

PAGES

MISSING

THE Canadian Epworth Era

Toronto
March . . . 1908

Vol. X

No. 3

WORK AS A DEVELOPER

BY REV. CHARLES J. JEFFERSON, D.D.

MEN are unfolded and built up by work. This is not doubted outside the realm of religion. The world can scarcely contain the books written in illustration of the value of labor. The blacksmith's arm and the farmer's frame have been used as arguments and spurs to effort, and the muscles of leg and back are not different at this point from the muscles of the mind. It is one of the A B C's in the world of intellect that only the man who works grows. That development is conditioned on the exercise of one's powers is an axiom which no one takes the trouble even to question. The amazing revelation of all great biographies is the stupendous amount of work done by those whom the world cares to remember. That man must eat his bread in the sweat of his brow is true in the realm of the body and in the kingdom of the intellect.

It is a pity that the spiritual life should ever have been thought of as lying under a different law. Religion has often started in magic and it is difficult for the mind to break away from the idea that in the spiritual kingdom there is a sleight-of-hand way of doing things which only the divine Necromancer can hope to understand. If one could be as sensible in his religion as in his business or play two-thirds of all the difficulties of the Christian life would vanish.

Ruskin used to say, "When I hear a young man spoken of as giving promise of high genius, the first question I ask about him is always—Does he work?" And when I hear of a young man who has made a confession of Christ, the first question I want to ask is—Does he intend to work? Genius is worth little without labor, and neither is even the gift of the Holy Spirit in conversion. Without work divine gifts are frittered away and divine opportunities are forfeited.

Epworth League Requisites

Postage Paid.

Constitution and By-laws. In one Leaflet. Per doz.....	80
Suggestions, Constitution and By-laws for Junior Leagues. Per doz.....	10
Prayer-Meeting Topics, with blank space on first page for writing in the name of League. Per hundred.....	75
Prayer-Meeting Topics for 6 months, Nov. to April or March to October. Per hundred.....	50
Junior League Prayer - Meeting Topics. On cardboard. Per hundred.....	50
Prayer-Meeting Topics, with extra printing for local use, at low prices.	
Associate Member's Pledge Card. Per hundred.....	50
Active Member's Pledge Card. Per hundred.....	50
Active Junior League Pledge Card. Per hundred.....	50
Associate Junior League Pledge Card. Per hundred.....	50
Membership Certificate Card. Printed in colors. Per hundred.....	1 00
Removal Certificate Card. Printed in colors. Per hundred.....	1 00
Epworth League Charter. Handsomely lithographed.....	25
Epworth League Ribbon. Per yard.....	20
Epworth League Wall Pledge... 1 00	
District Constitution of the Epworth League. (Free.)	

Secretary's Book

For Epworth Leagues or Epworth Leagues of Christian Endeavor. Designed for a complete yearly record.

Arranged by Rev. A. C. Crews. Price, 50 cents, postpaid.

Every League in the Dominion should have this book. It contains the Constitution, Form for Reception of Members, Pledges, Roll of Active Members, Roll of Associate Members, Roll of Officers, Monthly Reports of Officers and of the several departments, with blank pages for recording the regular minutes. Try it, and you won't—can't—do without it.

Epworth League Badges

No. 1. Clasp Pin, sterling silver.....	\$0 20
" 2. " gilt.....	20
" 3. Scarf Pin, sterling silver.....	20
" 4. " gilt.....	20
" 5. Charm, sterling silver, small, 20c; large.....	25
" 6. Charm, gilt.....	20
" 7. Scarf Pin, sterling silver, enamel.....	35
" 8. Clasp Pin, ".....	35
" 9. " gold enamel.....	1 60
" 10. Scarf Pin, ".....	1 00
" 11. Charm, ".....	1 00
" 12. Button, ".....	1 25

Epworth League Music Books

Canadian Hymnal. Enlarged edition. Board covers. Each, 60 cents, postpaid.
Songs of the Century. Edited by Geo. D. Elderkin, John R. Stoney and others. Each, 30 cents; by mail, 35 cents.
Finest of the Wheat. No. 3. Edited by C. C. McCabe, Wm. J. Kirkpatrick and others. 30 cents, postpaid.

Send orders to

WILLIAM BRIGGS, TORONTO

C. W. Coates, Montreal.
S. F. Huestis, Halifax.

Copper-toed Teeth

A certain Aunt Margaret was much admired by her small nephew—which admiration included all her attributes, and even possessions which the aunt herself was not wont to consider desirable. "I don't care much for plain teeth like mine, Aunt Margaret," said Bob, one day, after a long silence, during which he had watched her in laughing conversation with his mother. "I wish I had some copper-toed ones, like yours."

A Pointed Announcement

A colored preacher resorted to the following method to raise funds: At the conclusion of his sermon one bright Sunday morning he said: "Brethren and sisters, I had demonstrated abstrusely that de Lord hates a thief—that he is not to be propagated by no offering. Therefore I beg de pusson or pussons who stole yo' pastor's hog to make no contribut'on at de circulation of the offertory platter." The collection beat all previous records.

A Very Good Character

An Irishman was charged with a petty offence. "Have you anyone in court who will vouch for your good character?" queried the Judge. "Yes, sorr; there is the chief constable yonder," answered Pat. The chief constable was amazed. "Why, your Honor, I don't even know the man," protested he. "Now, sorr," broke in Pat, "I have lived in the borough for nearly twenty years, and if the chief constable doesn't know me yet, isn't that a character for ye?"

A Difficult Subject

When Mrs. Hanson, says an exchange, entered the photographer's studio, her small son held in a firm grasp, there was a look of determination on her face which showed it was no time for trifling:—"Now, see here," she said, swinging the reluctant James Henry into prominence from the position he had selected behind her skirts, "this boy has got to have a picture taken to send to his grandfather that he's named for, and I expect you to do it." "Certainly, madam," said the photographer, blandly. "Now, what style?"—"I don't expect any style at all," announced the mother of James Henry, pulling him up from the floor to a half-sneering attitude. "If you can just get his features into the camera, that's all I expect." "There was a travelling tintype man came to our town last spring. He took two dozen of me for a breakfast and supper, and two dozen of father for his night's lodging, and three dozen of little Emma Jane for the next day's dinner. But after he'd had one try at James Henry he said that unless father had a good half-worn suit o' clothes to let go, he couldn't undertake to secure a likeness of the boy, and he'd r'her be moving on."

Indefinite Instructions

A teacher recited to her pupils "The Landing of the Pilgrims," after which she requested them to try to draw from his or her imagination a picture of Plymouth Rock. Most of them went to work at once; but one little fellow hesitated, and at length raised his hand. "Well, William, what is it?" asked the teacher. "Please, ma'am, do you want us to draw a hen or a rooster?"

Fourth Thousand OF An Irish Saint (Holy Ann)

By Mrs. Bingham.

Neatly bound in cloth. 50¢ net, postpaid. We are exceedingly gratified at the splendid reception this work has received in so short a time of its publication. This book was one of our best sellers at Xmas time and is still in demand.

Just One Blue Bonnet

The life-story of Ada Florence Kinton, Artist and Salvationist. Told mostly by herself with pen and pencil. Edited by her sister, Sara A. Randolph. Cloth, numerous illustrations. \$1.00 net. In a most appreciative introduction to this interesting volume, Miss Machar, the well-known author, describes Florence Kinton as "one of the rare and finely constituted spirits that combine, with great sweetness of disposition and a most loving heart, a strong, marked individuality and strength of character which makes an impression not easily forgotten." Of the letters and diaries which form the bulk of this book Miss Machar says that "in their graphic simplicity and naivete they recall those of Eugenie de Guerin."

William Briggs

29-33 Richmond St. W., Toronto.

For Junior Workers

EVERY JUNIOR SUPERINTENDENT Should have a copy of

The Junior League Handbook

BY REV. S. T. BARTLETT Associate General Secretary of Sunday Schools and Epworth Leagues.

It is full of practical suggestions of the greatest value to Junior workers. Simply indispensable to those who would do the best work.

Price, 35 cents per copy, postpaid

Address orders to one of the Methodist Book Rooms.

TORONTO: WILLIAM BRIGGS Montreal: C. W. Coates Halifax: S. F. Huestis

"Practical Plans"

A Book of Epworth League Methods

BY REV. A. C. CREWS

Dealing with every department of work, and full of valuable hints and suggestions.

WHAT IS SAID OF IT:

"The book is full of good things."—J. M. Lemont, Fredericton.
"I like 'Practical Plans' very much."—Fred R. Foley, Bowmanville.
"The book is the finest and best of the kind that I have examined. It should be in the hands of every President and Vice-President of the League."—Rev. R. Burns, Ph. B., Tweed.

Price 30 cents, postpaid; 5 copies to one address, \$1.50

Address all orders for this book to

Rev. A. C. Crews

Wesley Buildings, Toronto

...The...

Canadian Epworth Era

A. C. CREWS, Editor.

شريف

WILLIAM BRIGGS, Publisher.

Vol. X.

TORONTO, MARCH, 1908

No. 3

To-morrow.

To-morrow has a magic charm
We cannot see to day ;
The distant future holds delights
That never come our way.

Great deeds we plan and hope to do,
But, ah ! the time's not yet ;
And so we waste the morning hours,
Nor dream the sun must set.

The flowers that bloom around our feet
With careless eyes we pass ;
We search afar for gems, but miss
The jewels in the grass.

Oh, may our hearts to wisdom wake,
Our eyes be open'd to see
That Now hold all life's hidden wealth
Of opportunity.

—A. E. Woodcock.

Lincoln and the Bible.—One who was on duty in the White House when Lincoln was president, has recorded that "he was an early riser ; when I came on duty, at eight in the morning, he was often already dressed and reading, in the library. There was a big table near the centre of the room ; there I have seen him reading many times. And the book ? It was the Bible I saw him reading, while most of the household slept." It is curious how many great men find time to read the Bible, and how many small men excuse themselves by saying that they have no time from important business affairs.

✕

Better Music.—Professor T. E. Morgan, choir-leader of the Baptist Temple, Brooklyn, lately made a plea for better Church music before the Methodist ministers of New York. He declared that the music in many churches had deteriorated, retrograded and lost its inspiring influence. "The music in our evangelical churches," said he, "which is supposed to be sacred, is of the 'rag-time' variety, and the words set to the music doggerel." Such an accusation might with some propriety be brought against a good deal of the "popular" Sunday-school music, but it would be unjust in regard to the music in the regular church hymnals, which, in general, is dignified and reverent.

✕

Students' Conference.—At a recent World's Student Conference, held in Japan, there were six hundred and twenty-seven delegates from twenty-five countries. Seventy-six were from China. Telegrams were read from President Roosevelt and King Edward, and the Marquis Ito sent five thousand dollars to

ward the expenses of the Conference. Some of the hymns were sung in six different languages at the same time, and "prayers were heard in more languages than on the day of Pentecost." Such things only prove afresh that missions have now their greatest opportunity since the days when Europe was pagan, and that Christians have now their opportunity to give and pray.

✕

Success that is Failure.—I was talking some time ago with one of the most famous young men in this country, says President Faunce, whom I had never met before. He said to me, "I count my life a failure." "You a failure ?" I asked. "All the young men and women of this country are speaking of you as a shining example of success." "Yes," he said ; "I have failed. I have worked most of my life for eighteen hours a day. No one can tell me anything about my business. But the best things of life I have missed. I cannot read books. If I open a book in the evening, I go to sleep. I cannot travel abroad. The palaces, and museums, and art galleries of Europe bore me. I cannot listen to music or lectures ; I find no pleasure in them. I have acquaintances without number, but I have had little time for friendship. I have missed the best things in life, and I hope to leave the bulk of my fortune so that the men and women of the next generation will not lose the best things of life as I have lost them."

✕

A Wonderful Purpose.—The *Christian Advocate*, of Nashville, has the following wise suggestions concerning the strategic importance of the Epworth League: "The Epworth League prayer meeting has served a wonderful purpose in the way of developing young men and young women for special work in the Church. Many young men have gone into the ministry from the Epworth League, and quite a number of young women have gone to the mission field as a result of their training in the young people's prayer meeting. The Sunday School is doing a great work in giving the young people a proper knowledge of the Bible ; but this information will best come to service through the expression of the Christian experience, thought, and life which is secured through the Epworth League. The growth of an Epworth League prayer meeting means the development of Sunday School teachers, preachers, missionaries, and active Christian workers for the Church. The decline of a young people's society cannot be regarded with anything less than the deepest regret, and the large church with a great number of young people that is

unable to maintain a lively Epworth League may well investigate its own spiritual life. The young people who are to become the leaders in the Church of the future are those who give expression to their religious life in the Church of the present. The Sunday School and the morning services may be well attended by the young people, but the society that offers them the highest opportunity for religious development should not be allowed to die through indifference. What the young people are doing must be considered when the spiritual life of the Church is being estimated."

✕

To Young Methodism.—Our namesake at Nashville has the following excellent counsel for young Methodists: "The present moment is a golden one for young Methodism. By young Methodism we mean not alone its young people in the Epworth League, but its young pastors and its young lay people in every stage of their growth. Methodism itself is young. The opportunity offered is ripe. In a little while, unless used, it will pass. This opportunity is that of making the loyalty of our young life felt. Oh, if we could arouse our two millions of young people as one life ! If only our young pastors would put themselves at the head of the youthful laity ! Many have done so, but all have not. Let our young laymen report at once to their pastors for assignment to the Sunday School, the League, the stewardship, or whatever other work there is to be done. Let the pastors make openings for them. Hold a social meeting of your church membership once a month, or every two months at least, and put these young men forward. Let them speak or read papers before the membership—papers on live topics of church work, church life, or the thought of the day. Give your prayer meeting evening once a month to lay leadership. Sound a trumpet in Israel.

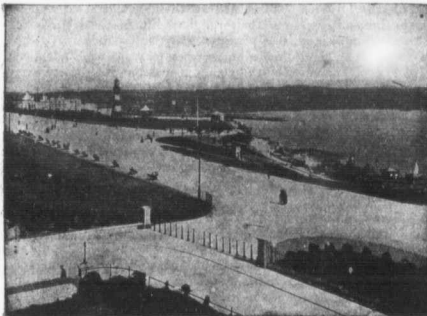
"Let our gifted and zealous young women report also to the pastor. There is work for all. Find *your* work. You can help, you can teach, you can suggest. Get into the League, into the Sunday School—anywhere that there is room. Only put your hand to something. Put yourself where you can be counted.

"Young pastor, call to your study the select young men and young women of your charge. Talk over with them the field and the opportunity. If there be only one or two such choice ones, call these. Put your spirit into them. Inspire them and send them forth. You will by this means continue to preach and work when you are old—when you go hence. Stir the young heart, make it thrill, make it move."

Beautiful Devonshire

BY THE EDITOR.

"WHAT is the most beautiful part of England?" This question frequently asked, of many people, brought the almost invariable answer: "For pretty scenery of hill and dale, of moorland and meadow, go to Devonshire." This opinion begat a desire to see this famous shire, which was considerably strengthened by a hospitable invitation from a valued English friend to spend a few days in Plymouth, and one morning in June I found myself speeding westward from London in the Cornish Express, of the Great Western



THE HOE, PLYMOUTH, ENG.

