increased throughout the sessions, making it a most helpful and inspiring gathering.

One of the most encouraging signs was the ready way and the excellent manner in which all the fifteen Leagues presented their reports and took part in the discussions.

Professor Dosske gave a practical talk on "How Best to Promote Bible Study."

Miss Florence Adams introduced the topic, "The Junior League."

Rev. G. B. Gatreix, chairman of the district, gave "The Latest News From The Field" as gleaned from his attendance at the General Sunday School and Epworth League Board meeting, held in Toronto last month.

"The Needs and Advantages of the Summer School at Chemong" were presented by Miss L. Rush and Professor Dosske, after which Miss Sweetman gave a talk on "Deaconess Work."

"The Social Side of League Work" was the subject of an excellent paper read by Miss Nora Reynolds, of Stirling.

Dr. Bishop then closed with a missionary address—"Jesus Expectant."

The officers for the ensuing year are:

President—Rev. C. E. Cragg, Foxboro.

1st Vice—Rev. J. L. Clarry, Shannonville.

2nd Vice—Miss Elda Nobes, Bayside.
3rd Vice—Mr. G. F. Stewart, Belleville.
4th Vice—Miss Laura Phelps, Canifon.
5th Vice—Miss Florence Adams, Belleville.

Secretary Treasurer—Miss Louise Rush, Canifon.

Conference Representative—Professor E. R. Dooxse, Belleville.

Stratford District

The Annual Convention of the Stratford District was held in St. Mary's, Oct. 22nd and 23rd, and was very successful. The weather was lovely, bringing out a fine attendance. There was a deep undercurrent of spiritual feeling. The addresses and songs of Rev. G. W. Dewey, of London, were much enjoyed.

The following officers were elected:
President—Rev. J. H. Osterhout, B.D., Kirkton.

1st Vice—Mr. H. L. White, St. Mary's.
2nd Vice—Rev. J. C. Reid, B.A., Atwood.

3rd Vice—Miss N. Furman, Stratford.
4th Vice—P. Williams, Munroe.
5th Vice—Mrs. Kercher, Stratford.
Secretary—Miss Savage, St. Mary's.
Treasurer—Miss Phoebe Code, Trowbridge.

Orangeville District

The Leagues of the Orangeville District convened at Shelburne, on Wednesday, September 20th, and Thursday, October 1st, the first evening being devoted to the "Mock Trial" of Institute fame. The performers were the members of the Shelburne League, and the result was that considerable talent for oratory was shown by the young men who acted as lawyers on the occasion, and many helpful suggestions were received by those who listened. About fifteen of the Orangeville Leaguers drove over for the evening, and were entertained to lunch by the Social Committee of the local League before returning home.

Thursday the weather was very unfavorable, but the sessions were bright and interesting. The new officers are:

Hon. President—Rev. H. Harper, Orangeville.

President—Ernest G. Button, Shelburne.

1st Vice—Wilmer Walker, Bowling Green.

2nd Vice—Will Kearns, Orangeville.
3rd Vice—Effie Copeland, Honeywood.

4th Vice—George Irwin, Relessey.
5th Vice—Lila McAllister, Alton.

Secretary—Araleta Large, Shelburne.
Treasurer—Jessie Johnston, Laurel.

Conference Representative—Bertha M. Lathwell, Orangeville.

In the afternoon, Miss Nellie Boynes, Toronto, addressed the delegates enthusiastically on "Junior Work"; Mr. T. H. Keough, Toronto, spoke on Missions; Miss Lathwell, Orangeville, gave a "Gist of the Summer Schools"; and Rev. B. R. Strangways, Shelburne, reviewed Chas. M. Sheldon's "In His Steps." The evening of the afternoon session was the "Round Table Conference," ably conducted by Rev. Dr. A. C. Crews, in which almost every delegate took part.

After an hour's rest from work the delegates were invited to the lecture room and entertained to dinner, along with the local executives and the new district officers. This feature of the programme was quite a success as a means of getting everybody acquainted with everybody else, and promoting discussions of topics interesting to Leaguers. Several toasts were proposed, and responded to manfully, although most of the speakers were taken by surprise, and in some cases were totally unused to

public speaking. In replying to the toast of the "General Secretary" Dr. Crews remarked that it was the very first time he had ever been "toasted," although he had been "roasted" more than once.

In the evening the programme consisted chiefly of an instructive address by Dr. Crews. There were also short addresses by representatives from each district, and music by the Shelburne choir, and the most successful convention of some years for this district was brought to a close.

Palmerston District

The Annual Epworth League and Sunday School Convention of the Palmerston District was held at Harriston on Thursday and Friday, October 29th and 30th. The convention was well attended, especially in the evening. Thursday afternoon Sunday School work was given prominence, and many of the delegates availed themselves of the opportunity of discussing the different questions that were introduced. All the speakers were from the district, and threw much enthusiasm into their talks. The evening session was particularly interesting. Epworth League work was discussed during the morning, and many practical ideas were given out.

The officers for the ensuing year:
Hon. President—Rev. T. Colling, B.A., President of the Conference, Drayton.
President—Rev. A. S. Colwell, B.A., Alma.

1st Vice—C. H. Bernath, Palmerston.
2nd Vice—Mrs. J. Lavery, Harriston.

3rd Vice—Miss E. Male Archer, Stratton.
4th Vice—Miss A. Jackson, Parker.

5th Vice—Mrs. (Rev.) T. Colling, Drayton.

Secretary—R. M. Atkins, Bosworth.
Treasurer—Miss Maud Klemmer, Clifford.

Conference Representative—Rev. G. W. Down, B.A., B.D., Glenanlan.

Strathroy District

The most successful Convention for many years was held in Strathroy, Oct. 5th, 6th and 7th.

On Monday evening, Oct. 6th, the Convention was opened by a reception tendered the delegates by the Strathroy League. A short programme was given, lunch served, and all enjoyed the social evening.

Tuesday, Oct. 6th, was Epworth League day. An interesting Bible study was taken by Rev. M. L. Pearson. The missionary situation of the district was ably discussed by Dr. Calder. The S. S. orchestra from Petrolia came down and added much to the enjoyment of the sessions on Tuesday.

Mr. R. W. Hedley, B.A., gave a profitable talk on "Sample Missionary Programmes"; and Rev. A. W. Hone gave a "Practical Talk on Snap-Shots from the Social Side of League Work"; and Rev. C. Durran discussed "The League as a Part of Among Other Societies." Dr. Crews, the General Secretary, who is well known, conducted one of his admirable Round Table Conferences.

In the evening an open meeting was held, and the church was packed with an enthusiastic audience. Rev. W. W. Prudham, who has lately returned from missionary work in Japan, spoke on Missions in that Country; and was followed by Dr. Crews. One of the features of the evening was the presentation of the Epworth League Banner to the victorious S. S. Among Other Societies. The banner, which was made two years ago, and is held for a year by the League which gains most points in

regard to money raised for missions, money raised for other purposes, and new members gained. This year it was won by the Arkona League.

Wednesday was S. S. day. Rev. W. W. Prudham spoke on the subject, "What the S. S. Lessons of 1968 Teach About Missions." Mr. G. M. Haldane gave a talk on "A. B. C. Work," and Dr. Crews again conducted a Round Table Conference.

The Convention closed with a consecration meeting.

The officers elected for the coming year are:

Hon. President—Rev. W. J. Ford, Watford.

President—Rev. A. W. Hone, Cairngorm.

1st Vice—Rev. R. J. Currie, B.A., Oil Springs.

2nd Vice—Dr. R. M. Calder, Petrolia.
3rd Vice—Miss Susie Waterman, Arkona.

4th Vice—Mr. Gault, Watford.
Secretary Treasurer—Miss May Currie, Strathroy.

Conference Representative—Rev. C. F. Clarke, Kerwood.

St. Catharines District

The annual convention of the St. Catharines District Epworth Leagues was held in the Morrison Street Methodist Church, Niagara Falls, on October 21st and 22nd, and was full of enthusiasm. The Christian Endeavor or Prayer-Meeting Department, was given special mention in the addresses.

The convention was very successful, and the invitation of Grimsby to hold the convention there next year was heartily accepted.

The following are the officers for the ensuing year:

Hon. President—Rev. D. A. Moir, Niagara Falls.

President—J. Martin Pattinson, Niagara Falls.

1st Vice—Rev. S. A. Laidman, St. David's.

2nd Vice—Theodore Edmonds, St. Catharines.

3rd Vice—Rev. J. Culp, Merriton.

4th Vice—Mrs. (Rev.) Robt. Keiffer, Jordan Station.

5th Vice—Miss Rose Dale, Thorold.
Secretary—Ernest S. Moyer, St. Catharines.

Treasurer—Miss Bigger, Lundy's Lane.
District Representative to Conference—Rev. A. I. Terryberry, Grimsby.

Convention at Weyburn

The S. S. and E. L. Convention at Weyburn, Sask., on Oct. 12th, was quite a success. The deepest interest was manifested from first to last.

"The Relation of the Revival to the Child" was handled by Rev. J. A. Haw. Rev. J. A. Doyle spoke on "The Value of Organization," and conducted a Round Table Conference. Rev. F. Martin's address on "How to Increase Interest and Attendance of the S. S. and E. L." was followed by a paper on "The Ideal Superintendent," by Mr. Connor. Rev. W. G. Cairns spoke on "The Value of the Text Book."

