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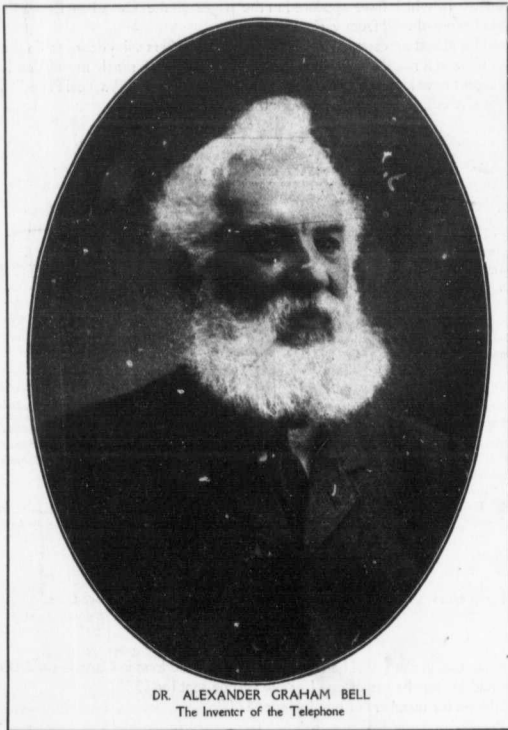
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THE
Canadian
Epworth Era

Toronto
January . . . 1908

Vol. X

No. 1



DR. ALEXANDER GRAHAM BELL
The Inventor of the Telephone

"PRACTICAL PLANS"

FOR EPWORTH LEAGUE WORK

A book of the latest and best methods, with many valuable hints and suggestions.

JUST PUBLISHED

By Rev. A. C. Crews, General Secretary of Epworth Leagues and Sunday Schools.

It is about eleven years ago since "The Epworth League Manual" was prepared, and it has been out of print for some time. During the past two or three years there has been a demand for something similar, and to meet this a new volume has been prepared, called "Practical Plans." This includes most of the valuable suggestions on Epworth League work which have appeared in the pages of the Canadian Epworth Era, as well as other material which has been gathered from various sources.

A book of this kind is almost an essential to all officers and members who desire to do the best work. A RUT is a bad thing in a road, but when a League gets into one it simply means dissolution. The best way to avoid ruts is to import new ideas. You will find these new ideas in "Practical Plans." You can adapt many of them to your local needs, adopt them and work them with fine results.

Here are some of the Contents:

CHAPTER

- I. HISTORICAL SKETCH.
- II. HOW TO ORGANIZE A LEAGUE.
- III. OFFICERS AND THEIR DUTIES.
- IV. LEAGUE BUSINESS MEETINGS. PARLIAMENTARY PROCEDURE, ETC.
- V. THE DEVOTIONAL SERVICE.
Hints for the Prayer-meeting Committee—Speaking in Meeting—Offering Prayer—Encouraging timid Members—Variety in Method—Suggestions for Helpful Prayer-meetings.
- VI. CONSECRATION SERVICE.
Roll Call—Responding to the Roll Call—Various kinds of Meetings—Advertising Consecration Meeting.
- VII. THE LOOKOUT COMMITTEE.
How to Secure New Members—Indifferent Members—How to get Associate Members to Become Active—House-to-house Canvass—Campaign for Honorary Members—Giving Invitations—Lookout Committee Reports.

CHAPTER

- VIII. EVANGELISTIC WORK.
Revival Services—Open-air Services—Individual Work—Cottage Prayer-meetings.
- IX. THE LEAGUE AND THE SUNDAY SCHOOL.
- X. THE MISSIONARY DEPARTMENT.
The Missionary Meeting—Sample Programmes—The Missionary Library—The Study Class—Maps and Chart Making—Visiting and Relief—Temperance Work
- XI. THE LITERARY DEPARTMENT.
Hints for the Third Vice-President—Literary Programmes—Reading Course—Bible Study—Christian Citizenship—Lecture Courses—Debates.
- XII. THE SOCIAL WORK OF THE LEAGUE.
Successful Socials—Making Social Calls—Systematic Visiting—Hints for Floral Committee—Various Kinds of Socials.
- XIII. GENERAL SUGGESTIONS.
The Singing—The Blackboard—The Question Box—Round Table Conference—Old Folks' Sunday, etc.

This outline will give an idea of the wealth of good things which this book contains.

THE PRICE

"Practical Plans," bound in cloth, will be sent postpaid to any address in Canada for 50 cents. 10 copies to one address for the use of one League will be sent for \$3.50. 5 copies to one address for members of one League, \$2.00.

Address all orders for this book to **Rev. A. C. Crews, Wesley Buildings, Toronto, Ont.**

These special prices cannot be given unless orders are sent to this address.

...The...

Canadian Epworth Era

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. X.

TORONTO, JANUARY, 1908

No. 1



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HE time has come to discontinue all subscriptions that expire with 1907, and have not been renewed, as this paper is conducted on the "cash in advance" principle, and all are treated alike.

OWEVER, we are very reluctant to strike from our mailing lists those who have not renewed, and this number is being sent to them as a New Year's present in the hope that they will stay with us for 1908.

VERY individual counts, and we do not want to lose a single one of our old subscribers. Indeed, if a choice had to be made between the old subscriber and the new, we would prefer the old.

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ANNOT our friends in the various Leagues and Sunday-Schools make a very special effort to put this paper into every home in their neighborhood for the coming year!

NOTHING that may be done to help in this campaign will be greatly appreciated by both publisher and editor, and surely the organizations and workers will also be helped.

OW is the time when work will count. We do not propose to bother you with appeals like this frequently during the year, but a lift just at the present will mean much.

N earnest effort on the part of officers and members of all our Epworth Leagues could easily bring us in one thousand new subscribers.

O not postpone this business, but get at it at once. Promptness and enthusiasm are the elements that count in an enterprise of this kind.

F, as some correspondents declare, the people in your neighborhood have little taste for reading, all the more need that special efforts be made to interest them in a paper like this.

N "EPWORTH ERA Evening," when the claims of this paper are presented, and the people generally given an idea of the good things it contains, scarcely ever fails to bring in some new subscribers. Have you tried it?

O doubt there are many other interests that claim your attention at this season of the year, but what can be more important than putting good reading matter into the hands of the young people.

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VERYBODY connected with the Epworth League needs the information and the inspiration which the monthly visits of this paper will bring.

ERHAPS you may think that you have papers enough in your home, but none of them fills exactly the place of the EPWORTH ERA. You cannot afford to be without it.

HILE we lose money by every issue of this paper that comes from the press, we do not propose to increase the price. The small sum of 50 cents will pay for the whole of 1908.

NTARIO is the Province from which most of our subscriptions come, but the western Provinces of Saskatchewan, and Alberta, and British Columbia, are coming to the front splendidly, and sending in good lists of subscribers.

IHT here, we might say, that every effort is made to serve every part of our great constituency from East to West, and we expect that our workers everywhere will assist us.

HERE is nothing that so helps an editor to do better work as the knowledge that his efforts are appreciated. Words of commendation are always pleasant, but subscriptions are even better.

APPY would we be if we could retain all of our 1907 readers in addition to the new ones who have recently joined our circle of friends.

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ARLY at work is one of the secrets of success in obtaining subscriptions. Do not allow this precious month of January to pass without getting this matter completely attended to.

ARELY will there be failure when the work is undertaken with enthusiasm and prosecuted with vigor. Many faithful ERA agents have proved this.

LL at it and always at it, is an excellent motto for the Epworth League, but we are particularly anxious that the Leagues should be "at it" for the next two weeks especially, as this is the time of precious opportunity.



The Coliseum at Rome

ROME is a city of ruins. Everywhere one goes he comes upon piles of stone, brick and mortar and other remains of what were once magnificent and stately buildings. By viewing these relics of departed greatness one can form some idea of what Rome was "in all her glory," when she ruled the world. The most complete and certainly the most interesting of all the ruins of the Eternal City may be found in the Coliseum which for so many years was the pride of the Roman. It is a splendid structure, and enough of it remains to give a fair idea of its original size and greatness. The Coliseum is indeed wonderfully preserved, considering the fact that it was completed more than seventeen hundred years ago. On one side the huge stones are breaking away to some extent, but a strong brick wall has been built to prevent further decay. What builders those old Romans were! Here are walls from four to six feet thick, many of them as solid as they were when built, although exposed to the elements of so many centuries.

in ten minutes, so numerous were the exits. What a sight it must have been to have seen this great circular building packed with people! An attempt has recently been made to "restore" Ancient Rome by preparing a series of pictures showing as nearly as possible how her palaces, temples, and other notable edifices really appeared when the city was in the height of its magnificence. These are not altogether imaginative, but have been sketched with the greatest attention to correct detail, by a careful study of the ruins. While in Rome a few months ago I procured one of this series which gives some idea of what the Coliseum probably looked like when filled with people on a gala day. It is here reproduced.

Underneath the rows of seats are immense dens for wild beasts which were kept in large numbers. It is said that no less than 5,000 of these were brought out into the amphitheatre in one day in the time of Vespasian. These beasts fought together, or fought against gladiators, to make a Roman holiday, and terrible scenes of slaughter were often



THE COLISEUM AT ROME, IN ITS COMPLETE FORM
Taken from "Rome Restored" pictures.

The Coliseum was built by the Emperor Vespasian on the site of Nero's Golden House, and took about ten years to finish. Originally it was 157 feet high and 1900 feet in circumference, built of great blocks of travertine stone, fastened together by iron clamps. During the middle ages holes were made in the stone for the purpose of obtaining the iron clamps, and for a long time the Coliseum was regarded as a quarry from which several of the palaces of Rome were built. Considering this, it is remarkable that so much of the structure has been preserved. The immense labor involved in the erection of so huge a building was secured by making use of thousands of captive Jews who had no labor unions and who never struck for shorter hours or higher wages. It is said that the ground in the vicinity was literally strewn with their corpses.

What the great amphitheatre originally cost can probably never be known, but it is estimated that the materials still existing would be worth about three million dollars.

For nearly five hundred years the Coliseum was the popular amusement resort of the Romans where all sorts of games and spectacles were produced. The immense amphitheatre, it is said, would seat 50,000 people, and it could be emptied

witnessed. The people were essentially cruel in their nature and demanded scenes of bloodshed. The more sanguinary the contests were the better the populace seemed to be pleased.

The Coliseum contained one hundred and sixty stair-cases, which with their passages were contrived with such skill, that visitors, whether of the senatorial, equestrian or plebeian order, proceeded without confusion to their appointed seats. The vast concave of the interior contained sixty or eighty rows of marble seats, placed one above another in the form of stairs, going round the whole of the building, and rising from the podium, or gallery, to its summit. The arena was surrounded by a wall, sixteen feet high and eleven feet thick, surmounted with rails of iron armed with spikes, and also strong rollers, which turned vertically, to prevent the escape of the hunted animals. On this wall a gallery was formed, in which the senators, magistrates and vestals sat; and from the middle of the gallery projected a balcony, from which the spectacles were viewed by the emperors.

Over the heads of the spectators was extended the velarium, or awning, to screen them from the sun, and in some degree from the rain. That light might be admitted, the arena was left uncovered. Nothing seems to have been omitted that

could add either to the convenience or the luxury of the audience. There were rooms for the refreshment of the visitors in every way, and the air, scented with aromatics, was constantly cooled by fountains.

Conspicuous among the amusements of the amphitheatre were the gladiatorial combats. Captives were first engaged in them, but afterwards other persons were trained for such contests, either by private individuals or by the state. When any display of combats was about to take place it was notified by bills, stating the number, and sometimes the names, of those who were to fight. In general they fought in couples; and their arming, preliminary exercises and serious onsets were regulated by the sound of a trumpet. The scene that followed, when rightly regarded, can only be described as one of horror:

"I see before me the gladiator lie:

He leans upon his hand—his manly brow
Consents to death, but conquers agony;
And his drooped head sinks gradually low—
And through his side the last drops ebbing slow
From the red gash, fall heavy one by one,
Like the first of a thunder shower; and now
The arena swims around him—he is gone
Ere ceased the inhuman shout that hailed the wretch who won.

"He heard it, but he heeded not—his eyes
Were with his heart, and that was far away;
He recked not of the life he lost, nor prize,
But where his rude but by the hamble lay,
There were his young barbarians all at play,
There was their Dacian mother—he their sire,
Butchered to make a Roman holiday—
All this rushed with his blood."

When one gladiator went down his antagonist stood over him, with sword in hand, then looked to the people for the sign

which meant life or death to the unhappy man which had been worsted. If he had shown good pluck and had fought well, he was sometimes spared, but the crowd usually became mad for the sight of blood and in most cases gave the fatal signal which meant death to the vanquished.

That such spectacles had a most prejudicial and fatal effect on the Roman people cannot be denied. Assassination and murder were the issue. It was not till after the passion for such sports rose high in the hearts of the Romans that with relentless hate they drew the sword to turn its point against each other's breasts, and recklessly plunged into all the cruelties and miseries of their civil wars. The state of feeling thus engendered contributed doubtless, in some degree, to accelerate the destruction of Rome; and well might the people of the earth rejoice when the mistress of the world, whose amusements were steeped in the blood of the human race, was shorn of her glory.

At the World's Sunday School Convention in Rome last May, one of the most notable of the meetings was held in the centre of the Coliseum. Almost on the exact spot where centuries ago the early Christians were torn to pieces by the lions, these Christian workers united in a service which few of them will ever forget. Portions of Scripture were read, prayer offered, and the hymn, "All hail the power of Jesus' name," sung. After the doxology and benediction, the delegates assembled in the centre of the Coliseum to be photographed. The picture was taken under some difficulties, as the camera had to be placed on one of the stone platforms away above the heads of the people, who were forced to stand facing the sun.

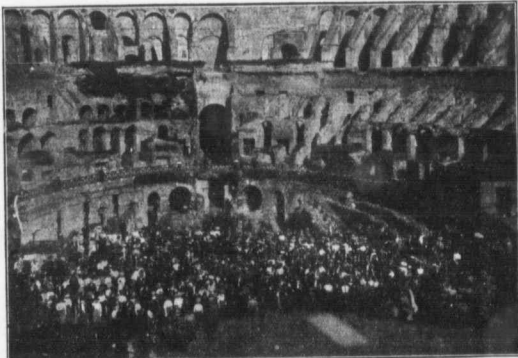
Many thousands of Christians perished, during the early days of Christianity, by being exposed to the wild beasts in this amphitheatre. It meant something to be a Christian in those days, but the martyr spirit prevailed, and many of the early disciples met death with the greatest calmness and heroism.

So frequently were the early Christians thus exposed by succeeding emperors, that it seemed to be their peculiar fate. Tertulian says:—"If the Tiber overflowed its banks, if there were a famine or a plague, if there were a cold, dry,

or scorching season, or if any public calamity happened, the universal cry of the populace was *Christians! ad leones!* "Away with the Christians to the lions!" Turned into the arena without weapons, wild and infuriated beasts were let loose upon them, and the brutal spectators delighted in seeing their bodies torn, mangled and devoured. There were, however, some persons who fought with wild beasts for the sake of pay; while others entered the lists from the love of notoriety, which they never failed to acquire, and the honor which was the inevitable result of victory. They were trained in schools to the use of arms, and were provided with them, and thus the triumph was within their reach. Here we have an interesting illustration of the apostle's declaration that he and his associates were "set forth last, as appointed unto death;" not like these persons who could thus insure the victory, but like those who at the close of the spectacle were compelled to engage with wild beasts, without any means of defense, and whose death was therefore inevitable.

What a proof was thus afforded of the sincerity of their faith! It is difficult, indeed, to imagine a scene more suggestive of profound emotions than that which must have been presented on the arena of the Coliseum, when some faithful martyr, amidst the clamor of an infuriated multitude, freely yielded up his life rather than deny the Lord who bought him.

It was a strength more than mortal which thus nerved him for a trial so overwhelming to flesh and blood. The consolations of the Holy Spirit supported him. Although no eye of sympathy was turned upon him from the galleries above, yet far beyond he beheld "a cloud of witnesses" encompassing him; and he saw by the eye of faith the Saviour waiting to bestow on him the conqueror's immortal crown.



DELEGATES TO THE WORLD'S SUNDAY SCHOOL CONVENTION
In the Coliseum.

Live for the Future

There is a man who commands my admiration in a way that no other man does.

Ten years ago he made a great business mistake, one that bid fair to ruin his entire career, and he knew it.

It would have killed most men, but he never whimpered.

He had grip enough to come out of the chaos with flying colors, and he has now recovered what he lost.

If you had last year to do over again you would do differently, wouldn't you? But you cannot live last year over again.

Let the dead past bury its dead. Come out of the past. Live it down.

Thousands of men have made just as great mistakes, did just as foolish things as you did. We all live to learn.

What if our paths are checkered with mis-steps? Beyond the hills may lie new fields of fame and fortune. Let's live for the future.

Fear of science is evidence of weak faith in God.—Rev. Edward De Ville.

... SOME INTERESTING ...

- I. A Sunday in Rome
 II. " " Venice
 III. " " Paris

SUNDAYS ABROAD

BY THE EDITOR

- IV. A Sunday in London
 V. " " Edinburgh
 VI. " " on the Sea

VI.—A Sunday at Sea

"Roll on, thou deep and dark blue ocean—Roll,
 Ten thousand fleets sweep over thee in vain.
 Man marks the earth with ruin—his control
 Stops with the shore."

IT is quite true that the ocean has defied all the art and ingenuity of man, for he has vainly tried to subdue its power. For the most part, ocean navigation is comparatively safe and comfortable, but every now and then we hear of fearful wrecks, notwithstanding all the care that is exercised. For that peculiar malady that afflicts many people on board ship no effectual remedy has ever been discovered. It was supposed that it might be overcome by building very large, strong vessels, but the biggest ship ever constructed is a mere cork when on the mighty deep. The boat seems immense when you see it in port, but out a thousand miles from shore, tossed by the heave and roll of the ocean wave, it is a little thing after all. Of course the large ship is not disturbed to anything like the same extent as the small one, and therefore the wise voyager will select it, whenever a choice is possible.

I crossed on the magnificent Cunarder, the "Caronia," a ship of 20,000 tons, with a carrying capacity of 3,000 passengers, and a crew of 450 men. Although running between Liverpool and New York for about two years this vessel has never been completely filled, and yet the company has recently built two more boats, each of which is much larger than the Caronia.

Perhaps in no department of commerce does supply keep so far in advance of demand as in ocean navigation. These new vessels are really not needed, but it will be worth something as an advertisement to say that the largest ships in the world sail under the British flag.

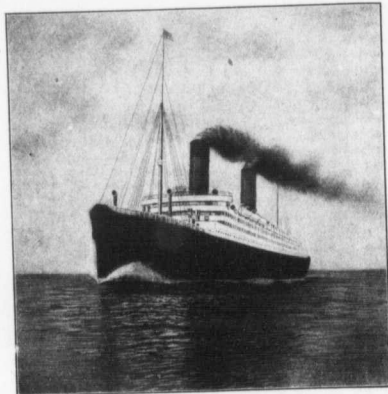
Life on board ship is a somewhat monotonous experience, one day being almost as much like another as two peas. The principal occupation seems to be eating and drinking. In addition to three good meals, beef tea and crackers are served about eleven o'clock in the forenoon, and most of the passengers partake of a supper of cheese and biscuit, coffee or tea before retiring at night. Of course this refers to the days when the sea is quiet and the vessel goes steadily. There are times when quite a number of the people are very abstemious.

Passengers on board an ocean ship generally prepare for Sunday by making Saturday afternoon and evening a time of unusual gaiety. A series of sports, consisting of races, etc., is carried out on deck, and prizes given to the winners. The potato race, the sack race, the three-legged race, are very funny and everybody roars with laughter. The barriers of reserve between the people which may have made many a little shy of their neighbors, up to this time, are broken down, jollity and good nature prevail everywhere. In the evening a concert is given in the saloon which is usually a very good entertainment indeed. There are always a number of people on the ship who can sing and an excellent programme is arranged. The collection is given to the Seamen's Charities at Liverpool and New York, and often amounts to a considerable sum.

On the Caronia no daily paper is published on Sunday. Some of my readers will probably remark: "Very likely, for no daily paper is issued on any day of the week." You are quite mistaken, my kind friend, for we have a very creditable journal printed every day which, in addition to a number of interesting articles of a general character, contains the news of the world, received by the Marconi telegraph with which the vessel is equipped. Of course this news is presented in condensed form, but it keeps us in touch with both continents, and instantly informs us of any occurrence of great importance. "The Cunard Bulletin," as it is called, gives us each day the names of other vessels with which our ship is in communication. Occasionally two ships will sail along side

by side at about the same speed several miles apart, the officers chatting pleasantly together across the water. Not long ago the passengers of two such ships played chess with one another for several hours by means of Marconi's wonderful invention.

On Sunday morning, divine service is held in the big saloon of the Caronia which is well filled with people of all denominations and from all parts of the world. The purser takes charge and reads the service of the Church of England, the people joining quite heartily in the responses and prayers. The familiar hymn, "All hail the power of Jesus' name," is announced and sung with great heartiness, led by the ship's orchestra. I think I should become rather tired of the Episcopal service if required to take part in it every Sunday, but when it comes only occasionally I find it very beautiful and spiritually refreshing. There is certainly something very worshipful in a company of reverent people joining together in the same words of prayer and praise. One admirable feature of the Church of England service is that the people do not simply sit and listen to the minister, but actively partici-



THE CARONIA, OF THE CUNARD LINE

pate, and if they do this in the right spirit, it cannot fail to bring blessing and help.