Railway, "the longest non-stop train in the world." It runs from Paddington Station to Plymouth, a distance of 240 miles in four hours, without pulling up, which is a uniform speed of 60 miles an hour. Of course in passing through towns and going around curves it is necessary to reduce speed somewhat, so that for the greater part of the journey we travel at considerably more than sixty miles an hour. At Exeter, and at one or two other places, passengers are landed by simply dropping off a car at the end of the train, while going at almost full speed, which seems to be a common English custom.

Plymouth is a most interesting city of about 150,000 inhabitants, with many historic memories. From here in 1620 the Pilgrim fathers set sail for the New World in the Mayflower, the very spot being marked by a stone; from here the Spanish Armada was sighted and the brave British seamen went forth to meet the foe. From here Sir Francis Drake and Martin Frobisher set sail on their famous adventuring expeditions; from this place Cook started on his last voyage, and Sir Humphrey Gilbert set out on his western explorations. Other names famous in Plymouth history are Sir Walter Raleigh, Sir Richard Grenville, the Hawkinses, John Davis.

What is known as "The Hoe" is a magnificent esplanade from which a glorious view of the ocean is obtained. It was just off this point that the great galleons of the Spanish Armada were sighted when the British officers were engaged in a friendly game of bowls. When the messengers came with the alarming tidings to Sir Francis Drake the undaunted hero coolly replied: "All right, we have time for another game of bowls, and then we can whip the Spaniards." They did it too, and the country has erected a splendid monument on this very spot to commemorate the great event. There is also a worthy statue of Sir Francis Drake, who stands in a characteristic attitude, looking out to sea over the scene of his victories.

One of the most interesting things the visitor sees on "The Hoe" is the old Eddystone Lighthouse, which has been removed from its original site away out on the rocks in the ocean, and re-constructed here as an historic relic. The spirit of the man who built it is indicated by the words which he caused to be engraved on the stonework of his substantial

structure: "Except the Lord build the house, they labor in vain that build it."

From Plymouth I took two most delightful trips which will long remain in my memory. One, a circular tour which included Totnes, the river Dart, Dartmouth, Torquay and Newton Abbot, combined as much striking and beautiful scenery as can be found in the same radius, probably in the world. The river Dart is pretty beyond description, and its winding way reveals views of surpassing beauty.

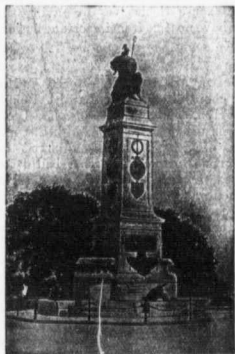
Rev. S. Baring Gould writes thus of his approach to Dartmouth: "The descent of the Dart should be made, as I made it, on an early summer evening, when the mighty oaks and beeches are casting long shadows, and the reaches of the river are alternately sheets of quivering gold and purple ink. By the time Dartmouth came in view I could no longer restrain myself, but threw my cap in the air, and barely caught it from falling overboard as I shouted 'Hurrah for Merry England!' Verily it has scenes which are unrivalled in the whole world. Indeed now, in gravity, as I write this, I cannot think that I have seen any sight lovelier than Dartmouth on an evening in early summer."

My approach to Dartmouth was not quite so favorable as this, as it was pouring rain and blowing a gale as our boat neared the dock, and yet there was much to admire, even under the sombre skies. Dartmouth is a quaint old town, with a number of ancient buildings, and an interesting old church, called St. Saviour's. In Canada we call a building "old" if a hundred years have passed since its foundation stone was laid, but here is a structure whose walls have been standing for five hundred and thirty-five years. The stone pulpit, and the lovely screen in this church attract great attention. The latter extends across the front of the building and is formed by a series of pointed arches adorned by mouldings of foliage and fruits of rare beauty.

The Royal Naval College, and the old training ship, the "Britannia," which lies in the harbor, are objects of interest to visitors. The *Britannia* was one of the finest vessels of the British navy some years ago, but now is interesting simply as a relic of the past. Great care will doubtless be taken to preserve it.

Torquay is one of the loveliest spots on earth. Built upon a hill, with a glorious view on all sides, and with a luxuriance of foliage and vegetation on its slopes, the town is in every way unique, and one is not surprised to know that it is a very popular tourist resort in both summer and winter, for like other places on the south Devon coast it is cool in summer and warm in winter. I was surprised to find palms and other tropical plants growing luxuriantly in the open air. It is said that the climate is as pleasant as that of the Riviera. The Duke of Argyll is credited with the remark that "The sole industry of Torquay is the manufacture of health."

A bicycle trip of twenty miles in the vicinity of Plymouth afforded the opportunity of spinning along some of the splendid roads of England, passing through several sleepy old villages, admiring the green fields, and conversing with people by the way. Part of this journey was in Cornwall, over a regular switchback of a road. In ten miles there did not appear to be an eighth of a mile of level road, and the bicyclist was either



ARMADA MEMORIAL, PLYMOUTH HOE

The Young Man's Age

BY W. T. HAMBROOK, Author of "How Are You Living?"

NEVER in the history of the world were its young men more favorably positioned than they now are. The twentieth century has been a long time coming, but it has come and brought with it the accumulated blessings of all previous years, and offers to the present generation privileges and advantages of which the people of bygone days could have had but very faint conceptions.

Although there are recorded on the pages of every country's history the details of the trials and abuses to which its early inhabitants were subjected, yet there is very little to show that the general populace of those remote times were dissatisfied with the condition of affairs in which it fell to their lot to live.

If it had been possible for their minds to so abnormally expand as to anticipate the amount of pleasure that would accrue to the people of this century as a result of the steady evolution in every department of life, historians might have been called upon to record sad stories of mental distraction and melancholia. But we may safely aver that an ignorance

to remain intact. He is continually racking his brain to unravel some mystery that his nobler nature suggests is worthy of unravelling.

Such proclivities may be said to be a little more than human; and so long as sciences are known to be progressive, man's mind will know no contentment until every nook and corner has not only been explored, but thoroughly understood.

This dissatisfaction on the part of man has been productive of more good than some minds are disposed to admit. The words of St. Paul, "I have learned in whatsoever state I am therewith to be content," have too often been wrongly applied, and perhaps to-day we are suffering from the effects of some man's inertia who considered a stagnant pool more healthy than a swiftly-running stream. It was the dissatisfied, discontented men who laid the foundations of our present civil and religious liberties.

Our hearts are glad because Pope Gregory the Great became dissatisfied with the condition of affairs in England in the year 597, and sent St. Augustin with his forty monks to establish Christianity among the Anglo-Saxon races, that we in this day might not be branded as barbarians. Nor have we anything but words of eulogy for Luther for becoming discontented with his lot in a German monastery, and for hurling defiance into the very teeth of those whose contentment was working the destruction of a feeble Christianity.

Copernicus, Galileo, Newton, and all those men whose exertions revolutionized the realms in which they moved, were men whose discontents and dissatisfactions were the means of handing down to this generation the truths by which men's minds now get their rest and comfort.

If, then, we are enjoying the fruits of the seeds which were sown as a result of our ancestors' restlessness, it behooves those who are laying the foundations of future generations to take a few lessons from the text-books of earlier builders. And no people ever had lessons easier to learn. Everything that has been attempted, everything that has been accomplished, everything that has proved a failure is spread out in plain and indelible colors upon the pages of history and held up to the light of day for the guidance of those who would assume the task of directing in the world's affairs.

Gradually, but surely, the races have been emerging from the deserts of obscurity and ignorance, until to-day they stand on a plane of no mean elevation and review the gloomy aspect of their former days.

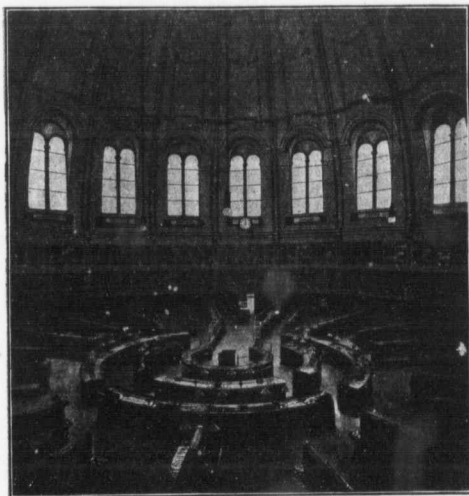
We may yet bear the marks of our primitive sojourns, but we are not denied the knowledge by which those marks may be eradicated.

Our forefathers were, through ignorance, often compelled to launch out upon the turbulent sea of life without chart or compass, and their wrecks are now strewn along the highway as beacons for the travellers of to-day.

They plodded wearily along in regrettable error only that we in this age might have something of the valuable truth of things.

Surely, we have good cause to lift up our voices like a trumpet and declare that "the lines have fallen to us in pleasant places, and ours is a goodly heritage." We have not yet reached the top notch of perfection, but the ascent ought not to be a very difficult one when it is remembered how assiduously other ages toiled in our behalf.

We have no wings like a bird with which to fly, but we have been endowed with power to study the science of aeronautics, and to build airships to carry us over cathedral spires. We have not been supplied with fins like a fish, but we have received from a wise Dispenser of power that which has been withheld from the whale and shark—the ability to construct mighty vessels to carry us around the globe. The young men of Greece would shout before their gods in joy



ROTUANDA OF THE BRITISH MUSEUM READING-ROOM, AFTER ITS RENOVATION
The two concentric rings in the centre hold the great catalogue, itself a library.

of the future gave the people of the tenth century no greater pains than we experience on account of being forced to know that everything ahead is obscure and enigmatic. No one to-day would feel disposed to envy his far distant ancestor of the happiness he got out of life. Looking at his lot through our up-to-date eyes we regard it as anything but enviable, and wonder how it was possible for him to fill his days with praise and thanksgiving. We turn from him half-sorrowfully and say he is welcome to all the gladness he obtained, and thank the God of the universe for permitting us to enter the arena of life so late in the world's calendar.

If the progress that has been made during the past one hundred years in all the arts and sciences, and in every branch of knowledge that has conducted to the welfare of man, should be maintained for another hundred, the next century will be a far more glorious one than this.

It would seem that the glory of this age should be sufficient to satisfy the most fastidious. But man is the most dissatisfied mortal that God ever made. His fingers are ever itching to tear in pieces something that he thinks ought not

for being so merciful towards them in giving them some of the wisest men of the world to learn from. Yet their joy must dwindle into significance when compared with that which every young man should evince in this day over the accumulated blessings that have been bequeathed to him by all previous ages. The reasonable questions that are now being asked by the curious crowd are: "What will the young men do with this vast horde of valuable materials?" "Is it to be wasted, or is it to be augmented and handed down undiminished in its might for the use of their descendants?"

The days for the invention of the locomotive, the printing press, the telegraph and the telephone, have gone by, and the days of application are here. Men of science have yet, perhaps, to startle the world with the announcement of some new discovery, but in the meantime, progress in other walks of life should not be retarded until that discovery, whatever it may be, shall have been announced.

The hounds are now in full cry, and from every quarter is being heard in no unmistakable tones, "Young man, I say unto thee, arise." This is not the age for sleep and slumber; wrongs are demanding redress, and questions of mighty import are calling for deliberate consideration. If these matters of such serious importance which the advanced civilization of the twentieth century is causing, are not matters in which the minds of the young men should be engrossed, where is the man who is bold enough to depict the state of affairs that would be existent ten years hence! The core of every country's national life is found in its young men; and legislatures will perform their highest missions as such when they bend the full force of their energies to the making of young men more and more influential, and to the recognition of their valuable capacities.

George Chapman, the English dramatic poet, must have been in a most invective and unreasonable mood when he declared without qualification that "young men think old men are fools; but old men know young men are fools." Chapman may have been able to translate Homer to the satisfaction of his literary critics, but he must have been very poorly versed in the history of his own country, or he would never have allowed himself to be held up to ridicule for giving utterance to a remark that would have better become an ignoramus. It is because men like Chapman have discounted the ability of young men, and have often gone out of their way to discourage their efforts, that many worthy enterprises have been early relegated to oblivion, which might, with encouragement, have redounded to the honor and glory of God. The time has now come for the young men of the land to assert their powers and to show every blatant sceptic that the energizing forces are not all within the minds and bodies of men who have reached the three-score-years and ten limit.

Frederick the Great, as a young man, often had to travel along a route that was strewn with men who held gags in their hands. But he hurled a message at them which might, with effect, be hurled by those who to-day are subjected to very much the same kind of treatment. With all his youthful dignity, that great fighter drew himself together and one day announced to his assailants: "I go through my appointed daily stage, and I care not for the curs who bark at me along the road."

If the young men were to combine their forces in a determined effort to carry some worthy cause, the powers that be could not prevail against them; for the admirable determination of a young man is a masculine virtue for which no equal has yet been found. The reins of national, intellectual and every other power, will some day be held by the present-day young men, and the time from now to then is not too long to be employed in getting a good start, for Plato put forth a great truth when he said: "The secret of success lies in getting a good ready."

Many legitimate demands are now being made upon us, for we are living in an age in which ten talents are being dispensed more freely than they ever were. Competition has come to be the order of the day, and the young man stands out as the most prominent contestant. Let him, then, have all the encouragement he deserves, and though he may not, like Caesar, leave Rome marble after finding it brick, yet he may with a judicious use of the materials which he now has at his disposal—materials the like of which no other age was

ever privileged to possess—help to build up an edifying fabric which will become the object of admiration of all succeeding ages, and which the leprosy of time will neither destroy nor tarnish.

Toronto, Ont.

Forward in His Name

BY MISS PEARL BURNHAM.

(Prize essay in Bay of Quinte Conference Competition.)

IF the League is to continue an influential factor in any community, if this year is to mark an advance over the record of any previous one, its policy must ever be, Forward—in His name, in His strength, for His glory, drawing upon His exhaustless stores of grace.

Two things are essential for success: prayer and work—faithful, persistent, patient. Slothfulness, carelessness, indifference will mean a constant slipping backwards; there will be no forward progress at all.

The old year is passed beyond recall, but God gives us this new year, with its pages clean and white, bringing golden opportunities from which the richest results may come. Pray that He may grant us heroic souls inspired by His noble example, earnest determination and high hopes for the future outlook.

Our marching orders are clear and simple:

"Onward, Christian soldiers,
Marching as to war."

The soldier who goes into battle to win, does so with unbounded enthusiasm for the cause in which he has enlisted, and unlimited confidence in his leader.

"Christ, our royal Master, leads against the foe;
Forward into battle see His banners go."

The spirit and action of the League in the past has always been summed up in the one word, Forward. There must be no backward movement now, no slackening of energy in the work. This will mean consecration of all our powers, unflinching faith, and an unflinching determination to surpass this year all previous records.

"As each year hurries by, let it join that procession
Of skeleton shapes that march down to the past,
While we take our place in the line of progression,
With our eyes on the heavens, our face to the blast."

Millbrook, Ont.

