

THE
Canadian
Epworth Era

Toronto
September - 1908

Vol. X

No. 9



Photo. L. A. Getty.

HENRY DRUMMOND

(See page 261.)

Announcement Extraordinary!

"The Best Encyclopedia ever brought out."—*Daily Chronicle*.

Chambers's Encyclopædia

THE LATEST REVISION

Is a Thoroughly Up-to-Date Dic-
tionary of Universal Knowledge

Containing Thirty Thousand Articles, Three
Thousand Five Hundred Engravings, Fifty-
three Coloured Maps, all based on the Newest
Statistics, Events and Discoveries.

Printed in BEAUTIFULLY CLEAR TYPE

You can consult CHAMBERS'S ENCYCLOPÆDIA with
the certainty of finding the information of
which you are in search, no matter
what the subject may be.

COMPLETE IN TEN VOLUMES

REGULAR PRICE, \$30.00
CLOTH

OUR CASH PRICE \$20.00

On Time, \$23.00; \$3.00 with order
and \$2.00 per month for balance

CARRIAGE EXTRA

CHAMBERS'S ENCYCLOPÆDIA

IS A CONSPECTUS OF THE WORLD'S
WISDOM WRITTEN BY EXPERTS FOR
ALL SORTS AND CONDITIONS OF MEN

Here the teacher, the student, the man of
affairs, the publicist, the journalist will find the
very latest information on every conceivable
subject in a handy form—not written in a
pedantic or technical manner on the one hand, or
superficially on the other, but in language
which every person of ordinary education can
understand, and with a sufficiency of essential
detail to satisfy even the specialist.

Mr. JOHN MORLEY on the
advantages of possessing
an Encyclopædia.

"We may all agree in lamenting that
there are so many houses—even some of
considerable social pretension—where
you will not find a good atlas, a good
dictionary, or a good cyclopædia of
reference. What is still more lament-
able, in a good many more houses where
these books are, they are never referred
to or opened. That is a very discredit-
able fact, because I defy anybody to take
up a single copy of the 'Times' news-
paper and not come upon something in it
upon which, if his interest in the affairs
of the day were as active, intelligent, and
alert as it ought to be, he would consult
an atlas, dictionary, or cyclopædia of
reference."

WILLIAM BRIGGS

29-33 Richmond Street West
TORONTO

Bed Slippers

An army officer in South Africa, says
a writer in *Answers*, presented to the
Kaffir boy who acted as his particular
servant a pair of strong, heavily nailed
army boots. The boy was delighted, and
for several days he strutted proudly about
the camp with them. But at the end of
the week he appeared as usual with bare
feet, and the boots tied round his neck.

"Hello!" said his master. "Why don't
you wear your boots? Are they too small
for you?"

"Oh, no, sah," replied the Kaffir,
"they plenty big. Berry nice boots, sah,
but no good for walking or running.
Make um fellah too much slow, sah. Keep
boots now for wear in bed."

Hard on the Mule

A gentleman owning a sugar estate in
Demerara went out to visit it for the
first time. The day after his arrival he
stood watching the punts bringing the
cane home. A young negro boy who was
driving the mules, wishing to increase
the speed of these, struck one of them
with his whip. The mule promptly re-
sponded by launching out with his heels
and dealt the boy a kick on the head,
which stretched him on the ground,
where he lay rubbing his woolly pate on
the spot where the kick had been re-
ceived.

"Is he hurt? Is he hurt?" cried the
planter in alarm. A full-grown negro,
hearing the expressions of concern,
sprang forward hastily, and, raising the
mule's heels, shouted out:

"No, boss! That mule him walk ten-
dah fo' a day or two, but him no hurt."

Poor Land

"Once," he said, "a Kansas farmer met
on the hot, dusty road a homesteader
pushing on excitedly towards the Chero-
kee Strip.

"'What ye bound?' said the farmer.
"'For a hundred and sixty acres of free
land in the Strip,' was the reply. And
the man vanished in the glitter of dust
and sunshine.

"Well, a month or two went by, and
on the same dusty road the Kansas far-
mer met the homesteader returning.

"'Hello,' he said, 'what ye done with
them hundred and sixty acres?'"

"The homesteader pointed his whip
proudly towards his mule team.

"'See them mules?' said he. 'Wall, I
traded eighty acres of my claim fer 'em.'"

"'What ye do with the other eighty?'"

"'Don't gimme away,' was the reply,
'but the feller was a tenderfoot, and I
run in the other eighty acres on him
without his knowin' it.'"

A Thrashing from the Minister

A serious war of words had taken place
between the minister and the leading
elder of a Scottish kirk.

Whether it was about a knotty theo-
logical point or the sale of a horse was
not quite clear to the parishioners who
looked on, but the elder waxed so very
wroth as to forget the respect due to his
spiritual head.

"Man," he roared, "if it wassna' for
the black coat on yer back an' the Re-
verend afore yer name I wud lick ye whaur
ye stann'!"

Making a half-turn to the left, the
minister planted his stick in the ground,
hung his black coat on the stick, and
crowned the garment with his hat.

"Stann' ye there, Reverend Alexander
Sandison," he admonished the figure,
"till plain Sandy Sandison gies this
man a guid thrashing."

This he did, and the man afterwards
respected the minister the more be-
cause he was a "muscular" Christian.

Rally Day

In the Sunday School has been fixed for
SUNDAY, SEPTEMBER 27th.

A RALLY DAY PROGRAMME

has been prepared under the direction
of the General Sunday School and Ep-
worth League Board. It consists of
Hymns, Responsive Readings, etc., etc.,
and its use will add much to the interest
of the occasion.

Send in your orders in good time.

50c. per hundred, postpaid.

SPECIAL PRICE ON LAST YEAR'S

Epworth League Course

We have a number of sets of last year's
Course still on hand, and we have de-
cided to offer them at a price which
should clear them off in a very short
time. The volumes in this set are:

THE CHANGED LIFE (Drummond).

BACK TO OXFORD (Potts).

A BOOK OF GOLDEN DEEDS (Yonge).

We might say that this Set was used
for 1906-1907, as well as for 1907-1908.
Former price, \$1.50; Special price, \$1.00;
postpaid.

The Price of this Book is 75c net

The Unfolding Life

By

Antoinette Abernethy Lamoreaux
with introduction by **Marion Lorraine**

This book endeavors to meet the need
of the busy parent or Sunday School
teacher who desires to nurture intelli-
gently a developing life. Some of the
great facts which Child Study and
Psychology have revealed concerning
growth and development from early
childhood to maturity are discussed in
untechnical language, and their practical
bearing upon work in the home and
Sunday School made clear. Although
nature, physically and intellectually, is
not overlooked, the underlying purpose
of the book is to make sane and effective
the religious nurture of unfolding life.

Every Canadian Methodist should know
the history of his Church.

The early years of Methodism are admirably
told by

REV. J. E. SANDERSON

in his

First Century of Methodism in Canada

(Vol. 1.—1785-1839)

450 pages, 75 illustrations. Price, \$1.25
postpaid

Few more romantic stories have ever been
told. It stirs one's soul. This book is very
cheap and should find a place in every many
homes of Canadian Methodism.—*Omara*.

This book should be in every Methodist
home and Sunday School Library.

WILLIAM BRIGGS

29-33 Richmond St. West
TORONTO

Canadian Epworth Era

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. X.

TORONTO, SEPTEMBER, 1908

No. 9

"Keep a Goin'"

The following lines of J. Whitcomb Riley have been posted in the public corridor of the Government Immigration Hall at Winnipeg, by the Presbyterian chaplain, Rev. Mr. Bowman, who says that they have given a lift to many a man who has come in strapped or stranded, and whose eye happened to fall on the verses:—

If you strike a thorn or rock,
Keep a goin'.
If it hails or if it rains,
Keep a goin'.
'Taint no use to sit and whine,
When the fish aint on your line;
Bait your hook and keep on tryin',—
Keep a goin'.
If the weather kills your crop,
Keep a goin'.
When you tumble from the top,
Keep a goin'.
S'pose you're out of every dime,
Gettin' broke ain't any crime;
Tell the world you're feelin' fine,—
Keep a goin'.
When it looks like all is up,
Keep a goin';
Draw the sweetness from the cup,
Keep a goin'.
See the wild bird on the wing,
Hear the bells that sweetly ring;
When you feel like sighin', SING,—
Keep a goin'.

The Greatest Force.—F. A. McKenzie, the well-known foreign correspondent of the *London Mail*, says in the *London Christian World*: "The greatest civilizing force in China during the last half century, and especially during the last fifteen or twenty years, has been Christianity. It has broken down the barriers and has transformed the attitude of the people." And again: "A stranger stopped me. 'I cannot understand,' he said, 'why you, a newspaper man, should advocate missionary work. It is not your business. Why do you meddle with it?' 'I do it because I am a Christian imperialist,' I replied. The man still looked puzzled, so I went on: 'I believe that England stands for good homes, for kindness to children, for a high standard of womanhood, and for peace. The white man's civilization is the best of the world has seen, and the white man's civilization is based on Christianity. The more British influence spreads, the more our ideals prevail. I know that

every missionary is an active campaigner, not merely for a new-theology, but also for a new life—a life based on the foundation of our civilization, the cross. I want the white man's ideals to triumph, not for the glory of the whites, but for the betterment of woman life and child life throughout the world.'"



The Large Contributors.—Who are the largest givers to our missionary funds? Rev. J. E. Hughson, in an address on "The Call of the West," delivered recently in the Sherbourne Street Church of this city, threw some light on this question by telling of the self-sacrifice of young men whom he had known to turn their backs on positions worth \$1,000 a year in the town, that they might go out on some mission and preach the Gospel to the settlers, at a remuneration of \$350 for a year's work. He claimed that these probationers of our Church were the largest contributors to missions, for they really gave the difference between these amounts. The point is well taken. These devoted workers on our home mission field give more than they all, for they give themselves, time, talents, strength. It is not very creditable to the Church that we support them so poorly.



Be Young, Be Eager, Be Strong.

—Bishop Quayle, who succeeds Bishop Barry as President of the Epworth League in the United States, sends the following stirring message to the young people of his constituency, which is equally appropriate to the Epworth Leaguers of this country:

Be young, be eager, be strong. The Epworth League is for youth, not to suppress it, but to express it. We must keep in heart and mind that to be young and to act young is to please God. We are to be good and to be merry, to be good enjoyers of people, books, nature, church. We are to make merry in heart and with lips and laughter and in goodly play. Be young!

Be Eager. Want to be things and want to do things. Be not content with the folded hands nor with a chair in which to take ease. We are too young to be sitting around. We must do things. We must help the church. We must enjoy the chance to love the church, give to it, pray for it, sing its songs, invite to its services, be good friends with the preacher, hang around the house of God, which is a thing

far removed from lounging. Make all young folks know that the Methodist Church loves youth and plans for it. Be eager!

Be Strong. What is youth for if not for strength? Old folks may grow feeble, but youthhood must not. Youth must get down to big business, must bear burdens and think them fun. Here is for the fun of doing good and being good and giving good. May other youth catch goodness from you as if it were a holy contagion.

You are God's youth. Be mighty for Him and in Him. Be strong!



Presbyterians Ahead.—The Presbyterian Sunday Schools of Canada, to the number of 1,636, contributed \$10,295 to carry on the General Sunday School Work of the Church. Methodist Sunday Schools, to the number of over 3,000, gave, last year, only about half of this amount to a similar fund. The consequence is that the General Board, which meets this month, will be face to face with rather a serious financial outlook. Our Church has no reason to feel very proud of the support she gives to the extension of her own Sunday School work.



The New York *Herald* of July 17 devotes a column to the statement of the fact that Miss Ethel J. Wheeler, daughter of Hon. Everett P. Wheeler, of New York City, a noted lawyer and reformer, is to become a missionary and depart at once for her field of labor at Hankow, China. Highly educated, much travelled, with an elegant home, hosts of friends, and an exalted social position, the *Herald* seems puzzled to learn that she gladly sacrifices all, that she may go to China to bear light, hope and comfort to these untutored people. The *Herald* is again surprised into saying: "To the world Miss Wheeler gives no reason for her decision to devote her life to missionary work other than that it is a field where her life may be spent in the accomplishment of much good, and that it pleases her to do so." The writer of this item evidently knows little of modern missionary work, and certainly nothing of the fact that many of the most brilliant young men and women are hearing now the call of Jesus Christ to "go" and bear His Gospel to others, joyously leaving home for the East to devote all that there is in them to preaching and living out that Gospel.

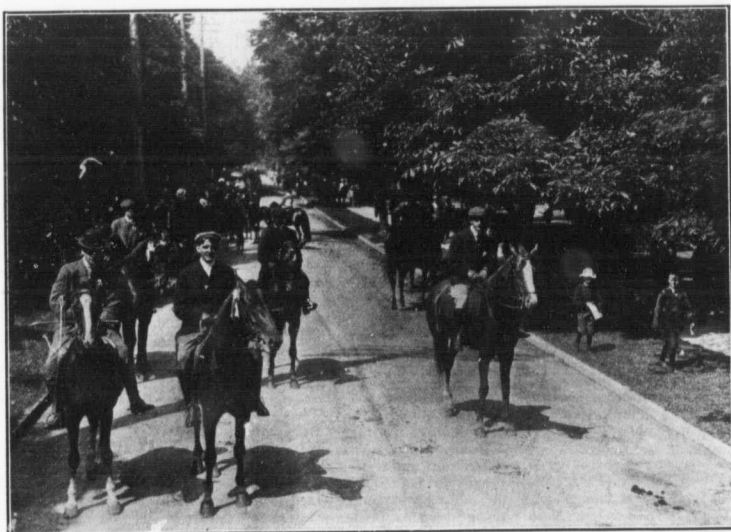
Our Noble Friend—The Horse

AN institution peculiar to Toronto is the Horse Parade which is held every year on the First of July. The best equines of the city of various classes are assembled and judged in Queen's Park, after which the horses parade through several of the prominent streets. It is estimated that 50,000 spectators were present at the park and nearby streets for the spectacle.

The history of the Toronto open-air horse parade has been one of success from the start. The idea was born six years ago, in the midst of the old home-coming week, and the parade was so successful that the Open-air Horse Parade Association was formed to bring it, year by year, to its present high excellence. The new humanitarian movement has been fully appreciated by individual horse lovers and public alike. Annually it has grown in importance, until this year saw three times as many entries and five times more persons interested than six years ago. The general verdict in Toronto declared the movement

class standards are arranged in numerical order, as nearly as possible. The horses are lined up in order on one side of the road. All the horses are listed in a catalogue, previously, by the numbers given for parade. Marshals travel about to see that every entry is placed rightly. The judges follow the marshals. Two judges—expert horsemen—are assigned to each class.

The judging is done expeditiously and well. As each horse is examined the driver is told by the judges to "jog him up a little." After a brief spin the horse comes back and is lined up on the other side of the road, ready to start in the parade. In this parade, as in those held across the line, humane treatment precedes skill of driver, length of service surpasses speed, and gentle manners and clean-cut appearance mean more than high spirit. No docked, lame or crippled animals are allowed in the parade. The judging is over by 10.30 a.m. Four ribbon prizes are awarded in each class. As soon as the



THE TORONTO HORSE PARADE—GETTING READY FOR THE START

to be a godsend for the horse. Judges, who are leading horsemen, horse-owners, and other experts, are enthusiastic over the many benefits to horseflesh. Composite opinion says the movement has done more for the betterment of the Toronto horses than all other exhibitions for horses in the city's history.

In order to see the plan worked out the casual visitor on Dominion Day would have to get up early, for a holiday, and wend his way to Queen's Park about 8 a.m. In his way along the principal streets he would see many and varied rigs making for the common destination. Each horse on the rigs is tagged with a small numbered card, denoting the class entered and the number of the entry. A similar card of larger size is worn, either by the driver, or placed on the rig. There were about fifty classes in this year's parade, half of that number being for work-horses, which had the major number of entries.

Arriving at Queen's Park, the horses are driven to a certain section, where the driver finds his class by a numbered standard, driven in at the edge of the road. The

ribbons are awarded and attached to the horses the prize winners are sent to the head of their classes.

The 600 horses by classes file out in order through a side entrance to the park, parade about the city and return by another entrance to the park. It is then necessary to make a semi-circular trip about the park to reach the judges' stand, that faces directly on the main entrance to the park. The mayor and prominent officials, with their wives, occupy the stand. The approach of the parade is noted by a bugler. Each class as it nears is announced by a marshal.

The names of the ribbon-winners are read aloud by the association secretary. As each prize winner approaches, the driver receives a gold, a silver or a bronze medal, to correspond to the red, blue or yellow ribbon on the horse. A white ribbon, called "reserve," is awarded as a fourth prize or honorable mention. The three bands are massed near the stand and play until noon, when all prizes have been awarded and the parade is over.

The Power of Enthusiasm

A Prize Oration

BY LOUIS BENJAMIN.

ENTHUSIASM is the key-note of success. To know how from time immemorial enthusiasm has influenced mankind, is to realize that it is a message needed by the whole world to-day.

What does enthusiasm mean? Enthusiasm is a word derived from the Greek. It meant to be inspired or to be possessed by a god. To the people of to-day it means passionate excitement in pursuit of an object, ardent zeal, elevated fancy or conception. An enthusiast is one who is devotedly attached to a cause or an object, a person of ardent feelings and warm imagination, one who is excessively earnest and zealous. The very analysis of these words, enthusiasm and enthusiast, is inspiring in itself. I venture to say that the youth who is devoid of enthusiasm will never rise above the common level of humanity. Is this not true? Does not history attest this fact? Here is a Lincoln, with his enthusiasm for books, coming in at night, all aching with cold and wet, and rising when parents slept to roll another log upon the blazing hearth, whilst amidst the grateful heat his eager eyes searched out the treasures that lay along the line of the printed page, until his mind grew rich and strong. One can easily imagine Thomas Alva Edison as a boy experimenting with his favorite hobby, electricity. How many books on electricity he fairly devoured as a young man. What crude batteries, coils and electrical machines he constructed. But he was a man whose enthusiasm for his ideal grew stronger as life went on, until to-day the whole world pays tribute to Edison, and humanity for evermore will be indebted to him because of his enthusiasm.

Looking at this subject in a broad, historical light, one is almost overwhelmed by what enthusiasm has meant to mankind. A great writer has recently said, "The historians tell us that all the liberties, reforms and political achievements of society have been gained by nations thrilling and throbbing to one great enthusiasm." The renaissance, the changing from the old to the new, does not mean a single Dante, nor a Boccaccio, but a national enthusiasm. The reformation is not a single Savonarola, nor a Luther, but a universal enthusiasm.

Surveying the history of our own country, what was it that made Canada a nation? Written across the pages of Canadian history in letters indestructible and true, which time only serves to make more clear, is the fact that it was the enthusiasm of Sir John Macdonald and his colleagues for Confederation that made Canada a prosperous nation. Our prosperity and progress only dates back to Confederation, and who can doubt but that it was Sir John Macdonald's enthusiasm for the bringing of his life-long ideal to a successful issue that has given this nation the right to claim, in the words of Sir Wilfrid Laurier, "The twentieth century belongs to Canada."

Recently a bill passed its third reading at Ottawa and became a law which preserves forever the Plains of Abraham as a Canadian National Park. It was a magnificent accomplishment to insure the protection of the Quebec battlefield, those plains upon which Canada secured one of her greatest victories, upon which the destiny of this nation was decided. This is only an example of what Earl Grey, whose chief characteristic is that of enthusiasm, has accomplished for Canada.

To leave the general and speak of the particular; to draw lessons and make personal application of enthusiasm as the keynote of success, is the message I bring before you.

When I speak of success I mean something noble and divine, just as I do with enthusiasm. I do not mean a mere earthly or material or commercial success, but a full

casting of the heart and the soul into some worthy cause.

Young men and women, have a purposeful enthusiasm. Be enthusiastic for a noble cause; for your country, for your religion, for liberty, for humanity, and above all for the "federation of the world," which the mind of Tennyson dared to dream of as something not impossible.

I ask you to do these divine things because I believe with Emerson that enthusiasm is the height of man, it is the passing from the human to the divine. And because I believe with him that nothing great was ever achieved without enthusiasm. Because I believe with Disraeli that every production of genius is the production of enthusiasm. And because I believe with Edmund Burke that religion is one of the most powerful causes of enthusiasm.

Back of all success, the underlying principle of patriotism, the controlling factor of justice, and one of the noblest expressions of a great character, is enthusiasm. These great and mighty, these inspiring and sacred influences which control the destiny of man, without enthusiasm would be as a body of water that is stagnant, like a moon that sheds no rays, and a sun that gives neither warmth nor light, and it is upon these grounds that I make this statement—that enthusiasm is the most effective and practical means of developing the virtue and genius of a nation.

An all-wise and beneficent Providence has seen fit in His divine wisdom to equip man with emotions which are susceptible to external as well as internal forces which if properly used lead us on to victory.

Man resembles nature to a considerable extent. He has his periods of depression—his winter. But they all vanish and the spring comes; then we see the beautiful grass begin to sprout, the leaves appear upon the trees, the flowers commence to bloom, the air becomes warm and balmy, the birds start their melodious notes of joy, and even the brook as it purrs and ripples over its rocky bottom, with its bosom scintillating in the sun, seems to exclaim, "All nature is glad!" This is the enthusiasm of nature.

A vision appears before my eyes, and I see that glorious period in our existence which Bulwer Lytton called the Utopian Age, and of which Tennyson said, "Yet I doubt not through the ages one increasing purpose runs, and the thoughts of men are widen'd with the process of the suns." In my vision I see that glorious epoch ushered in, when strife is no more, when man to man is just, when all men know that God is love, and I ask history what has accomplished this. Then the voice of posterity replies in accents slow and vibrant, penetrating and clear, "All was achieved by those noble leaders of men through enthusiasm, inspired by humanity's wrongs. It is the result of those who felt the sovereignty of their individual manhood; it is the work of those who knew in the highest meaning of the phrase, that enthusiasm is the keynote of success."

Toronto, Ont.

