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THE KAKABEKA FALLS

See page 361

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**Woman's Head-dress in Church.**

—A dispatch from London to the secular papers says that women have been forbidden to enter Canterbury Cathedral without the customary head-coverings. That means that they must wear hats or bonnets at the service. The attention of the authorities of the Cathedral was called to the fact that women were appearing without head-covering, and several of such were excluded. In commenting on this, the *Pittsburg Christian Advocate* remarks: "This is a very strange proceeding. In this country women sometimes remove their hats, or go to church without them, for the benefit of other worshippers, and the practice has been highly commended. Indeed, we have known pastors to request ladies to remove their hats, and the result was very gratifying to all concerned. In these days of big hats the persons who happen to get behind them are to be pitied, especially if they be small of stature. They may be able to hear the minister, but see him they can not. The removal of such obstructions is a public blessing. No American church will forbid women to enter with uncovered heads; they will rather encourage the practice. We can scarcely imagine why our English friends should object to such a practice. There is certainly nothing unbecoming in a woman without artificial head-dress. It is not immodest or improper in church or any-

where else. Men would be considered irreverent if they should enter a place of worship with hats on. If they must remove their hats, why should not a woman be permitted to do so, if she so desires?"

☞ **Search Till You Find.**—The story is told of a learned professor who, after a chemical lecture, when all but one student had left the hall and the lights were out, dropped some small article which he had used in the experiments, on the floor. Both lingered and searched for it, but in vain. "Never mind," said the student, "it is of no consequence to-night, sir, whether we find it or not." "That is true," replied the professor, "but it is of grave consequence to me, as a principle that I am not foiled in my determination to find it." And he persevered in the dark till he succeeded. Perhaps the secret of his learning and his fame lay just there. At any rate, the student learned a lesson that night in character as well as in chemistry.

☞ **Do not Forget.**—Amid all the bustle and excitement of the Christmas season, do not forget to renew your subscription to this paper for the coming year. We have many good things for our readers during 1906 which will include some special numbers. If every subscriber would renew and secure one new subscription it would mean much to us.

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Source of Solar Heat.

Father Sun and His Family.

Planetary Appointments and Surroundings.

A Family of Worlds.

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Thanksgiving Memories  
The Young Man and His Religion  
The Young Woman and Her Religion  
The Ennobling of Love  
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## WILLIAM BRIGGS, TORONTO

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THE young people of Ledford First Church were holding their first meeting after the election of the new officers. There was an unusually good attendance, and the chairman of the Prayer-meeting Committee congratulated herself as she made her record.

Everybody seemed to share in the feeling of self-congratulation except President Phil Gerold. When he entered the room he gave a swift look about him, and went to his seat disappointed. He had counted on seeing Jay Thompson, who had half promised to be present.

"But it is not late," Phil assured himself, "and he will probably be here. I'll not give him up." Eagerly he glanced at every comer. He hardly heard what the leader was saying, he was so busy with his own thoughts.

"I do want to see Thompson to-night," he was thinking. "He used to be such a faithful member, never absent from a meeting, always eager for work. It puzzles me to know what has come over him. He insists that we have workers enough without him, and that he has been on the different committees so often that he has grown tired of the grind, as he terms it. Dr. Orton advised me to get him interested in something that appeals to him. But how can I manage it when he avoids me during the week, and will not come near the church on Sunday! He has failed me again, and I was so eager to have him to-night!"

Just then the door was opened. Gerold lifted his troubled eyes. When he caught a glimpse of the tardy arrival he half rose in his seat. "Ray Thompson, after all," he thought. "That's a beginning. Now if the rest of my plan works!"

His purpose in urging the presence of the careless member appeared a few moments before the close of the meeting, when the leader called on the president for announcements.

"I have here the names of those who are to serve on the committees for the next six months," Gerold said. After reading for a few minutes, he added: "These are the regular appointments. But I think we need a new committee. We have been doing our work in much the same way one year after another, and we are in danger of getting into a rut. In some societies where the same danger has been recognized, a 'Whatsoever Committee' has been appointed, and splendid results have followed. So I have determined to appoint a similar committee, of which Ray Thompson is to be chairman. He is to appoint his own co-workers, and report to me before the next meeting. Our constitution says nothing of the duties of this new committee, but the chairman will find the name suggestive."

The announcement caused a stir. The young people of Ledford were not accustomed to innovations. Then what was the object of making Ray Thompson chairman? Everybody knew that he had lost interest in all church work. It looked very much as if President Gerold had made a mistake.

The newly-appointed chairman thought so. As soon as the meeting was over he hurried to Gerold.

"What's this, Phil?" he demanded. "Didn't I tell you I wouldn't work on any of the committees? Maybe I didn't make it plain enough. I'm tired of the Society, and I propose to take a rest. You'll have to appoint some one else on your new-fangled committee—and when you do I'd advise you to tell him what you expect of him. 'Whatsoever' doesn't tell anything."

Phil answered this criticism at once. "'Whatsoever' they hand findeth to do, do it with thy might," he quoted. "Doesn't that tell a good deal about the duties of the committee, Ray? Anyhow, think about it for a week. Next Sunday will be soon enough to make a new appointment."

"Well, it will be necessary," was the answer.

It was now six months since Ray was graduated from the

Ledford High School. During the last two years of his course he had become interested in electricity, and had spent every hour poring over books from the library and making experiments. On leaving school he had entered the factory of the Western Electrical Works, and was already a promising workman. But he was determined to remain a workman no longer than necessary. He dreamed of being a manager, and later a manufacturer. So he continued his reading and his experiments. Time was precious, and he sought to save every minute. First he gave up the weekly social meetings with his former classmates. Then he remained away from the church prayer meeting. Soon he became an irregular attendant at the meeting of the young people, and even at the Sabbath services. He persuaded himself that his first duty was to himself. Therefore he made it a rule to study during the hours once given to service and worship.

At first the change seemed to work well. He read book after book, was commended at the factory for his ability and quickness, and began to look forward to speedy promotion.

Then something seemed to go wrong. He became irritable and nervous. He was always tired in body and mind. He lost interest in the employment which had been so fascinating. He made mistakes. Instead of being commended he was reprimanded. Matters had been going from bad to worse for several weeks before Phil tried to make him see his duty to the Society, and now came this absurd appointment.

"Let some one else do his 'Whatsoever' work," was the fretful exclamation of the weary electrician as he entered his room after a long tramp. "I have enough of my own affairs to bother me."

Monday morning he felt more than ever disinclined to go to the factory. He wondered what could be wrong. Had he made a mistake in choosing his life-work? Three months ago he was always eager to be at his tasks.

For several hours he drove himself to his work. Then he was called into the office. Surprised, he hurried off. Was he to be dismissed for incompetence? He knew his work had not been satisfactory lately.

The busy superintendent turned as he entered. "Oh, it's you, Thompson!" was his greeting. "I have a bit of outside work for you to-day. Russell is sick, so you'll have to attend to it, if you will. I want you to go up to the Old Ladies' Home and interview the matron about the dynamo they have been talking of buying. They have their building all wired, ready for the lights, and their elevator in, but they haven't bought the necessary machinery. See if you can't persuade them that now is the time to buy."

Ordinarily Ray would have welcomed an opportunity to leave the shop on such an errand. But he was out of humor that morning.

"An Old Ladies' Home!" he thought. "Why didn't they send me to some place where I could talk with men? I suppose I'll have to spend an hour with some strong-minded old woman in spectacles who doesn't understand the first principles of business. Well, it's all in the day's work, I suppose, but I didn't count on this when I went into the factory."

He was agreeably surprised when he was greeted by a motherly woman, who received him cordially, and listened attentively as he made known his errand. She hesitated a moment before she replied.

"Mr. Thompson, you do not know how I wish I could send word to the factory to install the dynamo and make all necessary arrangements. No one can understand how much we need the lights and elevator service except those who have seen the women, whose eyes have grown dim and whose muscles have become weary during years of hard work, trying to read and do their sewing by the light of kerosene lamps, or painfully climbing one, two, or three stories from the dining room to their bedrooms. It makes me sick at heart to see the tears falling from the tired old eyes as they try to thread their needles, or to learn, as I do every day, that a dozen or more are unable to take their meals at the table because of the stairways. There are scores who have not been in the chapel for months. The young people who come here to sing and talk wonder at the slim attendance. They do not know how eager my charges are to be present. Yes,



Mr. Thompson, I wish I could send word to make all arrangements—but there are no funds. When the plans were drawn for the building we determined to have electric lights and elevator service. But we lost ten thousand dollars because of the necessity of selling some real estate at an unfavorable moment. At the last minute we found we could not put in the fixtures for lights or the dynamo. The building is wired, and the elevator is in place. There seems to be no immediate prospect of doing more to carry out our plans."

"For some time past Ray had not been interested in anybody but himself. As the matron proceeded with her story, however, he was aroused. When she concluded he was indignant.

"I can't understand how the Christian people of Ledford have been content to allow the ladies to be without these necessities," he began. "Surely they do not realize the difficulties of which you tell me."

"No, they do not realize, as I said," the matron replied.

The picture of an old woman hobbling upstairs, or straining her eyes over her needlework, persisted in appearing on the page before him.

At length he threw down the volume. "Something must be done!" he assured himself. But who was to do it? He thought of the First Church. He would speak to the pastor about the need at the Home, and see if he could not suggest a way.

He was on his way to the manse when he stopped short. He was ashamed to go to Dr. Orton on such an errand when he had been shirking church attendance for so long a time. As he stood, hesitating, the Christian Endeavor Society suggested itself to him. But how could he propose the work to them? He was out of touch with the Society as well as with his church. Besides, what committee could take charge of the work? It was entirely outside the routine.

Then came a startling thought. What about the "Whatsoever Committee"? That committee's work was not laid out; and he was chairman. What a simple matter it would be to propose the raising of this fund for the Home!

There were two difficulties in the way, however. Fifteen hundred dollars was a large sum for a single committee to raise. Then he had said he would not accept the chairmanship. He needed every minute he could find for his studies.

For a day or two he tried to decide the matter in this way. Then he gave up. "I guess there's no choice; I must go ahead," he told himself. "My studies will suffer. But I can't be comfortable till it's done."

He made his plans carefully. He learned that the necessary work could be done for twelve hundred and forty dollars. Then he considered who would be his best helpers on the committee.

At the proper time he made the following announcement:

"As chairman of the 'Whatsoever Committee' I desire to ask Jesse Tolbert, James Sanders, and the Misses Cora Blaylock and Irene Wythe to serve with me. Will the committee thus constituted please meet at my home at eight o'clock to-morrow evening to make plans for our work?"

The entire committee was on hand at the time appointed. The members were curious to learn what their chairman had to propose, and eager to help.

They listened attentively to Ray's introductory words. He told of his visit to the Home, of the matron's talk, of his own observations. "Now I propose that this committee raise the necessary twelve hundred dollars," he concluded.

No one spoke for a moment. The proposition staggered the young people.

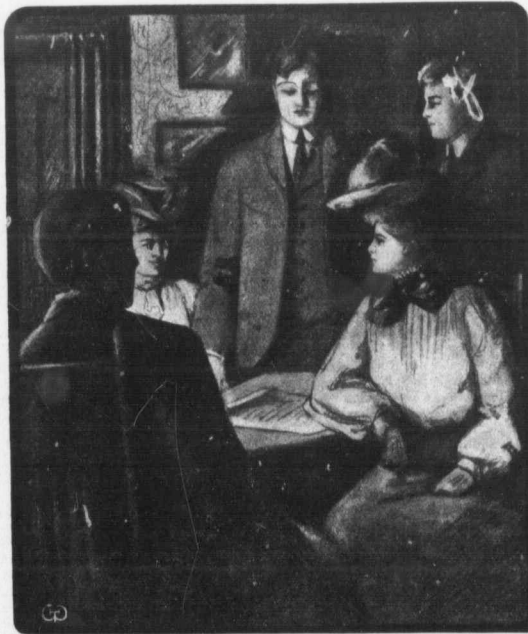
"But can we do it?" Irene Wythe inquired, cautiously.

"Yes, if we are determined to succeed. It must be done by some one—why not by us? It is a shame that the money has not been raised before." Ray's earnestness surprised even himself.

After much hesitation the committee decided to attempt the work. Other members did not feel like holding back when the chairman declared his readiness to himself wire and install the new fixtures. "It will take many an evening, but I think I can manage it in the course of a month. That will save about one hundred dollars."

"But when will you do your extra studying?" Jesse Tolbert asked.

"Oh, that will have to wait a month," was the answer. "Now we must go to work at once. I propose that each one of you make himself responsible for one hundred dollars of the necessary sum. Get it in any way you can, properly. Present the case to your friends. Interview members of our own and other churches. Give whatever you are able your-



"BUT CAN WE DO IT?"

"And we must remember they have already done a great deal for us. This beautiful building came from the people of this city. In time they will see to it that we have our dynamo. The entire cost should be only about fifteen hundred dollars."

Ray rose reluctantly. At first he had been sorry because he had missed the business he had hoped to do for his superintendent. But he had forgotten his disappointment in thinking of the privation of the inmates of the home. As he passed through the entrance hall he saw an old woman who walked with a cane helping herself up the stairs by the aid of the banisters. He thought she looked longingly at the closed elevator shaft.

All the afternoon he thought of what he had seen and heard at the Home. He was surprised when the signal came for work to be laid aside. He thought it was the shortest afternoon he had known for months. "More like the first days I spent here!" he told himself.

After supper he took up his books; but he could not study.

selves. Let us do anything but resort to ice-cream suppers or church bazaars. I'll try to take care of four hundred dollars. I do not know just where to go to raise the amount, but I'll try it. You see I ought to do that much, as it is my scheme. That will leave two hundred dollars to be provided for. Suppose we let that amount alone for a time."

It would take too long to tell how the members of the committee raised their apportionments. They found it slow work at first, and there was much discouragement. But the chairman called them together frequently, suggesting names of men and women who might be persuaded to give, and arguments to use in presenting the matter to them.

After a few weeks the prospect brightened. The work of the committee began to be talked about. The daily papers printed the story of the attempt, and endorsed the project. Gifts came in rapidly after that.

At last came the evening when it was reported that the first nine hundred dollars was all raised. Then the chairman made an announcement:

"Two weeks ago Superintendent Falconer, of the Western Electrical Works, asked me about our work. When I explained our plans, he said the company would subscribe the last two hundred dollars. So we are done—and the Old Ladies' Home gets the electric lights and elevator service."

The chairman had still to fulfill his pledge of installing the fixtures. It was a tedious task, and he frequently went home, late at night, very weary.

Weariness was forgotten, however, when, at the monthly meeting of the Society, he rose to give the report of his committee.

"The 'Whatsoever Committee' reports that it has raised the twelve hundred dollars necessary to complete the equipment of the electric lighting and elevator service of the Old Ladies' Home. And I have the honor to be the bearer of an

invitation from the Board of Directors to the young people of this Society to be present at the first illumination of the building to-morrow evening."

The report was received with cheers, and it was quickly decided to accept the invitation. The next evening the members were present in force.

During the evening Dr. Orton sought Ray. "Congratulations on your work!" he began. "You have given us all a lesson—you and that committee of yours."

"Thank you, doctor!" Ray replied. "But I think you ought to thank Phil Gerold for appointing me when I wasn't even attending the meetings of the Society. I know I need to thank him, because this work has made me enjoy life again. I don't know what made me drop out of church life as I did."

Dr. Orton thought he knew. But he only said, "And how are you getting along at the factory now? Has your extra work and inability to study in the evening hindered you there?"

"That's the odd part of it, Doctor Orton," Ray answered. "I give far less time to my work, but I enjoy it more than ever, and last week Mr. Falconer raised my salary. He says I am worth more since I installed the fixtures here at the Home. Curious that I didn't seem to get on at all when I was giving all my attention to my work, and that I began to succeed as soon as I dropped evening study, isn't it?"

"Why not put the question this way, Ray?" the doctor responded. "Is it curious that you failed when you gave all your attention to yourself and your own interests, and began to succeed only when you thought and planned for others as well? Have you thought of that?"

Ray waited a moment before replying. Then he said: "No, Dr. Orton; I confess I did not think of that. But I believe you are right."—*Forward.*

## A Young Man's Ears

BY REV. WM. McMULLEN, B.A.

**E**ARTH is full of voices, voices of peace and voices of strife, some low and sweet, some loud and strident, some full of heavenly meaning, some full of hate and injustice, voices that soothe and voices that stir, voices laden with sorrow and voices musical with joy. But, to most of us, many even of the peace-breathing voices, are in an unknown tongue. The Song of the Sea has no message but to the man who understands its moods. The Song of the Forest is but a wild, unintelligible medley to the man who has renounced his citizenship in nature. The message that reaches our souls must come in our own special key; others are but harsh, unmelodious thunder or, at best, but strange music in an unknown tongue. The "Back to Nature" cry is not an unwise or unnecessary one to-day.

Young people ransack heaven and earth to find the lost chord that life misses so sorely; and, if they find it at all, they will probably find it in some strain that youth despised because it was so common and familiar.

Youth should learn that heavenly melodies are floating all about our childhood homes; and happiness lies not alone in foreign lands and summer climes. The all-penetrating ether is thrilling with strains from other worlds; and heaven's great highway runs by our own door.

There is an evil strain of weird witch-music that young men can easily comprehend, and fleshly ears may vow there is no other. Be wise in time. It is but siren music, luring to the rocks, and demon melodies drift easily from dance to dirge, and their song sinks finally into a sobbing wail. There is no peace to us until we are in tune with the Infinite, for we are none of us time-children, but born of eternity. Heaven is our home.

The applause of men is sweet; the intoxication of success is full of seductive power for youth; the metallic music of a colossal fortune is sweet to mammon-loving men; but true men dare not stop long to listen to human praise, and earthly success may be bought too dear, and the rich man's millions may drip with blood, or be steeped in the tears of wronged toilers. All music that charms may not be divine, but the true soul can detect the difference between Time music and Eternal melody. The Past has its voice, rather its thousand

voices, that youth should not neglect. Its dead heroes speak with power. They have earned their right to rebuke the coward and the trickster, the truckler and the mean. Plato is teaching still. Savonarola is still unsilenced. Huss and Luther, Wycliffe and Knox are still teaching men how to live without stain and to die without fear.

The ear, if it listen, will not fail to note the cry of distress, the wail of stricken men and women that is never absent from our human life. Pleasure is selfish and refuses to hear; but the cry is never hushed and our refusal simply means to us, hardening of heart, to others, no relief.

It seems unfair to lay the burden of this world's sorrow upon the shoulders of the young, and yet it is our only path to higher manhood. Your crowning may be with thorns, yet it is more precious than gold. You cannot learn too soon in a young manhood that life is no mere holiday, but a sternest, hardest, most blessed workday, wherein he that toils hardest is most blessed, and he that bears no burden and toils not at all is rejected and is nigh unto cursing. Keep your ears open to the voices of nature, to the cry of your brother, and to the whispers of your God, and your life shall be lacking in nothing that is worth your regret.

Alvinston, Ont.

It would be distinct help to ministers of the declamatory style if they had a friend in the pew who would insist on something of the precision which Lord Eldon, though, then Chief-Justice of England, demanded of a valuable lawyer, who, in making a plea before the court, used the words: "In the book of Nature, my lords, it is written," etc. The Chief-Justice instantly stopped the speaker, and said, "Will you have the goodness to mention the page, sir, if you please?" The time has passed when in this country, at least, the average hearer will be content with glittering generalities or windy assertions or even the balanced sentences of the old-fashioned oratory. The age is against artificiality and insincerity, and whenever these notes are struck, there is pretty sure to be a feeling of unrest in the average congregation and a more or less conscious protest from the more intelligent and earnest men and women.—*Northwestern Advocate.*

## "The Big Week" at Port Simpson

BY REV. S. S. OSTERHOUT, Ph.D.

FOR some time past the name of Port Simpson has been quite prominent in the newspapers, owing to the talk about the possibility of its becoming the terminus of the second Canadian trans-continental railway, the Grand Trunk Pacific. Perhaps among the many readers of the ERA there may be those who are looking forward to a visit to that far-off point, while others doubtless will be hurrying thither for business ventures in what may become a flourishing city on the Pacific. Port Simpson is already a very pretty little town of nearly a thousand inhabitants, mostly natives, which from a scenic standpoint, and also for navigation purposes is scarcely surpassed in America. Let me tell you a little about Port Simpson when "at her prettiest."

Customs which the Indians have taken from the civilization and the religion of the white man have never lost any of their significance, but as a rule the significance is magnified, and sometimes even exaggerated. This is especially noticeable in the celebration of the "big week," the week between Christmas and New Year's. If the reader were to approach Port Simpson on either Christmas or New Year's eve he might easily imagine from the deck of the steamer that he had a glimpse of some fairy land or enchanted ground, the view of which he never could forget. The illuminations with

who are left to keep the candles burning in their places, a light to every pane of glass. This is a watch-night service, and as on Christmas eve all participated in the silent watch at home, so now all are expected to participate in the public watch in the church as the old year disappears and the new one advances. The church is a blaze of light and filled to the doors. After appropriate hymns, anthem and sermon, silence falls upon the worshippers as they kneel in prayer. Sharp at twelve, simultaneous with the pastor's "amen," the church bell rings, cannon boom, fireworks flash and all the bells and horns of the town, together with the brass band, peal out a welcome to the glad new year. Now all is a scene of merriment. The band serenades, the minstrels parade, soldiers and sailors march and counter-march; in fact, the entire population is assembled on front street with New Year greetings.