Mr. J. Duff, M.A., discussed the "Work of the Day School Teacher and the S. S. Teacher." Rev. C. J. Wilson, M.A., gave a stirring address on "Missions."

The following officers were elected:

President—Dr. G. M. Bowman.

1st Vice—Mrs. T. E. Matherall.

2nd Vice—Rev. G. H. Glover.

3rd Vice—Rev. C. J. Wilson.

4th Vice—Miss A. Galoway.

5th Vice—Mrs. W. P. Ball.
Secretary Treasurer—Mr. Allan Spaford.



A Missionary Calendar—December, 1908



- 1** **Rev. Dr. Herdman.**
We are left to no inference. We have not to gather His mind by comparing passages. The precept is plain, peremptory, and pathetic. That last command, given with most affecting accompaniments, as the same Jesus who had been crucified was about to ascend from Olivet, is simple and solemn.
- 2** **Sir William Muir.**
Wisdom, energy, devotion, the Saviour's Spirit working in our hearts and lives, may make the cause advance and the Kingdom quickly come; while, alas! error, neglect and sloth may mar success, and cause the enemy to triumph.
- 3** **John R. Mott.**
We owe Christ to all men. To have a knowledge of Christ is to incur a tremendous responsibility to those that have it not.
- 4** **Rev. J. McCarthy.**
It is the Church of Christ which is responsible for the due supply of men and means. And we must look to God above all that He may pour out upon it a true Christian spirit; for the missionary spirit is the true spirit of Christ. Then will the Church feel compelled to go forward until every creature upon God's earth has heard the blessed gospel.
- 5** **Rev. S. F. Turner.**
If we want to bring the Chinese to Christ, we have this evidence to send above all other, the spirit of Christ, and Christianity, as shown in living men.
- 6** **Rev. J. Hay Young, D.D.**
Our Lord has placed us in the front of the battle; a world of sin confronts us, against which we are to wage a war of extermination. Till every knee shall bow and every tongue confess Him Lord of all.
- 7** **Rev. O. E. Brown.**
The work of Christian missions is thus none other than the earthly side of the present ministry of our unseen and enthroned Lord. There can, therefore, be no other infallible clew to the aim of missions than that afforded by the ruling purpose of Christ's own redemptive ministry.
- 8** **Rev. R. C. Billing.**
The Lord Jesus Christ has not forgotten His promise. He is "giving testimony" to the world of His grace everywhere; and He still grants that signs and wonders shall be wrought by the hands of His servants.
- 9** **Rev. Dr. Murdoch.**
Let us all remember that the work of missions is the work of the Spirit. It is not the work of the truth simply or potentially. It is not the work of civilization. It is not the work of the school master. It is not the work of the colleges. But it is the work of the Spirit. Let us never forget this great truth; that the Spirit of God is the great Factor in the work of Christian missions.
- 10** **Rev. A. C. Thompson, D.D.**
Sometimes the being, always the well-being, of a Church depends upon its continuing true to the original design of Christ's Church. Just so far as Christianity becomes a really Christian will her history be that of aggression and triumph.
- 11** **Rev. Maurice S. Faldwin, D.D., Bishop of Huron.**
When you go to the heathen to preach the gospel of the grace of God, your words have to be the words of Jesus and your character the character of Jesus. Your words will be only weighty when they see Christ shining out of you.
- 12** **Henry Clark.**
If any are afraid to go forward into this great work, I would say, go onward; trust God, fear not. He will make your way plain, and He will help you in that work which He gives you to do.
- 13** **Rev. George Smith.**
The men whom China most needs are men of faith and prayer; men filled with the Holy Spirit, and mighty in the Scriptures. Let such men go forth, and they will not go in vain.
- 14** **Rev. S. J. Whitmee.**
The gospel proves itself to be "the power of God unto salvation" in every sense of the term. Let us whole world, that all may be blessed and saved by it.
- 15** **Rev. Charles E. B. Reed, M.A.**
How unbounded is the prospect. The edifice of the knowledge of the glory of God in the face of Jesus Christ His Son rises but slowly. May we have faith and patience given us to lay a few stones and to lay them well.
- 16** **Rev. W. Morley Fanshott, D.D.**
If you have a living faith in a living Jesus, if you know and feel that in this work you are doing, you are working to fit the world, not so much from sin as for Christ, and to Christ, and with Christ; if you realize in your heart of hearts the promise, whose music is louder than the storm at its feet—"Lo, I am with you always, even unto the end of the world"; then you can do everything.
- 17** **Bishop E. R. Hendrix.**
This great idea of a world wide religion, embracing our common humanity is born of the idea of the one God, who made all men of one blood, to dwell on all the face of the earth. It is distinctly a divine conception, a revealed idea.
- 18** **Rev. Henry H. Jessup, D.D.**
Be willing to sow and to let others reap. How many missionaries have lived and toiled and died without the sight of fruit. But others entered into their labors and gathered the harvest.
- 19** **Rev. D. Brook, M.A.**
When He taught His disciples to say when they prayed, "Thy Kingdom come," He did not mean they were to ask for a grandiose impossibility. Clearly the Church must endeavor to get the gospel truth into the head, and into the heart of every man, woman and child on earth.
- 20** **Rev. James I. Vance.**
Christianity is absolutely intolerant of every other religion. "Neither is there any other name under heaven, that is given among men, whereby we must be saved."
- 21** **Rev. Young J. Allen, D.D.**
When Christ says, "Go ye, therefore, and make disciples of all nations." He turns them over, at it were, to the missionaries, and says to them, "Teach, uplift, enlighten, emancipate, regenerate them, bring them into the comity of nations."
- 22** **Rev. E. J. Gray D.D.**
If He has given an order, then that order must be obeyed; it becomes the duty of the Church to obey the order of God, and it has no alternative at all. Has God given the order? Has He told us what to do?
- 23** **Mr. T. E. Duckles.**
It is not our organization, it is not all the wealth that we have that is going to do this work. It is the power of the Lord with us, and we must not trust in any arm of flesh.
- 24** **Rev. F. W. Bourne.**
I feel that what we especially want is that mighty power which our fathers possessed in such a great measure, that every sermon we preach, and that every word we utter, and that every attempt we make shall result, by God's blessing, in some saving fruit.
- 25** **Rev. C. B. Galloway, D.D.**
Any scheme of religion or system of theology that minimizes sin makes meaningless the mission of the Man of Galilee. Eliminate sin and you emasculate the Gospel. Christianity has only a message for a world of sin. Its sublime mission is the redemption of the human race.
- 26** **Rev. Walter E. Lambuth, D.D.**
Christianity as a spiritual force must be developed and delivered through a human agency. "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit."
- 27** **Rev. N. G. Clark, D.D.**
The Power that is able to regenerate one soul, the Divine Power, can save the millions of China. Thus the Lord is urging us forward. I ask you, and I ask myself, how shall we meet the duty and the responsibility that He is thus laying upon us?
- 28** **Bishop J. C. Hartsell, D.D.**
Do we realize how quickly the Lord has brought all the earth into the presence of the Christian Church? China is an illustration, India another, and so all round; but take Africa, one of the latest. See how the veil of mystery has hung over that continent century after century. That continent which was yesterday one of mystery and tragedy, today a continent of opportunity, to-morrow a continent of marvellous achievements for God and civilization.
- 29** **Rev. Ebenezer E. Jenkins, LL.D.**
Our foundation is Christ. Other foundation can no man lay at any period of time than that which is laid, even He Himself who is the same yesterday, and to-day, ye, and forever.
- 30** **Rev. Frederick Galpin.**
"The work before us" is great and world-wide; and it needs an awakened Church with a clear perspective, and a generous recognition of duty, and a great increase in financial gifts, whereby the Church may be able to fulfil its great obligation to the present generation.
- 31** **Robert E. Soper, M.A.**
The Evangelization of the world in this generation is the summons of Jesus Christ to every one of us to lay ourselves upon a Calvary cross, ourselves to walk in the footsteps of Him, Who though He was rich, for our sakes became poor, that we, through His poverty might be rich indeed—"Lo, I am with you, even as of no esteem that we may spend them as He spent His for the redemption of the world."

DEPUTATION TO THE CHILDREN WHO ARE WAITING FOR CHRISTMAS TO COME

DEC. 27.—MISSIONARY MEETING.

SUGGESTED PROGRAMME.
(Canadian Hymnal Used.)

Hymn 303.

Prayer—For the boys and girls who have not heard the Christmas story.

Scripture Lesson—Luke 2. 8-16.

Hymn 301.

Address by Superintendent—The Christmas Message and What It Means to Us.

Report from Deputation—Reporters 1 and 2.

Hymn 404.

Report from Deputation—Reporters 3 and 4.

Mizpah Benediction.

References.—Africa for Juniors, 25 cents; Japan for Juniors, 20 cents; China for Juniors, 10 cents; *The Missionary Outlook*, 50 cents a year; *The Epworth Era*, 50 cents a year; *The Missionary Bulletin*, 75 cents a year, 25 cents a single copy; *Onward*, and other Sunday School papers.