Teacher Training

Here are some interesting figures concerning Teacher Training, submitted by Mr. C. C. Pearce in his annual report:

AT DENVER IN 1902 48 Associations reported 1,424 Teacher Training classes and 19,349 students, and 1,402 graduates.

AT TORONTO IN 1905 48 Associations reported 2,431 classes; 34,311 students and 1,857 graduates.

FOR THE PAST THREE YEARS 48 Associations report 6,704 classes; 79,086 students and 10,016 graduates.

The Career of Bishop McIntyre

AT the last General Conference of the Methodist Episcopal Church, held in Baltimore, eight new bishops were elected, among them Rev. Dr. McIntyre, so well and favorably known as preacher and lecturer in Canada. His career is so unusual, and so full of inspiration to young people that we give some space to a sketch of his life, mainly in the language of the *Los Angeles Independent*.

Robert McIntyre came with his immigrant parents from Selkirk, Scotland, when not seven years old. For ten years he was a newsboy, peanut-seller on the railroads, a mill-worker and at times at school. But at seventeen this stopped. His father died and he at once had to be the mainstay of the family.

He was working at his trade as bricklayer in Philadelphia for the next three years, when the city of Chicago was smitten by the great conflagration. The call went broadcast over the country for mechanics to help rebuild the city, phenomenal wages being offered for bricklayers. Robert accepted the opportunity, and before he was twenty years of age he was piling up brick in the city that he little dreamed was to be the scene of his own first great triumph as a minister of the gospel, for at that time he had given no thought to religion.

A few years later he found himself in St. Louis, and there he found also the turning-point in his life. He was converted and at once became an active local evangelist, spending his evenings, after a hard day's work, in going anywhere that opportunity offered to tell the story of the new light that had broken upon him. Gradually it dawned upon him that he must become a preacher, and to better equip himself he enrolled as a student in Vanderbilt University, at Nashville, Tenn., and spent the year 1877 in that institution.

During this year another momentous event in his life had given him great concern. He had spent his last dollar to get the theological training afforded by a single year in the university, and he was looking forward with a forlorn hope to his wedding day.

He had plighted his troth with Miss Ella Chatten, of Quincy, Ill., and being without money, and not yet ordained to the ministry, he was in a dreadful state of perturbation. He made a clean breast of it to his sweetheart, and she, foreshadowing the character of a true helpmeet she has ever been, suggested a way out. Mrs. McIntyre said recently, in recounting the early days of her married life:

"I told Robert I was willing to get married and spend the first year in my mother's home, while he went out and got a start, and this is what we practically did, though later we borrowed \$100 from my mother and went to housekeeping."

On the last day of the year 1877 they were married, and talk of the event brought out the story of the only time in his life that Robert McIntyre ever wore a flower in his buttonhole. Though he is possessed of a soul filled with poesy, is passionately fond of flowers and is a true son of Nature, he has a natural antipathy to ornamenting himself in any way, and he is always plainly and unostentatiously clad.

He submitted to floral decoration of his person for the wedding ceremony under protest, and yielded to the entreaties of his bride and had his photograph taken with the bouquet attached. That ended it all, and never again did he wear a buttonhole ornament.

In the spring of 1878 he was ordained at the Methodist Conference held in Jackson, Miss., and when he was asked where he hoped to go for his maiden appointment, he replied: "Give me the hardest place you have; I want something worth doing."

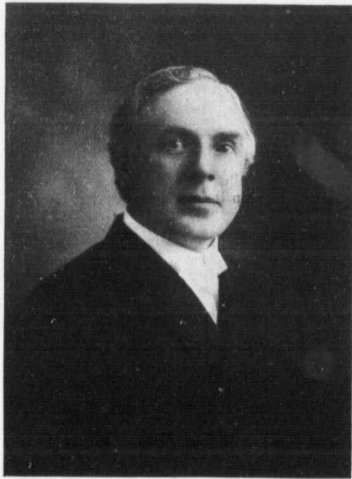
The bishop took him to Easton and he was sent to what was known as the "circuit," with three preaching stations. It was a circuit without a church building; the people were notorious for their refusal to attend

religious meetings; many preachers had been sent there, but none of them would stay, as the people would not go to hear them.

Something happened when the eloquent young bricklayer appeared in the benighted neighborhood. The people not only went to hear him, but no place big enough to hold them could be found; so he suggested that if they would get together the brick for a church he would build it himself.

It is not at all probable that he had an idea that his announcement would create anything of a sensation away out there in the country, but that's just what it did.

Easton was a little village, midway between Mason City and Urbana, and when it was noised about that the young preacher, who had already become the country talk on account of his remarkable eloquence and popularity among the people, was actually building a church with his own hands, the old farmers began to drive over to see him at his work. Gradually the contagion spread, and not only the farmers, but people from the adjacent



BISHOP MCINTYRE

villages, drove to Easton to watch him do it. They took lunch and picnicked with him at his noon hour and then spent the afternoon hours in again watching him pile up the bricks.

They had no thought of helping him—the novelty was to see the preacher do it; but when the walls were about completed, they woke up sufficiently to conceive the idea of building a walk to the church doors, and this they did. Anybody who has heard Dr. McIntyre deliver his lecture entitled "Buttoned-up People" will recall the relish with which he tells this story, and how they were convulsed with laughter at his humorous turns.

The result of the church-building stunt was that when the little church was done, it wasn't big enough to hold the people, for they came from all the country around to hear him preach.

As a descriptive orator, Bishop McIntyre has few equals on the American platform. His subjects cover a remarkable scope, and it is quite difficult to determine which is the most instructive and entertaining.

One of the greatest marvels is that none of them are

written, handicapped and he city, and

He is hospitable his public woman in the him thro hardest t and Nel During problem

WHO a on ing mon The ' problem

Prope three se (3) the 1. Th

face and social p social b tastes a

be natu enter a the good hearty c

pleasant church s can grea and whe

tive pas can "re approach of the

let desig left to c unnotice

2. In "supper the for or a "

ever it poor or likely to side of

question ilies, an no mon claim th

accuston il, 13-1 Master. rightfu

properly "Make Study v

gesis, th applying Christ r

"My h ye have cumstan "Court of the

money-a this out

written, and they are never twice alike. He knows no handicap of manuscript, either in his sermons or lectures, and he has returned as many as nine times to a single city, and has lectured from ocean to ocean.

He is a model in his own home; simple, affectionate, hospitable. When he has occasion to speak of woman in his public talks, he instinctively pays tribute to "the woman who has done more for me than anything else in the world," and he tells how his wife has clung to him through every difficulty, and been joyous through the hardest trials. His family consists of two daughters, Ruth and Nell, and a son, Carlyle C.

During the six years of his pastorate it has been a problem twice each Sunday how to best accommodate all

the people who want to hear him, and hundreds are regularly turned away. It was proposed, early in his pastorate, to issue tickets, but Dr. McIntyre is "a people's preacher in a people's church," and he didn't like the idea. Then it was proposed to reserve every alternate pew, so that strangers and members might have an equal chance, but the only thing that was ever done was to reserve the large gallery for the members who attend the meeting of the Epworth League, preceding the evening church service. The result has been that everybody who wants a seat at the evening service must go at least an hour in advance of the service, while in the morning hundreds of people secure their seats during the Sunday School hour.

The Church Social

BY REV. O. W. SCOTT.

WHO has not attended this function? Something akin to it is really necessary in every religious organization, not for the purpose of simply "raising money," but for strictly social reasons.

The "Church social," so called, has been a difficult problem to solve. Is it a problem beyond solution?

Properly speaking, the church social is made up of three separate parts: (1) The social, (2) the supper, (3) the concluding entertainment.

1. The "social" part may, with perfect propriety, preface and conclude the enjoyment of the evening. The social portion is easy of solution, for we are naturally social beings ("laughing animals"), gregarious in our tastes and tendencies, and to be "social" is simply to be natural. It is really interesting and refreshing to enter a brightly illuminated church parlor and witness the good fellowship there exhibited, listen to the hum of hearty conversation, and the ripple of laughter over some pleasantry uttered by some jovial neighbor. A genuine church social possesses a delightful charm, where friends can greet one another, strangers "become acquainted," and where the pastor can, if he will, do some very effective pastoral work. It is a time and occasion when he can "reach" some persons who are exceedingly hard to approach at any other time or place. Let this function of the church open with an enjoyable social hour, and let designated committees see to it that no stranger is left to care for himself, and that no "wall-flower" grows unnoticed and unknown.

2. In most church festivities of this nature the "supper" follows in regular succession. It may take the form of a "bean supper," an "oyster spread," or a "strawberry festival," or what not. But whatever it is, it should be a good, generous "lay-out." A poor or scanty affair is a reproach and disgrace, and is likely to be long remembered. Now, as to the financial side of it. Shall the supper be free or for a fee, is a question that has had a tendency to divide friends, families, and even parishes. Some are wont to contend that no money should be passed at a church supper. They claim that the teaching of Christ is against it, and are accustomed to quote and emphasize the passage in John ii., 13-16, relating to the cleansing of the temple by the Master. But, plainly, this passage cannot be (and is not rightfully) applied, if that passage of Scripture were properly studied and interpreted. Take this phrase: "Make not My Father's house an house of merchandise." Study will reveal the fact that, by any reasonable exegesis, this passage cannot possibly be "tortured" into applying it to an innocent church supper! What did Christ rebuke on that occasion? Notice. Jesus had said: "My house is the house of prayer for all nations, but ye have made it a den of thieves." What were the circumstances under which these words were spoken? The "Court of the Gentiles" (the outer court) was a part of the "house of prayer for all nations," but the selfish money-making priests and Jewish traders had turned this outer court into a noisy market, where were sold

doves, sheep, goats, oxen, etc., so that it was impossible for the "foreign-born," who were confined to this portion of the temple to do any worshipping, had they so desired. The din and tumult of this trading sadly disturbed even the services of those who had a right to worship in the inner courts. Why did the priests of Christ's day allow this disturbance? Simply because the rents of these stalls were claimed by them, and thus they filled their greedy pockets. Then, again, the "money-changers" were allowed by these same avaricious priests to ply their trade within the temple for twenty days before the Pass-over. These traders supplied the temple shekel for the temple treasury, exchanging it for the foreign coins presented. This "trade" gave ready opportunity for fraud, and these shysters and Shylocks charged not only five per cent. for "exchange," but by various tricks and chicanery indefinitely increased their "margins," until the exchangers became so dishonest that their testimony would not be received before a court! And all the time these Jewish traders pretended that they were there only to stimulate zeal for religion, when it was really for personal greed and gain. In view of all this, what wonder that Jesus made a "scourge of small cords" and drove this noisy market, and these designing buyers and sellers of birds and beasts, and these mendacious "exchangers" out of the sacred precincts of the temple. Such acts were a monstrous disgrace to His Father's house. And who would not do so to-day, if such things were going on in or near our churches, in the name of increasing men's zeal for the Christian religion! But who can rightly or reasonably compare that unholy scene at the temple with a pleasant and harmless sitting together at a church supper, where traffic for personal and common gain is never known? And where the right to sit at the table is often sold for the year in advance of all such gatherings? To claim that there is any comparison between the two is to show lamentable ignorance of the Scriptures, and the conditions under which they were written, and the laws of Biblical interpretation.

3. The entertainment, that, in these days, is almost invariably recognized as a part of the evening's recreation. This feature should be such that the closing hour may be interesting and profitable. Some ladies' aid organizations have threshed out this question very thoroughly, and reached a helpful decision, viz., that the entertainment must be sprightly in its make-up, and elevating in its teaching and tendency. A diversion which is "loud" and lowering should always be discouraged and excluded. Good music, both instrumental and vocal; readings from best and brightest of prose and poetry; helpful talks on travel, and by practical addresses of professional men and women in the community; a first-class biography, and phonograph etc.—all these, and other plans, are capable of furnishing varied entertainments of an hour, truly delightful and profitable.

The "Church social" has "come to stay," and it can be made and should be, genuinely social, entertaining, and elevating.—*Western Christian Advocate.*

Professor Henry Drummond

BY W. T. HAMBROOK.

THE spiritual horoscope of thousands was in the sign of the Zodiac when Henry Drummond was born at Stirling, and very few years sufficed to prepare him for the facing of the fierce tragedies of life. Truthfully it has been said that to write his life would be to write "the history of a fragrance." From childhood he soon grew to be a young man, and became so beloved by his schoolmates that he was known among them as "The Prince." He had a smile when other boys were prone to frown, and his heart was warm when the chilling breezes of despair or disappointment had iced the natures of his fellows. He would enter his class-room, where his friends were gloomily pondering over heavy subjects and perplexing problems, and immediately the room became illumined as though a July sun had suddenly emerged from behind a great black thunder-cloud. Although he won several medals at Edinburgh University, yet he could not be called one of its most brilliant students, and he often had the mortifying experience of finding himself far from the top of his class. Twice he failed to pass the first part of the Bachelor of Science examination, and then left the University without a degree, but with the satisfaction of knowing that a certain professor considered him a "two-thirds" M.A.

But Drummond had "a genius for friendship," and in that sphere he stood without a peer. Others might outstrip him in Mathematics, Greek or Logic, but all Scotland could not produce a man so capable of appreciating the weaknesses of human nature, or one so willing to knit firmer every bond of friendship. There was a great work going on in this young man's soul and at the tender age of 22 he found himself standing in the very glare of a flame whose light was more penetrating than that in which William Pitt stood on his 25th birthday. He had become actively interested in the great evangelistic work which was then being conducted by those two never-to-be-forgotten evangelists, Dwight L. Moody, the preacher, and Ira D. Sankey, the singer. Multitudes crowded from all parts of the country to hear him speak, and thousands opened to him the most secret recesses of their hearts. Every social circle courted his respects; and many an outcast, longing for a new start in life, sought the acquaintance of this young man, upon whose shoulders the mantle of God's anointed seemed to have fallen.

Yet, in spite of all this unprecedented popularity, Drummond, in whom there dwelt a very seraph, lost none of his sincere Christian fervor, but remained through it all firm as a rock on the ocean strand. It was his to sit down with the princes of the land, but he derived far more happiness from watching little street urchins play their innocent games in the gutter, and from engaging in a heart-to-heart chat with some poor soul that had been cut by the sharp edges of the world, than from attending afternoon teas in the elaborate apartments of the elite of society. Gladly would he sit down on the burning sands and satisfy his hunger with the sour, distasteful products of Egypt, if by so doing he might enable others to sit down at a banquet board, in the shade, and feast upon the luscious grapes of Esheol.

He often saw

"Man, proud man,"
Dressed in a little brief authority,"

and then would say to himself,

"But what am I?
An infant crying in the night;
An infant crying for the light;
And with no language but a cry."

Spiritually, Drummond never ceased growing, and the world of literature will never forget him. His epoch-

making book, "The Natural Law in the Spiritual World," has come to stay. His addresses to young men, his "Ascent of Man," "Tropical Africa," "The Greatest Thing in the World," "The Ideal Life"—are all known the wide world over. Surely, he was a man, take him for all in all, we shall not look upon his like again. He was neither the enemy of science nor theology. He loved to converse with scientists, but when the conversations and their books befogged his brain, there was nothing that gave him greater satisfaction than the Book of Books, and opening its pages he would say,

"I love thee, I love but thee,
With a love that shall not die
Till the sun grows cold,
And the stars are old,
And the books of the judgment day unfold."

At last Drummond was called upon to make ready for his crown, and perhaps for the world, all too soon, for he was an early flower to fall before Death's sickle, and at the comparatively young age of 46 his body was laid to rest, and his soul passed on through those "ivory gates and golden," into the Coronation Chambers of the House of Many Mansions.

God is thanked for men like Drummond, we had been brutes without them.

States and empires more notable than any of those to which the eyes of an admiring world have gladly turned will rise majestically from among the ruins of fallen nations, then in their turns will fall and mingle their dust with the dust of those that have fallen before them. Rocks, trees and mountains will silently submit to the ravages of old Father Time, and perish forever. River, seas and oceans will dry up and be known no more, but the clammy fingers of death have no power to touch that upon which God has set His mark of immortality. And to all those who have walked by the side of Professor Henry Drummond, either in person or in thought, there comes the peaceful assurance that his life will know no decay; and that the soul of such a noble-minded Christian will live on when the stars have gone out, and when the sun has burnt itself to ashes.

Toronto, Ont.

Three Followers

The wily old Hessian sat in his door when three young men passed eagerly by.

"Are you following anyone, my sons?" he said.

"I follow after Pleasure," replied the eldest.

"And I after Riches," said the second. "Pleasure is only to be found with Riches."

"And you, my little one?" he asked of the third.

"I follow after Duty," he said, modestly.

And each went his way.

The aged Hessian in his journey came upon three men.

"My son," he said to the eldest, "methinks thou wert the youth who was following after Pleasure. Didst thou overtake her?"

"No, father. Pleasure is but a phantom that flies as one approaches."

"Thou didst not follow the right way, my son."

"How didst thou fare?" he asked of the second.

"Pleasure is not with Riches," he answered.

"And thou?" continued the Hessian, addressing the youngest.

"As I walked with Duty," he replied, "Pleasure walked ever by my side."

"It is always thus," replied the old man. "Pleasure pursued is not overtaken. Only her shadow is caught by him who pursues. She herself goes hand in hand with Duty, and they who make Duty their companion have also the championship of Pleasure."

The Bible, the Latest News

BY JOHN F. COWAN, D.D.

ALL the world is asking, "What's the latest news?" The newsboy who cries the headlines of his paper thinks that he is answering; but he isn't. The editor who wrote those headlines was sure that he had a "scoop" on all the other papers, and only his paper gave the latest news. But the latest news is the old truth from God worked out anew in human lives. Down there is a man who wronged his employer of a hundred dollars, and went to the bad. He was led to repentance in a Salvation Army meeting, and has been working to save up that money. The newspaper has an account of that; but of a thousand cases like it no public notice is taken. Most of the latest news does not get into the papers, but the germ of it is all in the Bible.

The greatest charm in Bible study lies in this very fact, that men may reproduce the book they are studying. Just as there is no real eating without digestion and assimilation, so there is no real Bible study without the reproduction of the truth in flesh and blood. You can't have any sympathy with the enthusiasm for study classes that have simply study as their object. I knew of a mission study class that was studying the text-book "Aliens or Americans." I tried to get one of the members to go and talk with an Italian cobbler, within gunshot of the church, who was in trouble because his boy had been arrested for truancy and sent to a paternal school, where he was ordered by the court to pay a dollar and a half a week for his board. And the young man said to me, "I can't stand it to go up into that close, foul-smelling place." My interest in a mission study, or Bible study, or any other kind of study, ends when I learn that people are studying simply to know what the text-book says. We must study the Bible to realize it; to bring it to pass, or our study is selfish, subjective culture for the sake of culture, which is about as sensible as taking medicine to empty the bottle, or make a collection of corks.

How can we help to make the Bible the latest news in our communities? In the same way that we make beefsteak into brawn and brains. The latest edition of the Texas steer is the roof that the carpenter who has eaten that beef nails on a house, the sidewalk that a paver who helped eat that steer lays, the suit that the lawyer wins, or the touchdown that the football player makes. The latest version of the Bible is your Christian living.

A young Christian stood in front of a little city mission one evening last week, and invited passersby to go into the service. He got the impulse to do that from his Bible. That was the latest news—Christ had won that evening from that shrinking, ease-loving fellow. Suppose he had not obeyed the Christly impulse? The next time he opened his Bible there would have come to him a sense of the unreality of the whole thing. He would have said, "But people are not doing these things (for the moment that a man ceases to do the truth, he suspects that no one else is doing it)," the keen edge of his appetite for the Word of God would be gone. That is the way Christian people lose their relish for the Bible. Exercise is the condition of appetite and assimilation. You must reproduce your Bible in living deeds, or lose it. It is either muscular activity, or the stomach-pump.

I would not be afraid to offer a guarantee of a thousand dollars to any man who should tell me that he could not read his Bible with interest, that if, as soon as he has read a statement that had a practical bearing on his own conduct, or the life of his neighbor or business associates, he would try earnestly to make that truth an actual fact, within a week he would find the Bible the most fascinating book. He would want to sit up nights to read it and get up early mornings to practice it.

Suppose the first injunction that he read were from the Sermon on the Mount, "Whosoever shall do and

teach one of the least of these commandments, the same shall be called great in the kingdom of heaven." Suppose that he decided to do and teach the command of Jesus about brotherliness, that follows what I have quoted? I know a man who suddenly began to take notice of the errand boys that came to his office daily, and to ask them about their homes, their schooling, their associates, their ambitions in life. He so carried out this teaching of Christ on brotherliness that he made himself known all through that building and throughout the city as the friend of the errand boys. Boys would quarrel with each other for a turn to go to his office. It was the newest thing to them—a business man that really cared for them, and loaned them books to read, and wrote notes and sent flowers to their homes when they were sick. It was the latest news in that city. And do you think that man could ever read that fifth chapter of Matthew without a thrill of gladness? He was doing it. He was giving those boys Christian ideals. He was making a Bible that the world would read.

Suppose a civil engineer should tell you that he had lost his interest in his profession. You could naturally ask him, "What are you building?" And suppose he should reply, "I have never actually built anything; I have just studied about building." Or, suppose that he admitted that he had been amusing himself playing with cardboard buildings, or that he had a little tin canal that he had engineered. You would advise, "My dear fellow, get at the real thing and your interest will come back. Go to Panama; get a job on the Erie Canal; anything that is actual construction, and you will be as enthusiastic as a schoolboy in a week."

Study your Bible as literature; study it as poetry; study it as a text-book of ethics and morals; but you would better have no Bible at all unless you study it to transmute it into life—your own life and others. You read at your peril one sentence from this book if you do not intend on the very first opportunity to try to make it a living fact in society around you.