The week between these demonstrations is one full of festivities. The marriages for the year are pre-arranged for this week in order that there may be a full complement of feasts, and should the supply of weddings fail, other functions, sufficiently public, are at hand such as the erection of a monument, the celebration of the death of some chief or the appointment of his successor, and so the week is filled. Some

features of these festivities are undesirable and others inimical to the development of the highest Christian life, yet, year after year, through advancing civilization and the development of religion, that which is objectionable and injurious is eliminated and the good remains. On the whole few tribes of earth have been more responsive to the claims of religion than have our Indian friends on the Pacific slope of northern British Columbia; and when we remember that less than half a century ago densest paganism reigned supremely, and savagery asserted itself in forms akin to cannibalism, we cannot but rejoice and in spirit participate in the general joy of the "Big Week" at Port Simpson.

Kamloops, B.C.



CHRISTMAS CELEBRATION AT PORT SIMPSON, B.C.

the buildings, both public and private, look like thousands of little glittering twinkling stars, their scintillations augmented by the dancing reflections upon the water. The stillness of the midnight darkness enhances the scene and the visitor in amazement wonders at a similar stillness which has settled on the entire town. No sound is heard anywhere. Even the hundreds of wolfish-looking dogs seem to have caught the spirit of the occasion and suspended their chorus howling, quite a relief I assure to the citizens, for when this chorus is on, and it comes often, one might easily imagine the town surrounded by a pack of wolves. No one could blame a good dog for joining in such a yell. But now all is stillness, while here and there a policeman strolls along to see that the people are all in their homes. What does it all mean? If it be Christmas eve you will hear from some remote corner of the town another chorus, but this time a chorus of human voices, sweetly chanting the advent of a Saviour, a hymn in commemoration of the birth of Christ, the stillness an imitation of Judea's starlit night when the angel choir sang to the wondering shepherds. The carol done, all is quiet, until suddenly from another quarter another anthem rings out across the midnight. This continues almost as long as the human voice can endure the strain of singing in the open air. If it be New Year's eve the people are all in church, except a few

### Resolution for Christmas

NOTHING is harder to receive than the perfunctory gift. It comes to one stripped of all that might have made it a priceless treasure, and to those who love Christmas there is little that seems a greater defamation of its spirit than the barter and exchange which so often distinguish that day. In the perfunctory gift, indeed, is found that letter which killeth the spirit of all true giving.

A gift should spring from some integral part of one—from the deepest and fullest in one's nature, from that part, in fact, which seems to belong less to the man himself than to the divine working through him. Therefore it follows that that which another needs most is that which we should be most ready to bestow.

No real need is ever satisfied by a perfunctory offering, and they who recognize the power and ability to give as one of the greatest gifts an individual may receive in this life, must endeavor, out of gratitude, to keep this gift to them pure.

To keep from the Christmas gift, then, all touch of the perfunctory, some women of wealth have determined this year to exchange no gift among themselves. The money which would have been used in that way they will consecrate to the purchasing of gifts for others in distress—distress of poverty or distress of mind. And these gifts they will bestow in memory of the friends who have agreed with them to renounce whatever of gratification to vanish there might have been in these tokens received from each other, in order that some who have nothing may be relieved.

Everything of the beauty and the truth of the real Christmas spirit is fulfilled in this resolution. Good-will is expressed, happiness is disseminated, gifts are bestowed, and love of others stands triumphant over love of self.—*Harper's*.

## Christmas in the Business World

BY THE EDITOR

"WHAT does Christmas mean to you in your business? was the question asked of a Yonge Street jeweller, in Toronto, a few weeks before the holidays. "It means exactly the difference between profit and loss," was the prompt reply. "If it were not for the holiday trade



LOOKING AT THE CHRISTMAS DISPLAY

we would lose money, but the receipts during the two or three weeks before Christmas, tide us over and put a nice balance on the right side of the account."

Probably most merchants count much on this special revival of trade. At any rate great preparations are made for it, and even the Jew to whom Christmas means so little, is not at all averse to reaping the financial advantages of the opportunities which the season presents.

The shop windows are a great source of attraction. All the resources of money, skill and taste are employed to make the front window display arrest the attention of the passer-by, and act as a magnet to draw him inside. In our illustration the small boy seems to be absorbed by the beautiful things which he sees inside of the plate glass, but as a matter of fact, all classes and conditions of people congregate before these free exhibitions.

To get the best idea of the Christmas rush and crush, a visit should be made to a big departmental store about December 22nd. The man who stands outside of Eaton's was asked if he knew how many people entered that institution on the day before Christmas. He replied that no count has ever been made. Certainly the number must be away up among the thousands, for the doors were constantly swinging. It is said that in one day 400,000 people crowded the aisles of a New York departmental store, and during the business hours buyers carried away 40,000 parcels a day and 20,000 more were delivered. For this service more than 400 delivery wagons were employed by one store. The owners of this store spent \$8000 in decorations and music, and to the 3,500 employees were added 1,700 temporary assistants. In nearly all of the big stores detectives are employed to prevent shoppers, in a fit of absent-mindedness, from putting articles in their own pockets, without the formality of their being wrapped up.

What a motley crowd it is that one sees in the departmental store. Big and little, rich and poor, old and young, all seem imbued with the Christmas spirit, and all are looking for bargains. At the counters where articles are being offered at very low prices the women are lined up three and four deep.

It is in the toy department, however, where the greatest excitement prevails, and certainly it is an attractive display which is here exhibited. The "youngsters" who enjoy it are not by any means all young in years. The boys go into exclamations of delight when they behold the platoons of horses, regiments of soldiers, processions of railway trains, and other wonders so dear to the boy heart, while the girls gaze

with astonishment at the long rows of dolls, of all sizes and shapes, frequently remarking, "O, isn't she lovely!"

Santa Claus, of course, is a prominent figure in all this. In one corner of the toy department is a small building, labelled "Santa Claus' House," and very often a huge figure of the benevolent old gentleman whom children love so much, is displayed in a conspicuous place. A store in Hamilton, last Christmas, introduced an innovation by presenting a live Santa Claus, who came into the city by train. His arrival had been extensively advertised, and thousands of children were at the station and on the streets to greet their old friend, who rode in triumph in a four-horse sleigh to his "headquarters," where he remained for several days talking and laughing gaily with the people. Of course many of the little folks took the opportunity of telling him what they wanted, and the genial old fellow was the recipient of many confidences.

While the Christmas season is doubtless enjoyed, there is probably a feeling of relief when all the bustle and rush of the period is over. In some parts of the world, however, it is Christmas all the year round. In certain sections of Germany there are many people who earn their living by making Christmas toys, and in preparing for the American market spring and summer are employed. It would be an interesting thing to know exactly what the Christmas trade of the world amounts to in dollars and cents, but most people would probably acknowledge that Christmas is worth all it costs for the spirit of good-will and brotherly kindness which it develops.

WHAT a seeming challenge to faith is the fact that our Christmas season, the glad anniversary of Christ's birth, should come when the world of nature seems all wrapped in death and silence! And yet how easily and triumphantly



SANTA CLAUS IN A DEPARTMENT STORE

faith rises above this paradox! Natural conditions have no significance in the higher, spiritual realm where faith reigns supreme. The things that are unseen are mightier than the things that are seen.—James Buckham.

## The Kakabeka Falls

BY REV. W. S. A. CRUX.

**A** GLORIOUS day. Nature in one of her sympathetic and helpful moods. A sky of deep azure, broken to the north-west by a bunch of thunder-heads which afterwards developed into a passing storm. Such was the day, bright with sunshine when I first saw that wonder of the waters—the Kakabeka Falls. Wonder! That is not the word. There is no word to describe the sensation of genuine surprise which greets one when first this marvel of nature bursts upon the eye. No, not even if you read into the word "wonder" the full meaning of the ancient Greeks—the sense of over-awed amazement, that even will not convey to another the fine spiritual delight that is imparted to one's soul-nature like a burst of vision. I sat there entranced. So much so that the exclamation which burst from the enraptured senses, as Mr. Walker voiced his surprised delight, seemed almost like the call of the deep things of God. For certainly deep did call unto deep at the noise of His water-spouts; and the only outburst that seemed at all helpful or expressive was Glory! Glory!

The Kakabeka Falls! Have you seen them? My dear friend let me lead you to this altar of devotion where I can see this panorama of glory. Truly it is like a bride adorned for her husband, descending out of heaven. Here is our first glance as we sit on the rocky ledge on the east bank above the falls. O, look at that beautiful cascade on the farther side! See its glad leap into the arms of the rock only to turn again like a laughing girl who has flung herself into her mother's arms on returning from school, to as soon tear herself away again, and romp around with others. So hear the waters leap into the arms of the rock apart from the larger downfall, and then with a saucy look, and the utmost confidence and kindness throws itself out again with laughter to teem down over the ledges to join the flow of joyously madened waters at the foot of the falls. This single impression imprinted on one's soul is well worth coming far to obtain.

But that is only a glimpse. One impression of a thousand. O, the delight in beholding the fine tracing and marvelous richness which the jutting ledges of rock make, as they seem to take the sheet of water set apart for them, breaking it into strands and then weaving them into a rich veil of lovely beauty transcending all the art and device of man's ingenuity. It is a combination of a bridal veil of wondrous texture with all the wealth of blended colors full and rich, yet set with the brightest shades while woven by these rocky fingers of nature before holding it between earth and heaven.

Color! Yes, these waters are running down the myriad lakes which lie among the Laurentian hills, between this point and the height of land. They, like their sister waters

in Muskoka, are all soft and have the dark coffee color when running in the depths of the river, but when falling, break into all those shades of color from a deep or light amber to a creamy white. All these shades intermixed with the marvel of waters are the cause in part of the optical delight which here ravish the senses. Now look at the main body of the falls. It is right in front of us and falls into a deep cove-like gorge, in shape like a deep bowl broken in halves, on the one side of which I sat, while three parts of the way around flows this deep flood of water. First it tumbles on the flange of the bowl about eight feet from the top. That far the water is as deep and dark as coffee. Then from that flange it leaps wildly out and falls to the bottom of the bowl, and, there being no other side, it is thrown into all kinds of fantastic shapes till it emerges with awful force and volume in the gorge one hundred feet below.

Look yonder. One would think that there were great jets of water piercing the general downfall, for right out on the face of the fall like the play of a hundred fountains bursting through the wall of water come those jets.

"See!" I said, pointing, "See that." But my companion could not see the beautiful butterfly which was flying deep down near the foot of the fall. I watched it almost with envy as I saw what great advantage it had by being able to come so near the rush of waters. But see—and while I look on entranced it came a little too near and was instantly sucked in and lost forever. So does the greater beauty swallow up the lesser.

"Come down here," said my friend Wiggins. There were three of us. I went down nearer the edge of the cliff where one could look down and see the waters which were falling all around the curve of the bowl being concentrated so as to shoot out into the gorge an awful spower, or rise in a magic spray to float away to the opposite shore. Here was a new marvel. I watched it and a distinct optical illusion came to me—try it. Stand down as near the larger body of falling water as you can on the ledge of the rock, and watch the descending and converging waters as they concentrate in their fall. What then? Why, if you keep on watching for a few seconds steadily, you will be almost overcome by the sense that all of the waters are rising up and flowing round and round. If you are at all likely to be dizzy don't try it, but if not, be sure and get this rich and strange sensation, which affects the whole of one's physical frame.

Thus we saw those wonderful falls, which Niagara outdoes, to be sure, in volume and height, but which in its beauty and witchery that fascinate and charm the beholder—well! is there such another sight in all the world!

Gladstone, Man.

## The Neglect of the Past

BY REV. ALFRED E. LAVELL, B.A.

**T**HE caution given by Rev. D. W. Snider in his article on "The Magnifying of the Past," in the November ERA, is timely and true. Perhaps a statement of the other side of the question may be just as true and just as timely. "Leaving the things which are behind," says St. Paul, and as he means it, and as pointed out in the above article, let us by all means do so. The nation or church whose golden age is conceived by them as in the past is in its decadence, and makes its conception to come true. But "the things which are behind" cannot be altogether left. They have made the present. We do not know the present except through the past. Nor is it advisable to leave the past altogether, even if we could. It is an inspiration and a warning which we neglect to our loss and at our peril. Even if we have looked on God as mainly a character of the Bible, and in seeking His characters and institutions of Scripture are called by us sacred, sometimes to the utter forgetfulness of the sacredness of men and things now—even if in our interest in the action of Bible times we sometimes temporarily

neglect the present task, this does not mean that we can neglect the Bible because it deals with the past. When we study aright the past of church, race or nation we really give most fundamental study to our present problem. Many a conference has "pressed on" to do the wrong thing in a correct way or some good thing in the wrong way because it was in ignorance of an ecclesiastical past that could have taught its members better. Likewise has many a conference or board failed to take advantage of a golden opportunity because, not knowing the past, it knew not the meaning of the present.

History repeats itself, and only changes for the better as we learn from either our own acts or those of others.

It is true that we should never live merely in the past and dream when we should act. The future is greater than the past. Our present action and forward look are needed. But let us beware, lest by neglecting the past we lose the inspiration of its triumphs, or fail because we would not learn by its errors.

Waterloo, Ont.



## Christmas in John Wesley's Isle

BY REV. G. W. SNELL, B.A.

EPWORTH, the birthplace of John Wesley, is one of the chief towns in that part of Lincolnshire known as the Isle of Axholme. This is an inland island, and only partially surrounded by water at the present time. Christmas in the Isle of Axholme, as well as elsewhere in England, is a merry-making time. Customs are still observed which will doubtless seem somewhat strange to the Canadian. The day preceding Christmas preparations are made for the festivities. The yule log, locally termed clog, is secured, also some holly or other evergreen is gathered and placed upon the pictures or other prominent place, for it would be a sad calamity if there were not a bit of green in the house on Christmas day. Preparations are also made for the meal of Christmas eve, which is the commencement of the holiday festivities. This, as a rule, consists of spice bread (fruit cake), cheese, and flumerty (more correctly frumenty, *L. frumentum*), which is a dish prepared and beaten with a rod until the husk is separated up in a cloth and beaten with a rod until the husk is separated from the grain. It is winnowed in the wind. The hulled wheat is creed, to use the local term, in the oven. In other words, it is cooked in a little water and served with milk and sugar. I have never been able to ascertain the origin of this custom. It is considered an excellent dish, yet is never prepared any other time during the year.

After this meal, which is served as a rule between ten and eleven o'clock, and during which the yule log is ablaze, the Christmas singers assemble in the village chapel or some place previously arranged. The chapel choir, with two or three instruments, issue forth from their appointed rendezvous to spend the early hours of Christmas morning parading the

streets and visiting places around, singing Christmas hymns. Just as the church clock strikes twelve the grand old hymn,

"Christians, awake! Salute this happy morn,  
Whereon the Saviour of mankind was born,"

is sung with vigor, and calls forth responses of praise or words of prayer from many a pious soul.

"Angels from the realms of glory"

is another favorite hymn on this occasion.

During the evenings of the following week the same singers with a number of others interested in the Sunday-school, go round again. The different homes are visited, Christmas hymns are sung, then a subscription for the Sunday-school is solicited, which is thankfully received and freely given, together very frequently with coffee and cake, the latter not for the Sunday-school but for the singers. In this way many a country school is supported.

As soon as the islanders begin to stir, the boys are also on the move. They go from door to door, generally in small companies, saluting the inmates with the following ditty:

"I wish you a Merry Christmas,  
A happy New Year,  
A purse full of money,  
And a cellar full of beer;  
A good fat pig to serve you all the year,  
Please, will you give me a Christmas box?"

A copper, sometimes an apple or orange, is handed to each one. When the supply gives out, as it does in some cases somewhat speedily, the next arrivals are told that they are too late. They must come earlier another time. So hoping for better luck elsewhere they move on.

Beachburg, Ont.

## A Christmas Message to Teachers

BY DR. J. R. MILLER.

WHAT message has Christmas for the great company of Sunday-school teachers for whom these words are written? The day has its benediction for every one who does not reject it and thrust it away. Only the ear that is willingly closed can fail to hear the angels' song that falls upon the silence of the night. Christmas has a message for all, and yet not the same for all, nor for any two; each life receives its own. For the sorrowing it brings a blessing of comfort, for the discouraged a word of brave cheer, for those walking in darkness, light, for the tempted and struggling the assurance of divine sympathy and help.

What special message does the day bring to the teachers of the children? May we not say that it comes with its gentle whispers of the divine pleasure and approval? We know that among all the world's workers none is dearer to God than those who are engaged in doing good to the children. Jesus Himself showed a most affectionate personal interest in little children. He assures us, too, that they have a peculiar place in the thought and care of our Father. He said that the children's angels are admitted always to God's presence. This would seem to mean that the angels assigned to this particular ministry are the most honored of all the angels, and that anything touching the interests of a child always has precedence with God. If this is true of the children's angels, it must be true also of those who teach the children, especially of those who teach them the things of God and of eternal life.

There is a beautiful story in the Talmud which illustrates the dearness to God of those who teach the children. There had been a long season of drought, so runs the story, and the heads of the Jewish people met to pray for rain. The priests, the men who were thought to have surest access to God, prayed, but no answer came. The Pharisees, who claimed peculiar holiness, made their long prayers, but still no rain fell. The Scribes and the Rabbis, those who knew the law, prayed, but the drought continued unbroken. At length there came a plain, simple-hearted man, unknown to priest,

Pharisee and Scribe, and, this man offered his prayer, that Jehovah would have pity upon His people and would send rain to relieve their sore distress. Immediately the clouds began to gather, spreading abroad until the whole face of the heavens was black, and soon there was abundance of rain. The priests, the Pharisees, the Scribes, and all the holy men were astonished that an unknown and obscure man had such power with God after their own pleadings had failed. They asked him, "Who art thou, that thy prayers were heard when our supplications had been rejected?" The man's answer was, "I am a teacher of little children."

The beautiful legend enshrines a most comforting truth, that teachers of the children hold a high rank with God. Like the children's angels, they are admitted nearest to God and have power with Him. Christmas brings, therefore, to these faithful helpers, a message of special love from God and an assurance of divine pleasure in them and in their sacred work.

May we not say that another part of the message of Christmas to Sunday-school teachers is a call to still holier life and more devoted service? It was the coming of divine love into the world that made the first Christmas. We have no true Christmas any year unless there is a fresh coming of that same love into our heart. Our whole life should be lifted to a higher spiritual plane on the Christmas tides. We should be holier all the new year, with sweeter spirit, gentler speech, deeper peace, because Christ has been born anew in our heart.

If the work of teachers is so sacred, so dear to God, those who are engaged in it should keep themselves unspotted from the world. Wherever the love of God goes, it cleanses. Its breath is the atmosphere of heaven, and the life that is open to it is made purer. Christmas thoughts are all of the love of God incarnate, and that means holiness, truth and righteousness incarnate. We should be purer after having our mind and heart filled with the thoughts of God's wonderful love which the day brings.

Christmas means not only love, but love serving, giving itself, sacrificing all for the saving of the world. We sometimes forget this deeper meaning of the day as we enjoy its festivities. Really it means God so loving the world that He gave His only begotten Son. If we in any measure catch the spirit of the day we will receive a new baptism of this same love. We repeat the incarnation in our own life only in the measure in which we become imbued with the mind that was in Christ Jesus.

So Christmas calls teachers of children to a new service. However faithfully they have taught heretofore, they should teach yet more faithfully from this day forward. Then the teaching is not all—it is the love back of the teaching that gives it efficacy. It is the spirit of a life that counts, and the only spirit that gives power is love that will surge unto the uttermost. It is not easy to be a good teacher of children. It requires almost infinite patience. Self must be forgotten, lost, buried out of sight. There is no sacrifice teachers must not be ready to make. There is too much

dilettante teaching. In some places it is a sort of religious fashion to take a class in a mission school. God have pity upon the children who fall into the hands of such teachers! Those only are fit for this sacred work, so near and so dear to God, who have the love of Christ in their heart, and are ready to pour out their life as He poured out His precious life to win and save the lost.

These are suggestions of the message which Christmas brings to Sunday school teachers. Assuring them of God's favor upon their sacred work, it calls them to a new holiness of life and to renewed devotion and service.

"O lead me, Lord, that I may lead  
The wandering and the wavering feet;  
O feed me, Lord, that I may feed  
Thy hungering ones with manna sweet.

"O strengthen me, that while I stand  
Firm on the rock, and strong in Thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea."

## Christmas Cheer

BY common consent, Christmas is the cheeriest season of the year. There are other festive occasions, such as Thanksgiving, which bring joy to many homes, and there are other feasts, such as Easter and Whitsuntide, which have conspicuous places on the calendars of the liturgy-loving sects. But by a process of evolution, which is partly religious and partly social, Christmas has emerged as the most prominent feast of the church year in the estimation of the majority.

The question as to the precise day of the year when our Lord was born is probably insoluble, and its decision is relatively unimportant. The great thing is to know that Jesus Christ was born, and to celebrate that fact. Quite probably the birth of Christ did not occur in December, at a time of the year when the heavy rains that periodically prevail in Palestine would have made the pasturing of flocks at night in the open air impracticable. And so, although, as a matter of fact, Christmas for a large part of Christendom has somehow come to be closely associated with snow-flakes and sleigh-bells outdoors, and with roaring fires and cosy retreats indoors, there is nothing historically mandatory in a winter celebration of the Advent. A converted Hottentot or a Christianized Hindu need not miss the meaning of the glad festival because when December the Twenty-fifth arrives he finds himself amid flowers instead of snowflakes. Christmas does not essentially and necessarily revolve about the North Pole.

