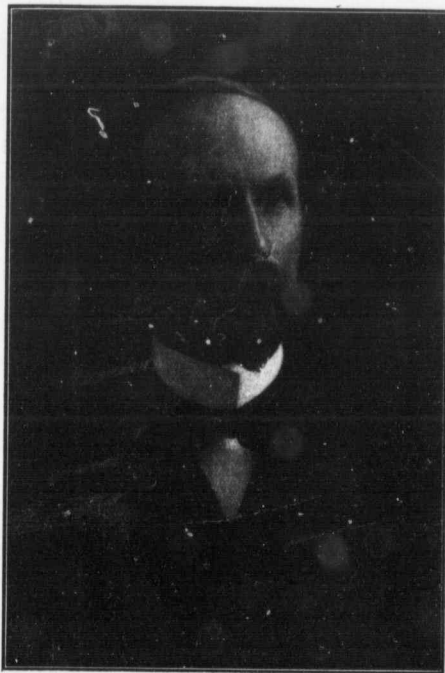


THE
Canadian
Epworth Era

Toronto
February - 1907

Vol. IX

No 2



REV. J. A. DOYLE
Associate General Secretary of Sunday-Schools and Epworth Leagues.

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Faith, Not Sight

Andrew Fuller was one day on his way to preach, when he came to one place where the water of a recent flood covered the road. As he hesitated, a countryman called out, "Go on, sir; you are quite safe." Fuller urged on his horse, but soon the water touched the saddle. Again he hesitated. "Go on, sir; all is right," shouted the man. Taking the man at his word Fuller proceeded, and when he reached the church preached a sermon from the text, "We walk by faith, not by sight."

Too Busy to Grow

A small office boy, who had worked in the same position for two years on a salary of three dollars a week, finally plucked up courage enough to ask for an increase in wages.

"How much more would you like to have?" inquired the employer.

"Well," answered the lad, "I think two dollars more a week would not be too much."

"Well, you seem to me a rather small boy to be earning five dollars a week," remarked his employer.

"I suppose I do. I know I'm small for my age," the boy explained; "but to tell you the truth, since I've been here I haven't had time to grow."

He received the raise.

Why He had to Sit in the Pew

Mr. Beecher, in recalling his boyhood days, says that he seemed to be punished often for things that as a child he could not help, and, as he was very shy, he was unable to explain how they happened. In church the minister's pew was right under the pulpit. The sides were so high that the little fellow could only sit and listen without being able to see the speaker. One Sunday to his delight he was allowed, after many cautions as to his behavior, to sit in the gallery. He tried hard to keep his presence to be good, but a boy who sat beside him pushed him off the seat, tearing his coat as he fell. On reaching home, his mother saw the tear and asked, "Henry, how came that rent there?" The boy tried to tell her that it was not his fault, and thought he explained it properly when he replied, "O mother, it was done in fun," but the word conveyed a different meaning to his mother, and for years after he was barred from the gallery.

Not A Moral Lever

There was an old lady in the city of Glasgow who greatly admired Doctor Chalmers, says an exchange, and she never willingly missed one of his sermons. No doubt they did her good, but now and then they were somewhat "over her head," as the common expression is. One day she went home from church in great perplexity. Doctor Chalmers had dwelt much on a moral lever, with which he wished to uplift human nature.

"What a 'moral lever' was a little old woman could not divine. A friend took the poker and placed it on the bars of the grate, trying to illustrate the idea and make the imaginary parable.

The old woman was not helped. She thought of the indignation done to the pulpit, the subject, the doctor and herself by so gross a materialization of the "moral lever," and bursting with indignation, she asked:

"Do you mean to tell me that Doctor Chalmers would preach for an hour about a poker?"

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- II. Back to Oxford**
- III. The Changed Life**

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...The...

Canadian Epworth Era

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

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TORONTO, FEBRUARY, 1907

No. 2

Good Wishes

Oh that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might ever tie
From ever speaking foolishly;
That no vain thought might ever rest
Or be conceived in my breast;
That by each word, and deed, and
thought,
Glory may to my God be brought.
But what are wishes? Lord, my eye
On Thee is fixed, to Thee I cry—
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis done, Lord, keep it so,
For that is more than I can do.

—An Old Poet.

The Western Secretary.—The new Associate General Secretary of Sunday Schools and Epworth Leagues, for the West, is Rev. J. A. Doyle, whose photo adorns our front page this month. Mr. Doyle received his training at Albert College and Victoria University, and was ordained at the Hamilton Conference in 1900, going almost immediately after to Saskatchewan, where he has been eminently successful in Christian work. On his first circuit, by his tireless energy, organizing power, evangelistic and missionary zeal, a great spiritual quickening of the community resulted, followed by the erection of a beautiful church, and the support of a missionary in the Battleford District. Similar success has attended his labors at Lumsden, where he is now stationed, and his people have shown their appreciation by increasing his salary from \$800 to \$1,200. Mr. Doyle is a good speaker, and an earnest worker. His face indicates kindness of heart and goodness of character. The extensive field to which he has been assigned will afford a sphere in which all the qualities with which he is endowed will be called into exercise.

✠

First Start in Life.—Mr. John D. Rockefeller recently contributed an article for an English newspaper on "How I Became the Richest Man in the World," in which he makes a statement which ought to be very significant to young men. "If I were to give one reason among others," says he, "for securing my first position in business, my first start in life, it would be that I had the good fortune to be associated in early boyhood, in Church and in school, with good young men. The association in which I found occupation in Church, in Sunday School, and in the Young

Men's Christian Association, helped me more than I can tell to make a beginning, to get a position and an opportunity to begin my life work." It ought to be known among young men everywhere to-day that Christian character is one of the finest commercial assets they can have. Mr. Rockefeller goes on to say: "I beg every young man not to put off identifying himself with the Christian Church. It was the greatest blessing that could have come to me. I not only united with the Church as a boy of fourteen, but went right to work. They found a place for me, and I was happy in the work. It was not all business. That was the part I enjoyed."

✠

Ministers' Salaries.—Apropos of ministers' salaries, the Interior speaks right out in meeting to this import: "In thousands of churches, if the responsible officers would only sit down together and count up what it costs them to keep their own families going, they would quickly realize that their pastors have not enough to live on. Instead, however, of this business-like way of estimating the pastor's needs, the average board of trustees begins at the other end of the problem and proceeds to ascertain what the various members of the church feel like giving. And the preacher puts up with what they happen to get."

✠

The Closed Door.—Rev. Dr. Gilbert, editor of the *Western Christian Advocate*, of Cincinnati, has a most interesting descriptive article of the city of Montreal, in a recent issue of his paper. In describing the churches he speaks of the difficulty he experienced in securing admission to St. James Methodist Church on a week-day. His remarks apply to nearly all of our large city churches: "St. James Methodist Church is one of the most imposing of the Protestant churches, and we gained entrance through a small door in the rear. It seemed at first that we could not break into the building at all, since the front doors and gates were strongly locked and barred. Such a policy on the part of our Methodist denomination contrasts strangely, and much to our discredit, with that of the other city churches (Roman Catholic and Protestant Episcopal), which are generally open to visitors. One day we went into the Church of Notre Dame de Bon Secours, in the down-town district, in the region of the Bon Secours Market. The church commemorates in its name the many escapes of the colony from destruction by the Iroquois Indians. We noted with satisfaction, that even on a week-day, the market men entered in their

blouses, and with their bale-hooks in their belts, for a few moments of meditation and prayer. It might have been superstition, but we were in no mood to criticize it, and wished that in like manner our down-town Protestant churches were open to our business men and working-men for a few minutes of rest and spiritual meditation, and that they might imitate the example of the Catholic worshippers."

✠

Duty First.—Nasmyth, the great engineer, said toward the close of his successful life: "If I were to compress into one sentence the whole of my experience, and offer it to young men as a rule and certain recipe for success in any station, it would be comprised in these words: 'Duty first, pleasure second.' From what I have seen of young men and their after called 'bad fortune,' 'ill luck,' is in nine cases out of ten, simply the result of inverting the above maxim." It is curious how few men who have deserved and won success believe in "luck." Or perhaps it is not curious, but logical—they know better.

✠

Well Translated.—The American Bible Society has received permission from President Roosevelt to translate into Bohemian, Polish, Italian and several other languages, his address on the Bible, delivered before the Long Island Bible Society in 1901. It has already been printed in Japanese, Tagalog, Spanish and Arabic.

✠

Amusements.—A parliamentary has given an excellent answer to the question regarding amusements, which it will pay every young person to carve deeply upon the tablet of memory: "Whatever will elevate your mind and heart and fit you the better for your duties on the morrow is all right for you."

✠

Four Good Rules.—Robert Collyer had four "longevity rules" which took him past the fourscore mark, and are good even for the shortest life. Here they are: "Cultivate a good temper. Lead a natural life. Eat moderately of the food which agrees with you. Keep on the sunny side of the street."

✠

Start Right.—It was a shrewd observer who once remarked, "Be pleasant until ten o'clock in the morning; the rest of the day will take care of itself." It is the daily start that sets the pace for the rest of the day. A shining morning face is half the battle.

An Old-Fashioned Church

With Modern Ideas and Plans of Work

BY THE EDITOR

PROBABLY the best example of the old style Methodist Church of forty or fifty years ago is located on Brunswick Street, Halifax. It is built of wood, oblong in shape, with a large square tower in front. The internal

hear the straight truth, even though they do not always act upon it.

There is always an after meeting, which is well attended, and conversions occur frequently. During last winter about forty persons turned to the Lord in these regular services. Everybody expects that this will be the result of the preaching of the truth, and their faith is honored. A number of very remarkable cases of spiritual transformation took place last year.

One of the best things about Brunswick Street Church is the Sunday School, which has been for many years the second largest school in the Nova Scotia Conference. It is fortunate in having at its head one of the best superintendents in America in the person of Dr. Frank Woodbury, a man of splendid ability, who gives to the Sunday School work his very best energies of mind and body. He is the author of the Supplemental Lesson Course, which has been such a success in the Maritime Provinces and which has been adopted by the General Conference of our Church. It is the most complete and workable system of Supplemental Lessons that has yet been devised and solves the question of grading in the most satisfactory manner. There is nothing like it to interest scholars in the study of God's Word, the doctrines of the Church, etc.

Sometimes the question is asked: "Can the Supplemental Course be worked?" The best answer is the fact that it is being worked most successfully in Nova Scotia and New Brunswick.

On the first Sunday in October last a unique service was held on Brunswick Street Sunday School. Certificates of grading were presented to every department of the school as a result of careful examinations, from the Beginners to and including the Senior department. Also six adults were presented with Teacher Training Diploma, and Miss M. M. Bell received the first International Teacher Training Diploma ever awarded in Canada, thus showing that this school is doing real educational work. These certificates to the pupils carry seals for faithful attendance at church, attendance at school, Bibles brought from home, etc.

The subject of Missions is receiving practical attention. A weekly envelope system has been introduced which



BRUNSWICK ST. METHODIST CHURCH, HALIFAX

arrangements are as old fashioned as they can be. A wide aisle runs down the centre from end to end, the pews are guarded by doors, the galleries are high and ponderous, and the pulpit is an immense box, towering to a great height against the end wall. There is absolutely nothing like it in any Canadian city. It is a relic of the past, with historic memories clustering around every column and every pew.

Brunswick Street Church remains as it is because the people who worship in it, desire no change. They love the old building, and any attempt to modernize the structure would meet with decided opposition. But when we come to consider the methods of work used by the pastor and congregation we find they belong to the twentieth century, and are in every way up-to-date. The pastor, Rev. J. W. Aikens, is a young man of great energy and evangelistic zeal. His sermons are different from those of any other man, but are always bright, pointed, and interesting. On Sunday evenings he usually preaches an evangelistic sermon, followed by a direct appeal to men and women to yield themselves to Jesus Christ on the spot. He regards the congregation as a jury from whom he must, if possible, obtain an immediate verdict for his Master. When this plan of conducting the evening service was commenced, some feared that the attendance would dwindle, but such has not been the case. On the contrary the congregation generally fills the church, and keeps up wonderfully well.

An unconverted man on being asked how he liked the pastor of Brunswick Street Church spoke in a most approving manner. "But he strikes you pretty hard, does he not?" was the remark of the questioner. "Yes, he does, but that is what he is there for." This indicates that most people like to



REV. J. W. AIKENS
Pastor of Brunswick St. Church, Halifax

has increased the offerings materially, as well as teaching the pupils the value of "systematic giving."

The Temperance Department has its proper place. The White Ribbon Army plan is used. At the proper time the school is instructed in the principles of "total abstinence" and self-control in the light of God's Word.

The largest Home Department in Nova Scotia is attached to this school. If the value of this branch of Sunday School work were more fully appreciated there would be many more of them in connection with our schools everywhere. It can easily be made the right arm of the pastor in visitation of the congregation.

The spiritual side of the work is made prominent. Decision days are observed, and each year the church membership is materially augmented from the Sunday School.

What about the Epworth League? Well it is a live organization, too.

that is a great help to the pastor in his evangelistic and pastoral work, the members assisting in the Sunday evening services, holding cottage prayer-meetings, visiting the sick, relieving the poor, etc.

The Forward Movement is moving forward continually, and each year there is a fine increase in the giving. Last year the total amount raised was \$150.

Every Saturday evening the League holds a concert at the Jost Mission, and also visits the Industrial School occasionally. Last year the social evenings were held at the parsonage once a month. A free concert is given in the school-room once a month when the best talent in the city is engaged, and everybody is invited to attend.

Despite its old-fashioned appearance there are few churches in Canada that are appealing to the people more successfully and doing a better work than Brunswick Street Church, Halifax.

A Growing Curse

THE girls and young women of this city are novel readers.

Eight of every ten books taken from the public library by young women are the lightest, silliest and trashiest kind of fiction.

"The novel-reading habit among young women is increasing at an alarming rate," says the librarian. "Ten years ago the per cent. of novels taken out of this library by young women was only three in ten. Now it is eight in ten, I think that is disgraceful."

"What is there wrong or injurious about it?" she was asked.

"Well, there are really no bad books upon the fiction shelves accessible to young women. We scan each book before we put it in. But the habit of reading this trash is ruinous to the intellect. Young women say to me:

"I can't remember a word of what I read last week, but I must have another to read."

"Reading this trash is a sinful waste of time; it has a weakening effect upon character and develops in the girl's mind a flippant view of life and a loose habit of thought. Novel reading is the crying sin of the age.

"Let's take a look at the class of stuff upon these fiction shelves most popular with our young women," continued the librarian.

She took down the first seven books in the row upon a shelf. They were new, had just come from the bookstore and been tagged and placed there. Here is the list of titles:

Danny, the Undeified, The Story of a New York Working Girl, The Master Spirit, The Queen's Hostage, The Corner House, Joseph Vance, etc.

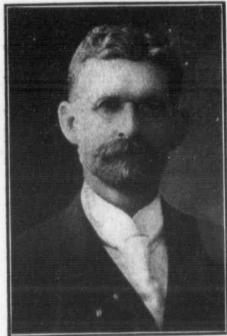
"Now there, in that first seven books is not one that I ever heard of, and I never before heard the name of one of those seven authors. That's the sort of wishy washy stuff the future mothers of this city are reading. These light love stories are not always pure. They are too loose for young women to read. Fifteen years ago the mothers of this city would have been horrified if their daughters read this kind of trash or if they went to a theatre where they could see the spectacles presented nightly now. I don't know what we are coming to."

The librarian recently asked the teachers in the public schools to inquire of the pupil and make a report of what they were reading outside of the books they took out of the library. The result showed that boys and girls under 12 years of age read practically the same class of books. After 12 years the boys take to reading books about mechanics, and stories of adventure, travel and history. But the girls over 12 years of age drifted into the reading of novels and love tales.

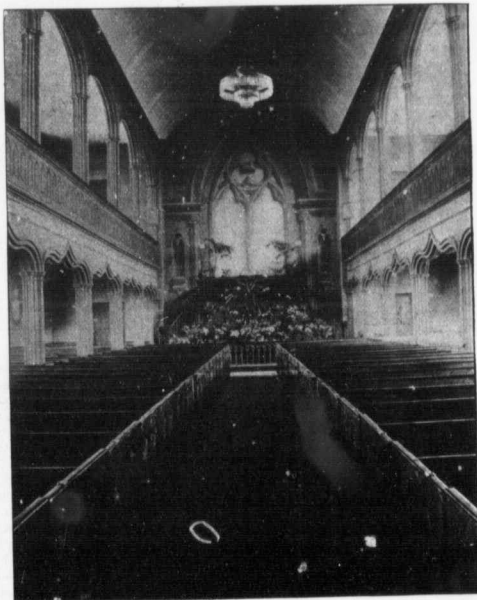
Girls under 18 are not permitted to take books of fiction from the public library, but they get around the rule by drawing books upon the green cards of adult members of the family. Each member of a family may have a card. Often a girl will leave the library with a dozen books under her arms. A young woman over 18 is entitled to the same book privileges as any woman.

In one school not one girl pupil in the seventh grade, including girls over 14 years, had read a single book except light fiction and the list included:

Driven From Home, the Hidden Hand, Lady Audley's Secret, Lovers Once but Strangers Now, Woman Against Woman, Under Two Flags, Peck's Bad Boy, Another Man's



DR. FRANK WOODBURY



INTERIOR VIEW BRUNSWICK ST. CHURCH, HALIFAX

Wife, Off with the Old Love, Little Coquette Bonny, Another Woman's Husband, A Siren's Love, Estelle's Millionaire Lover, A Wasted Love, Beautiful but Poor, For a Woman's Honor, Wedded for an Hour, The Trials of an Actress.—*Kansas City Star.*

Escape Extraordinary

BY REV. HORACE LINCOLN JACOBS

WILL, indeed, was that winter's night. A fierce north-east wind went pricking "o'er moor and fen." Shortly after 10 o'clock the distinguished father of a family now famous, locked his study, retiring for rest to a room near that of his wife, then quite ill, who with the two eldest daughters in her room was already asleep. Deep in slumber were Bettie, the maid, and five children, all in the nursery, at the head of the stairs, on the second floor. In a small room, under the straw roof, slept Hettie—alone.

The people of the town, which stretched along the road for almost two miles, were for the most part spinners and workers in flax and hemp. They were very rude—and more, for they were notoriously wicked, violent and profligate. Of their open and repeated sins the rector, a man of God, did faithfully admonish the people. The reprobates, and in that community there were some, rejected his counsels. Filled with diabolical resentment, and resolved upon his ruin, certain of them resorted to the torch to effect their desperate designs. Twice they attempted to fire the house, and as often did they fail to burn the rectory. In their third effort

thinking it was day. No one coming, he opened the curtains. When saw the big flames on the rafters he ran for the door only to find the stairway a furnace. Beaten back, and loudly calling, "Help me," he climbed on a chest to the window casement, where he stood crying to be taken out.

As soon as the neighbors saw the little form at the window, a call for a ladder went up, but not one could be found. The peril of the boy was now too great and imminent for a moment's delay. The house being low, one man, lifted to the shoulders of another, was able to reach almost the window. Into his arms the lad leaped. At the very same instant the entire roof fell in—a seething mass. But the boy was safe.

The distracted father, upon finding his son, who he thought was burned to death, alive in the arms of his mother, for whom he had been searching, assembled his family and neighbors to praise God. "Come, neighbors," said he, "let us kneel down: let us give thanks to God. He has given me all my eight children. Let the house go; I am rich enough."

This remarkable rescue took place on Wednesday night,



JOHN WESLEY'S RESCUE FROM THE BURNING BUILDING
(From an old Engraving)

the manse, with all the treasures of this poor clergyman, his priceless records and manuscripts, was totally consumed.

It was about 11 o'clock when the flames, started by a fiendish hand, began to sweep over and through the rectory. A part of the burning roof fell on Hettie's bed, scorching her foot. With a cry of pain she leaped from her bed and ran to arouse the family. She reached her father's room just when he heard from the street a cry of fire. Calling to his wife and daughters to make their escape, he then burst in the nursery door, directing the maid to get out the children. She took the youngest in her arms, the others quickly followed her, all of them—except one, who in the haste and excitement was overlooked. He was yet asleep. Upon a count of the family when they were gathered together in the yard, "Jacky" was found to be missing. Then the father made frantic efforts to reach the nursery. The stairway was unsafe and impassable. Barred by the mass of fire he fell upon his knees in the hall and commended to God the spirit of his child. While he was praying a heart-rending, piercing cry comes from the nursery. Awakened by the light of the flames, the lad began calling for the maid to take him up,

February 9th, 1709, at Epworth, England. The child of less than six years of age, so providentially saved from imminent death by burning, was John (Benjamin) Wesley, the founder of Methodism, a minister of the Gospel, whose parish was the world.

INSTRUCTIVE IMPRESSIONS.

That such an extraordinary escape, unparalleled in human records, would make powerful and lasting impressions, is to be expected. His gifted and pious mother wrote on May 17th, 1711, in her "Meditations," under the head of "Son John" this holy purpose: "I do intend to be more particularly careful of the soul of this child that Thou hast so mercifully provided for, than ever I have been, that I may do my endeavor to instill into his mind the principles of Thy true religion and virtue. Lord, give me grace to do it sincerely and prudently, and bless my attempts with good success." Enriched by the godly instruction of his mother, vividly remembering the circumstances, and deeply affected in his tender years by the signal display, of God's providence toward him, he grew "serious." His young life became so

agreeable to the Gospel that at the age of eight years his father admitted him to the Holy Communion.

In later years Mr. Wesley caused a vignette to be engraved to commemorate his rescue. Under his portrait was a burning house underscored with these words: "Is not this a brand plucked from the burning?" This was highly prized by the early Methodists, who were powerfully impressed by the various representations of this wonderful deliverance, which were executed during Mr. Wesley's life, and after.

This rescue remained one of the most distinct and quickening recollections of Mr. Wesley's eventful career. Never from that time, he was not six years old, on through his four-score busy years did he doubt the interposition of God in "times of great danger." His frequent recital of that memorable escape, often given on the anniversary of his rescue, did much to strengthen the faith of "the people called Methodists." One record of the effect of this story illustrates how the members of the Societies were moved. He reports a meeting, held Friday, February 9th, 1750, in West Street Chapel, London: "We had a comfortable Watchnight at the Chapel. About 11 o'clock it came into my mind that this was the very day and hour in which, forty years ago, I was taken out of the flames. I stopped and gave a short account of that wonderful providence. The voice of praise and thanksgiving went up on high, and great was our rejoicing before the Lord."

So boldly did this marvellous escape appear constantly to him that, it seems, he became responsive to any sentiment in every line of sacred song, especially among the German writers, that fitted any experience of that engrossing event. How else account for these selections he made from the wide field of psalmody with which he was thoroughly versed? They are only representative lines:

"Into thy gracious hands I fall,
And with the arms of faith embrace."