To Superintendents.—Christmas cards for this meeting will be sent free to those using the above programme. Send for one card for each child. As the supply is limited, orders will be filled in the order in which they are received. Send to F. C. Stephenson, Methodist Mission Rooms, Toronto.

Everything looked so much like Christmas in our Junior room at the December meeting. We Juniors had done every bit of the decorating. We had "A Merry Christmas" motto, which Ethel Wright's mother showed us how to make. The letters were cut out of cardboard, and then brushed over with glue; then, while the glue was wet, we covered them with rice, and there they were, right over the platform, on a long piece of red cotton, with a beautiful border of cotton batting and red paper roses. This "Merry Christmas" was not the only motto we had. Then we had evergreen around all the pictures and the little bits of red tissue paper we mixed in made them look lovely.

Right on the platform we had two big clothes-baskets, with evergreen on the handles. We were all anxious for the Superintendent to begin, for every one of us had a parcel—a real Christmas parcel. At last the Superintendent came, and I felt Christmas all over when he said, "Now, girls and boys, this should be the very best meeting of the year, for it is the birthday of our Saviour." Then he explained that Christ said, "Inasmuch as ye did it unto the least of these," and that we were going to honor His birthday by making someone else happy. Then we all marched up and put our gifts in the baskets. We are going to make a lot of girls and boys happy this Christmas.

Our Superintendent said we had sent off some of our Juniors to spend Christmas in other lands, and they would tell us what they saw.

REPORTER No. 1.

A few people in China are beginning to know about Christmas. The mission-

aries are telling them. In Chentu, at our mission, they had a Christmas tree and a splendid concert, given by the boys and girls from our mission schools. Three little Chinese girls from our orphanage sang "Jesus loves me." All the boys and the girls sang Christmas hymns. I could tell "Hark, the Herald Angels Sing" from the tune, for it all was in Chinese. Our missionaries told me that there were thousands of poor little girls and boys in China who were worshipping nasty, ugly idols, and who didn't know anything about Jesus. Who came to Bethlehem so long ago, and Who died for them. "Don't forget to tell the boys and girls that we are looking for some of them to come over here as missionaries when they grow up," the missionaries said.

"We saw the hospital. Dr. Ewan says he can't get on without our help, for there will be many sick children coming to the hospital.

REPORTER No. 2.

Japan.

I went to Japan and spent Christmas in Kanazawa with Dr. McKenzie at the Orphanage. We went along the streets, and they didn't look like Christmas. Everybody was working; men were carrying big boxes; the children were all going to school; the funny little shops were all open; the little girls were running about with babies on their backs, and everything was just like every day. Mr. McKenzie was so glad to see me. I told him I had filled three cards for the Orphanage. "Wait till you see the orphans, and you'll be glad you worked for them," Dr. McKenzie said when I told him.

"What's the matter?" I asked; "it isn't like Christmas."

"Why, people here don't know about Christmas. They worship idols and believe so many strange things, but we're trying to teach them about the true God and His great Christmas Gift to the world," Dr. McKenzie told me. After a while we came to the Orphanage. It was Christmas there all right. It was just before dinner, and the children were playing; they were such a jolly crowd. I stayed to dinner, and we all sat on the floor, with a little stool for a table, but I couldn't manage with the chopsticks as well as the Japanese children, and was quite hungry even when dinner was over. The Orphanage is a wonderful place, and Dr. McKenzie said, "We're proud of the boys and girls in Canada for helping us so much. Tell the Juniors to keep on giving to the Orphanage, for we need a lot of money to buy food and clothes for all our big family."

REPORTER No. 3.

India.

As I am one of the biggest girls, I was sent off to India. Away down in India there are boys and girls, too; many thousands of them. You can see them on the streets of the villages and in the great cities. These people of India have many gods, great ugly idols that I think would frighten the little children. They are taught that they must make offerings to these gods. Sometimes famine comes, and many of the people die. But one of the saddest things about India is the life of the poor little girl-widows. Girls

are married in India when they are very young, and are taken away from their homes to live with the families of their husbands. They are often very cruelly treated, especially if their husbands should die, because it is believed that the death of a husband is a punishment upon the wife for some sin which she has committed. These poor little girl-widows are shut up, and are not even allowed to eat with the family. They are the household drudges, and their lives are very hard indeed. When all the boys and girls of India have heard the Christmas story, what a difference there will be in the way the children of India are treated!

REPORTER No. 4.

Africa.

Two of the oldest boys were sent to Africa.

I wish all the Juniors could see the children there as we did. They had never seen white boys before, and at first they seemed afraid of us, but after a while they became more friendly. We went into the little grass huts in which the people live. There was no window and the only door was a small opening close to the ground. There was no furniture at all, except an earthen pot or two, and a few mats. I could not help wondering how the people lived in these dark places. Many of the poor little African children have never heard of God. They worship wooden idols, and believe that there are bad spirits all about them—in the air, in the trees and everywhere. No wonder they are in constant fear, and do many strange things to try to gain the favor of the spirits. Many of the boys and girls have never heard the story of Jesus.

Picton District

The Fourteenth Annual Convention of the Picton District Epworth League, held at Northport on Oct. 7th, was a decided success. The sessions were well attended, and proved very interesting and helpful. The reports from the different Leagues were very encouraging.

Rev. Geo. J. Bishop, D.D., of Belleville, delivered a very stirring address on "The Great Essential." Mr. Arnold D. Way gave a talk on "Epworth League Graduates." Miss Hollingsworth, recently returned from mission work with Dr. Winch, gave an interesting account of the grand work being done among the Indians at Hazelton, B.C. Rev. H. H. Cragg, B.A., led the discussion on "Forward Movement Work." The address on "Who is the Supreme Teacher," by Rev. Geo. R. Clare, was very interesting and instructive. Rev. F. J. Anderson also gave an excellent address on "Evangelism." The soloists for the day were Miss Thompson, of Picton, and Mrs. (Rev.) Cooke, of Northport.

The following officers were elected for ensuing year:

Hon. President—Rev. D. S. Houck, Wellington.

President—Mr. G. A. Smith, Picton.
1st Vice—Rev. E. W. Tink, B.A., B.D., Cherry Valley.

2nd Vice—Rev. H. H. Cragg, B.A., Chisholm.

3rd Vice—Mr. Harold Vincent, Picton.

4th Vice—Miss Ella Anderson, Redner-ville.

5th Vice—Miss M. Pettigill, Picton.

Secretary—Mr. Arnold D. Way, Bethel.

Treasurer—Miss Fones, Albany.

Representative to Conference Executive—Rev. E. B. Cooke, Northport.

Representative to Summer School—Rev. F. J. Anderson, Ameliasburg.

District Correspondent with Missionary—Rev. F. H. Howard, Redner-ville.

The League Prayer-Meeting

DEC. 20.—"WHY WAS THE KING BORN?"

John 18, 33-37.

FOREWORD.

Christmas is the great festival of the year, and is celebrated all over the world. Ostensibly it is a Christian anniversary, but it has become so commercialized that there is danger of the religious significance of the day being somewhat overlooked. It is looked upon as a time for family reunions, as an opportunity for the giving and receiving of tokens of esteem, etc., that we often think but little of what the occasion really stands for. Even in Christian communities it sometimes happens that there is more talk of Santa Claus than there is of Christ. Consequently it is good to have a topic in the League that turns the thoughts direct to the central figure of Christmas rejoicing, and asks the important question: "Why was the King born?" Let every league seek to make all it can out of this subject.

EXPOSITORY HINTS.

V. 33. "King of the Jews." What an appropriate title Pilate gave to Jesus when he asked, "Art thou the King of the Jews?" No name that is used in speaking of Christ is so apt as this of "King." He is King over the hearts of men all over the world, and millions rejoice to acknowledge themselves as his subjects.

V. 36. "My kingdom is not of this world." This announcement came as a surprise to many. Even Christ's own disciples read literally the promises regarding the Christ, and expected that He had come to displace the Caesars, and med all crowns into one. But Jesus declared His kingdom to be something different—it was not of this world.

V. 37. "To this end was I born." He came into the world to bear witness to the truth. He stakes His claim to our love and obedience, upon His power to satisfy the cravings of our souls, to answer the questions which agitate our hearts, to bring us into the knowledge of real truth.

V. 37. "To bear witness unto the truth." He bears witness respecting the nature and character of God, and so throws light on our relations to Him. But His teaching was only part of His testimony. His life, His daily actions, His pity for the suffering, His passion and death were one grand and a harmonious testimony to the mind and will of God.

V. 38. "I find in Him no fault at all." What a wonderful declaration is this! And it was the universal verdict of all who knew Him. Even the devils said: "We know thee whom thou art, the holy one of God." Pilate's wife said to her husband: "Have thou nothing to do with that just man." Ever since He came into the world the critics have been trying to pick flaws in His character, but He still remains as the one perfect man. The world still finds "no fault in Him." What a blessing it is that we have at least one perfect character!

SUGGESTIVE THOUGHTS.

The kingdom which to Pilate seemed so visionary has been set up; its laws have changed the institutions of the world and put a new face upon human society; it numbers its subjects in every land.