One of the prayers struck me as particularly beautiful and appropriate. It was prepared by the General Assembly of the Church of Scotland for use at sea, and reads as follows:

"Almighty God, who art the confidence of all the ends of the earth, and of them that are afar off upon the sea; under whose protection we are alike secure in every place, and without whose providence we can nowhere be in safety; look down in mercy on us, thine unworthy servants, who are called to see thy wonders on the deep. Let thine everlasting arm be underneath and round about us. Preserve us in all dangers; support us in all trials; conduct us speedily and safely on our voyage, and bring us in peace and comfort to our desired haven.

"Be pleased to watch over the members of our families, and all the beloved friends we have left behind. Relieve our minds of all anxiety on their account by the blessed persuasion that thou carest for them. Above all, grant that our souls may be defended from whatsoever evils or perils may encom-

pass them; and that abiding steadfast in the faith we may be enabled so to pass through the waves and storms of this uncertain world, and finally we may come to the land of everlasting rest through Jesus Christ our Lord."

The service lasts exactly three quarters of an hour. Though there are several ministers on board none of them are invited to preach, as it is a rule of the Cunard Company that there shall not be a sermon. This seems a little strange, but it is very likely there is a reason for it. In the past when ministerial representatives of several denominations have been among the passengers there has been difficulty in deciding who should preach, and the company has settled the question for all time by deciding that there shall be no preaching at all. In the evening we have an enjoyable service of song when a number of familiar hymns are sung very heartily.

Getting acquainted with, and chatting with fellow passengers fills in some other hours of the day, and it is marvellous what a cosmopolitan company we have on board. Here is a gentleman from Australia, "chock full" of information about that interesting country; yonder is an intelligent young Englishman going to Manitoba to engage in business; in an adjoining seat is a missionary from India, and next to him a

missionary from Turkey, both of whom are glad to talk about their fields of work. One missionary is making a long race against time, having been summoned from far away Burmah to the bedside of a sick wife in Denver, Colorado. He is taking the quickest boats and trains in the hope that he may reach his loved one before death claims her. It would be interesting to know if he succeeds, but we lose sight of each other at New York, probably forever.

For nearly the whole of Sunday we pass through dense fog, off the banks of Newfoundland, and the fog-horn sounds almost continuously. Said horn is by no means an agreeable instrument of music, but it is rather a satisfaction to hear its hoarse bellow as it indicates that the officers in charge of the ship are exercising every precaution. Many a poor fisherman, however, has been run down in the fog and his little boat cut to pieces by one of these great liners.

Toward evening, the fog clears away; the sun goes down in splendor, and our big vessel sails along as steadily as if the sea were a mill-pond. Many linger on deck until a late hour, but by midnight every one has retired except the faithful men who watch through the hours and guard our safety. How much we owe to them!

The Coming of the Telephone

BY ERNEST H. RANN.

THE telephone has come to stay. Hardly thirty years have passed since it was first exhibited at the Centennial Exhibition in Philadelphia, and from that insignificant toy has come a vast system of communication between man and man, between town and town, and between country and country, until there is the possibility that the present generation will witness its extension to all parts of the earth where human kind do congregate. "It is the wonder of wonders," said Sir William Thomson, the veteran scientist whom a later generation knows as Lord Kelvin. But even he, with all his prophetic insight, possibly never realised the enormous potentiality of the machine. It has become to business what steam is to the steam-engine, and in a wider sense than Macaulay knew when he penned his famous simile.

It is not here our purpose to tell the whole history of the telephone and telephonic development, but we may say that the principle has been known and acted on for many centuries.

North American Indians for ages were accustomed to detect the approach of their enemies by placing their ears on the ground, and platelayers of to-day are warned of the on-coming express by listening to the vibrations of the rails.

These, however, are only crude expressions of a great principle: the modern telephone represents the last word in the complex sciences of electricity and acoustics. The development, especially in England and the United States of America, has been exceptionally rapid and extensive. The National Telephone Company of England possesses about 560 miles of cable line, and 166,000 miles of open wire. The copper alone amounts to 19,000 tons, which, at the present rate of the market, is estimated to be worth £1,500,000. The company's system serves about 380,000 stations, and its employees number no fewer than 16,000. Thus it has come about that the majority of commercial men in the great cities of the kingdom would as soon be without the telephone, notwithstanding that, as one great shipowner recently remarked, it is "a perfect torment," as they would dispense with the post office. But even farmers in the rural districts, and the hardy fishermen in the Shetland Isles, have come to recognise its value. The Shetland curiers find it absolutely essential that their yards should be kept in close touch with the sale rings, and private wires are to be established between the two places.

If we turn to Europe we find that, with an aggregate population of 380,000,000, there are 1,675,000 telephones in use, a much lower average per thousand inhabitants than in Great Britain. In fact, there are 30,000 more telephones in England, Scotland and Wales than there are in eleven countries of Europe having an aggregate population of nearly 290,000,000. Only three countries in Europe have more telephones than there are in London alone.

It is to the United States of America, however, the coun-

try untrammelled by tradition and bursting with go-ahead enterprise and energy, that we must look for the greatest developments of telephonic power. The cheery "Hello!" is heard from the shores of the Atlantic to the Pacific, from Chicago to New Orleans, on the rolling prairie, in the week-old mining camp, over the swelling miles of the golden wheat-fields, and in many a backwood settlement. It has annihilated distance and almost annihilated time. Competent authorities admit that we are in this respect ten years behind the United States. There is a telephone on every office desk, on the counters of every store, in every hotel room, and in every private house with the least pretension to size. Many tables in the restaurants of Marshall Field's store in Chicago, the biggest shop in the world, have instruments by which diners may keep in talking touch with their homes or their offices. This is America as against Great Britain. If figures are of any help in realising the difference between the American as against the English telephone system, it may be stated that while Greater London, with a population of 6,500,000, has about 120,000 stations, Greater New York, with 5,500,000 souls, has no fewer than 280,000.

A telephone in every room of every house has become the legitimate ambition of the American telephone manager. So far he has succeeded in planting the instrument in every hotel bedroom. At the new Hotel Astor in New York there are 25,000 city calls and 2,500 suburban and long distance calls every month, not to mention the thousands of communications which, hour by hour, pass between the guests in this palatial building. Everything is talked about, from the buying of a railroad to the ordering of a luncheon, from the booking of a passage to Europe to an inquiry as to the quality of Chicago meat. Hitherto it has not been possible to talk right across the continent from New York to San Francisco, but a man in the former city can converse with ease with another in Chicago, and the message may, if desired, be transmitted for another thousand miles, and so on, with a second break, to its destination on the Pacific coast. But one little invention after another is gradually improving the service. Mile after mile is being added to the talking distance of the phone, and ere long it will, no doubt, be possible for a man on the Atlantic seaboard to discuss business or social engagements with a friend on the far western edge of the continent.

Oxford has been described as "the home of lost causes," but this much may be said for the dons that in the use of the telephone they are probably far ahead of many other University cities. Not long ago an undergraduate had completed his examination for a B.A. degree, with the exception of the *in vivo* portion. Illness seized him while he was at home in the Midlands, and it seemed as though his work would go for naught, when he had the happy idea of finishing the exami-

nation over the telephone. The Vice-Chancellor of the University gladly agreed to the arrangement. An extensive call over the trunk wires was arranged the questions were asked at Oxford, and the answers given by the sick undergraduate seventy miles away. Ample precautions were taken at the Midland end of the wire to ensure the utmost fairness of the examination.

But it is in the household and the domestic circle that the telephone is likely to find its fullest expression during the next few years. Not long ago a Georgian newspaper stated that the town of Milner was "crying for a telephone system. She had to have it. By the time a native walks from one end of the street to another to convey a message he is too tired to work any more that day." Maybe the modern housewife will find that when she has walked to the basement to give orders to the cook about the dinner she also will be too tired to work. Hence she will prefer the ease and luxury of a telephone system. Think for a moment what would be possible if the dream came true of a telephone in every room, and every house were connected up with every other house and shop in any particular district or town. What time, labor, and temper would be saved, for the telephone, properly used at its best, is not the nerve-racking instrument of torture it is often supposed to be. The lady of the house would be able to give all her orders to the tradespeople without the trouble of going over her own doorstep and spending so much time, often uselessly, in the wearying process of "shopping." All her social arrangements could be made without writing a single letter or the expenditure of a single penny on postage

stamps. The doctor could be called up in case of sudden illness; the husband in the city would have no excuse of "urgent business at the office, my dear," for coming home late, and the fluster caused by the unexpected appearance of a friend to dinner, when the bride is low, would be no longer possible. In fact, the telephone, when fully established in the domestic circle, will be more of a boon and a blessing than a certain much-advertised pen. It will make business creatures of "the" sex, and what more could the (telephone) man desire.

There are hopes, perhaps nearer to realization than we imagine, of our being able to telephone far greater distances than is at present possible. Thousands of messages are constantly flying between London and Paris, and London and Berlin, and already a lady has been known to present herself at an English provincial exchange with a modest request to be allowed "to telephone a few words to India." A Transatlantic telephone is by no means such an idle dream as the Transatlantic cable appeared to be when it was first suggested, and one eminent engineer in America has predicted that within ten years it will be possible to talk under the ocean. By means of the recently invented Pupin coil, the voice travels as well underground as it does above the surface, and it is hoped that with its improvement ocean telephony will become an accomplished fact, and the merchant in London will be able to talk as easily with Pekin, San Francisco, or Sydney, as he does now with any town in the United Kingdom. By this means, the world will have shrunk within the compass of the human voice.—*Cassell's Magazine.*

The Bible in the Public Schools

A COUPLE of years ago the Ontario Sunday School Association appointed a strong committee, representing the different religious denominations, who waited upon the Education Department to urge the desirability of adopting the daily Scripture readings in connection with the International Sunday School Lessons, for use in the Public Schools of Ontario, but in vain. Since then most of these denominations in Synods, Presbyteries, Conferences and Conventions, have passed resolutions looking to the same end. The Ontario Sunday School Association in Convention at Kingston in October 1906, passed a resolution again recommending that these readings be adopted in the Public and High Schools of Ontario.

It is perhaps generally known that these daily Scripture readings, in connection with the International Sunday School Lessons, are promoted by the great Sunday School Union of England, through an organization known as the International Bible Reading Association, otherwise known as the I.B.R.A. Like the International S. S. Lessons, the I.B.R.A. is thoroughly international and inter-denominational, operating in over 70 countries and embracing over 50 different religious denominations. Known and used in a majority of the homes in Ontario, and in nearly all the Sunday Schools, there could not seem to be a more satisfactory list of Scripture readings for the Public Schools.

In February last the writer, as Ontario Secretary of the I.B.R.A. was asked to lead in a movement to again bring these readings to the notice of the Education Department. The last report of the Minister of Education shows that 47 per cent. of the Public Schools of Ontario make no use of the Bible. Reliable information establishes the fact that in the 53 per cent. where the Bible is used, that often it is without method, in many cases the teacher perhaps reading where the book happens to open, or reading very irregularly. A deputa- tion waited upon the Public School Inspectors in session last April, and was well received. They appointed a committee to investigate and report. During the past summer the writer sent a letter to all the Public School inspectors in Ontario, proposing that they make a trial of the scripture readings referred to in the schools under their care, and that if they were agreeable to it, they distribute lists to their teachers when they visit and distribute the school registers in the Fall. Up to date fifty-one inspectors, or 66 per cent., have replied, asking for supplies for 6,314 teachers, or 72 per cent. of the total number of Public School teachers in Ontario. One inspector said he has been having these readings used in his schools. The Minister of Education has kindly written expressing his sympathy and well wishes. Surely such a re-

sponse is significant. Already requests have come to us from fifteen teachers that these list of readings be continued to them during 1908. Seven teachers have written to us and sent money for bibles, evidently not having one of their own, or not having one in their schools.

It is worth noting that these lessons are the same as are taught in nearly all the Sunday Schools in Ontario. In some lands the voice of the majority becomes law. The various religious denominations in Ontario have together appointed a representative committee to formulate a system of religious instruction in the Public Schools. The writer called upon some of the prominent members of this committee to secure their advice in regard to the use of the International readings referred to in the schools. Their approval could not have been more emphatic.

Now, we believe that if every religious organization, local or general, that has an opinion, will forward a resolution to the writer bearing on this matter, and the same presented to the Education Department, they would take action and provide every Public and High School teacher with at least the privilege of using these readings by supplying them. They could be in separate sheets and pasted in the school register, or perhaps be printed inside the cover of the register. We ask that expressions of opinion be sent by individuals and all religious organizations. School teachers and inspectors especially are invited to correspond.

Address—Frank D. Price, I.B.R.A. Secy., 351 Sherbourne Street, Toronto, Ontario.

How Much a Boy is Worth

BY REV. J. P. BERRIE.

One head, one hundred dollars; two eyes, one hundred dollars; two ears, one hundred dollars; two hands, one hundred dollars; two legs, one hundred dollars. If a boy had all the gold in the world he could not buy these. How valuable a boy is can only be known by the Man he makes, and that will depend on how he uses his brains and his heart. If he loves God more than everything else, and uses his brains in God's service by helping to make himself useful to his fellow-boys and girls, he may multiply his capital until it becomes millions in value, and secure for himself true happiness here, and full life forever—eternal life. Let not any boy think he is poor because he has little, or not any money. "If happiness have not its seat and centre in the heart, you may be rich, or wise, or great; you never can be blessed." Gibson, N.B.

How to Secure and Retain Young Men for the League

BY MR. S. BAKER.

MUCH may be said on this subject, but the fundamental conditions may be very briefly stated. Three of these I believe to be:

1. Young men whose souls have been stirred by the Holy Spirit.

2. Church Boards anxiously looking out for opportunities to use young men.

3. A man of middle age, deeply interested in young men. Some of these are sometimes forgotten or treated as of only secondary importance, because the real purpose of the Epworth League is not realized.

I am convinced that wherever you have a couple of young men, truly converted, you have the first essential. I do not believe young women can take their place; neither do I believe that older men can. There must be some manly spirit leading or young men will not follow, because they need rational and enthusiastic meetings. The only leagues or societies that I have known to be marked by their presence and influence of young men, have had the leadership of a couple of Christian young men workers who were filled with the Holy Spirit. A League without a distinctly marked Christian spirit will do much harm to the church life of its members. Social, educational and amusement inducements must never be permitted to challenge the supremacy of the spiritual, for membership secured in this way is only transitory. The call of young men to young men never falls on deaf ears.

Church boards should always be anxiously looking out for opportunities to use young men. Too often I have found that boards for various forms of church work have been composed exclusively of old or middle-aged men. Young men are shut out of church work at the very period of their life when nature supplies the instinctive craving for friendship, leadership and occupation. When the great crisis in their life comes the tendrils of church work should be so entwined about them that they cannot break away. Why should they not be among the ushers of the church, officers in the Sunday School, or members of some of the church boards? My experience has been that they have had nothing to do except come to Sunday School. Church boards must improve the means of employment for young men. They must find out where the young men are, and go out to compel them to come in. At the Congregational Church in Westminister, old London, very large numbers of young men attend League meetings. Every night in the week men attend League meetings for lessons on "Trades," or in "Political Economy," or in some educational subject, or for help in the necessary search for work, or to take part in some spiritual exercise. I merely mention this to show that where young men's wants are met there they will congregate. Not every church can appoint a lay superintendent to devote his whole time to his work. In cities like this I believe, however, that such appointments are equally as necessary as the pastor. The place for the Y. M. C. A. is in the church. I believe it high time for the churches to awake to the fact that young people are demanding that the church be more than an auditorium for sermons to tickle the ears of men and women who are content to sit down and listen.

Almost as important as the young men is the middle aged. This is a role I have tried to fill myself. My wife says, and she ought to know, that I never do anything I can get anybody else to do. My young men believe that I would not ask them to do anything they could not or ought not to do, and scarcely ever refuse to take the part I wish.

Not possessing their strength, their animal spirit, their grand ambitions, but having a profound belief and admiration for their capabilities, I have permitted myself to be carried away by their vitality and hopes, and contented myself with endeavoring to restrain their exuberance within the limits of common sense. But rarely should a woman be president, and never anyone who will not give the time to the duties of the office. A few older persons who are deeply interested in this work, willing to view kindly the imperfections of youth, may really assist by their attendance, but they should never dominate the society. My power to be interested in all

young men and to lead was too limited to get the results one would wish. But a leader of men backed by a couple of young men guided by deep love for young people will secure young men at the League meetings if they really desire to have them.

Wherever these three conditions are met you will find young men. Where young men are not in attendance the best thing to do is to seek the cause along these lines.

As supplementary means of arousing interest, and to keep the work going, I have found the following plans to work well at times:

1. A special committee to bring young men to the meetings. A young man from Wingham came to reside here. His employer told the pastor of the church. That afternoon two young men called, took him out to see the city, took him later to Sunday School and Epworth League. That is the way they do at Dundas Street Centre Church. This concrete example speaks plainly.

2. Let the meetings be properly conducted and virile work taken up. Nothing can be more disappointing than silly giggling and trashy papers read by people either too ignorant or too lazy to study the subject.

3. The President or some two or three members of the Executive should be interested in the employment of the young men. No young man I ever had in my League went down in his profession or calling. I made it my business to see that he did not.

4. The Athletic Club should be subject to the Executive of the League. I am not a sport, and do not play baseball, but I have always attended the matches of my young men and have always permitted myself to be enthused. I do not think, however, that the League meetings are the proper times to deal with these matters. The best young man I have secured was through his games. Good fishermen try different baits.

5. I have used study clubs also to get the young men interested. Courses of study in electricity, history and literature have been taken up and examinations set upon these courses. Conscientious study was demanded, and my young men fully repaid my time and labor by doing actual study. These lectures were always on separate nights, as I do not feel that sacred things should be handmaids to secular.

6. Lacking the power to enthuse crowds I have always depended upon individual talks. That has been my failure. Larger men with more time could interest larger crowds. Nevertheless personal contact is a great help to unlock young men's hearts.

London, Ont.

Alcohol and Inspiration

NOT long ago an effort was made by the Students' Total Abstinence Union in Sweden to find out, from well-known artists and literary men, what their views were as to the influence of alcohol on the inspiration of ideas. The question put to them was: "Is alcohol in your opinion adapted to assist or to hinder an artistic or literary worker?" The answers, almost without exception were that its use hindered rather than helped them.

Among those whose opinions were asked we find Auguste Rodin, the great sculptor, his answer was short and to the point. "Those who depend on the use of alcohol to give them inspirations or suggestions are doomed to see themselves and their work soon forgotten." Very interesting is is Bjornsjerne Bjornson's reply: "When I am engaged in literary work I never use alcoholic liquors, they would only hinder me. The ideas or fancies produced by alcoholic inspiration are not healthy nor probable, and are useless for my works." Gustav Trensen says: "Even a thimbleful of spirits weakens all my best faculties." The Swedish painter, Georg Von Rosen, finishes his remarks as follows: "Very far from believing that the use of alcohol helps to produce artistic ideas or conceptions, I am of the contrary opinion, and believe they will only be hysterical and monstrous, and in most cases they will lead to a weakening and finally to a break-up of all inspiring effort."

Young People and the Church

OUR contemporary, the *Presbyterian*, is publishing a series of articles on "The Young People and the Church," which are interesting and suggestive. The first is entitled: "The Church's Shame," and deals with the lax attitude of the Church in regard to its youth. Do these statements apply to Methodism? Read them and form your own opinion:

"Our Church is not measuring up to her standard in the matter of caring for her young people. She is following the mad policy of drift, if policy it can be called. There is little that corresponds to the care of the shepherd for his sheep in her dealings with them. She does not seem to realize that the most sacred trust God can commit to His Church is the care of the rising generation, whose souls are of infinite value in His sight and with whom are the possibilities of the future.

"The Church cares for the children. Our people are awake to the claims of the home and Sabbath School and are giving them considerable attention. But great numbers of our boys and girls leave the Sabbath School as they approach maturity, and we are not giving the earnest thought to providing for their needs at that period which the seriousness of the situation demands. They are, therefore, left without religious leadership at the very time that they need it most.

"This was brought out clearly at the Assembly. The present is a time of unrest in Canada. Our young people are leaving their homes in great numbers for the cities and the new West and North. They leave behind them the home church, and the most sacred influences of their lives. They may enter the Church of their fathers in the place to which they go. But that Church does not guarantee that they shall.

"A young person in a strange place goes up on a Sabbath morning to worship. He is friendless and lonely. Everything is strange and he is more alone amid the multitude of worshippers than in the solitude of his own room. He shrinks from strangers while longing for a friendly hand. He goes out unnoticed, unwelcomed. Even the Church, which he revered, seems to have no place for him. Is it any wonder he does not care to go back? Meanwhile the resorts of evil offer him an exuberant welcome.

"Now, that was the Church's opportunity. When he was alone and needed friends the Church should have provided them. When he had no way of amusing his leisure hours she should have offered him opportunities of companionship and usefulness. He would have been glad then to respond to her advances, and a valuable worker would have been gained where workers are sorely needed. But in numberless instances the opportunity has been hopelessly lost.

"The congregation to which he goes is partly to blame. Christians should understand that when a young person comes along to the place of worship he means business—he recognizes the Church's claim and feels the need of such help as she can give. He should be met in a spirit of the utmost friendliness and interest. Not one should be allowed to leave without a brotherly greeting. The district surrounding the church should be so thoroughly worked that every young person coming into it from a Presbyterian home may be found out and looked after. Yet numbers of our young people tell us that they come into our churches and cities, and no one thinks of visiting them or caring for them.

"The congregation he left is partly to blame. She should not have allowed him to leave her borders without making every effort to connect him with another congregation in the place of his choice. How that may be done will be considered in a later article.