"Oh Thou who all things canst control,
Chase this dread slumber from my soul."

"With outstretched hands, and streaming eyes,
Oft I begin to grasp the prize."

"Rise, Lord, stir up thy quickening power,
And wake me that I sleep no more."

BI-CENTENNIAL CELEBRATION.

Eliminate Wesley from England and America, from Protestantism and his impact and spirit from Roman Catholicism. Take him out of education, reform, philanthropy, literature, philosophy, law, art and science. Contemplate any of the clear results in world movements from his horrible death in the flames. What follows? Some German Carlyle would have written in deep guttural an English "Revolution." No Louisiana purchase—the prisoner on the Tiber in control from Quebec to New Orleans and on to where the Oregon rolls. The "sum of all villainies" fostered by the Union Jack; and the Union dismembered. In this long catalogue; another history of the world's life from midnight, February 9th, 1709, would have to be written.

Potential and initial was the organization of the Holy Club at Oxford University. Fundamental and forceful as was the vast change wrought in his soul on Wednesday night, May 24th, 1738, this and every experience, every word and act were consequent to his extraordinary escape. This was initial and vastly important.

The bi-centennial of this event, now only two years hence, ought to receive full and noble recognition by a memorable celebration throughout Methodism. The Church could fittingly engage her energies and wealth in establishing and enlarging institutions for the care of children. No more needful and deserving Christian philanthropy can be conceived to register the Church's gratitude to God for His providence in saving the life of the lad, John Wesley, than the generous provision for the orphan, enfeebled, disqualified and afflicted of God's "little ones." Do they not have a special claim on that Church, whose illustrious founder was rescued from death by fire in his childhood to serve under God so effectively his long "day" and the generations after him? Is not Methodism under particular and peculiar obligations to display sincere zeal in the fair settlement of the pressing problems of child labor? Will not this anniversary

magnify before the Church the spiritual training of children? In it parents and Church will discover a new and closer alignment of responsibility and service to every child. Again and better, too, must the Church learn, and that to honor and observe, the fixed status of children in the economy of grace before they sin. Then with holy resolve and prayer like unto Susannah Wesley's, the Church will employ her strength and gifts to save the boys and girls in childhood.

Let the Church commemorate February 9th, 1709, by a fitting festival for children.
Altoona, Pa.

What Made A Mighty Man.

Read the statement in II. Chronicles xxvii. 6: "So Jotham became mighty, because he prepared his ways before the Lord." Jotham became mighty. That was the proper development of his character. Jotham was a king; might becomes a monarch. He reigned at a time and under circumstances demanding all the qualities of a good ruler. He became mighty. It was not the nation, it was the man, was mighty. Weak men in high places become only the more conspicuously weak. A strong man is strong anywhere. A mighty man is here on the throne. Mighty men have lived who never saw the courts of kings. It would be a superficial judgment that would say that it was military genius that made Jotham a mighty man. Military talent means self-poise, prudence, clear-headedness, sound judgment, courage. But there was something above all this in the case of Jotham.

The secret of Jotham's might was his faith in God. He prepared his ways before the Lord. This means that he remembered God and recognized His providence in all his ways. He built upon this solid foundation. This means that he had a plan and purpose in life; he did not drift, the sport of circumstances. It means that his plan and purpose were such that he could submit it to God and ask his approval. It also means that he felt the dignity and responsibility of existence. A human life is more important than the history of a planet.

The development of Jotham's character was gradual. He "became" mighty. The principle of faith in God leavened his whole character, controlled his whole life. Faith in God will thus transform every life, and make it mighty. Look at Esau and Jacob. In everything but one Esau was the more promising character, but he was a profane person, lacking reverence for God and faith in God. So he lost his birthright, as every man does who does not prepare his ways before the Lord. The fine gold becomes dim. Natural generosity sinks into sensuality and sin. Faith in God transforms the wily, deceitful, selfish, cowardly Jacob into Israel, a prince of God, and the father of the chosen people. Choose now.—Bishop O. P. Fitzerald.

The Wayside Cheer.

Strength is not given for the life journey, not even for one day's journey, all at once. It is "here a little, and there a little," by this means and that, that the courage and comfort for the daily work comes to most of us. Did you ever think how many things contribute to your cheer, and tend to make you strong of heart and hand as you go about your toil? Somebody's tender thoughtfulness at the breakfast table, a warm hand clasp and a sunny "good morning" on the down-town way, a fragment of song from some unseen singer, a few hearty words of appreciation for some service you have rendered, a little child's hand slipped trustfully into yours—the veriest trifles each and all of them, but they warm your heart and brighten your skies. They are God's appointed way of doing so.

Now turn that thought round. The missing of such little things when they are withheld darkens your day, clouds your spirit, and robs you of much of your power. You may scarcely realize what it is that you have lacked, but the work of the day is heavier, and the lightness of spirit gone. What is true of you is true of others. Somebody else goes on his way cheered or depressed by having met you; somebody else is saddened or gladdened by your mood. Some one will miss what you withhold. You, too, are one of God's appointed reservoirs of cheer and strength for passing pilgrims. Begin each day with the determination to have the cup of cold water ready for every outstretched hand you meet.—Forward.

The Indian as He Is, and as He Will Be

BY JOS. F. WOODSWORTH, B.A.

AT the annual District meeting of the Vermilion River District, held in the new town of Vegreville last spring, an open missionary meeting was held at the close of the first day's work, at which two very instructive and inspiring addresses were delivered. One of these addresses was given by Rev. R. B. Steinhauer, B.A., our missionary to the Indians at White Fish Lake, who told of his work away in that north land among his own people. Yes—Mr. Steinhauer

Norway House and the surrounding country. There the people live in little log houses, or, if a saw-mill is near, in small frame dwellings. They gain a livelihood by fishing, hunting, and, perhaps, a little gardening, or by working for the Hudson's Bay Company. These are the Cree Indians."

The Indians of the plains—the Sioux Indians—are of a different type. They wander over the prairies, and even the reservations, which the Government gives them, are not sufficient inducement to make them settle down to steady work. In the summer they go about in bands looking for an easy way to make money. In berry time they make considerable money by gathering and selling the sole native product of our prairies, and it is often very amusing to drive a bargain with some Indian as he tries to get the top price for his berries, his squaw meanwhile looking after the "cayuses" while half-a-dozen papooses squirm somewhere down among the pails and boxes of ripe wild strawberries. In winter these people disappear with their teepees from the prairies and make for the river banks where they find shelter from the intense cold of a Manitoba winter. Go down any day through the bushes along the river banks and you will see their curious little huts. They are made by bending the willows over until their tops touch the ground. Through these branches other willows are twined crosswise, and then the whole structure is plastered over with mud. The Indians live happily and contentedly here during the winter, in spite of the fact that very little air or light ever finds its way into their houses. It is from surroundings such as these that we gather the children for our industrial schools—and very raw material some of these children prove. However, when a child is taken at the age of five or six years there is a great possibility that something will be made out of him, although we must confess that the chances are against him, if he is past such young and tender years. Sometimes it is very difficult to induce the parents to let children go to be thus under the care of a stranger for ten or twelve years, for these parents love their children as much as do white fathers and mothers. But they are beginning to see that the Church and the missionary are working for their good.

The Indian boy, as he appears the first day at school, is often a very interesting specimen. He is very black compared with those who have been for some time at the school. It is astonishing how white an Indian can become in the course of a few months, with plenty of soap and water and good wholesome food. Then his clothes are a problem, at least as to their origin. His trousers were certainly not made for his special benefit, their size and appearance alike indi-



BRANDON INSTITUTE—S.S. CLASS AND TEACHER

is an Indian, and further, he is proud of it. He has the advantage, however, of knowing both his own people's life and that of the white man, an advantage which very few of his people enjoy. He is a graduate of Victoria University, and knows the highest life and ideals of white men and women, and, as he told us that evening, this enabled him to go to the Indian and tell him about the strange white man and his wonderful life and doings.

Mr. Steinhauer tells his people how when at college he played foot-ball with his pale-faced brother; how he came to trust the white man and find in him a friend. Mr. Steinhauer is a thorough Indian and his proud nature resents any remark which would seem to disparage his race. He said that there was one statement which made his blood boil. This statement was to the effect that in twenty-five years the Indian would be a thing of the past. Then, stopping a moment, he answered, "Yes, this statement is true. The Indian as we now know him will soon be a thing of the past. The Indian as he wanders over the prairies seeking his living by hunting or picking berries, the Indian as he 'hangs 'bout the streets in his blankets and moccasins, the Indian as he travels over the trails in his old Red River cart or buckboard, with his wife and children packed in behind like so much luggage—yes, this individual will in twenty-five years be a thing of the past. But it does not mean that he will be extinct. No—he will have become a citizen of Canada; industrious, peace-loving, law-abiding and helpful in all branches of life."

To-day our industrial schools are trying to do their share in realizing Mr. Steinhauer's ideal for the Indian. Our aim is to take the boys and girls and make them useful Christian citizens. We have industrial institutes at Muncey, Ontario; Brandon, Manitoba; Morley and Red Deer, Alta; and at Chilliwack, B.C. At Norway House, Kitamaat and Port Simpson there are boarding schools. These schools receive Government aid, but their management is in the hands of the Church. After the children come to the school, at the age of five or six years, they are entirely in the hands of the school authorities until they are eighteen, when they are given their papers and dismissed. Perhaps, some one will ask, "Where do these boys and girls come from, and what will they do when they leave the school?" In answer to the first question, we say, "The children are usually sent to the school nearest their homes, but this may often be several hundreds of miles distant. Those attending the institutes at Brandon come from the country around Lake Winnipeg—Beren's River, Fisher River, Nelson House, Oxford House,



BRANDON INSTITUTE—FOOT-BALL TEAM

cating other and previous ownership. His coat, as he appears in it, reminds one of "the dodger" in "Oliver Twist," while his hat has long ago seen its best days. His moccasins form the most artistic part of his costume, for his mother, who has adorned them, excels in bead and silk work.

Let us now follow him as he enters the school determined to be a man. The first move is in the direction of the bathroom, and while here under the careful supervision of an

attendant, he undergoes a complete external transformation. He emerges clean, his straight black hair cut neatly, a new suit of clothes, and a very uncomfortable new hat. If he wishes he is still allowed the comfort of his moccasins instead of a pair of hard unyielding boots. He has now begun his course, and is ready for work. The second morning he is introduced to the class-room where he is allowed to sit and look around or is given something to amuse him. Nothing amuses him more than drawing, for Indian boys and girls are very quick to observe, and they like few things better than to be allowed to draw pictures of horses, cattle, dogs, trees, or indeed of any natural object. But before long he gets down to systematic study and soon he learns the figures, the letters, words, signs, and before he knows it he is adding sums and reading stories. While Indian children are quick to learn and in many cases are very attractive, yet they have many faults, and some of these cause the teacher much trouble. One of these faults, especially among the girls, is sulkiness. Sometimes for a whole day a class of girls will refuse to say a word and neither kindness nor harshness will avail. Happy then is the teacher who can by some artifice or by a knowledge of an inherent weakness make these dusky maidens unseal their lips.

The Indian girl considers herself the servant of the boy, even at the school, and this sense of obligation, far from being distasteful to the girl, is her special delight. She cannot do enough for the boys, and it is her wish to keep in their good graces. On one occasion a class of girls came before the teacher to recite their lesson, but not a word could she get from them. Pleadings, scoldings and even punishments were of no avail. Presently she stopped her endeavor and turned to the boys. She told them about these stubborn girls and advised them to have nothing to do with such unpromising characters. For about five minutes the teacher continued to characterize the girls and then gave them another chance. It is needless to say this time she made them speak. In fact they read so loud and fast that the teacher was glad to send them to their seats, and from that time she had no more trouble in that direction.

Dishonesty, untruthfulness, and even theft have often to be dealt with, for these children bring many evil tendencies with them from their race and homes. Once the chicken house had been molested, and both chickens and eggs disappeared. For a long time the principal endeavored to find out the offenders, but neither watching nor questioning would avail. One evening he kept the boys in after prayers saying he would tell them a story. The principal told the boys how once upon a time some white boys stole eggs and chickens and ate so many that the feathers began to grow out of their mouths, and then everybody knew that these boys robbed the chicken house. At this stage of the story he saw four hands go cautiously and fearfully up to four mouths and at once he knew that the offenders were caught. The boys saw that the cat was out of the bag, confessed their crime, and the chickens and eggs for a time ceased to be disturbed.

The schoolroom does not, however, occupy all of the time of the boys and girls. There are other duties which are just as important. They spend half of the day in the schoolroom, and then for the rest of the day engage in work in other departments of the Institution. The boys work around the stables, in the field plowing, harrowing or seeding, in the garden, in the carpenter shop—each learning something useful. The girls go into the kitchen and learn to cook, or into the dining-room where they learn to wait on the tables.

They go into the sewing room, into the laundry, or work around the Institution at smaller duties which need attention. In these different spheres the children, both boys and girls become quite expert, and sometimes when the head of a department is absent, the most capable boy or girl takes charge and fills the position very creditably. Such responsi-



INDIAN CHILDREN FROM FISHER RIVER
Pupils at an Industrial Institute

bility is the best thing for the boys and girls as it not only gives them confidence in themselves, but also puts them on their honor and good behavior. In the case of the girls the training they receive in household duties prepares them for future usefulness, so that when they leave the Institution there is no difficulty whatever in getting from ten to fifteen dollars a month salary.

Then at play the boys and girls enjoy themselves as much as white boys and girls. The chief sport with the boys is football, a pastime of which they never tire. They kick so vigorously that one football will last more than a couple of weeks. Another feature of their sport is its fairness and



NORWAY HOUSE AND OXFORD HOUSE INDIAN CHILDREN
At one of our Industrial Institutes

cleanliness. They play like gentlemen, even to the acknowledging of a "foul" or "off-side" which tells against them. They act with the utmost fairness and seldom lose their tempers. Their conduct would put many of the actions of white boys to shame. They often enter a league in which

they meet teams from the high schools of the cities and towns and more than once they have carried off the championship. In winter they play hockey on the sloughs or rivers and in this sport can also sustain their reputation.

Nor is the religious life of the Indian child forgotten. Prayers are held twice a day in one of the class rooms where the children are taught hymns and prayers. On Sunday the services are very enjoyable and profitable. Sunday school is held in the afternoon at which the children learn verses and say the golden text much as their white brothers do, and when the evening comes they again gather for service and listen to a sermon from the principal or from one of the teachers. They also have class meetings where they, in broken English, tell how God is helping them, and there is no doubt that in some of these services the boys and girls hear God speaking. When they go to bed they all kneel down and say the little prayer uttered by so many of our own girls and boys—"Now I lay me down to sleep," and one cannot help feeling at such a moment that we have indeed a common Father. After all are safely tucked in their little white coats,

there is heard from all parts of the room, "A story please," and if one is good-natured enough to remain for five minutes, he would not wish better listeners. Then as the door is closed each boy gives his hearty response to the "good night" of the attendant.

Such is the daily life of the little dusky Indian child at one of our Industrial schools, and with more or less variation it continues until he takes his departure into the big world. Some go from the school into domestic life, some to the farm, others back to their homes where they carry some of the methods and ideals learned while at the Institute. If a young man has scrip or farm land, or other good prospects and has formed an attachment for one of the girls, a marriage between them is encouraged by the authorities, and already more than one such alliance has been made. Thus as our friends go into the big new world let us wish them all success and let us hope and pray that Mr. Steinhauer's words may come true that in "twenty-five years the Indian as we now know him will be a thing of the past."

Toronto, Ont.

A Westerner's Impression of Toronto

BY REV. T. E. HOLLING, B.A.

DURING the past seventeen years the writer has been a disappointment to a large number of his acquaintances owing to the oft-repeated confession that he had never been to Toronto. This has frequently brought expressions of sympathy and pity from his more fortunate friends. "Never been to Toronto!" "Never been to Toronto!" "Poor fellow!"

Years ago, a young lady school teacher told me a good story about one of the pioneer probationers of the Manitoba

and North-west Conference. He had finished his course and kept his faith, and the time of his departure for Ontario was at hand. The girl he had loved long and well was the following week to become his wife. He was conducting his last service prior to leaving for the east, and was preaching on heaven. With unusual eloquence he described the glories of Paradise and told of the temptations which heaven offers to those who endure temptation and trial faithfully to the end; but both treasure and heart were, that afternoon in a country nearer than heaven, for he exclaimed in a grand climax, "Ah, friends, when we get to Ontario all will be well."

The writer having no such reason for a trip to the east as the brother just referred to, has kept at work in the west until a few days ago, when he was called to Toronto to attend the annual meeting of the General Sunday School and Epworth League Board. I have always regarded this city as the Mecca of Canadian Methodism. Here are some of our finest churches and ablest preachers. The departmental officers who have visited our Conference are all from Toronto. Our periodicals and other publications, flowing like an ever-broadening and deepening stream, take their rise in Toronto. Therefore, when I arrived at the Union Depot, I said, mentally: "I am at the heart of Methodism at last."

To many a Westerner, Eaton's or Simpson's is the magnet, but to me it was the Book Room. Through all the early years the genial Book Steward had supplied my reading matter, and never said, "Pay me what thou owest." What a great asset to the Methodist Church this Publishing House is! We may thank God, that while answering satisfactorily all the dis-

ciplinary questions, this hive of industry occupies the premier place among the publishing interests of the Dominion. Some such thought as this was running through my mind, when Dr. Crews, who piloted me through the Wesley Buildings, said, "Now, you are in old Richmond Street Church."

What a step back that was from the new to the old! What a transition from the material to the spiritual! An honored member of my congregation at Young Church had often told me of the hallowed seasons he had spent within these walls.

Here James Caughey conducted meetings, which, so my aged friend tells me, moved the whole city, and the fruits of that work remain to this day. But I must not linger in this historic place, redolent with the memory of men who immortalized themselves with the immortality of their gospel message. There is a happy continuity. The same gospel once proclaimed by eloquent lips is no less effectually preached to a much greater congregation by the modern machinery which is installed in old Richmond Street Church.

The elevator takes us up to the Board Room, where the annual meeting of the General Sunday School Board is held. From the east and the west we have come to consider the important interests of our young people's work, particularly the appointment of the Associate Secretaries. Rev. S. T. Bartlett is the choice for the east, and Rev. J. A. Doyle for the west. Mr. Bartlett I do not know, but from what I saw and heard of him at the Board meeting, I feel sure that the eastern young people will find in him a sympathetic and capable leader. Mr. Doyle, I know very well. For two years we labored side by side, and I learned to love the man and to admire his ability and devotion. In every department of church work that Mr. Doyle has anything to do with, things move in the right direction. Full of the missionary spirit, an evangelist of high order,—a pastor beloved of his flock, winning confidence in himself and inspiring enthusiasm in others, I look for the new Western Associate Secretary to give the Sunday Schools and Epworth Leagues a new impetus, and to lead them forward in the great work that is yet to be done in the Westland.

The appointment of these two men, however, means new burdens for young shoulders to bear. Scholars and Leaguers alike will count it a privilege to loyally support, by increased, and, may I suggest, systematic giving, the department in this forward movement.

At a late hour we finished our work, and I felt free to spend a day or two attending the meetings of the Committee on Church Union. No body of men were ever engaged in a more important work than are these men. They pray and speak and plan as fully realizing this.

I am writing for young readers. Whatever may be the result of these deliberations to the men and women of an elder day, to you a union would be an incalculable blessing and would give the most favorable conditions possible for young



REV. T. E. HOLLING, B.A.

people carrying forward throughout the twentieth century the work of the Redeemer's kingdom.

Being in Toronto over Sabbath I gratified a desire I have had for years of hearing Rev. George Jackson preach. In common with ministers on this side of the water I have read with much profit several of his books, and it was a genuine pleasure to look into his face and hear his voice. But Mr. Jackson's power is in neither face nor voice. I was captivated at once by the close texture both of thought and speech. Mr. Jackson drinks deeply and heartily from the best springs of literature. This, together with his passion for Christ explains the rivers of living water which flow from him to thirsty souls.

Men in multitudes will, I venture to predict, be found drinking at the stream which issues from the Sherbourne Street pulpit, so long as Rev. George Jackson is pastor. May increasing health be his. Under Canadian skies! Happy Toronto Methodism with such a preacher! His address to the children on "Conscience" would not be lost on their parents, and the sermon on "The Hidden Years of Nazareth" alike by young and old will long be remembered. I wish space and time would admit of a report of what was to me a memorable service, but my advice to young people of Canadian Methodism is—Don't allow George Jackson to come and go from our Dominion without benefiting by the message God has given him to bring to us.

Who has not heard of Parkdale Methodist Sunday School? Well, I found my way there in the afternoon. Here I believe they have an ideal staff, a model system, and the true spirit of Sunday School work—an average attendance of about 800, three Sunday School orchestras, and what is best of all a large majority of intermediate and senior scholars, servants of Christ and members of the Church.

It was a pleasure to worship in the Metropolitan Church in the evening and hear Dr. Cleaver tell, in his inimitable way, the story of Abraham offering up his son Isaac, to a congregation that completely filled, perhaps I should say crowded, the historic building. What a throng of young people was there, and to young people there are no stories like Bible stories, when told with the fascinating charm which is characteristic of the eloquent pastor of the Metropolitan Church. The praise service at the Metropolitan Church has a name all over the Dominion of which Dr. Torrington and his choir may well be proud. The service of song was very satisfying to me, and as I listened to the strains of that noble organ I said to myself "Thank God for the ministry of music."

I spent a few pleasant hours with my college friend and fellow of ordination class, Rev. W. L. Armstrong, B.A., of St. Paul's Church. What a splendid equipment he has there! It was a pleasure to hear on all sides how fruitful and acceptable is the work which he is enjoying so much. It is not too much to say, if the East likes him the West loves him.

I must not linger too long in Toronto, the West is calling, and Christmas sermons must be prepared. A walk through Queen's Park, a look at the University, at the Parliament Buildings and Victoria College suggest that religion, education and legislation,—three sisters, are suitably and conveniently housed, and that a Province that provides in such an ample way for the education of its youth need have no fear for its future.

I am ready at last to return to Winnipeg, but before doing so, in agreement with my good host, Rev. Dr. Crews, I feel it would be too bad to come all this distance and not see Niagara Falls. We have referred to the place of religion, education, legislation, music, in the life of a people, but let us not forget the ministry of Nature.

One of the great scenic wonders of the world is only a few miles away, and I am off to Niagara. The first view of these mighty waterfalls was a new revelation of the strength and beauty which are blended in the temple of Nature, as well as in the Psalmist's temple of truth. "Strength and beauty are in the sanctuary." With what tumultuous glory the waters leap forth, as if proud of their power. The people of both the United States and Canada will have to make the choice of eventually giving up the Falls wholly to industry, or make them the centre of an International Park, like the Yellowstone or Yosemite.