The truth to which Christ witnessed has become the world's highest to fight, and the ideal of its future.

Among His followers there are thousands to whom He is the dearest object of reverence and love, and who would lay down their lives for His sake.

The inner world of thought and feeling, in which "truth is mighty and will prevail," is the sphere in which Jesus Christ sought to establish His kingdom.

Christ must be born in each heart in order that we may have a true Christmas.

Can a man be born when he is old? To give an affirmative answer to this question Christ came into the world.

QUOTATIONS.

No man has ever lived on the earth whose character and rule so affected the world as Christ's have done. The generations since have been altogether changed, and the surface of society shows it, for it is Christian-toned. There is a sense in which all the best of it is Christian. As, therefore, stamping on men the power of His own thought and truth Jesus is a King.—Rev. Robert Tuck.

Other kings have contented themselves—they have been obliged to content themselves—with the outward submission of their subjects, often enforced by penalties, and yielded in fear, but Jesus will have nothing less than the free and loyal obedience of men's hearts.—Rev. E. W. Shalters.

Other conquerors have made themselves masters of men's bodies and possessions, and held them to their will by compulsion and terror; Jesus aims at an empire of souls, held by no other tie than their own free choice.—Ibid.

Napoleon rose with rapidity to great conquests, but finished his career in exile. There he contrasted empires founded on force with that of Jesus founded on love, and said: "What an abyss between my deep misery and the eternal Kingdom of Christ, which is proclaimed, loved, and adored, and is extending over the whole earth."

Christ is King. His sceptre waves goldenly across the centuries. The influence of His life and teachings has revolutionized the thought, art, music, and civilization of the world. All things proclaim that a new era of light and inspiration has dawned over the world. In the freedom of His truth, bigotry, error, superstition must disappear. The victory for this truth is sure wherever the banners of Christian education are unfurled. The great highways of commerce, the rapid diffusion of intelligence, and the splendid progress of civilization and Christianity are welding together the ends of the earth, are making the embargoes of time to give way, and causing geographical intervals to disappear.—A. B. C.

FOR THE BLACKBOARD.

"O Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin and enter in,
Be born in us to-day.
We hear the Christmas angels
Are wailing together the ends of the earth,
Are making the embargoes of time
To give way, and causing geographical intervals
To disappear.—A. B. C.

See "Christmas Chimes," on page 13 of this number.

DEC. 27.—MONEY AND MISSIONS.

SUGGESTED PROGRAMME.

(Canadian Hymnal used.)

Hymn 304.

Prayer.—That we may recognize that we are stewards of our possessions.

Scripture Lesson—Matt. 25. 14-30.

Hymn 436.

Address—My Relationship as a Steward to the Work of Missions.

Hymn 120.

Address—An Investment for Service.

Hymn 115.

Benediction.

References.—On the Banks of the Besor, 10 cents; A Day of Good Tidings, 25 cents; Money, What It Is and What It Can Do, 5 cents; The Christian Steward, 25 cents a year.

Bishop J. W. Bashford, in his book, "God's Missionary Plan for the World," says regarding Christian stewardship:

"There is no possibility of securing funds sufficient to enable the church to meet the crisis which is upon her save by training the members from infancy up in the doctrine that every man's life is a plan of God, and that it is the privilege of every Christian to enter into partnership with God in business and home life just as fully as in the ministry and on the mission field. When the church becomes imbued with the conviction that all the redeemed are priests, as John teaches every human life; that He is just as ready to co-operate with a mother in caring for her children, with a farmer in tilling his field, with the merchant in his business, and to suffer with the sick in his illness, as to co-operate with the minister and the missionary, we shall reach a higher type of Christian living, and shall take God into partnership in our daily lives.

"It is simply impossible, however, for a business man to take God into partnership in his business life without sharing with God the profits of the business. It do not mean by this that God demands harsh and impossible conditions in regard to the gifts of the man engaged in the so-called secular pursuits; but that He does demand systematic and proportional sharing of the income of the business with Himself. I do not mean by this, either, that systematic or proportional giving necessarily demands that the money shall be given to some general collection of the church or to the pastor of the church for local church work. Jesus says, in regard to the cup of cold water: "Inasmuch as ye did it unto one of these, my brethren, even these least, ye did it unto me." So also the Good Samaritan, on his way from Jerusalem to Jericho, was laboring together with God in relieving the wants of the wounded man.

"All business men are agreed that system and proportion are as essential to success in church work as in business life. Hence all business men are prepared to unite with the minister in insisting upon the apostolic injunction of systematic and proportional giving. Now, concerning the collection for the saints, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper." A study of the passage shows that it is not simply a suggestion; that it is a general order—one which Paul had given to other churches as well as to the church at Corinth; that it enjoins systematic giving at regular intervals established in advance; that it demands proportional giving, according to the income of each. The two principles of system and proportion clearly

laid down by the apostle Paul are essential to success in every business enterprise; and business men recognize them as essential to the successful management of every church enterprise.

"Dropping all thought of one-tenth, let us plead simply for some definite proportion in giving. Every argument which can be used against any definite proportion in giving, every charge that such a rule is legal and mechanical, that it contradicts the whole spirit of the New Testament, has been used against the maintenance of the Lord's Day. And, indeed, you can find a stronger argument against the maintenance of the Sabbath on the ground that it contradicts the free spirit of Christianity, and you can cite stronger arguments in both the word and works of Christ for the abolition of the Sabbath than for the abolition of tithing. In the case of the Lord's Day you ask every Christian, no matter how poor he is, no matter how large his family to abstain from his ordinary employment one day in seven, and devote the time to the worship and service of God. The demand for the same amount of tithing from every Christian, whatever his condition, is more mechanical and legal than the demand for a proportion of his earnings. In time the poor man sets aside the same amount as the rich man. Proportional giving may not take one-fiftieth as much money from the poor man as from the rich man. But every man recognizes that the observance of the Lord's Day, with proper exceptions for the works of mercy and necessity, and the whole of it observed in accordance with the Master's injunction that the Sabbath was made for man, not man for the Sabbath—every man recognizes that the Lord's Day, so observed, has brought infinite gains to our civilization. Who doubts that an equally universal observance of proportionate giving, not in a mechanical or legal manner, not with the conception that one-tenth or any proportion discharges our obligation to God, but as a recognition that we have been redeemed by the life-blood of Jesus, and that all we have and are belongs to Him—who doubts that such universal giving would prove an infinite gain to the church and to the civilization of the twentieth century? Let us, at least, resolve that we will ourselves begin at once, and that we will lead every member of the church, wherever we have sufficient influence to systematic giving of some proportion of his income for the service of the Lord.

IAN. 3.—THE DUTY OF MAKING GOOD RESOLUTIONS.

Acts 11, 19-23; Josh. 24, 14-25. (CONSECRATION MEETING).

EXPOSITORY HINTS.

Josh. 24, 14: "Serve Him in sincerity and in truth." The finest idea of the Christian life regards it as affording the opportunity of service. To be a Christian is to be a servant of Christ.

V. 15. "Choose ye this day," etc. Great incentives are offered to lead men to serve God, but no one is constrained to do so. Every human being has the power of choice.

V. 15. "As for me and my house, we will serve the Lord." What a splendid resolve was this. No matter if others should choose to walk in the broad road, Joshua was determined to serve God. He did not propose to be influenced by the wicked example of others, and he was in no uncertain state of mind. Whatever might happen he meant to do right. What an appropriate resolution is this for the New Year!

V. 16. "God forbid that we should forsake." The besetting sin of the

Israelites seems to have been idolatry. Our temptations take various forms, but most of them are only types of idolatry. We are very prone to "serve other gods," and need to make this resolution our own.

V. 17. "He it is that brought us up." One of the motives which should prompt us to good resolutions is the goodness of God in the past. The Israelites had the strongest reasons for serving God. For He had done so much for them. And are we not in a similar position?

V. 21. "Nay, but we will serve the Lord." Like some of our New Year's resolutions this was a promise that the people of Israel did not always keep, but they were, doubtless better than if they had sunk down carelessly in the slough of idolatry. They did make some sincere effort to serve God, and many of them met with a measure of success.

FOR THE BLACKBOARD.

"Every year is a fresh beginning. Every morn is the world made new; Ye who are weary of sorrow and sinning, Here is a beautiful hope for you, A hope for me and a hope for you."

SUGGESTIVE THOUGHTS—BY BISHOP QUAYLE.

Sometimes we grow bad without purpose, but people never grow good without purpose. No life happens into goodness.

It is better to have attempted the higher life a thousand times, and missed it, than never to have tried at all.

It is always a virtue in the young bird that it tries to fly. It may flutter and fall to the ground many times, but always tries again.

God is calling to you, and saying: "Pick up the broken thread of your life. Try once more the story of goodness; you tried once to tell."

If you will take the Almighty into partnership with you, you don't know what things will come to pass.

Do you think because the printer has piled all his works together in such wild disorder he should essay the printer's art no more? Let him try once more.

In God's name, let us here to-night make some resolution which God shall speak of in heaven with pride and say: "This man or this woman resolved to do better, and started out for the Kingdom of God."

QUOTATIONS.