The Good Samaritan found a man between Jerusalem and Jericho? No, you can't keep alive on that story two thousand years old. You must make as good a parable as that yourself. You met your man to-day who had fallen among thieves; is your parable written? If so, you can read that old parable to-night and it will be as fresh as the latest novel to you. But if you did not write your parable, you can never read that story again with a keen, human interest in it. Why don't more people love to read the Bible? Because they are not making Bibles. Why are we not making Bibles? Because we have not tried and experienced the joy of getting one sprig of truth to grow in a barren spot, beautiful and fragrant.—*United Presbyterian.*

Our Good Impulses

To act on impulse will greatly bless our own lives and others—if we choose the right impulse. Everyone has many a good impulse during every day. And almost everyone lets many of these good impulses die a barren death. Yet we hurt our best natures and stunt our growth every time we do so. Good impulses are God's own gift to us, and they are sent to live in action. When we ignore one we are worse off than if it had not even come to us, and we diminish the likelihood of its coming again. The impulse to offer one's seat to another in a crowded car, or to render some little service of love to a dear one, or to make a needed visit, or to attend to a neglected duty, is God's call to our best selves. To let the call pass unheeded is to dull our hearing to a similar call to-morrow. And the best impulse comes to those who are quick to act upon the best that they have.

The Body and Its Powers

BY REV. W. B. FITZGERALD.

SOME years ago I came across a curious book, entitled "The Possibilities of Creation." It is so long since that I have forgotten the name of the author, but the idea of the book has always clung to my memory.

It discussed all kinds of odd questions as to what might have happened if the world had developed differently. It is as it is, but what would have happened if things had been otherwise? What difference would it have made if the prevailing color in nature had been red instead of green? How would it have affected human beings if their eyes had been at each side of the head like a horse, instead of in front, where both may be focussed upon the same object. In these days of motor-cars an eye at the back of the head would be decidedly useful. And if airships become common, we shall regret the loss of that invertebrate eye at the top, of which, we are told, there is a useless and atrophied survival in the brain.

I remember too, that the writer discussed the difference it would have made if we had possessed indiarubber backbones, instead of the bony vertebrae which give such rigidity and firmness to the body. I could have told him that, morally, I knew a good many people who seem to have indiarubber where their backbones ought to be. But what wriggly animals we should be if we were really and physically like that. I always imagine the "slithy toves" that "gyre and gimble in the wabe," of which Alice heard in Wonderland, to have been creatures with indiarubber backbones, a sort of human eels.

Now the great advantage of speculations such as these is that they make us consider what a wonderful bundle of contrivances the human body is. From the skull downwards it is the most marvellous piece of mechanism of which we have any knowledge. Take for example the "opposable thumb" which distinguishes man from the monkey and the ape. Imagine how handicapped we should be if the thumb, instead of being so jointed that we can *oppose* it to the four fingers and so get a firm grip of things, were simply a fifth finger alongside the rest, as it is among the simians. Man's skill in arts and crafts is largely due to that curious difference between thumb and fingers.

Now, if we are going to make the most of life we cannot afford to trifle with or neglect this exquisite piece of machinery through which we express ourselves, communicate with others, and do our work in the world. It is the instrument of mind, and must be cared for. They are perfectly distinct, but both have their own importance. "What is matter?" was once answered by a wag in the ambiguous words "Never mind"; and "What is mind?" "No matter." What *does* matter is that we should use both body and mind to the highest advantage.

Now the training of the body is a distinctly Christian occupation. I once saw on a railway bookstall a series of little booklets on "The Hair," "The Eyes," "The Skin," "The Teeth," and each of them was stamped with the suggestive letters, "S.P.C.K.," "The Society for the Promotion of Christian Knowledge." *Christian* knowledge about the eyes, the teeth, the skin, and the hair. This well-known society is perfectly right to include such subjects in its programme. Christianity would be far more real to many people if they took into account that it means not only the saving of the soul, but the care of the body.

All young people would be the better for studying some practical, up-to-date primer on Physiology. The ignorance of some people about even elementary points is sometimes amazing. Dr. Andrew Wilson was once lecturing on "The Circulation of the Blood," and, to make his meaning plain, he illustrated his lecture with highly-colored diagrams, in which the arterial blood was painted red and the venous blood blue. At the close an old lady came up and thanked him for his interesting lecture. It had been so instructive, she said; but she had been greatly

astonished to learn, what she never knew before, that *one half of her heart was blue and the other red!* The story suggests that listening to a popular lecture may only result in the little knowledge which is positively dangerous. But a well-written text-book will not only be an interesting study in itself, but will awaken a reverence for the body as one of the most wonderful works of God—*His* work, though the age-long processes by which it has reached its high efficiency may be those of evolution.

Exercise is a necessity if we mean to make the best use of the body as the instrument of will. Tennis, cricket, cycling, climbing, boating, and, in fact, all healthy sports have a proper place in a well-balanced programme of life. But be players, not merely lookers-on. It is enjoyable, no doubt, to watch a fine contest between two counties, or rival towns. It is always worth while to see even play at its best. But looking on makes neither blood nor muscle, and the only play which will result in physical benefit is that in which we share ourselves.

It is to be remembered, too, that it is not the most violent exercise which does the most good. An American physician a few years ago published the results of experiments he had made on a large number of athletes, to find out what kind of exercise increased most largely the number of red corpuscles in the blood. He found that bicycle scorching, long-distance racing, and similar exercises, involving violent effort, left the body exhausted and the blood as poor or poorer than before; while the same kind of exercise in moderation largely enriched the blood. There is a real pleasure in the healthful feeling of fitness when every muscle and sinew has been trained to do its work smoothly and easily. To explore a mountainous country, to quietly master height after height day by day, until it is almost a physical luxury to move the limbs, is far better than to attempt feats of strength and endurance which involve the overstrain of our powers, and possibly secret injury which will be felt in after life.

Some cannot get to the mountains, and perhaps have little leisure either for walking or games. But for these, Swedish drill, or Sandow's carefully-graded exercises, may, to a large extent, supply the want. And, if we want to be at our best on all sides of our life, we shall take the necessary trouble, and we shall be better Christians for the effort. The world has never been the better for dyspeptic saints. What we need to-day is the robust, all-round, well-disciplined Christian who remembers Paul's great words:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? Wherefore GLORIFY GOD IN YOUR BODY."—*The Guild.*

The Bucket of Faith

One of the old Greek myths tells of Tantalus, who, as a punishment for a heinous crime, was condemned to perpetual thirst. He was placed up to the chin in a pool of water, which flowed away whenever he attempted to taste it. Near as the clear, cool liquid was to him, it was ever just beyond his reach. In His wayside talk with the woman of Samaria, Jesus likened the blessings of salvation to the water in Jacob's Well. But that water, seventy feet down in the earth, would have been of no avail without the leathern bucket—its mouth held open by three cross-sticks—and the goat's-hair rope to bring it full to the surface. Nor can we enjoy the "water from the wells of salvation" unless we let down the rope of faith and draw up a supply to satisfy our souls from these unfauling springs. But the faith that seeks the satisfaction of all spiritual longings in the depths of Divine grace will never be disappointed. From these fountains that never fail, millions have slaked their soul thirst, and they are as full and abundant as ever.

How to Kill Your Preacher

THIS is a strange title, is it not? But though strange, it contains an element of tragical truth which many a pastor will be quick to recognize. Of course, there are some pastors who are ideally placed, among a people who are actuated in all they do by the spirit of true Christianity. But there are many who find their position by no means a bed of roses, but rather a bed of thorns without the roses which make thorns bearable.

In most cases there are probably faults on both sides. But the carping, critical spirit sees faults, and nothing but faults; while the Christian spirit sees a man's lovable qualities, and the very recognition of them fosters and matures them. So that the pastor who is happy enough to find himself among a sympathetic people grows better and better every year, while the one who from the first is watched and thwarted is apt to lose heart, and can never do or be his best and brightest.

The first weapon for killing a pastor is criticism. It is a deadly weapon with a sharp steel point. At first he was full of new projects. He was young and enthusiastic and brimful of the modern spirit. He believed in lads' clubs and girls' guilds; and he had a project for turning one of the class-rooms, where hitherto only prayer-meetings had been held, into a recreation room for the young and eager spirits whom he saw facing him in the church on Sunday evenings in the gallery. He was anxious to attach them to the church, and give them as much scope for enjoyment inside as outside. He started a baseball club, and rushed about the field himself, because he thought by that means he would win the confidence of the lads. And then the grumblers, the critics, got on his track, and gave the poor fellow no peace.

They objected to his sermons because he illustrated them from sport and business, and even politics. They said he ought to preach the Gospel, and the Gospel only, and that all these trimmings were off the right track. They said if he would get the young men's hearts right, that would make everything right; and when he replied that he could not do that if he could not get them to come within the sound of the Gospel, they said that if he were to preach the Gospel "pure and undefiled," as the last minister did—who emptied the pews of all but the grumblers and critics—it would be to their own condemnation if they refused to come to hear the Word. And so on, in their hide-bound foolishness, instead of giving their minister credit for the good work he was striving to do in the name of Christ, and helping him on a new and perhaps better road.

LOSES HEART.

Now if the pastor is a man of great force of character, of infinite tact, of unconquerable will and energy, he will go straight on with the programme he has conscientiously and prayerfully marked out for himself and his flock.

But it is not every man, by any means, who can fight against persistent criticism, and thus the best that is in a man is killed. He loses heart. His initiative is gone, and he becomes a failure; whereas with sympathy, and a desire to see all that was good in his schemes, and a willingness to help and a determination not to criticize, much good might have been wrought, and a thoroughly good pastor evolved.

Another weapon—a dull one this time, but a heavy one, for all that, which soon takes the life out of a man—is the weapon of silence. However well he may preach, he never hears anyone say, "You did me real good this morning, Mr. —." Ah, what a delight it is to a preacher to be understood and appreciated! The cold congregation which takes everything for granted, which can listen to a sermon which has cost the pastor hours of thought and study, and never show the least real glowing response, that sort of congregation is enough to kill any man, and there is nothing so hard to fight against.

LIFE OF PREACHER.

Appreciation, warm-heartedness, kindly interest is the very life of a preacher. Don't for heaven's sake, think that he is indifferent to a little praise. No poor mortal is. Everybody likes to be patted on the back and told that he has done well. Don't kill your pastor, then, with silence. Give him a few crumbs of praise.

But there is something else to say. The pastor is a man—a social entity. He wants looking after during the week. He wants to be treated as a friend and comrade. What a lot of engagements he has, to be sure; and he is expected, poor fellow, to be in at everything. Well, probably he does not mind that. He takes it as all in the day's work. But he needs change and recreation, and if he does not get it, it will kill him both physically and mentally. Many people criticize their pastor because he does not visit them! Have you ever invited him and his wife to spend a homely evening with you and your friends? No? Well do so at once! Why should he come round at stated intervals and run the risk of finding everybody out, and his journey for nothing, and never be invited, like the rest of your friends? Why, indeed? He feels it, you may be sure, even though he says nothing; and so does his wife.

CARE KILLS.

Sometimes a pastor may be killed through his wife. The ladies of the congregation don't seem to get on with her. Perhaps she has a few idiosyncrasies. Who has not? But her husband is there to do the work of God, and woe to the sewing-meeting and church parlor-meeting which talks his wife down behind her back. They are doing a thousand times more harm than they think of, and they are laying a burden of anxiety and sorrow on their minister which he ought not to be called upon to bear. She is your minister's wife, whether she be everything that is ideal or not, and, if only for his sake, she ought to be honored and supported and helped and comforted, and made to feel that the church is her home and is full of friends. Don't keep the pastor's wife in hot water. You will kill your pastor if you do.

A last word. Don't starve your pastor to death. Starvation is a miserable death at the best. Give him enough to live in comfort upon. No community has a right, because a man has dedicated himself to the work of the Church of Christ, to expect him to do it for love only. Show your love by subscribing to his earthly wants and making him financially above anxiety. Care kills. And pinching and screwing to make ends meet will not conduce to a man's efficiency in any walk of life, and perhaps least of all in the life of a minister of the Gospel, who requires every ounce of vital energy of body and mind properly to fulfil his call.

Going With the Crowd

When weak men take the color of their companionship they are, in a sense, the victims of their own too narrow view of life. For to the weakest of us there is a choice of the company we keep. For the most part Aaron's public life took color from his brother's strength, devotion, and enthusiasm. It was the test of lonely responsibility that showed his weakness. The flood of hostile desire around him carried him off his feet. He went with the crowd and at their demand made an image of God in the form of a beast. The people clamored and the priest's faint heart shook at the noise so that he did not hear the voice of God within his soul. Like so many of the weak men who take their color quickly from their surroundings, he mistook a majority of the moment for the wisdom of the ages.

The Outward Appearance

BY HILDA RICHMOND.

"WHY not take Helen Prime's name off the list?" asked the chairman of the committee, as they discussed ways and means for the next social. "She never gives a penny, and we might as well drop her."

"She's a good worker," said a member, rather feebly. "If she could leave her mother offener, she would do more; but as it is, she is one of our most faithful helpers."

"Yes, that is true," assented the chairman; "but she is so stingy with her money. She and her mother live almost in luxury in that house and dress well, so they must have an income from some source. Helen dresses better than any girl in the society; but when it comes to giving to anything connected with the church, she will not do it. She is really a detriment to the society, for when we solicit, everybody holds her up for an excuse. I wish she would leave, and then we might do something worth while."

"Why don't you wish that she would be more liberal?" said another. "One is as likely to come true as the other. Helen is the most faithful and devoted member we have, considering her opportunities, and it is always a wonder to me why she doesn't pay more. I feel sorry for her, for she misses the better and higher things, all because she is so selfish."

Helen Prime did not resign, nor was she requested to leave the society. On the contrary, she went on her quiet way, doing eagerly the many things she could do without money, and always taking upon herself the hardest or most disagreeable tasks. One thing she would never do, and that was to solicit the members; but anything else, no matter how hard or how humble, she delighted to do. To all appearances she was a dignified, self-contained young woman, living a life of elegant ease in the big house that had always been her home, with no worries in life except the care of an invalid mother, who was very frail, and yet who looked exactly the same as she had for years. Young women hurrying by to work looked rather wistfully at the young lady at the window, reading or doing fancy-work, and girls with many home duties sighed as they saw her driving with her mother in a low, comfortable buggy, or sewing on the porch in the early morning. Her mother with good care might live for years, the doctor said, and surely her devoted daughter gave her the best of care.

But one day the invalid faded gently out of this world, and a few weeks later people were astonished to see Helen go to work in an office. The big house, the comfortable buggy, the income and everything that had made other girls envy her, disappeared, and the young lady in black took up her work without a word of explanation. One very remarkable thing they did notice, however, and that was that the very first Sunday evening she came to the meeting of the young people, she dropped a silver coin in the collection basket.

A blunt old uncle, who vainly sought to take the girl home with him and provide for her, told the secret of her life to a friend, and it spread rapidly after that. All the luxuries had been provided by a relative who required a rigid account of every penny, so that spending money was out of the question in the big house. All those weary years Helen had been forced to eat the bread of dependence for the sake of her mother, and it had been bitter bread indeed. The doctor always told her the removal of her mother from the only home she had ever known would be fatal, so she forced herself to be sweet and sunny through all the dark hours.

"Amelia took pride in seeing that Helen and her mother had all the comforts—that is, Helen had them all but peace and happiness—of life, but she insulted her every time she sent a check," said the uncle. "Some

folks can't help being that way, I guess. I don't see how Helen kept up as long as she did."

Not a word of this ever came to Helen, and she never suspected the tenderness and affection shown by the girls she had known for years were due to anything in the world but their sympathy for her in her sorrow. She was the same quiet, helpful, efficient girl she had always been, and never thought herself remarkable in the least.

But one stormy Sunday night when Helen was out of town on account of the funeral of the relative who had provided for her and her mother so long, the president of the society took occasion to remark that the members were doing their work more faithfully and more willingly than ever before in the history of the organization. "I am very proud of this fact," he said with becoming modesty, "and I lay it to the fact that we have all had a lasting lesson. It isn't the subject for this evening on the programme, but let us all direct our thoughts and remarks to the passage of Scripture we ignored so many years: 'Man looketh on the outward appearance, but God looketh on the heart.' And that night, while Helen was seated in a darkened room gazing at the features of the woman who had done so much good in spite of her harsh ways, her heart was strangely warmed and comforted, and the next day she returned to take up the duties of life in a strangely uplifted mood. Even if she did not know what was responsible for the great change that had come over her friends, she could enjoy the warmth and sympathy and friendship; and never again would those earnest young people forget that outward appearances may be as unlike the inner life as daylight is unlike darkness.—*Zion's Herald.*

It Takes Courage

To live according to your convictions.

Not to bend the knee to popular prejudice.

To refuse to make a living in a questionable vocation.

To say "No" squarely when those around you say "Yes."

To be what you are, and not pretend to be what you are not.

To refuse to knuckle and bend the knee to the wealthy, even though poor.

To remain in honest poverty while others grow rich by questionable methods.

To speak the truth when, by a little prevarication, you can get some great advantage.

To live honestly within your means, and not dishonestly upon the means of others.

To stand firmly erect while others are bowing and fawning for praise and power.

To refuse to do a thing which you think is wrong, because it is customary and done in trade.

When mortified and embarrassed by humiliating disaster, to seek in the wreck or ruin the elements of future conquest.

To face slander and lies, and to carry yourself with cheerfulness, grace and dignity for years before the lie can be corrected.

To do your duty in silence, obscurity and poverty, while others about you prosper through neglecting or violating sacred obligations.

To be talked about, and yet remain silent when a word would justify you in the eyes of others, but which you cannot speak without injury to another.

To throw up a position with a good salary when it is the only business you know, and you have a family depending upon you, because it does not have your unequalled approval.—*Success.*

A Congregation That Will Draw

BY JOHN M. HOLMES.

I WANT a congregation that will draw. I am sick and tired of preaching to an ordinary humdrum congregation, composed of only a few old men and women, middle-aged persons, babies, and the darky sexton; while all the young, sprightly people in the neighborhood, as well as the educated and the wealthy, go to a church but a short distance from mine—drawn there by the congregation.

Isn't it outrageous that I should study all the week and prepare a sermon that would pass muster anywhere and have to preach it to a scrawny, scraggly, scattered, uncultivated, and necessarily unappreciative congregation, while that little Miss Nancy at the next church palavers over a manuscript that—Oh, pshaw! And his church will not seat the people, simply because his members form a congregation that will draw.

I heard that some of my people were talking of getting another minister as soon as they could, because they say I am not a man that will draw, just as if I had anything to do with drawing a congregation. They acknowledge that I am a good preacher and a good pastor as far as I have the opportunity of being, and there is nothing about me that they can object to; but somehow or other I don't draw.

Anyone who knows aught of church matters knows that social influences, sympathy, family ties, a large congregation, good singing, good meetings, and a red-hot interest in souls and holiness will draw people to a church if a stuffed paddy fills the pulpit. But if the singing is balky, the congregation small and scattered, the lights bad, the people cold and silent and the interest in souls not there, and young people few and far between, the minister may be able and eloquent and fully fling him-

self away at the empty benches, but they are benches still, and empty benches at that. You might as well expect him to draw people to a camp meeting in January.

If the congregation will draw and keep on drawing and not ask the minister to draw anything but inferences, conclusions, and salary, the church will get along gloriously. But if the minister must draw the congregation when the church is calculated to repel strangers and visitors, why, good-bye church.

Some time ago I went to a Conference, and one of the delegates came to me and politely intimated that he thought the congregation he represented would like me to become its pastor. Of course, I told him I wanted a people that would draw and could give me a congregation worth preaching to. They must be good hearers, which implies intelligence, education, and taste, and they must also be a sociable people, come to the parsonage frequently, make a good deal of my wife and children, and bring presents to express their appreciation, for I liked a people that visited a great deal, and so on.

When I got through, I looked at him to see what effect my words were having upon him, and really it seemed as if the man had a cramp in the back of his head that was *drawing* his scalp all up into a knot like a chignon, you know, for his eyes opened wider and wider until I could see the white all around them, and his nose turned up a little and his lower jaw fell toward his neck, as if there were a *drawing* in that direction, and finally he gasped out: "Well, I'll be—I'll be—stow-up—on—your prop—prop—osition due—con—demnation—excuse me—consideration, I mean." And then he went out to get some air.

Pushers

BY REV. R. O. ARMSTRONG, B.D.

ONCE upon a time, while travelling on the Boston & Albany Railroad, in the western part of Massachusetts, I heard some railroad men talking about the "Pusher." This was a new term to me at that time, so I asked the conductor what it meant. He explained that it was an auxiliary engine used to help the regular trains up the heavy grades.

Being quite alone in my journey, my mind caught on this definition and fresh ideas began to germinate around it. In the varied journeys and experiences of human life we are sure to have some steep grades to climb and heavy burdens to carry. When difficulties come, what a boon to find somebody around corresponding to a "Pusher." Paul called such helpers and fellow-workers, "Salute Urbane, our helper in Christ." How little we hear about Paul if Urbane had not set him on his way. There, too, was Onesiphorus and his house, who "ministered" unto Paul and "oft refreshed" him.

The need of help is not always a sign of weakness or fear. It may be a sign of weakness not to be needing help. "What, could ye not watch with me one hour?" The Master sought for help and sympathy, but to him as to no other was it given to bear the burden for others all alone. People who never take up any responsibility or try to do great things need no help. There are exceptional times in every life when even the strongest feel unequal to the circumstances in which they find themselves. Moses needed Aaron, Hur and Hobab, David needed Jonathan, Wesley needed his mother, Luther

needed Melancthon. More often the "Pushers" are unknown individuals. They are hidden like foundation stones under a superstructure.

The analogy may be widely applied. Churches with their increasing enterprises often come to heavy grades. An attempt is made to push ahead, but for want of sympathetic assistance they must give up and fall back to the old level. How many men and how many enterprises, having for their aim the good of all mankind, have failed of their desired effect for lack of help. Progress does not depend on fate, but on the free working of the law of cause and effect. The mission of many a prophet would have been a hundred-fold more successful had it not been arrested by unbelief.