As one looks at the great buildings where electrical power is generated, buildings which are eyesores in the landscape, he asks if there is not a place on the North American Continent

for the wonderful motion of a great waterfall as well as for the motion of looms, lathes and trolley-cars. One has only to visit the Falls of Montmorency, near Quebec, to see how the electrical industry may convert a most picturesque bit of romantic natural scenery into a prosaic and commonplace composition of mill-dams, sluices and angular factories.

During my brief visit to the Falls I was thrown into contact with a poor fellow under the influence of liquor. What, after all, is the task of taming and harnessing Niagara compared with the work of redeeming a life and saving a soul from death. A man, held in the toils of an enslaving habit, is greater than Niagara—is far more precious in the sight of the Maker of them both. I came away feeling that after all, great as the work of our captains of industry may be in making the earth pay her tribute to the children of men, yet to train and inspire young life, to work upon the plastic materials out of which character is created, and destiny determined—to restore the crown of purity and power to fallen manhood and womanhood, was the work to which I could joyously and eagerly return. For when all the mighty achievements of man in the sphere of nature have fulfilled their purpose, and ceased to be, the results of work done for a human spirit have eternity in which to come to fruition.

Winnipeg, Man.

Her One Talent

Margaret Sangster tells of a woman neither young, nor beautiful, nor robust, nor accomplished, nor educated, who became a bride. She realized that she was extremely unlike her brilliant husband. "I have not even one talent to fold away in a napkin," she said. But the husband loved her, and she loved him, and would, please God, make him happy. "There is one comfort—I can keep house," she said. So she planned the delicate, dainty, healthful meals, and kept the home clean, but not forbiddingly so. It invited the tired husband to rest, to litter it with books and papers, if it pleased him to bring work home from the office, while she sat beside him ready to smile or speak as he looked up. The husband said one day: "There's one talent you have, darling, beyond any one else in the world—the talent of having time enough for everything." His home was a suburb of paradise, and he went forth to the competitions of life steadily successful in all his enterprises. And the quiet wife, who had time to love him, to share his hopes, listen to his plans, and make his life supremely happy, was an element in his success which counted more largely than even the husband knew.

It is rare to find in this hurrying world a being who works with an air of repose; who can pause to listen to another's story; who has a heart touched to so responsive a key that sympathy in a friend's good fortune is as ready as pity for a friend's calamity. This woman, who had the one talent of doing fully and blithely every home obligation, by degrees became a social power. A large class of girls each Sabbath bent eagerly round her while she unfolded the lesson to them, and upon stated occasions she entertains the poor, pale, fagged-out girls of the down town factories, and keeps them by kindly word and helpful ministry and a Christian example, from places of temptation, for she believes it as much a Christian work to keep young girls pure as to save the poor remnant of their ruined lives after they have fallen. Telling the life story of this woman, Margaret E. Sangster says:—"Altogether, when I think of the sick beds this little woman sits by, the heart-aches she soothes, the confidences of which she is the trusted recipient, the happy home-life which is hers, and the good she is doing, silently, I am quite sure her talent is bearing interest for the Master."—*Sunday School Lesson Illustrator.*

The girl who carries about with her an atmosphere of pleasantness and joy and sweet temper is always loved and sought. The only way to have such an atmosphere, however, is to keep living in it all the time. An atmosphere cannot be put on like a glove. Plenty of girls try hard to be pleasant and kind and cheerful whenever they are in society. But the atmosphere of selfishness, fret, and impatience in which they indulge themselves at home, clings round them, and is unconsciously felt.

The Quiet Hour

Beware of Pride

Let us beware of pride. Some are proud of their lace, others of their race, others of place, others of their face, others of grace. I have met people who were proud of their humility; and I rather think I was proud once of a sermon on the "Grace of Lowliness." Nothing shows more truly when a nature is out of union with Christ than the obtrusion of the self life and the boast of vainglory. For such a state of mind chastisement is inevitable, and who would not rather trust himself to God than man? David knew that God's mercies were many and tender, and cast himself into his hands. Why do we dread God so much as not to trust him with our lives, that he may do according to his good pleasure?—*F. B. Meyer.*

The Broken Heart

A friend of mine one day brought me a beautiful mineral specimen. It was what the geologists call a geode. From the outside it looked like simply a coarse, round stone. No one ever discovered anything of beauty or attractiveness in it. It had lain for years in a roadway and the wheels of the passing vehicles had scarred and scratched it. One day an unusually heavy wheel had struck it a severe blow and broken it in half. Then the beauty was revealed. Lining the entire inside, for it was hollow, was a layer of limpid quartz crystals, as sparkling as diamonds, that caught the rays of sunlight and broke them into ten thousand rainbows that dazzled the eyes. So with man. Only through the crevices of the broken heart does the Christ light shine.—*Henry Stiles Bradley, D.D.*

A Costly Salutation

On his first trip to South America, in December, 1901, the late Bishop McCabe took a turn in the city when the ship stopped at Colon. An incident he relates as follows:

"As I stepped ashore and approached the pile of baggage an old colored man accosted me. He touched his hat and said: 'God's people cannot be hidden, and I know you are one of them.' He was one of the freight-handlers, but his voice, his manner, his look, all indicated to me that I was looking upon one of my Father's children.

"'Are you a minister?' he inquired. 'Yes, I am.' 'Did you ever see Bishop Newman?' and then he told in a few words how Bishop Newman passed that way once, and he had never forgotten him.

"I found the old colored man was a Wesleyan from Jamaica, and that they had a strong society in Colon, and another in Panama. In the afternoon the pastor called to take me to see his church. The day-school was in session. The pastor pointed to a school-house he has been trying for a long time to get finished, and informed me it would only take £100 sterling to do it and get it ready for use. What could I do but say, 'Raise £90, and call on me for the last ten?' So the beautiful salutation of the old colored man at the dock cost me \$50."

Love's Due

It is often said that a service rendered another loses all its moral worth to the doer, and becomes ignoble, as soon as any return is expected—even that of appreciation or gratitude. Is that quite true? It is not the highest or most generous spirit that will measure its benefactions by the thanks returned, or cease bestowing them where they are needed, even though gratitude should utterly fail; but, nevertheless, love has a right to look for love's reward. Earth holds no sweeter pleasure than that of bestowing gifts and blessings upon those whom we love—the surrounding of dear lives with comforts and enjoyments at the expense of our toil and sacrifice. It sanctifies labor, and robs all hardship of its sting to know that through it our hand can pour out largess, our care enfold some dependent one like a protecting garment. But we long to see the face beam, the eyes brighten; it is love's due recompense; it would be neither human nor natural not to long for and expect it.

God expects it. He pours out the treasure of his goodness

and beneficence; he guards us through the careless days and thoughtless nights; he is patient with the patience of the Most High; but still the heart of love that is above all human love longs for recognition. He sends his rain upon the just and the unjust, indeed, and is kind to the unthankful, but it is upon those who know and rejoice in His love that he bends the smile of the Father.—*Lockout.*

Quiet Hour

In too many families the household life is marred by harsh words, which are spoken too freely in the common intercourse. Sometimes it is a habit of contradicting and disputing, which has been allowed to grow until it has become inveterate. Usually the questions wrangled over are of no importance whatever. One says it was two o'clock, and another says it was a quarter past two, and they grow hot in contention over it. One says it was Wednesday, another claims that it was Thursday, and the miserable strife spoils a meal for all that family. Some young people will never answer a question asked at home, save in a gruff, discourteous way, as if the asking for information was an impertinence. There are families in which gentle and kindly speech is the exception—the staple talk is ill-tempered, dictatorial or unloving.

Try It

A famous English gardener once heard a nobleman say complainingly: "I cannot have a rose garden, though I have often tried, because the soil around my castle is too poor for roses."

"That is no reason at all," replied the gardener. "You must go to work and make it better. Any ground can be made fit for roses if pains are taken to prepare it. The poorest soil can be made rich."

It was a wise saying, and it is true in other places than rose gardens. Some young people say, "I can't be cheerful," or, "I can't be sweet-tempered," or "I can't be forgiving," as if they were not responsible for the growths in their soul garden because the soil is poor. But "any ground can be made fit for roses," and any heart can be made fit for the loveliest blossoms of character.

The Kind of Religion we Want

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

Tapping Railroad Wheels

A common sight at a railroad-station is a man tapping the wheels of the cars, one after another, with his hammer. His business is to see that the wheels are sound. If one wheel of a car is cracked or injured in any way, the car is pulled out. The other wheels may be all right, but the single defective one makes the car unfit to be used. The various parts of our nature are like the wheels of the car—they must be kept in good order, if we are to be safe and happy on the journey of life. Our bodies ought to be as strong and healthy as possible. Our minds need to be trained into full vigor and alertness. By unceasing exercise, the mind must become quick to see and the will resolute to choose the right. And above all, our spirits must learn to love God and goodness.

Are the wheels all right? Be sure they are, for if any one of them is unsound, there is danger of wreck and ruin in your life.—*Louis Albert Banks.*

"I Follow After Jesus"

A true life ever reaches upward and strives toward better things. It leaves behind the things that are imperfect as it presses toward perfection. It puts away childish things as it grows toward manhood. It leaves undone the things that are not right or beautiful, the things that are not essential, and gives all its energy to the attaining and achieving of the things that are excellent, the things that belong to the imperishable and eternal life.—*J. R. Miller.*

Principles of Friendship

Since all human relationships merge into friendship, there are three principles which should govern us in forming our friendships. First, Be careful in choosing those you wish to unite with yourself in the bonds of friendship, for you will become what they are. Second, Be willing to spend time and strength upon them, think less of what you are to get from them and more of what you can give to them. Third, Be willing to lose them if for their good. Chained friendship will soon rust out. Even after having made friends upon these principles, we should use as much tact and courtesy in keeping them as in winning them. Friendship is power, but not the power of the mighty Niagara, doing as it will with the things that lie upon its bosom; more like is it to the never-failing spring upon the hillside.

A Christian over the Counter

Being Christian right where one is, that is the great need. A prominent merchant, having passed through a remarkably helpful experience as a Christian went to his pastor and said: "My heart is so full of love to God and to man that I want to spend all my time talking to men about these things." The pastor replied: "Go back to your store and be a Christian over your counter." That is what is needed in our day and, in fact, in all days—being Christian over the counter. To buy and sell, to keep books and figure accounts, and to do one's work as well as he can, to pay men what they earn, and to give them something more than money—to do all this as a Christian is to convince the world that Christianity is really what its disciples claim it to be; while simply talking about Christianity, which is entirely proper in its place, can only serve to help those who have been convinced by other means.

Nuggets

It is for us to seek the Holy Spirit's guidance with a ready will, to follow where he leads, or to pause where he bars the way.—*Archbishop of York.*

Day by day all of us are writing our characters upon the things around us. Why should we be surprised when the Holy Spirit writes his character upon the house in which we dwell?—*Rev. J. G. Beauchamp.*

The man who is in Christ receives the waters of life so abundantly that he overflows in gracious healing influences. He acquires a spiritual momentum which makes him forceful wherever he moves.—*Rev. J. H. Jowett, M.A.*

"I HAVE only one window," said an old monk, "but it looks towards

heaven." There is no life so shut up in gloomy surroundings that there is not in it some opening through which the glorious light from God's very presence may shine to illumine its darkness.

"Eager clutching at the delights of natural life and making it one's chief aim is the sure way to lose all its sweetness and to miss the higher life; while the subordination and, if needful, the sacrifice of life in this world leads straight to the possession of life eternal."—*Alexander McLaren.*

"Whatever the weather may be," says he,
"Whatever the weather may be,
It's the song ye sing, an' the smiles ye wear,
That's a-making the sunshine everywhere."

James Whitcomb Riley.

ALL that God promises is all that we need, not all that we desire. Our desires are infinite—they are made for God, and what is great enough for Him is too great for anything less. We are always trying to make ourselves little enough for the world to fill us, and we cannot. This is the source of our discontent. We perish with hunger so long as we seek to fill ourselves with the husks the swine do eat.—*Rev. Mark Guy Pearse, in "Christ's Cure for Care."*

"Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives may be so dear
They may need you in the coming year.
Now is the time!"

Do you know how to be glad, and to make others glad, in the midst of your trouble? Do you know how to be peaceful in the midst of deepest bereavements? Do you know how to seek Christ in the very tomb? Do you know how to employ the tomb as the astronomer employs the lens, which in the darkness reveals to him vast depths and infinite stretches of created things in the space beyond? Do you know how to look through the grave and see what there is on the other side—the glory and power of God? Blessed are they to whom Christ hath revealed the meaning of the sepulchre!—*Henry Ward Beecher.*

Hymns You Ought to Know

REV. GEORGE MATHESON, whose beautiful hymn we quote this month, died recently. He was a Scotchman, most of his life pastor of St. Bernard's, Edinburgh, but he belonged to all countries and all churches. He was blind from his youth, but he mastered a college course, graduated with honor from the University of Edinburgh, and had a most effective ministry. He could not see the beauties of this world, but he helped multitudes to see the beauties of holiness, and to aspire to the country that is afar off. His ministry was blessed, and his writings on religious subjects have brought comfort and help to thousands who never heard his voice. This hymn is taken from the Hymnal of the Methodist Episcopal Church, recently published.

IV.—The Blind Poet's Hymn

"O Love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller, be.

"O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer, be.

"O Joy that seekest me through pain,
I cannot close my heart to thee;
I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall tearless be.

"O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground thee blossoms red
Life that shall endless be."

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Editorial

Heart Power

The Methodist Episcopal Church of the United States has suffered a great loss in the death of Bishop McCabe, who was probably the most popular of the Bishops. The *Pittsburg Christian Advocate* lets us into the secret of his wonderful success when it says:

"The commanding influence of the man lay in his tremendous heart-power. He had a big, warm, sympathetic heart, overflowing with kindness always and to all, and this shone in his face, spoke in his voice, and was transparent in all his life. He loved God and his fellows, and was their constant servant. This was always plain, and its power was irresistible. He would do anything possible for men, and he could get them to do anything for him. Hence his death touches more hearts and goes as a personal affair into more homes than would the death of any other man in the church."

These words explain why Bishop McCabe is so sincerely mourned, and are exceedingly suggestive to us all. If a man is deficient in brain power, he cannot supply it by any methods of education or culture, but heart power can undoubtedly be developed by contact with Jesus Christ, and by constantly and resolutely cultivating His Spirit. As a qualification for doing Christian work there is nothing to be compared with it.

Let the Government Stand Firm

Most earnestly we trust that the Ontario Cabinet will not yield to the widespread demand for the repeal of the law which seeks to give not, indeed, a respectable salary, but a living wage to the rural school teacher.

The male country school teacher is rapidly becoming an extinct genus. No wonder; for who can expect the educated youth to work for less than laborer's wages when all over the country there are openings that promise him far higher remuneration. Does the country expect the teaching profession to become a brotherhood of celibates pledged to perpetual poverty for the benefit of parsimonious trustees?

Nothing short of better pay will save the teaching profession from falling into the hands of immature boys and girls, who do not take their work seriously; but regard it as a temporary makeshift, or a stepping stone to some more lucrative employment. Men who look forward to homes and families cannot afford to be on the bargain counter in competition with youths and maidens who might live at home but who choose to make a little money "on the side" by teaching.

We deplore the passing of the male country teacher. Women do excellent work in the lower grades of our towns and city schools, but in a country school, where, at certain seasons, the pupils range all the way from four-year-olds to young men, a man is needed. It seems too good to be true, but we would fain see in the new law, so roundly abused in many quarters, the first step in the direction of the good time coming, when the country school teacher will be so well provided for that he will feel like establishing himself in the neighborhood which he serves, and becoming a permanent factor in its higher life.

Meanwhile, we appeal to our readers to set their faces against cheese-paring in connection with rural education. The cheap teacher is often a dear bargain. Our children become very largely what our teachers make them. No man can do justice to the boys and girls under his charge unless he be richly endowed in character and talent. But let trustees remember that the market value of character and talent has advanced by leaps and bounds.

The New Better than the Old

There is a striking difference between the old way and the new of creating and sustaining missionary interest. The old fashioned method was to hold a week-night missionary meeting once a year, when addresses were delivered, with more or less of a missionary flavor, but usually there was a good deal of humor, with plenty of racy stories. Of course this was a great occasion, which the people looked forward to with considerable interest, and a fairly satisfactory subscription list was nearly always secured.

The old time missionary anniversary is now a thing of the past, and there are some who mourn over its decease. It has, however, been succeeded by something very much better. The new is certainly superior to the old. Instead of the claims of Christian missions being presented annually we now have, in a large proportion of our churches, a monthly missionary meeting, and the subject is frequently dealt with from the pulpit. Splendid literature has been prepared, which is exercising a quiet but constant influence, while the Summer Schools have induced many young people to make a special study of missionary problems.

Perhaps the best feature of this modern propaganda is the Mission Study Class, which was so finely illustrated at the recent Interdenominational Conferences in Toronto and Montreal. A group of young people meet together to learn all they possibly can about some heathen country; they consider its territory, soil, products, physical features, the habits, customs, superstitions, religions of the people, so that when they are asked to support a missionary in that country they have an intelligent idea of the needs and the opportunities. It is simply marvellous how this mission-class study movement is growing. Four years ago there were 17,000 persons enrolled in classes under the auspices of the Young People's Forward Movement in the United States and Canada. Three years ago there were 22,000. Two years ago the number had grown to 50,000, and one year ago to 61,000. This year it is expected that no less than 100,000 will be engaged in the study of the text books provided, the majority being members of Young People's societies. We are glad to see that the leaders of this movement in the United States are so ready to give credit to Canada for being the pioneer in this good work. Yes, there can be no doubt of it, the present-day methods of advancing the missionary cause are far superior to those of former years. Let us use them to the best advantage, and very blessed results are sure to follow.

A Prince Among Expositors

Rev. Dr. Alexander McLaren, of Manchester, England, having passed his eightieth birthday, has retired from the staff of contributors to the *Sunday School Times*. Since 1887, readers of that journal have enjoyed his luminous expositions of Sunday School lessons. Without reflecting for a moment on the rest of the staff, we imagine that when the busy Sunday School teacher had time to read only one article in the *Times* he usually chose that by Dr. McLaren. Dr. McLaren was for thirty years pastor of Union Baptist Chapel, in which capacity he became famous as "preacher to preachers." He has been a man of one work and one book, and as a result of his single-minded devotion to his pulpit work, he has long been classed as perhaps the greatest homilist using the English tongue. His whole life has been given to the exposition of the Scriptures.

It is often said that orators and preachers leave no tangible monument behind them, and that the words of the greatest speakers lose their power without the living personality of the speaker behind them. But Dr. McLaren's discourses read exceedingly well. For beauty and precision of language, for strong and lucid thought, they equal the labored production of gifted writers. In addition, they are characterized by spiritual insight and evangelical fervor. Therefore, it is no wonder that they, along with his other expositions, are being published in a series of thirty volumes edited by Dr. Robertson Nicoll. These will be his enduring monument.

Helping Without Money

When we speak of helping those around us, many people can think of nothing but money contributions, and frequently we hear the remark: "I would like to do something, but really I have no money to give." It ought to be generally known that the finest kind of help can be rendered without a dollar. It consists of sympathy, kindness, brotherly interest in the affairs of others. Mr. W. H. Howland, formerly Mayor of Toronto, was not a wealthy man, and yet he was for years, one of the most influential citizens of the city. Perhaps no one ever gave so many striking illustrations of personal service. Many an evening he left the comfort of his own home in order that he might seek out some one who was going astray; he spoke words of encouragement to the hopeless, of cheer to the desponding, of courage to the weak, and there is more than one man occupying a good position in Toronto to-day who would have been in a drunkard's grave but for the help that he received from the kind-hearted Mayor. Mr. Howland was not disheartened if his first attempt to reclaim a wanderer did not succeed; he stuck to his man with marvellous patience and perseverance, like the Good Shepherd who sought for the lost sheep "until he found it."

Another man, of an entirely different type, who helped much, without money, was an unsophisticated local preacher of the early days in Warwick Township, familiarly known as "Uncle Joe Little." He could truthfully sing "no foot of land do I possess," for everything he owned was given away to the poor. He travelled all over Western Ontario, doing pioneer Christian work for which he never received a cent. He organized Sunday Schools, started preaching appointments in remote places, visited the people in their homes, and carried everywhere a cheery presence that brightened every home into which he entered. How delighted the children were when they saw "Uncle Joe" coming, riding on his intelligent nag, "Toby." They were sure of a fine romp and some good stories.

Many other illustrations will occur to the reader of men

and women, with slender means, who have nevertheless been marvellously helpful to others. We do not need to wait for riches in order to be useful. The ministry of unselfish personal service is open to every one of us.

"Nevertheless, the Foundation Standeth Sure"

The Republic of France has abolished the State Church, and is in fierce conflict with the Vatican. It has also removed from its coins the legend, "God protect France," and has substituted the words, "Liberty, Fraternity, and Equality." In England popular feeling is running high against the Bishops for their action in killing the Education Bill.

Timorous souls, who identify religion with the Church, or rather one portion of the Church, seem to think that the evil days of apostasy are at hand. Even so sane a man as Bishop Dumoulin recently declared in Toronto that the Ark of God was in peril on both sides of the English Channel.

Far nearer the mark, to our mind, were the words of Canon Coady, who declared that state churches must pass away—religion will abide forever. We do not look for religion to die out in France, and it seems to us that to interpret the educational controversy in England as an assault on religion is little short of ridiculous. Let the worst that Anglicans and Romanists deprecate in the recent legislation come to pass;—neither the Church of Rome nor the Church of England will perish. We rather think that they will ultimately be stronger than ever; not as political engines, but as spiritual forces. Even should they both perish, the foundation of God will stand sure; and by other agencies God will carry on His work. Let us always remember that religion made the Church, not the Church religion. Man is religious because it is his nature makes him so. The unbelieving man is an abnormal creature who cannot and does not propagate his peculiarity. Abnormal as an infidel in his generation, he reverts to type as a believer in the next. Further, let us not forget that the effectual champion of religion in the world is neither priest nor presbyter. The Holy Ghost is the Great Conservator of Orthodoxy. He is not confined to any one communion, and we are safe in trusting the future of religion and the Church to His keeping.

The older people of our congregations could help the Young People's societies greatly by refraining from criticism and affording some practical assistance. By occasionally attending the League meetings, by taking a topic once in a while, by speaking a word of encouragement when the opportunity offers, the senior members of the church might cheer and help the young folks wonderfully.



A MODEL Constitution for the Young Men's Associations, authorized by the General Conference, has been prepared by Dr. W. E. Willmott, who has been intimately associated with the Toronto Clubs from the first. Pastors and others who are contemplating the organizing of such societies will find this Constitution very suggestive and helpful. Copies may be obtained by sending a postal card to the General Secretary of the Epworth League, Wesley Buildings, Toronto.