It is eminently fitting, however, begging the pardon of our Puritan forefathers, to celebrate some day in the year as the anniversary of our Lord's birth. And it is natural, too, that the day, if observed, should be a day of cheer. Christmas, historically, it would seem, was established as a December festival, in the Fifth Century, with a view to supplanting the revels of the feast of the Saturnalia, which occurred in that part of the year. Gradually the merry-making connected with the Christmas festival began to be excessive too, though not as coarse and riotous perhaps as the mirth attending the Saturnalian dissipation. It was the undue license permitted in England to Christmas revellers which led the ascetic Parliaments to condemn all Christmas celebrations. At court in England a Lord of Misrule was annually appointed, and in Scotland up to 1555, an Abbot of Unreason superintended the periodic carnival. It was not strange that Christmas cheer under such circumstances ran riot, or that a St. Bernard should be obliged to remonstrate with his people for making too much of boars' heads, plum puddings and various pastimes, and too little of the spiritual meanings of the day.

Christmas, however, despite the excessive enthusiasm of some and the ascetic indifference of others, is properly a season of cheer. It is well to have, at least, one season of the year when the cares of life cease for a little their hard grinding, and all try to look happy, even if they do not feel so. Christmas cheer should be emphatically, in the deeper sense of the term, good cheer. There is no birthday so

deserving of celebration as that of the Lord Christ, which makes possible any Christmas at all, and Christmas can be in no wise truly observed where the spiritual significance of the advent joy is forgotten. The real meaning of Christmas resides primarily not in the passing of gifts from man to man, but in the giving of the one unspeakable Gift from God to man. Its joy is emphatically a gospel joy. The mirth may be hearty and varied, but it must be a golly mirth. If it relicks it should not riot; if it infects all hearts with a contagious glee the gladness should be an outpouring from heart to heart of the great joy of salvation which God, in sending a Jesus who "shall save His people from their sins," has poured into all humble souls.

Christmas cheer! Let it be full, rich, free! Let it serve as the recognition and expression first of all of the abounding grace of a redeeming God, and secondly of that good-will among men which is the proper and logical result of the Gospel of His dear Son. For he only can be really cheerful who shuts his heart to all malice, hatred and jealousy, and who opens his heart wide to the graces of good-will, mercy and generosity. The spirit of Christmas is that of brotherly love. Its outward festivities are the natural and inevitable expression of a joyous sense of the nearness both of God to man and of man to man. Observed in this spirit, and marked not only by thoughtful exchanges of tokens of esteem between attached friends, but also by generous gifts to the poor and unfortunate, Christmas will prove a day of rare delight and spiritual profit. For he will have most of Christmas cheer in his own soul who, in imitation of the great gift of God's dear Son, gives himself with his gifts in ministry to his fellows, and who most seeks to make Christian cheer to abound in the now shadowed hearts of his fellow men.—N. Y. Observer.

### A Desire

Oh, to have dwelt in Bethlehem  
When the star of the Lord shone bright!  
To have sheltered the holy wanderers  
On that blessed Christmas night!  
To have kissed the tender, wayworn feet  
Of the mother undefiled,  
And with reverent wonder and deep delight,  
To have tended the Holy Child!

Hush, such a glory was not for thee;  
But care may still be thine;  
For are there not little ones still to aid  
For the sake of the Child divine?  
Are there no wandering pilgrims now  
To thy heart and thy home to take?  
And are there no mothers whose weary hearts  
You can comfort for Mary's sake?

—Adelaide A. Proctor.

## Learning the Christmas Lesson

CHRISTMAS means love. It is the anniversary of the birth of love in this world. A new element entered the life of earth the night Jesus was born in the little town of Bethlehem. Indeed it was the coming of God himself to live with men. The manger in the stable became the centre of a gentle influence which ever since has been quietly pervading all nations and transforming them. The light from the infant Child has been pouring out and overcoming the darkness everywhere.

Each recurring Christmas sets anew for us the lesson of love. It is interesting to think of the growth of the Christmas spirit in the world at large, as seen in literature, in music, in institutions, in governments, in missions, in a thousand ways. But the question which concerns us most deeply is the personal one—are we getting more of the Christmas spirit into our own life?

It is not merely a question of external observance. It is quite possible to make more of the great festival day every year, to spend more money for presents, to give pleasure to more people, to get into the day more of holiday gladness, and yet not really be learning the Christmas lesson any better. Have we more of the love of Christ in our hearts? The best way to get an honest answer to this question is to ask whether we love people more—all sorts of people, the disagreeable as well as the agreeable, whether we are more loving in our disposition, our words, our acts. If not, then we do not love Christ more, for the measure of our love for Him will always be shown unmistakably in the love we have for His disciples.

Christmas is, first of all, a home day. Few are the homes in this good land of ours into which it does not bring new gladness. What multitudes of little ones will hang up their stockings on Christmas eve and in the morning find them filled with gifts of love! Christmas opens all hearts. Even the most selfish soften this one day in the year, especially toward childhood. It is well to have the tide of feeling lifted a little higher for a brief time, even though it does ebb again to the old level in so short a while. It does men good to be kind even for a day, though they lapse again into their wonted selfishness to-morrow. Every one's first duty on Christmas is to add something to the brightness of his own home and the happiness of his own children.

In nearly every community there are, however, children to whom Christmas does not bring much happiness in their own homes. The widest prosperity, though it seems to be lifting the whole country into conditions of comfort and plenty, always leaves many sections and countless families and individuals submerged in want, if not in abject need. It will

be a pity if even in homes which sin and vice have emptied and impoverished, one child should be left on Christmas morning without some little reminder of the love of God and of the birth of Jesus Christ in the world.

Here is something beautiful for Christian Endeavorers and King's Daughters and members of Sunday-school classes to do—to find all such children in their neighborhood and see that they are not neglected on Christmas day. They will enjoy their own Christmas much more if they have made some one happier.

The true Christmas feeling is not a desire to receive presents and to be made happy, but the desire rather to give and to make others happy. This is the way Christ taught us to love:

"To give, not take;  
To serve, not rule; to nourish, not devour;  
To help, not crush; if need, to die, not live."

It is a desecration of Christmas, therefore, only to expect presents and not the gift of giving as well. No blessing will come with the gifts which any one receives, if at the same time there is no wish in the heart to do something for somebody. A blight rests always upon every form of selfishness. Heaven's benediction comes through the open door of love, when we seek to help others.

Christians should put a stop to our discontent, our complaining, our foreboding, our anxiety. It reminds us once more of the wonderful love of God for us: a love that proved itself by the most stupendous sacrifice. Christmas spells out the great golden sentence of the Gospel—"God so loved the world, that he gave his only begotten Son." Surely we need never fear that we shall be forgotten by our Father, since he has done for us such unspeakable good, at such infinite cost.

Christmas is a day of joy, but joy should not be allowed to die out of our lives next morning. It should stay with us ever after. We should sing the peace of God in our hearts continually hereafter. We should learn from this time to find the beauty and the good in all things, and to show the world that we believe what we say we believe—that since God loves us, and Jesus Christ is our friend, "all's well with the world." This is a good time to get Dr. Babcock's bright resolve into our own hearts and lives:

"The inner side of every cloud  
Is bright and shining;  
I, therefore, turn my clouds about,  
And always wear them inside out,  
To show the lining."

—Forward.

## Comfortable People

BY KATE S. GATES, LONGMEADOW, MASS.

"I OVERHEARD a bit of a conversation, the other day, that set me thinking," said Aunt Margaret, one evening. "Two ladies in the seat in front of me were discussing a neighbor. 'She is the best housekeeper I ever knew,' said one. 'Her house is always immaculate, her bread always sweet and light, and her cake never fails.' 'I know,' replied the other, 'but for all that she isn't what I call a comfortable person to live with. She seems to feel a great deal more virtuous if the house is spotlessly clean from top to bottom, even if she is so tired that she simply cannot help being irritable, than she does if she can see a speck of dust or a finger-mark somewhere. It does seem to me that people ought to try to be comfortable.'

"I've thought of that a good deal since then, and I think she is right. It isn't enough to strive to be patient and selfless and all that, we ought also to make a special effort to be comfortable people. Don't you remember the old man who said of his neighbor's wife: 'She's a powerful good woman, but I've known heaps o'wuss ones who were pleasanter to live with.' We get set in our own ways; we acquire little vexatious habits; we think because they are not what could be called sinful acts that we have a perfect right to indulge in

them if we please. But if they make us uncomfortable to those about us, isn't there something wrong about them? Somebody says that we have not fulfilled every duty unless we have fulfilled that of being pleasant, and, I take it, pleasant ways are meant as well as pleasant words.

"We complain of other people's ways vexing us, when doubtless we have habits that try them. 'Johnnie's an awful selfish boy,' wailed Mamie; 'he tooked the very biggest apple, and I wanted it myself.' 'I don't mind disappointing other people,' said Tony Lumpkins, 'but I can't abide being disappointed myself.' We need to apply the Golden Rule to our every-day life, I think, and strive to cultivate in ourselves the virtues we desire other people to possess.

"And remember, while it is very pleasant to be accomplished, a large proportion of our life is commonplace. I recollect visiting an old school friend, and she was telling me about her daughters, all of whom happened to be away from home. One was a great scholar, the valedictorian of her class; another was a fine musician; and one was quite an artist. 'But Sadie's the bestest of all,' exclaimed her little son, eagerly. 'I don't care if she can't do things like the others, she's always glad as she can be when a fellow is happy,

and she says "Oh, dear!" so sorry-like when you're in trouble.' Sadie was a comfortable person, you see; she had 'a heart at leisure from itself, and that, I am coming to feel, is more to be desired than almost anything else in the world.

"It is in the commonplace, every day life that we lose or win the battle of life, I am sure. 'Just where you are,' Dr. Babcock said, 'take the things of life as tools, and use them for God's glory; so you will help the kingdom come, and the Master will use the things of life in cutting and polishing you so that there shall some day be seen in you a soul conformed to His likeness.'—*Zion's Herald*.

## Somewhere a Heart is Caring

BY MAURICE F. PLACE.

There is a pleasure that I find,  
In things that I am doing;  
Alleviates the daily grind,  
Transforms the cares a-brewing;  
Puts strength and courage into me,  
Makes burdens easy bearing—  
No matter how the world may be,  
Somewhere a heart is caring.

I love to know that there are eyes,  
That brighten with my coming;  
To know there is a heart I prize,  
For me a song is humming;  
That I've a friend that's always true,  
No matter how I'm faring;  
It brings me joy in all I do,  
To know some heart is caring.

It matters not if I go wrong,  
My footsteps halt or stumble—  
Nor if life seems a springtime song,  
This thought but makes me humble—  
I travel not this way alone,  
I know some one is sharing—  
The greatest treasure I may own,  
Is just a heart a-caring.

Had I no other spur for good,  
No other cause for living;  
No other reason why I should,  
The world my best be giving;  
This thought alone should be enough,  
To urge me on to daring—  
Somewhere there is a heart I love,  
A heart for me a-caring.

## Christianity and Intelligence

WHILE the missionaries who take their lives in their hands do not go to the ends of the earth to teach men to read and write and observe the rules of grammar, they do spend a great deal of their time in doing just these things. Have you ever asked why this is? It must be because of the intimate relationship between education and religion. Christianity gives tacit recognition to this fact. The reverse also is true. Superstition thrives best in an atmosphere of ignorance. The reason is not far to seek. The truth fares best in the hands of those who understand it, while wrong is sure to suffer when the light of inquiry is turned upon it.

A young woman who had spent many years behind the counter, said: "I have always found that the least profitable customers were those who knew little or nothing about values—the ignorant person can hardly be made to believe that the goods you show him are just what you represent it to be. He is constantly suspecting you of trying to cheat him; his knowledge is not sufficient to demonstrate to him that you are not. On the other hand, the dealer who handles unreliable goods, would certainly prefer the light of intelligence. When Paul was accused of being a law-breaker, he was glad to answer the charge before the king who knew what the law was. When men love darkness rather than light, we have no need to inquire whether their deeds are evil or righteous.—*Lookout*.

## Some Christmas Thoughts

WITH the approach of the "Christmas Gift Season" why not retain some of our sober senses in the matter of expenditures for useless and extravagant presents? There was a time when simple tokens of kindly remembrance of relatives and friends, at this glad season, were acceptably exchanged, but this has become a generation of spendthrifts and where pennies were once sufficient—mingled with a wealth of sincerity and love—to-day not merely dollars but many golden eagles, must be paid out only to protect oneself from the suspicion of stinginess. Too many people have begun to put a price on love, to be paid by check, "net cash in ten days," and too often there is no sincerity in the practice.

Even children are taught from their days of Santa Claus worship to expect extravagant toys and trinkets, ranging from imported mechanical miracles, to diamonds and automobiles, when their grand parents, at the corresponding age, were far happier with a ginger cake doll, a stick of candy and a bag of nuts.

It is not always possible for the giver to make her own presents for her friends—time may be too limited—but better a trifling present into which some personal touch has gone than a car load of ready made store-sold tributes to the gods of Vanity and Cowardice.—*Observer*.

## An Economical Official

A REPRESENTATIVE in Congress, who was formerly a judge on a circuit including the State of Arkansas, relates an amusing instance of the free-and-easy administration of justice in that section in the old days.

"On a certain occasion," says the former judge, "I had sentenced a man in one of the smaller towns of Arkansas to three months in jail for larceny. A few days after the trial I was on my way to the station in company, so it chanced, with the sheriff of the county, when I passed a man busily engaged in sawing wood. He greeted me most politely with 'Good mornin', judge.'

"I returned the man's salutation, and continued on my way. There had seemed something in his face that was familiar; so I asked the sheriff who he was. That official hesitated a moment before replying. Then he said, 'That's the fellow you sentenced to three months for larceny the other day.'

"Seeing how astonished I was that a man sentenced to three months' imprisonment should in three or four days still be at liberty, the sheriff hastened to explain.

"'Yes, judge, that's the same man. The fact is, judge, that we don't happen to have anybody else in jail just now; so we thought it would kinder be a useless expense to hire somebody to look after jest this one prisoner. Consequently, judge, I gave the fellow the jail-key, and told him that if he'd sleep there nights I reckoned it would be all right.'"

## A Bamboo Land

A RECENT traveller in China, impressed with the wide usefulness of bamboo, thus states some of the possibilities:

"A man can sit in a bamboo house under a bamboo roof, on a bamboo chair at a bamboo table, with his feet resting on a bamboo footstool, with a bamboo hat on his head and bamboo sandals on his feet. He can at the same time hold in one hand a bamboo bowl, in the other, bamboo chopsticks, and eat bamboo sprouts.

"When through with his meal, which has been cooked over a bamboo fire, the table may be washed with a bamboo cloth, and he can fan himself with a bamboo fan and take a siesta on a bamboo bed, lying on a bamboo mat with his head resting on a bamboo pillow. His child might be lying in a bamboo cradle, playing with a bamboo toy.

"On rising, he could smoke his bamboo pipe, and, taking a bamboo pen, write a letter on bamboo paper, or carry his articles in bamboo baskets suspended from a bamboo pole, with a bamboo umbrella over his head. He might then take a walk over a bamboo suspension bridge, drink water out of a bamboo ladle, and scrape himself with a bamboo sweat-scraper (handkerchief). The bamboo ingenuity and persistency have produced (bamboo) joint results which exhibit the potentialities and possibilities of the Chinese people."

## Quiet Hour.

### Good News

Good news from heaven the angels bring,  
Glad tidings to the earth they sing:  
To us this day a child is given,  
To crown us with the joy of heaven.

This is the Christ, our God and Lord,  
Who in all need shall aid afford;  
He will himself our Saviour be,  
From sin and sorrow set us free.

All hail, thou noble Guest, this morn,  
Whose love did not the sinner scorn!  
In my distress thou cam'st to me;  
What thanks shall I return to thee?

Ah, dearest Jesus, Holy Child:  
Make thee a bed, soft, undefiled,  
Within my heart, that it may be  
A quiet chamber kept for thee.

—Martin Luther.

### Christmas as We Grow Older

BY E. HERBRUCK, D.D.

It has come again. Not the Christmas of long ago, but Christmas still, and we will celebrate it. We will sit by the fire and let the tide of thought roll in upon our hearts. We will think of the Christ-child who came so many years ago, and is even now knocking at our hearts for entrance. We will share in the festivities with glad yet sad and tender hearts, as we think of the departed friends who in other years made bright the happy Christmas time. They are forgotten. Forgotten? No, for to-day, as we look out upon the quiet place of graves where they sleep so peacefully, they come marching before us, and we link their names and memories with Him who came as a precious gift to their glad hearts. They are not forgotten. They sit by our side. They sing the old songs, they speak the well-remembered, tender words, and their memory will always be fresh in our hearts.

Whatever the day may be, we must never lose sight of the true meaning of Christmas. It must ever rest as a background to all our joy and festivity. Let Christmas come. Let it be enjoyed. Let the home be bright and cheerful, and, above all, let the heavenly glow of a Christ-like feeling shine in our hearts, so that friend and stranger will see that we have the kindly spirit of the great Saviour who loved us. Though we may be homeless here, though no kind roof will admit us under its shelter to share its Christmas cheer, yet we know that beyond the snow-covered graves, beyond the stars which shine so tranquilly, we shall walk with the loved ones who visit us in our waking thoughts, and who come to us in our dreams. Thank God for this day. And if by our words we have cheered some soul, and have brought it into harmony with Him whose day it is, if we have caused some kindly feeling to arise in any hard heart, and have taught it that all is not selfish in this world, our own Christmas will be the happier for it.

—United Presbyterian.

### Christian Testimony

Testimony is the living flame that leaps from the white heat of a sanctified heart—the tongue of fire that tells the world how Jesus died and how He rose again. May it not be that even now God is permitting the assaults of destructive criticism against the integrity of the Bible in order that Christian people shall be driven to that invulnerable stronghold of all revealed history, personal experience? The Bible can well take care of itself; its truth is imperishable; but men must know Him who gave us the Book. The refined infidelity of to-day has no quarrel with the teachings of the Christ, until some Spirit-filled child bursts forth with, "He is not dead; He is risen, and hath appeared unto ME!"—From *The Mind of Methodism*, by Rev. Dr. Calkins.

### To Keep Young

Keep in the sunlight; nothing beautiful or sweet grows or ripens in the darkness. Avoid fear in all its varied forms of expression. It is the greatest enemy of the human race.

Avoid excesses of all kinds; they are injurious. The long life must be a temperate, regular life.

Don't live to eat, but eat to live. Many of our ills are due to over-eating, to eating the wrong things, and to irregular eating.

Never look on the dark side; take sunny views of everything; a sunny thought drives away the shadows.

Be a child; live simply and naturally, and keep clear of entangling alliances and complications of all kinds.

Cultivate the spirit of contentment; all discontent and dissatisfaction bring age furrows prematurely to the face.

Form a habit of throwing off before going to bed at night all the cares and anxieties of the day—everything which can possibly cause mental wear and tear, or deprive you of rest.—*Chicago News*.

### Count Your Mercies

A cheerful Christian entered a counting-room and said to a friend who was brooding over his "hard times":

"What! wrapped up in gloom again?"

"Yes," replied the melancholy merchant, "why not, when there is nothing but gloom in the outlook?"

"But," replied the caller, "I can see rifts in the clouds which oppress you, and you would see them too, were it not for your habit of looking only on the dark side of things. He who would see light must open his eyes. Suppose, now, instead of dwelling on your present and prospective troubles, you spend the next half-hour in counting your mercies, past and present, and in searching for facts on which to build hope for brighter days to come. Good morning!"

With these words the cheerful brother left, leaving a ray of light behind him. "He bade me count my mercies," thought the sad-hearted man. And he began to do so, casting swift glances over all the good things in his possession—over God's leadings in his past life; over the grounds on which faith and hope might safely build for the future—until his heart

leaped, his counting-room grew bright as with the presence of angels, his business prospects seemed no longer shrouded in utter blackness, and he began softly to sing Addison's glad lines:

"When all Thy mercies, O my God!

My rising soul surveys,

Transported with the view, I'm lost

In wonder, love and praise."

—Rev. L. H. Dorchester.

### The Right Emphasis

"It all depends on where you put the emphasis," said a notably cheerful and influential person the other morning. "I used to read it, 'A man's life consisteth not in the abundance of the things which he possesseth,' and that helped me toward making the most out of a little. But when I began to read it with the emphasis on 'things,' then I really began to see the value of life."

The truth is, we have to get ourselves above and beyond "things." The Lord came into this world that we might have, not "things," but life, and that "more abundantly." What all of us really desire is a satisfying and rich life, and when we have come to realize that that life does not consist in "the abundance of things," we are almost within reach of that substantial abundance of happiness which is able to content us.

"Things" are not to be gotten by us all, and the lack of them, or the over-abundance of them, make us envious, restless, worried, over-ambitious, angry, grasping, unkind. Life is not satisfying when it is filled that way.

One of the newest and sanest of the health fads, as they are often called, sets down as a first rule, for the gaining of a sound body the giving up of all anger and worry. It declares them to be bad habits, pure and simple, habits that can be and must be broken, for the strength of the body. For strength of soul, also, they and other habits that are chiefly concerned with "things" must be definitely put aside. The true, satisfying life is to be found in the abundance of willing service, in the abundance of hope and cheer which comes from such service, and in a growing appreciation of the actual smallness of "things," and the actual greatness of our common daily blessings.

—The Classmate.