Are we "Pushers?" Lincoln said some can speak and some can sing, but all can halloo. The gift of leadership is not given to all. But all can help. Let each esteem the other better than himself. There is the tired mother in the home. She has many cares. On Sunday morning, if she goes to church at all, she must dress three or four children. Where's the "Pusher" to help her? There is the young Christian, battling with self and world and Satan; seeing visions, but almost overwhelmed with the sense of his shortcomings and failures. There is the missionary in the distant field, "entangled in the land," waiting for the rod of prayer and help to be held out. There are the financial burdens of the church to be carried along. Let us do our best to "lend a hand" and take our place in the Kingdom as workers together with God.

Winnipeg, Man.

The Quiet Hour

Don't "Carry Over" Trouble

Very mischievous is that "carrying over" of grief by which morbid minds permit the past to overcloud to-day's allowance of sunshine. If we would turn our life-merchandise to good account, we must "cut our losses." Despair is the worst of our errors. Brooding in a world where there is yet so much to be achieved is a fatal waste of energy. When that mood solicits, it is time to get to work. At no price let us enlist in the black army of those who, in Emerson's words, "have an appetite for grief; natures so doomed that no prosperity can soothe their ragged and dishevelled desolation."

A Sacred Trust

There are few things we need more to guard against than discouragement. When once we come under its influence, it makes us weak, robbing us of our hope and making cowards of us. Many a life is discredited and drawn down to failure through discouragement. It is surely a sad picture—this greatest of the old prophets lying there under the little brush, in the wilderness, longing to die. If Elijah had died then and there, what an inglorious ending it would have made of his life! As it was, however, he lived to do further glorious work and to see great results from his contest with idolatry. God was kinder to him than he knew.

Forget

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write on it only lovely things.

Times of Testing

Every Christian is obliged to meet times of close testing. The young convert who thinks that he is going to have an untruffled and delightful course through life is much mistaken. No young Christian could ever become truly strong and well equipped for life's duties without being soon subjected to severe tests—tests of faith, of temper, of courage, and of endurance in cross-bearing.

I have noticed that very many Christians, even in middle life, would not endure tests of their temper. Whenever they were abused by someone, or not treated just as they wished to be treated, they would manifest such a temper as ungodly ones do—only they called it by another name. But you say that your temper is so hot and hasty that you cannot refrain from letting it burst out towards the one who has said or done something which displeased you. Do you mean to say that you are not at all responsible for the conduct of your temper? Suppose that you, under the impulse of your temper, should kill a person. Would you then, if put on trial by law, say that you were not responsible for the deed, because your temper ran you into the crime? You might try to thus excuse yourself, but the law of the land would not excuse you.

Let me tell you how to act when your big temper is being tested—just say as little as possible to your abuser. Cold silence is a thousand-fold better than is hot speech. Remember how your Lord acted when he was being reviled by bad men, and even by some very religious ones.

"He reviled not again." During his trial for life, he "answered nothing" to some questions. He was under test, and Pilate "marvelled" because Christ said nothing. And how softly he did speak whenever he replied to his accusers!

I know of a Christian man who, not long ago, received a stinging letter from one who professes to be more than ordinarily good. Here was a test of the receiver of the letter. He answered it in as pleasant words as he could think of, manifesting a very different spirit from the one shown by the other man. One of the greatest opportunities of your life of showing a good temper comes when someone treats you meanly, and without good cause. It is just the time for you to act so gently and pleasantly as to give the other one a chance to feel ashamed of himself, and to wish that he had acted good.—C. H. Wetherbe.

Uncomfortable Pleasures

The children were playing on the lawn in a merry game, while from the opposite side of the street a small newcomer watched them with interested and longing eyes. "Come over and play with us, Nancy," suddenly called a fresh young voice.

"What did you do that for?" whisperingly expostulated one of the players. "We don't know her very well, and there are enough without her."

The one who had given the invitation saw that it was about to be accepted, and answered promptly: "I don't care. It isn't any fun to play with her looking on all the time as if she wanted to come."

It was the world in miniature—the world of to-day. It may not be the highest type of philanthropy or benevolence to minister to others because their need detracts from the enjoyment of our own plenty, but it is surely a long stride from the careless selfishness of Dives, who could sit comfortably at his feast while Lazarus starved at the gate. The asylums and the soup-houses, the free hospitals and kindergartens may mean to many who contribute to them no charity much deeper than a desire to rid themselves of the discomfort of hungry eyes and outstretched hands, but it says something for the march of progress and the growth of humanity that the brother's need can no longer be stolidly ignored; that the knowledge of the famine takes the flavor from the feast. Thank God for the Christianity that has made it impossible to be comfortably selfish!—Forward.

Put-Off Blessings

Thomas waited eight days for the blessing that he might have had at once. We are deferring a great many blessings that we might be enjoying now, because we are not on hand to claim them. I know a Christian man who expects to be happy in heaven. He isn't happy now. He is putting that off because he is so slow to arrive at the blessed truth that God wants him to be happy this minute.

There are a great many unclaimed blessings, just as there are lots of unclaimed letters in the post-office awaiting the call of the owners. If some minister should post on the wall of his church a list of unclaimed blessings, with the names of his members who were depriving themselves of them, as the postmaster posts a list of letters uncalled for, what a sensation it would make!

We defer our blessings because we put other things before them. A man is usually late to church because he ranks something else before church in importance. He does first the thing he counts of most importance. It may be sleep; it may be dress; it may be the Sunday newspaper. If a fat pig is a prettier sight to a man than a glorious sunset, he will look at the pig and miss the sunset. If a bargain is worth more to us than a spiritual blessing, we shall drive the bargain and miss the blessing. How many men are putting off spiritual things until they have made a fortune!

Thoughts from Chas. Kingsley

There is a Friend always with you, who, even in your loneliest moments, leaves you not alone. He is a Friend loving and true, nor is he weak as we are; that Presence, that Love, that Friend is God in Christ.

Whatever you do yourself rests with you; but remember it is a ten-thousand-fold heavier and more accursed crime to set stumbling blocks in the way of others, to abuse your influence, to cause any of Christ's little ones to perish.

The kingdom of heaven is eternal, is infinite; it has many mansions; but the gate is single, the path narrow, the roof low. He who would enter must cut a line between his present and his past. In one word, he must be converted—he must be born again.

Life, it is true, is a struggle of conflicting elements, a contest of opposite tendencies, a law in the members warring against the law of the mind. Reason and temptation, duty and impulse, right and wrong are ever striving for the mastery in the battlefield of the human heart.

How if some day in awful bitterness you have to number not your blessings, but your sins? How if, like David, you have to say, "My sins have taken such hold upon me that I am not able to look up"—ah, in that day the gentle me of warning will burst into the me of terror. For there is nothing more dreadful than a numbering of sins.

If we need any symbols to help us, there are symbols of transparent meaning; green meadows, where men may breathe God's fresh air and see his golden light; glorified cities . . . white robes, pure emblems of stainless innocence, the crown and the palm branch, and the throne of serene self-mastery over our spiritual enemies; and the golden harp, and the endless song—which do but speak of abounding happiness, in that form of it which is, of all others, the most innocent, the most thrilling, the most intense.

I do earnestly desire that we should catch some lessons from the past; that while we thank God for what we believe to have been a closer insight into his will, and a truer ideal of his service than that of many of his saintly workers in the days of old, we may yet learn from them that deep, intense, self-sacrificing love for him, which ought not only to shelter them from crude and wholesale condemnation, but which ought to make them models to us of a more burning enthusiasm, of a more absolute devotion, of a more loving, a more holy, and a more spiritual life.

The Cure for Worry

What is worry, anyway? It is just a host of restless impets and fear, which, taken singly, could be conquered with hardly an effort. It is their multiplicity, their persistency, that discourages. How may worry be cured?

First, by realizing the utter uselessness of worry. A dozen eternities spent in worry will not change a single fact. It is only by hard, faithful work that such things are accomplished, and no man can work well, with a clear head and a steady hand if he will persist in worrying.

Second, by taking a larger view of life. Most of us imagine that the world is comprehended within our own limited horizon. That is not quite true. There are really some good people, and some good things, beyond the line of our vision.

Third, by not "crossing bridges" until we come to them. As a matter of fact, nine-tenths of our fears are never realized. "Sufficient unto the day is the evil thereof."

Fourth, not only by remembering that to-morrow has not yet arrived, but that yesterday is already past.

Fifth, by constantly recalling that this is God's world. It has not yet gone to the devil. It may at times seem as though it had, but the presence of so many strong, good people in it, and the constant progress that we are making, disprove it.—Rev. Chas. Stetzel.

Prayer the Secret of Power

Back of real evangelism is a praying church. Back of the Reformation of the sixteenth century were the caloused knees of Philip Melancthon and the "Beneorasse esse studiis" ("To have prayed well is to have studied well") of Martin Luther. It was not the thunderbolt of Luther's anathema but the power of persistent prayer that gave a new sunrise to the church of Christ. The habit of John Wesley was to rise for prayer and meditation every morning at four o'clock.

There never was a genuine revival of Christianity which did not have its roots in prayer. I would draw a distinction between Christianity and religion. The religious instinct, which is natural to all men, and is sometimes wedded to lust and worldliness, may be revived even without the new birth. The enjoyment of beautiful church architecture, with a willingness to pay for it, the pleasure of listening to sweet music and eloquent preaching, and a willingness to worship the God of nature, are not proofs that one has been born again. All this may come with the first birth, and may abound with the self-centered vain-glory of the Pharisee in the temple. But the contrition of the publican which makes him cry, "God be merciful to me, a sinner," and sends him down to his house "justified," comes only when the people of God are in prayer and supplication.—Rev. A. C. Dixon.

Living Water

If you have ever been driven to drink stale water from a cistern, you have a good idea of what Jesus meant when He spoke of "living water." When the Christian life is real, in living oneness with "Christ who is the fountain," there is a joy and sparkle about it which they never know who are drinking the water of old experiences and ancient memories. How does the Christian life taste to you? Is it "new every morning?"—*Mattie D. Babcock.*

Hymns You Ought to Know

XX.—Contentment

C. M. G. L.

Father, I know that all my life
Is portioned out for me;
And the changes that are sure to come
I do not fear to see;
But I ask thee for a present mind
Intent on pleasing thee.

I ask thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And wipe the weeping eyes;
And a heart at leisure from itself,
To soothe and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go.

Wherever in the world I am,
In whatsoever estate,
I have a fellowship with hearts
To keep and cultivate;
And a work of lowly love to do
For the Lord on whom I wait.

So I ask thee for the daily strength,
To none that ask denied;
And a mind to blend with outward life,
While keeping at thy side;
Content to fill a little space,
If thou be glorified.

—Anna L. Waring.

THE CANADIAN EPWORTH ERA

PUBLISHED MONTHLY AT TORONTO, ONT.

REV. A. C. CREWS, - - Editor.
REV. WILLIAM BRIGGS, Publisher.

SUBSCRIPTION PRICE. 50 cents per year, payable in advance. For every five subscriptions received, one free copy of the paper will be sent.

SUBSCRIPTIONS should be sent direct to the office of publication, addressed to REV. WILLIAM BRIGGS, Wesley Buildings, Toronto; or to C. W. COATES, Methodist Book Room, Montreal; or REV. S. F. HURSTIS, Methodist Book Room, H.A.F.N.S.

EXPIRATIONS.—When subscriptions expire the paper will be discontinued unless orders are received to continue sending. Renewals should therefore be promptly sent as soon as expiration notice is received.

ALL ORDERS for Topic Cards, Pledge Cards, Charters, Epworth League Reading Course, or other League Supplies, should be sent to one of our Book Rooms at Toronto, Montreal or Halifax.

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

Editorial

What is Socialism?

Through the recognition given to Socialism by the recent Pan-Anglican Congress in England, and the conference on this subject at Sagamore Beach, during the past summer, under the auspices of Christian Endeavor Socialism has been brought more favorably before the public notice than ever before. The exponents of this system have for years been proclaiming their convictions, in the face of pronounced prejudice and open hostility. This has been largely due to a misconception regarding its teachings. In many minds Socialism and Anarchy are synonymous. No view of the case could be more untrue, for anarchy is the foe of governments, while Socialism looks to them for the carrying out of the reforms which it seeks to make. In other minds Socialism is equivalent to communism. This view is also incorrect, although a more natural inference than the former. Socialism does not ask for an equalizing of wealth by making an attack upon individual possessions. It does aim, however, at a reconstruction of commercial and industrial conditions, so that there will be equality of privilege and opportunity among men. It is generally conceded that we cannot have equality in point of wealth among men when there is inequality from the standpoint of brains. Still it is but just that one man should have an equal chance with his fellows for the good things of life. All the Socialist asks for is equality of opportunity. It is claimed that the majority of the laboring classes are so limited by their conditions that the opportunity for comfortable homes, leisure for mental improvement, and the education of their children is not possible. Hence the demand for better wages, shorter hours and a fair share of the results of labor. That the claim is just few men will deny, although many hold that in our day these claims have been fairly well met. In order to gain this goal of equality of opportunity, Socialism seeks to do certain things. For example, it aims at eliminating the cruel principle of competition among laborers and substituting the principle of co-operation. Competition may result in less cost to the buyer, but the price we pay is too great if it involves the creation of the sweat-shop. The Christian conscience proclaims that if labor must gain

bread by the sweat of the brow it must not sweat blood. Every man should have a fair wage for his contribution to the great labor market. The social economy is out of joint when one laborer snatches the bread out of the hand of his fellow-laborer. In order to effect this reform Socialism advocates the placing of public utilities under government control. It claims that mines, forests, lands and waterways were created by God for the people, in order to supply human needs. The exploiting of such resources for private gain by the creation of huge monopolies is regarded as monstrous injustice, and an outrage upon the highly developed civilization of to-day.

Another reform which Socialism advocates is the abolition of the element of profit in commercial and industrial pursuits. It would practically put money under the ban and substitute labor as an equivalent. Every man would be a contributor to the public good by his productions and instead of money men would exchange the products of their hands or of their genius as the case might be. This certainly seems somewhat radical and far-reaching. How far this would be possible and practical is one of the things yet to be proved and worked out. In our unselfish moods we find it hard to deny its force from an ethical standpoint. For why should a man be refused work simply because his fellow cannot make a profit out of him? and yet this is the condition which obtains to-day when thousands are walking our streets out of employment and not able to get it.

Socialism is in the main a beautiful theory. Its principles and teachings for the most part are founded on the utterances of Jesus the carpenter's son. It is, however, as yet unproved, because untried. It is questionable how far it can prove successful apart from the spirit of the Christ whom it claims as its author. The great foe of social as well as moral progress is selfishness. Legislation will do much to limit its conditions, but regeneration of heart can alone eliminate the genesis of the evil, by making the heart pure and unselfish. The law is a schoolmaster, but the schoolmaster must have the mind and spirit of the Christ.

Has Justified Its Existence

Among the prayer-meeting topics for the present month will be found the very practical one, "Commending our Society, by supplying church workers." This is exactly what the League is intended to do, and it is well thus to emphasize the main purpose of our Society. The Epworth League was organized to be the training-school of the church, its main source of supply for intelligent, trained workers of all kinds. It should be the feeder of the church services; it should supply the prayer meetings and class meetings with an ever-increasing number of persons, who will lead in prayer and who will materially assist the pastor in conducting such services. The League should furnish the Sunday School with teachers and officers who are well equipped to use "the sword of the Spirit."

It should stimulate young men to enter the work of the ministry and some of them to consecrate themselves to the mission field.

The League has lived long enough for us to see some of its results. We now have in the Church a large number of strong and stalwart supporters of everything that is good who came up through the instrumentality of the

Epworth League. Many of the leaders of the "Laymen's Missionary Movement," and other enterprises of the Church, received their inspiration from the Epworth League. A few years ago the superintendent's chair of the leading Toronto Sunday Schools was occupied by a business man of experience and high standing. Recently changes have taken place by resignation, and in nearly every case the new superintendent has been a brainy young fellow who received his training in the Epworth League. We could name twenty earnest and successful Sunday School men in Toronto, all of whom are graduates of the League.

It is certainly gratifying to know that the first crop of trained workers is doing so well, but we must remember that this is work which must be done over and over, for new material is constantly coming to us.

Where Can We Go?

In the course of a very fine address, delivered at the Sunday School and Epworth League Anniversary of the Toronto Conference, Bishop J. F. Berry used an illustration from his boyhood days that was very effective. He said that his father, on going to a new parsonage, always fitted up a gymnasium in the wood-shed, and the boys of the family enjoyed the privilege of developing their muscle in the delightful pastime of sawing wood. One day, while they were so engaged, the old gentleman dropped in and said: "Boys, there is to be a party over at Thompson's to-night, and you are not to go, for there is to be dancing."

"Yes, father," said the eldest son, "we understand that; we have received an invitation, but we knew we couldn't go." Then, gaining a little courage, the boy added, "But, father, please tell us where we can go; we are forbidden to go to almost everything in the way of amusement, tell us one place at least where we can go."

The father answered not a word, but turned and went into the house. The question was a home thrust which he was not quite prepared to meet. The application which Bishop Berry made of the incident was simply this: A church which has legislated so drastically on the subject of amusements as ours should make an earnest attempt to provide a substitute for that which it condemns. It seems to us that the point is well taken. When we say to our young people, do not dance, do not play cards, do not go to the theatre, they have a right to ask: "What then can we do, and where may we go?"

It is of no use to tell them to be staid, sober Christians and find their enjoyment in going to church and prayer meeting, for vivacious, healthy young people must have some outlet for their animal spirits, they must have some form of recreation, and the church is wise that recognizes this. The Social Department of the Epworth League is doing something to answer the question, "Where can we go?" and is demonstrating that Christian young people can have the most enjoyable times under perfectly pure influences. In this undertaking the League should have the sympathy and co-operation of the older people.

"If you wish your neighbors to see what God is," says Charles Kingsley, let them see what He can make you like." "The living epistle" is much more likely to be read than the one that is included between the covers of the Bible.

"The incompetence of the Church is more to be feared than the infidelity of the world." This striking sentence is from a little booklet by Rev. Dr. Goucher. Is it not absolutely true? Probably so if the word "incompetence" is understood as embodying "indifference." The indifference of Christian people to the missionary and other aggressive enterprises of the Church forms the greatest obstacle to progress.

Have you ever noticed how people in the country will stop and look at the express train as it flies along the iron road? It is a familiar sight, and yet always appears to be attractive. The explanation is found in the fact that everybody admires action. That train is going somewhere and doing something. The same principle holds good in other realms. The Epworth League that does things, that is always moving with alertness and enthusiasm will undoubtedly attract attention and admiration.

Dr. Brimacombe, a well-known dentist, of Bowmanville, and father-in-law of Mr. Fred. R. Foley, President of the Bay of Quinte Conference Epworth League, died recently. *The Bowmanville Statesman*, in summing up his life-work, says: "He wrote his name in kindness, love and mercy on the hearts of those whom he met from day to day and many a poor or needy family were made richer or better by his gifts." What a beautiful tribute this is! How much better than to say that he left a big fortune! Such a record is worth living for.

An Epworth League exists for two grand objects; first gathering in, and then sending out. Souls are to be saved, and then educated and trained to save others. It has been discovered that this two-fold object can best be accomplished by a certain degree of organization, but the machinery should never be allowed to obscure the purpose for which the society exists. The organization is simply intended as an aid to more successful service, and should be made as effective as possible, in order that every member may be given a share of the work.

We have been having recently in the Epworth League a series of very practical topics, under the general heading, "Commending our Society." We are asked to commend our Society by "church attendance," by "supplying church workers," by "diligent committee work," by "liberal giving," etc. This is a fine idea. Let us make our Epworth League such a power for good in the community that even the blindest old fossil in the church will recognize the good that it is doing, and the general verdict will be, "What a blessing that League is!"

Archbishop Whately, in his annotations on Lord Bacon's essay on Travel, refers to a class that he calls "one-eyed travellers"—people who go through a country with a single interest, and who consequently see but one class of things. The *Adult Bible Class Monthly* remarks that this characterization applies to others than travellers. There are "one-eyed" Bible students, for instance. They are absorbed with a single idea—one doctrine, frequently some fanciful theory, and they turn the Scriptures upside down in search for this particular thing. And seeing but one thing and seeing it out of its relations in magnified proportions, they really see nothing at all.

Practical Methods of Work

Revise the List

"Every Guild will do well to revise its list of workers. Call for all Secretaries and all Committees that are not doing effective work. The 'slack' Secretary is responsible for a great deal of the mischief. Get a Secretary into office who never reads a communication from headquarters, never passes it on, never answers letters, and never studies his Manual, and you will very soon have a dwindling, unsatisfactory Guild." So says the General Secretary of the Wesley Guild, England.

Help Them

No matter where the meeting is held or how many freely speaking members, there are always some, usually new members, who find great difficulty in taking a personal part in the meeting. They feel, or rather think, they do, that they cannot speak or pray as eloquently as some others can. Now let us help them. Be alert and when you find that such is the cause of the difficulty, help them in this way. Even if you are accustomed to rather eloquently wording your testimonials or prayers stop it for a while and pray simple, earnest prayers, leaving out long words that make your prayers, etc., seem better spoken than others. Begin by giving them the references to read, and when calling for prayers do not always choose the same persons, but ask the backward ones now and then and thus get them started. Lead them on easily and they will soon become strong and independent in speaking for their Master. Make everything simple and plain, and let them see that heartfelt prayer, no matter how worded, is always acceptable to God.

A Good Prayer-Meeting

It began long before the first bell rang. Indeed, it began several weeks before, as soon as the leader knew she was to lead it. And when to the eye of man it began, it started on time. On the last stroke of the bell fell the announcement of the opening song.

The meeting—this good meeting—touched at once the keynote of prayer. Not the leader's prayer alone, but one person praying for fifty persons, and many of the fifty praying for themselves, like children to a father, like brothers of one family. That chain-prayer bound all hearts together, and at the same time raised them up where God is, so that for all the meeting they did not come down again.

The leader's introduction introduced the subject—just introduced it; did not introduce it and then tell its family history, and then take a death-mask of it, and last of all kill it and dissect it; just introduced it, and then stopped.