We trust that librarians will keep Ralph Connor's new book, "The Doctor," out of the Sunday School libraries, as it is unfit for young people to read. It teaches no lesson that cannot be enforced with equal effectiveness by other means, and has some very objectionable features. The danger of undesirable books finding their way into the library of the Sunday School is so great that no volume should ever be put upon the shelves until it has been read by competent teacher or officer.

Our Letter Box

Doubled the Number

Here is a letter which shows what can be done for this paper when the canvass is undertaken in an energetic way. Rev. J. R. Butler, of Courville, Bay of Quinte Conference, writes: "I asked a young man of our Epworth League to do what he could for the Epworth Era, and he has doubled the number of subscribers." That young man ought to visit other Leagues, for he certainly is of the right sort. The letter contains the names of 20 subscribers.

Five Cents per Member

With its usual enterprise the New Brunswick Sunday-school Committee, through its secretary, Mr. E. R. Machum, has sent out a circular letter to the pastors and Sunday-school superintendents, calling their attention to the advance movement of the General Conference in regard to Sunday-schools and Epworth Leagues. After reciting what has been done in the appointment of two Associate General Secretaries, it calls upon the churches of the Conference to rally to the support of this enterprise by greatly increasing their contributions to the general Sunday-school fund. Every Sunday-school is urged to raise at least five cents per member for this fund.

Printers' Ink

Few Sunday-schools make a better use of printer's ink than the Methodist school at Dundas, Ont., of which Mr. W. A. Davidson is superintendent. The mail has recently brought in some sample copies of very attractive cards used by the teachers and officers, each having a picture of the Sunday-school building. Two of these seem specially valuable; one is a "Member's Visiting Card," which provides for a record of scholar's attendance at school when away from home; the other is a "Removal Certificate," which is given to every scholar who removes permanently from the town. A beautifully printed invitation card contains a list of all the services of the church, and can be used by pastor, superintendent, teachers, class-leaders, League officers, etc. Doubtless Mr. Davidson would be glad to send samples of these cards to any one who will ask for them and send postage. It pays to spend a little money in printing in order to provide the Sunday-school with the best appliances for carrying on its work.

Election of District Officers

A letter has been received from a District League officer asking if a District Epworth League Convention has the right to refuse to accept the report of the Business Committee in regard to the election of officers. The constitution states that, at each annual district convention, a Business Committee of five persons shall be elected by ballot, "who shall appoint the officers." This committee holds the same relation to the convention as the Stationing Committee does to the Annual Conference. It reports to the convention, and if the report is not satisfactory the committee can be sent back with suggestions as to change desired, but the committee is under no obligation to make these changes unless it deems it desirable to do so. The committee might be sent back a dozen times, and might possibly happen that there would be a dead-

lock between the committee and the convention, but this is not likely to happen. In almost every case the report of the Business Committee is accepted without challenge or debate. Experience has shown that this is the most satisfactory way of electing district officers.

The Right Change Back

One of our ministers in the Hamilton Conference tells how he obtained a subscription to this paper, as follows: "A brother was renewing his subscription for the Christian Guardian and handed me a two dollar bill for the same. I looked at it and upon a search in my pockets, said I had no money with me for the change. 'Oh, never mind,' said the good hearted brother, 'keep it.' 'No, I won't do that,' said I, 'but I'll send you a year's Epworth Era, which will be the best change you ever got out of a two dollar bill. A good thing, Mr. Editor, they raised the price of the Guardian, and 2nd a good thing sometimes not to have any change with you.'

Interesting Young Men's Class

"I have a Sunday-school class of twenty young men, who are interested in an organization we formed a year ago. We have no church equipment for our work except the class-room we occupy on Sunday afternoons. My own home has to be the social centre, but in spite of drawbacks Christian character is being developed, and the class is growing in interest and numbers."

Thus writes a lady from an Eastern city. This letter indicates what can be done for young men, without a gymnasium, or a reading room, by simply making the home a "social centre." Many Christian homes might be used to good advantage in welcoming young fellows who are living in boarding houses, and in giving them occasional pleasant social evenings.

Missions in the Sunday School

The Montreal Sunday-school Association has appointed Mr. H. T. Owens to look after the missionary department of its work, and we are pleased to know by letters recently received, that he is entering upon his work with enthusiasm. He has sent out a communication to the superintendents of Montreal asking for information as to what is being done for missions in the Sunday-schools. The following are some of the questions asked:

Has your school a missionary department? If so, in what ways does it present missions, and how often?

How do you raise your annual contribution for missions?

Does your school help to support any mission or missionary?

Have you any special missionary equipment for your primary department?

Do you issue missionary collection boxes to the children?

Is there in your church a class or society where teachers and scholars can study missions? How often does such a class meet?

Do you consider that classes for mission study would add to the value of your school?

Could mission study classes be formed in your school to study the courses of

the Young People's Missionary Movement or the Forward Movement courses of our church?

Have you ever tried an Information Committee to keep the school posted as to missionary happenings?

Do you often have workers from City, Home and Foreign mission fields address the school?

We would be glad if Sunday-school workers outside of Montreal would answer these questions through this paper. The result of the symposium can be presented in our Sunday-school pages. Let us know what you are doing for missions in your school.

In Labors Abundant

A note from Mr. W. R. Manning, formerly president of the Walkerton District League, and previously of the Windsor District League, and now Teacher-Training Secretary of the Iowa State Sunday-school Association, states that he is enjoying his work greatly. Since going to Iowa he has crossed the state sixteen times, has travelled 17,000 miles, attended two hundred conventions and institutes, and delivered three hundred addresses. His address is Des Moines, Iowa.

Circulating Good Books

A Sunday-school worker asks how to get young people to read good books when there is a fine assortment in the library. Frequently all that is needed is to call attention to the interesting volumes that are on the shelves. Let the superintendent or the teachers speak of some book that they have enjoyed, and one or more of the scholars will very likely ask "Where can that book be obtained?" Then is your chance to say: "Why it is in our own library." It would be an easy thing to create a positive "run" on some interesting work by simply talking it up, so that the scholars would be fairly clamoring for it.

Teacher Training

A letter from a Sunday-school worker in Vancouver, B.C., states that he has become interested in the subject of Sunday-school Teacher Training, and requests information as to the best books to read, as he intends organizing a class. This is, indeed, a cheering communication which indicates what might and ought to be done in many places. Almost any Sunday-school superintendent or teacher of average ability could do this work after a few weeks' study. It is altogether a mistaken notion that it requires expert to conduct a training class. A company of teachers might derive very much benefit by taking up a simple course like Hamill's or Hurlbut's without any leader at all.

Interesting Reading

At about half of the Usual Retail Price

It is not yet too late to organize a **READING CIRCLE**

The three books of the Course can be easily read between now and the first of June. Send for the set of three splendid volumes, which will only cost \$1.50 per set when sent by mail postpaid. By Express (not prepaid) \$1.25 per set.

WILLIAM BRIGGS

Methodist Book Room - - TORONTO

Hints for Workers

If I Can He p

"If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word
And take my bit of singing,
And drop it in some lonely vale
To set the echoes ringing!"

"If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the deeter,
If any little lift may ease
The burden of another,
God give me love, and care, and strength
To help my toiling brother."

Less and More

In the Sunday-school Times, Amos B. Wells, states his New Year's resolve thus—

"During 1907 I want to do less, that I may do more. Less of the things that do not count, that I may do more of the things that count. Less worrying, for example, and more praise. Less planning, and more performing. Less envying others, and more counting of my mercies. Less digging in time, and more building for eternity."

Irreconcilable Ideals

The ideal of a worldly life is to have. The ideal of a Christian life is to give. There are irreconcilable ideals. They cannot be mixed. A young man cannot set his mind on getting and having money, pleasure, love, power, and position for himself, and be a true Christian. The Christian desires to consecrate money to God's service, to give pleasure to others, to love unselfishly, to use power and position for God. Christianity is not an indulgent, easy, worldly thing. It is a battle with self and the world, a daily bearing of the cross after Christ.

A Mighty Matter

"Whether we do little or great things is comparatively a minor matter. But whether all that we do is done as in God's sight, and at God's appointment and command, is ever a mighty matter. Few of us are set at mighty undertakings, but all of us have the opportunity of giving a cup of cold water to a little one in God's kingdom in the spirit that will be recognized as a gift to the King of kings. As St. Augustine expressed it, 'Little things are little things, but faithfulness in little things is something great.' Let us all show true greatness!"

Do What You Can

Did you ever notice the power of small things? No use to recite illustrations. Dozens of them occur to your mind now. Suppose you try it in your League work. Read a verse of Scripture if you cannot make a speech. Open your book and sing with the others, if you cannot sing a solo. If you cannot lead in a long prayer, join with the others in sentence prayers. Try the little steps. One must walk before he can walk. Do not be discouraged because you cannot speak like A or pray like B, or sing like C. Do what you can. A.

B and C did not get to be proficient all at once. Practice—that is what the League is for. And besides, it is your duty to discharge every obligation resting upon members of the League. Let duty drive you, let Jesus' love lead you, let the joy of successful service call you—anyway, get busy. Use the small things as stepping stones to larger.

Telling Terribly

Easily wrought work is usually worthless work. "How hard shall I run?" inquired a novice of his trainer on the eve of a great race. "Until you drop," was the grim reply. "I tolled terribly," said Sir Walter Raleigh, explaining the method of achievement. "Ye have not yet resisted unto blood," wrote the Apostle. The best work is wrought with travail. Do not despair, but rather rejoice when things "come hard."

Home Religion

A man's religion is not worth much unless it is a religion for his own neighborhood. "Go home and tell thy friends what great things the Lord hath done for thee!" is the standing order for saved men. Gipsy Smith states in his autobiography—a fascinating volume—that, wherever he is, he always visits every gipsy camp that may be in his neighborhood, for one reason because some of his relatives may be found there. The thing is to share one's gospel hope with one's near kindred. That is sometimes the hardest way in which to preach the Gospel, because of the close scrutiny to which one's religion is exposed at close quarters in the home; but it is the Master's way, and the duty can be accomplished by the Master's grace.

The Grace of Stick-to-it-iveness

Much has been said of American aggressiveness, of the rush and strenuousness of our modern life, but it remains for us to make yet another word synonymous with our nationality. A recent writer speaking upon this subject says that there are two words frequently used in American life, but not as yet found in our dictionaries. One is "stickability;" the other, "quitability." The first might readily have found a place in our vocabulary during the first memorable winter of the Pilgrim fathers, or again when U. S. Grant, announced his determination to "fight it out on this line if it takes all summer."

The world always honors the stickler; none comes to the quitter. The one is a noble quality that enables the soul of man to hang on to the work in hand though the earth reels and the heavens fall. It gives one the courage of his own conviction. It creates enthusiasm enough to paint on the side of a desert wagon "Pike's Peak or Bust;" it gives determination sufficient to carry a Martin Luther to Worms "though there were a thousand devils on the tiles of the roof tops;" it sails new seas, discovers new continents, explores unknown wilds and territories, breaks through all obstacles, and never acknowledges failure.

The other never wins a victory, always fails in the crises of life, retreats at the

first blow of the storm, is a chronic dyspeptic, constantly feeding on the bread of cowardice made from the skimmed and soured milk of irresolution, and in the end knows nought of the glory of conquest, the triumph of accomplished duty, or the power of an action.

"Don't be a quitter; stick, and sticking—win!"

A Splendid Resolve

David Livingstone said: "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance that kingdom, it shall be given or kept, as by giving or keeping it I shall best promote the glory of Him to whom I owe all my hopes, both for time and for eternity." What wonder that a man like that gave a continent to God in the end!

More than our duty

We ought to do more than our mere duty. The cornfield brings forth its crop of corn. That is what is asked of it. But it does more. Between the shocks of corn lie the rich yellow pumpkins. The field did that, too, throwing the pumpkins in, as we say, as an extra. A human life ought to be lived on as high a principle as we see exemplified in the cornfield.—Forward.

The Greatest Wealth

"The greatest wealth you can ever get will be in yourself. Oh, to live out such a life as God appoints—how great a thing it is!" cried Horace Bushnell. It was one secret of his greatness that he felt so. Many young souls feel just the other way—that what has been appointed is too poor and narrow for them. That is one secret of their failure to achieve anything.

Humble Labor

"The humblest labor is a preparation for the brightest revelations; whereas discontent, however lofty, is a preparation for nothing. . . . Yet hundreds of third-rate young persons in every city in this land to-day neglect their work and unfit themselves for any insight or any leadership whatever by chafing against the obscurity of their vocation."

Act in the present

Every new day relationships are forming around us; new circumstances are calling upon us to act—to act manfully, firmly, decisively and up to the occasion, remembering that an opportunity once gone is gone forever. Indulge not in vain regrets for the past, in vainer resolutions for the future—act, act in the present.—F. W. Robertson.

One Sunshine Act a day

Lavater, the old philosopher, laid down the rule that "each day should be distinguished by at least one particular act of love." The International Sunshine Society of our own days has a rule, "One Sunshine act a day," which is the same thing in modern form. It is a rule which makes life happier for the doer, and for everybody else.

To Help and Save

"A religion that fastens itself on God with one hand, and does not lay hold of man with the other, is not worth much." Christ sent his disciples out to help and save men. Solitary and selfish salvation is an impossible attainment.



Practical Methods of Work



Pointed Advice to Young People's Societies

BY REV. J. E. SHANNON.

1. Have only such committees as can be employed in some useful service to the Church, humanity and our Master. It is folly to have a lot of committees doing nothing, being appointed merely because some convention speaker says a society ought to have them. The community determines what committees a society needs.

2. Every member of the society should be a practical soul-winner and should be in the personal workers' class. He should not only have in his possession blank applications for membership in his Young People's Society but also for membership in the Sunday school and in the church, and be always on the lookout for new members for each and all of these. Every new or strange face should suggest the idea of a new member for some department of the Church.

3. Every member should be determined that no lull should come in a meeting and, in order to avoid this, should prepare as thoroughly as though he were going to lead the meeting. It is easy to take part in a meeting when one is prepared.

4. Each member should consider himself an "empty chair" committee and not rest while there are empty chairs in the meeting room and people in the community that should be occupying them.

5. Instead of several members occupying the same section of the church within and during the time of public worship, they should locate themselves so as to be within easy reach of strangers or any others that should receive special attention.

6. The Society should take more interest in the Juniors than is commonly shown, and especially should the lookout committee look out that the Juniors are not lost sight of altogether.

Talking or Conversing

I am not at all sure, however, but our social committees are likely to attach too much importance to games. There is one thing I know that we are to do in our socials in heaven, that we do far too seldom in our socials on earth—converse. Conversation is, I am afraid, in a lost art. Indeed has it ever been, for the majority of people, a found art? We talk,—O yes, we talk; but talking is not conversing.

Talk is when Mr. Smith says something about himself, and then Mr. Jones says something about himself, in reply to which Mr. Smith tells something more about himself, in return for which Mr. Jones imparts further information regarding himself. That is talk. It gets nowhere. There is nothing mutual about it, except mutual boredom. Mr. Smith does not listen to what Mr. Jones says about himself, nor Mr. Jones to what Mr. Smith says about himself.

True conversation, on the contrary, is not a thing at cross purposes. It may be personal, but it is not egotistic and gossip. It has one goal and one direction, and not two goals in two opposite directions. If you want to converse—and every Christian should, for it is one of the very best ways of preaching Christ, being the way Christ himself most often used—if you want to converse, you must first of all find some common interest between you and your comrade. The Christian way to do this is to discover what

he is interested in, and then make up your mind to be interested in it also. Every one is most likely to be interested in what he is doing, and so I advise all members of social committees, when in doubt how to keep up a conversation with a stranger to ask all sorts of questions about his occupation. No matter what it is. If he tends horses develop a devouring hunger for information on horses, and currysoms, and glanders, and holdbacks, and whiffetrees, and horseshoe nails. If you do not enquire before long you will discover something else in which he is interested, and you can go on to talk about that.

Calendar Exhibition

This is a good plan to use early in the year. Portions of the room are assigned respectively to the young men, the young women, the recent Junior graduates and others, in which to display collections of calendars. Blue ribbons are awarded to each of the several classes. The result in one place where this social was given was amazing; the large vestry and small vestry and two class-rooms were literally papered with calendars. There was one from nearly every State in the Union, and many from foreign countries. An immense calendar was built on the platform, the illustrations of which were a series of tableaux for the holidays, with music by the orchestra, constituted the entertainment.

Business-Meeting Socials

It is hard to get a good attendance at the monthly business meetings? If so, try the plan of having the various committees take turns in arranging for a social time after the business has been attended to. Some form of entertainment and light refreshments may be provided. Invite all the young people of the church, whether members of the Society or not, and the look-out committee should be on the watch for new members. This plan distributes the work better than to have the social committee do it all. It is a good idea to let the social committee have general charge of this matter, arranging with the other committees to take their turn. This plan has stood the test for a year and a half, and is still working splendidly.

Authors' Exchange

The Social Committee should select as many authors' names as there will be participants in the game. If eighty contestants are expected choose eighty authors' names, and give to each contestant eighty slips of paper, each slip having on it the name of one author. Be sure that no player has two slips bearing the same name.

At the opening of the contest state plainly how long it is to continue, say for half an hour, and then proceed to explain the rules of the game, which are as follows:

1. The winner of the contest will be the person who, at the end of the stated time, holds the most slips bearing the name of any one author.

2. No one is to receive the gift of a slip, but any one may exchange one or more slips with any one else present.

3. As many slips must always be given as are received, on the principle that a fair exchange is no robbery.

4. It is permissible to take more than

one name to start with, though in the end only one can be counted.

This game, for which I am indebted to Mr. William W. Hunt, of Boston, is a very social one, as it requires every player to speak to every other player, and puts the stranger on an equal footing with all the rest.

Conversation Social

For the Social gatherings are always needed some new ideas to enliven conversation. Here is a list of suggestive plays on words in connection with well-known authors. They could be effectively used as questions for brain ticklers.

The oldest author—Adams.
The youngest author—Child.
The healthy author—Hale.
The sickly author—Hagard.
The farmer's author—Fields.
The dairyman's author—Cowper.
The ditcher's author—Trench.
The angler's author—Hooker.
The suburban author—Townsend.
The greedy author—Hogg.
The cunning author—Fox.
The evasive author—Dodge.
The sportsman's author—Hunt.
The warrior's author—Shakespeare.
The jeweller's author—Goldsmith.
The chef's author—Cooke.
The domestic author—Holmes.
The woodland author—Hawthorne.
The pontifical author—Pope.
The submarine author—Cobb.
The painful author—Bunyan.
The groaning author—Payne.
The aboriginal author—Savage.
The refreshing author—Brooks.
The chorister's author—Sanster.
The blustering author—Barnes.
The breakfast author—Bacon.
The dinner author—Lamb.

Another Peanut Wrinkle

The following notice was sent out on hand bills and inserted in the local paper:—

"Take Notice—Under the auspices of the Epworth League free sample packages of brain food will be furnished to all who apply at the home of _____ on Friday evening of this week between the hours of seven and ten o'clock. It is perfectly safe and harmless and acts so directly upon the organ for which it is prepared that a whole company of chattering young people are suddenly transferred into earnest thinkers. It is no way inferior with the general health; in fact, believing that it acts as an appetizer, light refreshments have been prepared to be partaken of after the first dose. It is anticipated that all will be there who are not perfectly satisfied with their mental caliber. A reward is offered to anyone who does not go home thinking himself a wiser if not a better man—unless of course he should happen to be of the opposite sex."

Peanuts were opened, the meats taken out and one half of a quotation placed inside and the peanut tied together with a thread and placed in a box. The other half of the quotation was placed in a peanut shell in another box. One box was passed to the ladies, the other to the gentlemen, and partners for refreshments were found in this way. The refreshments consisted of peanut sandwiches, bananas, salted peanuts and lemonade. The remainder of the evening was spent with music and games.

A Social to Serve

We have had socials of all possible descriptions: "Pink socials," "peanut socials," "Scotch socials," and socials with no name at all. One thing, it may be fairly said, has been true of all that we have held. They have been for ourselves, but for other young people of the same standing in society as ourselves. Why not try a social that will mean, first of all, pleasure for those who know little of pleasure, and an abundance of hard, but delightful, work for us? In other words, have a social for the boys and girls of that men are pleased to call the lower class of society.

If your society is located in a city, it will be an especially easy matter to gather in a score, or a half-hundred, or boys and girls who do not attend religious services, and who have few chances for genuine pleasure. Let each member of the society promise to devote himself exclusively to the interest of your humble guests. Serve refreshments, play games, and in all things let the utmost informality prevail. A stirring Gospel song and a prayer would fittingly close the evening's exercises. Try this, and you will surely vote it one of the most successful socials that you have ever held.

Social Work in Theory and Practice

Rev. Bert DeWitt Beck makes the following practical suggestion on the work of the Social Department in a recent number of the Epworth Herald:—

SEEKING NEW MEMBERS.

It goes without saying that the end of all Epworth League work is to bring young people to Jesus, or in other words, to make Jesus Christ effective in saving our young people from sin and to develop them in righteousness. The different departments simply draw toward Christ from different positions. It is the work of the social department to draw on the social side.

The church services, the Sunday-school, and the devotional meetings of the League are the chief centers of purely religious influence. There the gospel is taught and sung. There the net is cast. If the people we want to reach are not there our efforts fail on them. How can we get them there?

We cannot compel them. We must entice them. To do this we must have something enticing. No use to bait a mousetrap with something the mouse dislikes. It is just as useless to attempt to get young people interested in Epworth League work by something they care nothing for.

What do they like? This above all else—"fun." That fun that comes from social life is the supreme kind. Young people as a rule want to be studious. They want to be rich. Indeed they want to be religious. But they want fun a good deal more. What is a lesson when some social affair is at hand? Any normal young man, or woman either, notwithstanding they all love money, will sacrifice a half day any week and sometimes a good job for the sake of a picnic. And how freely and how often the money goes when they are having a good time.

You cannot get many new members through the efforts of the devotional committee. Young people are afraid of religious meetings. They cannot do anything there they think. But they know how to act at a social. They have been to them. They love to go. When they get acquainted with the Epworthians they will want so much to be where they are that they will attend the devotional meetings. Soon they will become members.

This prepares me to say that if you

want to interest new young people in the Epworth League you must give them fun—social fun. By this you appeal to the strongest element in them. If you fail in this there is little chance of reaching them at all.

SOCIAL ENTERTAINMENTS.

Here the great burden of the social committee rests. Young people have social appetites. These cannot be cranked out. They must be fed. Young people will have about so much fun. If they cannot get it one way they will another. What an opportunity for the Epworth League. It ought to be in the business of furnishing wholesome fun every month or so.

Epworth League socials must be clean. They must be what young people like. Socials, like many other gatherings, are poor things without people. You will not get people if you do not give them what they like.