### Will Ye No' Pray First?

The big operating theatre in the Edinburgh Royal Infirmary was packed with students, rising in semi-circles, tier above tier, to the very ceiling, a living wall. It was Edinburgh's palmiest days, when streets and theatres swarmed with students, Scottish and English, and from overseas. A curly-headed little fellow from the west lay on the table. His right foot was to come off. He glanced at the gruesome tray of knives and saws, the awesome bottles, the living wall of faces. Suddenly, pushing aside the chloroform towel, he looked into the eyes of the surgeon bending over him and his shrill voice piped aloud, "Will ye no' pray first?" There was a time when writers loved to describe students of medicine as a lot of rollicking swillers and rakes; when such a cry might have



been drowned in ribald laughter. But all this had been changed. The University had discovered the secret of control, had given the students a voice in the government, and made them responsible for keeping order. Lister and Syme, the author of "Rab and His Friends," large souls like Sir James Y. Simpson, Henry Drummond and Walter Smith, had not lived and taught in vain. Glancing from the surgeon to the wall of faces beyond, and back again, he fixed his eyes wistfully on the face, palest of all, above him. A tear trembled on each of the young lids, and again the distressed little voice was heard—"Can ye no' pray?" The surgeon wheeled round on his heel. "Now, your mission leads, show your mettle." There was dead silence. As no one else seemed about to move a tall dark figure in the third row stood up. He was an African. French, Dutch and English blood ran in his veins—in short, he was a Boer. There was an incipient round of applause, but the surgeon raised his hand. "Our Father in heaven, bless the little man on the table, and bring him safely through, and bless the efforts of Thy skilful servant. For Thy name's sake. Amen." Then the operation proceeded.

### The Supreme Passion

A master passion for Christ will make life productive of the highest usefulness, and hence of the greatest happiness. . . . One can see Christ entering the counting-house and laying his pierced hands upon the ample securities therein treasured, striding into the artist's studio, the editor's sanctum, the musician's chamber, the lawyer's office, the statesman's cabinet, and the minister's study to receive the voluntary service of labor and genius for the help of humanity. And if Christ actually possessed the undivided affection of His disciples, there would be no pictures, or books, or sermons, or music in the hands of Christians which did not bear His image and super-scription, and there would be no money or jewels or lands in their possession which would not be available for His employment. There would be no humanity helplessly groaning for relief, and no social problems vainly crying for solution, and no great causes dying for lack of intelligent advocates, and no heathen world perishing for the bread of life.—*Rev. George P. Eckman, D.D., in The Young Man With a Program.*

### The Steadying Power

You will live nobly, or not at all. You will be sure of this, only when you are God-enfolded in obedience of Him, through your love of the Lord Jesus Christ and inspired by His love of you. Then and only then will you have steadying power. "I send you forth," He said. Pity—only pity for the man who goes forth into the world of problems without visible solutions, of questions without genuine answer, hates without o'ermatching love, fears without the triumphant conviction that a man's *somewhere* to which he goes is also God's clearly conceived *somewhere* of higher

living—pity, only pity for so weak a craft upon an uncharted sea!

But, O, what an independence of man's criticism of nature's wrathful elements, of extreme perils, of losses of cargo, of human panic, is that of a man seized by an ideal of life which, greater than he, wraps him up in its safety, urges him on to severer trials, which cultivate and issue in finer triumphs, and, at length, watches by his latest earthly day with the beckoning morning flooding the windows of his prison!—*Frank W. Gunsauld, D.D.*

### Good Will Toward Men

"Good will toward men!" It is to think the best of others. Unconsciously or consciously our thought of life, our measurement of ideas, our judgment of persons are governed by our point of view. And how strangely blended are the forces that help to fix and to assign to each his point of view. Inheritance contributes its influence and temperament and early training and local surroundings. But while I note and acknowledge the presence of these forces, beyond our point, in the determination of our point of view, far be it from me to grant that the chief influences governing point of view, in such lives as I now address, are not under our own control. The habits of thought and of conduct which we permit ourselves to form, the companionships we cultivate, the books we read, the kinds of intercourse we seek with our fellow-beings and with God, control our thoughts of life, our measurement of ideas, our judgment of persons. Especially this last—our judgment of persons. It is easy to put the message of the sweet old song away and by the way we live to fix a viewpoint where we cannot think the best of others. I had a friend whose capacity for distrusting other men amounted to genius. He could see double motives where none else would suspect them. His mind was like an X-ray. He turned it on the words you said and the deeds you did and lo! he found a skeleton inside of every one of them. As this friend lived on it ought not to have surprised him, however much it may have saddened him, that his universal distrust of other men forced his best friends into a suspicion of himself, as having a nature which may have been constitutionally true, but, twisted by long malpractice, had become a deformity. Oh, the sweet reasonableness of that thought: Think the best of others. Remember how many things have helped to fix your viewpoint and that it may be so with others. Believe the singleness of motive in each life you meet until the facts on the other side force that belief away from you, as you have given it forth to the individual. And, as the great Master said to his disciples, "When they persecute you in one city, flee to another," so, when the facts drive your faith from one person, let your faith take refuge in others; and still go on your way thinking the best, acknowledging the sincerity of convictions that differ from your own and broadly, blessedly remembering how truly life may seem to another the opposite of that which it seems to you.—*Charles C. Hall.*

### Life's Story

How good it is that, though new chapters go on with our life's story, and people drop out whom we have loved, and incidents change so that it seems quite like another tale, yet the real plot is spiritual and eternal. The true friendships and affections will all come in again, in the next volume. There is no "finis" at the end of Volume I, nor yet of Volume II. Always to be continued, never to be concluded, are the life and love that are rooted in Jesus Christ.—*Malthie D. Babcock, D.D.*

### Nuggets

Sir Arthur Helps tells us that once, in the midst of a forest which he had to traverse on a journey, there came strongly into his thoughts the "possibility of all care being driven away from the world some day." A similar feeling must often have been with every man who has wandered much alone in solitary places, so incompatible do suffering and evil seem with the outward beauty and majesty of the great world of Nature.—*Great Thoughts.*

The little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through, the brief pulsation of joy, the feverish inquietude of hope and fear, the pressure of want, the desertion of friends, I would fain leave the erring soul of my fellow-man with Him from whose hand it came.—*Longfellow.*

"Character is great and worthy in itself, and not because of the greater or less fame of a deed through which it manifests itself. The sad sacrifice of Gordon at Khartoum for the sake of England and of Egypt, is of the same heroic quality as the sacrifice of the missionary among the Arabs or the Chinese, of whose name and fame the world hears but little. It is not the kind of thing through which we show ourselves, but the kind of self we have to show, that counts with God."

Great thoughts are like our rivers. We do not often see the rising of them—the tiny spring lies hidden in some mountain home. Even when the stream gathers strength in its downward course, it meets with many an obstructing boulder, passes through many an unfrequented valley and traverses here and there a sunless ravine. But the river deepens and widens and is most known, most navigable, just as it passes away forever from our gaze, lost in the ocean depths.—*From "Memoirs of F. R. Havergal."*

"Labor is rest—the sorrows that greet us,  
Rest from all petty vexations that meet us,  
Rest from sin-promptings that ever entreat us,  
Rest from world-sirens that lure us to ill,  
Work: and pure slumbers shall wait on thy pillow,  
Work: thou shalt ride over Care's coming billow,  
Lie not down wearied 'neath Woe's weeping willow:  
Work with a stout heart and resolute will."

## THE CANADIAN EPWORTH ERA

ORGAN OF THE EPWORTH LEAGUES AND OTHER  
YOUNG PEOPLE'S SOCIETIES IN THE  
METHODIST CHURCH.

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### Editorial.

Two years ago we commenced a three years' Course of Bible Study. The first volume was "Studies in the Life of Christ," which was taken up in 1904. The second volume, "Studies in the Apostolic Church," has been the text-book for 1905. The third volume, "Studies in the Old Testament," will be ready in time for study classes to begin the work early in January. This book is by the same authors as the other two, and is prepared on the same general plan. The price will be 75 cents per volume, in cloth. No paper-covered edition will be published. Send orders to the Methodist Book Room.

### Jottings by the Way

During a short stay in Montreal my hotel was exactly opposite one of the largest theatres in the city. After returning from a meeting in Douglas Church, I sat at the window to see the audience disperse. Not a person left the theatre until twenty minutes past eleven, then the people came out by the hundreds. I could not help contrasting this with the average congregation at a church service. When half-past nine arrives someone usually goes out, and as ten o'clock approaches the departures are quite numerous. No matter how excellent the programme, there is a general exodus if the meeting is continued beyond ten. And yet the theatre-goers stay contentedly until after eleven. What can be the reason for such bad manners in the church? Probably the influence of habit more than anything else.

✠

One afternoon I dropped into a Montreal store and asked for an umbrella.

"Has it commenced yet?" questioned the clerk, when I told what was wanted. Seeing the customer look a little doubtful, he hastened to explain.

"Why," said he, "just as soon as it begins to rain the sale of umbrellas starts with a rush, and two or three extra clerks have to be brought to this counter."

What procrastinators we mortals are, to be sure! We put up the reminder, "Do it now," over our desks, and yet we leave many things to the very last minute, and we have to feel the need to be very pressing before action is taken. Many a man waits until God's judgments are beginning to fall upon him before he thinks of fleeing for refuge, and often the danger is realized when it is too late.

✠

Having an hour or two to spare in Montreal, a few days ago, I strolled down to the dock, where the Dominion liner

The Ottawa was being loaded with Canadian produce for the Old Country market. Barrels of apples, boxes of cheese, bundles of ham and bacon were being stowed away in the great steamer's capacious maw. Just at the door of the freight shed I noticed the inspector opening barrels of apples and examining them to see if the fruit was up to the standard. He told me that he had just unheeded four barrels of Tallman Sweets, all of which were labelled "No. 1." Three out of the four contained exceedingly poor stock, and the inspector marked them "falsely branded." He does not, of course, open every barrel, and doubtless second and third class stuff often goes over to England branded as number one. The packer who does this kind of thing is an enemy to this country. His action produces distrust and suspicion in the mind of the English buyer concerning all Canadian products. The rascal ought to be sent to jail for attempting to obtain money under false pretences.

✠

Trinity Church in St. John, N.B., has a chime of bells which are rather pleasant to listen to on Sunday morning when the people are going to church, but they insist on working overtime. In addition to striking the hours, they give a little jingle every quarter, with a specially long one at the full hour, and a few strokes occasionally in between. All this can be endured in the daytime, but at night the operations of these iron-throated monsters are simply awful, especially to strangers who are trying to sleep across the street. At midnight they play the tune *Nicea* through twice, but it is not likely to put a poor sleepless wretch in a devotional frame of mind when performed at such an hour. Notwithstanding the jangle, tired nature asserts itself, and the traveller drifts into the land of oblivion somewhere about two o'clock in the morning, only to be awakened at three to find that the bells are playing the *Doxology*. Whenever I hear the glorious *Old Hundred* on the chimes, I feel like joining in with the words of praise usually attached to it. But just think of the absurdity of trying to express the thankful spirit when wakened out of sleep at three o'clock in the morning! The bells slowly grind out the tune, then go over it again, and probably to make sure that everybody in the neighborhood will be wakened, they repeat it the third time. There are people like this in many of our churches. To hear them speak briefly, on appropriate occasions, would be quite enjoyable, but they will persist in talking continually and at great length, so that they finally make themselves a nuisance. Everybody who attends conferences knows what a bore the "talking brother" is. The machinery of these bells in St. John is wound up, and works mechanically, and it is probably the same with the man or woman who spoils the prayer meeting by talking too much.

✠

On Sunday morning, in the city of St. John, I met a man on the street, walking with a firm and rapid stride, but there seemed to be something a little peculiar about him. Just then an old gentleman remarked: "Do you see that man? He is stone blind, and yet he walks all over the city without a guide. Just watch him for a moment."

The blind man continued his walk without the slightest halting or groping, which is characteristic of many people in his condition, until he came to a group of ladies who were standing in the middle of the sidewalk. Instinctively he slackened his speed, and turning to the right passed by, a moment or two later entering the church where he usually sings in the choir.

It was certainly a fine exhibition of what can be accomplished by nerve and determination on the part of a man

laboring under great disabilities. What a lesson to those who plead their lack of ability when asked to do some work in the church! The man with only one talent can do wonderful things if he has the spirit of willingness to serve his Master.

✕

On approaching the city of St. John one Saturday morning recently, a newsboy went through the train selling newspapers, which proved to be a delightful surprise. In the first place, it was quite a shock to receive two morning papers for five cents. Upon examination we discovered that they were well worth the money, too. In addition to a good assortment of general news, special attention was given to religious matters in the city and out of it. Nearly all the papers of St. John on that day seemed to be admirable, but I was particularly impressed by the *Star*. It contained a fine sermon by Dr. Hillis, of Brooklyn; a Religious Department of two columns, comprising an exposition of the Christian Endeavor topic for the week, and a number of miscellaneous items concerning the work of the churches; a three-column article by Rev. Dr. Wilson on "Methodism on the Miramichi;" and a column and a half announcing the services of the following Sunday. At the head of this column there is the following standing notice:

"To Church Members.—If there is nothing on this page about your church, it is because the officers of your church have failed to communicate with us. Pastors, clerks and societies are invited to send news and notices regularly."

There was nothing to indicate that any charge was made for this. On Monday morning there were excellent reports of several sermons preached in the city pulpits on the previous Sunday. On the whole I have seen nothing to surpass the St. John *Daily Sun* for attention to church affairs. There is certainly nothing like it in Ontario. I do not know anything concerning the politics of this paper, but the Christian people of New Brunswick ought to appreciate its kindly and helpful attitude toward religious matters. I wish we had more such papers.

✕

The Schubert professional quartette sang in Queen Square Church, St. John, on Sunday evening, Nov. 5, to a congregation that filled every available inch of space in the building, and overflowed into the school-room. There was no announcement in the papers on Saturday of their expected presence. What, then, had brought the crowd? At the morning service the pastor stated the singers would be present at the evening service, and the congregation simply talked it up, letting their friends know by personal message or by telephone. One lady, who was not present in the morning, told me that on hearing about it she immediately telephoned six of her friends, and probably these passed on the intelligence to others.

By the way, wouldn't this be a good way to work up interest in other church services and enterprises? There is no such effective method of getting hold of people as the personal appeal, whether by interview, telephone, or written letter.

✕

At the Epworth League Rally in St. John on Nov. 6th there were present a number of young men representing the Young Men's Association of Portland Street Church. They sat together, and responded, in a body, to the roll-call. It was the first time that I had seen a young men's organization so represented, and it greatly impressed me. The Epworth League ought to be the focal point around which all the young people's activities of the church should centre. It would be a good thing if the Brotherhood Clubs, etc., among the young men could in some way be affiliated with the League, and be influenced by its evangelistic and missionary spirit.

✕

One of the most remarkable sights in the Eastern provinces, to an Ontario visitor, is the effect of the tide which rises and falls each day to the extent of twenty or thirty feet. It is rather an inconvenient thing when a steamer comes into harbor twenty feet below the level of the wharf. At Digby the difficulty is overcome by having a double-decked wharf. When the upper part is in use the lower is entirely submerged. At St. John there is a ferry running to Carleton, which backs up to a floating wharf. Sometimes the platform is up and sometimes down, but is always on the same level as the boat.

A religious organization like the Epworth League ought to be able to adapt itself to surrounding conditions, not lowering its standards, but occasionally changing its methods according to the needs of the time and place. There is no use in having the wharf twenty feet above the boat, and it is equally foolish to conduct Bible studies and literary programmes which are away above the heads of the young people.

✕

Dr. Stephenson, at one of our meetings in the East, told of a Sunday School teacher who had been influencing her scholars to give to missions and cultivate the spirit of unselfishness. When Christmas time came the girls of the class came to her and handed over three dollars, saying, "This is for missions, and it is our Christmas gift to you." The teacher was so touched that the tears came to her eyes. She was glad to know that her teaching had not been in vain. Nothing that the girls could have given to her personally would have gratified her so much as this contribution to the missionary cause. If it is true that it is more blessed to give than to receive, then the best way to have a good time at Christmas is to do something for somebody else.

A. C. C.

## AN IMPORTANT MATTER

About one-half of the subscriptions to this paper expire at this time of the year, and it is most important that renewals be attended to promptly. Please look at the label on this number. If it reads "Jan. '06" it means that this is the last paper to which you are entitled on your 1905 subscription. According to the invariable rule of the Methodist Book and Publishing House all papers and periodicals must be paid for in advance. Do not allow your paper to be stopped, but kindly renew the subscription at once. Try and get your friends to subscribe also. The price is only 50 cents per year. We do not want to lose a single subscriber through failure to renew. Send all communications concerning subscriptions to William Briggs, Wesley Buildings, Toronto.

## Practical Plans.

### The Look-Out Committee

BY DR. H. N. WILKINSON.

Among all the committees of our League organization none is of more vital importance than this. The work of this committee well and profitably done makes its influence felt in the most remote part of the organization. It is its very life-blood, bringing life and energy to every part. It supplies and maintains the membership, keeps that membership at work, furnishes workers for each of the different departments, and, in short, keeps every part in living activity.

There is no League so dead that it may not be aroused to new vigor by a wisely led and enthusiastic Look-out Committee. No League is so thoroughly alive that an improvement in its Look-out Committee will not be allowed by increased energy all the way through. No League is so well established that it can safely count on maintaining its efficiency without such a committee. The fact that every member of the League should be on the look-out does not do away with the necessity of having a few set apart to this definite work.

With plans ever so good, and organization ever so perfect, all will result in nothing at all without one condition—namely, work. This may seem so evident a truth as not to need even mentioning, and yet, strange to say, this seems the most difficult truth to get hold of. In some way or other we are able to persuade ourselves that we have really accomplished something when we have laid plans and built up an organization. In reality, we have done nothing. How many excellent plans and wonderful organizations have all resulted in failure simply because all the energy seemed to evaporate as soon as the organization was formed or the plans laid, and the whole thing failed to work.

What we need most is not more planning our work, but more working our plans. We need to learn that in our League work, just as much as in our business life, success is dependent on downright, hard and persistent work.

Now let us look at the scope of the work of the Look-out Committee. In most cases, if not in all, I believe that this is much too limited. How many Look-out Committees continue their work (I am speaking now of those who really do work) to looking up those who are absent from consecration meetings, shaking hands with strangers in the League, or perhaps once in a while in the church, and giving them an invitation to attend the League, and then promptly dismissing them from their mind. Now, this is splendid, as far as it goes—blessed are they who do this much—but it is surely too limited a view to take of the real work of this committee.

In general, the ideal set before the committee should be, every young person connected with the congregation, within the membership of the League, and no member of the League resting easy in not keeping his pledge and living up to the spirit of the constitution.

In detail, the work should include the following:

1. In relation to the Associate membership. Seeing that there is on the part of every associate member a continual progression towards active membership. To this end, finding out what work they can do, or persuading them to undertake certain work, and reporting accordingly to the different departments so that they may be followed up.

2. In relation to the active membership. Seeing that all is really active, that they

keep at least the letter of their pledge. One thing might be mentioned especially, seeing that each one takes some part in the meetings.

3. In relation to all the members, seeing that the first signs of indifference or drifting are stopped.

4. In relation to looking out for non-members, systematically planning the work to the end that every young person not a member shall be persistently followed up until he or she is received into membership.

The work of the Look-out Committee is abounding. It may seem impossible of accomplishment, and so it is, unless it is gone about systematically; hence the need for organization. Not organization simply for the name of it, but organization simply because the work cannot be accomplished without it.

The form of the organization will largely depend on the local conditions, and only an outline can be given here. The convener should be the best all-round Christian in the League. Genial, hearty, influential, if possible, but the most essential characteristic is thorough-going Christianity, which will, I believe, result always in a kindly interest in others. In every case, I would say, select your very best member for this work.

Then, as to committee. In size it will vary, according to local conditions, perhaps in some large communities it might be well to have several small committees. In any case, the members should be chosen from among the best. On this committee, in a very special sense, it is quality rather than quantity which counts. A committee of two really in earnest will do more efficient work than one where the two earnest ones are combined with three others who do not feel their responsibility. In no case is this committee the one in which to start untried members. Better give them a start some place else.

Now, as to working the organization. The committee should do the planning, but the work must be personal to be effective. Any professionalism, any hint that it is done as a duty assigned rather than as a work done from a personal interest, will, in most cases, have disastrous results.

In order to form plans and carry them out, it is necessary in every case to have regular meetings of the committee, and by a regular meeting I do not mean a few hurried moments at the close of a League session. In my opinion that is not sufficient.

The meeting should be held in a quiet place, without the need of hurry, and every member should come in the spirit of earnest prayer. These meetings should be times of very close communion with God. Prayer should characterize them. If individuals are going to be won for God, God's Spirit must do the work, and where better than in such a meeting could the conditions be filled and the promise claimed. "If two or three of you are agreed on earth as touching anything I will do it."

The twofold aim should be kept in mind in these meetings. The deepening of the spiritual life of the members of the committee and the planning of the work.

The work should be prayerfully outlined, the membership list gone over, and those needing counsel or guidance given definitely to certain members of the committee. The names of all the young people of the community should be considered and they should be placed under the care of certain members of the committee. None should be despaired of; none left out; such is the Master's command. At subsequent meetings the results should be reported and further efforts planned.

A profitable addition to the above programme would be the study, as a class,

of some of the many good books on personal work, such as Dr. H. C. Trumbull's "Individual Work for Individuals," or Dr. H. A. Johnston's "Studies for Personal Workers."

Look-out Committee work should be done with a higher aim than mere membership; the aim should be the salvation of the individual.

It should be done in a humble spirit. If any are saying "I cannot do this work," you are the one to do it. No one confident in himself could accomplish much. Such a spirit would repulse immediately.

It should be persistent. A life insurance agent gave the following statistics regarding the insurance he wrote in a year: 8 per cent. was on the lives of men seen only once, 23 per cent. was on the lives of men seen repeatedly for at least three years, over 60 per cent. was on the lives of those whom he had canvassed time and again for from three to nine years. Another agent followed the plan of putting down the names of every man he met on a card, which was filed away and the card was only removed when the man took insurance, or died. This shows how the insurance companies have succeeded in attaining such proportions, but it also contains a lesson for us. Shall we be less persistent in following up individuals in trying to win them for Christ?