There was song in this good meeting. You couldn't drive a coach and four between the syllables of every word. They did not draw and drag. The Leaguers sang as children sing when they are happy, and not as the wind sings when it howls among the reeds.

The young people spoke to one another about Jesus in this meeting—this good meeting. They said they loved him. They said he helped them. They told how he had helped them the past week. No one was long, because no one was contented—no, not one of you wonder I call it a good meeting?

And then at the close they shook hands

with one another, and said how glad they were to see one another; and the one stranger in the room thought he must have lived there before, in some pre-existent state, how homelike did it all seem to him.

Successful Consecration Meeting

We have found a plan in our Society for the monthly Consecration Meeting, which has been very successful.

Our Endeavor meeting commences at 6.30 p.m., and on consecration evening the president announces that until 7.20 the meeting will be open to all those wishing to take part, be they members or strangers. At the expiration of that time the names of those members who have not fulfilled their pledge will be read. Our recording secretary occupies a seat from which he has a view of the whole room, and in that way keeps a record of the members taking part.

Two or three stand on the floor at one time, waiting their turn to speak, and when the time comes to call the roll, there is only the absent list to call, as all the members present have invariably taken part.

Although it ought not to be so, yet sometimes the consecration meeting has a formality about it which is not in keeping with the theme, and the plan outlined above has seemed to impart more of the freedom and liberty that should characterize the spirit of Christ is—Miss Mina Greene.

The Associate Members

This important element in our societies calls for our most serious thought. They are not yet avowed Christians, but are simply seekers after light. Are all our societies doing everything that ought to be done to help them? There are many who have been associate members for years, and who give very little promise of ever becoming anything else. In some societies we find that young people who are professing Christians and members of the church, are placed on the list of associate members, simply because they want to shirk their duty in taking part in the meeting. This thing is a contradiction in terms: a full-fledged church member as an associate member of the Endeavor Society.

These associate members ought to be active ones, and all the active members should join the church. This is the logical sequence in the case. Special effort should be made to bring about this desirable change. The active members should pray and work for this end. A wideawake society is always on the lookout for associate members. Young people on the outside are asked to come in; and those who are in are invited into the membership; and these in turn are urged to become connected with the church. A society is not doing its legitimate work which is not doing this; and this can not be properly done without advancing God's kingdom and the glory of his name.

If the associate members be hailed with gladness as they come among us, and let them be helped after they come. The boys and girls of the present will be the men and women of the future, and in them is the hope of the Church of Christ. If they are properly trained now, they will be efficient workers by and by. The harvest which is so great needs not sim-

ply laborers, but skilled ones, that it may be properly and speedily garnered.

The Epworth League is a splendid training school, and its work "for Christ and his Church" can not be overestimated. May the membership be faithful to their trust, and loyal to the Master, in whose name and by whose strength they are enabled to carry on this important work.

A Word to the President

As is the president, so is the society. If the president is indifferent, the society will find it almost impossible to make progress. If, on the other hand, the president is interested in the work in his task and energetic, his fellow-workers will rally to his support and together they will gain the success they court. Every president, therefore, should take it for granted that much of the responsibility for the growth or degeneracy of his society rests upon his shoulders, and he should give himself whole-heartedly to his task. In order to be of service to some of the young men and young women now filling this office the following suggestions are given, with the hope that they may lead to increased efficiency wherever they are read:—

1. Plan to give a certain amount of time each day to the duties of your office. One half-hour should be a minimum period. In order to accomplish as much as possible during that time, and likewise as a means of holding yourself to the plan, it might be well to announce to the society what your intention is. From six forty-five to seven fifteen in the evening of each day is a good time for many presidents, and may well be adopted and called their office hour.

2. Learn to accomplish much in the many spare moments that come even in the busiest days. In school, on the street, in the store, everywhere, form the habit of seizing every opportunity that opens for your society's benefit. Some of our ablest workers carry a pocket notebook with them, and whenever an idea comes which is likely to be of service, they jot it down. Names of strangers and prospective members are kept in the same way.

3. Study to become an authority on methods of work. At the beginning of your presidency it would be well to send to headquarters for the literature you can afford to purchase. If your society is a Christian Endeavor Society, you can secure for a few cents several leaflets which will help you in the work of each committee. A fine set of books called "The Workers' Library" can also be secured, and would prove of large service to all leaders. The whole society, including each committee, very naturally looks to the president for advice and direction. If he is well informed, they will receive the benefit. If not, their work will suffer.

4. Keep your committees at work. Once a month is none too often for every committee to hold a meeting, and it is the president's duty to see that they all do so. This means that he must be faithful himself in calling a business meeting each month in which the reports of all chairmen can be given. It means, also, that he will watch the progress that each committee is making. Whenever he can, he will attend all committee meetings, and in every way possible he will keep his fellow-workers busy.

5. Aim to be the model member of your organization. Amos R. Wells, in his excellent book entitled "The Officer's Handbook," says that the president "should be the most social at the society, and the most devout at the prayer meetings. He should, by all means, take part regularly in the church prayer meetings, and be a faithful Sunday School worker." That he should be the most regular and prompt in attending the services of his own society, the most cordial after he

gets there, and the most ready to take part, is nothing more than may reasonably be expected. None of these things can be left out, for the action of the president will be copied by many of his fellow-workers.—Willis S. Gelston, in *Forward*.

Two Dangers

The League faces two serious dangers which stand out like two ugly rocks in the sea. And the larger the League, if she drifts upon either of these rocks, the more fearful will be the wreck.

The first danger lies in the tendency in some quarters to forget that the League is a vital part with the regular organized church machinery.

The relation of the League to the church is as intimate as that of the Sunday School. The pastor should be in as thorough sympathy with his League as with his Sunday School. The League should expect as much guidance and attention from its pastor as he gives to his prayer meeting. The League is a component part of the church machinery—not a wing or an adjunct, nor a concern run in connection, but a factor in the organism—a useful wheel, so long as it is regulated with the rest of the engine and governed and directed by the same wise engineer, vastly dangerous when it gets loose from the big machine. The League is not a separate team taken out of the church—it is the young blood and life and zeal and enthusiasm of the church harnessed in the church for training first, then service. Let the pastors and wise and experienced hands hold the reins; if the ponies run away somebody will get hurt, and the ponies will likely be ruined for life.

Another danger confronts the League. Its departments are so various and its field so unlimited in scope that Leaguers will do well to remember that their organization will prove a curse rather than a blessing unless it is intensely spiritual, thoroughly consecrated, deeply devotional. The educational feature is well. Our young people need the literary advantages it affords. But let us never forget that first of all, above all, and all in all, the object of the organization is to save unconverted souls and inculcate genuine piety in those of its members who are already professors of religion.

When there is a taste for only the social and literary feasts the League offers, the appetite of the Leaguer is not normal nor healthy. God help us always to hunger and thirst after righteousness, to covet only the best gifts, to seek the knowledge of sins forgiven before all other learning, to crave the fellowship of the Holy Spirit in our hearts testifying to our sonship with God and his presence manifested in real piety of life!

Leading the Meeting

To lead a meeting successfully is not the easiest thing in the world. Many a pastor can testify that he finds it more difficult to make the mid-week prayer meeting live, interesting, and spiritual than it is to prepare and preach his two sermons on Sunday.

One mistake, sometimes, is that the leader does too much leading. There should be due moderation in this respect. The leader must not monopolize the time, nor should he frighten the timid or raise resentment in others by scolding or making sharp or caustic remarks. It has sometimes happened that a leader, by trying to force promptness and general participation, has killed the spirit of the meeting.

Nevertheless, there is no one person in the meeting so responsible for its success or failure as the leader. He is largely responsible for the spirit and life, or vigor, with which the meeting starts off. If he comes to the meeting in an indifferent or cold spirit, the chances are that the meeting will be comparatively lifeless. If he is slow, poky, lounging in his seat, the meeting will suffer.

The leader should make good and thorough preparation. Let him study the topic thoroughly, repeatedly. Let him pray over it often; pray for light upon the Word and light from the Word. Let him pray that the next meeting may be a successful and profitable one, pray that he may have the aid of the Spirit of God in leading the meeting, and that the Spirit of God may be in the hearts of the other members. Frequent and earnest prayer on the part of the leader for the meeting, for the members, and for help in his preparation is worth much more than many persons are aware of.

2. He should see a number of the members during the week and give them some part to take in the meeting. Ask A, B, and C to take part in prayer. Ask D, E, and F to speak a few words on such and such phases of the subject for the meeting, and others on other points.

3. Let him invite persons who often are not there to be present at the meeting, and to take some part.

Other suggestions might be made, such as: Keep the meeting in motion. Do not allow long, chilling intervals of silence. Call on a few, if the responses are not forthcoming. Keep in good humor, if the members are not as responsive as you think they ought to be.—*The Watchword*.

The Lookout Committee

A well organized and properly conducted Lookout Committee is a great blessing, not only to the society but also to the church with which it is connected. It is ever on the lookout for everything that pertains to the best interest of the entire church organization. Through it strangers are invited to attend the services—not only of the society, but also of the church; visitors are made welcome and cordially urged to come again; younger members of the church, who do not belong to the society, are solicited to join; young people of the Sabbath School, who give indications of serious thought, are earnestly and prayerfully entreated to give their lives to Christ; members of the society who are inclined to be indifferent in their attendance and careless in their duties, are looked after with loving interest and encouraged to become more faithful; absentees are visited in their homes or are written to; and no one in any way connected with the work is permitted to drift away without having had a word of solemn warning and loving counsel. In the work of no committee do the elements of love, long-suffering, gentleness and faith more fully enter.

If the work of the committee be properly conducted, each member of it will have assigned to him a proportionate number of all the members of the society, for whose attendance, etc., he shall be directly responsible; in this way no one will be overlooked.

A Fine Increase

Interesting Statistics of Young People's Societies

Furnished by REV. DR. CORNISH, General Conference Statistician

1. No. of Epworth Leagues and Epworth Leagues of Christian Endeavor	1,406	inc.	46
No. of Active Members	34,746	"	1,560
" Associate Members	21,045	"	1,055
Total	55,791	inc.	2,615
2. No. of Young Men's Societies	107	inc.	11
" Active Members	4,203	"	452
" Associate Members	652	"	217
Total	4,855	inc.	669
3. No. of Other Young People's Societies	84	dec.	17
" Active Members	2,888	inc.	63
" Associate Members	597	"	15
Total	3,485	inc.	78

It will be noted that while there is a reported decrease of 17 in the number of "Other Young People's Societies," there is an increase of 75 in the membership.

4. No. of Junior Epworth Leagues and other Junior Societies	337	inc.	3
No. of Active Members	11,452	"	604
" Associate Members	3,691	"	81
Total	15,143	inc.	685

GENERAL SUMMARY.

Total number of Young People's Societies	1,934	inc.	43
Total number of Active Members	53,239	"	2,679
" Associate Members	25,985	"	1,368
Grand Total	79,274	inc.	4,047

CONTRIBUTIONS.

For Local Society Purposes	\$24,190	dec.	\$684
" General Epworth League Fund	2,286	inc.	99
" Missions	52,549	"	4,987
" Superannuated Ministers' Fund	631	"	90
" Educational Fund	251	"	108
" All Other Purposes	21,314	"	2,329

Grand Total \$111,221 inc. \$6,929

GEO. H. CORNISH.

28 Beatrice Street, Toronto, July 28, 1908.

The Sunday School

How One Sunday School Was Graded

BY MRS. (REV.) T. A. WILSON.

The General Conference, at its last session, passed the following resolution: "It is recommended that all our Sunday Schools adopt a supplemental course of Bible study in addition to the lesson regularly studied. Such course shall include the memorizing the names of Books of the Bible, the Commandments, Beatitudes, and other special portions of Scripture, the questions of the Catechism, and Church hymns, Bible history, geography and institutions."

Probably you all know that several years ago the Nova Scotia Sunday School Association adopted such a plan of study and that it is being followed in a great many of our schools. The chief reason that it is not being used in all of them is because of the difficulties that present themselves when the question is brought up. I have been asked this afternoon to tell you from my own experience how one school solved this problem.

Several years ago when we became connected with the school the question of grading had already been considered and the whole Executive were unanimous that it ought to be undertaken. But here was one of the difficulties:—there was Course for Juniors, another for the Intermediate, and a third for the Adult. If each department was set to work upon its respective portion, then the Adult would be built without any foundation, having missed the Junior and Intermediate work.

Another difficulty lay in the fact that some of the classes were badly organized, having pupils in them of widely varying ages, and it was feared that any attempt to regulate these classes might mean their disruption.

Finally, the pastor and superintendent in consultation hit upon the happy idea of putting the whole school, outside of the Primary, in the first year's Junior work. Each scholar was given a study leaflet, and it was explained to them that at the end of the year they would receive a written examination upon the knowledge gained from the leaflet, and would be graded according to the result of that examination. The Adult department was offered the examination at the end of six months, that they might the more quickly get into line, but there was no other attempt made to hurry things.

The first ten minutes of the session was devoted to this. The superintendent touched the bell and we took up at once the regular scripture lesson for the day.

A wonderful interest was manifested in this course of study from the very first. The first thing to be learned were the Books of the Bible. It is not so very long ago that I saw a person looking in the Old Testament for Revelations. That could not happen in a school following these supplemental lessons.

At the end of the year a set of twenty questions was made out by the pastor, and the school given thirty minutes in which to write the answers. The Primary class and some of the Juniors who did not know how to write or could not write so quickly, were examined orally. I do not remember now that any shirked that paper, but I do remember two who were unable to be present asked their teacher to give them the test at home. The pass mark was 60. Every pupil passed, a large number sending in perfect papers. The average for the whole school was about 90. When the certificates were

given, even the older ones showed evident pleasure in receiving them.

Now, there were three ways in which our school gained by introducing this course of study. One was the added interest and enthusiasm on the part of the scholars. When a superintendent is reviewing a scripture lesson the school is usually slow to answer. The superintendent may give a little different view of the subject from that given by the teacher. This rather mixes the pupil, and he hesitates to venture an answer for fear it may not be just right. But when the grading lessons were reviewed from the desk there was only one answer to give, and they gave it heartily. By the time the questions on the regular lessons were reached they had gotten so in the spirit of answering that they would swing into these with more energy than they had ever shown before. If I remember correctly there were quite a number of boys and girls that did not miss a single Sunday that year.

The second gain was the increased Bible knowledge of the scholar. I do not believe any of those young people could have been mixed in the Books of the Bible, while the scripture texts, hymns and catechism were reviewed so frequently they must have become a part of their very make-up.

The third gain was in the increased interest in the school on the parts of the parents. We would frequently be met with the question, "What are you doing in your school? My children think it a waste of time they have to miss a session." They would be invited to come and see what was being done. Many of them did so and expressed their appreciation. After several years' trial this school could not be induced to abandon this work.

As I am doubting Thomas concerning the supplemental and grading lessons, we would say they are not added work; they are really the oil that will make the rest of your machinery run more smoothly and return you greater profits.

North Sydney, N.S.

The Power of Simplicity

BY REV. DR. A. B. GORDON.

The young teacher is often discouraged by his first experience of Sabbath School work. He has devoted time and pains to master the lesson, and done his best to put his thoughts into simple, pertinent languages. Yet he feels there is something still lacking—that indefinable quality of complete spiritual sympathy which really reaches the heart. For simplicity is no mere form of words. It is essentially a principle of character. To touch and win the hearts of the children, the teacher must have the childlike mind, which thinks and feels and loves "as a little child."

We recognize the truth of this. Yet many of us feel a false shame about simplicity. It seems like returning to the childish times we should long since have left behind. Even if it win us the hearts of the children, is it not bartering away our manhood? Nay: true simplicity of character is the greatest power the grown man or woman can acquire. Has not the Lord himself taught us that "unless we be converted, and become as little children," simple-hearted, teachable, trustful and true, "we cannot enter into the kingdom of heaven?" And that which is so profitable for righteousness is profitable for all else. Simplicity is the key

to all deep knowledge. The wise man is he who has sat humbly and reverently at the feet of truth, and joyfully gathered the treasures she imparts to him. And simplicity is equally the secret of effective teaching. That which comes most unaffectedly from the heart goes most directly to the heart.

There are those in whom this simplicity is a heaven-born gift. And we all feel the personal charm which attends its presence. Others of us find it hard to acquire the grace. But we may all cultivate it. Let no worldly interests or pleasures be allowed to seal up the springs of your nature. Give your genuine human impulses and affections free play. Keep your eyes open to the wonder and glory of God's world, to the beauty and joy of life, and to the ineffable grace of childhood. Above all, keep alive and fresh your sense of the wonder of God's goodness. Maintain the sincerity and purity of your love to Jesus Christ. He was the perfect example of this simplicity which belongs to the children of the kingdom. The teacher who has most of His Spirit will be the most successful in leading the little ones to His feet.—*Teachers' Monthly.*

Better Things for the Smaller Schools

There is no more hopeful sign of the times than the upward movement that is manifest in the smaller schools. It was only yesterday that the small-school people took it for granted that all talk about improvement was directed toward the larger schools. "Yes, that sounds all right for the big schools, but it wouldn't work in ours." Who has not met this rejoinder again and again as he has listened to the comments of the small-school workers upon forward-looking suggestions? Is this plaint heard now with its old-time frequency? No, nowhere this side of Wayback. The smaller schools are waking up to the fact that for them also there are great possibilities which may be overtaken right along the line of improvement. Some of the best work to-day is being done in the smaller schools that are made up of village and country folks. These schools are being graded, the teaching force is in training, use is being found for many of the latest and best appliances, printed matter is in demand, and the entire atmosphere is being surcharged with new energy and quickened enthusiasm.—*Sunday School Work.*

The Sunday School and Missions

The subject of missions in the Sunday School has been receiving special attention lately, the result being a very decided increase in the amounts contributed by our schools for missionary purposes. Consequently the Handbook recently published by the Sunday School Times Co., of Philadelphia, "A Manual of Missionary Methods for Sunday School Workers," by Geo. H. Trull, is particularly timely. It deals with every phase of this important question in a very suggestive manner. Here are some of the chapter-headings:

Missions a Necessity in the Sunday School.

A Missionary Policy for the Local Sunday School.

The Missionary Committee and its Work.

Methods of Instruction.

Overcoming Difficulties.

Securing the Superintendents' Co-operation, etc.

The price of this book is 50 cents, and it is well worth it. Sunday School officers should have it.

Hints for Workers

My Prayer

Give me a pulsing heart to feel
The need of other hearts and kneel
With them when lonely shadows steal
Across the way.

Give me a vibrant hand and strong
To right a wretched brother's wrong.
Or smooth some tangled place along
His onward way.

Give me a spirit swift to greet
And lay life's incense at the feet
Of every soul I chance to meet
Upon the way.

Give me to feel with kindness rare,
Give me to act with courage fair,
Give me to bless! This is my prayer
Along the way.

—Blanche Schleppey.

Adaptation

The power of adaptation to high and low, learned and ignorant, sad and frivolous, is no mean gift. If, like Nelson, we can lay our vessel alongside the enemy, and come to close quarters without delay, we shall do considerable execution. Commend me to the man who avails himself of any conversation and any topics, to drive home saving truth upon the conscience and heart. "All things to all men," rightly interpreted, is a motto worthy of the great apostle of the Gentiles, and of all who, like him, would win souls for Jesus.—Spurgeon.

Not Easy to Be Selfish

We cannot live a really selfish life without a constant fight against God and man. We err when we say that it is an easy life to live, for two worlds battle against it as if it were the one sin that the soul should find almost impossible. On the street, in the office, everywhere hands are outreached and voices plead. The most luxurious home, however it may guard its doors, does not bar the telephone and the newspapers with their insistent calls. It is impossible to escape the outward plea of pain and need on every hand; it is equally impossible to escape the voice within that answers to it. While the soul has any life left it cannot achieve conscious and comfortable selfishness.

Kindness By the Way

The Master always had time, wherever He was going or whatever purpose called him, for kindnesses by the way. He "must needs pass through Samaria," and he was weary and hungry when he met the woman by the well, but she was not pushed aside with slight attention because of that. He was going to heal a ruler's dying daughter, but even on that errand he had time and thought for the poor woman who silently pressed near to touch the hem of his garment. He was in the midst of a thronging multitude on the way to Jericho, but he could stop to answer the prayer of the blind man, and notice Zachaeus and dine at his house. The story of Christ's earthly life is largely the story of teaching and help by the wayside, and whoever would follow him must learn the lesson of his example. Goals and purposes are needful and right, but we must be careful that we do not push

aside them so urgently as to brush aside outstretched hands by the way or be deaf to pleading voices. Our highest opportunity may lie beside the road instead of at its end.

Valuable Suggestions

Here are some suggestions which a wide-awake pastor makes to his people whom he is anxious to see engaged in some form of Christian work:

Suppose you consider a quiet resolution to do some one or more of the following things, regularly, prayerfully, resolutely:

1. Attend at least one of the preaching services on the Sabbath stately; and as frequently as possible, both of them.

2. Take as your motto, "A full pew," and keep it full at every service.

3. Sometime during each service speak to some stranger, or to some one you do not know, a word of genial, cordial, Christian greeting.

4. At least once each week invite some one to come to Lindell Avenue the following Sunday, and if that one is there, see he is made welcome.

5. Thoughtfully select some one of your acquaintance who ought to be with us in church life, and systematically and wisely go after him.

6. Say a hearty, kindly, helpful word about your church and your pastor at every appropriate opportunity to everybody.

7. Thoughtfully and considerably weigh the Wednesday evening problem; perhaps the duty, possibly the privilege, surely the opportunity—then come.

8. At least once each day pray for the blessing of God on the church, on your pastor, on each one of your fellow members, and on yourself in your efforts to extend His kingdom.

These may seem to you little, and possibly insignificant things; but indulge me in them. Because your pastor asks it, try seriously and genuinely for but this brief year. If, after a sincere experiment, you feel the effort is ineffective, and not worth while, come and tell me so and I will ask no more. But indulge me in this once and see.

Applied Power

We are living in an age of power, especially in an age of electric power.