Christian Cheerfulness

CHEERFULNESS is good for the individual man. A drawn face means a drawn soul; the aspect of a man's countenance has a reflex action on his own soul. The man who allows his features to assume a look of chronic misery will inevitably decline into a state of chronic misery, so subtle is the connection between a man's face and his soul. The man who looks out through jaundiced eyes will come to possess a jaundiced soul. The man who feels miserable will come to feel less miserable if he looks less miserable.

Cheerfulness is good for society; it is pre-eminently a social virtue. The cheerful man is one of the best gifts of God to a sorrowful world—the man who when you see him seems to be saying with that merry hearted little girl Pippa:

"God's in His Heaven,
All's right with the world."

This man is a perpetual benediction. You cannot escape him; he follows you, he dogs your footsteps the whole livelong day. He forces you to open your eyes and to see the sunshine on the flowers; and the green grasses are greener, and you hear the birds singing. And if there are no green grasses or birds he forces you, without uttered words, to look up to the blue of the sky, even though it be but a ribbon of blue above the narrow court in which you happen to have your workshop. If there is no blue sky visible, he gives you vision, so that you can pierce the dull, monotonous shroud of the clouds, so that you can see the infinite blue of the heaven beyond.

Cheerfulness is as infectious as misery. You are caught up in its embrace, and are carried whither you would not. Let your motto be "Rejoice!"—E. W. Walters.

understand the selection of words. To constitute rhyme, four conditions are necessary: (1) Rhyming syllables must be accented; (2) the vowel sound must be the same; (3) the final consonant must be the same; (4) the preceding consonant must be different.

We suggest to our readers who are inclined to write poetry that they secure a good manual, and test their work by the ordinary rules governing verse before they venture to offer their work to the public.—*Western Methodist.*

The Happiness of Service

TRUE happiness is in service. It diverts the mind from the ills of life, and keeps it fresh and sparkling. There is nothing, that so keeps the spirit young and buoyant. It drives away lethargy, hedges the encroachments of disease, keeps the thought from brooding over the past, and inspires the mind with the hopes of the future. The thought of old age is often rendered gloomy because it associates with the idea of being pushed aside and left with nothing to do. Then it behooves us to invest our energy wisely while it is yet day, and the energies of manhood are capable of productiveness. Whatever may be our field, let us cultivate it with assiduity, make its soil bloom with beauty and fruitfulness. However promising may be life, every day but shortens our existence and brings us nearer to the stopping place. No opportunity ought to go by unimproved, for the night cometh when no man can work. Our time, our talent, our energy, all belong to God, and in using them for him we are using them for others. As much as some of us may resent it, we are growing old. The most of our life is behind us. We are turning down the western hillside, and the valley is not too far away. What we do, we must do quickly. And since our greatest happiness is found in useful service, then let us serve while it is called to-day, and permit no talent to go unimproved, no energy to stagnate, and no possibility to remain dormant and undeveloped. If we are to get the most out of life, wholesome service is the means to that important end.

A Thrilling Organ Recital

BY P. L. STANTON, A.M.

IT was in Hofkirche, the most interesting of the churches of Lucerne, Switzerland. The church is especially famous for its wood carvings and its great organ. It was my happy, thrilling, exhilarating privilege to listen for an hour to the tones of that organ as they were brought out by the touches of a master hand. Just here let me say that I am not an enthusiast on organs, even if they have a hundred stops (the sooner some of them stop, the more I am pleased) or four thousand nine hundred and fifty pipes, a "vox humana," and a "vox celesta," as does this one. During most of the year, daily recitals, except on Sunday, are given on this organ; and knowing of the great popularity of these, I went, bought a ticket, took a seat, with the determination to sit the performance through, though I expected to have to fill in much of the hour by reading and writing.

The first composition, I thought, would be like lightning—better at a distance—for it was so tremendous that it shook the church building; but it kept the hundreds of auditors quiet. Then came the softest, sweetest strains that kept going farther and farther away, until they were like soothing echoes sweeping back from eternity. Then they came back, nearer and nearer, until they were the gladdest whispers into the heart's innermost ear. Next came a storm, with whistling winds, rolling thunder, and pouring rain; while the waves dashed wildly on the rock-bound shores and broke into a thousand fragments, each with a melody all its own. While I was wondering how it happened that a steam engine in the distance should be getting in long, continued whistling, and so much in accord with the masses of harmonious sounds coming from the organ, I discovered that it all came from the organ. Then succeeded tones as soft and mellow as the whispers of a summer evening zephyr. Never was a mother's gentlest lullaby more soothing, and yet the listener felt no inclination to go to sleep. The soul was too thrilled to suffer drowsiness to come upon the body. Then there was a succession of responsive sounds, some present and some coming from far away—echoes as complete as if sounded back from a distant cliff. Another instrument with its own player, could

not have made it seem more real. As with the natural scenery around the favored spot, there was an unending variety in the rich tones, and the harmony seemed perfect.

But it is utterly out of the question for any pen, to say nothing of this halting one, to convey to the absent mind any adequate conception of that hour in that church. Each one must hear for himself. During almost every moment the organ keys were being touched the hundreds of listeners were so still that one could close his eyes and easily imagine that he was the only auditor. When the hour was over and the audience arose and departed, it was with a quiet reverence that was remarkable. Though many nationalities were represented, there seemed only one sentiment—a feeling that it would be sacrilege to behave in any but the most quiet way. It was a solemn sacred hour, suited to the gentle twilight which was settling down over lake, river, plain, hill, and city. I had done no reading or writing, except to make an effort to put down the different stages in the exercises of the hour. The foregoing is the substance of what was written.—*Nashville Epworth Era.*

One of the Great Apostles

Preaching on the life of Robert Morrison, Dr. Campbell Morgan related the following interesting incident of the oldest missionary in China: "About two months ago," he said, "I stood, after preaching in the vestry of Fifth Avenue Church, New York. There came into the vestry a man who took my hand in his, and looked into my face. He said, 'You don't know me?' I said, 'I seem to know your face.' He said, 'I am Griffith John.' I felt that I stood in the presence of one of the great apostles. I asked him for his benediction, and what do you think he said to me? 'I have had fifty years in China, and I am going back.' 'Well,' I said, 'aren't you coming to see us in the old country?' 'O no,' he said, 'I've very little interest in the old country.' I said, 'Don't you want to see Wales?' He said, 'No, I love China more. Wales is a beautiful memory to me, but I must live and die in China and mix my dust with her dust.' Thank God," Dr. Morgan added, "that he still lingers with us. He is building on the foundations which Morrison laid."

Lord Kelvin's Romance

There was an element of romance in the late Lord Kelvin's second marriage. It was at the Canary Islands that the great scientist met his bride to be, and her apparent interest in scientific pursuits drew them quickly together. The scientist went to a great length to unfold a new system of signaling, and as he said good-bye to the lady on the bridge of his yacht on leaving he looked at her and smilingly said: "Do you think you understand the system now?" "Oh, yes," replied his lady friend, "I am sure I understand."

"Then," said the scientist, "watch the vessel as it disappears from view, and I will flash you a message."

The message was, "Will you be my wife?" The lady's reply the world knows.

God is asserting himself within the soul of any man who suffers because of sin; then, and not till then, can the strong hand of the Saviour of mankind reach down to the need, lift up, and bless and heal.—*Rev. R. J. Campbell, M.A.*

Medical science affirms and practical experience attests that a neglected infancy and a deprived childhood must almost inevitably result in moral deficiencies, mental imperfection and physical disability.—*Mrs. Kelynaech, M.B., Ch.B.*

A dear friend of mine used to say of a fine old doctor in Philadelphia that his simple presence did his patients more good than his medicine, and was easier to take beyond all comparison. Well, such a presence is always a noble medicine in itself. The contagion of a cheerful soul helps us always to look toward the light, sets the tides of life flowing again, and cubes all our chances of getting well.—*Rev. Robert Collyer.*

Patient, O heart, though heavy be thy sorrows!

Be not cast down, disquieted in vain;

Yet shalt thou praise Him when these darkened hours,

Where now He plougheth, wave with golden grain.

—*Frederick L. Hosmer.*

The Quiet Hour

The Watchful Eye

"He" knows the way we must take. If it be that Napoleon's veterans supped gaily at their bivouacs because they believed their leader had the plan of campaign clear in his mind, how much more peacefully may we eat, drink, sleep and rise up to the work of the day—the brief day we have to live. The Watcher, our Shepherd, has his eye on us—and on the path that stretches ahead.

Cheer on the Christian Way

It should be the aim of every Christian man and woman to become strong and when strength is won to use that strength in bearing the burdens of others. Every sorrow mastered, every burden borne inside instead of outside, makes us stronger, and leaves the world brighter. Learn to smile, get the habit of it; learn to sing, make it also a habit; and you will be surprised how much brighter it makes the world, not only to others, but to yourself! The smile and the song lessen the burden and light up the way.

The Call of Need

"I hope my messenger reached you in time to prevent you from suffering much discomfort," said the busy manager of a large foundry to a relative who had telephoned when something went wrong with the heating apparatus of the house. "Yes," was the thoughtful reply, "your man was here within

did any one else. She keeps happy by keeping busy—that is half of the story. The other half is that her occupation is always something that tends to add to the sum of happiness or comfort or well-being in the world; something, no matter how small or commonplace, which will help rather than hinder herself and others. And out of her activity, rightly and pleasantly directed, comes her state of happiness. For one cannot fill the heart and mind with helpful, useful thoughts and deeds, and find time to sit down and be unhappy. I know that from my own experience, even though that is far more limited than I would have it."

"I wonder if you are not right?" murmured the other, "I'll try it and see."—*Cora S. Day.*

Expecting Happiness

Christians are learning to cultivate the believing, buoyant, hopeful emotions. Said a woman whose lines are cast in ways which most would find unrewarding and pleasureless: "When I awake each morning I like to remind myself of two or three things: first, that God loves me and wishes me to be a joyous presence in my corner of the universe; then, that He will make it a happy day. After that I have only to wait for the surprise. Yesterday it came by the hand of a little bare-foot neighbor—a great handful of fragrant water-lilies. Day before came a friendly note from one with whose personality I had never before come much in touch." We all know that though man lays many snares for the wings of happiness, his reward is often but an overturned net, and that the quarry when caught is apt to turn out but a dull-plumaged fowl named Satiety. But the plan heaven offers is of another build. Our expectancy is the tinder laid ready, the "surprise" is the

RESOLUTIONS

Resolved, to live with all my might while I do live; **Resolved**, never to lose one moment of time, but improve it in the most profitable way I possibly can; **Resolved**, never to do anything which I should despise or think meanly of in another; **Resolved**, never to do anything out of revenge; **Resolved**, never to do anything which I should be afraid to do if it were the last hour of my life.—*Jonathan Edwards.*

an hour, and your promptness did more than bring pleasant warmth to the house again; it kindled afresh some fires of faith and hope that were burning low. For I said to myself, 'if the earthly brother will leave all else to answer a little call of need so quickly, shall I fear that the Father in Heaven will be less swift to hear, less ready to help?' So I dropped a burden I was bearing, and went cheerfully on my way." That is what human love and kindness are meant to be—a type and promise of the Divine; and far more often than we know the friendly deed and helping hand carry with them more than the giver thinks—even a message from God.—*Forward.*

A Recipe for Happiness

"I would give almost anything I possess just to be as happy as she," was the envious remark of one who had been speaking of a sunny-hearted friend.

"Suppose you try her recipe, and maybe you will find yourself happy without money and without price," was the suggestion with which she was answered.

"Her recipe? I do not understand," she said in puzzled tones.

"She is not happy without a reason," came the serious reply. "There is a method about it that I believe would make a happy, contented one of the most despondent pessimist that ever existed."

"Do tell me," begged the envious one.

"It is very simple—so simple that I wonder you have not seen the secret long ago. Did you ever see her sit down and bemoan this or that or the other thing that might not be exactly to her liking or pleasure? No, you never did—nor

tiny spark. But we must beware of any choosing of the day's ration. Any slightest tincture of self will throw the whole miracle out of realization. One must never hope to be both tinder and spark.—*Congregationalist.*

On the Other Side

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

A Sun

Plants and vegetation and trees grow toward the sun. Even the heart of a tree trunk is not at the centre, as many suppose, but the main body of every tree has an elliptical bulge toward the sun prevailing side. In garden or grove or thicket, if any plants or trees or shrubs are in the shade, they struggle toward the sun, the source of their life and light and well-being. It is in the same way that Christians ought to grow—toward God, the source of their life and light and blessedness. "The Lord God is a sun." It is our privilege, and should be our delight, to grow toward Him.—*Rev. G. B. F. Hallock, D. D.*

The Songs of the Church

"I have heard someone speak of writing a history of the songs of the Church," said Eva Booth, of the Salvation Army; "but it is impossible. You can write the history of great men, of battles, of nations, but you cannot write the history of 'Just as I am,' 'Rock of Ages,' or 'Nearer, my God, to Thee.' There are heart-throbs, sorrows, and spiritual exultation in the composition of each that defy description.

"Marshall all the books of the world in countless number, make a pillar of literature that reaches to the heavens, and on the top of all you will find 'Rock of Ages, cleft for me.' History tells us that, with the exception of only one other book—our Bible—that hymn has travelled over more lands and into more homes than all other literature that the world has produced."—*Eva Booth.*

The Pot of Gold

"Anybody who can look at a rainbow—a bright, beautiful, wonderful rainbow—and think of nothing but a pot of gold at the end of it, deserves to be disappointed," said the young teacher severely. But the habit of considering the pot of gold first is one that will soon grow dominant if allowed its unchecked way; and no glory or beauty in the heavens above or the earth beneath will be left untouched by it. It is a habit that leaves the spirit poor. The rainbow has its gold, indeed, for those whose eyes are wise to follow it, but it is not gold dug from earthly mines, or coined in any human mint. Friendship, home, the glad vision of dawn, the message of the sunset, the wonders of moon and star, the strange thrill of melody—all these hold treasures of real wealth, but they lose all power and meaning for the one who seeks only the mundane pot of gold.—*Forward.*

The Infection of Cheerfulness

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

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

Martin Luther

"I have one preacher that I love better than any other on earth; it is my little tame robin, which preaches to me daily. I put his crumbs upon my window-sill, especially at night. He hops on to the sill when he wants his supply and takes as much as he desires to satisfy his need. From thence he always hops on a tree close by, and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast asleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."

The Golden Rule

The golden rule proves its divine origin by solving every individual and social problem, whenever applied. The only arguments ever advanced against it are by those who do not want to apply it. The more a man loves himself, the more absurd it seems to him to love his neighbor as much as that. He even argues that it wouldn't be good for the neighbor, or work out rightly—and he can always convince himself, and other selfish people, that he is correct. But the golden rule remains as strong, as perfect, as binding as ever.