All plans and organizations will fail without real work. It is not thinking about the work, or desiring the work to be done which will accomplish it, but simply getting at it.

The Master's final word of approval is not "Well said," or "Well thought," but "Well done."

Schomberg, Ont.

### A Striking Advertisement

Here is a unique announcement sent out by the League of Dundas Street Church, London:

#### THE BEST WAY

to do a thing," says Roosevelt, "is to do it." Just so. And the best way to have a good Epworth League is to make it good. We are trying to make ours good, and need your help.

That is why we want you

#### TO SPEND

Convener Membership Com. President 25th, at the Rally of Dundas Centre League. The meeting is in charge of the Christian Endeavor Department. Rev. J. W. Graham, B.A., has kindly consented to give a short address on "The Enthusiasm of Christ." Give this meeting,

#### MONDAY NIGHT

the right of way. Let no social or other engagements prevent your attendance. The Roll will be called. Will you be there? Or will there be no response when

's name is read?

This meeting and all future meetings will begin (D. J.) sharp at eight, and at eight—out at nine. Tell Others.

H. W. Magee, C. E. Cowley,  
Con. Membership Com. President.

### But One Mission

The church has but one mission in the world, the conversion of souls and their upbuilding in a holy, useful life. The church that loses sight of this truth, or conducts its affairs on any other basis, is sure to prove a failure. Its candlestick is gone out of its place.

# Temperance

## Our Bodies and the Drink

Who can contemplate the wonder, the beauty, the vast utility, the benevolence, the indescribable fitness of this organization, and not feel that this vice of intemperance, which aims directly to destroy it, is an arch-abomination of our nature; tending not merely to create a conflict between the nicely adjusted principles, but to assure the triumph of that which is low, base, sensual and earthly over the heavenly and pure; to convert this so curiously organized frame into a disordered, crazy machine, and to drag down the soul to the slavery of groveling lusts.—Edward Everett.

## Sober Men Wanted

A fireman in uniform who enters a liquor saloon in Boston and drinks even one glass is in danger of dismissal from the force. The men at the head of the fire department are determined that firemen shall respect the uniform they wear and the position of responsibility they hold. Unless duty calls them, their place is without the saloon. This desire for men who do not use intoxicating liquors to fill places of responsibility is constantly becoming more apparent. Railroads, express companies, great manufacturing and mercantile establishments are seeking not only for men that are never overcome by liquor, but for men that are total abstainers. All this points to a better era, for the course of moderate drinking thus receives a severe blow.

## Harder Times for Drunkards

In the meantime, while the world is discussing his case, the lot of the drunkard, the all-the-time drunkard, grows worse. He is no greater nuisance than he was a hundred years ago, but he is not as tenderly and liberally regarded as he was then. Courts and the general public do not care as formerly for the plea that he is a good man when he is sober. The unfeeling answer is returned that his spells of sobriety should come nearer together and his intervals of drunkenness further apart. His offense is not condoned by society as it was in the days when drunkenness, once a religious, became a social rite. Habitual drunkenness is a bar to employment now. The drunkard is blacklisted and boycotted without any formalities.

## What Liquor Does

"To-morrow it enters a humble home to strike the roses from a woman's cheeks, and to-morrow it challenges this republic in the halls of Congress." "To-day it strikes a crust from the lips of a starving child, and to-morrow levies tribute from the government itself." "There is no cottage humble enough to escape it; no palace strong enough to shut it out."

"It defies the law when it cannot coerce suffrage." "It is flexible to cajole, but merciless in victory."

"It is the mortal enemy of peace and order, the despoiler of men and terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more souls unshrined to judgment than all pestilences that have wasted life since God sent the plagues to Egypt and all the wars since Joshua stood before Jericho."

"It comes to ruin, and it shall profit mainly by the ruin of your sons and mine."

"It comes to mislead human souls and to crush human hearts under its rumbling wheels."

"It comes to bring gray-headed mothers down in shame and sorrow to their graves."

"It comes to change the wife's love into despair and her pride into shame."

"It comes to still the laughter on the lips of little children."

"It comes to stifle all the music of the home and fill it with silence and desolation."

"It comes to ruin your body and mind, to wreck your home, and it knows it must measure its prosperity by the swiftness and certainty with which it wrecks of this world."—Henry W. Grady.

## Close That Molasses Barrel

An open molasses barrel stands on the corner of the street. The day is a warm one in August. The flies are swarming into it, being stuck fast, swamped, and smothered.

How can we save the flies? Close up the molasses barrel. As long as it stands there open, hundreds of flies will be lured by it to their death.

There are open saloons on many corners of the streets of our cities. Into them hundreds of good boys are being lured annually and ruined. Many of them come from the best homes of the land, from the churches and the Sunday schools of our cities. How can we save our boys from being thus lured to drunkenness and damnation? Only by closing up and forever keeping closed the saloons.

As long as the saloons are open in our cities and towns, a certain per cent of our boys are as sure to be ruined by them as are the flies certain to go into the molasses barrel as long as it remains open. Parents, Sunday-school teachers, Hunters of our best and brightest boys are already ruined by the saloon, and we all know it—know them! How long is this work of death and ruin to go on? Just as long as that molasses barrel stands open—remains open.—The Religious Telescope.

## Ashamed of the Company He Kept

The Lewiston "Journal," a Maine paper, tells a story of the times of the great temperance agitation in 1844. In distant in the country kept liquor for sale or to give away. In a Kennebec village an old grocer, otherwise a reputable man, derived a considerable part of his income from the sale of rum.

The temperance revival had come to this village, and a question of action, friendly or unfriendly to the liquor traffic, had arisen in the town meeting. A division was demanded, and those in favor of the traffic went to one side of the town hall and those opposed to it to the other.

The respectable grocer referred to watched this process, and saw, evidently to his surprise, that the people to whom he had been dealing out liquor for years were not as good-looking as the people on the other side of the hall. Finally he rose and joined the opponents of the traffic.

"What are you over here for?" some one asked him. "Are you opposed to the sale of intoxicating liquors?"

"No—"

"Then that's your side over here."

The old grocer looked around angrily at the men on the other side, and replied: "You are right, I suppose I'm going over there with that crowd of red noses, do you?"

His view of his own customers, all in a bunch, had made a temperance man of him.

## Where Manliness is Needed

As Sirard, or commander of the Egyptian Khedive's army, Sir Herbert Kitchener has brought it to perfection as a fighter force, and kept his men singularly free from disease in their desert life. It is, therefore, a pleasure to all friends of temperance to note that Sir Herbert has not allowed one drop of intoxicants of any kind in his canteens.

"Of sickness there was practically none, the average being far below home-station rates," says a well-known war correspondent who was with the army on its travels. "As for good conduct, it was all that could be wished." The men have had neither rum nor rum rations issued to them, nor did the drinks offered for sale in their canteens include strong liquor of any kind." Mineral water was freely sold and much used. One "brawny" remarked for there were three Scotch regiments with the army). "This is a most uncommon experience, but, mon, we can blow well enough still!"

## Portuguese in Demand

A reporter of the Boston Advertiser, in an article relating to fishermen, has the following to say regarding the temperate habits of the Portuguese, who of late years have superseded the Yankee almost entirely in that line of business. "I asked why it was that they seemed to have taken the place of the Yankee fishermen to so large an extent; why it was that the big cod-fish in the State house had lost so much of its meaning. 'Well,' they said, 'it's hard to tell. But we can tell why we want only Portuguese in this crew. It's because they can be depended on. Here Boston man. He goes off as soon as we make port. Takes a drink. No good.' Certainly not one of the Portuguese before me had the smell of liquor about him, although the cargo had been entirely discharged, and the boat was about to sail for home. But I had the misfortune to be compelled to notice that a new individual, who had just come aboard, and was introduced, or rather introduced himself as a new member of the crew, bore a 'State of Maine man' was half sea over. He declared that his father and his grandfather were born in Maine."

## They Know Too Well

It is a somewhat notable fact that many of the most determined total abstainers in any country are men engaged in the liquor trade. When a lad at college we heard a fact you never think once, "Jack, why is it you never drink with the boys?" The answer was direct and unequivocal, "Because I know too well what it is in it."

There was no mistake about that. We happen to know a couple of brothers who conduct a brew-ry, capitalized at \$1,000,000, who never suffer a drop of beer to pass their own lips. And now comes the press report of the Liquor Men's Convention at some town in Oklahoma. The reporter could not refrain from expressing his surprise that the banquet which followed the convention was "dry." The fact is that the whole trade is one grand swindle, and the whole knows it better than the people charged in it. Older persons will remember that Mr. Barnum, the amusement vendor, was converted from a moderate drinker to a temperance lecturer by finding himself made the subject of a miserable and humiliating chit in his favorite tippie. While he was in Solomon's day wine was "a mocker" in its results, it is a mocker to-day in its composition; and for that matter it was in the days of the Romans, as is proven by the dissected intestines of the wine shops of Pompeii.—The Interior.



## From the Field.

### A League Banquet

The Hamilton District Epworth Leagues held a farewell banquet for their missionary, Rev. Mr. Neave, on Monday evening, October 30, which was a record breaker. Five hundred and seventy-five people sat down to the well-spread tables which had been arranged in the spacious basement of the Centenary Church, and did ample justice to the good things provided by the young ladies of the various societies.

The city Leagues were well represented, and quite a number were also present from points outside the city. There were eighty on hand from Dundas. The arrangements for the occasion were



MR. AND MRS. JAMES NEAVE

very complete and perfect, reflecting great credit on the committee. The programme was carried out in the beautiful school room of the church, and consisted of brief addresses by Revs. Dr. Rose, Dr. Stephenson, Dr. Crews, Rev. C. R. Carscallan, Rev. R. W. Woodworth. Solos were rendered by Miss Russ, and Mrs. (Dr.) Scanlon. The chair was occupied by Rev. H. W. Crews, M.A., president of the District League.

Mr. Neave, the missionary representative of the Hamilton District, made a short address, thanking the young people of the district for all their kindness. He had been very much touched by the many expressions of good-will which had come to him, and was glad of the privilege of representing the Hamilton District.

In response to the roll-call by Mr. Steele, the societies pledged themselves to raise over \$1,350 for missions this year, which is a fine increase on last year.

There is an evident revival of interest in Epworth League work on the Hamilton District, and quite a number of new societies will be organized in the near future.

### Bay of Quinte Conference Epworth League

Officers unanimously decide on a Winter Convention—Bowmanville's Invitation Accepted—Special Features of the Convention, January 23rd, 24th and 25th.

At a meeting of the Bay of Quinte Conference Epworth League officers in Belleville, on November 9th, it was unanimously decided to accept the invitation of the Bowmanville Epworth League to hold the biennial convention in that town, where Methodism produces some of her best fruit. The date of the Conference convention is January 23rd, 24th and 25th, 1906.

No attempt will be made to cover all the field of Epworth League work, but the features that seem to need emphasizing will have a prominent place. First and foremost will be the Bible Study and Devotional Element. The Young Man Problem, the Missionary Advance Movement and Junior Work will be the subjects upon which the discussion will be concentrated. Ample time will be given for the presentation and discussion

of memorials to the General Conference and for investigation of the state of the work.

Worthy every pastor kindly assist by promptly answering any communication that may be sent by the Executive regarding the work.

A special request is made that every pastor and League fervently pray for the outpouring of the Spirit upon the convention.

E. A. Morden, President.  
S. F. Dixon, Secretary.

### Farewell to Dr. Ewan

Four or five hundred of the Methodist young people of Montreal assembled in Douglas Church, Montreal, on Thursday evening, November 2, to say "good-bye" to their missionary, Dr. Ewan, and his wife, who are soon to return to China.

Rev. Melvin Taylor occupied the chair, and appropriate addresses were given by Drs. Shaw, Stephenson, and Crews. Dr. Ewan spoke in a very hopeful spirit concerning his work in China, and expressed his great appreciation of the good work being done by the Montreal Methodist young people in the Missionary Department.

A very fine travelling bag was presented to Dr. Ewan, and a comfortable rug to Mrs. Ewan, accompanied by many expressions of goodwill and affection. At the close of the programme refreshments were served in the school-room.

### Epworth League Entertain Ex-Members

A most happy event was held last evening in the lecture-room of the Methodist Church, in Galt, when the League tendered a banquet to the ex-members. The invitation to the ex-members was responded to most heartily. Tables were set for one hundred and fifty and were nicely filled.

The decorations were very dainty and showed exquisite skill and taste on the part of the committee in charge. The tables represented the emblem of the League, a Maltese cross.

The speeches were all in a very happy and optimistic vein, many reminiscences were recalled, and good wishes expressed for the prosperity of the present society.

### Toronto Epworth League Union

The officers of the Toronto Epworth Leagues held quite an enthusiastic temperance meeting at the home of Dr. F. C. Stephenson, Thursday evening, November 16th, when Dr. Winch, of Hazelton, B.C., gave a very practical talk of his work among the Indians, telling of their firmness in keeping the pledge. Mr. F. S. Spence spoke of the great temperance movement showing that more work is to be accomplished by the Young People's Societies along the lines of temperance reform. A number of young men took part in a splendid discussion. The January monthly meeting will be in the form of a "Who am I?" social.

### The League in New Brunswick

There has recently taken place quite a revival of interest in Epworth League work in the New Brunswick Conference, especially in the missionary department. Rev. E. H. Hennigar has gone to Japan as the missionary representative of the Young People's societies, which have pledged over \$1800 for his support. This splendid advance movement was brought about, largely by the personal

work of Bro. Hennigar, who visited all the districts of the Conference, except Fredericton, and delivered enthusiastic addresses. Following this, the very successful Summer-School was held last July in St. John, and now Doctors Stephenson and Crews have made a tour through the Conference, with the purpose of organizing the forces. Their campaign opened in St. John, on Monday, November 6th, with a splendid meeting in the Portland Street Church, which was well filled at the evening service. The different societies occupied seats together, and responded to the Roll Call in a very impressive manner. Portland Street had three societies in attendance, the Senior and Junior Leagues and the Young Men's Association. A pleasant feature of the meeting was the presence of every pastor in the city. The entire time was given to the visitors from Toronto, who both spoke afternoon and evening. A District League was organized, with Rev. H. D. Marr as president. The young people of St. John District seem anxious to work, and the officers are already showing considerable activity.

On Tuesday Doctors Crews and Stephenson went to St. Stephen and held a District Rally for Sunday-school and Epworth League workers, and a similar service was held at Woodstock on Wednesday. Considerable interest was manifested at both places. Dr. Crews in general, and Dr. Stephenson dealt with the Forward Movement for Missions, "in his own inimitable way," as the papers always remarked. At each place he displayed an attractive exhibit of missionary literature, and did a good deal of personal work.

At Moncton, on Thursday evening, district organization was effected, with Rev. H. E. Thomas as president. The Chairman of the District, Rev. Geo. Steele, occupied the chair here.

At Chatham, on Friday, a number of workers gathered, who seemed greatly interested. Mr. S. McLoon was elected president.

On Saturday, November 11th, Dr.



REV. E. C. HENNIGAR, B.A., B.D.

Stephenson went on to Prince Edward Island, and Dr. Crews journeyed to Amherst and Sackville. Anniversary League services were held in the Sackville Church, on Sunday, November 12th. At the morning service Principal Palmer gave an excellent address on "The Relation of the Epworth League to the Church." In the evening, the president of the League, Mr. Chas. D. Stewart, presided, and gave an appropriate address on the work the League is doing. Dr. Crews spoke on "Moral Athletics." There was a good congregation and a fine attendance of students from the colleges. On Monday evening Dr. Crews visited Point du Bute and addressed the League and Sunday-school, and returned to Sackville for an address on Tuesday evening.

**Just a Line or Two**

A new League has been organized at the Kalaiala appointment on the Snowflake Circuit, which has fine promise of success.

The League at Woodstock, N.B., is in full working order, and the members are attending well. They are determined to stand by Mr. Hennigar.

The League of Roble Street Church, Halifax, N.S., has formed a "praying band," thirty strong, as an aid to personal work among the unconverted.

The League at Chatham, N.B., is blessed with a fine lot of young men who are interested in Bible study. They propose taking up "Studies in the Life of Christ" this winter.

The Reading Circle of the Epworth League at Gagetown, N.B., gave a very enjoyable "At Home" at the parsonage on October 24th. More than fifty persons were present.

The League of the Queen Street Church, St. John, N.B., has ordered nineteen sets of the Epworth League Reading Course. The work of the Circle began the first of December.

The Epworth League of Gower Street Church, Newfoundland, celebrated the one hundredth anniversary of the death of Nelson by holding a very interesting and inspiring meeting on October 16th.

Sunday, November 12th, was League Day in Centennial Church, Toronto. Mrs. (Rev.) S. L. W. Harton, Mimico, gave a splendid address to the Juniors at the morning service, afterward directing her talk to the Seniors, showing them their responsibility and privilege in relation to the Junior Society. In the evening addresses were given by Mr. N. M. Squires and Mr. Arthur Ozawa.

**Wiaraton District**

The Wiaraton District Epworth League Convention was held in Hepworth Methodist Church, Wiaraton, on November 13th, the following officers being elected:

- Honorary President, Rev. Wm. Smythe, Wiaraton.
- President, Rev. J. W. Wilkin, Hepworth.
- 1st Vice, Miss E. Flett, Wiaraton.
- 2nd Vice, Rev. W. S. Daniels, Colpoys' Bay.
- 3rd Vice, Miss Baker, Park Head.
- 4th Vice, Miss Carhill, Tara.
- 5th Vice, Miss C. Featherstone, Clovering.
- Secretary, Miss E. Evans, Allenford.
- Treasurer, Mr. J. R. Vandusen, Tara.
- Representative Conference Executive, Rev. J. T. Atkins, Tara.

Such subjects as Bible Study, The Reading Course, Epworth Era were discussed by Rev. W. S. Daniels, Mr. Kemble League, and Mr. Featherstone. The Social Work, by Miss Baker, and news from the various mission fields given by Mrs. Vanslyke, Miss Pierson, Miss Carhill, Miss Hall and Mrs. Daniels. The convention closed with an address on Evangelism, by Rev. Mr. Smythe.

**Cumberland District, N.S.**

The annual convention of the Cumberland District League was held in Springhill, November 15th. Almost every League on the district was represented, and very encouraging reports were given concerning the work. The general theme of the convention was "The Open Door of Opportunity."

Rev. E. W. Forbes read a suggestive paper on "The Open Door into Childhood Life." Rev. H. P. Patterson spoke strongly on the "Open Door Set Before the Church," in which he specially emphasized the clause of the Pledge, "I will be true to all my duties as a member of the church." Mrs. A. Wylie read an un-

usually fine paper on "The Open Door into the Heart of a Friend," and Rev. F. E. Barrett took as his topic the sentence of the Pledge, "I will seek to win my young associates to Christ." Rev. J. S. Coffin, Chairman of the District, spoke at the evening session on "The Open Door into all the World," in which he specially referred to the Forward Movement. Rev. Dr. Crews was present, conducting a Round-Table in the afternoon, and giving an address in the evening. The discussions of the day were very suggestive and helpful.

Rev. E. W. Forbes, B.A., of Oxford, was elected President.

**Birtle District**

The Birtle District Epworth League convention was held in Newdale, Man., from Tuesday, October 31st, to Saturday, November 4th, inclusive, and was well attended by representatives from almost every League in the district. This convention was held in connection with four days' evangelistic meeting, and partook somewhat of the tone and spirit of an old-fashioned Methodist revival service. Rev. W. A. McKim Young, of Rossburn, Man., opened the convention in preaching a sermon, followed by an after-noon service. Other features of the convention were "A Model Consecration Service," conducted by Rev. J. O. Kidd, Birtle; addresses by Rev. J. Heliyer, Foxwarren, "Missions in relation to New Testament League Work," and by Rev. H. L. Smith, Shoal Lake, "The place of our Literary and Social Department of our League work."

Campaigners were appointed to visit every League in the district. Each League pledged itself towards the assessed amount for the support of Miss Kirchella. The convention closed with a number of brief addresses on the subject, "Spiritual Power." The Leaguers enjoyed very much the hospitality of the people of Newdale.

- The following officers were elected:
- Honorary President, Rev. A. B. Osterhout, Crandell, Man.
- President, Rev. W. A. McKim Young, Rossburn.
- 1st Vice, Rev. J. W. Kidd, Birtle.
- 2nd Vice, Miss A. Gutteridge, Hamlota.
- 3rd Vice, Rev. W. E. Egan, Hamlota.
- 4th Vice, Miss Wotton, Foxwarren.
- Sec.-Treas., Miss McKenney, Rossburn.
- Representative Conference Executive, Rev. W. A. McKim Young.

**Brighton District**

The Eleventh Annual convention of the Brighton District League was held in Trenton, November 19th. Rev. F. W. White, B.A., the retiring President of the District, presiding. At the morning session reports were received from the local Leagues, showing steady progress, especially in missionary givings. Brighton and Campbellford Districts have decided in addition to supporting Dr. Lawford in Alberta, to pay \$100 to provide an interpreter. A committee was appointed to campaign the Leagues during the next few weeks.

The afternoon session was opened by Rev. I. S. McMullen. A paper on "Missionary Problems" was read by Miss Olive Johnson, and one on "Claims of Missions," by Mrs. (Rev.) F. White. A stirring address on "Our Pledge—Is it too binding?" by Rev. C. W. Barrett, was followed by a lively discussion.