The waterfalls of the land are more and more being harnessed for the use of man—on the St. John River of New Brunswick; at the Falls of Montmorency, of Chaudiere, of Shawinigan in Quebec; at Niagara and Sault Ste. Marie and Kakabeka, in Ontario; at Lac du Bonnet in Manitoba; and by the cascades of many a stream in the West and British Columbia. From Cape Breton to Vancouver Island, Canada's rich water power resources are being realized upon.

There are three stages in water power development: harnessing, transmission, application.

Far below the upper Niagara rapids is a gigantic tunnel, where the rushing waters fall on the turbines and send them, and through them the dynamos, spinning with inconceivable velocity. This is Niagara power harnessed.

A hundred-mile line of wires connects Niagara with Toronto, and over the copper cables there is sent the mighty, invisible force born of the tumbling waters. Into a transforming station it is pro-

jected, and so is Niagara power transmitted.

Radiating from the transmitting station are other wires, that find their way into factories and foundries, into shops and houses, where, by the magic of science, the power is released that drives wheels, and pulls street cars, and lights buildings. Thus is Niagara power applied.

The harnessing, even the transmission, is useless if it is not definitely applied. The pressure of the button that releases the mysterious element alone makes valuable the asset of power inherent in moving or falling waters.

So is it in the lives of men. All have power in some degree, but it needs to be harnessed—directed—trained—transmitted, as preliminary to its specific application.—East and West.

Exalting Service

Mr. H. J. Heinz, President of the Pennsylvania State Sunday School Association, and one of the most active Sunday School workers in the country, said in a message to the Sunday School workers of his state: "Service for others is the only form of investment of which I know, that pays increasing dividends and never becomes bankrupt. When we become possessed with the idea that we should be ashamed to live and afraid to die until we have done something to make the world better for our having lived in it, then we shall find joy and peace and happiness."

The Hermit Type

The Bible does not encourage the hermit type of Christianity. The best way to learn to live for others is to learn to live with others. If we have to go away by ourselves to be good, our goodness needs strengthening and making over. To live with quarrelsome people, and be a peace-maker, to live with unlovely people and be loving, to live among evil people and be pure and good—that is the way the saints have won the world to Christ through all the centuries.—Forecard.

Roots and Boughs

Some church-members have their roots on one side of the church wall and their boughs all hang over and drop the fruit on the world's side. It is not only a question of where your roots are, but where the boughs hang and the apples fall. We want more in these days of clear, distinct, emphatic, Christly religion, so that we do not need to look into the church-roll to find out whether a man is a Christian or not.—Theodore L. Cuyler.

He Knows Our Work

It is not that which seems greatest that always is so. Samuel Martin says: "Many a quiet worker may be doing more for the kingdom of God than some others who have a name known throughout Christendom. If God gives us a name, let us feel it a trust; but if not, let us remember that He knows our work, and if we are working as His servants, He thoroughly appreciates us."

Something To Do

Thank God every morning when you get up that you have something to do that must be done, whether you like it or not. Being forced to work, and forced to do your best, will lead in you temperance, self-control, diligence, strength of will, content, and a hundred virtues that the idle will never know.

From the Field

Unique Programme

At Athens, on Aug. 4th, the Epworth League had a contest conducted after the manner of an old-fashioned spelling match, but instead of spelling words each contestant quoted a text of Scripture. Ice cream and cake were served at the close.

During May and June the Athens Leaguers were engaged in the "Wars of the Roses," the members being divided into two camps, marks being given at each meeting for attendance and punctuality. The followers of the "white" failed to secure as great an aggregate of marks as the "red," so according to agreement put up a social evening. An excellent programme was provided and no admission fee was asked. Ice cream and cake were on sale at booths near by.

Collingwood District Convention

The Collingwood District Epworth League Convention will be held in Maple Street Methodist Church, Collingwood, on Wednesday and Thursday, September 16 and 17, 1908.

Among the interesting topics to be studied are: "The Importance of Junior League Work"; "How to Teach a Sunday School Lesson"; "The Place and Power of Prayer in the League and Sunday School"; "How Best to Handle the Missionary Work in the Individual League"; "Plans and Suggestions from the Toronto Conference Institutes regarding Leagues and Sunday Schools," etc.

The Convention will also have the privilege of listening to addresses by Rev. E. N. Baker, M.A., D.D., pastor Euclid Avenue Methodist Church, Toronto; and by Rev. Dr. Crews, General Secretary of Leagues and Sunday Schools.

The attendance of delegates is likely to be very large. The endeavor will be made to have every session of the Convention as attractive and helpful as possible.

Souris Summer School

The second session of the Souris Summer School was held in Souris Park from July 21st to the 27th.

Many things could be said in describing its merits; space, however, will allow but a few.

The park itself deserves mention. Since the school of a year ago it has been purchased by the town, and is now public property. The town council has spent some hundreds of dollars this year in beautifying it. With its water privileges and its hundreds of great spreading trees, we think Souris is to be congratulated on having the most beautiful park of any Manitoba town.

The display of tents this year made a beautiful scene. Ten of them, encircling the auditorium, made a picture that provoked many expressions of delight. Fifty persons made them their home for the week.

The studies were directed by competent instructors. Rev. Prof. McLaughlin, of Victoria College, Toronto, delighted all with his daily expositions of the life of St. Paul and his Sabbath sermons. Rev. Prof. Cann was also greatly appreciated by his classes in vocal expression. These men, together with Rev. J. S. Woodsworth, on City Missions; Rev. O. Darwin, on Home Missions; Rev. J. Doyle, on Sunday School and Epworth

League Methods; Mrs. J. Dolmage, on W.M.S. Work; and Deaconess Stone, on Deaconess Work, made a staff, capable, indeed, of providing a feast of good things.

What the future of this school will be time only can tell. At the same time, to many of us this year, there came the impression that the good things of the present were but a foretaste of the much more glorious things the time to come. We prophesy for the kingdom of God great intellectual and spiritual advancement by means of the Souris Summer School.

St. Thomas Summer School

The well-equipped and commodious Alma College, surrounded by its beautiful grounds, in the stringing city of St. Thomas, could hardly be excelled as a place of meeting. The courtesy and hospitality of Dr. and Mrs. Warner and staff were such as to leave nothing lacking for a home as concerned. Dr. Warner and his helpers were untiring in their efforts to make all feel comfortable and at home, and they succeeded in a marked degree.

The afternoons, which were given up



WINNIPEG SUMMER SCHOOL

to recreation, were times of great helpfulness, as we contended in friendly rivalry on the tennis court or the bowling green or croquet grounds, or held sweet converse one with the other.

There was a splendid missionary exhibit, which was in competent hands, and which was a source of much information and profit to the members of the school.

Then, in the regular sessions of the school, we sat together in heavenly places, as we listened to the masters bring to us their messages from God.

Dr. Elliott, of Wesley College, Winnipeg, proved himself a tower of strength, and such was the power of his Bible studies and life talks that we found ourselves wishing for the time for his next address to come. But we cannot take your space to specialize. Each speaker and teacher was excellent in his or her department, and all did their part to the satisfaction and profit of the school.

Rev. F. W. Hollinrake, B.A., of Hamilton; Rev. W. W. Prudham, B.A., of Japan; Miss Munro, of Japan; Miss Alway, of Boston; Misses Watson and Sifton, of Toronto; Miss Davis, of Florence; Miss M. L. Bollert, M.A., of New York; Dr. Barber, of Preston; Dr. Crews and Dr. Sutherland, of Toronto; Rev. J. E. Hughson, B.A., of Ingersoll; Rev. Mr. Woodsworth, of Toronto; Rev. Mr. Byers, of India; and Miss Scott, of Toronto,

were among those who contributed to the programme.

Very much of the success of the school was due to the untiring efforts of Rev. G. N. Hazen, B.A., London, the president, and Rev. G. H. Long, of Highgate, the secretary. Rev. J. H. Osterhout.

Winnipeg District Summer School

The first Summer School held in the Winnipeg District commenced on June 22, and closed on June 27 last, was a decided success. The school was held on the grounds beside the King Edward Street Methodist Church, about three miles west of the city. It was deemed wise by those in charge to hold the meetings in the evenings only for this year.

Rev. Mr. Prescott, President of the District opened the school, after which Prof. McLaughlin, of Victoria College, Toronto, spoke for a time on "Bible Study."

The following evening the Faculty of Wesley College took advantage of the trip out, a number taking part in the subject for the evening, being a review of the Epworth League Work and its Relation to the College, led by Rev. H. Hull.

The meeting on Wednesday was conducted mainly by a couple of Deaconesses from the Home in this city, their topic being "Strangers within our gates."

The Thursday evening meeting was opened by the Rev. R. O. Armstrong, followed by the Rev. O. Darwin, who spoke on the Home Mission Field.

The last meeting was conducted by

Rev. R. E. Spence, the speaker of the evening being Rev. J. A. Doyle on the "Forward Movement"; How it commenced, and what it is after ten years.

The committee in charge secured the strongest speakers that they knew of in their line available, and after hearing the strong, impressive, inspiring, and helpful addresses, feel that they made no mistake, and are encouraged to go forward to greater achievements during the coming year.

Robt. F. McMillin, Secretary.

Summer School at Gull Lake, Alberta

A splendid Summer School for the study of the Bible and missions was held at Gull Lake, a beautiful summer resort near Lacombe, Alberta, July 8th to 14th. This is one of the first Summer Schools ever held in our Conference, and although the attendance was not large, the spirit of the delegates and the quality of the programme were excellent and augurs well for future schools of like nature in our province. The morning and evening sessions were spent in devotional uplift, Biblical research and mission study, and every item on the programme brought some precious inspiration for practical life. The afternoons were pleasantly occupied with wholesome recreation, such as football, boating, bathing, etc., while

.... Rally Day

OUR Sunday School reports for the past year are, in many respects, specially encouraging, but there is one feature that is not particularly gratifying. Out of 3,556 schools, only 1,146 observe Rally Day. It really seems too bad that so many of our Sunday Schools should miss the inspiration of this event. No matter how hard the officers and teachers may work, it seems impossible to keep the attendance up to the average during the summer months. It is a fine thing to start the autumn with a special effort to bring back every scholar, teacher and officer, and at the same time reach new scholars.

Another benefit of Rally Day is that it affords the best possible opportunity for bringing the Sunday School prominently before the church. Many members of the congregation are probably indifferent to its claims, and take no active interest in its work. To influence these, let the pastor preach a sermon on Sunday morning, presenting strongly the Sunday School. Follow this up with a rousing Rally Service in the afternoon, to which everybody connected with the congregation shall receive a printed invitation. The results can scarcely fail to be good.

Pastors and superintendents are reminded that this is the day for taking up the offering for the Sunday School Aid and Extension Fund, which aims at helping poor schools, establishing new ones, and seeking to make our Sunday School work everywhere more effective. The General Board asks for a contribution from each school, equal to five cents per member. This is actually needed to carry on the operations of the General Board.

Programme An attractive four-page programme has been prepared for Rally Day, which will be held on SUNDAY, SEPT. 27th. This programme illustrates "The Voyage of the Obelisk," and has been prepared under the direction of the General Board. Price, 50 cents per hundred, postpaid. Send all orders to William Briggs, Wesley Buildings, Toronto. Send for sample copy.

special features were a birthday party in honor of one of the delegates and a bonfire and impromptu concert on the shore on Saturday evening. The delegates were unanimous in their desire for another Summer School next year.

The following programme will give some idea of the gatherings provided and the decided helpfulness of the whole School:

The "Morning Watch" services, held each morning at 7 o'clock, except on the closing day, were conducted by Revs. A. Barner and J. Coulter, B.A., while the study of the missionary text-books was under the guidance of Miss Cole, Revs. A. D. Richard, B.A., Thos. Philips, S.T.L., and W. K. Allen, M.A., B.D., and Mr. Proctor Burwash.

Rev. C. H. Huestis, M.A., opened up and explored many a new mine of scripture truth as he discussed with freshness and interest the subjects: "How the Bible was Made," "The Study of the Bible as Literature," "The Stories of the Bible," "Bible History," "The Preachers of the Old Testament," and "Bible Study and the Religious Life."

Rev. A. D. Richard, B.A., gave an address on "The Need of an Overwhelming Sense of Christ's Presence in our Work." Rev. E. R. Steinhauer spoke on "The Indian Problem." Rev. A. M. Scott, address was on "The Education and Training of Young People in Habits of Giving," while Rev. Thos. Powell spoke on "The Supreme Importance of Missionary Education among Children and Young People."

The President of the Conference, Rev. T. C. Buchanan, delivered two stirring addresses; one on "Our Home Missions," and the other on, "The Stranger within our Gates: A Missionary Investment, a Missionary Investor." Mr. A. M. Scott, Ph.D., of Calgary, was heard with interest on "The Laymen's Missionary Movement," and the Summer School pledged its support to organization efforts in Alberta.

The preachers at the Sunday services were Revs. C. H. Huestis, M.A., and W. K. Allen, M.A., B.D. Rev. E. R. Steinhauer conducted the Love-feast, while Rev. Mr. Huestis led the Sunday

School lesson study. Every delegate left the scene of this helpful gathering determined more truly than ever to be a person "joined to Jesus Christ in active loyalty" and for "the kingdom of God." W. K. ALLEN, Sec.

The Reading Course

For some years past the annual announcement of the Epworth League Reading Course has been made in the September number of this paper, and something must therefore be said about it. We regret very much that for the past two or three years interest in the Course has been declining, and no new books were issued last year. This, we think, is largely due to the extensive growth of mission study classes. The time of young people is limited, and they cannot find leisure for a Study Class and a Reading Circle, and the former has been favored. We do not complain of this at all, but simply state the facts.

The Book Room has not felt free to publish a new set of books this year, as it has quite a large stock on hand from the Course of 1906. We trust, however, that many Reading Circles will be formed this season, making their own selection of books. It is possible that the General Board will devise some plan by which the Course may be continued in some other form.

Ready With the Answer

Miss Baxter, feeling the effects of a torrid afternoon in June, was attempting to arouse the interest of her languid class by giving, as she supposed, an interesting talk on the obelisk. After speaking for half an hour she found that her efforts were wasted. Feeling utterly provoked, she cried: "Every word that I have said you have let in at one ear and out the other. You"—pointing to the girl whom she noticed had been particularly inattentive throughout the entire lesson—"tell me, what is an obelisk?"

The pupil, grasping the teacher's last words, rose and promptly answered: "An obelisk is something that goes in one ear and out the other."

Magnificent Progress

THE Sunday School returns of our church, presented by Rev. Dr. Cornish, the General Conference Statistician, are the most encouraging we have had for years. Probably never before did we have such an increase as is reported for the past year. The total increase in our Sunday School force is nearly 17,000. This is accounted for to some extent by the wonderful growth in the Senior Department, through the activity of the Adult Bible Classes, but there has been development everywhere. Here are some of the most interesting figures:

No. of Preaching Appointments	5,173	inc.	32
" Schools	3,556	dec.	18
" Officers and Teachers	35,223	inc.	844
SCHOLARS.			
No. on Cradle Roll	15,121	inc.	2,447
No. in Primary Classes	77,178	"	2,344
" Intermediate Classes	107,639	"	724
" Senior Classes	89,853	"	7,907
" Home Department	15,858	"	1,392

Total	395,649	inc.	14,814
" Average Attendance	186,049	"	879
No. of Methodist Scholars in Union Schools	5,661	inc.	1,026
Total Sunday School Force	346,633	"	16,694

RELIGIOUS CONDITION.

No. who have united with the church during the year	13,026	inc.	1,427
No. who are now members of the church	89,849	"	5,697
No. who are learning the Catechism	21,941	dec.	863
No. who are pledged abstainers	123,426	inc.	6,303

CONTRIBUTIONS.

For Missions	\$36,166	inc.	\$2,007
" Educational Fund	1,138	"	308
" Superannuated Ministers' Fund	859	"	104
" S. S. Aid and Extension Fund	5,652	"	567
" Sunday School Purposes	180,977	"	13,269
" All Other Purposes	27,125	dec.	1,057
Total Contributions	\$251,917	inc.	\$15,198

The League Prayer-Meeting

SEPT. 20.—COMMENDING OUR SOCIETY. II. BY SUPPLYING CHURCH WORKERS.

2 Tim. 2, 1, 2; Prov. 22, 5.

HOME READINGS.

Mon., Sept. 14—Relieving distress. Mark 9, 38-41.
 Tues., Sept. 15—Messengers of the churches. 2 Cor. 3, 21-24.
 Wed., Sept. 16—With our purses. Matt. 19, 16-22.
 Thurs., Sept. 17—Teaching. Matt. 5, 17-19.
 Fri., Sept. 18—Co-operating. 1 Thess. 5, 11-13.
 Sat., Sept. 19—Exhorting. Acts 4, 8-13.

FOREWORD.

It is a long time since we have had a more practical and suggestive topic than this. As a child of the church the Epworth League should seek in every way to strengthen and help the parent. The branch stream, to be worthy of the name of branch at all, should pour its waters into the main current.

The true League does not regard itself as adjunct, or a side department in any way, but as an integral part of the church, and looks upon the pastor as its leader. The members are what the pastor calls his "stand-bys." If the League does not develop Christian workers it falls in the very purpose for which it was brought into being.

EXPOSITORY HINTS.

V. 2. "Able to teach others." A Christian is well trained when he is able to train other church workers. The President of the Epworth League should always have his eye upon younger members who shall have special help and encouragement that will qualify them to become leaders. To develop others who will become capable leaders should be the aim of every leader. Where this is neglected the society languishes and dies.

(Prov. 22, 6.) It is quite impossible for a young person to receive the training of the Epworth League for several years, to be zealous in service free to speak and pray, and be otherwise when he enters the older church work. These habits of Christian usefulness will, in all probability, remain through life.

THE LEAGUE A TRAINING SCHOOL.

1. Many of our Leagues have either broken down or largely failed of their mission because they operated on the idea that their meetings were for the entertainment of those who attended. With this idea in mind, the timid and awkward ones would not respond when called upon because they were conscious that some one else could do it better. So the leaders and those who took an active part were confined to a few.

2. It is important to keep in mind that the League is not for entertainment but for work. It is not an occasion for showing off how well we can learn or learning how to do. Therefore each member ought, in turn, to be called upon to take some part in the services, and expected to respond. Let the sincerest sympathy and kindness of sympathy be manifested toward all, no matter how miniature the opinions expressed, or how stammering the prayer offered.

3. Do not laugh at or criticize those who make mistakes, through inexperience,

and encourage them. It takes both nerve and religion to help a young person to overcome natural timidity and embarrassment in leading a meeting, but the older League members must do everything possible to tide over the crisis. It is the one point at which our League must not fail.

4. There is one special committee that might be employed to advantage, and it is a committee that every League ought by all means to have. It may be called "The Anti-please-excuse-me Committee." It ought to be a good, strong committee, whose duty it is to take the little imp, "please-excuse-me," out at the opening of each meeting and lock the door on him and keep him out. His influence is very disastrous, and is very infectious. He can run the whole length of a well-arranged programme in a very few seconds. He starts in with the leader, who says: "Please excuse me." The next one on duty says: "Please excuse me," and that saying is repeated by each succeeding one as their names are called, and the meeting is a failure. Put him out! If there are only three words you can say, let them not be those three, but let them be that many words in the direction of doing what you are asked to do. Every honest effort will result in an increase of strength and be an encouragement to others.

4. Each victory will help you some other to win, and you will have the sweet consciousness of having done your level best.

5. The Epworth League is the only organization in our church that definitely aims at training workers for service. If the League should be abolished, we would have to start something like it at once, or be painfully deficient in our church machinery. Instead of finding fault with the League, let us recognize its possibilities and unite in making it more efficient than ever.

SUGGESTIVE THOUGHTS.

Young Christians may make mistakes in working for Christ, but they make a greater mistake in not working for Him.

The whole bent and trend of the Christian life for fifty years are often determined in the first fifty days after conversion.—Dr. F. E. Clarke.

By the fine old plan of apprenticeship each older worker turned out many younger workers. Why not establish the plan in the churches?

If the Epworth League is the training school of the church, it will pay both church and pastor to take an interest in its work and oversee it.

QUOTATIONS.

Church members will not all be possessed of the same powers. They cannot all do the same things or work on the same lines. They have different adaptabilities and possibilities.

The essential thing is for each person to find out what he can do best, and then do it. Some can speak to edification, some can pray with uncton, some can sing sweetly, some can visit the sick cheerfully and comfortingly, some can see the wanderer, some can serve in the more quiet but equally blessed ministries of social and home life.

The digging of a cellar in the street attracts a crowd. A church really at work draws workers. And the young people's society moves the waters so that the healed leap from the pool, in ever

increasing numbers, to help into it diseased ones who have hastened to the waters of healing. The gospel, taught and lived, is the best way of filling a church.—Dr. Connell.

The church needs to get hold and keep hold of this vital truth. There should not be in the whole body of its membership one idle soul. Every mouth ready to speak, every hand to work, every foot to walk for our Lord, is the ideal condition of things.

A working church may be said to be one the large proportion of whose members are not only anxious for its prosperity but who plan, pray, give, serve and sacrifice to this end; who carry the church upon their hearts, and seek opportunities of adding to its numbers and graces.—J. E. Twitchell, D.D.

Speaking several years ago on "What the Epworth League Means to the Church," the late Bishop Nind said:

"The Epworth League means in the future a class of preachers and lay workers trained to work together, hand to hand and heart to heart, mutually respecting and mutually confiding, who will bravely and promptly attack the sins of the time; who will give no quarter to sin and its guile, but will strive from the open field, or its secret lurking places in heart and home, the community or the nation; who, without much theorizing, will stand for holiness of the highest possible type, and whose charity will be the sweetest, and its consecration the most winning. There is boundless potency and promise in the Epworth League.

Better really developed ten members into faithful workers, than to have a hundred of good, but an indifferent, part desiring to be religious and work, and part wishing the meetings to hurry to a close.

In your devotional meetings insist that your member shall do something more than read a verse of scripture, or say, 'I am glad that I can stand as a witness for Christ,' an almost meaningless stereotyped expression. Get something practical out of the topic, out of your pastor's sermon, out of your book or paper, and tell it to the League."