Worship is the luminous shadow of belief. It is the inevitable consequence of it, just as the shadow is of the substance.—*Rev. W. G. Beardmore.*

Thoughts for the Thoughtful

Jesus does not simply say, "Blessed are those that have not the capacity for suffering, mourning, or sympathetic grief," but, Blessed are the actual sufferers. Blessed are those who are bearing heavy burdens, those undergoing a terrible shock.—*Henry Stiles Bradley, D.D.*

A commonplace saint! Are there not many such going quietly about the work of the kitchen and the parlor, themselves unseen forces, making smooth the paths of others if God recognizes their worth, and often gives them to eat of the hidden manna.—*Margaret E. Sangster.*

Let us learn that the whole Christian life, whether it is lived on a scale of miles or of inches, is a beautiful and worthy life, and that what God requires of us is not to accomplish anything wonderful, but to do justice and love mercy and walk humbly with our God. God has two thrones—one in the highest heaven, one in the lowest heart.—*Henry Van Dyke, in "The Open Door."*

There are unfathomable depths in every man that have never been sounded by any human line. There are possibilities and powers and passions, far-sunken so that we peer and cannot see them. Only sometimes there comes an hour of joy, of love, of temptation, or of sacrifice, and then the depths seem to disclose their secrets, and we are more mysterious than we dreamed.—*Rev. G. H. Morrison, in "The Unlighted Lustre."*

The cleansing of a soul at the time of regeneration will no more keep a Christian forever pure than a single ablation of his face or form would make his body clean for a lifetime. The world soils our souls every day. Each unholy thought, each angry word, each act of deceit, each covetous desire, each un sincere, unbelieving prayer, each cowardly desertion of duty, leaves an ugly spot. "Create in me a clean heart" is every hour's prayer for a Christian's whole life.—*T. L. Cuyler.*

Hymns You Ought to Know

XIV.—May Jesus Christ be Praised

When morning gilds the skies,
My heart awakening cries,
May Jesus Christ be praised!
Alike at work and prayer,
To Jesus I repair;
May Jesus Christ be praised!

Whene'er the sweet church bell
Peals over hill and dell,
May Jesus Christ be praised!
O hark to what it sings,
As joyously it rings,
May Jesus Christ be praised!

My tongue shall never tire
Of chanting with the choir,
May Jesus Christ be praised!
This song of sacred joy,
It never seems to cloy,
May Jesus Christ be praised!

When sleep her balm denies,
My silent spirit sighs,
May Jesus Christ be praised!
When evil thoughts molest,
With this I shield my breast,
May Jesus Christ be praised!

Does sadness fill my mind?
A solace here I find,
May Jesus Christ be praised!
Or fades my earthly bliss?
My comfort still is this,
May Jesus Christ be praised!

The night becomes as day,
When from the heart we say,
May Jesus Christ be praised!
The powers of darkness fear,
When this sweet chant they hear,
May Jesus Christ be praised!

In heaven's eternal bliss
The loveliest strain is this,
May Jesus Christ be praised!
Let earth and sea and sky
From depth to height reply,
May Jesus Christ be praised!
—From the German, Tr. by Edward Caswall.

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, Halifax, N.S.

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

Strive to Excel

Mediocrity is all too common. This is true of both character and work. And a great deal of it is unnecessary. It is the result of an impoverishing spirit of self-satisfaction. Far too many of us are much too easily satisfied with ourselves. As a natural consequence we fail to make the most of our capital. That it is every young person's duty to make the most of himself goes without saying. But that it costs too much for many of us is evident. The ordinary young Canadian is content with being as "good as the average," and the average is therefore none too high. It can be raised only by higher aims in the individual, for without a definite intention and purpose to excel, mediocrity is unavoidable.

The price of super-excellence is invariably the same. God never gives something for nothing; nor does He force His goods upon us. Whoever will pay the price attached to superior character, attainments, or ability may possess them, but to the laggard or indolent bargain-hunter they are always denied. The cost of efficiency is never slight; still it is possible for all who will to pay it, for God has placed the highest good within the reach of all. It is denied to none. Failure to obtain it leaves us without excuse for our poverty. Our determination to excel was the cause—that was the only trouble.

And the price of this is that so many wake up to their loss when the best opportunity for enrichment is for ever gone. Failure in early life to form the habit of personal application for the realization of the best possible to us leaves us sadly handicapped when the time of late awakening comes. A sense of need may be aroused in one when the best occasion of its satisfaction is passed beyond recovery. "It is never too late to mend" may be true, but mended characters and lives are not the most valuable and ought not to be necessary. An old man can never become what he might have been if his earlier years of youth, now for ever gone, had been applied to the acquisition of superior worth and skill.

Hence the call of the Present to the youth of to-day is, "Make the most of yourself, for time is fleeting." This should not give rise to either sadness or regret within us. None can stay the march of the years or cause them to travel the less rapidly, but all who will may fall in line and keep step in the ranks of progress. The appeal of the Present should be to us an incentive to holy zeal and untiring effort to make

the crown of personal achievement honestly our own. Then, when later years find us in retrospective mood, there shall be no vain lamentation over missed or neglected years, but we shall have the sweetest experience that can come to one with eternity not far away—a consciousness of having consistently and habitually sought the best. Then "at eventide it shall be light."

The Church has made abundant provision for helping the youth reach this goal. For the individual character the highest ideals are held up, and he is encouraged to press forward for their attainment. For the organized society never were such facilities provided for serving the general good. The highest blessing is realized only by yielding up one's self for another. This is the very heart of our Missionary enterprise. And the individual can never serve at his best alone. The exercise of his powers for the good of others, in company of those like-minded with himself, will develop the powers of good in himself as nothing else can do. Hence the appeal, "Do your best," contains the secret of being your best, for in proportion as we follow Him "who went about doing good" shall we grow in personal resemblance to Him who is all good. "Follow Me" is ever and to all the watchword of the highest and best success.

There is an art that needs to be generally cultivated. It is that of making the best of one another. No two persons are constituted just alike, nor do they see things in exactly the same way. This is characteristic of us all, and constitutes the main reason why in all our dealings we should be charitable. To see things through the eyes of another is not easy. We are naturally biased in our own favor, and are apt to consider our judgment superior. Even if it be so, we should make some allowance for the right of personal judgment on the other person's part, and not be arbitrary. No one knows it all, and it may be that with all our confidence in our own superior discernment time will prove us wrong.

Personality

Hume said he felt inclined to believe in immortality when ever he thought of his mother. Behind this statement there is psychological principle. We are influenced more by personal character than we are by abstract teaching. Most of us have forgotten the lessons taught us by our teachers of years ago, but we have not forgotten the personality of the teachers. Their dispositions and principles manifested in word and deed have written their autographs deeply on the page of our minds and hearts. The same thing can be said of the influence of our parents. Cowper felt this when looking at his mother's picture and penning very tender lines to her memory. It is parental example which influences a boy far more than parental admonition.

National life, too, is determined more by the personality of a nation's leaders than by the nation's laws. Men like Gladstone have done more to determine the moral life of a nation than all the statute books of a generation. Such unselfish lives as those of Lady Somerset and General Booth set the pace for "high living and noble thinking." The people of this century are idealists. We follow acknowledged teachers. There is as much of hero worship now as in Carlyle's day. A monument speaks as well as a book and often louder. Queen Victoria left behind her no literary productions, but she bequeathed to the English people a personality characterized by affection for all classes, as well

as a love of home, justice and purity which have enshrined her name in human hearts throughout the world.

Beauty and fragrance determine the value of a flower, similar tests determine the value of human life.

An Important Matter

During the past two or three weeks circular letters have been sent out to the Presidents of all Epworth Leagues in Canada and Newfoundland as far as our books supply the names, calling attention to the General Epworth League Fund, and urging that it be sustained more liberally than in the past. We are asking for a contribution from each League equal to five cents per member, which does not seem to be an unreasonable request. This is not, of course, a tax, but simply an indication of what is a fair share for each society to raise. Wherever there is an earnest purpose it can easily be done. This year, instead of one General Secretary, we have three, and the needs are consequently greater than ever before. It is the settled policy of the General Sunday School and Epworth League Board not to allow a debt to accumulate beyond the end of the year, and to carry out this policy it looks to the Sunday Schools and Epworth Leagues for generous and enthusiastic support.

Shallowness

In many ways our age is a superficial one. Depth of thought and purpose characterizes the few rather than the many. There are many more who coast along the shoreline of life than those who turn their prow out into the mighty deep. The snowy pearl and the glittering gold are prizes won by the man who dares go down into the depths to discover these treasures. The best things in the world are deep things. Who can fathom the depth of love? What plummet has ever touched bottom in the exercise of faith? How utterly exhaustless is the element of hope! When experiencing these virtues we need have no fear that the keel will strike on the rocks, for there is no place where the heart has such searoom as when living the deep experiences of the soul.

The shallowness of our times is manifest in many directions. Consider political life. It is fussy and noisy and often very demonstrative, but who can say it is deep? Analyze our representative member of parliament, and what do you find him to be? Is it not true that he feels himself the representative of a party and under obligations to serve that party? We have many politicians but few statesmen. Nearly all the world's great reformers have been men who have cut loose from their party to launch their reforms. Such men were the promoters of abolition both in America and England. Father Matthew in Ireland separated from party allegiance to institute his temperance reforms, and so did Garrison in America. Men of strong moral convictions find it hard to work in the party harness.

There is also much shallowness in social life. The friendships of life are often superficial, breaking when the least strain is put upon them. Compliments, as we hear them expressed in society, are in many instances as thin as the veneer on a piano. Solid, stable friendships are as rare in society to-day as solid mahogany or quarter-cut oak are in our parlors. On every hand, too, we behold the sad evidences of superficiality in character. Truth is frequently colored, distorted or grossly exaggerated even by people who profess to be truthful. Many lie by implications and insinuations. Dr. Holland says, "If all the lies told in buying and selling were nailed as bad coin to the counter, there wouldn't be room in

our stores for the goods." This is a strong statement, but pungent admonitions are required to correct popular evils. How shallow a virtue is honesty as we often see it exhibited. We may be conscientious in giving sixteen ounces to the pound and thirty-six inches to the yard, and yet rejoice because we have gotten the best of the bargain. If under the strain of circumstances or pressure of necessity I take from another for one dollar what is worth three dollars to me I may be honest in the eye of the civil law, but from a moral standpoint I am a thief. The world was never more in need of strict honesty, thoroughness and integrity than it is to-day, and at no time in its history was a higher valuation put upon those virtues by employers of labor and leaders of men. Our Lord's admonition to His disciples is still timely, "Launch out into the deep."

THE Biennial Convention of the Bay of Quinte Conference Epworth League at Lindsay was an unusual success in every way. One of the most gratifying features of the gathering was the large attendance of ministers who manifested the deepest interest in the proceedings from start to finish. The preacher who mingles with the young people and identifies himself with their work in the church never grows old. Nothing so tends to keep the mind fresh and the heart young as to be one with the boys and girls of the church. The preacher who does not attend the League and Sunday School gatherings and who treats these institutions of the church with indifference is preparing himself to be a "lack number." Very soon no church will want him.

✕

WHAT has been prophesied for some time has come to pass. Hard times have come, following after a period of wonderful industrial and commercial activity. The result is very much hardship and suffering among the poor. The papers have done a good work in pointing out the great need for help. Toronto has sustained its reputation as a city of Christian institutions by very promptly ministering to the needy at a critical time. It is interesting to notice the part the churches are taking in this good work. The censorious critics of the Church should be honest enough to see that the churches have not forgotten or neglected their holy mission to the poor and unfortunate. Take away from the ranks of philanthropic workers the members of our churches, and how many would remain to carry on the work or provide the means for its support.

✕

REV. RICHARD HOBBS writes a letter to the News of this city protesting against the pictorial representation of public men with the almost invariable accompaniment of a cigar in the mouth. This may seem like a little thing to object to, but there can be no doubt that boys are influenced by pictures of this kind to think that it must be a manly thing to smoke. The average boy wants to be a man, and when he sees the men about him almost constantly smoking cigars and pipes, and when the cartoons of the daily paper represent the most prominent men of the community as smokers, it is a bad object lesson for the lad.

✕

"It pays to advertise, doesn't it?" exclaimed an enthusiastic delegate at the Bay of Quinte Conference Convention at Lindsay, as he looked at the splendid audience that filled the spacious auditorium of the Cambridge St. Church. There can be no doubt about it, the success of that Convention was largely due to the publicity given it through the "Tidings," and by other means. The Convention was well planned, well managed and well advertised. Result: A big affair. Is it always so? With very few exceptions, emphatically yes.

Practical Methods of Work

League Officers and others are invited to contribute to this page an account of any Method of Work which has been successful in their own League.

A Menagerie

One of the Young Men's Societies of this city had an evening of wholesome fun, not long ago, when the members were asked to bring a sketch representing some animal, fish or bird. This was attached to the coat, and during the evening a guessing contest was carried on, a prize being awarded to the one who obtained the greatest number of correct answers.

One sketch showed a man gazing at a placard which announced that coal was \$40 per ton. This stood for "dear."

A tree without any leaves represented a "Bear."
Birds on a tree suggested a "Perch."
A small pig going into a meat mill was supposed to be a "Ground Hog."
There was a general mix up of those present and every one voted "the menagerie" a success.

Our Work and Our Aims

The Epworth League at Fredericton, N.B., prints the following statement on the back of its Topic Card:

In preparing our programme for the season, we are hopeful that we have attained sufficient variety to make the meetings attractive to everybody.

There is nothing narrow about the aims of the League. We desire to bring together all the young people of the church, that we may become better acquainted with one another, and may be mutually helpful.

There is plenty of talent and plenty of energy among our young people, and it is the object of the League to direct these talents and energies into such channels, that we may build up sterling Christian characters, and may be of some use to the church and to the community.

All the young people of our church are urged to be present on Tuesday evening, when our plans will be fully outlined. Suggestions from any source will be welcomed.

Come every Tuesday.

Be on hand promptly.

Bring your friends.

E. L. F. M. C. Look up. Lift up.

What the Prayer-meeting Committee Should Be

It should be a Pious Committee. Sometimes it is well to number the members of the committee, and have them fill the prayer-meeting pauses in the order of their numbers.

It should be a Training Committee. Sometimes it may hold a preparation meeting a few days before the prayer-meeting, calling together the new members and those less experienced, and helping them prepare for the meeting. Sometimes this may be done by taking them individually, the members that need this help being divided among the committee-men.

It should be a Leading Committee. Get the leader to do all he will, but the committee should be continually supplementing the leader in the meetings, starting sentence prayers, calling for hymns, expressing approval of some strong testimony, calling upon visitors that come from other societies, doing all they can to promote the success of the meetings.

It should, above all, be a Praying Committee, holding committee meetings to pray for the members and the meetings, and constantly seeking the help of the Holy Spirit in its difficult but blessed task.

Backward Members

Backwardness is a family complaint in Christian Endeavor, and he who finds a specific warranted to cure this malady would be sure of a large reward from leaders generally.

Who are backward members? We might divide them into two classes:—

1. Those who won't take part.
2. Those who think they can't take part.

Both these classes probably sign their names to the pledge in all sincerity, but believing it will be all right when the time comes, though it is to be feared that some interpolate a little clause that is not printed—they think to themselves, "I promise to take part in every meeting when I feel able"; and the occasions on which they do feel able are comparatively rare:—and like all complaints, if indulged in, this backwardness becomes worse and worse.

I.—Those who won't take part. To this class belong those who deliberately allow all others to speak before them. Is there a pause? They reason within themselves:—"So and so is to speak, he always speaks, and ought to before I do," "He can do better than I, so I will keep still," "I don't feel quite in tune with the meeting to-night, so I had better be quiet."