One thing that never fails is something to eat. Professor Andrew Stevenson says "An Anglo-Saxon was never known to refuse an invitation to eat."

Another thing wanted is life. A dead social is about the deadliest thing out. Young people like to be boisterous. They are under restraint when they are not boisterous. They ought to have a chance to be boisterous. I have been to League socials when I thought if something would drop or something would fall over a chair it would be a great relief. People have to be moving to have a good time

PERHAPS you have not been able to organize an Epworth League Reading Circle in your League this season. Then do the next best thing. Get a set or two of the books and circulate them among the members of your society. They will prove a wonderful help to your Literary evenings, in addition to providing delightful entertainment for the winter evenings. Order the books before the supply is exhausted.

at a social. Let everybody sit down to stay and the thing is dead.

Here is one of the best things I have ever heard of to start a social off. Have the crowd seated around the room facing the center. At the call of the leader everybody picks up his chair, to take his position on the opposite side or end of the room. In a second the whole lot are mixed up in the center of the room, chairs and people all in a tangle. If anyone came to the social looking prim and precise, by the time he gets out of that mixup that formality is gone. Strangers feel free and all are ready for a good time.

If you have a social of that kind everybody will go home saying, "I never had such a time." Your room will not hold the people next time. Some will say, "Those folks over at the League know how to give a follow at a good time. They asked me to come over to their meetings. Guess I'll go." He does go and may soon become a member.

The social committee must remember it is giving the social to draw young people to Christ. Therefore all attention should be shown the visitors. If they come to your social and you pay no attention to them they will never come again. Neither will they attend your meetings. Perhaps you would prefer the company of some Epworthian. But you must make a sacrifice of your own pleasure. It will all be repaid many fold when you have won a soul for Christ. Each concerted

worker should pray before going to a social and while there that God would help him or her to say something or do something to win a soul.

Accommodation Social

One social committee sent out notices, each page of which contained one or two words of the following sentence: "You are invited to attend an Accommodation Social. Good time. Refreshments served. Music. Stories. Pictures. Games. Fifteen cents. Tuesday evening." As the young people entered each was given a slip of paper which read as follows: "Will you please accommodate the company by Telling a Story, or Singing a Song, or Drawing a Picture, or Giving a Conundrum, or Acting a Charade? If you do not feel ready to do any of these, will you please report at once to the Social Committee?" The social committee had selected a large number of brief, bright clippings, and the young people who were not disposed to do any of the things suggested in the program were invited to read one or more of these. More than usual took some active part in the social.

Socials and Sociability

What are the marks of a good social? Negatively at a good social there may be noted the absence of certain things which would make it a bad social. There is no stiffness, no coldness, no formality, no groups, no cliques, no reserve, no neglected folk, no feeling of self. Speaking positively, a good social will have a large freedom of movement. Strangers will be generously introduced. The fine art of conversation will be cultivated. The timid and backward among the company will receive special attention. The little talks will be of the nature of mutual interest. Above all, a good social is a social which has a great purpose, which is inspired by the greatest of all purposes—the purpose to recognize that the social life is a Christian privilege. Emphasis should be placed upon our oneness in Christ Jesus. We are brethren. The social work of the League must above all be clean. Do not tolerate for a moment any attempt to keep the letter of the Church law on the subject of amusements while violating its spirit.

L. U. B. A. Social

Some bright leader in social work once said, "Let us become acquainted," and the initial letters of that very sensible remark form the basis of a very sociable Social. Distribute to each one entering the room a list of the entire membership of the League, including associate and honorary members. Each person is provided with pencil and invited to check off all the names of those with whom he is acquainted. He then introduces himself or has another member introduce him to those with whom he is not acquainted. No one is allowed to speak to any acquaintance until after having spoken to all the strangers under the penalty of a fine (which helps to defray expense of refreshments, etc.). Some who expected to be severely left to themselves because they are not acquainted will be pleasantly surprised to find the eager crowd about them, all anxious to make their acquaintance. Each name on the list should be crossed off as fast as spoken to. Time should be taken to speak kindly, cordial words with each one, and one employing this method, together with a helpful programme, will do more to make a strange young man or woman feel at home, than dozens of "cordial welcome cards" could do.

THE SUNDAY SCHOOL

Teachers Who Influence Their Pupils

One of the lecturers at the Winona Bible School last year summarized the common characteristics of three teachers who had greatly influenced him, as follows:

They had the art of awakening the pupil to the knowledge of himself. This they did chiefly because—

First. They were full of the subjects they taught.

Secondly. They gave the impression that they felt it was worth while to teach—they appeared to be perfectly contented with their work, and more, they were enthusiastic about it.

Thirdly. They possessed inventiveness.

Fourthly. The power of their personality.

Our Peculiar Opportunities

God has given to Sunday-school workers the greatest of opportunities for Christian work. No class are so easily influenced, so willing to be helped, as the boys and girls and young people in our Sunday-schools.

No class of Christian people are so responsive to every call of duty as the teachers in our Sunday-schools.

No effort will awaken such real interest in a community as intelligent, up-to-date, practical, earnest plans to reach and help the children and youth.

We have an open field to cultivate.

We have willing helpers and waiting to learn what they can do and how they can best do it for Christ and his cause.

We have earnest young hearts waiting and willing to be shown how they can make the most of life.

We have a living, loving Master who waits to bless every faithful effort put forth, to give wisdom in the carrying forward of his work, and to abundantly reward those who follow and serve him.—The Trumpet Call.

To Increase Attendance

"What is the best way to increase attendance without the peril of a 'boom'?"

In his "How to Conduct a Sunday-school," Marion Lawrence lays stress upon the method of dividing the territory around the church into small districts, putting one or two people in charge of each. "They are supposed to become familiar with their fields, and regularly invite to their Sunday-school those who do not go elsewhere. When newcomers move in, those in charge are at once to ascertain the facts concerning the family, and report them to the school, after extending them a personal invitation." Mr. Lawrence says that this method has been in successful operation for a long time in the Tabernacle Baptist Sunday-school of Raleigh, North Carolina, of which Hon. N. B. Broughton is superintendent. "When a newcomer in the town is discovered, they make a systematic and persistent effort to secure him; that they have large success is shown by the size of this splendid school. If, for instance, the newcomer is a young man, his name is read before the young men's class; some one is specifically assigned to call upon him on Monday; another one on Tuesday; another on Wednesday, and so on throughout the week. Still another is assigned

to call for him on Sunday morning at his boarding-house, or wherever he may live, and endeavor to bring him to the school. The fact of a daily caller throughout the week certainly gives the impression that they are tremendously in the earnest, and the result is, one of the largest schools, for a city of that size, anywhere in the country. It is also one of the very best schools."

Why Have Teacher Training in the Sunday School?

1. Because training must precede teaching.
2. Because there can be no learning where there is no teaching.
3. Because every thoughtful teacher recognizes his need of training.
4. Because the best minds in the Sunday-school are demanding it.
5. Because teaching is the chief function of the Sunday-school.
6. Because the work of the Sunday-school is educational as well as religious.
7. Because of inefficient teaching in a very large majority of schools.
8. Because the study of the regular Sunday-school lessons does not afford sufficient training.

Securing Preparation

Writing in a recent issue of *The Teacher's Monthly*, on "The Superintendent Outside of the Sabbath School," Mr. J. C. Linklater suggests the part the superintendent may have in combating the evil of non-preparation upon the part of teachers and pupils.

A student himself, he should strive to secure thorough preparation of work on the part of teachers and scholars. By personal talks with teachers and in the teachers' meeting, he can seek to persuade them, not only to prepare the lesson so as to dispense with all helps during the teaching hour, but also to memorize at home and recite in class whatever their classes are asked to memorize and recite. It seems to me that such preparation by superintendent and teachers is the best, if not the only remedy for the evil of non-preparation by scholars.

A Unique Missionary Offering

The monthly or quarterly collection for missions is a familiar institution in our Sunday-school work, but when a Sunday-school gives all of its collections to missions it deserves a place in a special roll of honor. Such a school is that at DeCew's Falls, three miles west of Thorold, Ont. DeCew's Falls is best known as the place where the great dams supplying the Cataract Power Company with water for their power house at Power are situated. Here is a Sunday-school, whose average attendance is not more than thirty; but during the past year, the missionary offerings amounted to thirty-five dollars and sixty-five cents, or better than a dollar per member, on the basis of average attendance.

Of course, this would not be possible were it not for the men and women of large vision who direct the affairs of the school. For many years, Mr. Nelson

Threl, now deceased, was superintendent; and he steadfastly held the school to this method of disposing of its collections. His son, who succeeded him in office, is a staunch advocate of his father's policy, and we are sure that every reader will wish that he may have success in carrying it out.

But how are the running expenses of the school paid? By a direct subscription taken at the beginning of the year. The estimated cost of maintaining the school is divided among the families sending children to it, and each family cheerfully pays its quota.

Not a few Sunday-school workers believe that the school as the ward of the Church ought to be supported from the general funds of the Church. The contributions of the children would then go to benevolent objects. This doctrine is strong meat, and not every church can receive it. But it is refreshing to learn of a rural school where the principle has obtained for some years. May the example of DeCew's Falls School inspire others.

A Great Event

BY GEO. T. B. DAVIS.

Next May, in the "Eternal City" of Rome, Italy, there will be held one of the most important and far-reaching gatherings of the time—the Fifth World's Sunday-school convention. Previous conventions were held in London in 1889 and 1895, in St. Louis in 1893, and in Jerusalem in 1904, but the coming assemblage is expected to surpass them all in interest and results. Extensive plans are already in operation to make it a gathering unique in the history of the Christian church.

The thousands of delegates and workers in attendance will represent 262,000 Sunday-schools, with 26,000,000 members, from Iceland to Cape Colony, and from Alaska to Tibet. Men and women speaking more different tongues and representing more diverse sects and creeds will meet in harmonious conclave to promote God's kingdom than probably ever before in history. While the official language of the convention will be English, sectional conferences will be conducted in German, French and Italian. The convention will last four days, from May 20 to the 23rd, and will be held in a large hall in Rome. But the most unique meeting of the gathering will be a vesper service, which it is planned to hold within the ruins of the Coliseum. It will truly be a memorable scene to witness men and women of all languages and tongues singing praises to God on the spot where the blood of martyrs of our faith was shed in the early centuries of the Christian era.

"It is expected that delegates will be present from every part of the world. We have already assurances that a number of missionaries from India, China, the Levant, and from all missionary districts in continental Europe will attend the convention. We expect a large delegation from Australia.

"Upon the program will appear a number of names of world-wide renown. Among these may be mentioned F. B. Meyer, Dr. G. Campbell Morgan, Rev. Frank Johnson, Mr. Charles Waters, of Great Britain, and such men as Dr. John Potts, Mr. Marion Lawrence and many other men of renown of America.

The American delegation steamer, the *Romantic*, of the White Star Line, just as the delegates in 1904 attended the Jerusalem convention in a special ship. This cruise will constitute one of the most valuable features of the convention, for meetings will be held on the steamer all the way going over and returning.

and as stated by Dr. Bailey, several missionary conferences will be held.

The Romantic is expected to leave Boston April 27, and en route to Rome the delegates will visit the quaint and beautiful island of Madeira, as well as Gibraltar, Algiers, Naples, Pompeii, Genoa and Pisa. An excellent feature of the cruise is that all the passengers will go first-class, and will have the same service on shipboard, the motor cars, drives and hotels. The cost of the cruise is from \$217.50 to \$348, according to the location and size of the stateroom on the steamer.

(Information concerning this trip can be obtained by sending a postal card to Rev. A. C. Crews, Wesley Buildings, Toronto.)

Missions in the Sunday-School

"The result of all plans for the study of missions in the Sunday-school depends largely on the attitude of the superintendent; if he encourages the adoption of such plans, he can do much to make them successful; but it will be hard to make any headway against his indifference or opposition."

It was the superintendent of a Sunday-school of nearly a thousand members who made this statement, and he spoke from experience. He knew at least what the superintendent could do to encourage the study of missions, and he saw the results in his own school, where every teacher was supplied with missionary periodicals, and where missions formed a familiar theme in every class. A few practical methods are submitted, which any superintendent can use in promoting the study of missions in his school:

1. Open encouragement. Speak favorably of the study of missions, giving a few of the strong reasons why missions should be studied. Show samples of missionary literature, both home and foreign, to the school, and in this way they can be used in the classes. Say that the superintendent stands ready to help and advise in all plans for mission study in the classes. Even those who are indifferent or doubtful will pay some attention to any enterprise that is enthusiastically favored by the superintendent.

2. Inquiry. Make a thorough but quiet investigation of the missionary interest that may already exist in the school. Some have been surprised to find a few teachers who are faithfully endeavoring to teach missions in their classes to the best of their ability. Such untutored teachers have been in our schools all the time, and they should not be forgotten now that the Sunday-school leaders and the leaders of our great missionary societies are inaugurating plans for awakening the Sunday-school millions to the necessity and power of mission study.

3. Conferences. Have two or three teachers' meetings, or conferences for teachers and others who are interested in Sunday-school mission study. Have these as little formal as possible; it will make the subject more easy to the extent it is one meeting where the refreshment is emphasized and light refreshments are provided. Encourage those who have been teaching missions to speak freely of their experience. Here, as everywhere, practice is better than theory, and it would be a good thing if some of the methods of the humblest teachers could be reported at the headquarters of all the societies that are engaged in promoting this work. Find out what missionary literature has been most helpful to the teachers and what other literature they would like if they could get it. Encourage teachers and others to talk freely among themselves about plans and methods. What they have to say will be worth more than the most elaborate address. All workers like

to know what others have done, their experiences, trials, failures, successes. Then endeavor to make definite plans for the introduction of mission study in the whole school.

4. Sunday-school committee. "The way I solved the problem of introducing missions into the Sunday-school," said one enterprising superintendent, "was to appoint a missionary committee and place the responsibility there." This may not be the best plan for every school, but there are many places where such a committee is practicable and successful. The first requisite is that there shall be good material for such a committee; three or five men and women who are devoted to the cause of missions, and who will work for it wisely, patiently, and tactfully. Such a committee could not only take up some of the plans already suggested for the superintendent, but could also, in co-operation with the superintendent, provide for many other plans for the whole school. For instance, in the course of time they could secure short missionary addresses, maps and map exercises, concert exercises, stereopticon lectures, missionary books for the library. A missionary superintendent leading an active missionary committee makes a strong influence in favor of missions, and one of the best facts about it is that these methods not only benefit missions, but make for interest and progress in the entire school.

5. Opening exercises. The superintendent can give a missionary atmosphere to the session of his school by devoting more or less of the opening exercises occasionally to missionary topics. Select missionary hymns, have passages of Scripture read that are especially clear in their reference to missions; let the prayer be strongly missionary in its petitions;

and sometimes shorten up other things so that there will be time for a five-minute talk to emphasize some stirring fact of mission work.

6. In touch with leaders. Last but not least, let our missionary leaders know what you are trying to do in your school. Write to the headquarters of our missionary societies. Our secretaries are looking eagerly for just such helpers; they are anxious to co-operate with you. Tell them your plans, your hindrances, what literature will be helpful.—The Superintendent.

Fine Progress

The Teacher Training Department of the International Sunday-school Association, through its superintendent, W. C. Pearce, reports 50,000 teachers now studying the teacher-training course. Summer schools for the training of Sunday-school teachers are rapidly increasing and largely attended. The International Bible Reading Association, with 9,100 members, shows an advance of 200 per cent.

Going Forward

It is folly for a superintendent to sit down and expect the school to go forward, for the reason that being at the head of the school he sits down in the way of everything in it; and a Sunday-school never yet went forward over the body of its superintendent.—Push.

A Sensible Pastor

A pastor who has great care for the work done in his Sunday-school testifies: "I can do more for the church in one hour of teacher-training than in any five hours spent elsewhere."

Veteran Sunday School Workers

IV.—Mr. J. W. Knox, Montreal.

THE subject of this sketch is of a very retiring disposition, and we have had to obtain the information about himself, and the photo, without his knowledge or consent, as indeed we have done with the Superintendents named in the three sketches already published.

Mr. Knox was first made a Sunday-school Teacher in Sherbrooke St. Church, Montreal, more than thirty years ago. About five years later he became connected with the Point St. Charles Methodist Church, now Centenary Church, and was elected Superintendent, a position which he filled with great satisfaction for sixteen years. For the past nine years he has been Superintendent of Douglas Church School, Montreal, where he is much beloved.

Mr. Knox is a born general, and manages his force with rare skill. Without a tone of command he commands his scholars, and without any show of enthusiasm, enthralls his teachers. Though active in his business as a wholesale druggist and interested in municipal affairs, being Mayor of Westmount, the Sunday-school is constantly in his thought. Much of the credit for the School's success is due to the splendid staff of teachers and officers, but the church has these efficient helpers largely because of the unique character and influence of Mr. Knox.

Douglas Church, with which Mr. Knox is connected, was named after Rev. Dr. Douglas and is located on St. Catherine St. It is a substantial stone building, and the Sunday-School room is one of the best in the city. It is well provided with class rooms, and a beautiful dome in the centre adds to its attractiveness, while supplying abundant light which is so important in such a room. The Young People's Class, taught by Mr. W. H. Goodwin, is one of the best features of this school. There is a Cradle Roll of 34 and a Home Department of 65. The contributions for missions amount to \$400, which is the largest amount contributed by any Sunday-school in the Montreal Conference.



Missionary.

Missionary Literature

Nothing so tends to develop interest in missionary work as the dissemination of missionary literature, for when the claims of missions are intelligently presented, not even the most selfish can resist the impulse to do something in the work of evangelization.

The only thing which can prevent the evangelization of the world in this generation is the indifference of church members. There are men ready to do it and there is plenty of money to send them. All that is wanted is a more earnest spirit among those to whom God has entrusted His wealth, and this earnest spirit can come only with fuller knowledge. Therefore the necessity of missionary study cannot be too strongly emphasized. Especially in Epworth Leagues should the study of missions be actively prosecuted, for they have special opportunities, and such study becomes more interesting the longer it is continued.

Missionary Consecration Meeting

As a pleasant change in the consecration meeting it is suggested that instead of responding to the roll-call with a passage of Scripture or remark, each member shall give a brief missionary literary gem, not necessarily news regarding missions, but some of the great sentiments regarding mission work with which literature abounds. A few examples are here given:

"Let us never forget that the Church is Christ's representative on earth. She speaks in His name. She acts for Him in His absence."

"The greatest medical missionary was only a poor carpenter who, though he was rich, for our sakes became poor."

"Whatever question arises as to the future of the heathen, there can be no doubt as to their present terrible need and suffering."

Young People's Missionary Movement

A most important meeting of the Board of Managers of the Young People's Missionary Movement was held in New York on January the eighth. The Movement, organized less than five years ago, represents the best development of co-operative educational work on the part of the home and foreign missionary boards of the Protestant Churches in the United States and Canada.

So marked has been the progress of mission study among the young people, that through the promotion of the various missionary boards, there were more than sixty thousand young people systematically studying home and foreign missions during the past year. The success of these efforts among young people has now led to a much larger development. Not only is the Movement to continue to operate among young people's societies, but it is to seek a wider field of missionary cultivation among the fourteen million members of Sunday-schools, and is also to have a Laymen's Department, for the purpose of increasing home and foreign missionary interest among the younger business men.

To meet this enlarging work, the Young People's Missionary Movement will seek incorporation at Albany at an early date, under a Board of Managers of thirty-nine members, nineteen of whom will be business men, and the others, representatives of twenty home and foreign missionary boards.

The secretarial staff of the Movement is composed of Mr. C. C. Michener, Gen-

eral Secretary, with his associates, Messrs. Charles V. Vickrey, Morris W. Etnas, Edmund D. Soper, Ralph E. Diffendorfer, and C. M. Keeler. Because of the many demands upon the Movement, this force must be immediately increased.

During the past year several conferences were held in Asheville, N.C., Whiteby, Canada, Lake Geneva, Wis., and Silver Bay, N.Y.

The Publication Department issued over one hundred thousand mission study text-books, and nearly three thousand sets of books, containing over twenty-five thousand single copies. In addition, there were published over twenty thousand other books, also charts, maps, pamphlets, and other literature, amounting to nearly a half million pieces.

The activities of the Young People's Missionary Movement are under the direction of the various missionary boards, and the literature is all sold through the missionary boards, or other channels authorized by the Executive Committee. The Movement does not deal with individuals in its work. In short, the whole policy is to serve the home and foreign missionary boards of the United States and Canada in providing missionary material, and in holding summer conferences and metropolitan institutes to promote an interest in missions.

The Beginning of Indian Missions in British Columbia

The commencement of our mission work among the Indians of British Columbia was feeble and somewhat intermittent. While serving the white people on my first mission, Hope and Yale, and afterward at Nanaimo, I observed with grief the ignorance and degradation of the Indians in these vicinities, rendered all the deeper by their contact with white adventurers. The moral tide rip produced by the meeting of different races, in the swirling waters of which so many have gone down, is one of the saddest features of national expansion, whether in India, Africa or America.

During the winter of 1859 I fitted up the largest room in the parsonage at Hope as a school-room, and, with the help of my young wife, tried to impart the rudiments of an English education, and above all, a knowledge of God and His Son, Jesus Christ. Being removed to Nanaimo the next spring, I was constrained to seek, with God's blessing, to save the Indians round the town. There were 370 of them, and degraded enough. Nevertheless, with the approval of the chiefs, we fitted up a large outhouse in the rear of the parsonage and began a school for twenty children. In attendance, December 3rd, 1860. Next year a school chapel was built close to the Indian quarters, and later rebuilt on the reserve. I meanwhile preached to the Indians every Sunday under the shade of some big trees.

The spring of 1863 brought changes. I was removed to Fort Yale and Lower Fraser. Mr. White succeeded me at Nanaimo and Mr. Thos. Crosby took charge of the Indians as school teacher and missionary, entering the work with the greatest enthusiasm and soon mastering the language. It was not long till he was rewarded by seeing conversions. Amos Cushman, who had been my cook, canoe man and interpreter, and his wife were the first and second. Others followed, among them David Sallosaton, an Indian boy attending the school. He became a spirit-filled evangelist, and died a unsurpassed natural eloquence, and died a triumphant death in Victoria in 1872. His name is still as an emblem poured forth in the memories of Indians, whites and missionaries who had witnessed his intense devotion and unselfishness.

During the next few years Mr. Crosby and his two helpers, Cushman and Sallosaton, carried the Gospel to every accessible point, both on the Island and along the Fraser River. The great revival, which visited the white settlers in the Chilliwack Valley in 1869, gave a wonderful impulse to the work among the Indians. A godly number attended the first camp-meeting at Maple Bay, where they met converted Indians from Nanaimo and received a great uplift. In the following September a second camp meeting was held at Chilliwack, the forerunner of the annual feast of tabernacles continuing to this day, and which has greatly blessed both natives and whites.