"Does this Church realize that by this policy we are losing hundreds of our young people? If, when they left us they joined other Churches, the Master's cause would not suffer. But the majority of those we lose do not go into other denominations—they drift into worldliness and sin. If we neglect our vineyard, others will not work it for us. To let one such soul stray away is an irreparable loss. The cause of Christ is suffering. The Church is being drained of her best blood. Her own young people are the Church's most valuable asset. Those who have been nurtured in our homes, imbued with our Church's traditions and spirit, trained in her doctrines and principles are the Church's hope. To let them slip out of our hands through sheer neglect is folly. It is worse than folly—it is a violation of the most sacred trust God has given to men."

An Honest Look at Ourselves

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

AT the beginning of each year, merchants are accustomed to take an account of their stock of goods on hand; and all prudent men of business make an examination of their affairs, asking, "Am I a richer or a poorer man?" If it is wise for the tradesman to face his own financial condition, how much more is it the duty of every one of us to take an honest searching inlook of our own hearts, and the condition of our immortal souls. "Examine yourselves," is the plain, yet kind commandment in God's Word.

One might suppose that the person we live with every day, and who inhabits our own body, would be thoroughly known to us. Yet how pitifully ignorant we often prove to be, and how many chambers in our own heart-house are seldom explored at all! Happy is the man who acts the Columbus to his own soul! Our greatest spiritual danger lies in the direction of unsuspected or undeveloped qualities. No one knows what is in him until he is tried. This truth cuts both ways; it applies to the good qualities as well as to latent weaknesses or vices. For example, Abraham could not have known how much faith he had in God until he flashed the bare blade over the bosom of his beloved son. Daniel may not have fairly measured his own courage until the threat of the den of lions stared him in the face. One of the purposes of God's dealings and discipline of His people is not only to put His grace into them, but to bring His grace out of them.

On the other hand, David had seen the cover of a very horrible pit in his own character lifted off when he wrote, with a pen dipped in tears, that penitential fifty-first psalm.

Judas may have passed for an average specimen of honesty till the day he was intrusted to him, and the chief priests held up the shroud before his greedy eyes. Peter boasted of his own constancy until His Master let him know what a flaw there was in his iron; just there the iron snapped. It is the undetected flaw that lets the axle break when the locomotive is spinning over the track at forty miles an hour—with frightful wreck of cars and passengers! Christians are never in greater spiritual peril than when dashing along at a high speed of prosperity, amid the envy of many beholders. At such time look out for the axle!

Sometimes we hear of the commercial failure of men who have stood high in the business community. They were not rogues or swindlers. But they were lamentably ignorant of the true state of their own affairs. They either over-estimated their own assets, or were afraid to probe their own losses to the bottom. Surely we ought to "take heed to ourselves," and to know just how we stand toward God. Not only our peace of mind, but our character and our eternal welfare are at stake. We ought to search ourselves honestly.

We might well prove ourselves with such questions as these: Do I hate sin—even the sins I used to love—and do I fight against them, and pray to be delivered from them? Do I submit my will to Christ, and let him rule me and guide me? Do I give to my Master the key to my purse, my time, and my influence? Do I feel a solid satisfaction in doing right, and a great joy in laboring for the welfare of my fellow men. Am I striving honestly to live every day as I pray? If we can find in our daily experience and conduct a satisfactory answer

to such questions, we may believe that we are sincere followers of Christ.

While careful and prayerful self-examination is a vital duty, yet it is sometimes so conducted as to be hurtful. Some good people overdo it. They become too self-conscious, and think too much about themselves. They are perpetually feeling their own pulses, and worrying about their spiritual health, until they grow morbid and wretched. Bunyan describes such unhappy Christians in his "Mr. Fearing," who lay out in the cold all night because he was afraid to knock at the wicket gate, and went all the way to the Celestial City with his head bowed down like a bulrush. Weak nerves and dyspepsia often add to the sufferings of despondent Christians.

The way to be healthy and happy is to take both the *intook* and the *uplook*. We should look into ourselves to discover our own weaknesses and wants. We should look up to the Source of all strength and peace and joy. Yes, and we may well take a frequent *outlook* also to see how our work progresses, and what our fellow-Christians are doing, and how our fellow-creatures are suffering, and what we can do to help and to save them. While we "look to ourselves," let us also be looking after others. Above all let us be *looking unto Jesus*, the Author and Perfector of our faith, the Model for our lives, and the Guide into all truth. Beholding him, we may be changed into the same image from glory to glory, even as by the Spirit of the Lord.

Training for Public Speaking

THE *Carlton Monthly*, a type-written magazine published by the Young Men's Club of Carlton St. Church, in this city, contains a good article on the value of a Young People's Society as a training school for public speaking, which we have pleasure in reproducing, as it applies equally to the League as to the Club.

Amongst the many advantages to be derived from membership in a society of this kind, one of the greatest is the opportunity a member has to acquire the ability to get up on his "hind legs" and address the meeting. It is an acquirement which perhaps nine out of every ten speakers have had to struggle for, and is one of the rarest accomplishments of the day.

How few men there are who, when suddenly called upon, can stand up and address a gathering, either large or small, on the subject of the moment. And the few men who can do this have learned by making the many feeble attempts in the beginning.

Consider the numbers of occasions where you have seen men, called on suddenly to speak, get up and make themselves look sheepish and silly, and also make their audience feel equally the same, for it is almost as hard to sit and listen to one of these attempts as to make the attempt itself.

Consider the one occasion in life when a man should have all the faculties of his being in the best condition, where conditions are as easy for speaking as they ever will be, where he has not even to speak for himself—his own wedding. And yet how many men have you heard respond to the toast of the "bride's health" in a manner at all befitting the occasion. One wonders how he ever found words to propose to the girl.

I have attended many weddings as organist, and have not overstated the case in the above paragraph in the least. The very last one that I attended, out of about thirty at the table (the minister not being at this table), I was the only one who could get up and make a "speech" as the occasion demanded. Although I was in no way related to the families of either party, being barely an acquaintance, I was forced, when the silence at the psychological moment was becoming really painful, to get up and hand out the usual line of "gaff."

Now the greatest proof, perhaps, of the rarity of this accomplishment to speak, is the way in which the auditors appreciate anything approaching a successful attempt, as in the above instance.

Now, right in the club meetings and in the talks given by members to the club about their own business, lies the opportunity to develop this *rara avis*. If a man, for instance, is going to address the club on his own business or profession, he has the material in his mind that he has been storing there for years, and could not have a better subject on which to

make his first attempt. And, moreover, each attempt makes the next one easier of accomplishment. Although at first the mind gets at times like a blank wall, and it seems impossible to keep the thoughts connected, still each step along this difficult path makes the light ahead seem clearer and larger, and I may say, from experience, that one or two doses makes one long for more. The experimenter in this new realm soon begins to feel the value of this accomplishment. When once acquired he ceases to tremble in his shoes when he attends any place where he may be called upon as above, and perhaps more important than anything else, is that he feels more confident and as one having authority when speaking with those he meets in his daily business.

Here then is a great opportunity for every member of the Carlton Club; an opportunity which every one would seize and develop if he could but realize the advantage it must surely prove to himself.

Worth Knowing

FOR centuries women have put away all sorts of odds and ends because "they will come handy sometime." This practice no doubt began with the first good housekeeper of a primitive tribe, and has gone on through the ages, until it is now one of the peculiarities of women's education. A man learns what makes for the particular end he has in view. A woman tucks away in her memory any interesting bit of information and some day produces it, to the surprise of her masculine rival.

This habit makes women especially valuable as librarians. Here is an example of the actual worth of a scrap of knowledge.

A few years ago a shabby old book was sent from a parish library in England to be sold at auction in London. It was seven inches long and five wide. It consisted of thirty-eight leaves of vellum, on which were inscribed the four Gospels. It had four illuminated illustrations, representing the evangelists, each seated on a stool, holding his Gospel, and each having a circular gold nimbus.

The book was bought by the Bodleian Library for six pounds. Months afterwards, when it came to be catalogued, a poem was found written on the fly-leaf containing a reference to the rescue of the book from the bed of a stream, where it had been dropped by a careless servant, and where it lay until discovered by a passing knight. Of course the poet attributed the recovery of the sacred volume to a miracle.

The verses casually referred to the fact that when the book was lost it was being "conveyed to the king and queen."

"What king and queen, I wonder?" mused the librarian. "Why, a story like that was told of the Gospels belonging to Margaret of Scotland," said his woman assistant. Sure enough, a little research showed that there was scarcely a doubt that the book had belonged to Margaret, Queen of Scotland, who died in 1093. This book was fully described by her confessor more than eight hundred years ago. He related its being lost in the brook, recovered and conveyed to its royal owner, and used by her for many years.

So the worn old book which the Bodleian bought for a song is now one of the great library's priceless treasures—identified by a girl's knowledge of a queer story in the life of a queen.

The Quiet Hour

The Infection of Cheerfulness

It is so easy to share the sunshine of life! Gladness is infectious. Have you ever noticed how a smile in a public place will run from face to face like a beam of sunshine? You may sigh or weep, and no one will join you; but if a smile brightens your face, one after another will catch it, till all your little corner of God's world is illumined.

This affinity for bright things, glad things, hopeful things, is natural to humanity. God has so made us, and he loves to see us taking life cheerfully and bravely, with smiles instead of sighs. Is there not infinitely more in life to be glad for than to be sorry for? It is a Christian grace to be cheerful, and to share one's cheerfulness with others. The smiling Christian is the true Christian. Be cheerful. Spread the infection of your gladness among all around you. God loves an innocently happy heart, and he loves to bless those who share life's sunshine by giving them more and more sunshine to share.—*Wellspring.*

"Is the World Growing Better?"

BY REV. E. O. ARMSTRONG, M.A., D.D.

We often hear this question asked. Few questions are more self-revealing. Sometimes doubt, sarcasm, pessimism or optimism are manifested in the tone of the asker's voice. Though the heading is used in an accommodated sense, we will try to give an impartial and just answer.

Turn to the Gospel of Mark, 4th chapter and 26th verse, and we see a parable of the Kingdom, about the man who sowed his fields with grain, then turned his back on it with seeming indifference, and went home, where he slept and rose and pursued his course as if he had no interest in the outcome of the sowing. The weeks go by, and this farmer again goes to the field in which he is more interested than ever. It is harvest time. The indifference was apparent, not real. In the point of sowing he had done his part. It would have been foolish for him to try to make the seed grow. That was beyond his control. It would have been equally foolish on his part to think that there would be no growth or harvest. Like a wise man, having done his part, he trusts the earth to do its part, and does not waste his time worrying or doubting. The harvest must, in the nature of things, duly appear.

"So is the kingdom of God." Has the seed been cast into the ground? "The seed is the Word," and also "the children of the Kingdom." If it has, then, we may confidently expect a harvest, though long delayed. In *Isaiah* we read that the Word of God, going forth like rain and snow, will not return unto Him void. The law is established then that the good seed sown "in the ground" of humanity will spring forth and grow. There is a vitalizing principle in the universe which secretly and openly causes that seed to spring forth.

The good seed has been sown. It was sown by the ancient prophets, whose words are as trumpets sounding forth to all ages. It was sown by Jesus, who dwelt among us. "God was in Christ, reconciling the world unto Himself." It was sown by the apostles far and wide; by the martyrs, whose blood is the seed of the Church; by the "Fathers," who witnessed a good confession before many nations; by the Church, whose

will give him such courage that he will dare to resist the great."

He had reason to expect a Luther, and to the men of faith Luther was no surprise. It was the harvest.

When the father of the Wesleys was on his death-bed, he laid his hand on the head of his son Charles, and exclaimed, "Be steady; the Christian faith will surely revive in this kingdom; you will see it, though I shall not."

"Is the world growing better?" The morning surely cometh, though the night lingers here and there.

"Through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of
the suns."

Winnipeg, Man.

Is Religion a Congenial Theme?

Robert E. Speer says that on two recent visits to Wall Street, New York, it was impossible for him to get away from the offices he visited without taking up the subject of religion. One broker who had lost his wife was eager for a word of consolation and hope. Another busy man was equally eager to get at the heart of spiritual realities. Mr. Speer thinks that many men are thinking about religion and are ready to talk about it.

We believe Mr. Speer is right. The topic must be approached not conventionally, but whenever a man will tactfully probe into the inner life of his fellows he is sure to touch some hidden string, and a chance remark often leads on to a long and serious talk. We wish that there were more of this unprofessional, conversational evangelism. How many Christian business men know whether their associates go to church, or, if they do not go, why they stay away? How many members of women's and men's clubs, themselves Christians, ever seek to say the word that will make others aware that they possess a secret which touches life with glory and power? There was a time when it is customary to-day. We shall not recover that precise point of view and we never again shall employ the exact phraseology of other days; but it is still possible for the Christian to talk to others in intelligible and winning terms, and Mr. Speer's experience shows that a great many are ready for that kind of approach.—*The Congregationalist.*

The Upward Journey

I want to warn you that life's work is too serious for you to spend any time inquiring how much harm may come to you if you do certain forbidden things. Rather ask yourself, how much good will come to you if you indulge in the thing prohibited. The thoughtful youth is concerned more for the good he can get out of any course of action than to be able to measure simply the harm which will come if he engages in it. Remember, you are in serious business. You are undertaking a journey which must end in the highest joy or deepest despair. Every step of the way depends upon your own choosing. God is willing so help you, but he will not force you. No omnipotent hand will drag you unwillingly up the steep and into some undesired heaven. If you gain the best things in time and the best things in eternity, you must keep before your mind the chief aim of all your struggling, and refuse all temptation to loiter and dally by the way. You are a king going up to your kingdom, and "the king's business demands haste."

On your way up to your life's Jerusalem there will be, necessarily, some struggle. Mark you, if your goal is worth while, the pathway that leads to it is up, and not down. It requires effort to ascend. It is easy to slide down. It has been said that any dead fish can float downstream with the current, but it requires a live one to swim up against it. Do not always expect smooth sailing. That is a golden hour when in some favorable time your life's bark is launched amidst the huzzahs of the multitude and the fluttering of banners. It seems an easy thing to slip down the well-oiled ways into the quiet waters which so gently welcome. Do not fancy that because all the waters around you are so smooth, the day you set out to sea, that there are no storms awaiting you yonder below the skyline. I would not discourage you, but I would warn you that your life's journey

must have in it some pain as well as pleasure. If you are of heroic spirit this news will not daunt you; indeed, the very struggle through which you will pass will strengthen the purpose of your heart.—*Rev. Charles B. Mitchell, D.D., from "The Noblest Quest."*

A Bad Temper

When something tempts you to grow angry do not yield to the temptation. It may for a minute or two be difficult to control yourself; but try it. Force yourself to do nothing, to say nothing, and the rising temper will be obliged to go down, because it has nothing to hold it up.

The person who can and does control tongue, hand, heart, in the face of great provocation, is a hero. The world may not own him or her as such; but God does. The Bible says that he that ruleth his spirit is better than he that taketh a city.

What is gained by yielding to temper? For a moment there is a feeling of relief; but soon comes a sense of sorrow and shame, and a wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and pain is given to others as well as self. That pain, too, often lasts for days, even years—sometimes for life.

An outburst of temper is like the bursting of a steam boiler; it is impossible to tell beforehand what will be the result. The evil done may never be remedied. Your temper is not worth keeping alive. Let it die.

Church Attendance

Let parents and Sunday School workers be admonished that they are failing in their duty to Christ and the Church unless they indoctrinate the young with the truth that church attendance is as needful for the young as for the old. It must be kindly emphasized that Bible instruction imparted to children by earnest but superficial and immature Sunday School teachers cannot stand as a substitute for the pulpit exposition of the Scriptures by an ordained and trained minister of the gospel. Neither can the Sunday School supply the atmosphere generated by divine worship in the house of God.

Moreover, church attendance inculcates the three R's, so essential to moral culture—Reverence, Righteousness, Responsibility. Neither the public school nor the Sunday School can take the place of this higher instruction. Let the family pew in the church be a family pew in deed as well as name, with the entire household in it every Sunday.—*Daniel H. Martin.*

Kindness

The ministry of kindness is unceasing. It keeps our Sabbaths—it makes every day a Sabbath. It fills all the days and all the nights. In the true home it begins with the first waking moments in the morning, in pleasant greetings, in cheerful good wishes; and then it goes on all day in sweet courtesies, in thoughtful attentions, in patience, in self-denials, in obligingness and helpfulness. Out in the world, it goes everywhere with its happy cordiality, its gladness of heart, its uplifts for those who are discouraged, its strengthening words for those who are weary, its sympathy with sorrow, its interest in lives that are burdened and lonely.—*Forward.*

On the Other Side

The story is told of a woman who had a rare rose-bush. She watched and worked over it for weeks, but saw no result of her labor. One day she saw a crevice in the wall near the bush, and running through the crevice was a tiny shoot of her rose-bush. She went to the other side of the wall, and there she found her roses blooming in all their splendid beauty. Some of us have to work on year after year, seeing no results of our labor. To such comes this message: "Work on. Do not be discouraged. Your work is blooming on the other side of the wall." There is no such thing as wasted time or labor if we are serving Jesus Christ.

Sin must not be tolerated in our pleasure any more than in anything else.—*Rev. S. Chadwick.*

Measured to Our Strength

We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore in pity to our little strength he sends first one, then another, then removes both and lays a third, heavier perhaps than either, but all so wisely measured to our strength that the bruised reed is never broken. We do not enough look at our trials in this continuous and successive view. Each one is sent to teach us something, and altogether they have a lesson which is beyond the power of any to teach alone.—*H. E. Manning.*

Striking Sayings

I believe this century will witness the greatest extension of Christ's kingdom on earth the world has seen.—*Rev. J. Scott Lidgett.*

If men would take twenty minutes a day to think of spiritual things they would not be so careless of their cultivation.—*Rev. E. Lloyd Jones.*

Men can make money and plenty of it without God; men can acquire learning without God; but character cannot be formed without God.—*Rev. H. J. Birtwistle.*

That minister makes a fatal mistake who fails to cultivate the missionary spirit in his own heart, for if he gets it in his own heart he will get it in his church.—*Dr. Ambrose Shepherd.*

The praying saint is not an enemy treating with an enemy, nor a culprit treating with an executioner, but a child treating with a Father who will not refuse him any good thing.—*Rev. J. Ossian Davies.*

The man filled with the Spirit sees sin to be devilish and damnable, because it insults heaven and threatens to wreck the universe.—*Dr. Campbell Morgan.*

All the great revivals of religion in the history of the Christian church have been connected with the reaffirmation of the great evangelical verities.—*Dr. Garvie.*

The golden key of the door of life is character, and the first great duty of the school is to develop and form an improved character.—*Mr. J. H. Yocall, M.P.*

Hymns You Ought to Know

XII.—Faith of Our Fathers

Faith of our Fathers! living still

In spite of dungeon, fire and sword:

O how our hearts beat high with joy

When'er we hear that glorious word!

Faith of our fathers! holy faith!

We will be true to thee till death!

Our fathers, chained in prisons dark,

Were still in heart and conscience free:

How sweet would be their children's fate,

If they, like them, could die for thee!

Faith of our fathers! holy faith!

We will be true to thee till death!

Faith of our fathers! we will love

Both friend and foe in all our strife:

And preach thee, too, as love knows how,

By kindly words and virtuous life:

Faith of our fathers! holy faith!

We will be true to thee till death!

—*Frederick W. Faber.*

THE CANADIAN EPWORTH ERA

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Editorial

† "A Happy New Year"

Of the many thousands who during the past week have spoken these words in hearty greeting, how many, think you, have given more than a passing thought to the meaning of the phrase? That even the mere utterance of the words with the lips, and the cheery smile that naturally accompanies the speech, have done much to give a passing sense of blessing, we admit. But if the wish expressed were followed up by an honest effort to make the New Year really happy, incalculably greater good would follow, and the days of the year would be an unceasing march of new blessings from beginning to close. If our readers will, in all domestic and social relations particularly, follow up the seasonable wish with an earnest endeavor to add to the daily happiness of loved ones and friends, the whole year will bring a constant accession of happy days. And at the same time, let us not forget that the surest way to bring happiness into our own hearts and lives is to seek to create happy conditions and experiences for others. In our own official relation to our growing constituency we shall endeavor so to conduct this paper that our friends everywhere shall find that the whole of 1908 is, to some extent at least, made a happy year by its agency.

† Retrospection

The passing of the years should find us in a retrospective mood. "Looking backward" may not always be pleasant, but rightly conducted it is always profitable. The year just closed has had its varied experiences for each of us, but the innumerable mercies of a kind Father have been so graciously bestowed upon us that it will be evidence of rank ingratitude if we are unthankful. Who of us has accomplished all we set out to do a year ago? Failure may not have been characteristic of our efforts all through the year, but in too many things we have failed because our determination to succeed was not strong enough. That God has borne with us in our comparative waywardness and folly, and has saved us from total loss, is reason for devout filial thanksgiving. The very fact that we now see wherein, and how we have not achieved all we might have, is cause for gratitude. A self-satisfied life is one of the least productive of good. It may not be positively or influentially very bad, but it fails to accomplish the actual good the age is calling for. Not the bad we have not done, but the good we have done, is the true measure of our usefulness. A review of the past year may show us the secret of our weakness and how to remove it.

† Prospection

New Year's Eve finds us facing two ways. The past with its record indelibly written, confronts us with startling vividness ere it says forever "Good bye." The future with all its promise beckons to us to come. Whether we will or not, we must part with the past. Its results remain with us, and either aid or hinder us in our attempts to make the most of the future. The past has gone; the future has not yet come; the present alone is ours. But out of to-day, to-morrow is evolved, and it finds us better or worse, richer or poorer, according to the way we have used its predecessor. Who then dare go into the future thoughtlessly, carelessly, purposeless? As we look ahead from the vantage ground of to-day with all the lessons of the past pressing upon mind and memory, how can our hearts be other than moved with a high and holy enterprise? There are before us unexplored fields of Christian toil, unmined treasures of priceless value to character, unscaled heights of attainment from whence all the purity and beauty of holiness may be viewed and enjoyed, and if we will but heroically set our faces toward the morrow and make the best of to-day, God will not fail us; but what at this moment may seem unreal and impracticable will become gloriously actual and experimental as the year grows old.