Mr. E. A. Morden gave an address on "Why the Epworth League?" "How we Campaign our Leagues" was the subject allotted to Rev. D. E. Johnson, representative of Campbellford District. The speaker gave a very concise account of the work done. It was resolved that an effort be made to assist the Chentu Hospital. An appeal to the

convention was made by Rev. S. F. Dixon, and in less than ten minutes thirty-three dollars (\$33) had been subscribed. This amount will be increased by a sum from the district fund.

In the evening the convention listened with interest and pleasure to a lecture on "Fiction," by Dr. Reynar.

- The following officers were elected:
- Hon. President, Rev. S. G. Korke, Colborne.
- President, Rev. A. H. Foster, Smithfield.
- 1st Vice, Rev. C. W. Barrett, Castleton.
- 2nd Vice, Miss Olive Johnson, Frank-3rd Vice, Mrs. S. L. Terrill, Wooler.
- 4th Vice, Mrs. H. H. Hunter, Trenton.
- 5th Vice, Miss E. J. Padgintou, Colborne.
- Conference Representative, Rev. F. W. White, Grafton.
- Secretary and Treasurer, Edith N. McColl, Wooler.

**Napanee District**

A convention of the Napanee and Tamworth Districts was held at Camden East, November 1, 1905.

Reports from the Leagues were encouraging. Two new Leagues were reported and an increase of membership and missionary givings.

The claims of The Epworth Era and the Reading Circle were discussed at some length. The Era was strongly recommended, and the Local Vice-Presidents were urged to push an energetic canvass of League and Church for subscriptions.

Rev. J. R. Real, Napanee, gave an address on Christian Missions, or How to Interest the Home Churches in Missions, and Mr. Conklin, Wilton, Our Representative and His Work.

Mrs. Barry, Tamworth, gave an excellent paper on Our Pledge, and Mr. D. A. Nesbitt, B.A., Newburgh, gave a thorough address on How Best to Adapt the Epworth League to the Needs of the Twentieth Century.

The convention was favored with the presence of Mr. Morden, Picton, President of the Conference Epworth League, and Rev. Mr. Wilson, agent of the Bible Society, whose words were an inspiration and an encouragement to those present. An impressive consecration service, led by Rev. E. Farnsworth, Yarker, brought to a close a very successful convention.

- The following officers were elected:
- President, Rev. H. S. Spence, Tamworth.
- 1st Vice, Miss Allen, Marlbank.
- 2nd Vice, Miss Bertie Parrott, Camden East.
- 3rd Vice, Mr. Conklin, Wilton.
- 4th Vice, Mrs. A. Huffman, Arden.
- 5th Vice, Mrs. Edmunds, Deseronto.
- Secretary, Miss G. Walker, Napanee.
- Treasurer, Mr. W. Shorey, Newburgh.
- Conference Representative, Rev. R. A. Whattam, Wilton.

**Brantford District**

The 12th Annual Convention of the Brantford District Epworth Leagues was held in Wellington Street Methodist Church, Brantford, on Wednesday, November 1st, three sessions being held.

The Junior work was represented by Miss Ella Bowes, B.A., Brantford, and Miss Emilie Thomas, Burford. At both morning and afternoon sessions, the Bible Study was in charge of Rev. W. B. Caswell, B.A., who took for his subject "The Sermon on the Mount; The Ideal Life and How to Live It."

Rev. S. W. Fallis, Hamilton, gave an excellent address on missionary work among our Leagues. The report of the Missionary Department showed an increase in givings. Mr. R. W. Hedley, B.A., Paris, gave an instructive address, "How to Promote the Reading of Good Literature Among Our Young People."

The evening session was entirely

evangelistic in character, Rev. H. S. Magee, having charge of the service, taking for his subject "Individual Work." A number pledged themselves to this work.

The following are the newly elected officers:

Honorary President, Rev. A. L. Gee, Ph.D., Brantford.  
President, Rev. F. W. Thompson, B.A., Brantford.  
1st Vice, Miss N. Lanning, Brantford.  
2nd Vice, Miss M. Bradshaw, Brantford.  
3rd Vice, Mr. R. W. Hedley, B.A., Paris.  
4th Vice, Miss Nettie Richards, Cope-town.  
5th Vice, Miss Ella Bowes, B.A., Brantford.  
Treasurer, Miss M. Gulnby, Brantford.  
Secretary, Miss A. M. Bawtinheimer, Brantford.  
Representative Conference Executive, Rev. J. H. Collins, Cainsville.

### Winnipeg District

We are delighted to learn from the Manitoba Free Press that the Young People's Societies of Winnipeg have organized a District League and elected the following officers:

President, Rev. R. O. Armstrong, Emerson.  
1st Vice, A. R. Keth.  
2nd Vice, Wesley Stewart.  
3rd Vice, Miss Aarg.  
4th Vice, Miss Oughton.  
5th Vice, Rev. J. W. Runions.  
Secretary, Mr. W. A. Cooper.  
Treas., Mr. R. B. Wiseman.  
Conference Representative, Rev. T. E. Holling.

A rally of the Leagues was held in the evening, after organization, on October 17, in Wesley Church, when addresses were delivered by Rev. Dr. Wm. Sparling and Rev. Mr. Hennig. We wish the Winnipeg District League great success.

### Cannington District

The annual convention of the Cannington District Epworth League was held in the Methodist church, O'wood, on Wednesday, October 11, 1906.

A discussion took place on the different phases of the Sabbath-school work, which resulted in the adoption of a resolution making four divisions of the district for convention purposes.

"The Importance of the Junior League" was discussed by the Rev. W. G. Clarke, B.A., and Rev. Wm. Higgs.

"The Leagues in Relation to the Sabbath-school and the Weekly Prayer-Meeting" was then introduced by a very pointed and forcible address delivered by the president.

"Systematic and Proportionate Giving" was the topic of Rev. W. T. Wickett, and an interesting and profitable discussion was led by Rev. Thos. Brown.

"The Significance of the Pledge" was a subject ably treated by Rev. S. T. Tucker, B.A., B.D.

"The Forward Movement" was a subject which appealed to our sympathy and generosity as Miss L. Smith, of Little Britain, gave us a very instructive essay.

Miss Margaret Shields, Victoria Road, read, in excellent style, a carefully prepared paper on "The Reading Course for 1906 and 1906."

Rev. C. E. Cragg, B.D., then gave a timely and stirring address on "The Spiritual Life of the Individual," after which a very instructive, optimistic, and practical address was forcibly delivered by Rev. W. G. Clarke, B.A., chairman of the district, on the subject of "Temperance and Moral Reform."

The following are the list of officers for the ensuing year:

Hon. President, Rev. W. G. Clarke, B.A., Little Britain.  
President, Wm. Newman, Esq., Lorneville.

1st Vice, Mrs. (Rev.) C. E. Cragg, Manilla.

2nd Vice, Miss L. Smith, Little Britain.

3rd Vice, Miss Margaret Shields, Victoria Road.

4th Vice, Thos. Lane, Oakwood.

5th Vice, Mrs. W. Newman, Lorneville.

Secretary, Mrs. (Rev.) W. D. Harrison, Woodville.

Treasurer, Miss Philp. Leamington.  
Conference Representative, Rev. Thos. Brown, Oakwood.

### Campbellford District

The eleventh annual convention of the Campbellford District Epworth League was held in Hastings on October 19, 1905. The Leagues of the district were well represented. The reports were very encouraging, showing marked improvement, especially in the Missionary Department. The delegates were very cordially welcomed by the members of the home League and their pastor, Rev. W. Elliott.

In the afternoon the Christian Endeavor Department was dealt with in an excellent address by Rev. W. H. Clarke. The missionary work of the district in the past was presented by Rev. H. W. Foley, while the present and future was given by Rev. D. E. Johnston.

The district contributed last year the sum of \$486 toward the support of our missionary, Brighton District paying the balance. In addition to this the district has undertaken to pay \$50 for his interpreter next year. Miss Nora Reynolds, of Strirling, dealt with the special work of the League, while Miss Kneewasser, of Hisslock, presented the Junior work.

"The Relation of the Sunday-school to the Epworth League" was the subject of an address by Rev. G. H. Copeland.  
Rev. Wm. Johnston, chairman of the district, spoke on "The Importance and Need of Sunday-school Work."

Mr. Arthur Ozawa, of Toronto, gave a very earnest missionary address.

Solos were given by Misses Anderson, Free, and Duffell, which added to the enjoyment. One pleasing feature to the convention was the interest taken in the new Chentu Hospital, \$28 being given as a free-will offering to it.

The officers for the ensuing year are:  
Hon. President, Rev. Wm. Johnston  
President, Mrs. G. W. Hammond.  
1st Vice, Rev. W. H. Clarke.  
2nd Vice, Rev. D. E. Johnston.  
3rd Vice, Mr. L. M. Sharpe.  
4th Vice, Miss Nora Reynolds.  
5th Vice, Miss Fanny Squire.  
Sec'y-Treas., Mrs. W. H. Ashton.  
Conference Representative, Rev. F. H. Howard.

### Stratford District

The Ninth Annual Convention of the Stratford District Epworth League was held in the Methodist Church, Monkton, October 10th and 11th.

In the absence of the President, Miss E. Penhall acted as chairman. The convention opened with a consecration service. The roll call which followed showed an encouraging advance in almost every department of League work. A model Mission Study Class was conducted by Mrs. J. E. Hunter. Harmony. The evening session was devoted entirely to missions. Earnest addresses were delivered by Rev. H. Graham, St. Mary's, and Mr. C. B. Keenleyside, of London. A message was read from Rev. Dr. Sutherland. The following are the names of the land conveying the welcome news that the support of Rev. J. Stewart, Chentu, had been entrusted to the Stratford District Leagues. A letter of greet-

ing signed by the members of the convention was sent to Mr. Stewart.

On the morning of the 11th, after the devotional exercises, a Model Temperance Meeting was held, conducted by Mr. H. Barker, Stratford, who spoke on "The Condition of Temperance in Canada."

During the afternoon Junior League work received attention, with Miss M. Salvadge in charge. Miss Nellie Forman, gave a paper on "The Possibilities of the Junior League," and a paper by Miss Forman, Stratford, was read by Miss Ballard, Listowel, entitled "The Children in Missionary Work." "The Importance of the Pledge" was the subject assigned to Mr. E. Robinson, Wallace, and to Mr. B. McCormick, Trowbridge. "How the League Might Help in the Revival." A helpful discussion followed. Miss N. Purcell, Listowel, and Mr. C. Turnbull, Atwood, presented the work of the Look-out Committee.

At the evening session addresses were given by Rev. D. N. McCamus, of Listowel, and Mr. Magwood, Stratford. Throughout the convention the local choir furnished excellent music, assisted by Miss Shaw, of Stratford, and Rev. D. N. McCamus, who rendered solos. The Monkton League furnished meals in the lecture-room, thus giving opportunity for social intercourse.

The officers elect are:  
President, Rev. J. E. Hunter, Harmony.  
1st Vice, Miss A. M. Roadhouse, St. Mary's.  
2nd Vice, Miss Nellie Forman, Stratford.  
3rd Vice, Miss A. Baker, Fullerton.  
4th Vice, Miss E. Robinson, Atwood.  
5th Vice, Miss M. Salvadge, St. Mary's.  
Secretary, Miss P. Code, Trowbridge.  
Treasurer, Mr. H. J. Near, Monkton.  
Representative Conference Executive, Rev. J. W. Hibbert, Kintore.

### Toronto Leaguers, Attention!

A great opportunity is yours. From Tuesday till Friday, December 5 to December 8, in Victoria College Street and the Sherbourne and Parkdale Methodist Churches, will be held an institute for the study of the Bible and related subjects. It will be of special advantage to Sunday-school workers. The sessions in each place are at 10 a.m., 4 p.m., and 8 p.m. The sessions are one hour and a half, which will be taken up with lecture and discussion and question by members. Rev. Dr. Crummy will give a course on the books and men of the period we are now studying in Sunday-school. Rev. A. J. Irwin, B.D., will have Paul's letter to the Galatians as his subject. Rev. A. E. Lavell, B.A., will give a course on "The Sunday-school Teacher." All three are spoken of in the highest terms by those who have heard them. Attendance at who have heard them is free. Membership costs one dollar, and includes the valuable copyright Syllabi of all the courses and all the privileges of discussion, etc.

The local committee in charge is Rev. Dr. Courtois, Sec'y-Treas.; Dr. Smale, J. R. L. Starr, Prof. McLaughlin, Dr. Birchard, G. K. Quarrington. All Sunday-school superintendents are entitled to receive names and fees and report same to Dr. Courtois.

### A Canadian Poet Honored

Mr. Andrew Carnegie, the distinguished philanthropist, has ordered a special edition of five hundred copies of the forthcoming volume of Mr. Wilfred Campbell's verse to present to his libraries throughout the English-speaking world. The edition is to be called the "Carnegie Edition," and each volume will have the inscription: "Presented by Andrew Carnegie." This is a high compliment to our distinguished Canadian poet, the qualities of whose genius the critics and readers of two continents have recognized.

### The Ideal-Practical Fourth Vice-President

BY CHARLES A. TUSHINGHAM.

The ideal-practical Fourth Vice-President is one whom God has blessed with talents which peculiarly qualify for leadership of the Social Department. A cold, reserved and formal Epworthian is not the best selection for this office. God wants successful workers, and as He does in the Spiritual Department, and by nature and grace has fitted some who can do it better than others.

It is further required that this officer shall be an exemplary Christian—not merely a nominal Christian; not a mere church-member; not the one who generously conceded to be the least spiritual; but the real New Testament believer. It is positively unsafe, and nothing short of a dangerous experiment to have any other than a spiritual Epworthian in charge of the Social Department.

Such an officer will appreciate the close relation his department sustains to the other departments, and that in this close relation it will either help or hinder. Realizing this fact, constant care will be exercised that no line of social work shall be introduced which will neutralize the good work of the spiritual or the mercy and help work. More than one League has suffered through imprudent activities and enterprises inaugurated by a Fourth Vice-President who was not up to the standard spiritually, and who failed to see that his work was a means to the winning of souls for Christ.

This ideal-practical officer recognizes that the social idea as applied to League work involves more than refreshments and entertainments, although it may include these temporarily. He sees that the hand-shake, the call at the home, the greeting in the church and League services, the invitation to the various church and League events, all are stripped of formality, and carry with them the expression of earnestness and real sincerity.

This officer selects a committee who largely share with him in the spiritual interpretation of the social work. They catch his spirit; they see that a noble purpose and love for God moves him, and together they plan the work in prayer for the glory of God.

Some think this officer has an easy task, but in truth his work is more difficult to do well than that in some other departments. The social idea has been so prostituted as to make the task of properly pushing it an arduous one. But this ideal-practical officer knows that God has given his creatures the social instinct; that it is not to be left to Satan, but rather to be trained and educated in heavenly channels, and so he tells, knowing that he will receive the reward of the faithful steward.

### An Interesting Topic

Rev. C. E. Crowell, of New Glasgow, N.S., reports a very interesting League service, held recently in that place. He announced two weeks previously that the subject would be "Altars," and asked the members to find out passages in the Bible bearing on the topic, and come prepared to read and make a few comments on them.

A number of drawings were made showing the progress of altars, from those roughly made of stones gathered in a field up to the altars of tabernacle and temple and cross. The pastor first gave a short address on the altars stood for, and then asked for selections. A large number responded with references which were exceedingly interesting. As a change it worked well.

### Book Shelf

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

**The Noblest Quest and Other Sermons.** Preached in the First Methodist Episcopal Church, Cleveland, Ohio, by Rev. Charles Boyard and Mitchell, D.D. Price, 60c. Additional, T. Y. Crowell & Co., New York.

The Western Book Concern has published a very fine series of sermons by popular living preachers. They are all good, and this one is by no means the least in value. Dr. Mitchell is one of the most eloquent preachers in America, and his church is regarded as the most elegant Methodist structure in the United States. These discourses, of course, lack the exceedingly earnest and dramatic delivery of the author, but they are good sermons, and cannot be read without much spiritual profit.

**The Happy Life.** By Charles W. Eliot, President of Harvard University. Printed in two colors, at the Merrymount Press. With photographic portrait. 44 pages, 12mo, cloth, gilt top, 75c. net. Postage, 8c. additional. T. Y. Crowell & Co., New York.

A short time ago a prominent literary review pointed out certain striking parallels of thought between Pastor Wagner's much heralded "Simple Life" and President Eliot's "Happy Life." The latter book was originally published a considerable time earlier than Wagner's. In an extended notice the following expressions occur: "In each of these books is expounded the philosophy of the life worth living, and to one who has read them both they present a most interesting comparative study. . . In both the object is the same—to show what in this life is worth while, and how to attain thereto." This new edition of President Eliot's graceful, kindly book, written in beautiful type, is worthy of the widest attention.

**The Family on Wheels.** Adapted from the French by J. Macdonald Grey. Illustrated by E. Boyd Smith, Twentieth Century Juveniles. 224 pages, 12mo. Cloth, 75c. net. Postage, 8c. additional. T. Y. Crowell & Co., New York.

Children will follow the fortunes of the "Family on Wheels" with keen interest, for their story is totally out of the usual order. The scene is laid in France. The family of children have been left unique ways—by continuing the mountebank business of their father. They have a van containing their scanty belongings; a faithful horse, who does a great deal more than haul them from town to town; a remarkable dog, and an elephant, whose intelligence and devotion are well-nigh human. With no other assistants than these animals and their own sharp wits, the brave-hearted children travel overland from one provincial town to another, hold street markets, set up their stalls, and give performances with varying degrees of success. But the children are of better stamp than we would be led to expect from their profession. Resourceful and self-reliant, they win our sympathy at once, and we cannot help feeling that better things are in store for them, even when the skies are darkest. The story is delightfully told.

**The Story of the Front Door.** By Mary F. Leonard. Published by T. Y. Crowell & Co., New York. Price, 75c.

A delightful and profitable children's story. The "front door" is the hospitable entrance to an old-fashioned home. There is a lovely aunt who has charge of a family of lively boys and girls. They form a club for the boys and another for the girls, and have lots of fun, besides learning how to be kind and unselfish in their relations to others.

**"The Young Man With a Programme."** By F. Eckman, D.D., is another volume of this Series.

It deals with the young man with a programme, his capital, house, work, ambition, meditations, opportunities, and supreme passion.

**Beaufort Chums.** By Edwin L. Sahan. Illustrated by Charles Copeland. Twentieth Century Juveniles. 224 pages, 12mo. Cloth, 81c. T. Y. Crowell & Co., New York.

Here is a writer who really knows boys and boy-life thoroughly. The scene of "Beaufort Chums" is on the Mississippi River, and the whole fortune of the characters with absorbed interest until the final regretful farewell. The action chiefly concerns two boys, "to say nothing of the dog." But the dog himself has a great deal to say, besides getting into enough scenes and adventures on his own personal account to warrant his inclusion in the select counsels of the "chums." The book is full of hunting, fishing, camping, swimming, and skating adventures.

**When the Song Begins.** By J. R. Miller, D.D., Author of "Making the Most of Life," "Times Series." 200 pages, 16mo. Plain edges, 65c. net. Cloth, gilt top, 85c. net; postage, 8c. additional. T. Y. Crowell & Co., New York.

More than a million copies of Dr. Miller's popular devotional works have been issued, some being translated into several tongues. The present book reveals the constant, healthful optimism of the author. We have, following the titular chapter, "The Blossoming of Our Thorns," "The Quest of Happiness," "Finishing Our Work," "Courage to Live Nobly," and other similar subjects treated with the power and clear insight for which Dr. Miller is noted. His style is always simple, illuminated by poem, anecdote, or parable, and always directed to the every-day needs of his audience. This will make a beautiful gift-book.

**The Inward Light.** By Amory H. Bradford. 360 pages, 32mo. Cloth, binding by T. Y. Crowell & Co., New York. Price, \$1.25 net; postage, 10c. additional.

The principal thought of this book, which runs through every chapter, and every page, is that there is an inward light in all men, which is sufficient for all duties; that this candle in every soul is lighted from God, who is the sun, and that it is man's supreme duty and privilege to use the light which shines within, and which never reveals those who are pure in mind and loyal in heart. This inward light is sometimes called conscience, but the author speaks of it as the indwelling presence of God, and he takes the somewhat radical position that the supreme authority both as to belief and conduct is not in what is written without, but in what is written within. He teaches that all men are responsible for their conduct, because they carry around with them the ethical laws which they need. It is difficult to agree with the author in all his conclusions, but the book is stimulating and suggestive.

**The Life That Counts.** By Samuel Valentine Cole, President of Wheaton Seminary. Printed at the Merrymount Press. 180 pages, 12mo. Cloth, gilt top, 85c. net; postage, 8c. additional. T. Y. Crowell & Co., New York.

President Cole strikes the keynote of his book, as well as of life itself, when he says in his introduction: "What counts is the good life; there is no other worth living. But whatever is good is good for something beyond itself; goodness in the abstract, goodness isolated and unrelated, does not exist. Goodness implies a goal, an object, a something on which to expend its energy. The good life is the life that reaches out, that fulfills itself, in ministrations to other lives. The life that counts is the life that serves."

It is a book one would like to quote from largely, for nearly every sentence contains a truth strikingly expressed. Even the chapter titles show the originality of the method—"Burning Lamps and Coals of Fire," "The Face of a Man," "The Face of a Lion," "The Face of an Ox," and "The Face of an Eagle," being derived from the parashology of Ezekiel's vision.







# Devotional Service

BY REV. T. J. FARR, M.A.

(These topics harmonize with the chapters of our Bible Study textbooks, "Studies in the Apostolic Church," which is advertised in this paper.)

## DEC. 17.—"THE FINALITY OF LOVE."

John 4, 7-21.