We make jests of many things which are profoundly serious; and I suppose the majority of us have gotten into a chronic state of making jests concerning New Year's resolves; whereas, the plain truth of the business is that if we are ever going to mend our ways, we must come to the resolution point sometime, somewhere. I haven't the remotest doubt that a great many more New Year's resolutions are kept than any other resolutions of any other time of the year. People make resolutions on New Year's by the wholesale, and talk about them; others are apprised of the things they said they were going to do and did not do, and said they lied about them; whereas, the rest of the year, they made resolutions, but did not talk about them; others did not know they lied about them; it was not that they lie particularly more at New Year's time, or broke New Year's resolutions more particularly, but that people knew about it.—Bishop Quayle.

"Right about face—if you are going in the wrong direction. While you are in a favorable mood for it, enter into a better life. Here and just now decide

everything that makes for peace and heaven. Agassiz says that he stood at one place in the Alps where he could throw a chip into the water in one direction, and it would roll on into the German Ocean, or he could throw a chip into the water in another direction, and it would roll into Black Sea; or he could throw a chip into another direction, and it would reach the Mediterranean by the Rhone. How far apart the Mediterranean and the Black Sea and the German Ocean! Standing now on this Alp of Gospel privilege, you can project your soul into Black Sea, and it will roll on into the ocean of life, or project it in the wrong direction, and it will roll into the sea of death. But how far apart the two distances!"—Talmage.

Because a new year comes to you, it does not follow that a whole year is yours. We live only a moment at a time. One year is quite a period, and a whole year includes 365 days.

Suppose hereafter we take just one day at a time. Resolve to make New Year's day unique in your life history. Speak better words, do kinder acts, be more godly. Everything of life is summed up in being, doing and saying. If your heart is right, your hands active and your speech well-regulated and pure on January 1st, you will feel inclined to have them so on January 2nd and 3rd, and the whole year round. "Count that day lost, whose setting sun Finds at thy hand no good thing done."

Resolutions are in order now. Reckless persons make light of these. Cynics sneer at the quickly-broken vows. It remains to be proved, however, that the fickle old world is not better than it would have been without these new year reforms. God encourages us to hopeful beginnings. That is why He has kept us in life so long. Every succeeding year is a reminder to us. He is saying to each, "Give me thine heart." If your life this closing year has not been as useful and happy as you had wished, try again, and maybe you will succeed better.

A new year—that is what we seek. The old year has been a disappointment. Its pages bear too many of the blots of self. A black streak of sin runs over its record. Disappointment and failure have blurred its lines. We are glad to turn from the old year. But this is to be a new year—new in its victories, new in its accomplishments, new in its obedience, new in its holiness, new in its surrender to our Guide and Master, Jesus Christ. His presence makes all things new.

JAN. 10.—LIVING FOR THE DAY OR FOR ETERNITY.

Mat. 16, 24-27.

EXPOSITORY HINTS.

V. 25. "Whosoever shall save his life," etc. That is, the man who is continually thinking about his own interests is likely to miss the highest and best things of life. If he lives a life of self-indulgence here he will lose the rewards of the future.

V. 25. "Whosoever shall lose his life," etc. If we deny ourselves present gratifications for Christ's sake, we shall certainly come into the enjoyment of the larger life in the future.

V. 26. "What is a man profited," etc. This is an illustration that can be understood by all. We are a nation of traders. Even boys swap knives and try to make as good a bargain as possible. Almost every man is considering questions of profit and loss, and asking: "How much

will I make by this?" or "How much risk is there of losing?"

V. 26. "Gain the whole world." There is no necessity of deprecating this world in seeking to emphasize the truth here contained. It is a glorious world, full of good things to minister to our enjoyment, but if a man gets it at the expense of his soul he is making a bad bargain. Why? He can only enjoy the world for a little time, and then he has to face the realities of eternity.

V. 26. "What shall a man give in exchange for his soul?" Nothing of an earthly nature can be given in exchange for the soul because of its immortality. Death puts an end to all earthly possessions; the grandest titles, the most dazzling grandeur, the most satisfying pleasures of the world—all must be relinquished when death comes, but the soul shall live forever. The man who trades his claim to the eternal for something temporal makes a bad bargain.

SUGGESTIVE THOUGHTS.

Money is a good thing to have as a means, but he who makes money an end in itself is a fool.

How many men, just when they have got their homes completed and elegantly furnished, have laid down and died?

Suppose that all this universe would pour its wealth at your feet if you would sign your own spiritual death warrant, would you do it?

What is it that is keeping you from giving your heart fully to Christ? Whatever it is, that is the price you are putting on your soul.

What we make of time, time makes of our eternity. Time is the weaver of the garment of our existence there.

Time is the season of sowing, eternity of reaping, and the rule is "Whatevsere a man sows, that shall he also reap."

Every time the pulse beats a soul passes into eternity, and more than a hundred thousand every day.

Let the commencement of a new year remind us how rapidly life is passing away, and how soon all the years and days we have to spend will be gone.

ILLUSTRATIONS.

After Saladin had subdued Egypt, passed the Euphrates, conquered cities without number, and performed wonderful exploits in those wars which superstition had stirred up for the recovery of the Holy Land, he passed away. A moment or two before he uttered his last sigh he called his herald, who had carried his banner before him in all his battles, and commanded him to fasten to the top of a lance the shroud in which the dying prince was soon to be buried. "Go," said he; "carry this lance, unfurl this shroud, and proclaim: 'This is all that remains to Saladin the Great.'" So all the intellectual and sensual pleasures of the world to everyone will soon be reduced to a piece of rags.

A man would be very foolish to purchase property he couldn't get a title to. A farm might have good land, splendid buildings, springs, creeks, and everything else desirable, but he would scarcely think of paying any money on it until he had first got a lawyer to examine into the title. When a man thinks of trading his soul for this world he ought to ask, "What about the title?"

The soul is the important part of a man. We do not say, "There is a man in this coat," but we say, "This man has got on a coat." We ought not to say, "There is a soul in this body," but "This soul has on a body." The soul is the important part of a man.

A number of miners were on a vessel which encountered a terrific storm. Each man had a large amount of gold in his belt, fastened about his waist. The captain said: "The vessel is going down; there is but a chance for us. The men unfastened their belts and threw them down on the deck, and walked over them as if they were brick dust. The vessel creaked and groaned and struggled, until at daylight the sea began to calm, and the captain came and said: 'I believe she'll outdo the storm and make port after all.' Instantly every man sprang to his belt and grabbed it as quickly as he could. But when death stared them in the face they did not care for the money. That shows what it is worth.

We may hold a copper before the eye so near that it shall shut out the sun from the vision. So men shut out the things of God, and the thought of eternity by the consideration of what they shall eat and drink; so the God of this world blinds the eyes of those who believe not, absorbing the heart with other things instead of the interests of an immortal soul.

A complaint was once made of a certain minister that he did not preach to the times. He replied that he thought he might be pardoned if, while so many were preaching for the times, one poor servant of Christ preached for eternity.

APPLICATION.

The great tendency of the time is to live "for the day" and ignore eternity. Esau sold his birthright, which was connected with incalculable blessings. Why did he do it? Simply because he was hungry. The birthright was in the distance; it could only be enjoyed after years, while the pottage was near and appealed to his appetite. So he sacrificed a future and higher blessing for the sake of a present and lower pleasure. And many are doing likewise to-day. They think only of having a good time to-day—let the future take care of itself. But Christ warns us to be more sensible; He tells us to think about eternity and prepare for it.

Kleinburg Circuit

At the Nobilett appointment, on the Kleinburg Circuit, a new Epworth League was started by the pastor, Rev. Henry A. Fish, on October 26, 1908.

The League will immediately be organized along Forward Movement lines, and a strong, active body of young Christians thus set to work for the Master. On Thanksgiving night our Central League gave a tea, and afterwards presented the "Mock Trial," as tendered last spring in Toronto. Mr. Jno. Kellam made a first-class prosecuting attorney and was most ably assisted by Miss Emma Lander, who opened the case with rare skill and ability. The defence was conducted in a masterly fashion by the President, Mr. Theo. Lundy, whose speech to the jury was exceedingly well delivered, following Mr. Kellam's clever attack, with much spirit. Miss Mabel McCurt acquitted her party as junior counsel for the defence in splendid fashion, bringing to the trial a true sense of seriousness and reality. Mr. Robt. Watson made a model prisoner, and Mr. Elmer Dalziel a most thrilling-provoking court crier, whilst Mr. Chas. London, clerk of the court, brought dignity to the occasion. The pastor assumed the part of judge. It is safe to say that the witnesses and all concerned carried out their several parts to the profit and pleasure of the very large audience, who packed the church to its very utmost. Miss Sinclair, of Grahamsville, charmed the audience with her beautiful voice and choice selections, while Mr. "Ted"

Parker, of Toronto, put the whole assemblage into paroxysms of mirth and laughter and was most enthusiastically accorded each time he sang. The officials acted as the jury in a most wise and fitting manner. Sunday School, headed by Mt. Dennis, presided with much acceptability. The proceeds amounted to close on \$70.00.

Rally Day was observed at each of our three appointments this year, with splendid results every time. The financial results were grand. Sunday School, the Y. M. C. and Extension Fund are just fourteen times greater than they were four years ago.