In 1872 Mr. Crosby made a tour to Thompson River and Nicola Valley in search of openings for missionary work. He found several promising fields, but lack of men and means hindered and no permanent work has been done by our church in those regions.

In 1872 a gracious revival visited the Indian mission at Victoria, which had been commenced by Mr. Russ, assisted by zealous men and women of his church, in 1869. The attendance was small and fluctuating until the remarkable conversion of Mrs. Elizabeth Delx, a chiefess from Port Simpson, and later of her son and daughter-in-law, who were brought all the way from Port Simpson, a distance of 600 miles in direct answer to prayer. These were soon rejoicing in Christ their Saviour, and after spending some ten months in Victoria and learning the way of God more perfectly, returned to their distant northern home supplied with Bibles, hymn and school books, and at once began preaching "Jesus and the Resurrection" to the thousands of T'simpshans who composed the village population. Thus the way was being prepared for the opening of our mission at Port Simpson and other points of that country, a work seldom, if ever, excelled in the history of modern missions. The following year Mr. Pellard, Chairman of the District, visited Port Simpson and 500 of the Indians attending religious services, almost the whole tribe having abandoned heathenism. After careful examination he baptized fifty, and assured them in response to their earnest request, that the missionary would send them. Mr. C. M. Tate, then missionary teacher at Nanaimo, was sent to hold the fort.

In June, 1874, Mr. Crosby, accompanied by his cultured and devoted wife, then a bride just out from Hamilton city, took up his residence at Port Simpson, and these noble workers for a quarter of a century, with brief intervals, spent their years and strength in establishing an all-missionary work thus auspiciously begun.—E. Robson.

"What we can do we ought to do, and we can easily keep up the quota of fourteen additional missionaries each year for the foreign work. Fourteen per annum for the next three years sums up to forty-two. If all these were sent to West China it would not be overdoing things, for added to the number now there and on the way it would make about sixty missionaries for a population of ten million. Let it be remembered that West China is not the only place appealing for help. There are vast places of the world-vineyard yet untouched, and from our own General Conference the mandate has come to take preliminary steps to found a new foreign mission. Overdoing things? Not a bit of it! Fifty men per annum would be more like the thing."

The want of connection between the great words of religion and the everyday life has bewildered and discouraged all of us.

Anecdotal.

Two Young Hopefuls

The unexpected always happens, especially when you ask your youngsters questions. A teacher trying to draw out the powers of a class in elementary mental arithmetic, enquired: "Tommy, if you gave your little brother six sticks of candy and then took away five, what would that make?" And Tommy, thinking of little Joe, said: "That would make him yell." Wouldn't it you?

There was refreshing honesty about another boy's reply. Jack was caught throwing stones at another boy, and when his mother asked, "When that boy threw a stone at you, why didn't you come to me?" Jack replied: "Cause I can throw stones back straighter'n you, ma."

Willing to Oblige

A lady who works among the poor tells of an amusing incident that happened recently in a mission room.

During an entertainment given to poor children a lull occurred half-way through the programme. The chairman tried to persuade one of the audience to do a turn. No one responded for a while; then a little ragged lad came forward, his only clothing a dirty shirt and a pair of ragged trousers held up by one brace. "Well, my boy, what are you going to do?" Sing?"

"No, mum," he answered.
"Recite?" "No, mum," again.
"Well, what are you going to do?" asked the lady.
"Please, mum, I'm going to stand on my head." And he did so, and was heartily cheered.

Quite a Favor

"The cottage was a thatched one, The outside old and mean—"
And really, altogether, it looked so pretty and quaint that the two artists who stood admiring it decided to paint it. So engrossed were they in mixing their colors and preparing their canvases that they were quite startled when a voice said: "What in the name of goodness are you doing?"
"Oh, is it your cottage?" asked one of the artists, turning round and confronting a shabby old woman. "Well, if you don't mind very much, we are going to paint your cottage. It's so old and shabby-looking that it really does look—"
"Well, if that isn't real good of you," interrupted the old woman with alacrity. "It's just what I want. It looks as if it wanted going up. I was a-going to start whitewashing it myself to-morrow!"

An Eye to Business

Miss Potts was of the progressive persuasion, and determining to do something for the rising generation, started evening classes for ragged boys. All went smoothly for a time, and to ensure a good attendance she promised each boy a nickel once a week if he behaved well. But one night she found herself surrounded by empty forms. Not one of her pupils turned up. So she set out to look up some of the delinquents.

On her way she met one of the very brightest of her absentees, and asked him why he hadn't attended class.

"Oh, please, mum, we've struck," declared the youth, with a grin.
"Struck!" she declared, in amazement. "What do you mean?"

"It's like this, mum; me and my mates thinks that a den jedd'y o' the likes o' you ought to pay us more than a nickel apiece, and none o' us'll ever come to scule again till you promise us a dime!"

Getting On

Young Stearns, being in Boston, looked up Brown, his old room-mate at Princeton. He found him, and after an impromptu reunion, the latter bore the former to his dining, having first notified Mrs. Brown that he would do so.
Stearns, after his arrival at the Brown home, having been introduced to his hostess and the two Brown youngsters, aged five and four respectively, begged that the children be allowed to have dinner with the family.

Mrs. Brown consented, but took occasion to whisper some words of warning and counsel to her offspring regarding their conduct at table. "Now, children," she said, "we are going to have ice-cream for dessert, and you must not notice it or say anything when it is served. Act just as if you had it every day."

The young Browns seemed to grasp the idea, and the dinner progressed beautifully until the ice-cream was brought on the table, when with an accompanying burst into a concerted staccato chant: "O, we have it ev'ry day! We have it ev'ry day! We have it ev'ry day!"—Harper's Weekly.

Honest Dues

"Mrs. Smith said you were the best laundress she ever had, Norah," it was remarked, as dainty muslins were taken from the rack.

"Did she, ma'am?" The woman looked up for a moment, but her face expressed no particular pleasure at the praise.
"Wasn't self she should have said it to, then, long ago, but she never did. All the months I worked for her she never said if things pleased her or no; she just looked at 'm, and said nothing. I'd do my best for her, but all the time I did be feeling she wasn't satisfied. I thought she was a honest woman."

"Honest, Norah?" we questioned.
"Why, she said you, didn't she?"
"She paid me the money, ma'am, but if she liked me work, 'twas no more than me dues for her to say so," was the answer, with a touch of indignation. "She kept that back."

Norah was right, and we went away thinking how many of us are guilty, either carelessly or wilfully, of withholding dues of that sort. From the sermon which uplifts the soul, to the humblest task in the household, the one who faithfully ministers to our needs has earned the compensation of acknowledgment as truly as the compensation in coin.

Sleeping in a Storm

A friend told me this story from real life the other day. I think it is good enough to pass on.

With a storm was raging around a prairie home one night. The windows were blown in, and no light could be kept burning. It was only with difficulty that the door could be braced against the blast. The father was absent from home, and the mother, grandmother, and three children sat in the darkness in a room on the sheltered side of the house, fearing that at any moment the house might be swept from its foundations by the force of the wind.

Suddenly eleven-year-old Walter was awakened. He had been holding a whispered conversation with his grandmother a few

minutes before. Frantic with fear, the mother called him at the top of her voice, and, receiving no reply, started to grope her way through the darkness and confusion of the house to find, if possible, the missing boy.

She found him in his room—sound asleep! And when she asked him how he could sleep when they were all in danger of death, he sleepily replied:

"Why, mamma, grandma told me that God would take care of us, and I thought I might as well go to bed again.—Rev. Chas. Mitchell in Observer.

Too Much Responsibility

Pat had seen nearly every clock in the place, but had discarded all of them as not being good enough for his purpose. The weary shopman had exhausted his whole stock, except a few cuckoo clocks, so he brought these forward as a last resource, and vowed he would do his best to sell one or know the reason why.

"Do the clocks strike the hours?" asked Pat, noticing their curious shape and half doubting their capacity to do anything.

"I'll show you what they do," said the salesman; and he set the hands of one to a few minutes to twelve. When the little door flew open, and the cuckoo thrust his head out, cuckooing away for dear life. Pat was thunderstruck. But when the bird disappeared he looked glum, and pondered in gloomy thought for a moment.

"Well, how do you like that?" asked the salesman. "That's a staggerer for you, isn't it?"

"Faith and bagorra, I should think it is," declared Pat. "It's troubles enough to remember to wind it, without having to think of feedin' the bird."

Heroic Faithfulness

In 1869 there was a fever in the house of the keeper of the Ellis Bay Lighthouse, and at the same time the machinery broke down. This light revolves and flashes every minute and a half. If it should stop revolving, and flash no more, passing vessels would mistake it for some other light, and would be misled by it, and possibly wrecked. The heroic lighthouse keeper determined when the machinery broke down to work the light and keep it revolving by hand. Every night he sat there in the turret, with his watch beside him, and turned the light at the right moment. Vessels away out at sea saw the flashes at the intervals, and went safely on their course. It was nearly a year before the government vessel came to the dreary spot with new supplies. During all that time there was sickness in the lighthouse family. His children lay ill unto death, and during what was the rest he could; then as night fell on the iron-bound coast, he hastened to his place in the turret, to turn the light by hand till morning.

This incident illustrates true faithfulness—firm, unyielding, loyal to every duty to God and humanity, true even unto death.

He Knew

The pretty teacher was trying to explain the difference between good conduct, and bad. "Good actions," she explained, "are the lovely flowers. Bad ones are the weeds. Now can any little boy or girl tell me the difference between flowers and weeds?" "What are flowers?" "What are weeds?"

"Weeds," said Walter, who had been struggling with the sorrel in his mother's garden, "are the plants that want to grow, and flowers are the ones that don't."

From the Field.

Brockville District

A very interesting and profitable convention of the Brockville District League was held at Athens on Tuesday and Wednesday, January 8th and 9th. The church in this place is a beautiful and commodious new building of stone, seating about five or six hundred per-



METHODIST CHURCH, ATHENS, ONT.

sons, and presenting a very attractive appearance, both outside and inside. Methodism is the strongest body in the town, and the cause is flourishing under the pastorate of Rev. S. J. Hughes. Athens is an educational centre, and its streets are thronged with young people, many of whom attended the convention. Nearly every League on the district sent a representative who responded to the roll call. The reports indicated progress in the work, with a hopeful outlook. At the opening meeting addresses were delivered by Rev. G. E. Stafford and Rev. Dr. Crews.

The following officers were elected:
Hon. President—Rev. S. J. Hughes, M.A., Athens.

President—G. F. Warren, Elgin.
1st Vice—Rev. Wm. Knox, Lyn.
2nd Vice—Miss B. Adams, Brockville.
3rd Vice—J. H. Phelps, Escott.
4th Vice—Rev. I. Nelson, Maynard.
5th Vice—Roy M. Stafford, Westport.
Rec. Sec. and Treas.—Miss Eva L. McCalpin, Brockville.

Cor. Sec.—Miss K. Derbyshire, Elgin.
Rep. on Conf. Ex.—Rev. G. E. Stafford, Westport.

The Oban Juniors

The Oban Juniors, of Sarnia District, are still alive, and very active. The past year has truly been one of rich blessing financially and spiritually.

Four have united in full membership with the Methodist Church.

The members are much interested in the great missionary movement, and have given \$30.00 toward "Forward Movement." They have also raised \$22.00 toward home church improvements, etc. This League meets once in two weeks, and takes the topic assigned by our church. They also appreciate the "Era," and the helpful suggestions from Rev. S. T. Bartlett. The Oban Juniors have also recently pledged themselves to stand true to the great temperance cause.

At Arva, on the St. John's Circuit, the League commenced the New Year with the largest attendance it has known for a long time. In response to an appeal for new members, eleven joined. This is the largest league on the London District, outside of the city.

Just a Line or Two

The Methodist Sunday-school at Simcoe sent out one of the prettiest Christmas cards we have seen.

The Stellarton, New Glasgow and Westville Leagues, Nova Scotia, have been holding some very interesting union meetings, each League entertaining the others, on different evenings.

The League at Rosburn, Man., in 1904, gave \$7 to missions, which, in 1905 was increased to \$19, and in 1906 to \$39. This year the amount will be \$70, which is not bad for a small country society.

On Harmony Circuit, Stratford District, two new Leagues have been organized, with a pledge of \$20 for Forward Movement from one, and the prospect of still more from the other. Eight subscriptions to the Era have been sent in.

The Floral Committee of the George St. League, Brockville, distributed 384 bouquets of flowers last year. At a recent meeting 27 of the Associate members became Active, largely as the result of the Crossley and Hunter meetings.

The League of the Simcoe Street Church, Oshawa, recently held an enjoyable social on the same evening as the regular meeting of the Quarterly Board. The members of the Board were informally invited to join the League in partaking of coffee and cake. They responded and had a good time.

The Oakville League recently had "An Evening with Ireland," which proved very interesting. A young lady member gave an account of the ocean voyage and two weeks spent on Irish soil. Rev. Dr. Ross sang an Irish song. A collection was taken up in aid of the flower fund.

Durham Junior League (Mrs. J. L. Flarity, superintendent), is maintaining

of a cross. One evening is given to a debate on the subject. "Resolved that the platform has greater influence than the press."

Montreal Conference Convention

Arrangements are completed for the biennial convention of the Montreal Conference Convention, which will be held at Carleton Place on February 4th, 5th and 6th. An excellent programme has been prepared, and a good time is expected.

Teacher Training

Rev. Dr. Courtice continues his teacher training classes at his home, 141 College Street, Toronto, and is meeting with good success.

On Tuesday evenings a senior class is conducted, with an average attendance of 25. The Sunday-school lessons and Robertson's "Old Testament and Its Contents" are discussed.

On Thursday evenings a junior class is conducted, studying the Sunday-school lessons and Scrimger's Old Testament books. Another junior class is held on Saturday afternoon to take up the lessons and Hurlbut's Normal Lessons. We trust that many of our city teachers will avail themselves of this fine opportunity to become more efficient in their work.

First Western Rally

The Toronto M. Y. M. A. held its first Western Rally in Dunn Avenue Methodist Church on Thursday, January 10th. A fair attendance marked the event, but this would have been larger had it not been for the unfortunate occurrence that seven league hockey matches were being held on the same night.

Rev. Dr. Hazlewood, in his "Message to Young Men," declared that a young man's value was much greater than was commonly supposed. He stated that a ton of pig iron was worth \$20, yet, with the addition of a man's time, the value of this was increased to \$300, when transformed into cutlery. He dwelt

13,000,000

That is the number of young men in North America. Of that number, only one million are church members, and 75 per cent. of the remaining 12,000,000 take no interest in the church. "Impossible, appalling," you say. Yes, it is appalling, and something must be done to win the men of to-morrow to the cause of Christ. Now, what are YOU doing in YOUR church? Better tell your trials and triumphs to the ERA's Young Man's Editor, and he'll tell them to others. Get your copy in by Feb. 10th, and remember our country, church and God want live and energetic

YOUNG MEN

the high standard set by it years ago. The average attendance is sixty. Twenty-five are on the cradle roll. In 1906 eleven Juniors graduated into the adult society. Forty missionary boxes are out for use. The anniversary meeting on the last day of November was a good one, and the outlook was never brighter than now. Well done, Durham!

The League at Hamiota, Man., publish an attractive topic card, containing a fine programme of services. The Pledge is printed on the front page in the form

particularly upon the necessity of a sound physical training, and credited the M. Y. M. A. with accomplishing much along this line. It was Dr. Hazlewood contended, necessary to be strong physically, if one would be strong mentally and morally.

R. W. Eaton presided, and Dr. Geo. L. Palmer led the singing, Mr. Leo Collins being accompanist.

The prizes for the field sports and the football trophies were presented at the rally.

What the Young Men are Doing in Toronto

The Seventh President

Mr. R. W. Eaton, who was elected seventh president of the Methodist Young Men's Association of Toronto upon the resignation of Mr. T. C. Robinette, is a man of whom the association may justly be proud. He is one of those men in whom absolute confidence may be placed, and it is felt that when he assumes the management of any movement, its success is a natural consequence.

When Mr. Eaton accepted the presidency those who knew him, and knew what kind of a man was required to fill the office, at once agreed that the vacancy was adequately filled, and that the Executive had displayed great wisdom in selecting Mr. Eaton for this responsible position.

Mr. Eaton came from St. Mary's, Ont., to Toronto some fifteen years ago. For the first five years he was a member of the Avenue Road Methodist Church, then for seven years a member of Dunn Avenue, and has been for the last three years a member of Trinity Church, where he at present leads a promising young men's class on Sunday morning in connection with his duties as first vice-president of the club of that church.

Mr. Eaton believes in the idea of a ten o'clock Sunday morning class, and maintains that such should be the backbone of the Association's work for the development of Christian manhood.

Mr. Eaton entered the employ of the T. Eaton Co. Limited, when he first came to Toronto. He climbed up from the bottom rung until he is now superintendent of "Canada's Greatest Store." Though his business interests naturally demand a large portion of his time, yet none of his religious obligations are neglected.

Young Men, Up-to-Date

The Brotherhood of St. Paul, of Annette Street Church, Toronto Junction, is a particularly aggressive organization, and ranks among the foremost young men's societies of Canadian Methodism. Some eighty to one hundred names are enrolled in that branch of the brotherhood, and the majority of the members take a working interest in the welfare of the society. It is certainly a most successful hand of Christian young men, and may, in many respects, be regarded as a model.

Like all successful movements, the "Junction Club" is thoroughly organized. The club has a Christian manhood committee, a skating rink committee, a social committee, an athletic and a literary and debating committee. Aggressive leaders are at the head of these departments and none is allowed to lag.

HUSBANDS CHRISTIANS.

Sunday morning meetings of the brotherhood, where testimonies and Bible expositions are given, form an important factor in the work. Here the spiritual side of the members' nature is developed, and here they are trained to become active and earnest in their efforts to help others.

"We emphasize greatly the importance of individual work for individuals," said Mr. F. S. Ewens, the ex-president of the brotherhood. "The effect of this kind of work was evidenced in the result of the vote on local option at the Junction. Our boys did a great deal to bring about a favorable end to the struggle."

HAS A SKATING RINK.

What was once simply a large hole in the ground, beside the church, has since

been leveled and fenced in for use as a skating rink. Though it cost about \$1,000 to accomplish this, yet owing to the relentless efforts of Rev. T. E. E. Shore, a former pastor of the church, the undertaking was pushed through to a successful issue.

Anyone visiting the place now would find an up-to-date skating rink in Toronto Junction, lit by hundreds of incandescent electric lights, making the scene a veritable fairland, yet, without operated within the pale of the church and Christian influence—no smoking, no swearing, all wholesome.

A MONEY-MAKER.

One thousand people may be seen upon the ice on a Saturday evening; and under favorable conditions, the rink has proven a money-maker. Owing to the light winter of last year, the returns were not quite as large as expected, but it is thought that this season will show a substantial credit balance.

"There is another rink a little farther down the street," said Mr. Ewens, "and it is fully twice the size of ours. Yet, strange to say, ours gets the patronage. They have a band every night,



MR. R. W. EATON

while we are closed on Monday and Wednesday, to maintain quietness during club and prayer-meetings. Ours is often black with people, when theirs is scarcely attended by anyone. I believe it is because our rink is operated under Christian influences."

ATHLETICS IN SUMMER.

The field has proved to be a great advantage, because it serves to hold the young men together and give them something to aid in maintaining their interest about the church. In summer it is used as an athletic field for sports of various kinds. Last summer six tennis courts were marked out, and all were kept extremely busy.

The society was organized five years ago by Rev. T. E. E. Shore, and now has the very active support of Rev. J. H. Hazlewood, D.D., the present pastor of the church. Mr. Moffatt is the president, Mr. J. R. Roy the treasurer, and Mr. Harry Hazlewood is the secretary.

Bathurst Street, Berkeley, Woodgreen and Simpson Avenue churches have entered clubs in the M. Y. M. A. Perhaps the hockey does not bring them in!

All's Well in Athletics

Mr. Garnet A. Archibald, chairman of the Athletics Committee in Toronto, reports progress in the hockey. It has, he states, been necessary to postpone some of the games owing to the condition of the weather, but on the whole he reports that they have been well attended and enthusiastically supported.

Greetings from the President, M. Y. M. A.—1907

"What will the New Year bring to you? Just what you give to it. Give happiness and joy you get back 'A Happy New Year.' Live to-day as you would have men live to-morrow. How important it is in you keep so close to God that you will receive His richest blessings during the year, that you will in return give yourself to men as a living sacrifice which is your reasonable service. Love is self-giving. Self-giving is upbuilding. Results: Christian manhood.

"Our Canada is looking for Christian manhood. Our parliaments are looking for Christian manhood. Our business men are looking for Christian manhood. Goethe says: 'Are you in earnest. . . . Begin and the work will be completed.' Now, fellows, get busy; may your love to God, and love to men, make you so earnest in the work of lifting up our manhood, that it will lead us into closer touch with God, and get so filled His Divine Spirit that we can say with Paul, 'Such as I have give I unto thee.'"

"For life is a mirror for king and slave, 'Tis just what you are and do. Then give to the world the best you have And the best will come back to you."

Toronto Breezy Briefs

Many sleighing parties have been held in connection with the various young men's societies during the past month.

On Monday evening, January 14th, the Trinity Club paid the League of the same church a visit. Crokinole and other innocent games, along with refreshments, were the order of the night. The union meeting was most successful.

Mr. F. R. Sinkins, at the M. Y. M. A. Executive meeting, reports that he and his social committee are arranging a series of crokinole and carpet-ball matches between the different clubs, with a view to making all the members better acquainted.

On Tuesday evening, Jan. 22nd, Mr. E. R. Wood tendered the members of the Young Men's Club of St. Paul's Church, a banquet. About 150 persons enjoyed the excellent menu provided. Toasts were proposed and responded to by members of the Club. Mr. J. W. Flavell, in response to the toast, "Our Guests," gave an excellent address on the young man in business. He spoke of the struggle of his early days, teaching pointed lessons which will no doubt be productive of lasting good, coming as they did from a man whose success has been achieved by upright methods. Other speakers were: The Pastor, Rev. L. M. Armstrong, B.A., Dr. Richard Large, Missionary at Bella Bella, B.C., and Rev. H. S. Matthews. The remarks of the crisis, Mr. W. J. MacDonald, were exceptionally good, and while he considered it would be unwise to criticize a dinner already eaten, he sincerely hoped Mr. Wood would long be spared to give these annual banquets.

Devotional Service

(The Missionary Text-Book for this year is "Methodism in Canada," by Rev. A. Sutherland, D.D. The missionary topics correspond with the chapters of this book, which can be secured from Dr. F. C. Stephenson, Wesley Buildings, Toronto. Price, postpaid, in cloth, 50 cents; in paper covers, 25 cents.)

FEB. 17—"AN EASY LIFE, VERSUS A HARD ONE."