(APOSTOLIC CHURCH, STUDY 33.)

(Pioneer thoughts for the president, to be enlarged.)

Give a brief and bright setting of the topic. Have a map, if possible, and show the location of Jacob's well. If you cannot secure a map, draw one, marking Mount Ebal on the slopes of which was Sychar, the place from which the woman came. The well could be distinctly seen from the city, owing to its elevated position. Between Jacob's well and Sychar is Joseph's tomb, guarded now by Mohammedans; strange things about these guards of Joseph's tomb is, they never speak. Visitors may go, but not a word is spoken. Mark on the map also Mount Gerizim, opposite to Mount Ebal, the site of the Samaritan temple. Ancient Shechem is on the slopes of Mount Gerizim. While there some time ago, the writer visited the Samaritan Synagogue and saw the ancient Samaritan Pentateuch, said to be two thousand five hundred years old. This, of course, is the Samaritan Bible; they accept no more, and never did accept any more.

### TOPIC HINTS FOR EXPANSION.

(Hints for the leader to construct the topic message.)

1. Jesus used the common events of the day as a means to teach his heavenly message. Weary and thirsty with his journey he sat on the curb of the well, when he saw a woman coming down the hill from Sychar, with her ear-bottle balanced on her head. She reaches the well, and immediately Jesus puts himself on friendly terms with her by asking a favor: "Give me to drink." The Master adroitly and wisely uses this circumstance to direct the mind of the woman to the "water that springs up into everlasting life." Wayside ministries, how we might seek them to advance Christ's Kingdom!

2. Mere formal worship is of no value. If we approach the Lord with the lips while our hearts are far from him, our prayer is in vain. It is the adoration of a mind and heart inspired with love that is acceptable to God. "True worshippers shall worship the Father in spirit and in truth; for such do the Father seek to be his worshippers." (R.V.) Through Christ men are enabled to have immediate communion with God, and thus a worship in spirit has become possible. At the same time Christ is a complete manifestation of God for men, and thus a worship in truth has been placed within their reach.

3. The Samaritan woman was led to a knowledge of Christ, and at once began to witness for him at Sychar. In her joy and excitement she quite forgot her errand at the well, and leaving her water-bottle, hurried to the town, not bearing water from the well, but news of the wonderful fountain of living water. Her confession showed humility and earnestness. It was no small thing to recall to the memory of her fellow-townsmen her past unlovely life. But it showed the Saviour's power, and the marvellous transformation in his character. Her testimony was effectual. The citizens of Sychar hastened to Jesus, who saw them approaching, and pointed his disciples to them as indications of the coming spiritual harvest of humanity.

### BIBLE LIGHT.

(Have a number of members read these texts with the comments, adding thoughts of their own.)

1. John 4, 14.—Jesus uses the common things with which we are familiar in order to illustrate his heavenly truth with which we are not familiar. Compare Isa. 65.

2. Psalm 84, 1, 2.—The tabernacle was amiable or lovely to the psalmist, because that there he worshipped God and poured out his heart before him. His desire was to be there was most intense. And why?

3. Joshua 23, 11.—Love to God is the great essential, as well as love to our fellow men. Love is born in the human soul by the Holy Spirit, and has its outward manifestation in a right relation to God and man, according to the Scriptures. Compare Romans 5, 5.

4. Psalm 137, 10.—These two things cannot exist at the one time—love for God and love for evil. The one is exclusive of the other. If we love God, we hate wickedness. But how many try to hold on to sin with one hand, and to religion with the other? This will end in disaster.

5. Philip 1, 9.—Love is not a mere emotion, it is directed by knowledge and judgment. But how many so-called believers seem to be directed by zeal with knowledge, and great outward display without good judgment. Compare 2 Peter 1, 6-8.

### ILLUSTRATIONS.

(Add original comments and expand.)

1. What a dead thing formality is! The artist may mould matter into forms of surprising beauty, and make the on-looker feel their elevating and purifying influences. But what is the marble Moses of a Michael Angelo, or the cold statue of the abiding Christ, compared to great living statesmen of early centuries, or the embodiment of Jesus in the sculpture of a holy life? What is all formal religion compared with the active and consistent life of the devoted Christian!

2. Ministries for Christ, what a satisfaction! The builder builds for a century; we for eternity. The painter paints for a generation; we for ever. The statuary cuts out the marble that soon perishes; let us try to cut out the likeness of Christ that shall endure through the ages. A hundred thousand men were employed in Egypt to construct a pyramid tomb for a dead king; let us feel, as Christian toilers, that we are engaged in far nobler work; in constructing temples for the living God.

3. Love is the final and essential thing. When a rosebud is formed, if the soil is soft and the sky is genial, it is not long before it bursts; for the life within is so abundant that it can no longer contain it all, but in blossomed brightness and fragrance, it lets forth its joy and gladdens all the air. And if when thus ripe, it refuse to expand, it would quickly rot at heart and die. And Christian love is God-implanted plety with its petals fully spread, developing itself and making it a happier world. The religion which fancies that it loves God when it never shows love to its brother, is not plety, but a poor, misdirected theology, a dogma with a worm in the heart.

### MOTTO FOR BLACKBOARD.

THE RELIGION OF LOVE. [Above will Stand, And will Stand Alone.]  
BUT WHAT IS LOVE?

Construct your own programme, Mr. President, at least a week in advance. This topic should be made a most interesting study. Be sure to press its great truths home upon the conscience.

## DEC. 24.—"PRESENT PROSPECTS."

(THE HEART OF JAPAN, CHAP. 10.)

We now come to the last study of our mission work in Japan. Its history has been traced from the commencement, thirty years ago, and its successes and failures have been pointed out. Providence has been leading, and the result of the work done in the Great Empire during these years has been gratifying. We shall in this topic consider the present prospects.

### GREAT EXTREMES.

Great extremes have been experienced in the condition of the missionary since our efforts began in Japan.

At one time they were received with open arms, were listened to with reverent modesty, and the people were anxious to be taught anything that the missionary would teach. At other times, waves of agnosticism, Unitarianism, and destructive criticism swept up over the land, and the message of the missionary was discounted and misunderstood. Sometimes the mind of the Japanese has been distrustful, and the people, supposing him to have come, as have others of the foreigners, with selfish motives and with objects in view which endangered their national life, have received him coldly, his classes have been depleted, and the number of conversions have been but few. This was a time of great sorrow to the missionaries, a time when they showed the greatest faith. All churches felt it alike, and it was a cause of great thankfulness when the mind of the Japanese underwent another great change and became more ready to receive the truth.

### EFFECT OF THE WAR.

The success of Japan against Russia in the late war means a new day for missionary activity in the Greater East. Japan's triumph will be a great step to the opening up of Korea, Manchuria, and China to the Gospel and to Christian civilization. The result of the war with Japan victorious will bring to the Government of the great Empire of China a stability and permanent growth in the direction of Western civilization which nothing else could impart, and thus this great heathen and unenlightened world the Gospel of Christ. It is one of the strange anomalies of history that Japan, the heathen nation, with perhaps about 60,000,000 Christians in a population of 50,000,000, should stand for liberty and civilization, while the so-called Christian Russia should stand for oppression and conquest.

### NOT AN EASY FIELD.

Japan is commonly spoken of as the easiest missionary field in the world. Those who thus speak of it dwell on its natural beauty—the paradise of the world, a climate that is, for a certain part of the year, quite enjoyable, a people that are aesthetic in taste, refined in thought and polite in deportment. The people, they say, are most interesting, residence among them is as safe as in Canada, and the missionary who lives in the foreign home provided by his Society has more comfort than the average pastor in the home church. All this may be true in part, when reviewed from the standpoint of the tourist who is in the country for but a few weeks or months in the most pleasant season of the year. One of our own missionaries, Dr. Eby, thus describes the difference between Japan and Canada: "When you come to live in that country (Japan) you feel that in the atmosphere, with its lack of ozone, and among the people, you are giving out all the time, of body and mind and soul, and morals, your strength of character is an everlasting breathing out and out and getting nothing in from any source whatever. In this

land (Canada) when I come here and breathe in the air, I feel that it is giving me strength with every breath I draw. I get among the people and feel that they are giving me strength, and every time I come in contact with them and stand and face our congregations and can pour out myself in English upon them, this is an inspiration as from heaven. It is only by the power of will that God has given me that I have stood all these years in Japan and done the work that I have done."

#### NEED OF PRAYER AND SYMPATHY.

Our missionaries are away from home, from the inspiration of friends and their councils, from the cheer of the mother-tongue, save in their own homes, surrounded by heathenism, with its heart-strengthening sights and sounds, in a climate very enervating and hard on the nerves. Their position has placed on us a sacred trust, to hold them in our hearts' sympathy and prayers, and thus to give them new courage.

#### PRESENT CONDITIONS.

The mission in Japan has never enjoyed greater prosperity, nor yielded in greater success than it does to-day. The native ministry is better trained and more enthusiastic in their work than in past times, and God is now raising up men to fill the places of those who, having worked the full day, are being gathered to the rest that remains for them. There is in the Japan mission a large number of young men, some of them struggling with the language, some of them using it most effectively every day in evangelistic work; young men full of zeal, well trained, and wholly devoted to the work of evangelizing Japan. But what are they amongst so many? According to the statistics of 1904, the Methodist Church has thirty-seven foreign workers in Japan (including the W. M. S. and the missionaries' wives) and a membership (including those on trial, etc.) of 2,750; and the Protestants have a total working force of missionaries, as above, of 793, with a membership, as above, of 53,315. But what are they amid a population of 50,000,000?

#### PERSONAL OBLIGATION.

To these questions we have each a relation, and one which can be best expressed in the motto we love: "Pray, Study, Give." We owe Japan our prayers. Our prayers, that she may be guided of God in this time of her greatest need, and brought her into a large place of usefulness in the far East. We owe a debt of prayer to the native church and to the native pastors. They are one among a thousand, but the promise is that "the little one shall become a thousand and the small one a strong nation; and the Lord will hasten it in its time." In the recent revival in Japan we have seen that the days of Pentecost are not past, and that the Japanese Church is capable of much sacrifice and of efficient work. We owe them our prayers that God's Spirit may abundantly prepare them for their great and high calling, and baptize them constantly with new grace and power for their work. To our own dear friends who have in this unique way left all to follow Jesus, and amid the darkness of a heathen land, are holding up the light of Christ, we owe it to so cultivate the fine habit of prayer on their behalf that they may be always sure that their work, aided by our prayers, cannot fail to accomplish its purpose.

#### TWO OTHER THINGS.

We must study. The zeal we have for the cause of missions must be based on knowledge, and this knowledge cannot be too thorough nor too wide. First, we ought to know of the work done by our own church in the various parts of the

world; we must study our own missions and know our own missionaries and their work till we have the sympathy with them and the work which will make their work ours. We must have an extensive knowledge of missionary work in general and an intensive knowledge of the missionary work of our own church.

We must give. The church must awake to the fact that God has called all his people saying, "Ye are stewards," and that we must not call anything our own, but hold all for the Giver. And truly this is one of the greatest privileges and feeblest joys of the Christian service. Pray, Study, Give. We must hold these three in a sacred trinity; not singling out any one as our special work, but each one taking a share in all, each of us having a sacred obligation toward all, for which we must, at the last day, give an account.

#### POINTS FOR THE PRESIDENT.

As this is the last study for the present in our mission work in Japan, arrange for an intelligent review. Have a map on which are marked our mission stations. Locate our missionaries. Put on the board the number of workers, number of members, in our own church, and the total number of workers and members in all churches (see paragraph above). Put down the population of Japan. Then point out the work yet to be done. Arrange to have the main points of the foregoing explication presented to the League. Pray for Japan, that it may be "Japan for Christ."

#### DEC. 31.—"CHRISTIAN STEWARD-SHIP."

Prov. 3, 9; Luke 16, 2; 1 Cor. 4, 2—16, 2.

(Pioneer points for the president, to be enlarged.)

Talking with an experienced recording steward some time ago, he informed me that out of a membership of 600 in the church he represented, there were only 25 giving weekly through the envelope. If this is a sample case—and is it not?—it is time that loyal young Methodists were considering the important subject of systematic and proportionate giving to the cause of God, and the vital relation between the prosperity of the church and the givings of the people. Nearly every church has its band of liberal supporters; but the number who give "as God has prospered them" is far too small. Very few give a fair proportion of their income, and give it regularly.

#### TOPIC HINTS FOR EXPANSION.

(Hints for the leader to construct the topic message.)

1. As a Christian, what you have, as well as what you are, is the outcome of the goodness of God. In the eyes of your Lord, you do not absolutely own anything. You are but a steward of the gifts of the Creator. After you have done with them, you cannot take them with you. Some one else becomes a steward of that over which you have been overseer. While a steward of God's gifts you must exercise just and skillful management. You must give back to the owner a portion of his own for the establishment of the owner's kingdom. Even in the portion you return you have really enriched yourself and providing for your present and eternal welfare.

2. Christian giving should be willing giving. The treasury in front of the sanctuary of the ancient temple consisted of thirteen brazen chests called trumpets, from their peculiar shape, swelling out beneath and tapering upward with a narrow opening into which the contributions were put. The offerings given were for the sacrifice, and they were voluntary. Here is reflected the true spirit of Christian giving—it is

voluntary. Offerings to God are not forced as taxes are, by the strong arm of the law; but they are the expression of a willing mind and a loving heart—a mind made willing by knowledge of the divine claims; a heart made loving by reciprocity of affection, and love him because he first loved us."

3. What proportion shall we give? The tithes which the devout Jew gave for religious purposes, represented but a small portion of his gifts to God. There were many demands for charity which he was expected to meet. First of all, he gave the tenth. That he must give. And if the Jew, with his limited religious advantages, as compared with those of the Christian, gave his tenth to the cause of God, should we, in the blaze of Gospel light and privilege, give less? In asking how much we should give for the Lord's work, Christ himself has given an answer, "If any man will come after me, let him deny himself. This does not state whether our givings are to be a fifth or a tenth, or what proportion, but as much as will call for honest sacrifice. If each follower of Christ would sincerely apply this test, would measure his giving by this rule, the Lord's work would soon receive the support it deserves, and the support which the King claims for it.

#### BIBLE LIGHT.

(Have a number of members read these texts, with the comments, adding thoughts of their own.)

1. 1 Cor. 16, 2. Here is enjoined upon the individual believer the duty and privilege of systematic giving. There is a stated time—"the first day of the week," the Lord's Day. As prosperity increases, gifts to God should increase. The rule is the inference that this sum, willingly set apart for God, should not be used for other purposes, "lay by him in store." It is a sacred deposit for our Lord.

2. 2 Cor. 8, 11, 12. In this passage a willing mind in giving to God is commended. One may desire to give more than he actually gives, but he is not able. He has given "as God has prospered him," and has the willingness to give much more. God accepts the willingness of the mind, and blesses the desire that prompts a larger gift. But what of the one who gives less than he knows he ought to give according to the light he has received from God's Word? 3. 2 Cor. 9, 6. So it is true that Christian generosity returns to enrich the giver's bosom. It has been noted again and again that material prosperity accompanies generous giving to the Lord. This is not a high motive to harbor in the mind when presenting our gifts, but it is a fact worthy of consideration.

4. We give a number of other texts which the members may expand for themselves: 1 Chron. 22, 17; Ps. 76, 11; Prov. 3, 9, 10; Prov. 11, 24, 25; Mal. 3, 10; Luke 6, 38.

#### POINTED QUESTIONS AND ANSWERS.

(To be read by different members and commented upon.)

1. Are all religious denominations becoming interested in proportionate giving? Answer: Yes, and the leading evangelical bodies, and many of the smaller ones, and the interest is rapidly increasing each year. The facts are, that in almost every community there are more or less sensible, practical, professional and business men, as well as farmers and mechanics, and also large numbers of Christian women, who have become tired of the so-called "liberty" of giving spasmodically or impulsively, giving a bit or nothing according to circumstances, and they quietly decided to adopt proportionate giving as a rule of life.

2. When should a young person, earning

his or her own wages, commence this plan?

Now—to-day. Count what money you have on hand and put aside one-tenth of it. Add to this store one-tenth of all you receive from day to day and draw from it as you have calls for aid in behalf of benevolent and Christian work.

3. In this plan, what is my net income? If you are a farmer, it is all the money you receive for the products of your farm, the cash value of all your family consumables, and also the fair cash value of all you obtain by barter or exchange. From this gross amount it is fair to deduct before tithing, all money paid for hired help, and also whatever interest you pay or balance due on your farm, but not fair to deduct interest on anything else you may owe.

If you are a professional man, it is your entire income. If you work on a salary, whether by the day or year, it is your entire income. If you are in business, it is your entire income less your business expenses only. Not your personal or family expenses.

ROME EXPERIENCES.

(Let these be distributed and read, making a testimony meeting on systematic giving.)

1. "Proportionate giving, as it has passed under our observation, has been in every instance attended with prosperity—I may say with double blessing. The givers have prospered in worldly goods, and also in spiritual life."

2. "For many years I have adopted the plan of giving one-tenth, never going below it, and in all these years have steadily prospered in worldly things. When my giving was irregular, small and spasmodic, my temporal affairs followed the same."

3. "I know of three boys, or young men, who began life on the systematic plan of giving, and are now, in business, the lowest of them having property to the amount of \$50,000; another owning probably over \$100,000, and the third \$200,000. Their tenth was not a drag, but a stimulus; a safety-valve of adversity, a strong cord to bind them to the church and religion in times of temptation."

4. "I have intimate personal and business relations with a number of young men and others in middle life, in this city, who have adopted proportionate giving. Some are in business for themselves others on salary. Without exception they are prosperous; and as a rule they attribute their prosperity in a very large degree to the adoption of this system. As one of them expresses it, "It pays as an investment, and is a fortune in happiness."

5. "More than twelve years ago my wife and I determined to pay to the Lord one-tenth of our income. We began when our salary was very small, yet we were always able to restore to God his own. We have been blessed both temporally and spiritually. Paying has been a means of grace equal to praying, or any other form of worship. We began because we saw it was duty; we continue it for the same reason, and one more, the divine blessing flows more freely through this channel than any other in our experience."

MOTTO FOR BLACKBOARD.

"Giving Is Getting."

A HINT OR TWO.

Make this a practical business meeting—business from the standpoint of the Lord's claims upon our givings. Make clear that giving is as much a religious exercise as praying or reading the Bible. It is a religious act, attended as such by God's blessing. Urge the young people to begin at once to give the proper proportion of their earnings to the Lord.

JAN. 7.—"HOW FINDING CHRIST CHANGES THE LIFE."

Mat. 13: 44-46.

(CONSECRATION MEETING.)

PIONEER POINTS.

(To be used as an introduction by the president.)

In the days of our Saviour in Palestine there was no banking system and no banks where people could deposit their money with safety. Hence the ill-to-do would probably construct a strong-box and keep their treasures therein, hidden in a sacred place. But the majority of the people resorted to other devices to keep safe what they possessed. And so it happened that some would bury their money or treasure in a field, marking the spot in some way so it could be identified. Now, it might easily occur that the owner of this buried treasure, who alone knew the secret, might die suddenly, and dying take his secret with him. Later on, some man ploughing in that field might turn up these hidden possessions. Exercising worldly wisdom, he would cover them up and at once proceed to negotiate for the purchase of the field. He was successful in this, and even though it took all that he had he bought it. This is the Oriental setting of the parable of the "Hid Treasure."

TOPIC HINTS FOR EXPANSION.

(Hints for the leader to construct the topic message.)

1. The Kingdom of Heaven is a treasure. The reign of Christ in the human soul is above all estimate. Even the soul who is desirous of treasure may not see this at first. It is treasure "hid in a field." One does not appreciate at first the full value of what is to be possessed. But when the man in the parable does see the true value of what is before him, he finds it again. He covers it up as being that which he wishes to keep for himself. He covers it up also, as being the only thing which he desires to possess. "For joy thereof," that is for his sake, he parts with all else that he has and buyeth that field." This is the estimate we should put on the possession of Christ and his truth. It is the one essential thing we should desire to possess, and we should be willing to make any sacrifice to secure it.

2. What a change in the life the acceptance of the Gospel brings! We may reach a faint idea of this change by thinking of the change in the life of the man who obtained the hidden treasure. "He sold all that he had and he parted with his home, his appointments and comforts; he put himself and family to much inconvenience before they could settle in a new home; he severed himself from neighbors whose friendship he prized, and transferred himself to a new neighborhood; he would be short of money with all its annoyances; he would have to set up life under new conditions. But he was willing to endure all this to obtain the great treasure.

So, when one accepts Christ and the new life, he will find that many sacrifices must be made; that life must be lived under entirely new conditions; it will be a transformation; old things pass away, behold, all things become new. But if the Great Treasure is obtained any sacrifice is not too much.

3. In the parable of the Pearl, the idea is enlarged. A pearl is not only a valuable possession. It is a beautiful one, a thing of grace and adornment. The man who appreciates this. He is a merchant seeking goodly pearls." In his search he comes across one particular pearl of surpassing beauty. He finds it will cost a "great price." That mat-

ters not in his eyes. He goes and sells all that he has and hands it over in exchange for that one pearl.

In this parable is the fact that religion is an adornment, a thing of beauty, to all who possess it, and exemplify it. There is nothing more attractive in this world than a life illuminated by the spirit and teachings of Christ. There may be no physical charms, but there will be a moral charm similar to that which made the Master himself "the fairest among ten thousand, and the altogether lovely."

BIBLE LITUR.

(Have a number of members read these texts, with the comments, adding thoughts of their own.)