† Stock-Taking

Every business house of good standing in the commercial world is busy at this season of the year in "taking stock." This is necessary in order that the business may be correctly gauged. Not so much the gross "turn over" of the year as the "net profits" determines whether or not the year's trade has been satisfactory. It might be a splendid plan to have a "stock-taking" evening in the League. How has the year's work terminated? Has there been permanent addition made to the individual character of the members? Have the Committees contributed their fair share to the success of the whole enterprise? Has the church-life been enriched, the Sunday School strengthened, the whole community uplifted by the operations of the League through the past year? An examination made thus in detail might not result in the most pleasing "balance sheet," but it might be exceedingly wholesome nevertheless. Every one of our Leagues should have a correct inventory of its capital, know its present worth, and intelligently set about making the most of its stock-in-trade during the coming year. Indifferent business methods may mean a free and easy life now, but they invite disaster, and failure will surely follow. What is your League worth?

† The New Year!

The succession of days makes a new year. Into the long procession of the past another year has gone, and we start a new calendar. But life is not to be counted simply by the flight of time. Each new day as it comes should leave us richer, not poorer. What though twenty-four hours of physical existence have passed? The new day should find us the better for the passing of the old. And to-day should equip us for the rightful discharge of the duties of to-morrow. Life is not measured by the tick of the clock.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on the dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

The succession of such thoughts and deeds will make every passing day a new one in our acquisition of godly principles and growth of character. And in consequence, there

will proceed from us such a new and growing tide of influences as shall enrich all about us. Let the incoming year be a new one to us in bringing higher aims, nobler purposes, less selfish ambitions and a steadier concentration of effort for the realization of the best that God has for us in the possible future, and there is no doubt about its happiness or prosperity. Not by lamenting over the past, but by hopefully, prayerfully, resolutely facing the future should we enter upon the year and live it day by day.

A Deserved Tribute

We are pleased to note that a movement is on foot to erect a monument to Dr. Alexander Graham Bell in the city of Brantford, as a recognition of the benefits conferred upon the people by the invention of the telephone. In most cities the monuments usually commemorate the heroism of military heroes or the fame of politicians, and the philanthropists and benefactors of the race are overlooked. This ought not so to be. It may be right enough to recognize the loyalty of the soldier who gives his life for his country, but it is even more commendable to keep in everlasting remembrance the names of the men who have added to the comfort and convenience of life by their inventions and discoveries. The man who invents a contrivance like the telephone deserves to make some money out of it, but he should have in addition the gratitude and esteem of his fellowmen, whom he has done so much to bless. We trust that the monument to Dr. Bell will be worthy of the man, the city, and the country.

† A Comprehensive Aim

When the question is asked in Sunday School Conventions, "What is the object of Sunday School teaching?" the usual answer is, "To bring the scholars to Christ." This is correct as far as it goes, although if the Christian home did its duty there would be no such work laid upon the Sunday School teacher. The ultimate aim of the school is a much more comprehensive one than is usually recognized. Leading the scholars to become Christians and join the church is only the beginning of the highest work the teacher can do for them. That young teacher was considerably off the track who asked the superintendent to give him a new class as he had succeeded in winning all his boys to the Saviour, and thought his work for and with them was done. In reality it had only begun. He should have realized that it was his privilege and duty to develop these boys into intelligent, full orb'd and useful Christians. This of course cannot be done in a week or a month, but calls for patient, persevering and consecrated effort and example. Every teacher should constantly keep the ultimate object of all Sunday School work in view, and all the teaching, singing, praying should bear upon it.

An old lady who was quite ill, on being visited by her pastor, told him that she had a bad attack of "information." This is a disease that some people never catch, no matter how much they may be exposed to it. It may be bad for old ladies, but there is nothing young folks need more. Every opportunity should be seized to acquire useful information.

A BAPTIST minister recently sent in fifty-two subscribers to his church organ in one of the States across the line, and the largeness of the list led the editor to ask how he got so many. In reply he said: "I first talked and then walked," which probably means that he made a public appeal, and then a personal canvass. He could not hit upon a better way if he were to try for a lifetime. We hope that many of our ERA agents will try this excellent plan in obtaining subscriptions.

The Carlton Monthly is the name of a type-written magazine published by the Young Men's Society of Carlton St. Church, in this city. It is full of bright things, which indicate that the young fellows of that church have considerable literary ability. Something of this kind is a fine idea for developing the talent of young people. The average life of such ventures, however, is rather short, as those who undertake them grow "weary in well doing." The extraordinary thing about *The Carlton Monthly* is the fact that it has appeared regularly for the past three years. Success to it!

The Layman's Movement

The layman's movement is one of the most significant phases of modern church work and one fraught with untold possibilities of good. In the past the gospel chariot has moved slowly, in many localities, because the laymen of the church were either riding or lagging behind, without manifesting very much interest in the progress of said chariot. Now they are getting in between the traces and pulling splendidly. The energies of the laymen have so far been largely confined to the missionary enterprise which has received a wonderful impulse from the educational campaign carried on during the past year with so much enthusiasm.

Why could not this movement be extended to other departments of our church work? It would be a fine thing if the laymen of our congregations would take up the Superannuation Fund, present its claims to the people and relieve the pastor of all responsibility in raising the money. This is essentially a work for laymen to do. The Sunday School too needs help from the men of the church. In many places the responsibility of carrying on the work rests upon the shoulders of women and inexperienced young people. We are glad they are interested, and we owe much to them, but if the leading laymen of every community would come into the Sunday School and give it the benefit of their influence and practical co-operation it would probably do more than anything else to give this institution its proper status in the church, and would go far toward settling the everlasting "young man problem."

By all means let this layman's movement go on, and let it have right of way in all of our Christian enterprises—missionary, educational, and evangelistic.

A Deputation of Juniors Visits Wesley Buildings

AND INTERVIEWS THE CONNEXIONAL OFFICERS

AS ARRANGED BY THE SECRETARY OF THE FORWARD MOVEMENT

I AM a member of the Junior League. Last year we took the Missionary Trip Around the World, and studied the great mission fields. We saw how the work in China, Japan, and everywhere else couldn't go on if the people at home didn't help.

I remember on the long voyage from Africa to Quebec our Superintendent talked to us about being thankful that we could help. At our Christmas thank-offering meeting we resolved to know more about our Methodist Church, for our minister told us that every department of the Church helped the missionary work in Canada, China and Japan, and we wanted to know about it. Our Junior Superintendent told us a new plan had been thought out for missionary study to be used in the Sunday Schools and for the Juniors.

"You know," he said, "how we have enjoyed the missionary trip." Some shouted "Yes." One boy said, "I'm sorry it's done"; and another boy said, "Let's go over it again"; but our Superintendent said, "I like the new plan just as well as the Trip. The new plan of study is to send boys and girls as imaginary deputations to see and study our mission work, that they may be prepared to give reports as the monthly programmes in-

us we would all work League and the Book Room a and that we would many of our office

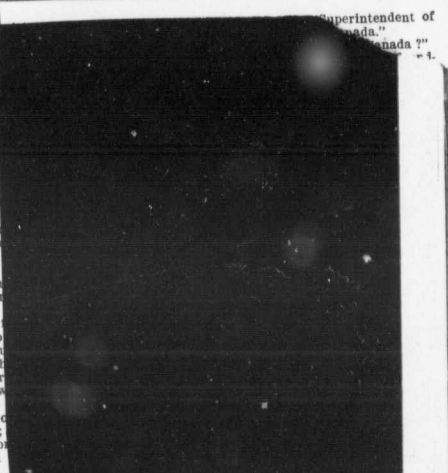
Before we start Wesley Buildings, Toronto offices are, we are reporters. Each part to report, and ing these reported found out when departments. O missed to help ready.

Just as soon as went to Richmond down the street, Room." Going came to the sign beautiful big store. One of the boys call this a room

"Wait until you ask him," our Superintendent said.

We went past the and as there were the elevator, we were turning down the Superintendent's

"Here we are; office. Now, Report duty," called out



REV. DR. BRIGGS, BOOK STEWARD, IN HIS OFFICE

dicate. In the Sunday School whole classes will be a deputation, and in a very large school three or four classes will form a deputation. Then, when the monthly missionary meeting is held in the Sunday School, the different deputations will tell what they saw and learned while visiting the mission. Helps for the study will be printed in all our Church papers.

We were delighted with the new plan, especially when our Superintendent told

REPORTER No. 1.

THE GENERAL SUPERINTENDENT.

Our crowd filled the office, but Dr. Carman was glad to see everyone of us. We told him we were a deputation, and wanted to find out something about our Methodist Church for our next missionary meeting.

Someone asked, "What does General Superintendent mean? Are you the manager of this big building?"

"this?"
"I am always Chairman of the General Conference, and preside at the Annual Conferences, when I attend them. I am also Chairman of Committees and Boards, managing different departments of the Church."

"How many people are there in our Church?"

"There are over a million who call themselves Methodists, and of these there are 323,343 members."

"How do you manage it all; do you have anyone to help you?" one of the boys asked.

"I have no one to help me in my General Superintendency, but the General Conference, which made me General Superintendent, has divided the work of the Church into departments with a General Conference officer in charge of each department."

"How many departments and officers are there?"

Dr. Carman thought a minute, and then said: "Rev. Dr. Sutherland is General Secretary of Missions, Foreign Department, and Rev. Mr. Shore is Assistant Secretary; Rev. Mr. Allen is the General Secretary of Missions, Home Department, and Rev. Mr. Manning is Assistant Secretary; Rev. Dr. Woodsworth is the Senior Superintendent of Missions; Dr. Stephenson is the Young People's Forward Movement Secretary; Mr. H. H. Fudger is Treasurer of the Missionary Society; Rev. Mr. Graham is Secretary, and Mr. E. R. Wood is Treasurer of the Educational Society. We have two Book Stewards, Rev. Dr. Brues for the Western section, and Rev. Dr. Huestis at Halifax for the Eastern section. Rev. Dr. Griffin is Secretary and Mr. Edward Gurney is Treasurer of the Superannuation Fund; Rev. Dr. Cornish is Statistician; Rev. Dr. Withrow is Editor of the Sunday School Periodicals; Rev. Mr. Creighton is Editor of the *Guardian*, with Rev. Mr.

McMullen as Assistant; Dr. Johnston is Editor of the *Wesleyan*. Rev. Dr. Crews is General Secretary of the Epworth Leagues and Sunday Schools, and his Associate General Secretaries are Rev. Mr. Bartlett for the East, and Rev. Mr. Doyle for the West. Dr. Chown is Secretary of the Department of Temperance and Moral Reform, and Rev. Mr. Magee is his Assistant."

"It was a long list, but I got it down. "Our minister told us the Methodist Church was kept up just to preach the Gospel to everybody in Canada, and everywhere else it can," said one of the girls. "Your minister is quite right," returned Dr. Carman.

"Have all the men you named over something to do with missions?" "Yes," said the General Superintendent, slowly, "and I am only sorry I can't stay to explain it all to you, but go around to the different departments and ask the secretaries; they will tell you."

A gentleman came in, and Dr. Carman introduced us to him by saying, "Mr. Graham, these Juniors want to know what you are doing for missions. I've told them you are Secretary of the Educational Society."

"Why, we are preparing men and women to go out as missionaries," Mr. Graham replied.

"Have we many colleges?" "We have eleven colleges, 160 professors and instructors, and last year had 3,388 students, 251 of whom are going to preach the Gospel somewhere."

"How much does it cost to go to college?"

"That's a good question," Dr. Carman remarked, "for some of you boys and girls will go to college some day."

Mr. Graham told us the cost, and explained how much more it would cost if the Educational Society didn't help so well. "I'll send you a report of the Educational Society, and you can get your fathers to help you to study it out," said Mr. Graham.

We thanked our General Superintendent

"Did our Methodist Church always have a Missionary Society?" was the first question.

"No, we used to be a mission field of the American and British Methodists, but since 1824 we have had a Missionary Society. It was organized to carry the Gospel to the Indians."

"And have you been here all the time

"Indeed, I do," replied the Doctor. "They belong to us, and the boys and girls in Canada are going to help support the boys and girls in the orphanages in Japan."

"Don't forget the Chentu Hospital," said Mr. Shore. "And if you send to Dr. Stephenson he will send you a story about the hospital and a book about the orphans."

How many missionaries have we in China and Japan, and what do they all do?"

"Twenty-nine foreign missionaries in China and twelve in Japan."

Dr. Sutherland told the boy who asked this question to get the Missionary Report, and ask his father or mother to help him answer all kinds of questions from the information it contained.

"But I thought we had missions among people in Canada," said one of the boys.

"Yes, indeed, many of them," said Dr. Sutherland.

"Mr. Allen will tell you all about them; his office is just down the hall." And Dr. Sutherland bade us a cheery good-morning.

REPORTER No. 3.

THE TREASURER OF THE MISSIONARY SOCIETY.

On our way along the hall to Mr. Allen's office we called on the Treasurer of the Missionary Society, Mr. Fudger. He was very busy, so we had to wait a little while before he could speak to us. We told him we were a deputation sent by our Junior League to find out how much money he had received last year, and how much would be needed for next year, for we all wanted to help.

"The total income for last year, that is, from June 30th, 1906, to June 30th, 1907, was \$444,677.00."

Assistant Missionary Secretaries



REV. T. E. EGERTON SHORE, M.A., B.D., Assistant Sec'y Foreign Dept.



REV. CHARLES E. MANNING, Assistant Sec'y Home Dept.

since," asked one little girl, her eyes large with wonder.

We all laughed, and when we were quiet again Dr. Sutherland said, "No, I have been Missionary Secretary only thirty-four years." But that seems a long time to most of us. Dr. Sutherland explained that the missionary work of the Church is carried on in departments, namely: The Foreign Department, the Home Department, and the Department of the Young People's Forward Movement.

"The work of the Foreign Department includes Japan, China, work among the Asiatics in Canada, and the Indian work," replied Dr. Sutherland, in answer to a question. We were very much in-

Officers of the Missionary Society



REV. A. SUTHERLAND, D.D., General Sec'y Foreign Dept.



REV. JAMES ALLEN, M.A., General Sec'y Home Dept.



REV. F. C. STEPHENSON, M.D., Sec'y Young People's Forward Movement.



HARRIS H. FUDGER, ESQ., General Treasurer.

dent and Mr. Graham, and said good-morning.

Dr. Carman said good-bye, and added, "I hope you'll have good meetings in your League."

REPORTER No. 2.

DEPARTMENT OF FOREIGN MISSIONS.

Going upstairs again, we came to the Mission Rooms. We called first on Dr. Sutherland, the General Secretary of the Foreign Department. After welcoming us and hearing what we wanted, he said, "Now ask any questions and I'll answer them."

terested when he told us what the missionaries are doing.

"Get a copy of the Missionary Report," said the General Secretary, "and you will learn all about the missions of our Church."

Mr. Shore, Assistant Secretary, came in just then. He, too, was glad to see us, and he told us to read about our missions in the *Missionary Outlook*. "This," he said, "is published every month, and has the latest news from the missionaries on the field."

"You know all about the orphans in Japan, don't you, Dr. Sutherland?" one of the little girls asked.

"That's a good lot of money," one of the boys remarked.

"We need \$150,000 more for next year, and we want everyone to help," said Mr. Fudger, as he took out a Report of the Missionary Society.

"And what did you do with it?" our Superintendent asked.

Mr. Fudger opened the report he held in his hand, and on page 22 and 23 showed us where the money came from and how it was spent. He gave us each a little book to take home to our fathers and mothers.

"They will understand it," he said, "as

It is the report of the Finance Committee."

We thanked Mr. Fudger, and left his office to go to Mr. Allen's.

REPORTER No. 4.

DEPARTMENT OF HOME MISSIONS.

We soon found Mr. Allen, the General Secretary of the Home Department. He had seen the deputation coming, and was ready for us. Mr. Allen knows all about the men in New Ontario, and we every-one listened as he told us about the lumber camps and mines.

"Mr. Allen, do you think every bit of the Church is a Missionary Society?" This question came from one of the big boys who didn't quite believe our minister.

"Yes, the Church is organized to preach the Gospel to all; the Missionary Society sends the Gospel to those who are not willing and to those who are not able to pay for it." Then Mr. Allen talked about the work on the mission fields throughout Canada, in Newfoundland and the Bermuda Islands.

Mr. Manning brought out some pictures of the boy and girl foreigners in Winnipeg, the Gallicians in Alberta, the children in the Italian Mission in Toronto, and the French work in Quebec.

"Why, we visited these missions last year through our Missionary Trip," said one little boy.

"Dr. Woodsworth, the Senior Superintendent of Missions, lives in Winnipeg, and pays special attention to the mission work of the Great West," said Mr. Allen.

Mr. Allen explained that the Home Department of the Missionary Society includes the French work, the domestic work, and the work among the European foreigners, as well as city mission work and immigration. "You should all read the account of the work published in the Missionary Report," he said, and he added, as he said good-bye, "You must not leave without seeing Dr. Stephenson, Secretary of the Forward Movement. His office is just next door."

REPORTER No. 5.

THE YOUNG PEOPLE'S FORWARD MOVEMENT FOR MISSIONS.

"We're part of the Forward Movement, and we know all about it. We sent here for our tickets and supplies for the 'Missionary Trip Around the World,'" was one of the remarks I heard as we went along to the Forward Movement Department.

We went right into the office, and told Dr. Stephenson we were getting ready for the first meeting of the Junior League Topic Card for 1908.

"Where are you all from?" asked Dr. Stephenson.

"From ——— Junior League. We have 173 members, and we all took the Missionary Trip last year."

Dr. Stephenson said, "You are a very important part of the Church, for some of the boys and girls now will be the missionaries after a while, and we want you all to know about the work; our Forward Movement motto you know is Pray, Study, Give."

"Come into the other room," said Dr. Stephenson, "and all the books and pictures." There were piles and piles of books. We saw something that looked like playhouses, showing how the people live in Africa and Japan.

"What are these for, Dr. Stephenson?" someone asked.

"They are for Junior and Primary Mission study, and they're splendid," explained Dr. Stephenson.

"One big picture of the seventy Forward Movement missionaries," Dr. Stephenson said, "should be in every Epworth

League and Sunday School," and he told us it was a good plan to let each family take a special missionary to pray for at family prayers. Another thing he told us about the picture was that each of the missionaries wrote a quarterly letter about his work; these letters are published in the *Missionary Bulletin*. "Did you ever hear of the Missionary Post-office plan of getting the missionaries' letters read?" asked the Doctor.

"You see particulars about it in the *Missionary Bulletin*," he said.

"What are you going to do with all the books?"

"We have 405,161 young people; 75,222 in our Epworth Leagues and other young people societies, and 329,939 in our Sunday Schools," said Dr. Stephenson. "Then so many of our Sunday Schools are getting ready to support missionaries, that we must send them information."

"Are you going to stay to a lantern lecture?" Dr. Stephenson asked.

"Yes, do stay," exclaimed several, and we went into a dark room, and there right before us, in a great big picture, were the Japanese orphans. We saw a

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REV. DR. WITHROW. REV. J. W. GRAHAM, B.A.

great many beautiful pictures of our mission work.

"Do you rent these?" asked our Superintendent.

"Not yet, but in a little while we will be able to supply slides to all who wish to rent them. We haven't enough yet," said Dr. Stephenson.

We all received a copy of the book and our Superintendent got a picture of the seventy Forward Movement missionaries, the *Missionary Bulletin*, Preparing the Way, and the *Missionary Marconigrams*—the new calendar. We are going to do a great deal more for missions when we get home. While we were talking about the missionary topics for 1908, Dr. Withrow came in.

Dr. Stephenson, in introducing us to Dr. Withrow, explained who we were, and told us that Dr. Withrow is the Editor of the *Sunday School papers*.

"Are the boys and girls sending in any money for the Japan orphans and the hospital work, Dr. Stephenson?" Dr. Withrow asked.

"Yes, they are, and we receive a great many lovely letters asking about the orphans," said Dr. Stephenson.

Dr. Withrow wanted to know how many we read *Onward*.

"Well, well, nearly all. Perhaps some of you read the *Pleasant Hours or Playmate*?" he said. One little girl said she got the *Dewdrop*, and her big sister reads it to her.

"Very good," said Dr. Withrow.

"How many different papers do you edit?"

"Twelve."

"How many copies are printed?"

"Nearly 400,000 copies of each issue," said Dr. Withrow. He told us that if they

were piled one on top of another for a year the pile would be five miles high.

We never knew that *Westley Buildings* is such a wonderful place. Dr. Withrow told us about the great presses which print the *Sunday School papers*, and said that if we hadn't printing presses we couldn't do as much mission work.

"Why, even out in West China we have a great many presses," said the Doctor.

"We know about the presses out there; the building is fine, and we helped to pay for it," one of our Juniors remarked; "and Dr. Stephenson gave us some calendars printed in Chinese on our presses in West China when he was at our Sunday School once."

We were all so glad to meet Dr. Withrow, and were sorry he had to go away so soon.

Dr. Stephenson very kindly went with us down to see Dr. Crews.

REPORTER No. 6.

GENERAL EPWORTH LEAGUE AND SUNDAY SCHOOL OFFICES.

"Come in," called out Dr. Crews in response to Dr. Stephenson's knock, but he didn't expect to see so many of us. "This is a great idea," he said, when we told him our plan, "and no one is more glad to see you than I."

We knew Dr. Crews was part of the mission work, because he prints so much about missions in the *Era*. Dr. Crews is General Secretary of Epworth Leagues and Sunday Schools, and with the Associate Secretaries, Mr. Doel in the West, and Mr. Bartlett in the East, spends all his time in helping Sunday Schools and Epworth Leagues.