Here also we may place some who neglect the study of the topic, and therefore have nothing to say about it, and the very fact of this omission has so affected them that they know prayer will be an impossibility.

These members will generally save their consciences for the broken pledge by the excuse, "There was no time for me," or perhaps by comparing themselves with some equally silent member, saying, "He did not, so I am sure it does not matter about me." The sad thing is that at first they felt very bad about not taking part, but it has now gone on so long that they are becoming callous, and the pricks of conscience cease to annoy, except when roused by some special convention meeting.

Perhaps it was wrong in designating this class to use the contraction "won't." We have become so accustomed to that word, that we are inclined to forget the two words for which it stands—will not. It is a question of will. This will give us a clue in showing later how we may deal with these people.

II.—Those who think they can't. I am glad to believe that more of our backward members come under this class than amongst those I have just enumerated. They are known to all as backward, shy people, and, indeed, several marvelled when they joined the Christian Endeavor Society. They are most certainly relying on the Lord Jesus Christ for salvation, but so far as participation in the meeting goes, they have failed to realize the truth of our second clause, "Trusting in God for strength." Perhaps they join the Society in a moment of enthusiasm, but when they are face to face with the or-

deal of opening their lips, they suddenly feel that they have never done such a thing before. They try to begin, and no sound will come; it seems as if their tongues were glued to the roofs of their mouths. Then, if even a faint sound does escape them, the unnaturalness of their own voice entirely saps any little courage they were gaining; or, perhaps, at that very moment someone else begins to speak, and no one notices their feeble efforts.

Another idea is frequently uppermost. They feel sure they cannot speak or pray as many others, and are haunted all the time by the thought:—"Suppose I break down, what will the others think of me?" or, "There are strangers here to-night; if I get up and then have nothing to say, I shall so disgrace our Society in their eyes," etc. And so that thought of what others will think or say seems to form an almost impassable barrier.

Honestly have they tried, only to feel themselves backed weak by weak. Finally, if this is allowed to go on, they settle down into believing it is really no use trying—they can't speak; and so they are content not to try more. Were you to speak to them they would say, "I would gladly, if I only could." And thus they shelter behind a fancied or real lack of power.

But now, having diagnosed our case, we must think how to secure a remedy.

Obviously the two classes must be dealt with separately, for the encouragements and comforts that might be given to the one, would prove almost fatal to the other.

How, then, can we best help those who won't take part in our meetings.

Probably a "straight talk" is the best remedy. But by whom? It is in the choice of the hand that shall offer the medicine that the efficacy of your experiment will largely rest. The "straight talk" must be given by the right person. Perhaps this right person will be a fellow member, perhaps some leader in the Society. A few negative and positive qualities which will contribute to the rightness might be indicated.

(a) They must not be patronizing. Any touch of this in the tone will at once shrivel up the soul they would move, and instantly induce a retort, "I am as good as you, what right have you to speak to me?"

(b) They must not be censorious. A fault-finding spirit will soon be detected by the delinquent, and put them on the defensive, if not on the offensive, and they will either avoid the one who would correct them, or else plainly show that they will have no conversation on the subject.

Turning to the positive qualities:—

(a) They must themselves be living near to God. We would remember the Apostle's words, "Ye which are spiritual, restore such an one in the spirit of meekness." Only when filled with the Holy Spirit, and coming ourselves from communion with God, can we speak to those who fall, or a blight will fall upon our own spirit, and the adversary will take occasion to induce a spirit of self-righteousness.

(b) They must themselves, so far as they know, be fulfilling the pledge in every particular. Otherwise, "Practice what you preach" will be the first retort, and should there be truth in it, their power of helping will be entirely gone.

(c) They must be tactful. Speaking at the right time—and not before others, not at a time when bystanders may observe, not in a five-minutes' interview, when the one they would help is evidently hurried, not when they have been upon in some other direction.—E. M. Weatherly, in Christian Endeavor.

Hints for Workers

The Hindered Christ

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and
sad,
And weighed with a mighty fear.
He asked me for mine, but 'twas busy
quite
With my own affairs from morn till
night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for Him
To run with gladsome speed.
But I had need of my own that day;
To His gentle beseeching I answered,
"Nay!"

So all that day I used my tongue,
My hands, and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my wilful feet went a crooked way.
And the dear Lord Christ—was His work
undone
For lack of a willing heart?
Only through men does He speak to men?
Dumb must He be apart?
I do not know, but I wish to-day
I had let the Lord Christ have His way.
—Alice J. Nichols, in Christian Endeavor
World.

The Handy Weapon

"What is that in thine hand, David?"
It was only a sling, a little weapon he
had made for pleasure, or with which to
keep the wolves away from the sheep.
Yet with that sling he slew Goliath, whom
the whole army of Israel dared not meet.
Some of us have accomplishments we
have never thought of more seriously
than as a source of some slight pleasure
to ourselves or to others. We can sing,
or play an instrument, or draw, or paint
a picture, or tell a story well. Have you
ever thought of using your accomplishment
for God? Or maybe it is some
power you have gained in the more serious
endeavors of your business or profes-
sion. Whatever the accomplishment,
whatever the power you have developed
or skill you have cultivated, why not use
it for God? You have no idea how much
it may result in if you will only use it,
as David used his sling, or the name of
the Lord of hosts.—Rev. G. B. F. Hallock,
D.D.

Skillful Service

"The dentist has an assistant who has
been with him for years," said one who
had been spending an hour or two in the
office mentioned, and there was a whole
essay on valuable service in her quiet
deftness and understanding of his needs.
She scarcely asked a question, but she
was intent upon each case that came,
knew by the statement of it what would
be required in its treatment, and had the
little tray beside the chair provided with
its necessary instruments. I noticed, too,
that the dentist used them in just the
order in which she had laid them. There
was no word of direction on his part, no
bustle or ostentation on hers, but every-
thing was ready for his hand. I did not
wonder as I watched her that she had
held her place for years. She was a prac-

tical illustration of the art of rendering
one's self indispensable, and her work
held valuable suggestions for many peo-
ple along many lines who do not under-
stand why they are unsuccessful. She
had made the best use of her

he is concerned about. He is eager to
bring the fittest and best possible self to
his work, and in his close watch of the
workman he loses a certain quality that
should go into the task in hand. By and
by, when he has utterly forgotten himself
in what he is doing, he will be at once
happier and more successful."

It was a keen analysis, yet one that
doubtless holds the secret of many fail-
ures along many lines. The sympathy
that heals is that which sweeps away all
thought of self in its generous outflow;
it sympathizes not because of duty but be-
cause the whole tender, loving heart aches
with a brother's sorrow. The spiritual
work which endures is that in which the
workman has lost sight of himself.—For-
ward.

In the Right Place

A mother in a humble home is disposed,
if she looks down, to fret and complain be-
cause of her circumscribed position, and
she wonders sometimes if any one has
greater trials than herself; but when she
realizes that she is where God would
have her be, and that without her His
plan would be incomplete, her difficulties
become rungs in a ladder which slowly
but surely enable her to climb into hea-
ven, certainly into the heavenly places.—
Dr. Chapman.

The faithful performance of the com-
monplaces of daily life is the best pre-
paration for any great demand that may
suddenly break in upon their lives.—Rev.
F. B. Meyer.

Investment of Service

Dr. Chapman gave this incident from
his own church:

At the beginning of a series of meet-
ings, when there seemed to be a lack of
interest, I insisted that everybody should
do something before the next service
came. An old elder, the most diffe-
rent man I ever knew, promised that he would
render some special service. The next
morning he went through a terrible snow-
storm to a blacksmith's shop four miles
away. The blacksmith, surprised, said:
"What brings you out in such a storm
as this?" and the old man answered:

"I promised your father when he was
dying that I would speak to you about
your soul, and I have come this morning
to tell you of my concern."

"He was so overcome with emotion that
he could say no more, and he returned to
his home feeling that his mission had
been a failure. He was ill from exposure
so that he could not go to meeting that
night, but the blacksmith came and said,
"I have never been moved by a sermon
in my life, and not even by song, but
when that old man, with tears rolling
down his face, said, 'I am concerned for
you,' I knew it was time I should be con-
cerned for myself." He is to-day a mem-
ber of the church, both consistent and
faithful. Such are the returns from an
investment of service.

Nuggets

It is with youth as with plants, from
the first fruits they bear we learn what
may be expected in the future.—Demophi-
lus.

If you have built castles in the air,
your work need not be lost; that is
where they should be; now put founda-
tions under them.—Thoreau.

In every line of duty we rob God if we
are content with less than the best we
can do.—J. R. Miller, D.D.

Hold fast upon God with one hand, and
open wide the other to your neighbor.
That is religion; that is the law and the
prophets, and the true way to all better
things that are yet to come.—George
Macdonald.

Elijah said on Mount Carmel: "Fill
four barrels with water and pour it on
the burnt sacrifice and on the wood."
Few of us have faith like this! We are
not so sure of God that we dare to pile
difficulties in His way. We all try our
best to make it easy for Him to help us.
Yet what Elijah had, we, too, may have,
by prayer and fasting.—Rev. F. B. Meyer.

Let him who gropes painfully in dark-
ness or uncertain light, and prays vehem-
ently that the dawn may ripen into day,
lay this precept well to heart, which to
me was of invaluable service: "Do the
duty which lies nearest thee, which thou
knowest to be a duty! Thy second duty
will already have become clearer."—Car-
lyle.

Just to be good, to keep life pure from
degrading elements, to make it constantly
helpful in little ways to those who are
touched by it, to keep one's spirit always
sweet and avoid all manner of petty an-
ger and irritability—that is an ideal as
noble as it is difficult.

What is defeat? Nothing but educa-
tion—nothing but the first step to some-
thing better.

Jesus washed the disciples' feet not so
much to teach them humility as to teach
them the blessedness of lowly service
done in the name of Christ and to show
them God's estimate of such service.—F.
M. B.

The Sunday School

One Better

In the February number of the "Era" reference was made on the Sunday School page to a communication sent to Zion's Herald by Dr. Louis Banks, in which he refers to a lady, a Sunday School worker in his church (Trinity Methodist Church, Denver), who has not missed a single Sunday from her place for 15 years. This certainly is a fine record, but Norfolk St. Methodist Church, Guelph, can go one better. A few months ago we buried Edwin Stannard, who had for 46 years been treasurer of the Sunday School and for 42 years its librarian. He was a Sunday School worker for over fifty years, and during that time had been absent from the school but one Sunday, and that was on the occasion of the funeral of his father. Dr. Banks inserts a challenge to the Sunday Schools of America to cite an equal case of fidelity to his. It is quite in place for the pastor of Norfolk St. Church, Guelph, to accept the challenge and to ask the question, Can the Sunday Schools of the world refer to a finer example of fidelity than he has given? Norfolk St. Church Sunday School is placing a memorial stone in its school-room in commemoration of this splendid illustration of faithfulness. Besides the name of Mr. Stannard and the offices he filled, the stone will contain these words: His record, "Absent from his post but one Sunday in 50 years."

"It Doubles the Influence"

"Calling is my panacea for most kinds of class troubles," said a Sunday School teacher recently. "It doubles the influence. For the defiant scholar, for the careless scholar, for the one who forgets his book, the boy who is apt to play truant pleasant Sundays, the girl who won't risk her new hat rainy Sundays, the dull scholar, the dumb scholar, the sullen one, the silly one, I try my one remedy—call, call, call!"

"No doubt calling does good," replied her listener grudgingly. "But some teachers can't, you know, and—"

"No, I don't know!" said the other, shaking her head in disagreement. "You find time for what you want most in the long run. And I want my boys or girls to look on me as their best friend in the world next to their fathers and mothers, and there isn't any way to do that but just to get right into their lives somehow and be chummy with them. Why, when I go round to the children's houses, they tell me all about their Uncle Jim and their Aunt Annie, and they show me the guinea-pigs and the new kittens, and the doll that's lost the saw-dust out of her arm, and the presents they got Christmas, and all the rest that goes to for joy."

"What does that one little half hour in Sunday-school count for, except for the way it is used somehow as a kind of motive-power for all the home and school life? You may have a power-house as big as the Capitol, but the street-cars won't go an inch till they're paid in connection with it. The Sunday-school is the power-house—oh, yes, I'm not belittling the teaching. But it won't move the home life and the school life, or any other part of the personal life of these boys and girls till it is somehow brought to bear on them, and the only way I know to do that is for the teacher to get in touch with them by calling. I do wish every

teacher could be persuaded to try it. I wouldn't try to teach without doing it. It doubles the influence."—Anna Burnham Bryant in "Pilgrim Teacher."



The Philosophy of Being on Time

What pastor has not made a study of the "on time" question? Some people will, some will not, some do, some do not, come on time. What is the reason? Can the philosophy of promptness and tardiness be shown? Observations can be made, facts can be faced, and by process of induction principles controlling conduct can be established.

Now for the observations and facts. The pastor is on time at the regular church services. It may be a case like that of the man delayed in going to his own hanging, who calmed himself with the recollection that the event could not take place without him. The pastor simply must be on time; yet this same pastoral paragon of promptness is often late to the young people's meeting and other church appointments. The Sunday School superintendent will be on hand for the opening of the Sunday School; yet an "evil have I seen under the sun"—this same superintendent comes late, frequently late, sometimes shamefully late, to the church services. The chorister is on hand always before the time for the voluntary—"Old Faithful" is he; but this same chorister has come late to prayer-meeting more times than he has arrived on time. The president of the ladies' aid society is concerned about being on time and beginning on time. Next week the woman's mission circle meets. The president of the ladies' aid society is there, to be sure, but fifteen to twenty-five minutes late. The president of the mission circle is on

hand, and anxious about those who are tardy; yet last week, this same prompt woman walked complacently into a meeting of the aid society twenty minutes late. These are observations from life. These facts are observable on every church field.

The philosophy of being on time is a simple philosophy. It is this: "I will be on time at my own meeting." Where there is personal interest, keen and alive, and where there is personal responsibility, real and acknowledged, there will be "on-time-ness." "This is my service; and I have a personal interest in it, and acknowledge a personal responsibility to it; I must be on hand, and that on time."

Why, then, are people late? Because they lack that personal interest, and have not that personal responsibility which would ensure them against tardiness. Let it be understood clearly that this tardiness is not unavoidable, but that it is the natural result of the spirit of indifference which says: "This is not my meeting." A perception of this fact in all its disagreeable force may possibly result in the reformation of the tardy.

Sabbath School Wreckers]

"I call them Sabbath School wreckers," said an earnest Sabbath School worker. "What do you mean?" said his surprised listener. "I mean teachers who come irregularly to Sabbath School. They wreck their classes," was the answer. It is a strong way of putting it, but is it not true? Scholars do not like substitutes; they are quick to copy the bad example set by their teacher. They soon begin to come irregularly themselves, and after a time are lost to the school. The class is wrecked. Now, one may not be a very capable teacher, but regular attendance is possible. Certainly every teacher can do that much. Whatever you are, don't be a Sabbath School wrecker.

Who Knows?