QUOTATIONS.

The product of the Epworth League is a spiritual, intelligent, philanthropic, social, Christian, and trained worker. Judging by the very imperfect working of the League one cannot but yearn to see the whole field more generally cultivated, and to see the average Leaguer ambitious to be a representative product of the League's splendid opportunities.—D. H. Ramsdell.

With what rare facilities we young people are provided! What dolts we must be if we do not grow in Christian character and efficiency? But facilities are not enough. We must use them or they will condemn us. Neglected, our blessings will be turned into curses. The League has accomplished much, but as yet it is far below its mottoes and its possibilities. Don't depend for future success on a charming name, the completeness of equipment, or the enthusiasm of conventions. Look to the foundations, nourish the roots, feed the furnace, glean everywhere, shock up as you go, tighten the tire and oil the axle. Have faith in God. Emphasize spiritual things.—P. Ross Parrish.

PRACTICAL APPLICATIONS.

1. Our young people should be trained in the use of the Bible. They should know something of its history, and should be familiar with it as a book.

2. They should be trained in testimony and prayer, so that they may be able to express themselves freely and efficiently.

- 3. They should be taught how to do personal work for their Lord and Master.
- 4. They should receive instruction in systematic and proportionate giving, and given the opportunity of cultivating the practice as well as the theory of giving.
- 5. They should be trained in the missionary enterprise, and shown how to be missionary workers.
- 6. Young people should be trained in works of mercy and help. There are many people in every community who are poor and sick and sad, who would be greatly cheered and helped by a visit from the young people of the League. Let the homes of poverty and distress be visited. Surely this is Christ-like work! The Floral Committee, especially, has a most inviting field of opportunity.

QUESTIONS.

- 1. Is our society really developing church workers?
- 2. If not, why not?
- 3. Am I a worker myself?
- 4. What are the hindrances that keep me from being more active?
- 5. What can we undertake in the form of church work this season?
- 6. How can we more efficiently help our pastor?

SEPT. 27.—THE MISSIONARY STUDY CLASS AND ITS INFLUENCE.

SUGGESTED PROGRAMME. (Canadian Hymnal Used.)

- Hymn 82.
- Prayer—That our Mission Study Class may be a great blessing, and may fit its members for more efficient service.
- Scripture Lesson—Ps. 72.
- Hymn 379.
- Address—The Necessity for Mission Study.
- Hymn 317.
- Address—The Results of Mission Study.—Testimonies from those who have been members of classes.
- Round Table Conference on Mission Study Class Organization, courses of study, etc.
- Hymn 115.
- Benediction.

References: Mission Study Class Manual, 5 cents; the Missionary Outlook for September; the Missionary Bulletin, 75 cents a year, 25 cents a copy, 3 cents on Mission Study Class Methods, 3 cents. Every Epworth League and Mission Study Class should be supplied with suitable maps. "How to Make a Missionary Map," 5 cents, tells how this may be done cheaply and effectively. Special offer: "How to Make a Missionary Man" and maps of China and Japan, for copying, 10 cents.

A back number of the Missionary Bulletin will be supplied free to any League wishing to inaugurate the Missionary Post Office. For Bulletin and full directions address: F. C. Stephenson, Methodist Mission Rooms, Toronto.

Speaking on the subject of missionary education, at the recent Pittsburg Convention, Rev. William Douglas Mackenzie said:

"God is not commanding individual men and women merely; God is commanding the whole church to undertake the final task of bringing the rest of the world (still the vast majority of men) to the foot of the cross of Jesus Christ. This cannot be done without enthusiasm, and an enthusiasm that is to pass right through the ranks of the whole great army of Christ. And no army will possess permanent enthusiasm in the ranks unless they know what the

warfare is about—unless their hearts are aflame with an intelligent zeal. Enthusiasm otherwise must be fanaticism, or it may be a passing spasm of meaningless emotion. Enthusiasm that is to be permanent, that is to be permanent upon the history of men, must be illumined by intelligence, and it must be sustained by intelligence; an intelligence that looks out upon the world and realizes what each man is in relation to the world, and the measure of God's great work through him upon that world. There lies the need, you see, for education. That is to say, every private member of every church in Christendom ought to know, not only why and how he is a member of the church of Jesus Christ at all, but what he is called upon to do. He is there, not to pray for his own salvation merely, but through that and beyond that to pray and labor for the salvation of the whole world. It is a magnificent conception that is laid before us by the modern situation—a vast mass of quiet folk going about their ordinary business, interested in their homes and their cities and their social circles, and yet in all those hearts and minds the quiet, earnest, passionate zeal for the world, and the determination that forth from that family, forth from that one circle, shall go something that counts for the warfare of Christ against the mighty foes of darkness."

This idea of missionary education, then, forms the basis for the organization of the mission study class. We realize that the Great Commission applies to each one of us. We study that we may understand the meaning of the world's evangelization, and that we may comprehend the part that God has for us in His plan; we study that we may know something of the countries and peoples among whom the missionaries are laboring; we study that we may understand the nature of the non-Christian religions, and the darkness and error in which so many of our fellow-men are dwelling; we study that we may follow the progress of the Expanding Kingdom that we may realize how our prayers are being answered; we study that we may intelligently comprehend the work of our own missionaries, that we may enter into their difficulties, rejoice with them in their successes, and bring them before God in definite, earnest prayer.

The mission study class has become a permanent feature in the life of many Leagues. The courses of study are varied, and usually cover from eight to ten weeks, after which the class may be re-organized, and a second course followed.

The results of the mission study class have been very marked. Though the membership of the class is usually limited, the influence exerted throughout the League and the church is very strong. From the mission study class have come volunteers, many of whom are in the mission field to-day. Indifferent members have become enthused, and have gone out to do more effective work in Church, Sunday School and League. Perhaps the results could not be better expressed than in the words of the speaker already quoted:

"I think that the personal faith and the private Christian character of every one who goes through this course of missionary education will be deepened. I don't know anything that will commit the church of Christ more completely to the eternal life, that will take us more often to the throne of God, that will give it more permanently and consistently a sense of the indwelling of the Spirit of Christ, than this habitual confronting of the church's task in the world. I do not know anything that will make us more ask himself more earnestly whether he knows the mercy of God, than being challenged to carry that mercy to other

men. How can we preach, who know not what we preach? How can mercy mean anything on my lips to another, if it has not meant anything in my heart to myself? How can the cross of redemption be a word potent, as I speak it, for every conscience, if that cross has not come in the very power of God upon my conscience, and broken me down in contrition and raised me up with the immortal hope beating in my heart? Nay, to have every member of our churches challenged to consider himself a messenger of God to the world will compel him to find God for himself more completely, more constantly, with a sense that upon him the powers of the ages have met. There is nothing more gloriously conceived of in man's glorious dreams than this Christian message that God, through an individual on the cross, redeemed all men; and that each individual of all men is called to stand at that cross, and into his poor heart receive all the wealth of Christ, the Eternal Love of God. But we must face that in both its aspects, if we would taste all its blessing. It is for all and for me. Hence the man who knows that that merciful love is for the world, and that he is commanded to take his share in bringing the world to that cross will, I repeat, find himself more often kneeling there, till all its universal message sink into all the secret places of his own soul."

NEW TEXT BOOKS FOR 1908 AND 1909. "The Moslem World," by Samuel M. Zwemer. "Why and How of Foreign Missions," by Arthur J. Brown.

Kindly fill out the following blank and return to F. C. Stephenson, Methodist Mission Rooms, Toronto, Ont.: Have you a mission study class in your church?

Who is the leader?

How many members are enrolled?

What text books are you studying?

If you have not a class, will you endeavor to form one?

Give the name and address of some one to whom we may write regarding study class organization

Write us fully of your plans for the fall and winter work in your society.

For full information as to organization, courses of study, text books, etc., address: F. C. Stephenson, Methodist Mission Rooms, Toronto, Ontario.

In order to complete a file of the Epworth Era for the past year, I shall be pleased to receive by May and October, 1907, issues from any reader of the Era who can spare them. Address: Cora C. Sifton, 81 Charles Street West, Toronto.

OCT. 4.—OUR VOWS AND THEIR FULFILLMENT.

- Ps. 116. (CONSECRATION MEETING.)
- HOME READINGS.
- Mon., Sept. 28—Making vows. Ps. 65. 1-5.
- Tues., Sept. 29—Jacob's vow. Gen. 28. 18-22.
- Wed., Sept. 30—Israel's vow. Num. 21. 1-3.
- Thurs., Oct. 1—Hannah's vow. 1 Sam. 1. 9-11.
- Fri., Oct. 2—David's vow. Ps. 132. 1-5.
- Sat., Oct. 3—Paul's vow. Acts 18. 18-21.

ETHEGICAL HINTS.

V. 3. "I will walk before the Lord." "Walking with God" implies communion, fellowship, companionship. "Walking after God," guidance, direction and example. "Walking before God" implies

feel
ence
the
upo
that
T
effo
the
the
all
L
V
A
ques
time
Dav
us
This
the
V
I
a m
the
are
in t
port
cup,
the
fulv
liver
was
tend
tend
liver
V
He
the
A
pron
cres
thing
A
resp
befor
will,
a cov

the
payi
us fr
his
stru
Amal
befor

Pl
the
the
the
be
be

Our
found
busin
gives
mte
The
I have
passed
missio
an en
ridua
fast
furnit
are l
of pr

A
do no
Epwo
not b
like c
wher
ventu
ings
T
people
citizen
of a n
and p
the v
comm
these
appro
barba

feeling always that we are in His presence, and have the light of His face and the glance of His all-seeing eye falling upon us. It is the habitual effort to feel that we are in His sight.

There must be a firm resolve and effort to "walk before God."

That firm resolve finds utterance in the not vain vow, "I will"—in spite of all oppositions and difficulties—I will.

V. 12. "What shall I render unto the Lord?"

A plain, pointed, sensible, religious question, as appropriate to-day as in the time of David. We all know what reasons David had for gratitude, and it might do us good to catalogue our own merics. This question had its origin in the gratitude of David's heart.

V. 13. "I will take the cup," etc.

It is the most natural thing to talk of a man's lot, either of sorrow or joy, as the cup which he has to drink, and there are numerous instances of the metaphor in the Psalms, such as: "Thou art the portion of my inheritance, and of my cup," "My cup runneth over."

"The cup of salvation" expresses the fulness and variety of the manifold deliverances which God had wrought and was working out for the psalmist. His whole life appears to him as a cup of tender goodness, loving faithfulness, delivering grace.

V. 14. "I will pay my vows."

How natural this seems to come after the references to his obligations to God.

A vow is a solemn engagement or promise made to Almighty God to do certain things which are believed to be agreeable to His will, or to abstain from things which are believed to be offensive.

A vow is an acknowledgment of moral responsibility, and a confession of guilt before God. It is a voluntary act of the will, and is, therefore, in the nature of a covenant with God.

ABOUT PLEDGES.

The ancient custom of offering and paying vows unto God has descended to us from the earliest times. Jacob, after his glorious vision at Bethel, Jephthah before his crowning victory over the Amalekites, and Paul in many places of struggle and triumph, made strong vows.

Pledges, variously worded to express the signer's determination to relinquish the use of alcoholic beverages, have been the best means of aiding those who have been struggling against the demon of drink. Many thousands have thereby been saved.

Our system of trade and commerce is founded upon promises made by one business man to another. When a man gives his note of hand, or "I promise to pay," he is making a pledge. The man who uses a railroad ticket, or passes a dollar bill, or accepts a promissory note, or makes a contract with an employer, is depending on an individual or corporate pledge. The breakfast he eats, the house he lives in, the furniture he uses, the clothes he wears, are in one form or another the results of promises and pledges.

A good many young men and women do not join the Christian Endeavor and Epworth League ranks because they do not believe in pledges. They do not feel like committing themselves to a promise which they may at times find it inconvenient or incompatible with their feelings to keep. And yet these same young people are living and moving daily as citizens and social beings in the midst of a most complicated system of pledges and promises. These promises constitute the very framework of our social and commercial life, and in proportion as these promises are violated or kept we approach financial panic, anarchy and barbarism. Commercial credit, business

confidence, civil prosperity—all these things are the result of pledges kept inviolate.

SUGGESTIVE HINTS.

Our pledge is simply the statement of our purposes. Should we not have purposes, and should we not state them?

When we make a pledge we are committed to it, but as a passenger is committed to a train which takes him where he wants to go.

No business man likes his note to go to protest. He regards it as a disgrace. It is an equal disgrace for a pledge of ours to go to protest, though no one knows it.

If a violin string breaks we do not throw away the violin, but put in a new string. So when we break a part of the pledge.

We do not need ever to say that we are alone if we are walking before God.

Taking the Epworth League Pledge is merely the public acknowledgment of the obligations that rest upon all Christian men and women and which it is their duty to discharge, whether they pledge themselves to do so or not.

The Epworth League is a pledged company. It is not a mass of unorganized young people subject to every passing sentiment of emotionalism. It stands for something and its members are pledged to something.

Other things being equal, the Leagues which have omitted the pledge, or allowed it to become inoperative, have as a rule been either shortlived or inefficient as a spiritual power.

We are not to defend our pledge but to live it. The best vindication of it is to be true to it.

QUOTATIONS.

To him who undertakes, in the divine strength, to do that which is enjoined by divine authority, there comes a grant of power by which to fulfil the obligation.—Rev. R. M. Palmer, D.D.

To discourage young people from entering into definite pledges of service to Christ by the strange declaration that it is wrong to make promises and vows, is to cut the heart out of religion, which is nothing if it is not a distinct and definite engagement of the soul with God.—Rev. A. H. Plumb, D.D.

David braced himself against unspiritual tendencies, growing out of his kingly power, his wealth and unbroken success, by recalling early vows, pledging all his life to God. "Thy vows are upon me, O God." He served God for other reasons than because he felt like serving Him. He did not pray because he felt like praying, but because it was right to pray, and he had solemnly promised to live a life of prayer. He did not go up with the people of God to the sanctuary because he felt like it, but because his word was pledged to serve God in public and in private.—H. C. Stuntz, D.D.

God's vows are upon you. These vows bind you with holy bonds to be loyal, whatever comes. Study your Bible earnestly whether you feel like it or not. You promised to obey Him who said, "Search the Scripture." Pray whether you feel like it or not. You said you would. Test whether you feel like it or not. You pride yourselves on keeping your promises to men. Keep your covenant with God.—Dr. Stuntz.

The men who have done much for the world in a moral or religious way have been the men who have vowed unto the Lord, and performed their vows. The crusades and the great temperance move-

ments have all hinged upon a pledge. The Church itself stands upon a solemn covenant. The religious vow is the sign of a quickened conscience, a keen sense of duty, and a resolute purpose. It implies that the person making the vow has recognized some great obligation, has taken into account the difficulties besetting it, and in spite of all opposition has determined to discharge it. Half the battle is the attitude of the soldier. A determined man is more formidable than a glistening bayonet. A man bound by a vow to do a thing rises at once above the mass of careless men as a conspicuous force for good or evil in the common world. His vow is his drawn sword, his leveled bayonet, his sign of aggressiveness.—Rev. C. A. Dickinson, D.D.

Another danger is in signing the pledge without knowing what it contains, and then not keeping it. I think it better to make a pledge and break it than not make one at all, for it shows we want to do right. But there is danger of growing careless and neglecting every day, and then keep it unbroken. "A good pitcher will not hold water."—John T. Brown.

Why is it that we persist in setting our solemn vows aside so lightly, and become so careless and negligent in the performance of our duty. It is not that we desire to sin wilfully and deliberately against the God who has done all things for us, but that we consult our own feelings and yield to our inclinations rather than to our sense of duty.—R. Shaver.

ILLUSTRATIONS.

I was reading, the other day, of Mr. Lincoln. He had summoned his cabinet. He was telling them that the time for all doubt and hesitation had passed. Emancipation must now be made the declared policy of the administration. Then, in a low voice and reverently, Mr. Lincoln added, "And I have promised my God that I will do it."

Mr. Chase, who sat nearest Mr. Lincoln, heard but indistinctly the low-voiced utterance, and inquired, "Did I understand you correctly, Mr. President?"

Mr. Lincoln replied, "I made a solemn vow before God that, if General Lee should be driven back from Pennsylvania, I would crown the result by the declaration of freedom to the slaves." And the great President would and did keep his solemn pledge.—Rev. Wayland Hoyt, D.D.

Some years ago there were in my congregation a young man and a young woman of excellent Christian character whom I tried to persuade to join the society of Christian Endeavor. They objected on the ground that they did not believe in pledges, and were unwilling to make a promise which would be binding for so long a time. All of my arguments with them were in vain, and they persistently refused to join the society. But about a year afterward I had evidence that the lady, at least, had overcome her anti-pledge spirit sufficiently to make a promise of a very solemn import to the young man. In fact, they both appeared at my door one day, and blushing asked if I would not impose upon them the most solemn and lasting pledge which a man and a woman can make to each other. They wanted to be married. When they stood up before me, and I said to the young man, "Will you take this woman to be your wedded wife? will you love her, honor her, comfort and keep her in sickness and in health, and cleave you only unto her as long as you both shall live," a tender glow came into the man's lonesome eyes, a great purpose seemed to thrill his soul, and he said in a voice which had in it none of the anti-pledge spirit, "I will." When I turned to the lady with a similar question she said, "I will," so promptly and clearly

that my wife heard her in the next room. For better, for worse, for richer, for poorer, these two young people had gladly taken upon themselves a lifelong vow. They never thought of it as an inconvenience. Love made it the welcome expression of a blessed obligation. Love would make it a privilege and a joy to keep their vow. Love would make them repudiate as an insult any suggestion of violating it.—Rev. C. A. Dickinson, D.D.

ACTIVE MEMBER'S PLEDGE.

Taking Christ as my example, and trusting in the help of the Holy Spirit, I promise that I will endeavor to learn and do my Heavenly Father's will; that I will make stated seasons of prayer, and the daily study of the Bible the rule of my life. As an Active Member of the League I will, except excusing to my Master, be present at and take some part in the meetings of the Christian Endeavor Department, and will be true to all my duties as a member of the Church. I will abstain from all amusements upon which I cannot ask God's blessing. I will honor God with my substance as He has prospered me. I will endeavor, by kindly words and deeds, to cultivate the spirit of Christian friendship and bring my young associates to Christ.

QUESTIONS.

Is it possible to keep our pledge perfectly?

I find my pledge keeping is becoming perfunctory. How can I fill it with enthusiasm?

Are we trying to keep the pledge in our own strength?

Are we helping others to keep the pledge?

OCT. 11.—COMMENDING OUR SOCIETY. III. BY DILIGENT COMMITTEE WORK.

Rom. 12. 1-11.

HOME READINGS.

- Mon., Oct. 5—The Executive Committee. Phil. 3. 12-16.
 Tues., Oct. 6—The Calling Committee. Heb. 6. 10-12.
 Wed., Oct. 7—The Lookout Committee. John. 10. 40-42.
 Thurs., Oct. 8—The Music Committee. Ps. 149, 150.
 Fri., Oct. 9—The Prayer Meeting Committee. Acts 12. 11, 12.
 Sat., Oct. 10—The Sunday School Committee. Deut. 11. 19-21.

FOREWORD.

The Scripture passage selected for this topic has no direct reference to the committee work of the Epworth League, but it calls our attention to some underlying principles. It intimates that the members of Christ's Church have different places to fill, various duties to perform, and have been supplied with "gifts, differing according to the grace that is given." Each one is expected to be faithful in the use of this "gift," whatever it may be.

The Epworth League stands for organized Christian service among our young people.

Organization is that arrangement of our work by which the best results can be obtained. In itself it never accomplished anything. When we have organized, we have simply got ready to work.

What we do depends upon the zeal with which the organization is used.

In the Epworth League we have adopted a somewhat extensive system of committees, the object being to assign every member some work, and also to prevent anything from being neglected.

At the beginning of the season is a good time to inspire these committees with a sense of their importance, and fire them with enthusiasm for their tasks.

HINTS ON COMMITTEE WORK.

Do not lose the sense of individual responsibility because you belong to a committee.

Hold committee meetings as often as necessary, especially in the early part of the season. Give a whole evening to the meeting.

Put every member of your League on a committee, and give every one to feel that he or she is expected to do something.

Especially encourage the timid ones who might be inclined to escape from any duty.

Report in writing the work of the committee at the business meeting. The commercial traveller sells more goods when he knows that he must report to the head of the firm daily.

Note in the Epworth Era, and elsewhere, any suggestions referring to the work of your committee, and keep a scrap book.

Secure permission occasionally to present the work of your committee to the whole society, and solicit the co-operation of other members.

The pastor should meet with every committee separately for counsel and prayer at least once a year. With the Lookout Committee he will find it wise to confer much more frequently.

Are you the chairman of a committee? Then you are responsible for its success. Do not, however, try to do everything yourself, but divide up the work, expecting every member to do something.

The committees should not work independently; they are members one of another. (Rom. 12. 5.)

The carpenter is proud of a "good job." Why should we not be proud of a "good job" of religious work?

WHAT SHALL WE DO?

This meeting will afford the various committees of the League an opportunity of reporting to the society exactly what their aims and plans for the season are. It will be a good idea to call upon the chairman of each committee to make a statement, which may be discussed by the members generally. In this way each committee will know what the others are undertaking, and harmony will be secured.

In a real, live, working League the reports would be something like the following:

I. The Prayer Meeting Committee.

"We have had a meeting recently, and talked over our work. We have determined to take up the regular Epworth League Topic at all of our meetings, no matter what may be the nature of the programme. When the evening is Literary or Social, the time given to the topic will be shortened to a few minutes, but on other occasions we will discuss the topic as thoroughly as possible. In these discussions we do not propose that a few persons shall do all the talking. Every member will be expected to take some part, and special attention will be given to helping and encouraging timid ones.

"Long prayers will not be expected.

Even the more experienced members will be asked to offer brief and simple prayers in order to encourage others who are just starting. We want our church prayer meeting to hear the voices of those who have been trained in the League to pray—and to give their testimony.