"How is a Sunday School started, Dr. Crews?" was asked after the Doctor had told us to let him in.

"Now, that's a fine question," said the Doctor. "Someones gathers together the children in a neighborhood to teach them. Often Sunday Schools are begun in a good big kitchen, and sometimes in a day-school building. We send them *Graceful Pleasant Hours*, and the other Sunday School papers free for six months, and then perhaps they can pay for them. Do you know, a great many Sunday Schools grow into churches?"

Dr. Crews told us that at the World's Sunday School Convention the keynote was missions, and that starting Sunday Schools and Junior Leagues is real missionary work. You may depend on the *Era* to help you in preparing for your missionary meetings.

"That was an elegant Junior number of the *Era*, Dr. Crews," one of the boys remarked, as we went out.

REPORTER No. 7.

THE EDITORIAL DEPARTMENT.

Right next door to Dr. Crews' office is the *Christian Guardian* Office. Mr. Creighton, the Editor, and Mr. McMullen, the Assistant, were both busy, but stopped a minute to speak to us. The *Guardian* was first published in 1829, and has been published ever since, and the little boy, now a very old man, the Rev. J. Doel, who took the first copies around, attends Avenue Road Methodist Church, Toronto. You boys and girls who study history or go to the public schools should know how hard the *Guardian* fought for religious liberty in this Canada of ours. Rev. Egerton Ryerson, who founded the public school system, was one of its editors. His monument is our free schools, but they have put up a statue to his memory in the grounds of the Educational Department, Toronto. Mr. Creighton said the *Guardian* was one of the best missionary papers in all our Church. Mr. McMullen

was kept busy answering questions. He told us about the *Westings*, published in Halifax; the *Greeting*, published at St. John's, Newfoundland; and the *Methodist Recorder*, out at Victoria, B.C.

REPORTER No. 8.

THE BOOK ROOM.

But we had to go downstairs and see the Book Room itself; so bidding the Editors good-bye we descended to the street, and entered the store. How interesting it all was here, with the tables

We were introduced to Dr. Griffin, and felt at home with him at once. "If you hadn't any Superannuation Fund you would have to give a great deal more to missions. I overheard the remark this boy made as you came in," said Dr. Griffin.

"Why should we have to give more?" "Because the Missionary Society does not pay the missionaries enough to enable them to save anything to keep them when they are old, or provide for their widows and orphans, should they die," answered the Doctor.

"Is that what it's for? Why, father

keep Canadians from doing wrong without helping Foreign Missions." "I don't see how that is," remarked one of the Juniors.

"Non-Christian nations are watching Christian nations, and only believe in Christianity through what they hear and see," explained Dr. Chown.

As we were going to say good-bye to Dr. Chown he introduced us to Dr. Cornish, who had been waiting for him.

"Dr. Cornish is the General Conference Statistician," Dr. Chown said, as he introduced him, and added, "I suppose you know what that means?"

"No," said several of the Juniors together.

Then Dr. Cornish very kindly explained the big word by saying, "I keep a record of all the Church members and the Epworth Leagues and Sunday Schools; the number of churches and parsonages and colleges, and what they all cost."

"And do you do anything for missions?" asked our Reporter.

"Yes, I keep records of them, too; the Church is all one, and the missions in West China and Japan are of course a part."

"Is that how you can tell how much money we spend on ourselves and how much we spend on missions?"

"Yes, I publish the statistics in the *Christian Guardian*, and I have put them all in two big books called the *Encyclopedia of Methodism*."

We told Dr. Cornish we were very glad we had met him, and thanked him for his kindness, then said good-bye to both Dr. Chown and Dr. Cornish, and soon found our way to Richmond street again.

We were all delighted with our trip to Wesley Buildings. We learned that the Methodist Church, Canada, is really a missionary Church, and that the boys and girls and men and women who belong to the Church have a share in what the Church is doing in China, Japan and Canada. The men in the printing office, the men who run the presses, the editors who write the papers, the missionary secretaries, our ministers, and all the Sunday School scholars and Epworth



REV. DR. GRIFFIN.



REV. W. B. CREIGHTON, B.A.



REV. DR. CHOWN.

and shelves laden with books in attractive bindings. One of the boys, who is a bookworm, said he wished he could read every book in the place. We were shown into Dr. Briggs' office, and he had a great deal to tell us about the work.

"Do you sell all the books that Methodists buy?"

"No, we have two other Book Rooms, one in Montreal, in charge of Mr. C. W. Coates, and one in Halifax, in charge of Dr. Beattie."

Now up came that question, "Why do you call this the Book Room?" the boy asked Dr. Briggs.

Dr. Briggs smiled and said, "The people call it that for short, but the real name is the Methodist Book and Publishing House." Dr. Briggs took us upstairs to the printing office, where the men were at the cases setting type; then through to where the great linotypes were at work. The boys were specially interested here, for the operator showed them the molten metal, and then the line of type, cast as it is set. A great many of us got our names made in type. From these machines we went down to see the great presses at work. Dr. Briggs told us that thousands upon thousands of pages of literature are sent through these presses every year—hymn books, Sunday School and Church periodicals and books, and we began to realize what a marvellous power for good the printing press is.

"But you must be very rich," said one little girl to Dr. Briggs. "My father is a printer, and he makes a great deal of money, and his office is not nearly so big as this one."

Dr. Briggs explained that the profits from the Book Room go into the fund for the support of ministers who are too old to preach, and to the widows and children of those who have died. He took us upstairs again, to meet Dr. Griffin, the Secretary of the Superannuation Fund.

REPORTER No. 9.

THE SUPERANNUATION FUND.

We soon found Dr. Griffin's office. "Now, Reporter No. 9," said our Superintendent to one of our oldest boys, "you are to report about the Superannuation Fund."

"I am glad," said No. 9. "I heard father talking about the Superannuation Fund; he says it hinders the missionary funds, for the more we give to missions the more we must give to the Superannuation Fund."

said the ministers who had big salaries had the Superannuation Fund extra," said No. 9.

Dr. Griffin told us that the ministers who get good salaries help to increase the Superannuation Fund for those who get small salaries. Those who get the largest salaries pay 4 per cent., while those who get the smallest salaries pay only 3 per cent. The churches that give ministers big salaries and the ministers in these churches pay large sums to the Superannuation Fund. All the churches pay in proportion to the amount of money they raise for other things. The fund exists largely in the interest of the great majority of men on mission fields.

"And don't the ministers who pay the most in get the most out?" was the next question Dr. Griffin was asked.

"No, the minister who preaches the greatest number of years gets the most; all who are compelled to superannuate after twenty years, get \$122 a year, and an increase of an average of \$12 or \$13 for each year he has preached over twenty years; so that if a minister had preached fifty years he would receive \$500.00 a year as long as he lived," answered Dr. Griffin.

"And do the widows and orphans receive the same?"

"No, the widows receive only two-thirds and the orphans receive \$20 each a year until they are sixteen years old."

"But don't they need more when they haven't any father?"

"Yes, I am afraid they do." Our Superintendent thanked Dr. Griffin for us. We never understood anything about the Superannuation Fund before.

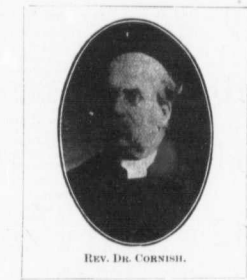
REPORTER No. 10.

DR. CHOWN AND DR. CORNISH.

It was almost dinner time when we went up to the top of the building to the Board Room to see Dr. Chown, who had just finished with a committee meeting. He was glad to see us, for he said he was working for girls and boys all the time. Our Superintendent had told us that Dr. Chown's department was a Home Mission work. He tried to prevent gambling, drinking, cigarette smoking, and other bad things in Canada.

We asked him if he did anything for Foreign Missions?

"Yes, I do a great deal for Foreign Missions, for no one can do anything toward making Canada better or



REV. DR. CORNISH.

Leaguers and the Church members really are all workers together for missions.

Our Superintendent made us learn this little verse of poetry by Dr. Van Dyke on our way home:

"Every mason in the quarry, every builder on the shore,
Every woodman in the forest, every boatman at the oar,
Heating wood and drawing water, splitting stones and clearing sod,
All the dusty ranks of labor in the regiment of God,
March together towards His temple, do the task His hands prepare
Honest toil is holy service; faithful work is praise and prayer."



A Missionary Calendar—January, 1908



1 *Rev. A. C. Hoffman, China.

We hope that the New Year may bring to you the promise and fulfilment of great things, and that in your daily prayers you will not forget China's groaning millions who are anxiously looking for better things.

2 **James Chalmers, New Guinea.**

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

3 **John B. Mott.**

All nations and races are one in God's intention, and, therefore, equally entitled to the Gospel. Every Indian, every Chinese, every South Sea Islander has as good a right to the Gospel as anyone else; and as a Chinese once said to Robert Stewart, "We break the eighth commandment if we do not take it to him."

4 **James M. Thoburn, India.**

The people who are to save this world are living in it to-day, and Christ begs of us to take His name with His commission, and go forth in perfect confidence that the time is hastening on when all the kingdoms of this world shall become the kingdoms of our Lord and of His Christ forever.

5 **John G. Paton, New Hebrides.**

Did ever mother run more quickly to protect her crying child in danger's hour than the Lord Jesus hastens to answer believing prayer, and send help to His servants in His own good time and way, so far as it shall be for His glory and their good?

6 **John Williams, South Sea Islands.**

I am engaged in the best of services, for the best of Masters, and upon the best of terms. While it is day I must be about my Master's business; and he who helps me onward is twice my friend.

7 *Rev. C. H. Lawford, M.D., Fakan, Alta., Galician Work.

The foreign population in the West presents one of the most difficult problems that we as Canadian citizens, as well as a church, have to face. If dealt with properly, in the spirit of Christ, and with strong faith in God, the problem will in the near future cease to be a problem, but if lightly dealt with, it will have a most baneful influence on the future of our nation.

8 *Rev. James Neave, Chentu, China.

If, in the good providence of God, our own or any other mission should take up this work (among the tribes to the west of Chentu), we may assuredly count on the blessing of God, and the results that follow faithful labor. We may also be assured of this, that there is no more needy people, at least, than these.

9 **Joseph Hardy Neesima, Japan.**

Whether I live or die, I must live or die for Christ. May the Lord ever keep this sin-wounded soul under His protecting hand, and count me as at least one in His Kingdom, through the righteousness of Jesus Christ.

10 **John B. Mott.**

If the world is to be evangelized in this or any generation, it will be because a sufficient number of individual Christians recognize and assume their personal obligation to the undertaking.

11 **John H. De Forest, D.D., Japan.**

There never has been in all the history of missions so great a victory for Christ in so short a time as we see to-day in that beautiful island Empire. There never was a non-Christian nation so open-minded and receptive as Japan.

12 **David Livingstone, Africa.**

May I venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of the missionary? We will magnify the office. For my own part, I never cease to rejoice that God has appointed me to such an office.

13 **Arthur J. Brown, D.D.**

Anyone who is worthy to be a missionary should be willing to give up positions or practices which grieve fellow-Christians, provided, of course, no question of principle is involved. Only mules never change their minds.

14 **Dr. Griffith John, China.**

God will have all men to be saved and come unto the knowledge of the truth. The resources of the Church are boundless. Let the will of the Church be brought to line with the will of God, and nothing will be found to be impossible.

15 **Rev. H. G. Underwood, Korea.**

God the world over has prepared this world for Christ, if we will take it to Him. Shall man be more obedient to the earthly summons than to the heavenly? Can it be said that a Highland chieftain shall inspire more devotion than the Captain of the Lord's host?

*Missionaries of the Methodist Church, Canada.

16 **Dr. J. C. E. Ewing, India.**

"The Gospel to every creature"—that means to every man and woman living now. It is the fault of the Church if from amongst the present rising generation you advance to old age without hearing of Christ and His salvation.

17 **Rev. J. Rockwell Smith, D.D., Brazil.**

The blessing of God is upon our labors. When He has redeemed His promise to be with us and calls us on, shall we limp in the race? The success of the work is our encouragement and the pledge of our God for the future.

18 *Rev. James Endicott, B.A., Chentu, China.

There is an immediate need for some of our best men to go beyond the ordinary study of the language in order to translate and prepare books of sterling worth. We should not deplete the ranks of the preaching missionaries in order to secure men for this branch of missionary effort.

19 *Rev. E. Wesley Morgan, B.A., Kiating, China.

And now, again, will you pray for us? We need it so much. The task is tremendous, and the opportunity is slipping. Hundreds are waiting here for the Bread of Life from our hand—yours and ours. In the face of this we must not loiter by the way.

20 **William Carey, India.**

Expect great things from God; attempt great things for God.

21 **Bishop J. C. Hartzell, Africa.**

The most interesting thing in Africa is the native himself, the more I see him and study him the more I respect him; if I had a thousand tongues, and each of them were inspired by the gifts of the prophets of old, all should be dedicated to pleading for this people.

22 **Rev. G. Owen, China.**

For my own part I am not distressed to know what is the doom of the heathen—they are in the hands of God. I am far more concerned to know what will be my doom if I neglect what will be my duty if I stand heartlessly by and see them pass down the great stream of sin and death, and stretch out no hand to help them.

23 **William Elliot Griffin, Japan.**

So with the varied forces of the great army of Christ the work goes on, but in a campaign there is constant need of reinforcements and supplies, and there is no discharge in that war.

24 **T. Jays, West Africa.**

So far as we know God's purposes, it is His purpose that every man living to-day shall know the message of the love of Christ Jesus, and, therefore, we dare not say that we will not work for such an ideal as we have before us.

25 *Rev. C. J. L. Bates, M.A., Kofu, Japan.

How can the missionaries preach Christian brotherhood to Chinese and Japanese in China and Japan when the people from whom the missionaries come practice anything but Christian brotherhood toward the Chinese and Japanese in America?

26 *Rev. H. C. Wrinch, M.D., Hassilton, B.C., Indian Work.

It matters much to our trust should be firmly established in the atoning merits of our Saviour. Then we may travel when and where the path of duty indicates, and feel that man is "immortal till his work is done." There is untold peace and satisfaction in this sense of security in the Divine care.

27 *Rev. C. J. F. Jolliffe, M.A., Yuinshien, China.

Although this city is, perhaps, thousands of years old, for the first time a church bell rings out to call its people to the worship of the true God. Pray for the work in Yuinshien. It is very promising.

28 *Rev. E. J. Carson, B.A., Chentu, China.

Here is a land of mighty promise for the kingdom of God, and the fields are already white unto the harvest. Pray the Lord of the harvest that many strong and willing reapers will be sent forth, and also pray that those hereof the field may be kept humble, watchful and prayerful.

29 *Rev. C. M. Tate, Duncona, B.C., Indian Work.

Since the chain of Christian missions has been established along this coast, we notice that the forest walls have been removed, and the Indians have become a peaceful, law-abiding people.

30 **David Livingstone, Africa.**

The spirit of missions is the spirit of our Master, the very genius of His religion. A diffusive philanthropy is Christ's life. It requires perpetual propagation to attest its genuineness.

31 *Rev. Geo. E. Hartwell, B.A., B.D., China.

This work is not of man, but it is of God, through the wonderful power of His Spirit. The sower may be despised, but the seed bears fruit; the bearer of the message may be rejected, but the message brings fruit unto everlasting life.

Extracts from letters in The Missionary Bulletin.

From the Field

Prize Offered

In order to create and stimulate interest in the coming Convention at Lindsay the President offers two prizes for articles on the Convention motto and hymn. The motto is "Forward in His Name," the hymn, "Onward, Christian Soldiers." The first is a cash prize of \$3, the second a set of E.L. Reading Course, or, if desired by winner, any books from the Book Room worth \$1.50. Articles must not exceed 300 words. All pastors and members of Young People's Societies in the Quinte Conference may enter the competition. Articles must be sent to Rev. A. C. Crews, Toronto, not later than January 16th. Prizes will be awarded at Convention or sent to winners, and articles will appear in February EKA. Reference should be made to both motto and hymn. Who will win?

An Evening in Egypt

On Monday evening, Dec. 16th, St. Paul's Epworth League, Toronto, had the pleasure of an address by Mr. Wm. H. Bridgen, entitled "Misraim, the Land of Mummies and Monuments." Mr. Bridgen is thoroughly familiar with Egypt, and gave an address illustrated with large colored hangars, of some of the many wonders of the Holy Land that kept his audience listening attentively from start to finish.

The speaker briefly traced the rise and fall of ancient Egypt, outlining her history to the present time, and intimating the possibilities of her future under English control. Then starting at the Delta of the Nile Mr. Bridgen noted the points of interest along the way up the ancient river, the wonders of her building and architecture, the sphinxes, pyramids, monuments, etc., closing with some information about recent excavations, and showing how hieroglyphic inscriptions were read.

The League at Vernon, B.C.

Vernon is one of nature's pretty little B.C. towns, situated in the heart of the famous fruit-growing Okanagan Valley. It has a population of about 2,500, steadily growing. All of the leading denominations are well represented, with the Methodist in the front rank.

The League has a membership of about 30 Active and 25 Associate, and is well attended. The first meeting of the month is the Missionary; the second, Literary; the third, Social; and the fourth, Consecration. The Forward Movement is in full operation, and this year the League will raise \$100. The Literary meetings are made interesting by a varied programme of debates.

The Social evenings are now being held around among the different homes, and are proving to be most enjoyable. The Consecration meetings are well attended, and are readily responded to. One strong feature is the large number of young men who are in active work. This was evidenced on November 17th, 1907, when the League celebrated a "League Sunday," taking charge of both services. Four young men gave short talks on different phases of League work at the morning service, and in the evening Dr. Osterhout, the Pastor, gave a special address to young people. Special

music was given by the young people, and a banner day in the League's history rejoiced the hearts of the workers.

Just a Line or Two

The League of Metcalfe Street Church, Oshawa, has doubled its membership during the past few months. It is not an infrequent occurrence to have one hundred present at a meeting.

There are five districts united in the support of Rev. D. Norman, but the Bradford District is ambitious to assume the entire responsibility, as it raised \$950 for missions last year.

Rev. E. S. Bishop, of Okotoks, Alta., has recently organized a new Senior and also a Junior League on his circuit. The organizations are thriving, and promise to do good work during the winter.

Our Church at Southampton has a "Methodist Brotherhood," which holds a meeting every Sunday afternoon at three o'clock. The Pastor says that, "It is a new thing, and working splendidly."

Mr. Robert Alway, President of the St. Thomas District League, makes a personal visitation of all the Leagues on his district. One result is that the district has nearly doubled its missionary givings.

The members of the Epworth Leagues of Cambridge St. and Queen St. Epworth Leagues, Lindsay, extend a hearty invitation to the delegates of the coming Convention to attend a Reception to be held on Tuesday evening, January 21st, in Cambridge Street Church. A very pleasant time is anticipated.

Rev. S. T. Bartlett, Associate General Secretary of Sunday Schools and Epworth Leagues, reached his home in Sackville, N.B., on Dec. 13th, after having been absent continuously for nearly four months. During that time he delivered 173 public addresses and sermons. In addition to his other good qualities Mr. Bartlett is an indefatigable worker.

We would call the attention of our readers to the fact that Miss Grace Merry, elocutionist, is filling concert engagements throughout Ontario this season. Miss Merry has appeared in the leading churches from Montreal to the coast. For further particulars, circulars, etc., see advertisement in another column.

Manitoba Conference

The Second Convention of the Manitoba Epworth Leagues was held in Young Church, Winnipeg, on November 12th and 13th. There was a fair attendance, almost every district in the Conference being represented.

Dr. Bland conducted two very helpful Bible studies on the Epistle to the Colossians. Dr. Elliott also conducted a study on "The righteousness of the Kingdom of God and how to obtain it." This study was one of the most helpful parts of the Convention.

Rev. O. Darwin spoke upon the "Crisis in Western Canada."

Dr. Chown conducted an instructive Conference in his department and its relation to citizenship.

Rev. J. A. Doyle, the Western Secretary, was present and addressed each to the profit of the Convention by his conferences on the different departments of

our League work, and a resolution of confidence in and co-operation with Mr. Doyle in his work was passed and tendered to him.

The Secretary's Report called attention to several gratifying evidences of progress. In 1902 there were 3,295 Epworth League members within the bounds of the Manitoba Conference. To-day there are 4,541. This is not bad for a Province that has not been growing in population very much during the past few years.

In 1902 the Manitoba Leagues gave \$1,294 to missions; and in 1906, \$3,729. The average per member in 1902 was 39 cents, and last year it was 82 cents.

There are at present in the Conference eight Young Men's Brotherhoods, with a membership of 322.

There are only 24 Junior Leagues, with a membership of 984. The Secretary recommended that special attention should be given to this work. The Convention has undertaken an advance movement in missions, and after June, 1908, will ask for two new missionaries, one to take the place of Mr. Kovar, and another to be supported by the Birle, Dauphin and Swan River Districts.

The newly-elected officers are:
President—Rev. W. B. Allison, Neudale.

1st Vice—Rev. A. E. Smith, Portage la Prairie.

2nd Vice—Rev. R. L. McTavish, Norwood.

3rd Vice—Rev. R. H. Swyers, Glenboro.

4th Vice—Miss E. McGill, Neepawa.

5th Vice—Miss G. Greenway, Selkirk.

Secretary—Treasurer—Rev. W. A. McKim Young, Rosburn.

Representative General Board—Rev. W. A. Kenner, Cartwright.