2 THIM. 2: 1-13.

HOME READINGS.

Mon., Feb. 11.—Wanting ease. Luke 18: 18-27.
Tues., Feb. 12.—Turning back. John 6: 66-71.
Wed., Feb. 13.—Wanting hard things. Josh. 14: 6-15.
Thurs., Feb. 14.—Glorifying in tribulations. Rom. 5.
Fri., Feb. 15.—Christ's hard things. Heb. 12: 1-4.
Sat., Feb. 16.—The endurer's promise. Mark 13: 9-13.

FOREWORD.

Most of us are looking for an easy life; easy things to do, easy paths in which to walk, easy victories to win, easy pleasures to enjoy. If that was Timothy's idea, it must have been a surprise to him to hear Paul give him the rather uncomfortable counsel: "Endure hardness as a good soldier of Jesus Christ."

He had to learn that while there are great satisfactions in the Christian life, there are burdens to bear, duties to perform, and battles to fight. It was a favorite illustration with Paul to liken the religious life to a military discipline. The sword, the spear, the breastplate, the fight, the victory, are all made to symbolize some truth in Christian experience. The one that he emphasizes here is endurance. He is not thinking of the soldier on the field of battle engaged in conflict with the enemy, but enduring the hardship of the march and the camp, being drilled and disciplined. As a prisoner at Rome he was probably a daily eye witness of the severe training through which the Emperor's troops had to pass. Stern rule, demanding the most absolute obedience must have often proved painful and wearisome to the flesh. Paul the veteran is anxious that Timothy, the young soldier should prove himself loyal to his Master and triumphantly meet every difficulty and hardship that he might encounter.

CHARACTERISTICS OF A GOOD SOLDIER.

1. The most important qualification of a soldier is loyalty. A soldier who does not know anything of the principles for which he is supposed to fight, will be worth little. King George, during the Revolutionary War, found that the Hessians, who were only hired soldiers, did wretched fighting. Loyalty moves men to heroic action and leads them to despise even death. So in all cases where Christ has won the heart there you are sure to find "a good soldier of Jesus Christ."

2. A good soldier must be characterized by earnestness. The moment a man begins to move forward according to any high ideal of right, every step is in conflict. Every man needs a spirit of earnestness to carry out his ideal. He must throw the whole concentrated power of his being into the work he has to do.

3. Patience is another quality of the good soldier must cultivate. No man ever executed a campaign, or a battle, or a campaign. Sometimes the lingering days stretch on until the heart is sick with hope deferred. And the reconstruction of a man's inward

life, the subjugation of his evil propensities is not the work of a day. "Blessed are they that endure unto the end,"

Ne'er think the victory won
Ne'er lay thine armor by
Thine arduous task will not be done
Till thou obtain the crown."

4. A good soldier must be hardy. He must be prepared for hunger, cold and fatigue when engaged in actual service. All manner of hardships are to be met cheerfully and borne with manly resolution. What is true of the soldier in the field is true of the Christian who ought to be ready to suffer reverses, and meet opposition. The injunction of the text "endure hardness" has reference, not so much to the fact that the Christian must endure hardness, but more especially to the spirit in which it is to be borne, and here is the difference between a Christian man and one who is not.

A Christian has like afflictions with his fellow men but he does not complain. He knows that "all things work together for good."

Samuel Rutherford when in prison used to date his letters: "Christ's Palace, Aberdeen."

Madam Guyon when imprisoned in the Castle of Vincennes, said: "It seems to me as if I were a little bird whom the Lord has placed in a cage, and that I have nothing now to do but to sing."

SUGGESTIVE THOUGHTS.

The word duty has still a rough edge, and they who know its meaning best, know well that it sometimes rubs pretty hard against the flesh.

There is not a cross that we cheerfully carry but part of its weight rests upon Christ.

William Penn used to say: no pain, no palm; no thorn, no throne; no gall, no glory; no cross, no crown.

If you want to sharpen tools or character, you rub them on something hard.

There is nothing that will make us so unhappy as to look back and see some burden lying in the way which our Lord asked us to lift up and carry, but which we refused to touch.

The rock that is easiest to cut in the quarry is not used in the tallest buildings.

All tasks worth the doing are difficult at first. If they were easy greatness would not be possible for any man.

Those who are always looking for "soft snaps" get a hard life.

ILLUSTRATIONS.

Bishop William Taylor in order to accustom himself to hardness, was in the habit of carrying a flat stone around with him, and using it for his pillow.

A negro was discovered one day pounding his finger with a hammer. His master said: "Sam, what are you doing that for?" "O, said Sam, "because it feels so good when it is done hurting." There are many things that give a man pain when he is doing them, but when he has got the victory, make him feel good.

Suppose a sentinel is placed on a lonely and advanced post, when he knows that at any moment he may be surprised and overcome by the enemy, he is badly clad, and exposed to the keen blast of winter. Yet he stands firm at his post and submits uncomplainingly, ever keeping in mind the object for which he was placed there. This is enduring hardness. But if another, in similar circumstances, grumbles and complains, he would "suffer" hardness, but not "endure" in the sense of the text.

The battle of Inkerman was won by an eight hours resistance of six thousand men to sixty thousand. So a Christian soldier often finds himself so hotly assailed by the world, the flesh, and the devil that he is unable to advance a foot. But a firm, resisting stand is conquest.

QUOTATIONS.

Very much depends upon the mood in which we go through the furnace. If we endure hardness just because we cannot avoid it, just because we feel that it is the only way by which heaven is to be won, then I do not know but it would be better if we rebelled at once. God looks upon the heart and He loves a cheerful doer.—Rev. Adam Scott.

If you find that the body, instead of being your servant, threatens to become your master, and that bodily comfort is becoming more an object in life with you than pleasing God, and doing good to your fellow men, at the same time that you change your course and commence that mortifying of the flesh which will subordinate the claims of the body to the more important claims of the soul.—Rev. Dr. Landels.

A soldier is sometimes called to endure hardness in retiring. A Christian, especially a young disciple of Jesus Christ may do well to flee from some foes in order to get strength to fight and conquer them. He is commanded to resist Satan, and this may be best done oftentimes by avoiding those places and those persons that might be too strong for his single strength. We are to be bold but not presumptuous, and our surest power sometimes is to know our weakness.—Rev. Wm. Harris.

If a good soldier is called to the lowliest service, he takes it with thankfulness. If he is brought to the front where he is scorched with the heat and shaken with the peril of the battle, still he takes his place with undaunted bravery.—Rev. Dr. Vaughan.

The world has no room for cowards. We must all be ready somehow to toil, to suffer. And yours is not the less noble because no drum beats before you when you go out into your daily battles, and no crowds shout about your coming when you return from your daily victory or defeat.—Robert Louis Stevenson.

QUESTION SUPERS.

Am I seeking an easy life or to do God's will? Am I leaping at difficulties until they have been overcome. Am I doing the hard things with a cheerful spirit? Do I couple "grace" and "strength" together as did Paul?

APPLICATION.

Make this subject as practical and as spiritually helpful as possible. Do not allow those present to go away with hazy ideas as to what it has all been about. Ask whether the hard things that most of us have to encounter. With one it is a bad temper that must be overcome, with another the desire for self indulgence must be combated. Many young Christians find it hard to take part in a religious service by prayer or testimony. Are they therefore to be accused of hypocrisy? They should take up the trying duty as cheerfully as possible, and by and by the sense of irksomeness will pass away.

It is hard for the unconverted person to publicly confess Jesus Christ, but if it is done unreservedly and heartily, there comes a wonderful joy into the life and soul. Urge any who have not done so to put this to the test.

FEB 24—MISSIONARY MEETING

Subject—"Our Missionary Work for the Indians of Canada."

SUGGESTED PROGRAMME.

(Canadian Hymnal Used.)

Hymn 447.

Prayer—For the Indians and their missionaries.

Reading of the Scriptures.—Mark iv. 14—20 verses.

Hymn 172.

Map Talk—Our Indian Missions in Ontario, Manitoba, Alberta, Lake Winnipeg District and British Columbia. References: The Missionary Report, pages iii.-lxxx.; map of the Dominion of Canada, 12 ft. x 6 ft., unmounted; Indian Missions marked, 50c.; mounted, \$2.00; Atlas and Geography of Canada, free.

Address—"The beginning of Indian Missions in British Columbia."

Address—"Our Evangelistic, Medical and Educational Work for the Indians." References: The Missionary Report, pages iii.-lxx. and pages 457-460; the Missionary Bulletin; the W. M. S. Report.

Hymn 70.

Announcements.

The subject for March is: Missions to our English-speaking People.

Doxology and Benediction.

We recommend the following pamphlets on the Indian Work for use in preparing for both addresses:

"Indian Education in the North-West," 5c.

"How Methodism Came to British Columbia," 10c.

"Our Indian Missions in British Columbia," 5c.

"The British Columbia Indian and His Future," 5c.

"David Sallosaiton," 10c.

All the above will be sent, post free, for 25c.

The chapter on Indian Missions in the Text-book; the Methodist Church and Missions in Canada and Newfoundland, 35c., gives the early history of our Indian Missions.

The Missionary Bulletin contains valuable information from our Indian missionaries.

SUGGESTIONS FOR MAKING THE MEETING HELPFUL.

Invest 25c. in the pamphlets on the Indian Work and read them from cover to cover.

Look up back numbers of The Era, Ontario and other church papers for articles on the Indian Work. In The Outlook for January Dr. Large's article on Bella Bella will repay reading.

In arranging for the programme ask everyone to bring a fact about our Indian Mission Work and use these in response to roll call.

Ten minutes might be given to our pioneer missionaries among the Indians, with interesting facts concerning their work.

The map talk might be given by three or four members, each taking up different sections of the country.

Make a thorough canvass for a good attendance; there is no one can do this better than YOU.

Shake hands with those you do not know and tell them your name.

Appoint some one to write to one of our missionaries to the Indians telling him of your meeting, and that you are praying for his work.

On application to the Minister of Agriculture, Ottawa, Ont., a report of the Indian Department may be obtained.

Don't forget your missionary money.

Bring some one with you who does not care for League meetings; you may win a member.

Pray for the speakers, and that those who listen may see the great need of lifting the Indian into Christian citizenship.

Be determined that the missionary meeting will be good—and it will. Don't wait for the meeting night, begin now with the meeting and work for it.

THE INDIANS OF CANADA.

The Indians of Canada are in various stages of development. A few are polygamous, while some have adopted the civilization of the white population to such an extent as scarcely to be distinguished from them. Some would not know what a vote for a member of parliament means; others possess the electoral franchise and prize it highly. Some tribes are increasing in numbers and others are decreasing.

The Indians on reservations in 1905 numbered 85,553. They had 44,196 acres under cultivation, owned 44,972 head of cattle and 33,119 horses. The total of their earnings from all sources is estimated at \$4,524,773. The produce of their farms for the year was valued at \$1,129,290. At fishing they earned \$466,968, and at hunting, \$610,025. In wheat farm, factory and other manual work they earned \$1,621,729, and in other industries they earned \$692,000 during the year.

In both the east and the west many Indians have developed skill in the art of husbandry, and are independent citizens. With their consent, their lands, in many instances, have been sold until an Indian fund has accumulated, amounting on the 30th June, 1904, to \$4,640,000; the expenditure from which, was charged principally to interest, was \$296,217. The expenditure from parliamentary appropriations was \$1,177,364. This amount was expended upon the Indians of the several provinces as follows: Ontario and Quebec, \$117,833; Nova Scotia, \$8,884; New Brunswick, \$6,906; Prince Edward Island, \$1,945; Manitoba and the North-West, \$869,980; and British Columbia, \$148,848. The sum of \$4,395 was divided between Ontario, Quebec and the Maritime Provinces for expenditure on schools. The expenditure on the Indian schools throughout the whole Dominion amounted to \$432,730.

Day, boarding and industrial schools have been established for the Indians wherever their number and Indian warrant. These now number 279, with 10,113 pupils on the rolls, and an average attendance of 6,341. The number of pupils in 1885 was 4,000.

Of the 279 schools 104 are conducted by the Roman Catholic Church, 86 by Anglicans, 49 by Methodists, 16 by Presbyterian, and 47 were undenominational. In the older provinces many Indian children attend the day schools of the white communities in the vicinity of the reserves.

The census of religions for 1905 shows that there were 35,060 Indian Roman Catholics, 15,079 Anglicans, 11,794 Methodists, 1,487 Presbyterians, 1,103 Baptists, 646 other Christian creeds, and 10,906 pagans.—From Government Report.

MARCH 3.—"BEING HONEST WITH YOURSELF AND GOD."

Luke 12 1-3; Josh. 24. 14.

(CONSECRATION MEETING)

HOME READINGS.

- Mon., Feb. 25.—Honest with our Judge. Ps. 7. 3-9.
 Tues., Feb. 26.—Square dealing rewarded. Isa. 33. 15-18.
 Wed., Feb. 27.—"Live and let live." Ezek. 18. 5-9.
 Thur., Feb. 28.—Honest with our conscience. Rom. 14. 5-23.
 Fri., Mar. 1.—Honest as employees. Col. 3. 22-25.
 Sat., Mar. 2.—Honest in conduct. 1 Pet. 2. 11-16.

FOREWORD.

Everybody admits that honesty toward our fellowmen is right. Even the man who has no reverence for the Bible, and no special love for the ten commandments knows that he is under moral obligation not to take what does not belong to him, and to deal squarely with his neighbor. There is not, however, such general agreement about being honest toward ourselves and toward God. There are many men who think that they are qualified for heaven when they "render unto Caesar the things that are Caesar's," and are utterly unmindful of their personal relations to God. The subject before us is therefore timely and important.

BIBLE LIGHT.

"Beware of the heaven of the Pharisees" (Luke 12. 1). Hypocrisy is like leaven in that it tends to spread. From a small beginning it speedily pervades the whole life. We should beware of its first appearance.

"For there is nothing covered" (Luke 12. 2). No sin is really secret for the eye of God has seen it. The sin is photographed in heaven and one day will be revealed. The world is like a glass hive in which bees work; we look down upon them, and we see all their operations. So God looks down from on high and sees all.

"Whatever ye have spoken, etc." (Luke 12. 3). There is coming a time of perfect transparency, and the only way to prepare for it is to live transparent lives now.

"Serve Him in Sincerity" (Josh. 24. 14). This means the service of the heart rather than of the hands. "Man looketh upon the outward appearance, but God looketh on the heart."

WHAT IS A HYPOCRITE?

1. His speech and his actions are contrary to one another. The hypocrite can speak like an angel; he can talk concerning all matters of religion. He tells others that they must obey the law, but he himself disobeys it. His life is a contradiction to his words.
2. Whatever the hypocrite does, it is that he may be seen of men. To him virtue in the dark is almost a vice. The true Christian, like the nightingale, sings in the night, but the hypocrite has all his songs in the day when he can be seen and heard of men.
3. Hypocrites love titles and honors, and respect from men. The Pharisee was never so happy as when he was called Rabbi, but the true Christian cares not for titles.
4. The hypocrite strains at a gnat and swallows a camel. The slightest infringement of a ceremonial observance becomes a great sin in his eyes, but this same man you will find lying, cheating, adulterating his goods, and grinding the poor.

5. The hypocrite neglects all the inward part of religion and only observes the outer. There are many books that are excellently bound, but there is nothing in them, and there are many persons that have a very fine spiritual exterior, but there is nothing whatever in the heart.

6. The religion of the hypocrite depends upon the place or upon the time of day. He is pious when he is saying his prayers, but when business begins, you will not be able to admire him.

7. The hypocrite is generally very severe with others, and very lenient with himself. Somehow or other he will make vice look like virtue in himself, but he will deal by the reverse rule with others.—Spurgeon.

A FEW ILLUSTRATIONS.

If we had mirrors which would show us, not our faces but our characters, would the vainest of us care to look in them often?

Ancient actors wore masks, and the ugliest of all might wear the most beautiful mask.

Compulsory honesty is like cleanliness enforced by the health officer, sure to relapse into filth when the officer ceases his visits.

As it is impossible for a man to be too clean in his body, so it is impossible for him to be too honest in his soul.

SUGGESTIVE THOUGHTS.

Sincerity means, literally, a thing which, when examined by the light of sun, proves itself perfect and pure. Hence it typifies that clear whole-hearted character upon which no shadow of deceit is allowed to rest.

Whatever our character, we should allow no subterfuge of falsehood to cover it. We should aim to illustrate, not in appearance only, but in reality all that is upright, honorable and pure.

Sincerity even in error is always more respected than a wavering indecision. It lies at the very foundation of durable character.

Talk is easy, but walk is hard; speech is not difficult, but act is decidedly so. Lip piety needs no grace, but we must have grace within to make our life holy.

The Christian is a fallible man, but he is not a false man. He makes mistakes, but he is not full of designed iniquity.

The hypocrite's religion is like the chameleon, it takes its color from the light which falls upon it, but the Christian's religion is evermore the same.

Wherever we are, God is there. There is not a word we speak in the ear of a friend, but God hears it. Even in the shadow of the night He is looking upon us.

Hypocrisy is a hard game to play, for it is one deceiver against many observers; it is a miserable trade that will certainly end in bankruptcy.

QUOTATIONS.

Character is formed, little by little, thought added to thought till it becomes brave enough to express itself, utterance upon utterance until it is bold enough to do, deed upon deed until it is habit, until a man comes to love the sin he trifled with.—T. Gasquoine.

The man who does not act rightly from a higher motive than that of being praised, gives some suspicion that he is a hypocrite, but the sincere man is he who will do a right thing against the opinion of every man, and simply because he believes it to be right, and sees the stamp of God's approval on it.—Spurgeon.

Your religion is a Sunday religion, and you have to be very careful so as to make Monday dealings hold their tongues, and Sunday doings crow as loud as they can.—Spurgeon.

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

MARCH 10.—"LESSONS FROM THE PATRIARCHS."

II. Abraham; Heb. II. 8-19.

HOME READINGS.

Mon., March 4.—Abraham believed God. Gen. 12. 1-5.
Tues., March 5.—He yielded to temptation. Gen. 12. 10-20.
Wed., March 6.—He overcame the next time. Gen. 13. 1-13.
Thurs., March 7.—He obeyed a hard command. Gen. 22. 1-19.
Fri., March 8.—He was justified by works. Jas. 2. 21-26.
Sat., March 9.—A son of Abraham. Luke 19. 1-9.

FOREWORD.

In some respects Abraham was one of the most remarkable men who ever lived. His name, to-day, is venerated in every part of the world, alike by Jews and Christians, for whatever their differences they all claim relationship to this distinguished Patriarch. His history will live as long as the bible in which it is written, and his name continue to be a household word among all enlightened people. The highest encomium that has been passed upon him is the statement of the Apostle James: "Abraham was called the friend of God." If we knew nothing of him but this, we would be anxious to know more.

There is no time to trace the life of Abraham in detail. We can only study some points in his character, from which we may learn valuable lessons. In looking at his conduct we shall find that although living long before the time of Christ, he really fulfilled the Master's command: "Thou shalt love the Lord thy God, with all thy heart, and thy neighbor as thyself."

CHARACTERISTICS OF ABRAHAM.

I. His kindly disposition. We see this illustrated in several incidents of his life.

At the hour of noon, on one of those hot sultry days so frequent in Eastern countries, Abraham sits in his tent door, enjoying the shade. He sees three men approaching, toiling along under the burning sun. He does not know who they are; they are strangers having no claim on him. Most men would have waited at the door of the tent until the travellers came up and asked for assistance.

But Abraham runs out to meet them, and gives them a cordial invitation to accept his hospitality. The servants are summoned, and in a little while the three are seated at the ample table, with Abraham standing respectfully beside them as they eat. Throughout the whole scene Abraham's conduct is a beautiful example of courtesy, hospitality, and true business sense of heart. In the highest sense of the term he showed himself to be a gentleman. You will find a better lesson on true politeness in this simple account in the 18th chapter of Genesis, than in all the books on deportment that were ever written.

Courtesy and politeness are Christian duties.

Another illustration of Abraham's tenderness of heart is seen in the earnest manner in which he pleaded for Sodom. He seemed to have for the doomed people the same yearning pity that Christ had for Jerusalem.

2. In his relation to his fellowmen, wonderful generosity was a striking feature in the character of Abraham. Look at the manner in which he treated Lot (Gen. 13. 8). "Let there be no strife, I pray thee, between me and thee. How admirable is Abraham's action! What a magnanimous deed! Men often hinder by insisting on their rights, but Abraham was willing, for the sake of peace to give up much. Does not this man illustrate the spirit of the New Testament which says: "Look not every man on his own things; but also on the things of others."

3. Another phase of Abraham's character which calls for special admiration is his open manly honesty.

This is clearly brought out in his purchase of the Cave of Macpelah, described in the 23rd chapter of Genesis. Notice the straightforward and open conduct of Abraham in this transaction. No attempt to lower the price, no bantering or beating down. He did everything in a business-like way, no rudeness, no meanness, no dishonesty.

How much more pleasantly would affairs go on the market and in the counting house if business could be conducted like this! Too often the buyer seeks to overreach the seller, and the seller tries to gain the advantage of the buyer.

There is a clause in this story that perhaps has some meaning for it. "Abraham dwelt in the land." Abraham did not want these men to hear any quarrelling among the Lord's people. There is a lesson which we may learn and put in force to-day.

4. Abraham's character in relation to his fellowmen is such that we are not surprised to find it equally symmetrical and striking in his relation to God.

(1) He was distinguished by profound humility. He was honored by being permitted to speak face to face with God, but in all his approaches to the Almighty there is profound reverence. When he interceded for Sodom he said: "Behold, now, I have taken upon me to speak unto the Lord, who am but dust and ashes."

(2) His loving obedience is shown by several incidents in his career, but most notably by his call. (Heb. 11. 8). He was tried when he was asked to go further than he could see him. God does not tell him what kind of a land he is going to. No map is placed before him. He must simply follow God with implicit confidence, and childlike obedience.

To be a Christian implies going out into the unknown future depending on God. What is wanted is implicit confidence in his promise, and unquestioning obedience to his commands.

(3) Abraham was noted for his unbounded faith in God. (Hebrews 11. 17). He had no will but God's. He trusted God fully. How hard it is for us to learn that lesson. How much we like our own will. We think it is best. This magnificent man was not altogether without his failings, but we ought to be able to excuse some errors in a man so full of goodness. There is much in his character and example for our imitation.

SUGGESTIVE THOUGHTS.

Abraham's faith kept equally removed from ascetic seclusion on the one hand, and worldly conformity on the other.

Abraham was not ashamed of his religion, but when the occasion offered, he

(Continued on page 63.)

The Junior Epworth Era

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

New Testament Studies

III.