"We want to insist, more and more, that the League prayer meeting is not a place where we go to be entertained or even to be edified, but rather a training ground where we learn how to do things. The Prayer Meeting Committee is ready to help in every possible way to carry out this idea.

"We also propose to hold cottage prayer meetings in the homes of people who do not go to church, and to pay some attention to the 'shut-ins.'—I. M. Inearnest, Chairman."

II. The Lookout Committee.

The Lookout Committee reports, through its chairman, as follows:

"We propose to inaugurate an active campaign for new members, and will be satisfied with every young person in the neighborhood, not connected with another church, is brought into our society. We do not intend to wait for members to come to us, but we are going after them in good earnest. If a young man does not answer a first invitation to come to League, he is going to receive a second, third, fourth, indeed, we are going to follow up every case until we have success. We ask all members of the society to help us, by giving in the names of those who would be likely to come to League. Some other things we propose to do are:

"Explain the work of the society to the new members.

"Look after and reclaim those who are indifferent.

"Endeavor to induce Associate members to become Active."

III. The Sunday School Committee.

"Nearly all our members are also connected with the Sunday School, and we are very much interested in its success. We are going to do some calling for the superintendent, and have already organized a class for supplying substitute teachers. We will study the lesson a week ahead, and will also take up a teacher-training course, so that we shall be prepared to teach when called upon."

IV. The Evangelistic Committee.

"We recognize that the Epworth League should be an evangelistic agency, constantly seeking to influence unconverted young people to give themselves to Christ. We will co-operate with the pastor in any evangelistic work that he may undertake, and will give him to understand that he can depend upon the help of the Epworth League at all times. "We intend to make much of personal effort, and whether any revival services are held or not we will systematically and constantly seek 'to bring our young associates to Christ.'"

"We are going to try and have every consecration meeting this year signalized by one or more persons declaring their intention to serve Christ."

V. The Missionary Committee.

"Our committee did very well last year, and we feel gratified at what was accomplished. But although gratified, we are not at all satisfied, but are anxious to do better things this year. There are quite a number of our members not contributing to the 'Forward Movement for Missions,' and we are going to get after them right away. We want to have every one to be enrolled as a systematic contributor.

"This committee is also aiming at providing several very interesting and profitable missionary meetings this season.

Look out for them, and be prepared to help when called upon."

VI. The Temperance Committee.

"This committee has ordered some good temperance literature, which we will distribute in the homes of the neighborhood.

"We will take charge of the meetings when the topic is temperance, and will arrange the brightest kind of a programme.

"At appropriate times the temperance pledge will be circulated and pledges secured.

"Will keep in touch with the temperance organizations of our town.

"If there is a Local Option campaign in our community this year we will be right into the fight from start to finish."

VII. The Floral Committee.

"This committee proposes 'to magnify its office,' and do a lot of good work this year. We are going to try:

"To decorate the pulpit with flowers every Sunday, changing the vases occasionally and seeking variety in the arrangement.

"Carry flowers to the sick of the community, accompanying the bouquets with appropriate texts of scripture and a card bearing the compliments of the Epworth League.

"Consult with the pastor and the doctors as to where to send flowers.

"Beautify the exterior of the church with vines and flower beds in the yard.

"Secure the gift and loan of flowers and promptly return all borrowed articles."

VIII. The Literary Committee.

"We are making arrangements for a short course of literary study of the Bible.

"We also expect to have a Reading Circle to study some good books. Even though only half a dozen members will join we are going to have it, just the same.

"Half a dozen first-class 'literary evenings' are in course of preparation. They will be so good that nobody will want to miss one of them.

"This committee is going to try to put a copy of *The Canadian Epworth Era* into the homes of every member. So good a paper deserves a much greater circulation than it has in our League."

IX. The Social Committee.

"The Social Committee is planning for three or four first-class socials during the season, and these will be quite out of the ordinary, too.

"We know that a social will not run itself. If it does it runs to silliness, if not carefully planned and managed.

"You will not always get refreshments, but as you have minds and souls you will always get something to think about and enjoy.

"We aim to cultivate a warm social atmosphere in all our meetings, and will do our best to make every stranger feel at home among us."

X. The Junior Committee.

"The Fifth Vice-President presents rather a sad report, stating that she is an officer without any army, as no Junior League exists, but she is hopeful that one will be organized before long. 'The boys and girls need training in Christian work just as much as their seniors.'

TO THE LEADER.

The above is simply suggestive of how this meeting may be conducted. It might, and ought to be, made a great inspiration to the work of the year. Write the editor of this paper and tell how you managed this service, and what are the prospects for your season's work.

DEPUTATION TO VISIT THE CHINESE AND JAPANESE IN BRITISH COLUMBIA

We were still talking about the report of the deputation to the Indian Hospitals in British Columbia, when our superintendent said it was time to send away the boys and girls who were to visit the Chinese and Japanese in Canada. The day the deputation was appointed our superintendent gave us a long talk. He said that probably this was the most important of all the deputations we had sent yet. We hear a great deal about China and Japan, and are sending many missionaries to these countries, but it is very important that the people who come to us from these lands should be given the chance of hearing the Gospel. We chose a splendid deputation, and knew that they would make a good report.

REPORTER No. 1.

My work is to tell about our visit to the Chinese Mission in Vancouver. Mr. Fong Dickman is the missionary in charge. He met us at the station, and took us to the new mission building. Here we found a number of Chinese "boys," as they are called, who make their home at the mission. This is a great help to the Christian Chinese, as in this way they are kept from many of the temptations they would meet if they lived in Chinatown. The missionary told us that the Christians often go out on the streets, and conduct open-air services, in this way reaching men who would never come to the mission.

REPORTER No. 2.

There is a Sunday School in connection with the mission, and the missionary told us that this work had been very successful. A number of Christian workers from the churches in Vancouver come to help in the school. Besides the religious services, night school is held, and the Chinese are taught to read and speak English. After we had seen all over the mission, Mr. Dickman took us to Chinatown, and we almost forgot that we were still in Vancouver. Everything was Chinese—Chinese stores, Chinese temples, queer-looking Chinese signs, and Chinese men, women and little children on the streets. We went into one of the temples, and when we saw the people worshipping before an ugly idol, we felt very sorry, and knew that we must do what we can to tell these people about Jesus Christ.

REPORTER No. 3.

I had often heard of Mr. Tong Chue Thom, the missionary at Nanaimo, and so I was glad that I had to report his work. Mr. Thom told us how he left China, and came to Canada, many years ago, expecting to get rich in the gold mines. Instead, he became a Christian, and for a long time had worked as a missionary among his own people. We were pleased to meet his wife and little son, whom he calls Wesley. Mr. Thom's home is in Nanaimo, but he visits the lumber camps and canneries near by, where the Chinese are employed. The work, he said, is very hard, because the Chinese, in many cases, have no homes in this country, and constantly move from place to place. But some who have listened to his preaching have become Christians.

REPORTER No. 4.

I was very much interested in the new Japanese Mission in Vancouver. Rev. Mr. Kaburagi was the missionary here for a long time, but he has had to give up the work, owing to ill health, and

Mr. Ono, from Japan, has been in charge for a year. Now, Mr. K. Kawawa is the missionary. We were shown all over the new building, which is helping to make the Japanese work in Vancouver very successful. There are rooms in the building for about thirty Japanese, and besides there is a night school, a day school and a gymnasium. There is a Sunday School of about seventy members, and we were glad to know, too, that there is a mission band in connection with the mission.

REPORTER No. 5.

In Victoria, New Westminster, and other places, there are also missions to the Chinese and Japanese. We were not able to visit these missions, but we knew from what we had seen that a great work is being done. We talked about it on our long journey home across the prairie, and made up our minds that we would help in every way that we possibly can. Many of these Chinese and Japanese return to their own country, and we should see that they are Christians before they go. Then it is very important that those who stay in Canada, particularly the children, should be taught how to be good Canadian citizens. I see now, more than ever, while all the church should be missionaryary.

The Colors of the Flag

BY REV. F. G. SCOTT.

"What is the blue in our flag, boys?
The waves of the boundless sea;
Where our vessels ride in their timeless pride,

And the feet of the winds are free.
From the sun and smiles of the coral isles
To the ice of the South and North,
With dauntless tread through waters dread
Our guardian ships go forth.

"What is the white in our flag, boys?
The honor of our land,
Which burns in our sight like a beacon light,

And stands while the hills shall stand.
Yes, dearer than fame is our land's great name,
And we'll fight wherever we be,
For the mothers and wives who pray for the lives
Of the brave hearts over the sea.

"And what is the red in our flag, boys?
The blood of our heroes slain,
On the burning sands, in the wild waste lands,

And the froth of the purple main;
And it cries to God from the crimson sod,
And the crest of the waves unrolled,
That He send us men to fight again,
As our fathers fought of old.

"We'll stand by the dear old flag, boys,
Whatever be said or done,
Though the shots come fast as we face
The blast.

And the foe be ten to one;
Though our only reward be a thrust of the sword,
Or a bullet in heart or brain,
What matter one goes if the flag float on
And Britain be lord of the main."

The Rector: "And how would you like to be a clergyman when you grow up, Tommy?" The Boy: "Not for me! I'm sick of wearin' 'things that button at the back."

The Junior Epworth Era

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

The Fall Campaign

In the Junior League, this month ought to be one of renewed activity. The heated term will soon be quite over, the vacation season is past, the Juniors are settling down to the steady routine of school life, and we should have plans for aggressive work well in mind. A personal canvass could be made (by the superintendent, if possible) of all the boys and girls of the congregation, in the interests of a larger, more regular, and interested attendance at the League meetings. And plans should be made to make the whole series of fall and winter meetings so interesting that the Juniors shall be held to them, and voluntarily recommend them to others. A reunion social evening with all the "old" Juniors, will be a splendid way of commemorating the season's work. Whatever your plans may be, be sure to give the members themselves the bulk of the work while you are Director-General.

Weekly Topics

SEPT. 20.—LOST AND FOUND. Luke 15. 3-7.

The occasion on which this parable was spoken is thus given in The Twentieth Century New Testament: "The tax-gatherers and godless people were drawing near to Jesus to listen to Him; but the Pharisees and Rabbis found fault; this man actually welcomes godless people, and has meals with them!" they complained. So Jesus put this case to them:—"The one follows the story of the lost sheep, and the conclusion drawn by Jesus in verse 7 is thus given: "So, too, there will be more gladness in heaven, I tell you, over one godless man that repents, than over ninety-nine pious men, who have no need to repent." Jesus justified His action in mingling with those who were justly considered bad people, by pointing out the worth of even "one godless man." To bring even one such bad man to repentance is worth the best effort of the Christian who has himself been kept from sin and straying by the Good Shepherd's care. Jesus would have us see that in everything, no matter how sinful, there is something of priceless value, and that even the worst wanderer may be brought into the fold. But in this writer I'm treating this topic with the young men who emphasize "the ninety-nine pious men who have no need to repent." Rightly understood by them, they may readily see how much better it is to be among such than to wander out into the wilderness of sin for years, even if they are sure of being recovered and restored in later life. The benefit is not in being the "one," but in being one of the "ninety-nine." As the Divine Shepherd, Jesus is not satisfied to lose even "one," but the "ninety-nine" are His chief joy after all. Our aim, therefore, should be to so feed the lambs that the old sheep will have grown up within the flock; not to turn the lambs out in the "wilderness" to danger or starvation, and in some after period of life rescue them from famine or death. Even the youngest of our Juniors should be encouraged to personal, present, confession of Christ as Shepherd of the whole life, that humbly and with reverent thankfulness He may in adult years rejoice as one of the "ninety-nine" over the restoration of the poor lost "one,"

who had from one cause or another strayed away into years of sin and misery. There is no necessary spirit of Pharisaic self-glorification in the heart of one who has from early youth to mature life known the Good Shepherd's care, thanking God that he is not as the "one," and there is no superior virtue or praise to be attached to the "one" for his late restoration to the fold. To Christ is all the glory in either case, by the "ninety-nine" for His years of shepherding, by the "one" for His persistent and loving search till the "lost" was "found." But whatever you do, don't represent Christ as seeking little lambs out on a wild, bleak, rock weary, dreary wilderness, nor teach them that they must necessarily be ever like "the godless people," of whom Jesus was teaching when He told this story; and please do not sing hymn 263 in the Canadian Hymnal. Study it, and you will see why it is inappropriate. Such hymns as 40, 58, 141, 147, 275, 282, 198, 163, 185, or 411, may be fittingly used to-day.

SEPT. 27.—MISSIONARY MEETING.—DEPUTATION TO VISIT THE CHINESE AND JAPANESE IN CANADA.

SUGGESTED PROGRAMME.
(Canadian Hymnal Used.)

Hymn 163.

Prayer.—That we may recognize that all men the wide world over are our brothers, and that we owe them the Gospel.

Scripture Reading—Romans 1, 14-16.
(Explanation by Superintendent.)

Hymn 447.

Address by Superintendent—Our Japanese and Chinese Fellow-Citizens.

Hymn 263.

Report from Deputation—Reporters 1 and 2. Page 29 of this paper.

Hymn 431.

Report from Deputation—Reporters 3, 4, and 5. Page 29 of this paper.

Mizpah.

References: The Story of China in Canada, 10 cents; The Missionary Report; The Missionary Outlook; The Missionary Bulletin, 75 cents a year, 25 cents a copy.

Good examples of the work that has been done in the missions in British Columbia, such as the conversion of Tong Chue Thom, and of Arthur M. Ozawa, a pastor in Japan.

OCT. 4.—HOW JESUS WELCOMES CHILDREN. Mk. 10. 13-16; Luke 18. 15-17; Matt. 19. 13-15.

In his notes on the New Testament, Mr. Wesley says on our verses from Mark: "The members of the kingdom, which I am come to set up in the world, are such as these, as well as grown persons of a childlike temper." On the verses in Luke he wrote: "Such are subjects of the Messiah's kingdom, and such as these it properly belongs to." In his comment on the passage from Mark he wrote: "Little children, either in a natural or a spiritual sense, have a right to enter into My kingdom." From such notes it is evident that Mr. Wesley believed that Jesus welcomed the children on the ground of their "right" "subjects" or "members" of His king-

About Joining the Church

Many young people have an idea that they may be Christians and not unite with the church. This is not wise, for while we would not like to say that all Christians are church members, or even that all church members are Christians, we believe that all who are trying to serve Christ should belong to the church. There are many reasons for this, and we want you to know a few that especially refer to young Christians. What is the church for? Do not think that it is a place for old people only, or even a place where people get ready to die. The church is a home, and in it the children should grow up as members of the family. They learn how to live as God's children should. The church is a great industrial institution, in which all who have a place in it should be hard at work for God, and young people who commence early not only grow good characters, but useful lives. The church is a society of kindred spirits who should all be trying to help one another, and in its fellowship young Christians may become skillful in service. The church is Christ's witness to the world, and from its services, fellowship, and communion, we may go out among men to show them the love of Christ and joy of souls, which all true Christians feel. The church is a great army of our Lord's soldiers, and as members of it we can fight against sin and error better than if we fought alone. There are very many reasons why we should join the church,

and as young disciples we do not want you to make the mistake of thinking that the church is not meant for you, or that you must wait until you are older before you unite with it. Too often our girls and boys have looked on joining the church as something unnatural for them. This has been because they have somehow or other formed a wrong idea of church membership. Some have thought that they ought not to think of joining until they have been bad in habits, and then wonderfully converted. But one great reason why the church exists is to prevent you from growing up in sin and then being turned back. There is a greater work than saving a grown-up sinner from the consequences of his sins, and that is preventing a boy or girl from ever becoming such a grown-up sinner. There is something better than saving souls, and that is in growing a beautiful character and a useful life. These are some of the things the church stands for, and if you want to be a wise, strong, pure, useful, happy, and growing Christian, do not wait, but join it now. You need the church in order to be all you ought to be, and the church needs you in order to do all Christ wants it to do for the salvation of the world. The boys and girls in the church of to-day will be the working men and women in the church twenty years from now. Be among them!

A Look Ahead

Queen Alexandra, of gracious presence herself, attended last spring's annual Mansion House fete in London, and because of that auspicious fact there is a tale to tell, says a writer in Harper's Weekly.

One of the diminutive flower maidens was both pretty and plump, and when Her Majesty stopped for an instant to smile down upon her, what did she do but put up her wee mouth for a kiss, which she received.

"Molly!" gasped her astounded mother, after the distinguished visitor had passed on. "How could you?"

Molly gave good reason. "I fought," said she, "it 'ud be interestin' to tell my grandchillern."

It Worked Well

The elder's wife was seriously ill, and the doctor advised rest and quiet. But the lady was very devoted to church work, and worried herself into hysteria because she could not attend services and hear her favorite pastor preach.

"She must not leave the house," warned the doctor, "but you can easily arrange to have her hear the service by telephone."

The elder grasped the suggestion, and made the necessary arrangements for transmitting the sermon into his wife's room.

At noon on the Sabbath, the doctor called and asked: "How did it work?"

"Fine," declared the elder, rubbing his hands gleefully. "Ten minutes after the sermon began she fell sound asleep."

She Knew the Place

A writer in the Youth's Companion is responsible for this incident. An elderly matron was journeying to a point in Wisconsin. She occupied a seat near the middle of the car, and had fallen asleep. On the seat in front of her sat a little boy. The brakeman opened the door of the car and called out the name of the station the train was approaching. The elderly woman roused herself with a jerk:—

"Where are we, Bobbie?" she asked. "I don't know, grandmother," answered the little boy.

"Didn't the brakeman say something just now?"

"No. He just stuck his head inside the door and sneezed."

"Help me with these things, Bobby!" she exclaimed, hurriedly. "This is Oshkosh. It's where we get off."

An Enterprising Agent

The book agent had spent a discouraging morning, and when he had an opportunity to scan the face of Eli Hobbs at close range, he felt that there was small chance of making a sale. However, he had more than one method of suggestion.

"Sitting out here on the piazza afternoons with your wife, this would be the very book to read aloud," he said, ingratiatingly, to Mr. Hobbs, taking the other rocking-chair, and opening the large red-covered volume.

"I don't read, and I haven't any wife," replied Mr. Hobbs, dryly.

"Dear me," said the book agent, "Well, if your wife is dead, perhaps there are children. Now, children find this book—"

"There is no children," interrupted Mr. Hobbs. "There's nobody by myself and my cat."

"Well," said the book agent, "don't you ever want a good heavy book to throw at her, just to ease your feelings?"

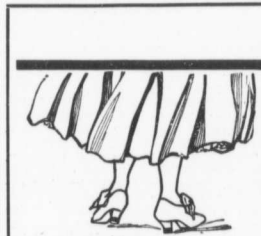
All Readers OF The Epworth Era

Should also read the valuable information with regard to Total Abstinence and Longevity published by the

Equity Life Assurance Company

and sent to all applicants on request. Others who have asked for it have saved money through doing so and so may you.

H. SUTHERLAND, President
CONFEDERATION LIFE BUILDING, TORONTO



DUNLOP RUBBER HEELS

Made in all the sizes for ladies and gentlemen and put on by shoedealers everywhere

the pair **50c.**

THE Alexander Engraving Co.

16 Adelaide Street, West
TORONTO

Will supply Churches, Leagues and Sunday Schools with Cuts for illustrating Programmes, Church Reports, Topic Cards, etc. First-class work at moderate prices.

"The sweetest and sanest picture of life in the West."

Sowing Seeds in Danny

By NELLIE L. McCLUNG.

Price \$1.00, post-paid.

"Twice have I read it from end to end, and then have gone back to re-read certain passages again and again, and to me it is the sweetest and most accurate picture of the ordinary everyday life of the farms and villages of the whole West that has been written, or is ever likely to be written."—CORA E. HIND, in Winnipeg "Town Topics."

WILLIAM BRIGGS 29-33 Richmond St. West **TORONTO**

3½%
ALLOWED ON

Savings Accounts

WE ESPECIALLY SOLICIT ACCOUNTS WITH OUT-OF-TOWN CLIENTS, OFFERING SPECIAL FACILITIES FOR DEPOSITING BY MAIL.

**CENTRAL
CANADA
LOAN & SAVINGS COY.
26 KING ST. E., TORONTO**

MANY YOUNG LADIES

(the number increases every year) find that

ALMA COLLEGE

is just the kind of school they have been looking for. It is NOT ONE OF THE MOST EXPENSIVE schools, but it is ONE OF THE BEST. It stands for health, inspiration, refinement, vigor, sincerity and good sense in the education of girls and young women.

For CATALOGUE address—

PRINCIPAL WARNER, St. Thomas, Ont.

Albert College, Belleville, Ont.

School of
Finance

is one of the leading schools of practical education in Canada. Attendance doubled in the last three years.

\$4.50 pays Board, Room, Tuition, Electric Light, use of Baths, Gymnasium, all but books and laundry for twelve weeks—longer period at reduced prices.

\$30.00 pays Tuition alone for the entire scholastic year.

A staff of experienced specialists give individual instruction in five distinct courses. An evening class FREE for all registered students in this department. GRADUATES HOLDING THE BEST POSITIONS. Candidates prepared yearly for the examinations held by the Institute of Chartered Accountants of Ontario and for Commercial Specialists.

Special attention given to Matriculation, Teachers' Courses, Elocution, Fine Art, Physical Culture.

College Re-opens Tuesday, September 8th, 1908

For Illustrated Calendar, address—

PRINCIPAL DYER, M.A., D.D.



ONTARIO LADIES' COLLEGE

and Ontario Conservatory of Music and Art, Whitby, Ont.

Ideal home life in a beautiful castle, modelled after one of the palatial homes of English aristocracy.

The latest and best equipment in every department, backed up by the largest and strongest staff of specialists to be found in any similar college in Canada. Sufficiently near the city to enjoy its advantages in concerts, etc., and yet away from its distractions, in an atmosphere and environment most conducive to mental, moral and physical training. Send for new illustrated calendar to

REV. J. J. HARE, Ph.D., Principal.