Alberta Conference

The Epworth League movement in Alberta has recently taken an advance step in the organization of the Conference League at a Convention of leading workers held at Red Deer during the last week in November. The attendance was of a representative character. The two public meetings attracted crowded houses, and those addressing them were A. McGill Scott, Ph.D., Supt. Public Schools, Calgary; Rev. E. Marshall, B.A., Rev. McDonald, Calgary, Edmonton; Rev. A. D. Richards, B.A., Stettler; and Prof. J. H. Riddell, B.A., D.D., Alberta College, Edmonton. Most helpful "Quiet Hour Talks" were given by Rev. E. S. Bishop, Okotoks; Rev. Jas. Austin, Ridgeview; and Rev. F. J. Johnson, B.Sc., Clover Bar. Other addresses or papers were given by Mr. J. F. Fowler, Wetaskiwin; Mr. Jas. Speakman, Penhold; Rev. C. W. Bishop, B.A., Wesley Church, Calgary; Rev. E. J. Hodgins, B.A., Airdrie; Rev. J. P. Berry, B.A., Langdon; Rev. W. A. Lewis, B.A., Macleod; and Rev. J. H. Johnston, M.A., B.D., Crossfield.

The opening session was given up to two conferences, one on Sunday School work, led by Mr. A. Fitchart, Edmonton; the other on Epworth League work, by Rev. A. C. Farrell, B.A. It was at this latter that the full organization of the Conference League was affected, the following being the officers chosen:

Hon. President—Rev. Dr. Riddell, Edmonton.

President—Rev. A. C. Farrell, B.A., Medicine Hat.

1st Vice—Rev. F. J. Johnson, B.Sc., Clover Bar.

2nd Vice—Rev. W. K. Allen, M.A., B.D., Vegreville.

3rd Vice—Mr. F. Whiting, Calgary.

4th Vice—Mrs. Geo. Bell, Red Deer.

5th Vice—Mr. Geo. H. Thompson, Edmonton.

Secretary—Rev. J. H. Johnston, M.A., B.D., Crossfield.

Treasurer—Mr. W. J. Jordan, Lethbridge.

Conference Representative—Rev. A. C. Farrell, B.A., Edmonton.

From this time on an advance movement among the Leagues of the Conference is looked for, and a more systematic and general effort will be made to adapt this Young People's movement of proved usefulness to this young country, which is also so conspicuously a young people's country. Perhaps the most abiding influence carried away by those who were privileged to attend was the deeply spiritual influence that pervaded every session.

Brockville District Items

The young people of Chantry (Delta Circuit), with their junior Pastor, Rev. D. W. Fomeroy, organized an Epworth League in October at an enthusiastic meeting. Thirteen have signed the Active Members' Pledge, and there are more who will join immediately.

At Glen Buell (Lyn Circuit) the Pastor, Rev. Geo. Stafford, organized an Epworth League in September. This young League has 20 members. The effort has been attended by encouraging results.

In October a very promising Young Men's Club was organized in connection with Wall Street Methodist Church, Brockville. This Club has the four departments—Christian Manhood, Literary, Social and Athletic. Already splendid work is being done for the young men of the church, and the promoters fully expect a membership of fifty or sixty soon. May God's blessing be added to this glorious work.

On the evening of November 18, the Greenbush Epworth League, on request, visited the Glen Buell League. A very inspiring meeting was held, about 100 young Leaguers (60 from Greenbush) being present.

Neepawa District

The Epworth League Convention of this district was held in the beautiful and historic town of Neepawa, Wednesday and Thursday, December 11th and 12th. Fred. Leach, Esq., presiding. About 50 delegates registered. Earnestness and enthusiasm marked every feature of the Convention. The Rev. John A. Doyle, B.A., Associate General Secretary, was present and gave several inspiring addresses. He is loved by every Leaguer, and there seems no doubt but that his appointment to this office was providential.

Helpful papers and addresses were contributed by the Hon. President, Rev. W. Bridgman; Rev. W. A. McKim Young, of Birtle District; the Arden League (represented by H. C. Boughton, H. Pettit, and Mrs. T. Snelgrove); the Glenholm League (represented by J. Edwards and Mabel J. McGormann); Rev. W. R. Hughes, Ph.B.; Rev. W. C. Bunt, and Rev. J. E. Lane, B.A.

A Bible Study Course will be instituted, also a Lecture Bureau; and the District League will raise \$500 for missions. This, with the amount raised by Portage District, will go to support our own missionary.

The Neepawa League generously provided hospitality for all comers.

On Thursday evening a banquet for visiting delegates was given in the club basement.

The new officers are:
Hon. President—Rev. W. Bridgman, Neepawa.
President—Fred. Leach (re-elected), Neepawa.

1st Vice—Wm. Carson, Franklin.
2nd Vice—John Edwards, Eden.
3rd Vice—Rev. W. R. Hughes, Ph.B., Rapid City.

4th Vice—Miss Cora Wilson, Gladstone.
5th Vice—Miss Mabel J. McGormann, Arden.
Secretary-Treasurer—Miss Pearl Alexander, Minnedosa.

Conference Representative—Rev. Wm. Somerville, Minnedosa.

Winnipeg District

Winnipeg District League held a good Convention in Grace Church, recently, when a fine address was delivered by Rev. W. E. Pescott, B.A.

Rev. R. L. McTavish presented the Report of the Secretary, which was very encouraging. In the district there were 862 Epworth League members. Six of the fifteen churches had Young Men's Clubs, with a membership of 295. Eight had Junior Leagues, with a membership of 434. The amount contributed to missions during the year was \$1,899, an increase of \$289; and the total raised for all purposes was \$3,956, an increase of \$1,172.

The following officers were elected for the coming year:

Hon. President—Rev. Dr. Stewart.
President—Rev. W. E. Pescott.
Secretary—R. F. McMillan.
Treasurer—Miss Gordon.
Convener of Christian Endeavor Committee—Rev. T. E. Hollin.
Moderator—West Stewart.
Literary—Rev. W. F. Cann.
Social—Miss Score.
Junior Leagues—Miss Peacock.
Athletics—Rev. Hiram Hull.
Representative to the Conference Executive—Rev. R. L. McTavish.

St. Thomas District

Sunday, December 8th, was a great day on the Malahide Circuit in the interest of the Junior work. Miss Margaret Smith, of St. Thomas, who is the Fifth Vice-President of the St. Thomas District and also Fifth Vice-President of the London Conference, addressed large congregations in the Copenhagen, Mt. Salem and Grovesend appointments on Junior work, taking for her text Isa. 11 and the latter part of the sixth verse, "And a little child shall lead them." She dwelt on the relationship of the relation of the children to the Church, and making a place in the Church for the boys and girls.

There has been a Junior League organized at Copenhagen.

The first of the year there will be and Luton, and the one at Mt. Salem will be reorganized, making four Junior Leagues on the Malahide Circuit.

Miss Smith is a Superintendent of a Junior League in the Central Methodist Church, St. Thomas, with a membership of 160 members, and they expect to raise \$100 for missions this year. It would pay the different districts in the London Conference to secure Miss Smith to work up interest in the Junior work of the Conference.

Newfoundland Conference

The following are the officers of the Newfoundland Conference League, elected at the last Convention:

President—Rev. Thos. B. Darby, B.A.
1st Vice—George Peters, Esq.
2nd Vice—Rev. P. B. Matthews, B.A.
3rd Vice—Rev. Charles Hackett.
4th Vice—Miss Ada Horwood.
5th Vice—Miss Main.
Secretary—Norman Burt.
Treasurer—Arthur W. Martin.
Representative to General Epworth League Board, Toronto—Rev. L. Curtis, D.D.

Executive Committee—The above with four Presidents of city Leagues and four Representatives from four city Leagues.

Lindsay District

The Annual Convention of the Lindsay District Epworth League was held in the Methodist Church, Bobcaygeon, on Thursday, December 5th, 1907. A large number of delegates were present and reported it the best Convention they ever attended. Both the afternoon and evening sessions were well attended, the church being crowded to the doors in the evening.

Some excellent papers were given on the different departments of the League work; also addresses on "Mission Study Classes," by Dr. Olive Rae; "How to interest the Young Men in League Work," by Rev. L. Phelps; and "Meaning and Measure of My Life," by Rev. Geo. Bishop, D.D.

Some very encouraging reports were given by the different Leagues. Through-out this district there has been a large increase in the missionary givings.

The Convention was pleased to have with them Rev. Robt. Emberson, missionary in Japan. He gave a splendid address on his work in that country at the evening session.

The singing by Miss Sarah Wright, of Bobcaygeon, and the Misses E. Worsley and M. Quibell, of Fenelon Falls, was much appreciated by all.

The following officers were elected:
Hon. President—Rev. R. McCulloch, Omeme.

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

1st Vice—Miss Nellie Geach, Lindsay.
2nd Vice—Dr. Olive Rae, Lindsay.

3rd Vice—Miss Edna Webster, Cambridge.

4th Vice—Miss Sarah Wright, Bobcaygeon.

5th Vice—Mrs. Bryson, Omeme.
Secretary-Treasurer—Mr. G. A. Robson, Lindsay.

Representative on Conference Executive—Rev. H. W. Foley, Bobcaygeon.

Deloraine District

A very successful Convention was held by the Deloraine District League at Osbow, on November 7 and 8, in the Methodist Church. Rev. C. H. Cross, B.A., B.D., of Alameda, delivered an address on "Ways and Means in the Forward Movement," basing his remarks on the report of work done during the year.

Rev. C. E. Somerset, of Carleton, gave a "Study of the Mind on Christ." He was followed by Rev. J. A. Doyle, the Assistant Secretary for Epworth Leagues and Sunday Schools, who spoke on the "Relation of the Sunday School to Missionary Problems."

After the presentation of reports, it was resolved that the money in hand at the Mission Room, contributed by the Leagues of the district, should be used to provide a ward in the Chentu Hospital in memory of the late Claude E. Kilborn, M.D.; also that the Rev. C. H. Cross correspond with the missionary authorities regarding the designation of a missionary to be supported by the Leagues of the district.

On motion the Secretary was directed to write to the Leagues and Sunday Schools in regard to the Sunday School Aid and Extension Fund.

The following officers were elected:
Hon. President—Rev. W. P. McHaffie, Carnduff.

President—Rev. A. J. Tufts, B.A., B.D., Osbow.

1st Vice—Mr. Robt. Love, Melita.
2nd Vice—Miss I. Montgomery, Deloraine.

3rd Vice—Mr. J. Medd, Carnduff.
4th Vice—Miss Lang, Osbow.

5th Vice—Mrs. P. I. Thacker, Napinka.
Secretary-Treasurer—Mr. J. McCay, Osbow.

Conference Representative—Rev. C. H. Cross, Alameda.

Rev. C. H. Cross was appointed as Representative on the Joint Committee on Missionary and Summer School Work. At the close of the business meeting, Rev. S. T. Robson, B.A., B.D., read a paper on the "Spirit-filled Teacher."

A largely attended meeting was held in the evening, the chair being taken by Rev. A. J. Tufis, B.A., B.D. The meeting was addressed by Rev. J. D. Doyle on "How to Hold the Boys," in a very interesting and practical manner; and Rev. W. P. McHaffie gave a very interesting account of the work of the Committee on Church Union.

Crystal City District

A joint meeting of the above Sunday School and Epworth League interests was held for two days—Dec. 2 and 3—in the Crystal City Methodist Church. All the ministers and probationers in the district save two were present, and some thirty representatives from the various schools. The object of the Convention was to stir thought, rouse enthusiasm, and deepen conviction, and thus to help to efficiency in the service of Christ. An effort was put forth to secure the attendance of every Sunday School superintendent, secretary, and Bible Class teacher in the district.

The programme was of a high character, and was well prepared, while the discussions gave evidence of wide reading in general and mature conviction on many fundamental problems.

Perhaps the leading feature of the Convention was the Bible studies in 1 Cor. by Rev. Dr. Maclean, which occupied both evenings of the Convention.

The book reviews of "Jesus Christ and the Social Question," "Religious Education," "The Philosophy of Christian Experience," given by Revs. J. W. Bowering, B.A., A. W. Kenner, B.A., and J. W. Saunby, B.A., respectively, were all masterly efforts. It seldom that we get so much profound thought on engaging themes packed into so small a compass as was offered to us in these three papers.

One general topic, "What is Success in Sunday School work?" was dealt with by Rev. E. E. Parson, District Sunday School Secretary.

The time which had been allotted to our General Secretary for the West was occupied in very profitable discussion.

Campbellford District

The outstanding feature of the Thirtieth Annual Convention of Campbellford District of the Epworth League was the stirring addresses delivered by Rev. R. E. Embrson, B.A., of Shidzuoka, Japan. These, combined with a commendable enthusiasm for the local work in the district, provided a day of more than passing interest, and the hundred or more delegates present returned to their homes cheered and encouraged to a continuance of the good work. The Convention was held on Wednesday, October 23rd, in the Norwood Methodist Church; Rev. W. G. Clarke, of Stirling, presiding.

The reports from fourteen Leagues and Sunday Schools in the district were of a most encouraging nature, in almost every case substantial progress being noted. A "Round-Table Conference on Missions," conducted by Rev. S. F. Dixon, of Tamworth, proved a feature of interest. The addresses were excellent and the discussions helpful.

The election of officers for the ensuing year resulted as follows:

Hon. President—Rev. Wm. Johnston, Warkworth.

President—W. H. Adams, Norwood.

1st Vice—Mrs. G. W. Hammond, Campbellford.

2nd Vice—Rev. H. A. Frost, South Dummer.

3rd Vice—Claude Winters, Campbellford.

4th Vice—Mrs. W. H. Ashton, Campbellford.

5th Vice—Miss Ella Currie, Stirling.

Secretary—Miss F. Squire, Norwood.

Treasurer—Miss N. Reynolds, Stirling.

Chaplain, Representative—Rev. W. Elliott, Hastings.

Bowmanville District

A Union Convention of the Sunday Schools and Epworth Leagues of Bowmanville District was held in the Methodist Church, Orono, on Wednesday, November 20. In point of attendance, and interest this was one of the best Convention meetings ever held in this district. Mr. W. H. Moore, Hampton, President of the District League, presided, and conducted the devotional exercises. Rev. A. Mansell Irwin, B.A., B.D., Pastor of Newcastle Methodist Church, gave an address on the "Forward Movement in the Sabbath Schools."

About 175 delegates were royally entertained at dinner in the basement of the church, and a first-class service and meal were enjoyed.

Rev. W. F. Adams, M.D., missionary to China, but now on furlough, gave an admirable address on "The China of To-day."

Rev. H. S. Spence, of Tyrone, gave an excellent address on "How to Develop the Devotional Spirit in our Leagues and Sunday Schools?"

Rev. Dr. Crummy spoke on "Bible Reading and Bible Teaching."

The newly-elected officers were:

President—James A. Werry, Ennis-killen.

1st Vice—W. J. S. Rickard, Newcastle.

2nd Vice—Miss Neda Symons, Salem.

3rd Vice—Miss Edith Kirby, Oshawa.

4th Vice—Miss Mellie Moment, Orono.

5th Vice—Miss Lillian McLean, Bowmanville.

Secretary—John Hellyar, jr.

Treasurer—Arthur Stainton, Zion.

Conference Representative—Rev. H. S. Lewis, B.A., Oshawa.

Summer School Representatives—Miss Daisy Jewell, Ennis-killen; Miss Ona Warren, Newcastle; Captain W. C. Frank, Maple Grove.

The Methodist Young Men's Church Extension Movement in Montreal

During the past two years special attention has been given to the work of Church extension in Montreal, and funds have been raised to give assistance in the building of churches in several of the outlying districts, but in spite of what has been done it has been conservatively estimated to-day that the total amount required to give the necessary assistance and encouragement by supplying the efforts of each locality is \$50,000.

On October the 11th last information regarding this cause was laid before a gathering of the Methodist young men, who were so impressed with the fact that this was their best opportunity to render assistance to the work of Methodism, that a campaign was decided upon to raise \$10,000, payable before December 14th, 1908, to supplement the larger effort of the Conference Committee. This meant work for the young men. An Executive Committee was appointed, which met from time to time either with or without a larger committee representing all the Methodist Churches of Montreal. A completely organized campaign was arranged for, and in order to bring the

matter before the young men of Methodism as a whole it was decided to hold a supper in St James' Church on the 21st of November.

At this gathering about 125 young men were present. After supper the Rev. Melvin Taylor was called on to speak upon the needs of Montreal Methodism. What he said was most convincing, and showed how great was the urgency of the need.

Mr. A. D. Dawson followed with an address upon the young men's obligation and ability, emphasizing the privilege and the opportunity presented to the young men of Montreal Methodism through this worthy cause.

Many other brief addresses were given, and great enthusiasm was manifested by the young men present. An opportunity was given to subscribe to the fund, as a result of which \$2,600 was signed for. This is merely a beginning, for the young men will continue to carry on an active campaign until at least \$10,000 shall have been subscribed.

Conference Convention

It is expected that the Bay of Quinte Conference Epworth League Convention, to be held in Lindsay, January 21-23, will be an occasion of unusual interest and profit. The Convention will begin on Tuesday afternoon, 21st, with a reception to delegates. The Lindsay friends will serve supper in the School-room at six o'clock, and the evening meeting will be given to the work among young men, when addresses will be delivered by Mr. E. D. O'Flynn, of Belleville, and Rev. J. W. Graham, B.A.

On Wednesday evening Rev. R. Embrson and Rev. Albert Moore will speak, and on Thursday evening Rev. Geo. Jackson, of Toronto, will preach. The day sessions will be filled with practical addresses, Round-Table Conferences, etc. It is hoped that every League in the Conference will be well represented. For full programme send to Mr. Fred. Foley, Bowmanville.

The Pastor's Birthday

The *Daily Intelligencer*, of Belleville, tells how the popular pastor of Bridge Street Church was surprised on Sunday, December 8th:

The opening exercises of Bridge Street Methodist Sunday School are, next to the teaching, the chief feature of the always interesting proceedings. Yesterday was specially so. The school had, incidentally, heard that the 8th of Dec. was their Pastor's birthday, and various suggestions were made as to how he could be better made to know how much he was beloved, and how he was crystallized into the resolve of each class to bring gifts of cut flowers and present them.

The first Rev. Mr. Wilson knew of the loving intentions was when two little tots from the Primary Department—a boy and a girl—leading the procession of two representatives from each class, came to the platform and, presenting him with the flowers, wished him many happy returns of the day. Mr. Wilson was so surprised and affected that all he could say was to thank them, not only for this, but for the many other ways in which the whole congregation had shown kindness to his family and himself.

Mr. H. J. Clarke, the Senior Associate Superintendent of the School, received quite an ovation as he was introduced as the Public School Inspector of South Hastings, having been unanimously elected by the County Council the day before to this office. Mr. Clarke briefly thanked the school for the enthusiasm of their welcome.

Devotional Service

JAN. 19.—SONGS OF THE HEART. II. HOW GOD SPEAKS TO MEN.

Psalm 19.

HOME READINGS.

- Mon., Jan. 13.—God spoke in dreams.
Job 23. 1-16.
Tues., Jan. 14.—God spoke in visions.
Rev. 1. 1-13.
Wed., Jan. 15.—He speaks by His Spirit.
Acts 10. 19, 20.
Thurs., Jan. 16.—Paul heard a voice.
Acts 9. 1-7.
Fri., Jan. 17.—Daniel heard through Gabriel. Dan. 8. 15-18.
Sun., Jan. 18.—God speaks through Jesus.
Matt. 4. 23-25.

INTRODUCTORY.

It is a good thing that David had been a shepherd under the open sky for years, or we might not have had this wonderful psalm. In those years he doubtless saw more of the glory of the vault of heaven than at any other period of his life. The teaching of this psalm is that God's works are speaking to us constantly, silently and universally through the voice of nature and through the voice of revelation. One is the complement of the other. Wonderful as the book of nature is it would not be complete without the book of revelation.

EXPOSITORY HINTS.

V. 1. "The heavens." The heavens are plural for their variety, comprising the watery heavens with their clouds of countless forms, the aerial heavens with their calms and tempests, the solar heavens with all the glory of the day, and the starry heavens with all the glory of the night.

"Declare." Show forth or tell to men continually. They make continual announcement of the exalted perfections of God. The more the heavens are studied the more impressive the lesson becomes.

V. 2. "Day unto day," etc. There is a never ending series of witnesses to the divine majesty and greatness in the constant succession of day and night. Each has its story, which it repeats with unvarying exactness, and passes it on to its successor.

V. 3. "There is no speech nor language," etc. People of all nations and languages can understand God's voice in nature, and be led to acknowledge their Creator.

V. 4. "Their line," etc. The idea is that their domain is co-extensive with the earth, and that they speak with authority, even its uttermost parts.

"A tabernacle for the sun." David here compares truth to the rising of the sun. In that land there was but little twilight; and when the sun appeared he sprang straight up above the horizon all at once, like a strong man to run a race.

V. 6. "His going forth." The second simile has reference to the sun's daily course as the first does to his reappearance after the darkness of the night.

"Nothing hid from the heat thereof." The rays of the sun penetrate everywhere; nothing escapes it.

V. 7. "The law of the Lord is perfect." A complete revelation of God's will, as far as men could then receive it, always guiding in the right direction, always keeping towards heaven.

V. 8. "The statutes of the Lord are right." All that God bids us do. Every duty He lays upon us.

"Enlightening the eyes." Illuminating the mind and conscience, showing us the true path of life and happiness.

V. 9. "The fear of the Lord." Another name for the law.

"Is clean." There is nothing in it that tends to corrupt the morals or defile the soul. Everything connected with it is of a holy tendency.

"Enduring for ever." The revealed will of God is never changed. Even Jesus came not to destroy, but to fulfill the law.

"True and righteous altogether." God's judgments are always just.

SUGGESTIVE HINTS.

Every advance made in astronomical knowledge since this psalm was written adds to the force of the statement made in verse one.