The Pioneer Temperance Society

In dealing with the temperance organizations in our last number we unintentionally overlooked the "Sons of Temperance" of the Washington pledges-signing movement of 1840, and was formed in 1842. Thousands and tens of thousands of people were taking the pledge, and it is a matter of history that of the first 600,000 who took the Washington pledge it is estimated that 100,000 of the persons were unable to keep it. The necessity for a joining of hands both for the uplifting and maintaining was evident. Two years later—1844—the first grand division was formed, and in 1848 the National Division of North America, representing over thirty grand divisions in different states and provinces, was organized.

The first subordinate or local division of the Sons of Temperance grew out of the great Washington pledges-signing movement of 1840, and was formed in 1842. Thousands and tens of thousands of people were taking the pledge, and it is a matter of history that of the first 600,000 who took the Washington pledge it is estimated that 100,000 of the persons were unable to keep it. The necessity for a joining of hands both for the uplifting and maintaining was evident. Two years later—1844—the first grand division was formed, and in 1848 the National Division of North America, representing over thirty grand divisions in different states and provinces, was organized.

For sixty-six years on this continent this old society has steadily kept its way of protecting the young and lifting drunkards, and in that time over 1,000,000 adults have been members of our order. To-day, with nearly one thousand subordinate divisions, it is an active force in forty states and provinces on this continent, but nowhere so active and strong as in our own Provinces of Prince Edward Island, Nova Scotia, and New Brunswick. The other day the Grand Division of Prince Edward Island held its sixtieth annual session, and a leading Government official was good enough to say to me that the sixty years' constant grind of this old order in that province was the one great factor in making it to-day a prohibition province. On this continent the order has never been prominent in legislative work nor as a benefit society. For these sixty-six years we have kept before us the one aim of missionary temperance work. Our leaders have ever been prominent in legislative work, but the great mass of the membership have been working with this one aim before them, viz., personal uplift of the drinker and protecting the children.

Over fifty years ago delegates from branches in England attended a session of our National Division at Boston, and a little later the parent organization chartered the National Division of Great Britain and Ireland, which has become the strongest and the most prominent fraternal organization in Great Britain. It has there a membership of over 150,000 adults and 80,000 juniors, and has accumulated relief funds of some \$2,000,000. In addition to this, it has its hospitals, its sanitariums, and its homes for aged people. A little later the National Division of Australia was formed, and then the National Division of New Zealand, and then the National Division of South Africa.

The order has 100 active subordinate divisions in Ontario to-day, and the sixtieth annual session of our Grand Division will meet in Toronto in a few days. I am further prompted to call these facts to your attention, because its chief officer

Nova Scotia Conference Epworth League

In Ontario this year happens to be a clergyman of your own church, whose activity in Sunday School and League work is well known, viz., Rev. A. P. Bence, of Richmond Hill. He has during his year of office imparted splendid enthusiasm and energy to the membership throughout the province.

A few years ago, when the organizations of young people's societies in connection with our churches swept over the country, we found it simply impossible to maintain our temperance divisions at a great many points. I am glad to say, however, that the order did not view the movement with any feeling of rivalry or antagonism, but we gladly welcomed these church organizations that were making their own work their own, and we gave over the old fields to them and constantly sought other points where no young people's society existed. It might not be amiss to impart or recall this bit of information to our leagues and have them realize the responsibility in this respect of their organizations. During the present year in this province we have given our chief attention to the northern and western part of the province, and, as a result, we have now about twenty-five new, active divisions at different points, organized within the last few months. In addition to the adult work of our order we have our juvenile organizations, viz., Loyal Crusaders, Bands of Hope, and Cadets of Temperance, doing magnificent work.

What Are Your Boys and Girls Reading?

They are bound to read something. They will read trash unless you give them something better that is equally interesting. Try the Youth's Companion. There is plenty of adventure in the stories, and the heroes and heroines are of the real kind, finding in the line of duty opportunity for courage and unselfishness. More than 250 such stories will be published in the 52 issues of the new volume for 1909. There will be fully as many articles, sketches, and reminiscences to impart useful information in an agreeable way, familiarizing the Companion's readers with the best that is known and thought in the world.

Full illustrated announcement of the Companion for 1909 will be sent to any address, free, with sample copies of the paper.

The new subscriber living in Canada who at once sends \$2 for 1909 will receive free all the remaining issues of 1908, besides the gift of the Companion's calendar for 1909, entitled "In Grandmother's Garden." Illustrated. Thirteen numbers. The Youth's Companion, 144 Berkeley Street, Boston, Mass.

A Progressive Publication

The Special Thanksgiving Number of the Canadian Pictorial, recently received, shows, in addition to its wealth of beautiful harvest pictures and other photographs, several new and interesting features which are to be continued with other attractions in the enlarged and improved Christmas Number, in course of preparation. One of these is a complete story: a second is a series of "Old Favorite Songs," words and music complete, which will appear in each issue. Remarkable as has been the popularity of this splendid publication, the public are assured that the best is yet to come. Every issue of this Monthly "Art portfolio" would form a capital souvenir to send to friends abroad. None better. Ten cents a copy; \$1.00 a year. The Pictorial Publishing Co., 142 St. Peter Street, Montreal.

The Biennial Convention of the Nova Scotia Conference Epworth League opened in Pleasant Street Church, Truro, N.S., on Tuesday, Nov. 3rd, and continued in session two days. Some fifty-five delegates, including several ministers, put in an appearance.

The proceedings were opened by the League's President, Rev. Dr. Wilson, of North Sydney. The Secretary, Rev. G. W. F. Glendenning, delivered an impressive devotional address, after which Rev. S. T. Bartlett, Eastern Associate Secretary of Sunday Schools and Epworth Leagues, dealt with figures, facts and possibilities of League work. In connection with the Nova Scotia Conference there are 82 Leagues and Young People's Societies, having a membership of 3,004.

The Secretary's report, presented and adopted, showed a most successful work done, but also much remaining to be done. It stated that Rev. A. Hockin, Jr., who lately sailed for China, takes the place of the Rev. A. C. Borden as the League's representative in the foreign field. Certain defunct Leagues reported were referred to the new Executive for consideration and action.

Miss B. Starr, Missionary Vice-President, gave a report which showed that much painstaking work had been attended with much success.

Deaconess Kenny presented an appeal for service to the young women of the Methodist Church. In earnest words she spoke of the call to service.

Rev. Jas. Batty, of Sydney, spoke on "The Duty of the Epworth Leaguers Toward Temperance and Moral Reform."

Dr. Heartz, President of the Conference, having lately returned from the meeting of the General Board of Missions in Vancouver, brought to the Leagues a stirring message concerning its transatlantic work.

Wilfrid Grenfell, C.M.G., Superintendent of the Mission to Deep Sea Fishermen, being in town, addressed the audience concerning his work in Newfoundland and in Labrador.

Dr. Heartz rose to express the appreciation of the Epworth League of Nova Scotia for Dr. Grenfell and the work in which he is engaged. Rev. S. T. Bartlett, supporting this, suggested that an offering be taken in support of his work. This was done, and although the people had already contributed to Epworth League funds, the sum of \$42.68 was laid on the plates.

ON THE SECOND DAY.

After a very helpful Bible study, conducted by Rev. J. W. Alkems, of Halifax, the officers of the Conference League for the next two years were elected by ballot, as follows:

- Hon. President—Dr. Heartz.
- President—Rev. A. C. Borden.
- 1st Vice—Rev. T. A. Wilson.
- 2nd Vice—Miss Bertha Starr.
- 3rd Vice—C. M. Mack.
- 4th Vice—Miss Alice Smith.
- 5th Vice—Rev. E. W. Forbes.
- Secretary—Rev. G. W. F. Glendenning.
- Treasurer—Mr. J. E. Hills.
- Representative to General Board—Rev. J. L. Blevins.

The motto of the Epworth League Forward Movement for Missions, "Pray, Study, Give," was then dealt with by three speakers.

Rev. H. J. Indre spoke of the value of prayer for missions.

Rev. C. H. Johnson followed with an address on "Study."

Mr. J. E. Hills dealt with the last word in the topic, "Give."

Rev. D. B. Hemmeon gave an address on "The Leaguer as a Bible Student."

The great subject of China was then treated in a manner at once interesting and informing in three papers:

1. "Our Evangelistic and School Work," prepared by Miss Belcher and read by Miss Starr.
2. "Our Hospital and Press Work," by Mrs. J. W. Smith.
3. "Our Open Doors," by Miss O'Donnell, read by Mr. Helens.

Rev. A. C. Borden gave a very helpful address on "Why Japan Needs Us Today."

Mrs. T. A. Wilson read an excellent paper on the progress of the Student Volunteer Movement, from the "haystack meeting" to the present, and showing its relation to the "Forward Movement" of the Epworth League.

Amongst resolutions adopted by the Convention were the following:

1. Recording its great indebtedness to Rev. S. T. Bartlett, Epworth League Secretary, and tendering him its hearty thanks, expressing its conviction that his work will do much to consolidate and extend Methodism in this land.
2. Expressing appreciation of the presence of Rev. A. C. Borden, and commending him, now President of the Conference Epworth League, to the young people of all our churches.