An Edinburgh pastor, in course of an address at a Sunday School gathering the other day, said that two doors west of his church there is a little shop that was once kept by Ruskin's grandfather, who little thought that he was to be the parent of the greatest idealistic teacher in Europe; and, nearby, in blackfriars Street, lived Walter Scott, while no one imagined that the boy was to be Scotland's greatest romancer. He went on to say: "What teacher knows the possibilities that lie in his class? He might be the instrument in God's hands of evolving a spiritual nature that would change the face of the country."

The Lambs

"Feed my lambs" is the part of Peter's commission on which main emphasis is laid in these days. The latest illustration of this is the petition which is being circulated by the Congregational churches of Australia praying that colleges and other agencies for training ministers may lay special stress on their preparation for teaching children and for Sunday-school leadership.

Good Advice

A superintendent of public schools in one of our large cities recently said to his teachers: "If you have any complaints or faultfinding to do, do not spread it broadcast, but tell me or the supervisor about it. If you know anything good about the schools, tell it." This advice is equally applicable to Sunday Schools and Epworth Leagues



A Missionary Calendar—March, 1908



Mr. Robert F. Wilder, India.

1 God grant that we may be so filled with Him that those who see us and live with us will realize that we have got something—rather that God has full possession of us. Christ is not a religion; it is the religion. Jesus Christ is not a Saviour; He is the Saviour, the only Saviour.

2 **Rev. C. H. Lawford, M.D., Pagan, Alta., Galician Work.**
The foreign part in the West presents one of the most difficult problems that we as Canadian citizens, as well as we as a church, have to face. It is dealt with properly, in the spirit of Christ, and strong faith in God, the problem will in the near future cease to be a problem, but if lightly dealt with, will have a most beneficial influence on our nation throughout.

Rev. John G. Faton, New Hebrides.

3 To have actually lived amongst the heathen and seen their life gives a man a new appreciation of the power and blessings of the Gospel, even where its influence is only very imperfectly allowed to guide and restrain the passions of men.

Rev. C. M. Tate, Duncan's, B.C., Indian Work.

4 To see the descendants of the bitterest foes shaking hands with each other, sitting at the same table, and worshipping God in the same service, furnishes a striking comparison, and shows that the Gospel of our Lord Jesus Christ is still the power of God unto salvation; and does accomplish what no other power on earth can do.

Rev. Arthur Judson Brown, D.D.

5 Christ set a good example to the soul-seeker everywhere in His trust in those who came to Him. When some sought "the loaves and fishes," He did not turn them away, but spoke to them of the Bread of Heaven. When Nicodemus came by night, Christ did not rebuke him, but lovingly reasoned with him about the spiritual life.

Rev. Harlan F. Beach.

6 You men and women who will never see the shores of the Middle Kingdom should remember that the Church of God may be made solidly behind those who go to the field, if much is to be accomplished there. Reinforcements are greatly needed, and they must be sent to the front by Christ who remain.

Rev. A. C. Hoffman, Ben Shou, China.

7 Notices have just been put up for this district regarding curtailing the use and production of opium. These notices are signed by some to indicate a lack of proper strictness, but we pray that much may be speedily done to stay the ravages of this very far-reaching curse. Our Christian homes will not fail to pray as she should on behalf of the same.

Rev. S. M. Swamer, F.M.S.G., Arabia.

8 There are not two religions, no more than there can be two real coins, in the realm of truth. It is either real mint or counterfeit. There is only one straight line between a holy God and a helpless sinner. Jesus Christ, the crucified, is the truth and the life.

Rev. W. G. Connolly, B.A., Tokyo, Japan.

9 There is, indeed, great need for strong Christian effort here in this student section, for these men will go to all parts of Japan and many to other countries, and will surely become leaders of public sentiment. So we feel that our responsibilities are very great, and value highly the many opportunities which you have opened to us.

Rev. Gilbert Reid, China.

10 I believe that Christian missions are come to regenerate and improve China, territorially, racially, politically, socially, educationally, and religiously. The religion of Jesus Christ will resist to every phase of life, and will meet all their needs.

Rev. A. E. Oke, B.A., Berens River, Man., Indian Work.

11 We feel that we are mutually interested in the moral and temporal uplift of the Indian and the world at large, and that we here are being assisted and upheld by your kindly thoughts and prayers.

Rev. A. S. Kuchett, Madagascar.

12 May we not regard the marvelous awakening of spiritual life and the unprecedented number of new converts we have had during the past year as due in large measure to the constant and frequent Bible teaching that has been given for years past in all our schools and churches? It is interesting to note that the majority of converts in this revival were former scholars who had been instructed in the Word of God.

Rev. W. T. Halpeny, B.A., B.D., French Work.

13 As all who have been in mission work know, the daily life of a missionary is not filled with exciting incident, but is not, for that reason, less useful as a force in the Kingdom of God.

Mr. F. S. Brockman, China.

14 A purpose is the bringing together of all the forces of one's life, and thrusting those forces into some one straight channel. Its purpose is myself; it is myself in one straight line. It is itself on fire.

Rev. C. H. Lawford, M.D., Pagan, Alta., Galician Work.

15 We trust that the Word of God we are bringing before these people will find a place in their hearts. "My Word shall not return unto Me void." We are striving from Sabbath to Sabbath to prosper our hearts with religion; but by text and context read direct from God's Word to show the "Way of Life."

Rev. James Johnson, Africa.

16 The Christians cry to you is for light, the light of the Gospel, the light that brings peace and happiness to the home, to the individual heart, to the nation; and will you give Africa and her children that light?

Rev. George W. Sparling, B.A. (en route to China).

17 As we passed through the vast regions of Manitoba, Saskatchewan, and Alberta, on our journey to China, that deep yearning filled our hearts as we thought of the great work to be done there in moulding an empire for God, and in building up a civilization which is to surpass any which has yet been seen.

Rev. John G. Faton, New Hebrides.

18 In the darkest moment I never doubted that ultimately the victory there (the Island of Tanna), as ultimately, would be on the side of Jesus, believing that the whole earth would be filled with the glory of the Lord.

Rev. Harold D. Robertson, B.A., Chentu, China.

19 The one supreme characteristic of our missionaries, young and old, is a sublime confidence in God the Almighty One, and a willingness to put all confidence in Him and in His good pleasure, satisfied to hand from day to day the tasks which come from His hand.

Bishop J. W. Bashford.

20 Missions are not a department of the church activity, the evangelization of the world is not one of the varied functions of the church, to be fulfilled by an annual collection, put upon the same plane with a dozen others; it is the end for which the Christian Church exists.

James M. Thoburn, India.

21 The word should be passed all along the line that India is to be won for Christ, and that the greatest movement ever attempted in the history of Christianity is now at hand.

Robert E. Speer, M.A.

22 If Christ cannot save the whole world, He cannot save a single soul in the world; and if He has saved one single soul, He has put that soul under bonds to pass His salvation on to the whole round world of man.

Frank F. Allan, M.D., C.M., Chentu, China.

23 The great bulk of the burdens of this busy commercial centre is carried on the human back at great sacrifice of life. One prides the men and understands the business. Come unto Me all ye that labor and are heavy laden, and I will give you rest."

S. Earl Taylor.

24 The purpose of God for you in this world is just the purpose that you yourself would choose, could you see the end of all things as He sees the end, and that purpose is the only plan for your life.

Rev. C. W. Service, B.A., M.D., Kiating, China.

25 I trust you at home are joining with us in China in daily prayer that this awful opium traffic in the bodies and souls of men may soon cease, so that the temptation either to contract or to renew the opium habit may be removed.

Rev. Arthur Judson Brown, D.D.

26 There are nearly fifty millions of people in Japan to-day who are unevangelized. Oh, young men, if we are to win Japan for Christ, we must hasten. It would be an unspeakable calamity if Asia should be organized and dominated by a heathen power.

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

27 And now again, will you pray for us? We need it so much. The task is tremendous and the opportunity only limited by our lack of ability to seize it. Hundreds are waiting here for the Bread of Life from our hands—and ours. In face of this we must not loiter by the way.

Rev. James Jackson, China.

28 No Christian will venture to say that our Lord has laid upon His Church an impossible task, or that it is impossible for that generation after generation of men should pass away into the unseen world without the opportunity of hearing and embracing the way of salvation.

Rev. N. E. Bowles, B.A., Ben Shou, China.

29 We hear so much these days of China's new educational system, her political and social reforms, that we are apt to forget that the great mass of people are held in the most appalling thralldom of ignorance and superstition. I hope to live to see much of this fade away before the oncoming light.

Walter R. Lambuth, M.D.

30 A century of preparation is to be followed by a century of occupation. The battle is on! Let us gird ourselves afresh and go up to meet the mass of people who has said to the world, cursed by disease and death: "I am the resurrection and the life."

Rev. C. F. Hoimes, B.A., Shinokwa, Japan.

31 When we compare the conditions things to-day with the condition fifty years ago, when the edicts were all over the country commanding the authorities to find the Christians and bring them in, just as we remember that God has done something for Japan. Thus inch by inch prejudice is broken down and confidence is gained, and when the missionary has succeeded in that particular he can do work with the people.

From the Field

Bay of Quinte Conference E. L. Convention

The eighth convention of the Bay of Quinte Conference Epworth League, which was held in Cambridge Street Church, Lindsay, Jan. 21st to 23rd, was the largest in attendance, and in many ways the most successful and helpful yet held in this Conference. Over 200 delegates registered, and the various interests of the Epworth League work were strongly presented, while the hospitality of Lindsay left nothing to be desired. Space will allow but a brief summary:

The social side of Epworth League work was practically demonstrated by a "reception" the first afternoon for ones, followed by a splendid social lunch in the League room, dinners served to the delegates together at a restaurant, a sleigh ride around the beautiful town, and on the programme by a fine paper on "Social Work" by Miss Nora Reynolds, of Stirling.

Young men's work was made prominent by Rev. W. J. Graham, B.A., Associate Secretary of Education, who made a powerful appeal for strength and quality in young manhood, and by Mr. F. E. O'Flynn, of Belleville, who showed honest Bible study to be the key to a strong manhood, while a men's choir of fifty voices led the singing.

The Quiet Hour was conducted each morning by Rev. L. S. Wright, B.D., of Brighton.

"Literary Work in the League" was taken up by Miss Pearl Burnham, of Millbrook, in a strong paper. A conference following on "some successful evenings," gave many fine ideas for variety in meetings.

The Conference Summer School was represented by its president, Rev. A. H. Foster. The Summer School is established and doing a great work. Last summer, at Chemong Park, 128 registered, and as a result of that school 52 mission study classes have since been started in the Conference. The school will assemble again at Chemong Park early next July.

The missionary work was prominent as usual. Great progress was reported in the last two years on the districts, Belleville and Picton Districts, with Albert College, who sent out and supported Dr. Wrinch, who, through his great success, is able to now support himself on his field, are looking for new workers to go to some needy field. Brighton and Campbellford Districts, supporting Dr. Lawson, are using surpluses to furnish his hospital, and look forward to have a missionary each of their own shortly. The four districts supporting Rev. R. Emberson in Japan, having a surplus of \$400, decided to ask at once for a new man to labor among the foreigners in the Northwest. Helpful conferences were held on "Campaigners," "Study Classes," "Monthly Meeting," and "Raising Money," while the convictions of the convention were crystallized in a motion presented by President Rev. S. F. Dixon, and enthusiastically passed, memorializing the General Board of Missions to ask the Methodist Church next year for \$1,000,000 to meet the positive demands of our growing work, especially in Western Canada.

The Rev. R. Emberson, of Japan, gave a splendid address on "Elements of Strength and Weakness in Japanese Character." Mr. Emberson declared

himself for the first time on the Japanese immigration question. He would be in favor of restricted immigration into Canada from all foreign countries, and of treating the Japanese the same as all other foreigners.

The Rev. A. C. Crews, D.D., conducted two practical and helpful Round Table Conferences, and gave an address on "The Lost Christ."

Junior Epworth League work was emphasized by Dr. Crews, and by Mr. Wm. Ketchum, Brighton. Church Union was ably treated by A. M. Peterson, Esq., Colborne.

A conference on Local Option, led by Rev. G. R. Clare, brought out how they "did it" in Millbrook, Brighton, Colborne, Norwood, Fenelon, and other places. A resolution said that the three-fifths clause must go.

The convention closed with a powerful and stirring appeal by Rev. James Allen, General Secretary of Home Missions, for immediate advance in his department.

It was a great convention. The Spirit of the Lord was upon it, and more than once waves of spiritual emotionalism



MR. FRED R. FOLEY
The new President of Bay of Quinte
Conference League.

swept over the assembly. The new officers are:

Hon. President—Rev. R. Duke, Newburgh.

President—Fred R. Foley, Bowmanville.

1st Vice—Wm. Ketchum, Brighton.

2nd Vice—Rev. R. A. Whattam, Woodville.

3rd Vice—Miss Pearl Burnham, Millbrook.

4th Vice—Miss Nora Reynolds, Stirling.

5th Vice—Mrs. S. C. Moore, Trenton.

Secretary—Rev. L. S. Wright, Brighton.

Treasurer—Miss Edith Maxson, Lindsay.

Representative to General Epworth League Board—Rev. S. F. Dixon, Tamworth.

A Growing School

The Sunday-school at Lacombe, Alta., is growing steadily and satisfactorily. On Rally Day there were 145 present, the highest previous attendance being 100. On the first Sunday in February the record thermometer reached 155. The Bible class has grown from 10 to 40. The school has a splendid staff of officers and teachers.

A New President

Mr. Fred R. Foley, of Bowmanville, richly deserves the honor of being elected President of the Bay of Quinte Conference Epworth League. For several years he has been prominent in young people's work, and has shown marked ability in everything he has undertaken. Everybody admitted that the success of the recent convention in Lindsay was largely due to the splendid efforts of the Executive Committee, of which Mr. Foley was secretary. He is an excellent speaker and possesses unusual administrative and organizing talent. The Bay of Quinte Conference League ought to have a prosperous term under his presidency.

Brantford District

The Brantford District Epworth League Convention held in Brant Avenue Church, Brantford, January 6th and 7th, was a complete success.

Rev. W. W. Frudham, returned missionary from Japan, gave bright, breezy talks concerning the work in that land.

Rev. J. R. Paterson gave an exceptionally fine Bible study, taking for his subject: "An Outline Study of the Life of Jeremiah."

A feature of the convention was the reports from the various Leagues on "Wherein our League has been a success."

Rev. J. E. Hughson, of Ingersoll, spoke on "The Call of the West," and made a strong plea for young men to go to the West and enter the ministry. The following officers were elected:

Hon. President—Dr. Gee.

Past President—Ira D. Scruton, Sydenham Street.

President—Delmer D. Butler, Wellington Street E. L.

1st Vice—Chester C. Smith, St. George.

2nd Vice—Miss Nettie Richards, Zion Hill.

3rd Vice—Miss Taylor, Paris.

4th Vice—Miss Mable Brown, West Flamboro.

5th Vice—Miss Butler, Colborne Street.

Secretary—Mr. Stanley Lee, Wesley.

Treasurer—Miss Bradshaw, Brant Avenue.