1. Prov. 3. 14, 15. Not once, but many times, the Scriptures declare religion and its blessings to be beyond all price. As if to allure men to the greater riches, God reveals that the acceptance of his Son, and a life conformed to it, is the greatest possession one can have. Without it one is poverty-stricken before earth and heaven.

2. Isa. 54. 17. This great treasure of true religion is shown in various ways. In this passage protection against spiritual foes is promised. The believer is enjoined "to fight the good fight of faith." But he is not left alone in the struggle. If he put on the whole armor of God he will be able to stand in the evil day.

3. 2 Cor. 9. 8. The believer is not only equipped for defensive warfare when he possesses the great treasure, he is also prepared for aggressive activity. He is supplied with all the sufficiency in all things, that he may abound to every good work. There is not enough of aggressive Christianity these days.

4. 1 Peter 1. 5. Possessing the Pearl of Great Price, the believer of men, and "walking in the light as he is in the light," the Christian is assured of final safety. He need not fear, he need not allow his mind to be anxious, for his "life is hid with Christ in God, and he is kept by the power of God unto salvation, really to be revealed in the last time."

5. We add a number of texts to be expanded by the members and read at the meeting: Ex. 15. 2; Deut. 33. 27; Psa. 55. 22; Psa. 84. 11; Isa. 41. 10; Acts 29. 32.

ILLUSTRATIONS.

(Add original comments and expand.)

1. In the "green-room" at Dresden, where for centuries the Saxon princes have gathered their treasures, many of them have become worth millions of dollars, may be seen a silver egg which, when you touch a spring, opens and reveals a golden yolk. Within this is hidden a chicken whose wings being pressed, also flick open, disclosing a splendid crown, studded with jewels. Another secret spring being touched, a magnificent diamond ring is exposed to view. Thus new beauty is revealed at every touch. The treasures of religion are not discovered at the first view. New strength and beauty is constantly unfolded. Their value will appear greater to all eternity.

2. Col. Edgerton, while commanding a brigade in Louisiana, in which sickness and death were very prevalent, was requested to prohibit religious meetings, as "religion tended to depress the spirits of the men," and thus to injure their health. He caused a careful examination to be made, and learned that while two-fifths of the whole regiment had died, only one-eighth of the Christians in it had died.

3. Just as the sun gleams over a palace, and into the cottage, illuminating alike with its splendor the state-room of the monarch, and the kitchen of the peasant; as the all-pervasive, great fills the vast domain of air; and the tiny cup of the flower; so religion illumines

at the entrance of our hopes and the  
 earth of our cares.

—NIGHTS.

(To be expanded by members of the  
 League.)

1. Different characters are represented as being saved in the two parables of the *Hidden Treasure*, and the *Pearl of Great Price*. For examples, to be remarkable men.—Colonel Gardiner and John Bunyan. Gardiner's was a sudden and remarkable conversion. In salvation he found as much as the man in the treasure which his plough brought to light, what he never sought nor expected. Bunyan, on the other hand, seeking the pardon of sin, a purer life, and a holier heart, had been a merchant seeking "goodly pearls," and the seeker became the finder.

2. As all which the merchant sought in acquiring many goodly pearls was found in one—no precious, peerless gem—Jesus teaches us that the soul finds in himself all it feels the want of, and has been seeking in other ways—peace with God and peace of conscience, a clean heart and a renewed mind, hope in death and a heaven of glory after it.

3. This pearl was not bestowed as a gift. On the contrary, the merchantman trading in goodly pearls bought it at the price of all he had. Though we cannot in the ordinary sense of the term, buy salvation, yet no man is saved but who gives up his sins for Christ, takes up his cross, and, denying himself daily, follows Jesus.

4. There is no road to character and heaven but that of sacrifice, that of cross-bearing; we must go in this narrow way or not at all. But it is also a way of joy, a path of pleasantness and peace. You must not expect to become a Christian by accident. That great experience must be the result of deliberate determination, of intelligent seeking, and of faithful enduring. This truth is earnestly affirmed in many parts of Christ's teaching. He clearly lays down the conditions of discipleship—we must take up the cross and follow him.

MOTTO FOR BLACKBOARD.

THE GREATEST HEAVENLY  
 TREASURE IS TREASURE.

Integrity That Weighs Much

The Rev. S. A. Steele, D.D., relates an incident connected with his pastorate of McKendree Church, in Nashville, Tenn., which presents exactly the kind of integrity which weighs more than we can express. The late Colonel E. W. Cole was a member of the church named and on one occasion sent for his pastor to call at his office, and when the pastor responded to the invitation he was requested to give advice as to the contemplated sale of the city home of Mr. Cole. The pastor replied to his friend that he was incompetent to give such advice, and was met by the reply that he had a suspicion that his residence was wanted for a club house wherein liquor would be sold. The pastor thereupon remarked that his rule was to give conscience the benefit of any doubt in any contemplated transaction. Colonel Cole acted upon this suggestion, saying, "I began my career plowing a mule, and hence I will willingly allow one dollar of my property to go to the sale of liquor, directly or indirectly, I will plow a mule again." The offer for the house was declined. In more than one city and in more than one denomination are churches whose rich members own buildings which are used for saloon and immoral purposes, and we are credibly informed that in this city are prominent church people who have more than once suppressed raids against the immoral houses of a certain section of the city because their receipts for rent were being interfered with

Book Shelf

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

**Dark Lake.** By Rev. E. Ryerson Young, B.A. Published by Eaton & Mains, New York. 191 pages. Price, \$1.00.

The author of this book has written a number of excellent short stories for various magazines and papers, but this is his first attempt at a long story. The scenes are laid in Muskoka, and deal with some rather rough characters, one of whom is converted through the influence of the Christ-like life of the young missionary who labors among them. The tale is an interesting one, and the general tone of the book is good.

**The Children's Own.** Being Sermonettes for each Sunday in the year. By Rev. James Esdaile, of Paisley, Scotland. Published by Oliphant, Anderson & Ferrier, Edinburgh and London. Price, \$1.00.

Here is a fine volume of sermons to children which ought to be very suggestive to ministers and others who talk to boys and girls. Copious use has been made of incidents, stories, and illustrations which help so much in holding the attention of young people. The book is addressed to the young of all ages, and the sermons appropriate, as adults often find sermons to the children exceedingly interesting.

**The Methodists.** By John Alfred Faulkner, D.D., Professor in Drew Theological University, Published by The Baker & Taylor Co., New York. Price, \$1.00.

This is one of the volumes of "The Story of the Churches" series. It aims at giving a general view of the history of Methodism, in condensed form, from the time of Wesley to the present, and the main doctrines that are taught from Methodist pulpits. It contains much valuable information which our young people ought to know. Other volumes in the series are, "The Episcopalians," "The Congregationalists," "The Presbyterians," "The Baptists." They are bound uniformly, and sold at \$1 each.

**The Inner Life.** By J. R. Miller. With numerous illustrations. 32 pages, 12mo, gilt top. Price, 50c, net; postage, 5c, additional.

Dr. Miller's popular devotional books need no introduction to his many readers. There is constant demand for just such straightforward, earnest truths as these he utters, for he is a preacher who, during all his busy life, has kept in the closest sympathy with the needs of his hearers. The present booklet will be found to sustain his reputation. Its title indicates its trend—the strengthening of the inner forces and deepening of character. It is finely illustrated and attractively bound.

**The Melody of God's Love.** A new unfolding of the Twenty-third Psalm. By Oliver Hushek. Published by T. Y. Crowell & Co., New York. 58 pages, gilt top. Price, 75c.

A beautiful interpretation of the twenty-third Psalm in the spirit of song. It is a dainty little book, exquisitely printed, and every suitable as a gift volume.

Mr. Huckel, the present interpreter, is well known as the author of the English poems, "Parsifal" and "Lohengrin." He is also an Oxford and Berlin graduate, and is pastor of a prominent city church. He is pastor of a prominent city church. He is peculiarly adapted to the present study, approaching it in the threefold attitude of poet, scholar, and minister of the Gospel.

**Sunday-school Problems.** By Professor Amos R. Wells. A book of practical plans for teachers and office care. Published by W. A. Wilde & Co., Boston. Price, \$1.50.

Anything and everything that comes from Mr. Wells' pen is good. He is particularly well qualified to write on Sunday-school matters, having been a Sunday-school worker for many years. His *Sunday-School Success*, published some time ago, was true to its name and proved a great success, stimulating many teachers to do better work.

In this book he deals with many prac-

tical and useful methods which have been tried. Here are some of the questions that it discusses:

"How to get Home Study," "The Last five minutes," "What to do with backward scholars," "What to do with the 'discouraged scholar,'" "Is the Golden Text worth while?" "The teacher's manner," "The boy outside the school," "The superintendent's blackboard," "Patriotism in the Sunday-school," "How to build up the adult Bible-class," etc.

**A Young Man's Religion and his Father's Faith.** By N. Motie Waters. 280 pages. 90 cents, net. T. Y. Crowell & Co., New York.

A book designed to show that while the outward forms of worship and the viewpoint of theologians change from age to age, religion abides unchanged in its essence. The book contains much that will be helpful to a youth who is puzzled by the current references to the passing of the old theology and who fears that the old faith is in danger. The writer is true to the essentials of the evangelical faith; this is our belief in spite of the fact that he does not go to the root of the matter in discussing the "Reagent for Christian Character." No account of conversion can be true to the scriptures that seems to minimize the work of the Holy Spirit in regenerating man. The book is beautifully printed and printed; but we hope that it will never become the fashion for printers to start paragraphs without indenting the first line, and that publishers will see that at least an em space is put between sentences.

**What is Worth While Series.** Beautifully bound booklets in cloth, gold and colors. Price, 50c, net each; postage, 5c, additional. T. Y. Crowell & Co., New York.

Some publishers are exceedingly careful as to what they place their imprint upon. Nothing that is objectionable, from a moral point of view, and nothing that is second-class, from a literary point of view, is allowed to come from their presses. Notable among such publishers is the firm of Messrs. T. Y. Crowell, N. Y. You never remember to have seen a really poor book bearing their name. This series of booklets is especially good. They are so daintily gotten up that they make very fine Christmas gifts.

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"Faith and Life," by Charles E. Jefferson. Dr. Jefferson is recognized as one of our ablest ministers in the metropolitan pulpits. He has chosen here a fundamental theme in all creeds, and discusses it in relation to life itself.

"Is Life Worth Living?" by Frederick Lynch. This little book is inspired by hope and promise. Its message is a true one, sent out in the desire that it may bring comfort to some doubting soul.

**The Life Victorious;** or, Christian Character and Conduct. By Rev. Herbert Woodson. Cincinnati: Jennings & Co., 1905.

A volume of essays on practical topics, bearing on life and conduct, and containing many helpful suggestions. The following are some of the chapter headings: "Room for Thankfulness," "Joining the Church," "The Happy Life," "The Vacant Chair," "etc. and many others."

**Redeeming Love.** By Evangelist H. D. Kennedy. Price, 10c per single copy; \$1.00 per dozen.

This little booklet of nineteen pages is intended especially for enquirers and young converts, and contains much practical and helpful counsel. It would be very valuable for distribution during revival services.



# Christmas Suggestions

Christmas, the great giving season, is only a few weeks away. Recollect the rush and worry of former years and make your selection now. A good Book, Bible or Hymn Book, gives more real enjoyment than anything else. If you do not find what you want on this list write for our CHRISTMAS CATALOGUE. We will gladly send a copy free to any address. MAIL ORDERS entrusted to us are filled with intelligence and care.

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## Junior Department

Conducted by REV. S. T. BARTLETT, Colborne, Ont., Vice-President in charge of the Junior League section of General Sunday-School and Epworth League Board. He invites correspondence from the Junior League workers to add interest to this Department of the ERA.

### A Sly Old Fellow

Oh, he was a sly old fellow,  
That old gray cat I knew!  
And, if I tell you the trick he played,  
I think you'll say so, too.

One night by the dining-room fire,  
Asleep on the soft, thick rug,  
With his tall curled round and his nose  
tucked in,  
Old Tom lay warm and snug.

His master sat in his arm-chair,  
By the table laid for tea.  
He never thought Tom would steal the  
cakes;  
For Tom was asleep, you see.

So he left the room for a minute—  
Perhaps it was two, not more—  
And, on his return, on the hearth-rug  
Lay Tom asleep as before.

But how do you think it happened  
That by the side of our sleeping friend  
Lay a nice little cake from the table,  
With a piece bitten off at the end?

Oh, he was a sly old fellow,  
And I think I will leave it to you  
To say how that cake came to be there;  
For you see this story is true.

—Selected.

### The Necessity of the Junior League

III.

In our preceding two articles we have endeavored to show the need of such an organization as the Junior League from—  
1. The needs of the child's own nature;  
2. The need of the church, and in this we shall try to enforce its necessity from the command of the Master. Hence our statement:

THE COMMAND OF CHRIST MAKES IT NECESSARY.

Christ's relation to children because of his appreciation of their value is repeatedly stated in the Gospels. Some of his most striking object-lessons were with "a little child" in the midst. Because "Of such is the kingdom of heaven." To his disciples who would be "greatest" he taught the lesson of humility with a child before them as an example. As essential to membership in his kingdom he emphasized the possession of the characteristics of a little child. Because he knew the danger of his disciples undervaluing the worth of a child he said, "Forbid them not." All through the records of his ministry we find him giving prominence to children and extending to them a hearty and loving welcome. His example ought to influence all his people still. To him the children were of such priceless value that to keep them away from his person or out of his kingdom was to do a wrong to all concerned. That he was "much displeased" when the disciples would forbid the mothers from bringing their little ones to him, is very suggestive. He valued the child for its own sake, and would have his church in all ages do the same. Dare we do less? It seems, too,

that the Master anticipated the apathy of his followers in their relation to the children when he said, "Feed my lambs." Thrice given is this command, and apparently so because of the indifference to child culture that he foresaw in the future developments of his kingdom on earth. Was he not right in this? The church has not always estimated the children at their true worth, and consequently it has

neglected too often their spiritual culture, and in so doing has violated the command of the Lord. It is clear that he claimed them as his own, and their growth must ever be prominent in the loving labors of his people. "Feed my lambs!" This is as imperative and binding a command as "Love one another." It cannot be ignored without sin on the part of the church. Too much thought cannot be given to the care of the little ones in fulfillment of his mandate. When the injunction is recognized by church workers as of the highest importance but vital, there will be a general awakening to the need of the very highest spiritual tuition of the children, and work to that end will not be merely professionally done, but actuated by the most powerful of all influences—love for Christ and his little ones. This, then, is our opportunity! The children need our highest care. The church needs our cultured children. Christ's behest impels us to do our best for them, and so serve the highest interests of his cause. He said: "If ye love me keep my commandments." Can we love him and ignore or break this, one of his last repeated injunctions, "Feed my lambs"? . . . Not long

will the opportunity be ours. Soon, all too soon in these days of rapid growth, our children are passed out of our immediate control, and often out of our reach. The time passes so quickly that a year, a month, a week, lost, can never be recovered in its possible influence on them. To make the most of them now, while they are children, for their own sakes, for the church's sake, for Christ's sake, is highest wisdom, and calls for a general, united response all over Christendom. Hence our closing appeal: "Do it now!" And the fruits of your labors will be seen even after many days, for work done for a child is far-reaching in influence and effects. Sidney Smith spoke truly when he said one time, "Make a boy happy now, and you will make a man happy twenty years from now when he thinks of it." Engage a boy's affections, enlist his energies, for Christ now, and you will have a useful and efficient man at work in twenty years. Let us remember, then, that the children are Christ's, that he has given us to the privilege of training them for his service, that his command to do so cannot be ignored without blame, and that only as we fulfil it are we doing as he would have us do in relation to them. In some subsequent brief articles we will deal with methods of Junior work. Have you any questions to propound or subjects to suggest? If so, send them on at an early date.)

### A Junior League Temperance Meeting

One of the leading features of a recent temperance meeting in the Colborne Junior League was the submission of five reasons for not using strong drink" by the members. These reasons were written on slips of paper at home during the week previous to the meeting, and were handed in to the president's table as the members came into the room. One of which we submit herewith. The reading of them, with the discussion that followed, helped to make a very interesting and profitable session. The names were not given on the slips.

FIVE REASONS FOR NOT USING STRONG DRINK.

1. It is waste of money.
2. It is destructive to the body.
3. It is injurious to the intellect.
4. It is displeasing to God.
5. The Bible says, "No drunkard shall enter the kingdom of heaven."

1. It is a needless expenditure of money.  
2. It lowers an individual's standing in society.

3. It provokes a person to do things he would not do when sober.  
4. It causes much sorrow for wives and mothers, and in many cases leads children to ruin.  
5. It gives a bad example to others, and if continued in sends the victim to eternal punishment.

1. It is not necessary to life, growth, or strength.  
2. It is not a food, like milk or water, as it cannot be digested.  
3. It is a sinful waste of money to buy it.  
4. It is a poison that is ruinous to all the organs.

5. By using it an appetite is created which disgraces the person, robs his family, and may ruin his soul.

1. It wastes money.  
2. Brings disgrace on himself and family.  
3. Sets a bad example to others.  
4. Takes away all his ambition for all good causes.  
5. Hinders his health and shortens his life.

1. Strong drink makes one cross.
2. Strong drink makes one wicked.
3. Strong drink makes one poor.
4. Strong drink weakens the muscle.
5. Strong drink causes profanity.

These are a few of many such short papers, taken at random from among them. The writers are unknown in most cases, but the reasons given are good. Do you think so? We suggest that Junior League meetings generally might be improved if the Juniors themselves were induced to do more work for them themselves, rather than the superintendent or leader do it all.

### Juniors, Attention!

We want five reasons why boys should not use tobacco in any form. Who can give us them? Cannot you? Write your five reasons on a post-card, address same to Mr. Bartlett, Colborne, and the best of the reasons given will be published in The Epworth Era. Cards may reach Colborne by December 12, for sure. A very pretty Christmas booklet was given to the boy and another to the girl sending the best set of reasons. Remember, we want five only, so let them be the best five you can think of. And don't delay. Do it now!

### Weekly Topics

Dec. 17.—"The true God and the gods of the heathen." 1 Sam. 5. 1-8.

This is to be a missionary meeting, and the story of Dagon as given in the Scripture text suggested for study is very suggestive. Dagon was the national god of the Philistines. There were two great temples in which he was worshipped, one at Gaza (Judges 16, 21-30), and the other, referred to in our lesson, at Ashdod. Dagon was represented by the face and hands of a man and the tail of a fish. This image (the fish-god) was adopted by the seafaring tribes in representation of the gods.

How absurd such an idol would be is easily seen by us who have been taught that God is a Spirit and not capable of human representation; but the ignorance of the heathen should appeal to our sympathy and help that we may instruct them better. We should look upon them not to condemn so much as to pity. We know that the true God cannot be likened unto any form or fashion devised by man. The efforts of the heathen to find some likeness of God shows us of the universal desire to know the truth about him, and we who have



### Too Difficult

In a Pennsylvania town where the Friends abound a prim old Quaker spinster one day attended the marriage of her grandnephew, a young person who had in the course of his twenty-one years received much needed discipline at her hands. The old lady was at her best on this festive occasion, and at a pause in the wedding-breakfast her young relative looked over at her with a beguiling smile.

"Tell us why the never married, Aunt Patience?" he said, teasingly.  
"That is soon told, William," said the old Quakeress, calmly. "It was because I was not as easy pleased as thy wife was."

### Little Lean Shanks

Little Lean Shanks, says the Boston Transcript, sounds like a nickname, but it is the real name by which the infant son of Rev. L. S. Shanks, of Menominee, Wis., will be known through life.

This peculiar selection of names is thus explained by the Rev. Mr. Shanks: "I wanted to name by child after Dr. Little, of Evanston, Ill., because the doctor was my instructor in the divinity school. Then some one suggested that the child be named after the presiding elder of the district, and that sounded so sensible that I agreed, and decided to take both names. The presiding elder's name is Lean—Rev. Mr. Lean, of Milwaukee. Now, in spite of his mother's protests, every one here calls him Little Lean Shanks."

### Helping Her Out

The most impressive part of the marriage ceremony had arrived. Big Tom Briggs had, in reply to the fatal question, answered, "O will," in a tone which showed there was no doubt about it at all, so far as he was concerned.

But although the minister was pleased to note the evident heartiness of the bridegroom, he was a trifle disconcerted when, on putting a like question to the lady, Tom once more thundered, "O will."

The clergyman took it that there was a slight misunderstanding, and repeated the question.

"O will," again said Tom.  
"Pardon me," said the minister gently, "the lady must reply."  
"Oh, that be all right, master," grinned the groom. "Er be stone-deaf, so OI be answering for she."

### Spaces Which Paralyze

"Let us suppose a railway to have been built between the earth and the fixed star Centauri," said a lecturer. "By a consideration of this lecturer's workings we can get some idea of the enormous distance that intervenes between Centauri and us."

"Suppose that I should decide to take a trip on this new aerial line to the fixed star. I ask the ticket agent what the fare is, and he answers:

"The fare is very low, sir. It is only a cent each hundred miles."  
"And what, at that rate, will the through ticket one way cost?" I ask.  
"It will cost you \$2,750,000,000," he answers.

"I pay for my ticket and board the train. We set off at a tremendous rate."  
"How fast," I ask the brakeman, "are we going?"

"Sixty miles an hour, sir, and it's a through train. There are no stoppages."

"We'll soon be there, then, won't we?" I resume.

"We'll make good time, sir," says the brakeman.  
"And when will we arrive?"

"In just 48,663,000 years."—San Francisco Star.

## Life Insurance Facts for Total Abstainers

Total abstainers are much better risks for life insurance than non-abstainers and should have lower rates for without profits policies and larger profits on with profits policies.

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