Nature speaks to all ages, all classes, all conditions.

The truest understanding of the glories of creation is to him who reads the works of God in the light of the Word of God.

The works of the Lord are wonderful, and the most wonderful of all God's works is His Word.

No man is a good judge of values who does not realize that the Bible promises are a great deal sounder than Bank of England notes.

The heavens declare the glory of God, but they say nothing of His love. For this we have to trust to His Word.

Astronomy and microscopy reveal many wonders, but they do not tell us how to live and what we ought to do.

Nature without revelation is like a great cathedral, with beautiful stained-glass windows, seen from without. Nature with revelation is like the same cathedral seen from within.

The commandments of God are to our spiritual nature what the laws of nature are to physical nature. They are the great principles of life, which show us how to live and what to avoid.

The Bible is like a microscope showing us the depth and perverseness of man's sin, and God's love and providence. It is also like a telescope bringing the distant heavens near, showing the marvellous reach of God's wisdom and power and love.

QUOTATIONS.

The heavens are an exhibit of the power of God, but they are not a revelation of God Himself. No man knows God through looking at the skies and the stars. He who already knows about God sees evidences of God's glory and God's handwork in sky and stars, but a revelation of God by God Himself is essential to a recognition of God by man in even the grandest works of God. That is David's idea.—Dr. H. Clay Trumbull.

David had only a small part of God's Word. The Pentateuch and Job were all he had, unless he also had Joshua. If to him the Word of God was more to be desired than gold, how ought it to appear to us? For we have the whole story of the life of the Son of God, through Whom we learn more about God than from all the rest of the Bible put together. And yet how many think so little of God's Word that they scarcely ever look into it.—Dr. Schauffer.

The light speaks to us of God, the winds of the work of the Holy Spirit, the dawn is a prophecy of the millennium,

the mountains tell us of the night of faith, the flowers of God's loving care, the stars point to the Star of Bethlehem, and the mighty heavens to the reward of them that turn many to righteousness.—Dr. Peloubet.

"Earth's crammed with heaven, And every common bush affire with God, But only he who sees takes off his shoes;

The rest sit round it and pluck raspberries!"—Mrs. Browning.

ILLUSTRATIVE.

Once, as I entered the observatory of Harvard College, at the close of the day, my friend who had led me there asked that I might be shown the new instrument that had just been introduced. The professor replied courteously, "Yes; I think there may be time enough yet for him to see a star, if you will find one." My companion "found one" by looking in a worn little book of astronomical tables lying there on the desk, and replied quietly, "There is one at 5.20." So in a hurried instant, the covering was stripped off from the great brass tube, and prone upon his back, under the eye-piece, lay the enthusiastic professor. While my friend stood by with what seemed a tackhammer in his hand, I noticed that he kept his eye on a tall chronometer clock near us. Suddenly two sounds broke the impressive stillness; we had been waiting for the stars. One was the word "there" spoken by the professor, the other was the tap of the hammer on the stone top of the table by my companion. Both occurred at the same instant—the same particle of the instant—they were positively simultaneous. But the man who spoke the word could not see the clock; he was looking at the star that came swinging along till it touched the spider-web line in his instrument; and the other man who struck the hammer-stroke could not see the star; he was looking at the second-hand on the dial-plate. When the index in its simplicity of regular duty marked twenty minutes after five, there fell the click on the stone; and then, too, there came on in the heavens, millions of miles away, one of God's stars, having no speech, but rolling in on time, as He had it made it.

Then I was invited to look in, and see the world of light and beauty, as it swept by the next fibre in the tube. But afterwards I went curiously to the book, and found that it had been published ten years before, and that its calculations ran far away into the future, and that it had been based on calculations a thousand years old. And God's fidelity to the covenant of nature, here now almost three thousand years after David had made this nineteenth psalm, had brought the glorious creature of the sky into the field of Harvard College's instrument just as that patient clock reached the second needed for the truth of the ancient prediction. Need I say, that those two professors almost wondered (so used to such things were they) at the unstruck devotion—the hushed reverence, with which I left the room.—Dr. C. S. Robinson.

QUESTION SPURS.

In what two books does God reveal Himself to man?

What may we learn by looking into the vault above us?

What may we learn by looking into God's written Word?

What attributes of God does nature exhibit?

What attributes of God does His Word reveal?

Repeat the prayer with which this psalm closes.

Is this prayer an appropriate one for us to offer?

JAN. 26.—MISSIONARY WAYS OF WORKING.

SUGGESTED PROGRAMME.

Hyman 82.

Prayer.—That the varied agencies at work in the mission field may be owned and blessed of God for the upbuilding of His Kingdom.

Scripture Lesson—1 Cor. 9. 19-27.

Address—Missionary Ways of Working. Hyman 66.

Address—How may Medical, Educational and Press Work aid in Evangelization?

Hyman 182.

Address and Discussion—What Missionary Ways of Working are we using in our League that we may help the Missionary Ways of Working in the Mission Field?

Announce February Topic—What Constitutes a Call to the Mission Field?

Benediction.

HELPS.

Missionary Outlook; *Missionary Bulletin*, 25 cents per copy, 75 cents per year; *Missionary Report*; *January Epworth Era*; *Missionary Marconings*, 35 cents; *Practical Plans*, 50 cents. Order from F. C. Stephenson, M.D., Methodist Mission Rooms.

MISSIONARY WAYS OF WORKING.

"I am made all things to all men, that I might by all means save some." These are the words of the great missionary to the Gentiles, the Apostle Paul, and the principles there enunciated lie at the foundation of successful missionary work to-day. It is not possible to reach all men in the same way, and it is the aim in missionary work to present an all-round Gospel—to meet man's need wherever it is greatest, and in this way lead him to a conception of spiritual life.

But while there are many ways of working, there is but one great aim—the winning of men and women and children for the Kingdom of our Lord. How this is accomplished is after all not so important, if in the method employed we but manifest the spirit of the Master.

EVANGELISTIC.

First in importance of the methods, since the others are but means to this end, is evangelistic work. Wherever the Mission, this has been most successfully employed. In the open air, in the tea-shops, street chapels and churches, and even in the heathen temples of China and Japan, our missionaries have proclaimed the Gospel story. The effect has been widespread. One of our missionaries in China says it is almost impossible to find a town in the district assigned to us in the Province of Szechuan, West China, where there is not someone who has heard something of the Gospel. Perhaps it is only a farmer, visiting the town on a market day, who strays into the outskirts of the crowd, and hears from the lips of the preacher something of this strange, new doctrine. Perhaps an enquirer from another city has found his way to one of these more remote spots. However that may be, the light is spreading. With the evangelistic agency we should put the classes that are held for the probationers and enquirers and the work of training native evangelists and pastors. The evangelistic method is used here in Canada in the work among the Indians and the French. Sometimes, though now more rarely, the Camp meeting is held.

PRESS WORK.

Closely linked with the evangelistic work, because often associated with it,

is the work of the press. It is impossible to estimate the power of the printing press. We know something of its influence in our own Dominion, but what must be the effect of having the privilege of securing Bibles and Christian literature in their own language on such a literary nation as the Chinese. The missionary or evangelist usually travels with a supply of books or tracts, and the sale of these will open opportunities for personal conversation, or oftentimes for a preaching service. The Chinese hold in great veneration the printed page, and so these books or tracts are reverently cherished.

The late Dr. Hart, the founder of our West China Mission, was quick to realize the possibilities in the printing press, and through his indefatigable efforts press work was established at Kiating in 1897. Later it was removed to the headquarters of the Mission at Chentu. Here a fine new building was erected, and the work of the press has expanded until to-day they are printing in three languages—English, Chinese and Chinese. At the Canadian Methodist Mission Press there is now printed the *West China Missionary News*, which was hitherto published in Chungking, the organ of all the societies now working in West China. Since February, 1897, a journal in the interest of the Chinese Christians has been issued. This, of course, is printed in Chinese. The press work is constantly growing, and the magnitude of the results cannot be seen.

MEDICAL WORK.

In missionary work Medical Missions have often been used of God to open most difficult fields. The medical missionary has been allowed to enter where the preacher or the teacher has been shut out.

The foreign doctor soon becomes deservedly popular, and he has little time for any work outside the medical, unless he limits his hours for consultation. While many are reached through the dispensary and the consulting room, perhaps the ideal place for Christian teaching is the hospital ward. Here, it may be for weeks, the patient is surrounded by Christian influences. He hears the weekly prayer service, receives tracts and Christian literature, and above all, has the opportunity of observing the lives of these foreign nurses and doctors, who profess to live by the teachings of this strange doctrine called Christianity. It is a common occurrence for patients to leave the hospital, avowing their purpose to live the Christian life, and while these resolutions are not always carried out, there are many cases in which a stay in the hospital is followed by a changed life.

Our Church is recognizing the vast importance of medical missions, and the call now is for volunteers for this work. Of the thirty missionaries of our Church in China, eight are medical men. The hospital in Chentu has proven entirely inadequate to meet the need, and at present a larger and more convenient building is in course of erection. It is expected that this will be quite large enough to meet all needs for a few years. There is also a hospital at Kiating, and as the work expands, and new towns are opened up, without doubt the number of our hospitals in West China will increase.

In Japan we have no medical missionaries or hospitals. Medical work among the Indians is carried on very successfully. We have hospitals at Hazelton, Bella Bella and Clayoquot, B.C. While these hospitals are open to any who need the care and treatment they afford, they are primarily for the benefit of the Indian, and as such are centres of civilizing force.

Quite recently a hospital has been opened at Peain, Alberta, where Dr. Lawford is doing missionary work among the Gaiicians.

EDUCATIONAL.

The educational work that is being done in connection with our missionary work is in many respects the most important of all. The children of any nation lie in her youth, and if these can only be trained for Christ and righteousness the conquest of the nation for the Kingdom of God is sure. So practically every Mission in China has its day school, while in Chentu students are pursuing a more advanced course, and bright hopes are held out for the establishment of a college here, under direction of our Methodist Church.

In Japan the desire for English is very great, and many of our missionaries spend several hours a week as teachers of English in the Government schools. In addition many of them conduct night schools, and their students from both public and night schools are often found later attending the Bible Classes of the missionary. This is but one illustration of the importance of our educational work.

In Canada we have day, industrial and boarding schools for the Indians. While these are doing good work the day schools particularly are hampered by the nomadic habits of the Indians. It is very hard to bring the older generation of Indians to realize the importance of education. In the industrial schools farming and trades are taught to the boys, while the girls are instructed in house-keeping and sewing. This means a great deal for the future of the Indian.

An important branch of our education work is that carried on in the French Methodist Institute, Montreal. Here young people of French extraction are trained and fitted to all responsible positions in life. The thoroughness of the education given them is shown by the positions taken by the graduates in after life, and by the popularity of the school. Though for some years all but French-Canadians have been refused admission, the accommodation of the building is taxed to the uttermost, and many applicants have been turned away.

So the work of extending the Kingdom is being carried on, and the time is approaching when the knowledge of God shall cover the earth as the waters cover the sea.

FEB. 2.—FAITH AND WORKS.

James 2, 14-26.

HOME READINGS.

- Mon.—Hearing and doing. James 1. 18-27.
- Tues.—Abraham's obedience. Heb. 11. 13-19.
- Wed.—Known by its fruits. Matt. 7. 15-23.
- Thur.—Meet for use. 2 Tim. 2. 14-21.
- Fri.—Called to virtue. 2 Pet. 1. 1-11.
- Sat.—Good and profitable. Titus 3. 1-5.

INTRODUCTORY.

Luther designated the Epistle of James as "An Epistle of straw," probably because it does not deal to any extent with doctrinal questions, which so interested him. It is, however, the most intensely practical book in the Bible, dealing with matters closely relating to character and conduct. Some have thought that there is some contradiction between Paul's teaching concerning justification by faith, and that of James, who insists on works; but this is not so. Faith alone justifies, but the right sort of faith will invariably be accompanied with works.

EXPOSITORY HINTS.

V. 14. "What doth it profit?" What does it amount to? It is vain and ineffectual.

"Through a man say." The emphasis is on the word "say." A man may say he has faith, but whether he really has or not is to be settled by results.

"Can faith save him?" The question is not whether faith saves, but whether such a faith as this, without the corresponding fruits, can save.

V. 15. "If a brother or sister," etc. There might be actual feeling for the suffering ones, a real wish that their wants might be supplied, but it was a weak, superficial emotion that expressed itself only in good wishes, and consequently valueless.

V. 17. "Is dead, being alone." It dies as a seed that does not sprout, it has no issue beyond itself. It is dead in its very nature, as is shown by its not going out of itself.

V. 18. "Show me thy faith without thy works." As one would attempt to prove that he has the power of speech without speaking. It is easy enough to assert that one has faith, but there is no way of showing except by its natural fruit and expression.

V. 19. "Thou believest that there is one God." Very good, but of what kind is your faith?

"The devils also believe." They know that there is a God, but it produces no good fruit in them. It makes them tremble with fear without making them any better.

V. 23. "Abraham believed God." His faith was severely tested, but the proof that he really had faith is seen in his obedience, so that he was really justified by works, since the faith would not have been without the works. He was justified by that kind of faith which produces works, and not by the kind of believing which the devils have who tremble.

TWO KINDS OF FAITH.

1. A dead faith, which takes various forms:

(a) An emotional faith, which spends itself in feeling without action. We have seen faith as this making people happy and excitable, but leaving their character unchanged.

(b) An intellectual faith, which contents itself with doctrines and creeds, and understands truth without being touched by its power.

(c) A speculative faith. There are some beliefs that do not necessarily affect one's conduct. They are mere speculations and reasonings, and do not touch character any more than beliefs about the nature of the sun's rays. But there are other beliefs that take hold of the heart and life.

2. As opposed to these we see a living faith that controls and actuates the life, like that which Abraham possessed.

SUGGESTIVE THOUGHTS.

"Paul and James do not stand face to face fighting each other," says Arnot, "but back to back fighting opposite foes."

"A man may know the right and do the wrong; so a man may have a good creed and a bad life, in which case we may well say, 'Can faith save him?'"

Faith is not worth much so long as it is merely in the head. Head faith can save no man. It must get into the heart and work itself out through the life.

Fine geographical knowledge will never make a traveller. An exact knowledge of the chemical qualities of water will

never make a swimmer. You must bring faith to a practical application.

No creed can be as beautiful as good deeds. A belief without any adequate expression is like an organ when all its pipes are silent and its keys untouched.

The world will never fight over creeds as it once did. The creed that a man expresses in acts is what is wanted to-day. Let a man say, "I love God with all my heart and my neighbor as myself," and show it, and his neighbors will say, "That is the kind of religion that counts."

The value of a belief is to be measured by the same law as the value of a well. The question is not how much will it hold, but how much thirst can it quench. That is what gives value to a belief.

ILLUSTRATIONS.

Lightning alone strikes and does damage, but it is only the lightning which is accompanied by thunder that is destructive. So faith alone justifies, but only the faith that is accompanied by works is effective.

You prove that a tree has life by its leaves and fruit. You prove that a fire is a real fire by its light and heat. You prove whether a vine is a wild grape or a "Niagara" by the fruit that it bears.

Two men painting or describing a mountain, valley, a waterfall, or a building, might take very different positions in regard to it. A landscape sketched from the top of a high tower or on a level plain, a view of the Niagara Falls from the American or Canadian sides would present a very different appearance. So all that is necessary to reconcile the statements of Paul and James is to understand that they look at the subject from different points of view.

If men want roses they apply their efforts at culture to the root, not because they care specially for the roots, but because culturing the root and stalk is the means of obtaining roses. So we preach faith because that is the way to obtain works.

A man wants to go to England. He believes the ship is going there, that it will be in Liverpool in ten days, but he remains in Toronto. Can faith take him to the Old Country? Not unless he gets aboard the steamer.

QUOTATIONS.

What does it amount to that a man has a clear knowledge of the theory of banking when he is content of forging a cheque? Can faith save him? Can knowledge of banking be accepted as an apology for forgery? By his very knowledge he is condemned. By his very faith he is damned.—Dr. Joseph Parker.

James saw that Christianity was in danger of becoming a matter of the head, and was being divorced from the hand and the heart, and therefore utters these words of warning. Is this not the peril to which the Church is exposed to-day? The faith of the Evangelical churches is sound enough, but the actual working power of the churches is dangerously weak. Take a dozen or twenty persons out of every hundred of their membership, and you would become of the churches?—Rev. W. H. H. Murray.

It is very possible to have Christ in our creed—to believe in Him as an historic personage, to give earnest thought to His unparalleled teachings, and yet be sadly lacking in heart-homage and devotedness to Him. One little living act of obedience to Him, one little living act of loving-neighborship, Christ demands actual doing.—Rev. Thos. Hammond.

FEB. 9.—MINISTERING TO STRANGERS AND THE SICK.

Matt. 25. 31-46.

HOME READINGS.

Mon., Feb. 3.—Loving the stranger. Deut. 10. 18-19.

Tues., Feb. 4.—Hospitality. 1 Tim. 5. 1-10.

Wed., Feb. 5.—Brotherly love. Heb. 13. 1-3.

Thur., Feb. 6.—Jesus and the sick. Luke 14. 13-14.

Fri., Feb. 7.—The calling committee. Jas. 5. 13-15.

Sat., Feb. 8.—Christ's command. Matt. 10. 5-15.

INTRODUCTORY.

One of the most useful parts of Epworth League organization is "The Visiting and Relief Committee," as it has opportunities for doing Home Mission work of the most valuable kind. Sick people usually appreciate a little attention, and so do strangers. A kind enquiry during a time of illness, accompanied by a bouquet of flowers, has not unfrequently been the means of bringing a family into sympathetic relations with the Church. Probably there are many people outside of the Church altogether, because on moving to a new place of residence no one called on them or invited them to the services. The congregation that looks after strangers and makes them cordially welcome is usually a growing congregation. The subject we have this week, and also the one for next week, are exceedingly appropriate, and we hope that all our Leagues will discuss them thoroughly.

EXPOSITORY HINTS.

V. 22. "Separate them." God is a separator from the first to the last, and if we do not separate ourselves He will. He began by separating the heavens and the earth; He ends by separating the sheep from the goats.

V. 23. "Sheep." Representing the holy. Their gentleness and inoffensiveness make the illustration quite appropriate.

V. 25. "I was a stranger, and ye took Me in," etc. The things referred to in verses 35 and 36 are part of the common experiences of life, and likely to occur to any one.

"I was thirsty," etc. In Oriental countries, where water was scarce, it was a grateful act of kindness to give a cup of cold water to a thirsty traveller.

V. 28. "When saw ye These a stranger?" etc. The astonishment of the righteous is not modesty disclaiming praise, but real wonder at the undreamed-of significance of their deeds.

V. 40. "Inasmuch as ye did it," etc. Showing love to Christ's brethren for Christ's sake will be recognized as a proof of loving devotedness to Himself.

V. 45. "Inasmuch as ye did it not," etc. It is for what they did not do of good, rather than for what they did of evil, that the condemned are sent away at the final Judgment. And what sin can be greater than not responding to the call of duty?

SUGGESTIVE THOUGHTS.

There is an inseparable connection between love to Christ and love to His brethren.

Whatever we attempt to do for Christ will be recognized and never forgotten.

To do these merciful things unto one of the least of God's children is better proof of the right principle within us than if we did them unto the known Christ.

Practical benevolence is heaven. Practical selfishness is hell.

True virtue does not publish itself; it does not even know itself.

Eternal life is a gift, but rewards will be according to works, good or evil.

Sickness is a Christian opportunity. Some are shut away from the world that Christ may come in to them.

The Social Committee should endeavor to turn its sociability when it is needed towards the strangers and the sick.

QUOTATIONS.

The position that men take toward Christ is revealed by that which they take toward His children. "He that receiveth you receiveth Me," Jesus said several times—the result of which is that to reject the servant is to reject the Master.—Dr. Godet.

"Christ claims our love in many a strange disguise;
Now fever-stricken on a bed He lies,
Friendless He wanders now beneath the stars,

Now tells the number of His prison bars,
Now bends beside us crowned with hoary hairs;
No need have we to climb the angel stairs,
And press our kisses on His feet and hands.

In every saint who suffers here the Man
of Sorrow stands."

Why were these righteous persons blessed? Because they held the right system of truth? Not a word about that. Because they were in the line of faith according to the Jewish conception of religion? Not a syllable on that subject. Because they were good and regular citizens, paid their taxes, kept the laws, and went to church? Not a hint of that. What, then, are the grounds? Look at the inventory: "I was hungered," etc.—Henry Ward Beecher.

What, then, is the heart of this parable? That a life of selfishness includes in it, of necessity, sin and rejection before God and odiousness before men; and that a life of true sympathetic benevolence includes in it all motive power; and is the spring and charm of all those graces which bring a man to the right hand of God in glory. This is the simple meaning of the whole parable.—Beecher.

ILLUSTRATIONS.

A missionary, weary and heartsick, went to address a strange Sunday School in the country. While pondering what he should say to them, he noticed in the corner a little girl shabbily dressed and barefooted, her little sunburnt face buried in her hands, the tears trickling between her small brown fingers, sobbing as if her heart would break. Soon a little girl, apparently about eleven, went to her, and, removing her ragged bonnet, gently stroked her tangled hair, and talked with her cheerily until her face brightened, her tears were dried, and only smiles wreathed the small, rosy mouth. The missionary went to them and said to the little comforter, "Is that your little sister, my dear?" "No, sir, I have no sister." "O, one of the neighbors' children?" asked the missionary. "A little schoolmate, perhaps?" "No, sir; she is a stranger. I do not know where she came from. I never saw her before." "Then how came you to be so kind to her, if you do not know her?" "Because she was a stranger, sir, and seemed all alone and needed somebody to be kind to her." "Ah!" said the missionary to himself, "here is a text for me to preach from." "Because she was a stranger, and seemed all alone and needed somebody to be kind to her."