Cobourg District

The Cobourg District Epworth League and Sunday-school held their 21st convention at "Welcome on Tuesday, January 28th. Two sessions were held, afternoon and evening, and in spite of the inclemency of the weather and bad roads the church was well filled upon both occasions. The convention came to order at 2 o'clock. After devotional exercises brief but encouraging reports were given from the various Sunday-schools. Mrs. F. H. Philp, Port Hope, gave an excellent report of the Provincial Convention held at Brampton, which was listened to with much interest. This was followed by an inspiring address on Sunday-school work by Rev. Dr. Metzler, of Bridgenorth.

The several Leagues of the district gave reports of the work of their societies.

Rev. W. Hicks, of Centreton, gave an admirable and helpful talk on "Things I Heard at the Lindsay Convention That Helped Me." Mr. Ben Oliver, Port Hope, in a practical manner dealt with "The Spiritual Aspect of our Epworth League Work."

A helpful and inspiring consecration service followed, conducted by Rev. G. W. Henderson, Port Hope. Rev. Dr. Metzler gave an earnest address, in which he dealt with the different phases

of that most important Christian service, Sunday-school work.

Dr. Shorey delivered an address which was an inspiring appeal for earnestness, activity and faithfulness in the great service to which the youth of Methodism are called, the work of the Epworth League.

The pastor, Rev. F. J. Anderson, and congregation of the Welton Church, made the delegates "welcome" in the fullest meaning of the word, and did all in their power to make the gathering a success.

Two new societies have been organized on the district during the last Conference year.

The following officers were elected: Hon. President—Rev. G. W. Henderson, Chairman of the District.

President—Rev. Wm. Higgs, Centerton.

1st Vice—Mr. Wickett, Port Hope.

2nd Vice—Miss Idell Rogers, Cobourg.

3rd Vice—Mr. E. Hawkins, Canton.

4th Vice—Miss Hattie Cullis, Camborne.

5th Vice—Miss Bessie Pearce, Welcome.

Secretary—Mr. Cecil Clarke, Cobourg.

Treasurer—Miss Boyd, Campbellcroft.

Conference Representative—Rev. F. Johnston, Camborne.

Balcarres District Convention

The second annual convention of the Sunday-schools Epworth Leagues and Woman's Missionary Societies of the Balcarres District was held in Balcarres on Jan. 7th and 8th. Every session was well attended, and earnestness and enthusiasm prevailed throughout, as revealed by the lively discussions. Mr. Wm. Balfour heartily welcomed the many delegates, and the reply by Mr. J. W. Hillborn, President, was chaste, inspiring and comprehensive.

Rev. J. A. Doyle, Associate Secretary for the West, addressed the convention on "How to Hold the Boys," and "The Forward Movement."

All regretted the absence of the Chairman of the District, Rev. J. T. Harrison, B.A., but his paper on "Systematic Giving" was excellent.

A most pleasant and profitable feature of the convention was the Chalk-Talk given by Mr. A. M. Fraser, of Indian Head; evidently the blackboard should hold first place in successful teaching.

The Junior League Class, conducted by Rev. W. H. Colter, of Balcarres, was greatly enjoyed by all.

The discussion on the Library and the Librarian, led by Mr. D. W. Stacey, of Balcarres, indicated the great need of a small library, at least, in every school.

Rev. R. Handley, of Lemberg, gave a most timely and unique paper on "Young People's Opportunity for Christ and the Church."

Rev. S. P. Riddell, of Abernethy, presided at the evening session, and the Balcarres choir rendered excellent anthems between the addresses. Mrs. George Balfour gave a most interesting and instructive account of the history and possibilities of the work of the Woman's Missionary Society.

Rev. O. Darwin's absence was very much regretted, but a most fitting tribute was paid to him, in memory of his work here long ago.

The address on "International Sunday-school Work," by Mr. A. M. Fraser, was highly appreciated.

A very excellent paper by Rev. W. R. Tanton, of Govan, on "Home Influences Supplementing S. S. Work," was replete with parental responsibility.

The question drawer was conducted

by our Associate Secretary, and many difficult questions were answered.

The "Model Bible Class" was taken by Rev. Wm. Elton, of Earl Grey.

Rev. W. D. Jackson, of Cupar, gave an address on "Does the League Fulfill its Mission?"

The reports from Sunday-schools, Epworth Leagues and Woman's Missionary Societies were very encouraging.

The convention was greatly indebted to the very generous hospitality of the Balcarres people. The following officers were elected:

Hon. President—Rev. J. T. Harrison, Chairman of District.

President—Mrs. J. W. Hillborn, Lemberg, Sask.

1st Vice—Rev. S. P. Riddell, Abernethy, Sask.

2nd Vice—Mr. W. Balfour, Balcarres, Sask.

3rd Vice—Mr. A. O. Brooks, Abernethy, Sask.

4th Vice—Rev. W. H. Colter, Balcarres, Sask.

5th Vice—Rev. W. D. Jackson, Cupar, Sask.

Sec.-Treasurer—Mrs. W. D. Stacey, Balcarres, Sask.

District Representative to Conference—Rev. Wm. Elton, Earl Grey.

To Reach Young Men

Resolved to become better acquainted with my Bible. To this end I shall endeavor to keep it always open, in plain sight, in my room."

This is the key-note of a movement which is being propagated by the Methodist Young Men's Association of Toronto, and which is called the "Open Bible Movement." Already a large number of young men have signed the "Bible card," and at least leaving their Bible where it can be seen.

A series of meetings have been arranged by the Christian Manhood department of the Association to further this object, and the first of these was held in the club rooms of Carlton Street Young Men's Club, Tuesday evening, January 14th. It was addressed by Rev. J. A. Rankin, D.D., who spoke on, "How to reach the young man."

"There are about 50,000 young men in the City of Toronto," said Dr. Rankin, and they may be grouped in three classes: First, students; second, those who live at home; and third, those whose homes are outside the city—boarders and roomers." This latter class Dr. Rankin believed to be the largest of the three, and the one which required the greatest attention from the church, club and Sunday School.

"I believe that these young men must be reached during the first three months of their residence here," he said, "or be lost to the church entirely."

How is the church to reach them? Well, the work had to be done by young men. The Methodist Young Men's Association should open an office in the central business district of the city, where a secretary would be located, to see that newcomers were placed amid Christian surroundings.

"I would even venture to hope that in the future this Association will have a central building, much after the style of the Y.M.C.A.," Dr. Rankin said. "In fact, I have always been of the opinion that much of the work of that institution should be undertaken by the church."

Dr. Rankin advocated the use of the church papers. Notices, he thought, should be placed in the *Guardian* and *Era*, giving the name and addresses of those who would thus be enabled to get in touch with young men coming to the city.

But locating a man was not reaching him. To do this it was necessary to have an object. This should be, not mere feeding, but the bettering of the man. Postcards, Dr. Rankin thought, would be found ineffective unless followed up by a personal call. And the invitations ought to be given by men selected to the work. "I would not accept a man because he has the time, I should prefer to get those who had the disposition, for if a man has his heart in the matter he will some way find the time."

Dr. Rankin thought that in some instances the young men had been pampered. They should be given burdens to bear. A young man did not like to have a trap set for him, but preferred to be told just what the object of the church work was.

At the conclusion of Dr. Rankin's address, a committee was appointed to consult with members of the City Council with regard to taking action in reference to the temperance question. It was urged that a motion be circulated protesting against the granting of licenses at Hanlan's Point and Scarborough Beach Toronto's pleasure resorts.

'A Perfect Hive of Industry'

In the month of October a Men's Bible Class, in connection with the George Street Church, Peterboro, was organized, and named the "Social Adult Bible Class." In a little over three months the enrollment has advanced from 10 to 110, and the class is forging ahead rapidly. Last Sabbath 72 were present. The class is a perfect hive of industry along all lines of work—devotional, social, athletic. Friday night, the 7th inst., the first banquet was held, attended by 125, the officers of the Sabbath-school and prominent officials of the church being the guests of the class. The president of the class, Mr. W. B. Warne, a prominent young business man of the city, and the teacher is the pastor, Rev. Edwin A. Pearson, B.A. The blessing this class has been to the church and Sabbath-school cannot be told.

Just a Line or Two

The Epworth League at Lacombe, Alta., has kept up well during the skating season. An attendance of between 50 and 60. The Junior League is also flourishing with a weekly attendance of 70.

Our church at Lacombe, Alta., has a Young Men's Club. The young men themselves built their own club rooms at the rear of the church, with reading room, parlor, etc., and provided with a piano. Every Sunday night a "social hour" is spent in the rooms which are always filled.

The Epworth League of Wesley Church, Brantford, has placed a new \$350 piano in the church for Sunday-school prayer-meeting and Epworth League use, raising the money by holding a course of four concerts. The attendance at the League meetings has greatly increased recently.

Mr. W. E. Dyer, so well and favorably known in connection with the Adult Bible Class movement of the Metropolitan Church in this city, has been appointed General Manager for Canada of the American Tissot Society, and will be prepared to give illustrated lectures in the Province of Ontario on these wonderful works of art. Lantern slides comprise 60 Old Testament and 60 New Testament views. Mr. Dyer may be addressed 114 King St. west, Toronto.

The Book Shelf

The Battle of the Bears. By Rev. Egerton R. Young. Publisher, by Messrs. W. A. Wilde & Co., Boston, Mass. Price, 45c.

A series of sketches illustrating life among the Indians of the Northwest, written in Mr. Young's well-known easy and interesting style. The first is a story of a great fight between two bears. The others relate to Indians, dogs, etc.

"What Meaneth This?" The value of the Pentecostal gift. By Rev. Benjamin Sherlock. Toronto: William Briggs. Price, 60 cents.

The title of this book was suggested by the question in Acts 2, 4, and as might be expected the volume is a discussion of the work of the Holy Spirit, a subject to which the author has given much attention during many years. The scriptural teaching concerning the Holy Ghost is presented with special reference to holiness and Divine guidance. The book shows careful thought.

World-Wide Christian Endeavor Almanac for 1908.

This attractive booklet contains the Prayer Meeting Topics and Home Readings for the year, the moon's phases, outline maps of various countries where Christian Endeavor is at work, statistics and much information of a general nature. The illustrations are quite attractive. Altogether the book is a good 10 cents' worth. It can be had from "The United Society of Christian Endeavor," Tremont Temple, Boston, Mass.

The British Empire and Imperial Federation. By Rev. D. V. Lucas, D.D. Toronto: William Briggs. Price, 25 cents, in paper covers.

The author of this booklet pleads for a federated British Empire, with all parts of it having direct representation in the Imperial Parliament. He does not believe that the colonies will, when their population becomes greater than that of the mother country, be satisfied to remain as "dependencies." He makes out a fairly strong case, but Canadian people are so well satisfied with conditions as they are, that Imperial Federation is not a very live subject in this country at present. Changes might arise which would force it upon our attention. At any rate the book is worth reading.

Islam, A Challenge to Faith. By Samuel M. Zwemer, F.R.G.S. Published by the Student Volunteer Movement, New York. Price, \$1.25.

This is a somewhat careful study of Mohammedanism from the standpoint of Christian Missions. It deals with the origin and sources of Islam, gives a sketch of the life of Mohammed and the marvelousness of the faith that he taught, deals with the ethics and practices of Islam and the present condition of the Moslem world. Much interesting information is also given concerning missions to Moslems. While the results have, in the past, not been great, the author believes that it is the duty of the Christian world to do this work more vigorously. Probably this is the most complete work on the subject that has yet been published.

How Are You Living? By W. T. Hambrook. Toronto: William Briggs. Cloth, \$1.25.

Rev. Dr. J. V. Smith gives the following very complimentary testimony concerning Mr. Hambrook's book, "How Are You Living?": "Here is a new book and a new author. Mr. Hambrook is a young man who is likely to be heard from again in the literary world. The book is a serious attempt to answer the question which stands on the title-page, especially

as it applies to the varied relationships in which men and women are supposed to stand while honorably endeavoring to fulfill the mission of life." The author believes in noble ideals, and pleads with passion and power for their realization. The style of the writer is graceful, easy, clear and suggestive, arousing the interest of the reader and retaining it to the end. Passages may be found on almost every page which are gems of the purest water, while others have a rhythm and flow like the music of a mountain stream singing its way to the sea. Best of all, the book has a worthy purpose. Its message rings true. It strives to win a prompt response from that which is noblest and best in us. As a whole, it is a valuable contribution to the ethical and religious literature of the times, and ought to be widely read, especially by the young people of to-day. A more enjoyable and helpful treatise on good living it would be hard to find. Having begun so well, the reading public will be justified in their expectation of "more to follow."

The Care of Books

Don't keep books in damp places.
Don't wet your fingers when turning leaves.

Don't leave a book "face down," i.e., open.

Don't keep books on open shelves if you can avoid it.

Don't buy cheap books if you can afford better ones.

Don't mark a book in any way unless it is your own.

Don't read too much. There is such a thing as being bookish.

Don't scorn cheap books if you cannot afford better publications.

Don't forget that bookcases with dust-proof glass doors are best.

Don't shut a book up with anything bigger than a narrow ribbon in it.
Don't increase the quantity of your books at the expense of quality in contents.

Don't forget that good books are the best company in the world, if read understandingly and appreciatively.

Don't forget books are heavy; therefore, always pack in small boxes with handles; pack solid to prevent the books moving about.

Don't borrow books from private libraries. Don't lend your books. No one will ever treat your books as well as you yourself do if you love them.

Don't be sorry about bookworms. They will never bother you till you have a priceless library. Then you will know just what to do to prevent their ravages.

Don't forget, when packing books for removal, that newspapers make the best wrappings; that each book should be wrapped separately and laid on the sides when wrapped; and that crushed paper should be stuffed into corners and crannies to prevent the books chafing each other or against the box.

The Origin of Greenhorn

"Greenhorn" was the general term applied to all horned animals whose horns were "green"—that is to say, immature; hence it readily applies to anybody whose knowledge of the world or of a particular trade or pastime is of the slightest description.—New York Commercial.

Brought to Terms

In the Drayton household it is said that the father of the family has a way of presenting alternatives to his children that never fails to bring them into line. "I wish you would speak to Bobby," said Mrs. Drayton one night. "I've told him to take his medicine and then jump into bed, and he won't do it. He just hops about and says he doesn't want to take the medicine and he doesn't want to go to bed!"

Mr. Drayton stepped to the door of Bobby's room, and stood there, tall, grave and impressive. "Bobby," he said, firmly, "if you don't take your medicine at once, and then jump into bed, you will be put to bed, do you hear me, put to bed, without having your medicine at all!" Upon which Bobby, alarmed and confused, swallowed his allotted portion and meekly retired for the night.—East and West.

Office Hours

Pat, a miner, after struggling for years in a far-off Western mining district, finally giving up in despair, was about to turn his face eastward, when suddenly he struck it rich. Soon afterward he was seen strutting along, dressed in fine clothes. One day an old friend stopped him, saying: "And how are you, Pat? I'd like to talk to you." Pat stretched himself proudly. "If you want to talk with me, I'll see you in me office. I have an office now, and me hours is from A. M. in the mornin' to P.M. in the afternoon."