25. How many Gospels are there? Four.
26. Why four? That all nations might learn of Jesus Christ as a Saviour King for them.
27. Who wrote the first Gospel? St. Matthew, an apostle.
28. For whom did he write? The Jewish people.
29. What is his great theme? Jesus, the Messiah King.
30. Who wrote the next? St. Mark, not an apostle.
31. For whom did he write? The Roman people.
32. What is his chief theme? Jesus, the mighty worker.
33. Who wrote the third? St. Luke, a Gentile physician.
34. For whom did he write? The Greek world.
35. What is his great topic? Jesus, the Son of Man.
36. Why did St. John write his Gospel? To show all Christians that Jesus was the Son of God.

Weekly Topics

Feb. 17.—The first Psalm and its lessons (Godliness). Psalm 1.

There are only six verses in this psalm. The first three tell of one kind of a man, and the last three of the very opposite sort. These two men stand for two classes of people, and whether male or female, young or old, does not matter. The first character is godly and the second is ungodly. The godly person is blessed because of what he is and in what he does and does not. The ungodly person is in the way of doom. So we have two kinds of people, two sorts of lives, and two sets of futures. Notice verse 1. There are three words to study, viz.: "walketh," "standeth," "sitteth." They show how the habit of evil company grows. A boy who asks advice from bad boys will soon go with them, and after a while he will be one of them. The words, "walk," "stand," "sit," show how gradually yet surely sin grows in its hold on us. From counselling with evil companions it is an easy step to going with them, and that means to become like them as one of them. The only safety is to have no companions among the wicked. (Prov. 1. 15; 4. 14, 15; 16. 17; 23. 19.) So far we see what the godly man does not do. Verse 2 tells what he really does. He studies to direct his life by God's Word. Instead of seeking happiness among the wicked he finds his pleasure, joy, "delight," in the ways of God. He does this because he wants to live a right life before God and men. The next verse tells us what such a man is like—a living, growing, beautiful, fruitful tree. Such trees are of great value in the orchards where they grow, and such men are of immense worth to the community where they live. (Impress the truth on the Juniors that such people, like trees, grow. They are not made. From a small seed, plants, shrubs, trees, are developed. They enlarge, expand, increase, little by little, until they are fully grown. But a right start is needed. The seed must have life in itself before it can grow, and it

Did you ever really consider who and what you are? Of course you know your name, where you live, and a great many other things about yourself; but there are deeper questions than these. When you think about your body, and that each and all have their own parts to perform, do you ever think of the wisdom of the great Creator in making you? Think of the more than two hundred bones in the framework of your body that holds all your vital parts and keeps them protected, and how wonderfully each is fitted into its neighbor, and how all are united and bound together! Think of that marvellous pump within you, always working by day and night, to supply the needed blood to every part of you! Consider how strange it is that your brain provides means for you to think, and as you look at yourself you will surely say: "I am fearfully and wonderfully made." But that is only a part of you. You are not your body. Your wonderful body is but the house you live in. Y-O-U are greater than this house. It will fade and die some day. Y-you will live for ever. Do not say, "I have a soul," say, "I am a soul," and "I have a body." God made that body for you to live in for a few years only. You have not got your true, abid-

ing, ever-living body yet. That is to come. But the body you now have is to be used for Him. All its parts are to be worked under your direction, and control for the glory of your Creator. The affections, conscience, will—all of which make you so different from the brutes—are to keep you right towards Him. You are not your own to do as you like with. He owns you, and because He wants you to be like himself, and to live with Him forever, you should always try to do what He wants of you. Your own self, alone by itself, without any thought of anybody else, should live for God. This is a great thing, is it not? "I am! He is! I am not my own, but His! He made me for himself! My body, my mind, my conscience, my will, my affections, my all are His." What a grand thing life is! We should rejoice in it, and when we think of ourselves remember Him. So, when you are thinking of yourself, bear in mind that no matter what your name, or where you live, you belong to God, and should "remember now thy Creator in the days of thy youth." In this way you will be y-o-u-r-s-e-l-f, for strange as it may seem, you are never truly yourself until you have said to God, "I am thine," and to your own soul "I am not my own." So, be yourself by being His.

will develop into a strong, healthy plant only if it is in suitable soil and is properly cared for. "The rivers of water" mean this. So our little children having proper spiritual nourishment and care, grow stage by stage through childhood and youth into fruitful adult life. . . . A young plant properly cared for will grow right on; if one tries to transplant a full grown tree it will likely die. If we wait till we are forty before we start to serve God it will be much less successful than if we commence at four. The 4th, 5th, and 6th verses tell of the opposite kind of person to the one we have studied. Ungodly means not having God in his mind, heart and life. Such an one has no real value. He is "like chaff." Neither has he any strength. The "wind" blows him away. And his future is sad. "Ungodly in place and life, such a person cannot live with God in heaven. He is unfit for a larger there. Because of what it is, of what it makes of us, of what it does for us, of what it fits us to do for others, here and now, as well as its future glory and reward, the way of righteousness, the law of God, should be our choice and our daily joy.

Feb. 24.—"Junior Missionary Meeting." Around the World Missionary Trip. The Italian Mission, Toronto; All People's Mission; the Chinese and Japanese work in British Columbia will be visited.

SUGGESTED PROGRAMME.
(Canadian Hymnal Used.)

- Hymn 217.
Prayer—The Lord's Prayer repeated by Hymn 263.
Hymn 263.
Psalm 117—Repeated by all, also the alphabet on the tickets.

About Yourself

ing, ever-living body yet. That is to come. But the body you now have is to be used for Him. All its parts are to be worked under your direction, and control for the glory of your Creator. The affections, conscience, will—all of which make you so different from the brutes—are to keep you right towards Him. You are not your own to do as you like with. He owns you, and because He wants you to be like himself, and to live with Him forever, you should always try to do what He wants of you. Your own self, alone by itself, without any thought of anybody else, should live for God. This is a great thing, is it not? "I am! He is! I am not my own, but His! He made me for himself! My body, my mind, my conscience, my will, my affections, my all are His." What a grand thing life is! We should rejoice in it, and when we think of ourselves remember Him. So, when you are thinking of yourself, bear in mind that no matter what your name, or where you live, you belong to God, and should "remember now thy Creator in the days of thy youth." In this way you will be y-o-u-r-s-e-l-f, for strange as it may seem, you are never truly yourself until you have said to God, "I am thine," and to your own soul "I am not my own." So, be yourself by being His.

Beginning the trip:
The Italian Mission, Toronto.
All People's Mission, Winnipeg.
The Indian Institute, Brandon.
The Japanese work, British Columbia.
The Chinese work, British Columbia.
The guides appointed will point out the places on the map as they are visited.

The news-agents will tell about the missions. Ask the children to look at their tickets as each mission is visited.
Prayer—For the boys and girls whom we are trying to help.
Hymn 460.

The conductors will give out the tickets for the next meeting which will be Japan.
Mizpah—Benediction.

TO THE SUPERINTENDENT.

The following pamphlets supply information, which may be used for the news-agents:

- The Italian Mission, free.
- "How Methodism Came to British Columbia," 10c.
- "The Story of China in Canada," 10c.
- "Our Indian Missions in British Columbia," 5c.
- "Indian Education in the North-West," 5c.
- "The British Columbia Indian and His Future," 5c.
- "The Story of Tong Chue Thom," 5c.
- The above pamphlets will be sent for 25c.

The Missionary Report, The Missionary Bulletin, Onward and Other Church papers should be closely watched for suitable material.

A map of Canada will be sent free. With mission stations marked the price is 50c.

An Atlas and Geography of Canada will be sent free.
Tickets for March, \$1.00 per hundred.

For information regarding the Junior missionary trip, write to F. C. Stephenson, Methodist Mission Rooms, Toronto.

THE ITALIAN MISSION.

There are over 5,000 Italians in Toronto, about 12,000 in Montreal, and it is estimated there are 40,000 in Canada.

A little over a year ago the Methodist Italian Mission was opened in the old Agnes Street Church, on the corner of Agnes and Terauley Streets.

In the district directly north and west of the church is what might be called Toronto's foreign quarter. Here many of the Italians make their homes. Work is carried on for the men by means of a reading-room and night school. For the women there are mothers' meetings and personal visitation by the Bible-woman, Miss Marconi. For the children much is being done through the Sunday-school. It is the aim of those in charge to establish a well-equipped kindergarten, and by this means counteract the influence of the Separate or Roman Catholic schools.



CHILDREN OF THE ITALIAN MISSION, TORONTO



BRANDON INSTITUTE PUPILS



A JAPANESE JUNIOR AND HER BABY BROTHER



CHINESE JUNIORS

THE JAPANESE WORK IN BRITISH COLUMBIA.

In 1896 the Japanese in British Columbia invited the Rev. Goro Kaburagi, a graduate of Evanston, Ill., and a minister of the Methodist Episcopal Church, to visit them on his way home to Japan. They were without any one to preach to them or teach them about the true God. This so affected Mr. Kaburagi that when they invited him to remain as their missionary he willingly consented. We now have a growing work among the Japanese in Vancouver, including night school classes, day school for the children and Sunday-school. A Japanese trained nurse does efficient service in the homes and among the women.

At Steveston, on the Fraser River, where thousands gather every year for the salmon fishing, the Japanese hospital, supported and superintended by the Japanese, proves a blessing to many during the summer months.

The work in Vancouver has been blessed. One of the converts of the Vancouver Mission is Arthur Ozawa, a

March 3.—Lessons from the Shepherd Psalm. (Our Shepherd.) Psalm 23.

(We strongly recommend all our Junior superintendents to get a copy of that delightful little booklet on this psalm, entitled, "The Song of Our Syrian Guest," by William Allen Knight. It is the latest and best thing on this Psalm that we know of, and may be read through in a few minutes. Over 200,000 copies have been sold. It comes from the Pilgrim Press, but Dr. Briggs will be pleased to supply it. Order a copy soon and it will give added charm to this immortal Psalm.)

Whether or not you use the booklet recommended above be sure to impress the following truths, stated and illustrated in the Psalm:

THE SHEPHERD.

Guides.
Nourishes.
Defends.
Heals.
Lives for them.

THE SHEEP.

Trust.
Follow.
Feed.
Rest.
Live by Him.

BRANDON INDIAN INSTITUTE.

Just outside the City of Brandon, adjoining the Government Experimental Farm, is the Indian Institute, which we had the pleasure of visiting one beautiful day in the autumn.

The institute is not only a house large enough to accommodate a great many Indian boys and girls and provide school rooms in which book lessons are learned, but it has great broad fields and spacious barns where the boys learn how to become farmers and gardeners.

Mr. Ferrier, the principal, is justly proud of some of his boys and their work. The well-kept garden, the tidy barns and stables and the general appearance of all the outdoor surroundings of the institute was an evidence of the careful training given the pupils.

Indoors the laundry, kitchen, cellars, sleeping rooms and school rooms were invitingly clean and well-kept. We came away from the institute realizing that the Indian, as our mothers and fathers knew him, will soon be gone, and the girls and boys of to-day with their great opportunities will take their place.

sketch of whose life appeared in the January number of The Era. In Victoria we have work among the Japanese also; the Rev. U. O. Yama is the missionary in charge.

THE CHINESE IN BRITISH COLUMBIA.

Forty-seven years ago the first work among the Chinese in British Columbia was begun by opening a school for Chinese in the church in New Westminster. Nine years later the work was begun in Vancouver. This work was carried on for a time, but for lack of workers who could speak Chinese the work was discontinued in 1882.

In 1885 Mr. Gardiner, who had been born and brought up in China, came to Victoria, was instrumental in again organizing the mission, through night school and Sunday services the Chinese were gathered in, and during the year nine were baptized. We have now in Victoria a church, day and night school and a rescue home for Chinese girls.

In Vancouver a most successful work is being done. Rev. Chan Yu Tan is the missionary in charge. New buildings are being erected.

Bible reading:

Bible Shepherds—Gen. 47. 3; Exod. 2. 17; Luke 2. 8, 20; 1 Sam. 16. 11.

Our Divine Shepherd—Ps. 23. 1; 1 Pet. 2. 25; 5. 4; Heb. 13. 20, 21.

The Shepherd Guides—Ps. 23. 3; John 16. 13; Ezek. 34. 12.

He provides—Ps. 18. 12; Ps. 34. 10; Rom. 8. 28; Isa. 40. 11.

He gives life—John 10. 10, 11; Isa. 53. 6; Rom. 5. 8; Eph. 5. 2; Titus 2. 14.

The Shepherd Knows His—John 10. 14, 27; Ezek. 35. 11; 2 Tim. 2. 19.

He saves—John 10. 28; 1 Pet. 2. 9; Rev. 7. 17.

March 10.—A psalm of praise (Praise meeting). Ps. 103.

1. Why Praise? Examine David's reasons, e.g.—V. 1, God is holy. V. 2, God's benefits are many. V. 3, He forgives sin and heals the soul. V. 4, He saves from destruction and satisfies with His mercy and love. V. 5, His creature comforts, sustain. V. 6, He is just to the overburdened. V. 7, He teaches His people His way. V. 8, His forbearance

is great. And so on through the whole psalm.

II. Who are to praise God.

(1) "My soul," v. 1, 2. (2) "Angels," v. 20. (3) All God's "hosts," v. 21. All His servants on earth and in heaven. Every intelligent being in the whole universe is called upon to praise Him. (4) His universal "works," v. 22. Psalm 148 may well be read here.—As the Psalm begins, so it ends—"my soul." Whoever else may fall to praise God, be sure you do not. And let the psalm be read in the present tense. Not in the future but now it is our personal duty to praise God (Ps. 34, 1).

March 17—The longest psalm and its lessons. (Thoughts about God's law.) Ps. 119, 9-16.

Make such points as these clear in your study:

1. We need to be taught for we are ignorant.

2. We need to be cleansed for we are sinful.

3. We need to be helped for we are weak.

4. We need to be guided for we are erring.

5. God has given His Word to teach, cleanse, help and guide us all through life. (Many verses in this psalm show these points.)

6. If we study His Word and walk in its counsels we shall find true blessedness.

7. There is no other way of life, truth, wisdom, strength—salvation—than God's Word. (Then make v. 33 your prayer.)

Leaders Wanted

One common reason given for the lack of practical interest shown in Junior League work is the difficulty of obtaining competent superintendents. It is true that the Junior Department of our League deserves the very ablest leadership; but we fear that many who might do efficient service are really doing nothing because of too low an estimate of their own ability. If the best talents are unavailable, let us make the best possible use of those that are. Your best may be far short of the best of some one else; but it is only by doing your best now that you will be able to do better by and by, and eventually equal if not excel the work now done by others more experienced. It has been said that the class meetings in our Church have lost their popularity because of the dearth of suitable class leaders. Whatever may be the form of Christian fellowship and testimony in the future, it is certain that we dare not allow our children to grow up without encouraging them to give intelligent and reverent witness by word and deed, to the love of Christ in their hearts. The Junior League is intended for such witness. Its main purpose is to shepherd the lambs of the Church, which is the flock of the Good Shepherd. The Juniors, like lambs, need to be fed, they need the most palatable as well as nourishing food, they need it little and often, and failing to be so fed, they must necessarily become spiritually lean. They cannot grow without wholesome food. The Junior League is not for merely intellectual information. It does not require a scholarly professor at its head. Neither is it for mere social enjoyment. It exists for the symmetrical development of the child's moral and spiritual nature, and for training in Church usefulness. So that, in our judgment, the dual essential for successful leadership is love for Christ, and love for children. League work has sometimes failed because of the multiplicity of plans that were really not essential to its real working success. Your League room should give each meeting night, the im-

pression of a loving family party in which the members come together without restraint or fear, to study and plan, to praise and pray, to witness and worship, in a happy, united, reverent manner. And the person whether man or woman will conduct the League with this end in view, cannot fail. If, therefore, you love Christ, love the children, and are not afraid of work after the manner indicated, there is no reason why you may not make a very successful leader.

Going After the Absent Ones

Seen and Heard in a Junior Department

The opening exercises were being held in the Junior room. The teacher paused a moment, then said, "Quite a number of our boys and girls are missing this rainy morning. Think a minute, everybody, and then if you can name some one you miss, raise your hand."

The teacher waited, then asked for the raising of hands. Up they came, a number of them.

"Who do you miss, John?" "I miss George." "Do you know why he is not here?" "No, I do not," replied George.

"Does he live near enough for you to visit him and see what caused his absence?" "Yes, Miss B." "Will you go this week?" "I will," said George.

"Who do you miss, Mary?" "Nellie." "Yes," said Miss B. "Nellie is quite ill. Will you take one of these roses to her after church to-day?" "Yes, Miss B," answered Mary.

"And you, Francis, who do you miss?" "Now, James, it is your turn to say who you miss."

And so the teacher continued until every absent scholar had been mentioned; and until there was some one there who was promised a visit to each scholar not there, and a message or token of love had been planned to be sent to each sick one. Then the teacher quietly, reverently bowed her head and asked the Heavenly Father to bless the absent ones, to help those present to remember the promise to visit the coming week and to bring all those absent and those present back to God's home the following Lord's Day.

It was a beautiful service, teaching the children in a very practical way "to love thy neighbor as thyself," although it occupied but five minutes of the session time.—By Maud Junkin Baldwin.

The "a-q-a's"

They were a bright lot of boys, and the most promising pupils in their school. There was quite a "gang," and many of them were very "chummy." After various conferences among themselves it was resolved to form a club. The fathers had clubs and lodges, so why shouldn't they have theirs? The membership, objects, fees, etc., were easy; but the name was the "sticker." They wanted something new, and all the names they were familiar with were more or less common. So, unable to settle it among themselves, they determined to wait on the master, and ask his advice. After explaining their dilemma, they submitted their request for a name and a motto for the club. After looking it over and hearing one of the boys remark that they "mean business," the master said, "I have it, boys. You will be the 'A-Q-A' Club." Asked for an explanation of the mysterious letters which had instantly appealed to the last of the teacher said, "If you 'mean business,' I know nothing better than the old Latin phrase, 'age quod agis,' which means, 'do what you are doing,' or in other words, 'attend to your business.'" So the boys became known as the "A-Q-A's." "Not a bad idea, was it?" "Do what you are doing." So many boys, and men, too, never get really down to business, but dawdle and loaf away their

time and energies that it might be a good thing to have an "A-Q-A" club in every place. "Do what you are doing." Be earnest! Mean business! If you cannot get others to join you, be a whole club yourself, an "A-Q-A" boy.

Many a stumbling young soul needs larger prayers. "You cannot stop a prayer so large," Phillips Brooks once said to such discouraged disciples faltering in the darkness of trial, "that God in answering it will not wish you had made it larger. Pray not for crutches, but for wings."

Devotional Service

(Continued from page 60.)

was ready to make it known. He did not hide his flag, but let it flutter openly in the breeze.

It is as true to-day as when John wrote the words: "This is the victory that overcometh the world, even our faith."

"I will bless thee," said God to Abraham, "and be thou a blessing." Blessed and blessing should always go together.

The faith filled man does not rest on his own faith, but on God's faithfulness.

The greatest and happiest consequences have flowed from single acts of righteousness and faith.

QUOTATIONS.

"The word of God came to Abram." Of course you can't imagine such a thing as that the word of God should ever come to you?—John Huskin.

He let his gods, his friends, and native soil

Not wandering poor, but trusting all his wealth

To God, who called him, in a land unknown.

—Milton.

It would seem as if God can raise any crop He chooses, when the soil of the heart and life are entirely surrendered to Him.—F. B. Meyer.

Oh, let Thy sacred will
All Thy delight in me fulfil!
Let me not think an action mine own way,

But as Thy love shall sway;
Resigning up the rudder to Thy skill.

—George Herbert.

QUESTION SPURS.

What application does the conduct of Abraham with Lot have to business relations to-day?

Is there any application to the various denominations, when there are two or three churches in the same little village?

How does Abraham's conduct in buying the Cave of Macpelah compare with many business transactions in these days of graft?

From what Ur of the Chaldees is God calling me to set forth?

Have I the same spirit of trust and obedience that characterized Abraham? If not, why not?

A WORD TO THE LEADER.

This can be made an exceedingly interesting and helpful topic, as it touches so many phases of life, in relation to our laymen and in relation to God. Have different members speak briefly on different phases of Abraham's character and show what we may learn from him. Of course this will have to be arranged some time in advance, but when was there a good meeting that did not involve much careful preparation? It pays to prepare well.

Just for Fun

"Is it necessary to inclose stamps?" asked the poet. "More necessary, even, than to inclose poetry," responded the editor.

Husband (reading the paper): "What donkeys some men will make of themselves!" Wife: "Now, John, what have you done this time?"

Customer: "I say, you've left your father brush in my mouth." Barber: "Excuse me. I am always leaving it in some outlandish place."

Tommy: "Tell me a nice story, uncle." Uncle: "A story. But what kind of a story?" "O tell about a little boy who had a good uncle who gave him a dime."

"What objection did that editor make to your verse on the beautiful snow?" asked the poet's wife. "He only said that he couldn't catch the drift of it," answered the poet.

Gertrude (the big sister): "Maud, I do wish you'd stop your chattering to that dog. Can't you see I'm talking to Mr. Lovedale?" Maud (aggravated): "Well, I've got a right to talk to my puppy, too."

Jack's Mamma: "There were three slices of cake in the cupboard, Jack, and now there are only two. How did that happen?" Jack: "It was so dark in there, mamma, that I didn't see the others."

The teacher had been telling the class about the rhinoceros family. "Now name some things," said she, "that it is very dangerous to get near to and that have horns." "Motor cars!" replied little Jimmie Jones promptly.

"I can't help it," declared Aunt Mehitabel Tarbox, "but there's some few Bible characters that I never really care for. Now there's Beelzebub, for instance. I s'pose he was a good man, but somehow I never could go that name."

Sunday-school Superintendent—Fighting again, William Baker! How many times have I told you when struck on the cheek to turn the other cheek to the striker? William—Please, sir, 'e 'it me on the nose, and I've only got one.

Sideshow Man: "See here, your paper said the biggest snake in my State Fair show was twenty feet long, when it's really thirty-one feet." Editor: "Sorry, but we were crowded for space yesterday, and had to cut everything down."

A little boy whose mother had forbidden him to do something that he wanted very much to do walked quietly out of the room. In a few moments he returned and remarked: "I have been to ask father to marry another woman."

Gibbs: "It's no use arguing, my dear. I'm going to give up our pew in church. I can't stand that new preacher any longer." Wife: "But, John—" Gibbs: "But nothing, Maria. I haven't slept a wink for the last three Sunday mornings."

Small Tommy, being reproved by his mother for some mischief, showed his displeasure in his face. "Why, Tommy," said his mother, "aren't you ashamed to make a face at me?" "Yes, mamma," replied the little fellow. "I tried to laugh, but my face slipped."

Caller: "For goodness' sake, what's that noise?"

Housekeeper: "Girl next door is having her voice cultivated."

Caller: "Huh! What are they doing, plowing it?"

Housekeeper: "I don't know, but the sound of it is harrowing."

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