A Bishop of the M. E. Church South, being on board a New Orleans steamer, saw, late one night, a man go stealthily to a state-room, and hastily open and shut the door, passing something in without entering. He suspected it was a case of drug fever, and, after pressing the officers of the boat, was informed that it was a Catholic priest ill with that terrible disease. He insisted upon being admitted to his room. As the door was opened the sickening odor for a moment drove him back, but, entering, he found a miserable man at the point of death, who for twenty-four hours had not had so much as a cup of cold water ministered to him. But what was the Bishop's surprise to find, not a Catholic priest, but a well-known minister of his own denomination. He cared for him and was the means, under God, of his restoration to health. He risked his life to save a sick stranger, but unexpectedly saved a friend. Some such glad surprise awaits all those to whom Jesus shall say at His coming, "I was sick, and ye visited Me."

"The lowest service rendered for His sake is higher than the mightiest struggle for mere self-advancement." This is part of a sermon that a young girl heard which changed her whole life. "For Him," she whispered softly to herself as, the service ended, she declined an invitation to go with one of her young companions, and instead gave her strong arm to the feeble grandmother and helped her home. "For Him," she whispered, as she laid aside the attractive library book, that she might assist her mother to wash the dishes. "For Him," became the glad motto of her life.

Three half-orphaned little girls, being obliged to travel alone from Berlin to St. Louis, were sent, provided by their aunt with a little blank-book, upon the first page of which was written their names, ages, starting-point and place of destination, and underneath the words, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto Me." These children were instructed to show to any stranger when they needed help and direction. As they journeyed some of those who read the words gave them money, others kind advice, frequently a tear would drop upon the page, but every one who read the sentence ministered to them until at last from across the continent, from over the sea, from the long railroad journey, they were safely landed in St. Louis and clasped in their father's arms. Ah, if all those who look to us for comfort or help or sympathy could always hold before us these magic words, how they would incite us to deeds of kindness, how they would inspire us to be patient with the slow and the stubborn and the stupid; to be kind to the poor, the sick, the unfortunate.

QUESTION SPURS.

What has our League been doing in looking after strangers and the sick?

What more can we, and ought we, to do?

Is hospitality a lost art with us?

What are we doing with our homes?

Do we grudge time spent with those whom we may never see again?

Are we preparing happy memories for our own sick beds?

To be Published Soon

In answer to several enquiries we are authorized to say that "The First Century of Canadian Methodism" will be published early in the year, and meantime advance orders are accepted at \$1.00.

Book Shelf

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

Our Little Alaskan Cousin. By Mary F. Nixon-Roslett. Published by Messrs. L. C. Page & Co., Boston. Price, 60 cents.

Another volume of the popular "Little Cousin" series which describes, in fascinating story form, the habits and customs of various countries and people. These books are ideal volumes for the Sunday School library, as they convey an immense amount of information in a way so attractive that it will be eagerly read by the little folks. This book tells about the Eskimos and Indians of Alaska, and is exceedingly interesting.

How Are You Living? By W. T. Hambrook. William Briggs, Toronto, Publisher. Price, \$1.00.

This book is a discussion of the greatest questions relating to human life and character, written with the young man and woman specially in view. The chapter headings will give some idea of the scope of the volume: "The son's duty to God"; "The son's duty to self"; "The son's duty to home"; "The son's duty to state"; "The daughter"; "The mother"; "The father"; "The wife"; "The husband." Young and old can scarcely fail to get good out of reading this book.

Just One Blue Bonnet. The life story of Adella Florence Kinton. By Sara A. Randless. Toronto: William Briggs, Publisher.

A Salvation Army story of the life work of one of its soldiers, a young woman of strongly marked individuality, great sweetness of disposition, and deeply devoted to Christ. Possessed of literary and artistic ability, she was for a time a valued member of the Editorial Staff of the *War Cry*. A considerable portion of the book is taken up with the diary of the subject of the sketch, particularly interesting, perhaps, to those who know her.

The Life of Hugh Price Hughes. Popular Edition. By his daughter. Published by Hodder & Stoughton, London. Toronto: William Briggs, Price, \$1.25; postage 15 cents.

This interesting volume was published three years ago, and sold for \$3.50, which was not an extravagant price, as the book consisted of 670 unusually large pages. Now this "popular edition" has been printed from the same plates, and prepared in very much the same style to be sold at the very low price, \$1.25. At this figure it ought to have a very large circulation. Hugh Price Hughes was one of the most remarkable Methodist preachers who ever lived; an exceedingly well-written life story by his talented daughter is well worth reading. To the preachers it will be wonderfully stimulating.

In the ancient cathedral of Genoa, a vase of immense value has been preserved for six hundred years. It is cut from a single emerald. Its principal diameter is twelve and a half inches, and its height five and three-quarter inches. It is kept under several locks, the keys of which are in different hands, and is rarely exhibited in public; but only by order of the Senate. When exhibited it is suspended round the neck of a priest by a cord, and no one is allowed to touch it but him. It is claimed that this vase was one of the gifts which was made to Solomon by the Queen of Sheba.

The Editor of this paper would be glad if the Corresponding Secretary of every League would kindly send their Topic Card or Programme of Meetings to this office. Suggestions may be gleaned that will be helpful to other Leagues.

The Junior Epworth Era

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

Time

"Time's a hand's breadth, 'tis a tale;
'Tis a vessel under sail;
'Tis an eagle on its way
Darting down upon its prey;
'Tis an arrow in its flight
Mocking the pursuing sight.
'Tis a short-lived fading flower,
'Tis a rainbow on a shower;
'Tis a momentary ray
Smiling in a winter's day;
'Tis a torrent's rapid stream;
'Tis a shadow; 'tis a dream;
'Tis the closing watch of night,
Dying at the rising light;
'Tis a bubble; 'tis a sigh—
Be prepared, O man, to die."

—Francis Quarles (1592-1644).

Weekly Topics

JAN. 12.—THE BOY JESUS IN HIS FATHER'S HOUSE. Luke 2. 45-50.

In verse 40 of this chapter we have four things told us about the little growing Babe. In His earliest years He grew in body, mind, and spiritual understanding. The incident recorded in our Topic study occurred when He was twelve years old. The custom of devout Jewish families was to go to the capital city, Jerusalem, to attend the festival services of the great feast. Jesus went with His parents, and as this was probably the first time He had been with them there on such a visit, we may be sure that there were many things to attract His attention, and interest His mind. But there was one place that was more attractive to Him than any other—the Temple. We would call it to-day, in our cities and towns, the Church. Our topic suggests to us that Jesus was drawn to the Temple not by His grandeur as a building, or by its beautiful services, but because it was "His Father's House." He seemed to look on it as the place where His "Father's Business" was to find its central headquarters. Our churches ought to be such. Our boys and girls should have the thought of the Church that makes it the centre of active, busy, loving industry. The Church is not just a place of rest, but one of work. And in it, and by it, our youth ought to be fitted and prepared for out-reaching activities in the "Father's Business." Notice, too, that Jesus was well acquainted with the Scriptures. The wise teachers ("doctors") that were in the Temple were amazed at His knowledge and insight. Does He not teach us that every child of similar age should know God's Word? God's House, God's Work, God's Word, should, all three, be very dear to every youthful disciple. Jesus did not know all the Scripture at twelve, but what He did know was so much, so clearly understood, and so wisely applied, that the learned men were "astonished." Verse 52 tells us that He continued to grow, and "increased in wisdom." But at twelve He was fully committed to God, deeply revered His House, intelligently studied His Word, and realized His duty as a loving son to do the "business" of His Heavenly Father. Our growing children should be reared in this atmosphere of filial reverence and loving obedience. Only when they realize the gracious relation of the Father can we expect them to manifest the spirit

of sons and daughters, and only so can His service be made what it always ought to be—a glad, hearty, willing, loving acknowledgment of His loyal and faithful children.

JAN. 19.—CHRIST'S TEMPTATIONS AND OURS. Matt. 4. 1-11.

Temptation must not be so explained to the Juniors that they shall think of what we may term "its bad side." Too frequently the minds of the young are confused over it. Temptation means trial, test, proving, and may be one of the best things that can come to us. To stand the test, endure the strain, bear out the trial, will find us all the better for the proving. So while we should never solicit temptations, we should never run away from them. If they come to us in the way of duty we may be very sure that God will make us "able to bear" them. The main question with us should not be, "How may I live free from temptation?" but "How may I endure when temptation's come?" No one may expect to go through life free from temptation, yet no one need yield to the tempter to wrong doing. Satan tempted our Lord to satisfy His natural hunger by supernatural power. Jesus told him that there was something more needed than bread for the body. We must always remember that our chief needs are not physical. Then the evil one tempted our Lord to act in a presumptuous way. We must remember that our Lord's reply teaches us not to impose on God. His promises are not given that we may prove them at any whim or caprice that may come to us. It was altogether out of Christ's way of duty to throw Himself down from the Temple. We have no right to put ourselves willfully into danger or sin, and then ex-

Why do boys and girls so often say, "I hadn't time?" Too many have thus excused themselves for having left undone duties that were really pressing. But generally the excuse is not a good one. It is but a question of how much time we have; but rather of what use we make of it. We really have all the time there is. How is it then that some young people always seem to have time enough, while others are ever in a hurry and are constantly trying to overtake the time that is gone? Let us be sure of this:—Time wasted can never be recalled.—Lost time can never be caught up with. What then? Do not underestimate the present hour. Do not waste it. The greatest waste in the world to-day is not that of money, but of precious moments that are not properly valued because they are so small. The little minutes grow swiftly into hours, soon the days lead up to months, and before we are well aware of it, the year has gone. Be methodical in using the passing hours. It is a good habit. Get into the way of doing daily duties at the same time each day. So you will find everything fit into its own place at the proper time. There is nothing like system in either work or study, or play. Be prompt. Do not "dawdle." Much time is wasted in this way. If we form the habit of putting off we shall merit the name we once knew given to a boy

who so did this that they called him "Peter Put-off." He was always late—even to his meals, and that is an unusual thing for a healthy boy. But a lazy boy, or girl either, will spoil many a day by such a "dilly-dally" fashion of living, and become a nuisance to all about them. What you have to do, do at the right time. Be punctual and prompt about it. Be thorough. There is always time to do a thing well. Have you a lesson to learn? Learn it well. You will really save time in this way. Have you some work to do? Do it well. It is the "botchers" that have to go back over their studies or labors to do them again. Had they taken time in the first instance to master what was before them, they would not have lost the time they had to spend in doing it the second time. So, do not put it off. "Take your time" is good advice, but "don't waste it" is equally good. In these ways you will find not only that "time flies," but that it leaves behind it a blessing for you. "Old Father Time" is the enemy of no one who uses him wisely and well; but he always "gets even" with such as treat him foolishly. Use him kindly this year, and see how he will bless you as the months pass by. And a year hence you will not only be older, but wiser, richer, better, and indeed, bigger in every way.

JAN. 26.—DEPUTATION TO THE MISSION ROOMS AND GENERAL EPWORTH LEAGUE AND SUNDAY SCHOOL OFFICES.

SUGGESTED PROGRAMME.

Hymn 453.

Prayer.—That God may bring us to realize more and more that we are all parts of the great missionary enterprise.

Scripture Lesson—1 Cor. 3: 7-13. (With explanation by the Superintendent.)

About Your Time

who so did this that they called him "Peter Put-off." He was always late—even to his meals, and that is an unusual thing for a healthy boy. But a lazy boy, or girl either, will spoil many a day by such a "dilly-dally" fashion of living, and become a nuisance to all about them. What you have to do, do at the right time. Be punctual and prompt about it. Be thorough. There is always time to do a thing well. Have you a lesson to learn? Learn it well. You will really save time in this way. Have you some work to do? Do it well. It is the "botchers" that have to go back over their studies or labors to do them again. Had they taken time in the first instance to master what was before them, they would not have lost the time they had to spend in doing it the second time. So, do not put it off. "Take your time" is good advice, but "don't waste it" is equally good. In these ways you will find not only that "time flies," but that it leaves behind it a blessing for you. "Old Father Time" is the enemy of no one who uses him wisely and well; but he always "gets even" with such as treat him foolishly. Use him kindly this year, and see how he will bless you as the months pass by. And a year hence you will not only be older, but wiser, richer, better, and indeed, bigger in every way.

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Hymn 167.

Report from Deputation—Reporters 1, 2, 3, and 4.

Hymn 404.

Report from Deputation—Reporters 5, 6, 7.

Hymn 431.

Report from Deputation—Reporters 8, 9, 10.

Mizpah Benediction.

References—*Epworth Era* for January, *Our Pleasant Hours*.
 Next month we will send a deputation to visit the Indian Industrial Institute at Muncney.

FEB. 2.—THE FIRST DISCIPLES. John 1. 35-42.

We have seen how John the Baptist prepared the way for Christ. He saw in Him "the Lamb of God,"—the world's Saviour from sin (v. 29). The people were thus turned from John to Jesus. The topic shows us how they began to gather to our Lord and ask Him questions. Two of them (v. 39) spent some hours with Him in happy conversation. One of these was Andrew. He got his brother Simon Peter, and "he brought him to Jesus." In this incident we are shown the very best possible way to win others to our Lord. Go after them. Tell them what you know about Christ. Invite them to come and see Him for themselves. The great lesson is that of personal work for Christ among our own friends and loved ones. Our young children should grow up to work for their Lord in this way. We are not to keep for ourselves what we know about Him. That would be selfish, and the Gospel does not make selfish people. Christianity loves to spread its blessings all around. This can be best done by Christians. If we live just to get we shall soon lose it all, but if we get to give, not to hoard, we shall have abundance. We are most best by blessing others. And the only way to bless them abundantly and permanently is by persuading them to know and love Jesus for themselves. Everyone may thus know Him. Only by personal contact with Him can we prove His goodness and worth. Not what we read about Him; not what others tell us of Him; but what we learn for ourselves is of greatest value. We ought to be able to say, "We have found Him." Then we can tell others that they may find Him too. This is the real true spirit and principle of missionary work. And such missionaries as Andrew are greatly needed. It is the sweetest, best, and most profitable work to tell others the story of our Savior's love and power, that they may come to Him and know the story true. So, Come to Him, Trust in Him, Talk with Him, Witness for Him, Bring others to Him, are lessons from the day's study for us all to learn and practice. Begin at home.

Some New Year's Resolutions for Boys and Girls

1. I will keep myself clean in body and thought.
2. I will try to help, not hinder, at home.
3. I will speak only kind things of others.
4. I will be diligent in my studies.
5. I will not cut my hair before I am hurt.
6. I will cultivate the habit of smiling.
7. I will try to keep my forehead clear of wrinkles that come from frowning.
8. I will read no book that lessens my appreciation of the Bible.
9. Nothing unclean shall pass my lips or befoul my mouth.
10. When I play, I will play fair; but I will not play when I should work.

11. I will stick to anything I have to do until I have done it as well as I can. I will try to live each day so that a year from now I shall not be ashamed. It is wonderful what strength there is in combination. One tiny little snowflake may melt before an infant's breath; but millions of them as they fall block up the roads, create traffic, and seem to laugh at us as we try to wade through the drifts. The great forces are often the sum total of small ones united. So with our lives. Little kindnesses, little words of cheer, little thoughts of wisdom, little deeds of love—how all combine to make a great and useful life. And a lot of boys and girls of such minds and hearts united make a mighty power for God.

Why They Succeed

"Every department of the League is working." This sentence, with the last emphasized, is part of a personal letter from an energetic and successful Superintendent "away down East." It tells why the League there is such an undoubted success, and suggests the reason why so many other Leagues fail, or at least weak. Indifference in the practical "working" of the League invites defeat. Faithfulness in "working" every department ensures success. Work is both a condition and a prophecy of achievement. The idlers are always the losers in the long run. "He that will not work neither shall he eat." This is as true to-day as in the apostle's time. Not "how many departments or committees have you?" but "how well are you working them?" is the most important question. The League that does not work will soon lose its vigor, and before long will be for all practical purposes a dead, useless thing.

"During the week we had held five meetings with the guides preparing for the trip, so everything went smoothly." This is another suggestive sentence from a personal letter from the same quarter. The Around the World Missionary Trip cannot run itself; but when carefully conducted is a splendid feature of our Junior studies. Like everything else of value in the weekly meetings, it requires intelligent and careful preparation. The Superintendent who wrote the above sentence is a very busy person living in a very "strenuous" city; but with a multitude of other duties, managed to direct these preparatory meetings of the guides, so that when her 150 Juniors gathered in their meeting, "everything went smoothly." Many may object, "I haven't time for this thorough preparation." To all such we recommend a careful reading of our article in this department, "About your time." It will do the leaders good as well as the Juniors.

"I try to encourage the Juniors themselves to do all they can in our meetings." This statement by a Superintendent gives a good hint as to how to succeed. It contains a true principle. To encourage self-activity is to develop growth. The Juniors are none the better for having everything done for them. A good leader will not try to do all, but will encourage his followers to do their part intelligently and unitedly. It is a constant surprise to the wide-awake Superintendent to find how much the Juniors themselves can do. And they like to do it. Why should it be otherwise? The doing promotes their development. The Junior League should always stand for training in the habit of personal usefulness and united endeavor. It may often be easier for the Superintendent to do things herself; but it is not best. To show the young how to work, to watch them grow by working, and to see the fruit of their united work is an abiding joy.

"We always have the details of our program arranged beforehand." This is another wise provision. Too many hurried programs are presented to the meetings. Some, indeed, have no orderly arrangement at all. Such cannot be other than unprofitable. Know what you are going to have, the order in which it is to come, the Juniors who are to take part, and then with the impromptu additions that come in every live meeting, you will never fall of interest and profit.

"I am particular to select hymns that are appropriate to our topic." Again we have a wise, practical hint. Junior meetings should always have the brightest and most helpful music. Do not pick your hymns at random as the meeting progresses. Occasionally a fitting song may suggest itself thus, but you will do better to make a careful "beforehand" study of the occasion, and have the musical part of the service pre-arranged in an orderly and systematic manner.

"We try hard to get the parents with us, especially the mothers. Without their sympathy and help it is almost impossible to do good work with the children." This, too, is a very wise suggestion. The Junior League cannot take the place of parental training and discipline. Indeed, no institution can supplant the home as the primary school of character. The League may (and ought to) supplement the work of the home, and that is the best it can do. If it proves a stimulus to the parents to give more careful attention to the rearing of their children, it will do well. And if the interest and co-operation of the parents can be gained for the League so much the better. The Junior pledge is actually a done one, providing as it does for the signatures of both parent and child.

"Our League seeks always to present to the Juniors the highest standard of life." We believe we have this in our pledge. The very heart of success is in this sentence. "The highest standard of life" is that given by our Lord. Even little children can respond to it. Start a boy out in life with the idea predominating his thought that he rightly belongs to God only, and he will reach up to that idea in all his conscious development. Show him how by love to Christ, trust in Him, and obedience to His rule, this idea may be actually realized and demonstrated in his life, and you have given him the best possible start in life. The Junior League should ever stand for the intelligent and conscious union of the child with Christ, and the fashioning of the whole life after His clearly expressed precepts and holy example.

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They Were Both Charged

A little girl, brushing her hair, found that it "crackled," and asked her mother why it did.

"Why, dear, you have electricity in your hair," explained the mother.

"Isn't that funny?" commented the little one. "I have electricity in my hair, and grandmother has gas in her stomach."

The Americans Made Him

A correspondent who has been staying at Stratford-on-Avon relates that he one day asked his landlady, "Who is this Shakespeare of whom one hears so much down here? Was he a very great man?" To which she replied, "Lor! sir, he warn't thought nothing on a few years ago. It's the Americans as has made him what he is."

The Lesson Stopped

The teacher was taking a class in the infant Sabbath-school room and was making her pupils finish each sentence to show that they understood her.

"The idol had eyes," the teacher said, "but it could not—"

"See," cried the children.

"It had ears, but it could not—"

"Hear," was the answer.

"It had lips," she said, "but it could not—"

"Speak," once more replied the children.

"It had a nose, but it could not—"

"Wipe it," shouted the children; and the lesson had to stop a moment.

Of More Importance

A considerable number of years ago, says an exchange, a young man went to Marshall Field's great goods store to apply for a position, and was fortunate enough to be shown into the office of Mr. Field himself, to whom he stated the object of his call.

The merchant was favorably impressed with his appearance and address, and after asking him a few questions relative to his business experience, promised him a place in his employ. But the caller, who evidently had expected to be more rigorously catechised, thought it best to volunteer some more information. "If you wish," he began, "to know something of my antecedents"—

"I don't care to know anything about your antecedents, young man," interrupted Mr. Field, with a smile. "If your antecedents are all right, you'll do."

Smiles

"Bobby, did you have a good time at the party?" "Yes, mother." "Why didn't you stay till it was over?" "I couldn't eat any more, mother."

"Tommy, isn't it extravagant of you to have both butter and jam on the same piece of bread?" "No, mother, I make the one piece of bread do for the both at the same time."

"Paul, will you please go to his room and see if your grandpa is asleep?" "Yes, mother," softly, said Paul, on his return, "he's all asleep 'cept his nose."

The teacher asked a boy in her class, "What is a cape?" The bright geography student replied: "Please it's a body of land that objects to water."

"Children, what was the sin of the Pharisees?" asked a S. S. teacher. A bright little girl said, "Please teacher it was that they swallowed camels." She had heard that the Pharisees "strained at gnats and swallowed camels."

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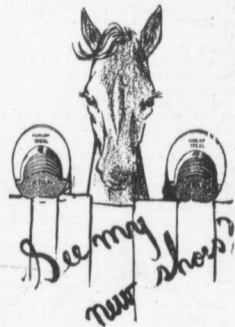
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