3. On the recommendation of the Executive Committee that Miss Starr and Dr. Wilson prepare a circular which shall be forwarded to all Leagues, and Circuits where there are no Leaguers, urging that wherever they do not exist, "Pray, Study, Give" Circles be formed.

4. On the recommendation of the Executive Committee that every possible effort be made to arrange with the Camp Meeting Association for the holding of a summer school at Berwick during the Camp Meeting week, 1909.

5. Urging upon the Epworth Leagues and Circuits, a more generous support of the general Epworth League Fund.

At the closing session Rev. J. W. Alkems delivered a very thoughtful and effective address on "The Price of Success."

The audience then gave rapt attention to Rev. A. C. Borden, while he described the work of a Christian missionary in Japan.

After the reading of the minutes and singing "God Be With You Till We Meet Again," the Rev. Dr. Heartz led the Convention in prayer and pronounced the benediction.

Now is the time to "get busy" with the canvas for new subscribers to the CANADIAN EPWORTH ERA. An Era agent should be appointed in every League.

A Moving Appeal

He was a motherless boy, and his father's only child, but some of the relatives had decided that he should be sent to a boys' school, fifty miles from home, and at last the father had agreed to the plan. The King's Own tells how he met the crisis:

Forty-eight hours after his boy's departure, the father received a letter, which was, although not faultless as an example of spelling, so much to the point, and so in accord with his own feeling, that the plans for the future were speedily readjusted.

"Dear father," wrote the exile, "it's all right here and I'm not homesick I believe, but life is very short, and don't you think you'd better let us spend some more of it together."

"Your affectionate son, Thomas."

The Junior Epworth Era

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

A Christmas Carol

"What means this glory round our feet?"
The magi mused, "more bright than morn."

And voices chanted clear and sweet,
"To-day the Prince of Peace is born!"

"What means that star?" the shepherds said,
"That brightens through the rocky glen?"

And angels, answering overhead,
Sang, "Peace on earth, good will to men!"

'Tis eighteen hundred years and more
Since those sweet oracles were dumb;
We wait for Him, like them of yore;
Alas, He seems so slow to come!

But it was said, in words of gold,
No time or sorrow e'er shall dim,
That little children might be bold
In perfect trust to come to Him.

All round about our feet shall shine
A light like that the wise men saw,
If we our loving wills incline
To that sweet life which is the law.

So shall we learn to understand
The simple faith of shepherds then,
And, clasping kindly hand in hand,
Sing, "Peace on earth, good will to men!"

But they who do their souls no wrong,
But keep at eve the faith of morn,
Shall daily hear the angel song,
"To-day the Prince of Peace is born!"
—James Russell Lowell.

Weekly Topics

DEC. 20.—CHRIST'S LAST WORDS TO HIS DISCIPLES. Matt. 28. 16, 20. Mark 16. 19, 20.

How long was it after Christ's resurrection that He ascended into heaven? Forty days. Acts 1. 3.

During these six weeks, to whom did Christ show himself? His apostles and others of His disciples. Acts 1. 3; 1 Cor. 15. 6.

Of what did He talk to them during these visits? The things of the Kingdom of God. Acts 1. 3.

What plan had He for this Kingdom? Its growth through all the world. Matt. 28. 19.

How was it to be spread among all nations? By the preaching of the apostles and their successors. Mark 16. 15.

What other word besides "preach" did Jesus use? "Teach." Matt. 28. 19.

What did Jesus call His disciples as working for the spread of His Kingdom? "Witnesses." Luke 24. 48; Acts 1. 8.

What did He tell them to do before they commenced their work of witnessing? "Wait." Acts 1. 4; "Tarry." Luke 24. 49.

Why "wait" and "tarry"? For the Holy Spirit. John 14. 16.

What did they need the Holy Spirit for? "Power." Acts 1. 8; Luke 24. 49. What promise did Jesus give them to cheer and help them in their work as "witnesses"? His continual presence. Matt. 28. 20.

Was the Holy Spirit given? Yes! Acts 2. 1-4.

What followed? Many wonderful works. Mark 16. 20; Acts 2. 41; Acts 5. 12.

DEC. 27.—MISSIONARY MEETING. (See page 377.)

JAN. 3, 1909.—CHRIST'S WITNESSES. Acts 1. 4-11.

When Christ called His disciples to be His "witnesses," what did He mean? That they were to make Him known to others.

Two things of every witness. 1st. He must know; 2nd. He must tell what he knows.

What did the followers of Jesus "know"? That He was risen from the dead, that He was able to forgive sins, that He was more than a Jewish king, that He was to be a universal Saviour.

What did they "tell"? All they knew. What was the result? Many believed, the church wonderfully grew, and the enemies of the Lord and of His disciples started a persecution to destroy the new sect.

What did the apostles say in these times of trial? Acts 3. 20.

Did they continue witnessing? Yes! Acts. 3. 33.

Did success follow them? Yes! Acts 5. 14; Acts 6. 7.

Has the need of witnessing ceased? No, nor will it until Christ's command is fulfilled. Acts 1. 8.

(These studies in the early church give the most favorable opportunity to instruct the Juniors in the principles for which the Church exists—the extension of the Gospel unto the uttermost parts of the earth. These foundation principles still exist, and we are as truly working

them out in West China as the early apostles did in Judea or Samaria. Make it very clear that "witnessing" is obligatory on every Christian, that it is the one universal and constant duty of every disciple. Unless our missionary work is presented as the one supreme and vital obligation of the whole Church, we cannot expect interest in it to be maintained, or support of it to be loyal or long continued.)

JAN. 10.—A GOOD PRAYER-MEETING. Acts 1. 12-14.

These verses give us a glimpse into the life of the little community of disciples in those days immediately following our Lord's ascension into heaven. He had told them to "tarry," to "wait" for the fulfillment of the promise of the Holy Spirit. They did so, and we may surely learn some things to help us still in our prayer-meetings: (1) They were all there, (2) With one desire, (3) They continued; though the promise seemed delayed, they did not tire, (4) They expected; they had come with a definite purpose and they kept looking for God to do His part, (5) They encouraged one another. Apostles, disciples, men, women, they cheered one another, and strengthened each other's faith. Such suggestions as these may be made very applicable and helpful to our present prayer-meetings. Do not fail to show how their prayers were answered. The second chapter of Acts tells this. In God's time, in His way, not perhaps just as the disciples expected; but with full proof of God's power and in fulfillment of Christ's promise, their prayers were answered. All true prayer is answered, none is lost. Therefore let us pray on and on, and make all our life one long grand prayer to our heavenly Father.

About Christmas

At no other season of the year are people so glad or so anxious to make others glad, as at Christmas. And this is quite right. Of course, we should try to be happy all the time, and to make those about us happy, too, every day; but once a year everybody in our land seems to feel it to be a special duty to do or say or give something that will make others very unusually joyful. And there are other times so appropriate for this as our Christmas week. For then we are reminded especially of God's greatest gift of love to us. There was a time when Jesus left His heavenly home and came as a new-born Babe, to live and die on the earth, to show how God loved us to celebrate His birthday at Christmas, and so remind ourselves and others of the most wonderful event of the world has ever known. Christmas started with God's gift of love. We celebrate it truly only when we are moved to give presents ready and make them to our friends in the hope of getting others back again. A year ago we heard a girl say, "Well, I gave a nice present, and she didn't give me anything. I guess I'll cut her out next year." Do you know what she meant? Was she right? Giving for the sake of getting is not giving at all. It is selfishness. But giving because of a loving spirit is real, true, gen-

uine, heavenly. Do not forget that it is not the money value of a gift that makes it of worth. Not "what to give?" but "why give?" is the main question. We fear that many people give valuable presents who can ill afford them. Don't see how much you can spend, but spend what you can afford as wisely as you can. And remember, girls and boys, that if what you give a loved parent, brother, sister, teacher, or friend represents you, and contains a part of you, so much the better. That is why a simple gift that you make yourself is often much more appreciated than a more costly one that you buy. Many an article that cost but a few cents originally is of priceless value now because of sweet memories that are connected with the maker and giver long ago. If we would all remember some of these things, how happy we could make our friends, especially at home. For that is the best place for Christmas joy. No doubt you have been thinking of the coming day, have been planning and preparing for it, and intend to "have a good time." That you may enjoy it even as our Heavenly Father did on the first Christmas, by sharing your very best with others, is our wish for you all. See how many you can make happy this year, and you will have the happiest Christmas you have ever known.

Christmastide

- O Child of hope, dreaming ways!
O Child of hope, and faith's supernal cheer!

Thy birth has hushed the voice of pain;
The day breaks glad across the plains!
Our Christ is born, the King of kings is here,

This morn of morns, this day of days.
—William Moore.

The First "Christmas Trees"

As for the tree idea, it is older than old. First of all, the pagans used to look upon the sun as a heavenly "light tree." Its rays were the branches, the clouds were its leaves, the lightning its flowers, and the sun, moon and stars its golden fruit. Later, the Scandinavians of the North chose the ash to typify this idea of the "tree of life," while through Germany and central Europe the pine was held sacred. In representing their "world tree" the Scandinavian legends always placed four harts in the branches "to devour the blossoms as the seasons devour the days," and one great stag "to consume the leaves as the year consumes the month." At Yule they decorated small fir trees with animals to carry out this idea and then covered them with candles to signify that the great "light tree" had begun to grow again.

When they were converted, the missionaries usually let them bring their Yule into Christianity, only now they had Christmas trees instead of Yule trees. In England, however, the skinned Anglo-Saxons were taught that Yule trees belonged to idolatry and must be cut down and burned at Christmas time, in token that the Holy Child had destroyed heathenism. This was the beginning of the Yule log that blazed on the Christmas hearth for a thousand years, and, in fact, only went out when hearths went out of fashion.

So when you trim your tree this year don't forget that, once upon a time, every object upon the branches had a special meaning. We string popcorn and cranberries to-day because the pagans such festoons typified mythological serpents; and later, among the Christians, they stood for the serpent in the Garden of Eden. The gilded nuts and colored globes represent the pagan idea of the fruit of the "light tree," which afterward was made to symbolize the Christian belief that "the heavens declare the glory of God."

Christmas

To-day the whole Christian world prostrates itself in adoration around the crib of Bethlehem and rehearses in accents of love a history which precedes all time and will endure throughout eternity. It is asked to explain the rapturous influence which controls us, we have no other words than the evangel of joy which the angel gave unto earth: "For this day is born unto you a Saviour which is Christ the Lord."

The blessings resultant from our Christian civilization are poured out so regularly and so abundantly on the intellectual, moral, and social world, like the sunlight and the air of heaven and the fruits of the earth, that they have ceased to excite any surprise, except to those who visit lands where the religion of Christ is little known.

Before the advent of Christ, the whole world, with the exception of the secluded Roman province of Palestine, was buried in idolatry. Men worshipped the sun and moon and stars of heaven. They worshipped everything except God only, to whom alone divine homage is due.

Christ, the Light of the world, proclaimed unto all men in its fullness the truth which had hitherto been hidden in Judea. He taught mankind to know the one true God, a God existing from eternity unto eternity, a God who created all things by His power, who governs all things by His wisdom, and whose superintending providence watches over the affairs of nations as well as of men, "without Whom not even a sparrow falls to the ground."

The message of Christmas Day is intended for all men, for all times, for all conditions of existence. Only by stern adhesion to the principles therein contained can individuals and nations hope to share in that peace which has been promised to men of good will. To violated by God, and disorder is the synonym for sin and strife.—Cardinal James Gibbons.

Building Up Your Junior League

"How can we make our League a real success?" This is a live question, and all this is a live superintendent can solve it. So our first suggestion is:

1. Put your very best into it. That best is yourself, and yourself at your best. Do not think that "anything will do" for the juniors. Of course, we can-

PARENTS! REMEMBER!

"In a Christian home, the discipline of children is not so much a work of exhortation as of contagion. The prevailing climate of unaffected idealism strengthens the moral constitution of the child. Thus the Christian family gets its unity and stability not by outward regulation, but by the natural processes of its inward life."—Peabody.

not always be at our best, but we can be the best we can. And often might be better than we are if we really tried harder. An old and true saying is "The workman is greater than his work."

2. Brighten up your meetings. If they are not as attractive as well as as instructive, interest in them will wane. Avoid monotony of routine. Spring a surprise on your juniors occasionally. You cannot have a bright, attractive meeting without preparation. Therefore think it out, plan it, prepare for it, work it out.

3. Use the juniors. Don't do all yourself. There is a way by which the elder is really driving while the little chap holds the reins. That's skill in management, and at the same time utilizes the law of co-operation.

4. Have good music. Not only sing what the juniors can engage in, but give them something else that they can enjoy. While it is good to use them in all things possible, it will delight and profit them as well as add to the dignity and worth of your meetings to have some of your most talented musicians both sing and play at your services. Our music is often too cheap and trashy in character.

5. Enlist the parents. This is often forgotten. Fathers and mothers really, for the most part, want their children to grow up better than themselves; and, if personally approached, will to greater or less degree, unite with the junior league workers to develop the boys and girls. If

your League doesn't grip the homes of your members, something very important is lacking.

6. Keep after the irregular ones—the absentees. Don't give up because a boy or girl either seems to lack interest. By being interested in that boy you will make him interested in you, and then in what you represent. "It's the string of fish that counts," and if you quit fishing because they don't always or easily bite, you will not have many on your string.

7. Keep sweet. No worker among juniors will win who carries "a north and south face." Rather cultivate one that runs "east and west," and remember that one of the most powerful energies emanate from a smiling countenance. What is it that's "worth a million dollars and doesn't cost a cent"? A smile. Therefore, smile!

Doing God's Errands

Helen stood on the doorstep with a very tiny basket in her hand, when her father drove up to her and said: "I am glad you are all ready to go out, dear. I came to take you to Mrs. Lee's park to see the new deer."

"Oh, thank you very much. I can't go just this time to-morrow. I have a very particular errand to do now," said the little girl.

"What is it, dear?" asked her father. "Oh, it is to carry this somewhat!" and she held up the tiny basket. Her father smiled and asked: "Whom is this errand for, dear?"

"For my own self, papa, but—oh, no, I guess not—it's a little errand for God, papa."

"Well, I will not hinder you, my little deer," said the good father, tenderly. "Can I help you any?"

"No, thank you," was going to carry my orange, that I saved from my dessert, to old Peter."

"Is old Peter sick?"

"No, I hope not, but he never has anything nice, and he's good and thankful. Big folks give him the little old meat and broken up bread, and I thought an orange would look so beautiful and make him so happy! Don't you think that poor well folks ought to be comforted sometimes as well as poor sick folks, papa?"

"Yes; and I think we too often forget them until sickness or starvation comes. You are right; this is a little errand for God. Get into the buggy and I will drive you to Peter's, and will wait for you till you have done the errand, and then show you the deer. Have you a pin, Helen?"

"Yes, papa, here is one."

"Then here is a five-dollar bill for you to pin on the skin of the orange. This will pay old Peter's rent for four weeks, and perhaps this will be a little errand for God, too," said the gentleman.

Little Helen, who had taught a wise man a wise lesson, looked very pleased as her fingers pinned the bill on the orange.—Domestic Journal.

At a Disadvantage

Two boys managed to be rather unruly in school, and so exasperated their teacher that she ordered them to remain after hours and write their names one thousand times.

They plunged into the task. Some fifteen minutes later one of them grew uneasy, and began watching his companion in disgrace.

Suddenly the watcher burst out, with despair, between his sobs, and said to the teacher: "Tain't fair, mum; his name's Bush and mine's Schlattermeyer."

Caught on the Run

"The judge listened intently to the man's story," says an exchange. "The man was the plaintiff, and had charged his wife with cruel and abusive treatment. He was a small man, and his wife—well, it was at least evident that the charge rested on a basis of possibility. "After the plaintiff had finished his testimony the judge decided to ask a question.

"Mr. Frouble," said he, "where did you meet your wife, who has treated you this way?"

"Well, judge," returned the man, somewhat meekly, "you see, it's this way. I never did meet her. She just kind of overtook me."

All the Same to Her

The mistress looked dejectedly at the latest domestic, just over, and willing to begin at only \$4 a week.

"What can you do?" she asked with a hope in her heart.

"Anything at all, sure!" was the encouraging response. The mistress glanced about the room. There was everything to be done.

"Could you fill the lamps?" she ventured.

"I can that!" and the lamp was seized in a stout embrace. Then, with the air of one wishing above all else to suit the possible whims of a new employer, she paused to ask:

"And is it gas or wather you do be liking it filled wid?"

One Thing at a Time

Several years ago, when the University of Chicago held its decennial celebration, John D. Rockefeller was its guest for several days. A bewildering succession of functions followed one another in such quick succession that each affair was from one to four hours late.

At the great banquet on the closing day Mr. Rockefeller told the following story:

"I have felt for the past twenty-four hours like the Boston business man who lived in the suburbs and came into his office every day. One winter afternoon he took the train for his home, but a terrific snowstorm was raging, and about halfway to his suburb the train was snowed in. All night the passengers were imprisoned, but early in the morning they managed to reach a nearby telegraph station, and the Boston man sent the following dispatch to his office:

"Will not be in the office to-day. Have not got home yesterday yet."

Another Language

"The late Bishop Potter once in his early days had occasion to officiate at a christening in a small fishing village on the Massachusetts coast," says a writer in the Massachusetts Weekly. "The a recent issue of Harper's Weekly. "The proud father, a young fisherman, awkwardly holding his first-born daughter, was visibly embarrassed under the scrutiny of the many eyes in the congregation, and his nervousness was not decreased by the sudden wailing of the infant as they stood at the font.

"When the time for the baptism of the babe arrived the bishop noticed that the father was holding the child so that its fat little legs pointed toward the font.

"Turn her this way," he whispered, but the father was too disconcerted to hear or understand.

"Turn her feet around," the bishop whispered again; but still there was no response. The situation was fast becoming critical, when an ancient mariner in the back of the church came to the rescue. Putting his weather-beaten hand to his mouth he roared across the room. 'Head her up to the wind, Jack!'"

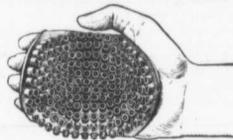
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