A Long-Distance Lecture

A pretentious person recently said to a prominent resident of a New Jersey town:

"How would a lecture on Mount Vesuvius suit the inhabitants of your town?"

"Very well, sir, very well indeed. A lecture by you on Mount Vesuvius would suit them a great deal better than a lecture by you in this town."

Not in It

"You have been in another fight, Tommy," said the mother to her seven-year-old boy. "No, I wuzn't," was the dogged reply. "Why, Tommy, I can tell by your appearance that you have been fighting. Your face is all scratched up. You mustn't tell a story about it." "I ain't telling no story. I said I wuzn't in it, an' I wuzn't."

Making a Call

"Ruth," said the mother of a little miss who was entertaining a couple of small playmates, "why don't you play something instead of sitting still and looking miserable?"

Ruth—"We're playing we are grown-up women making a call."

A Dangerous Undertaking

A lady at whose house Leigh Hunt was dining, soliloquiously said to him at dessert, "Don't you ever venture on an orange?" "I should be delighted to do so, my dear madam," the poet replied, "but I'm so afraid I should tumble off."

"Now, Johnny, do you understand thoroughly why I am going to whip you?" "Yes'm," "You're in a bad humor this mornin', an' you've got to lick some one before you'll feel satisfied."

The League Prayer-Meeting

MAR. 15.—THE WISE USE OF MONEY.

1 Tim. 6, 17-19.

HOME READINGS.

- Mon. Mar. 9—Giving Money for Education. Prov. 8: 10, 11, 32-35.
 Tues. Mar. 10—Holding Money for God. 1 Chron. 29.
 Wed. Mar. 11—Not Hoarding It. Matt. 6: 19, 20.
 Thurs., Mar. 12—Giving to the Poor. 1 John 3: 13-18.
 Fri., Mar. 13—Trusting in Riches. Prov. 11: 24-28.
 Sat. Mar. 14—Spending on Appetite. Job 20: 15-17.

EXPOSITORY HINTS.

V. 17. "Uncertain riches." How many illustrations our daily papers furnish of the uncertainty of riches. The bank may break, stocks may depreciate in value, the warehouse may burn down. The millionaire of to-day may be the pauper of tomorrow.

V. 17. "Who giveth us richly all things." Our share in producing wealth is very little. God does infinitely more for us than we do for ourselves. Let us remember that He is the giver of every good and perfect gift.

V. 18. "That they do good." To be rich in good works laid up in the bank of heaven should be the ambition of every one of us.

V. 18. "Ready to distribute." If two ships should meet out on the ocean, one with a starving crew, and the other with plenty of good things, what would be thought of the captain of the well-provisioned ship if he should sail past the suffering vessel and disregard its signals of distress? He would be branded as a man unfit to live. Surely the same obligations exist when two men meet out on the ocean of life, one rich and the other poor. The wealthy man should be "ready to distribute."

SUGGESTIVE THOUGHTS.

"The darkest hour in the history of any young man is when he sits down and considers how to make money without honestly earning it."

It is the duty of every man to make money enough to supply the wants of himself and of those dependent upon him. It is his privilege to make as much more as he can without sacrificing nobler ends.—Eggleston.

Performing works of benevolence is one of the most effectual means of cherishing all the kind and amiable affections.

Let us be honest with God and give Him a share for His use of what He gives us for our use.

Money takes wings and flies away, but if rightly used it flies to heaven.

Money has an enormous buying power just now. Some of its buying power will all be gone. Better not have much of it in your possession when the true values are being settled.

Money is one of our best friends and worst enemies. The love of it is the root of all evil, the right use of it the root of all good.

If you can find out how a man has gained his money and how he uses it,

you have gained the index to his character.

If one owns money he commands a mighty force for Christ and the church, but if money owns him he is the slave of a heartless master.

QUOTATIONS.

Perhaps you say that your property is your own. So far as the institutions and laws of civil society are concerned, it is so, indeed. And no man on earth can interfere with the right you have to use it according to your own pleasure. But the God who made us comes forward with an authority which no being in the universe can question, and commands us to devote ourselves and all that we possess to Him.—Leonard Woods, D.D.

No man can tell whether he be rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he is, not according to what he has.—Beecher.

The wise man is careful when he invests his property. He inquires what stocks have the best foundations. Such inquiries are judicious, for no man wishes to put his treasure where it is likely to be lost. So God urges us to lay up for ourselves a good foundation against the time to come.—Elisha Yale, D.D.

The current coin of heaven is lives of men. And that, too, will be reckoned the precious metal when the Kingdom of God comes to the earth. Exchange your money into men; purified, uplifted, redeemed men. Buy letters of credit that will be good in the homeland, and in the coming kingdom days on the earth if you would be wealthy.—S. D. Gordon.

ILLUSTRATIONS.

A man in an inquiry meeting declared that he could not be a Christian and do what he intended to do next week. His profits depended upon labeling second-class goods as first-class. Such a man builds up a fortune but tears down a character.

To get and hold is to become an octopus, with tentacles to take in, but never give off. It is to become a dead sea, with no fish in its waters, an ugly blot on the landscape. To give as we have received is to become a Sea of Galilee with pure water full of life and beauty.

A man who had heaped up a large fortune, while on his death-bed gave a thousand pounds to a benevolent object. While the committee were drawing the papers the dying miser said: "Gentlemen, will you not allow me ten per cent. for cash payment?" They agreed, and the miser died, pleased with the thought that he had made a hundred pounds by a sharp bargain.

"What are you doing this morning?" asked a neighbor, as he entered a blacksmith shop, while the smithy was striking the hot iron on the anvil. "Preaching the Gospel to the regions beyond," was the reply, as he struck the iron a little harder, and made the sparks fly further.

HOW TO USE MONEY

1. The necessities of life should be provided and our honest debts paid. The man who does not provide for his own is declared to be "worse than an infidel."

2. Something may be devoted to recreation and healthy amusement, but we must be very careful to guard against selfishness and excess.

3. A savings bank account should be started as early as possible, and a portion of our income set apart for future contingencies, but beware of the miserly spirit.

4. We should contribute a part of our income to the support and extension of God's cause. Our giving to the church should be systematic and proportionate, and not left to chance.

5. We should always be ready to help a needy and deserving brother or sister. Wealth, however acquired, becomes foul with selfishness if no part of it is used in doing good.

[See article in this issue on "Money," by Rev. Dr. Shaufler. It is published by the Student Volunteer Missionary Movement, New York.]

MARCH 22.—THE WISE USE OF INFLUENCE.

Eph. 4, 9, 10; Prov. 27, 6, 9, 10, 17, 19.

HOME READINGS.

- Mon., March 16—The Companionship to be Sought and to be Avoided. Ps. 1.
 Tues., March 17—Spiritual Resources of Wise Foundations. Heb. 10: 19-25.
 Wed., March 18—Self-Restraint of Wise Influence. 1 Cor. 8: 6-13.
 Thurs., March 19—The Master's Commission. Matt. 5: 13-16.
 Fri., March 20—The Master's Example. Phil. 2: 1-8.
 Sat., March 21—Love Only Effective. 1 Cor. 13.

A WORD TO THE LEADER.

Would something said in your League on the sociological and political side of our topic be profitable? What estimate do you place upon "men of influence," "influential people," so-called? What about "business tips," and "clubbdom influence," and "political pull"? Within what limits would you keep the "power of the lodge" or of the "friend at court"? How do you view "patronage committees" and "party spoils," etc., etc.?

As a school for good citizenship what would your League say about the character of the influence exerted by the bell-couse methods of the "Suffragettes" in England?

It might be well to preface the study for the evening with some statements by which your topic will be lifted into its right place of consideration. Such statements would condemn and excoriate what the partisan and spoilsman and worldling regard as the wise use of influence. Spell their "influence" and cast it out as so time-serving and unworthy as to be ranked with the vicious and damnable. But waste no time over it.

FOREWORD.

A legend says that after the battle of Chalons the spirits of the slain soldiers continued the conflict for several days; a soldier in the famous charge of Bala-klava remained upright in his saddle for some rods, his weapons in full police, after his head had been severed from his body by the stroke of a cannon ball. What intensity this suggests upon the part of those who thus fought—what concentration—what quenchless purpose!

Have our lives quality enough in them to affect or move or sway anything in the present, or leave upon any succeeding

us, impressions for good or ill? Of course, everybody exerts an influence. But no one ever made a wise use of his possible influence without meaning it any more than the musician by definite study and persistent practice meant to come to the skill which he now has and through which he brings pleasure to others with an ease and grace that is all but unconsciously exercised.

"The secret of influence," says F. W. Robertson, "is will—not goodness, not badness—both bad and good may have it; but will. And you cannot counterfeit will if you have it not."

Why do we make companions of certain ones? Because we will. Why do we read certain books? Because we will. Why do we faithfully attend the means of grace, or otherwise? Because we will. Why do we form certain habits? Because we will. But these things create character and character begets influence. Behind influence is character, ever and always. Back of Voltaire's and Byron's influence is their character. Back of John Wesley's influence is his character.

The wise use of influence is the wise use of every agency and instrument and advantage toward the creation of wise character. What, therefore, does that mean which is recorded in I Peter 2: 15, 16, "But like as he which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy, for I am holy?"

SOME HIDEALOGS.

Eccles. 4: 9, 10.—Failure to co-operate in church work is crippling. It is like putting the minus sign before a quantity. You cripple not only a finger by removing a joint, but embarrass also the whole hand. The entire grip is gone forever. Paralyze the little muscles that play over a pulley moving the eyelid and the lids drop over the eye. The weakest member of a church may help or hinder the integrity and efficiency of the whole body of Christ.

Prov. 27: 9.—The sweetness of friendship lies not in hearty mirth and hearty laughter, but in hearty counsel. Faithful advice, sincerely given and without flattery; by counsel of the soul, so the word is: counsel which reaches the case, and comes to the heart; counsel about soul-concerns.—Matthew Henry.

Prov. 27: 10.—The friends thou hast, and their adoption tried; Grapple them to thyself with hooks of steel. But do not dull thy palm with entertainment of each new-hatched, unfledged comrade.—Shakespeare.

Prov. 27: 17.—Good men's graces are sharpened by converse with those that are good, and bad men's lusts and passions are sharpened by converse with those that are bad, as iron is sharpened by its like, especially by the file. Men are filed, made smooth, and bright, and fit for business (who were rough and dull and inactive) by conversation.—Matthew Henry.

ROGUSTIVE, ILLUSTRATIVE AND HELPFUL.

Christian tact is wise and loving thoughtfulness.

There is a wondrous power in fitness. A kindness that, standing apart from its occasion, seems to be of no significance, takes on importance and assumes an indispensable value because of its opportuneness. It multiplies one's usefulness a hundred-fold, a thousand-fold, to know how to speak the right word or do the right thing just at the right moment and in the right way.—J. R. Miller.

There is no truer proverb than the old

Latin one: "When the abbot throws the dice the whole convent will play."

There is a world of significance in the overlooked counsel of the apostle to the Gentiles, "Walk in wisdom toward them that are without"—That is, in plain English, "Be careful how you talk and act before outsiders."—S. V. Leech, D.D.

Our conscious influence is the result of intention, and on the whole, does little; but our unconscious influence is the aggregate result of our whole character, manifesting itself in words, looks, acts, that are not meant to effect anything, but which inevitably mould others. Our conscious and intentional influence may fall or be false, but our involuntary is infallible, and every moment operative, and must be true.—F. W. Robertson.

It is after all little better than a gilded and luxurious imprisonment to be shut in with the comfort of one's own individual religion only. The Spirit can bring so little of the divine blessedness into some natures, because they are mere Dead Seas, and the winds of influence are taking in without giving out. If there be no currents of benign activity setting from us to others, the very truth that is in us will stagnate, our peace will vanish like the "spate" that follows the storm, and the sweetness with which it was the Spirit's purpose to imbue our lives will turn to wormwood.—T. G. Selby.

There is a right way of using influence. Observe how Jesus Christ puts the matter when he says, "Let your light so shine before men"; the word "so" should be emphasized as indicating the manner of the shining. Light may be so held as to dazzle the observer; light may be brought too near the eyes; light may be set at a wrong angle; light may be wasted, its beams be displayed so as to be of no use to the man who would read or work. Hence it is not enough to be luminous, but so to use our luminousness as to be of use to other people.—Joseph Parker.

Life itself is a shipwreck unless Crusoe finds his man Friday whom he can influence and elevate. The island is simply a grave without the other man. Every life was intended to be the centre and source of influence, and no one can destroy that eternal design.—Myers.

Some destroy their influence for a trifle. Be careful about the little things. Do not sacrifice a good reputation for any price. You may sell your reputation for twenty-five cents, but you cannot buy it back for that. Keep off Satan's territory, and never be found where it would be a disgrace to die. The story is told of one who died at a dance, and while Satan was dragging her down to hell, Peter claimed her for heaven! But Satan protested, saying, "I found her on my territory."—H. T. Crossley.

The locomotive, as it shoots over the road, showering myriads of sparks on every side, never stops to see on what flower or herb, or grass, or water, they fall. It dashes ahead wholly ignorant of its effects on these things. And we thunder through life producing ten million spark-like effects of which we do not stop to take any note. We have no knowledge of the influence exerted by our imaginations and affections and appetites and desires and passions upon those around us. You could not, if you would, take any detailed account of all the bearings of your character and conduct upon others. But you can ascertain generally how men are affected by you, and what side of yourself you are most using.—Beecher.

When Moffatt, a young man of 21, was on his way to the Bechuana country, he stopped at a farm-house of a Boer to preach. A long table stood in the kitchen,

the family seated at the head, and a half-dozen dogs under the table. The Boer pointed to the large Bible, motioning to Moffatt to begin. He explained that he was waiting for the work-people to come in. "Do you mean these Hottentot niggers? As we will preach to them dogs!" said the Boer, angrily. Moffatt at once turned to Matt. 15: 27, and read, "Yet the dogs eat of the crumbs which fall from their master's table." Again and again he read these words, fixing his eyes on the Boer. "Well, bring 'em in," cried the master, and the kitchen was soon crowded with blacks. Ten years after Moffatt passed that way and they ran to the table for that sermon by which the "Hottentot dogs" had found the place of sons.—A. T. Pierson.

The good we do is not to be measured by the length of our days, but by our stamp of character, the piety of our purposes, the grandeur of our aspirations. Then up and be doing, ye children of light! Every prayer, every charity, every effort for Christ, every tear shed over sinners, will yield a revenue of reward and glory.—J. M. Sherwood, D.D.

QUESTIONS.

What is the secret and resource of influence?

What is the relation of will to influence?

Name some mistaken ideas about influence.

Should our concern be as much for influence as character?

What most truly reveals our worth—the conscious or the unconscious influence we exert?

How can our lives radiate a good that has never been sought?

Do we diligently seek the highest good for ourselves and others?

When should we begin?

Whence is the light that we must let so shine?

Do we know Him?

Give proof texts of such assured knowledge.

MARCH 29.—MISSIONARY MEETING—PRAYER AND MISSIONS.

[We regret that through a mistake the notes for this topic have not come to hand in time for publication. It will do the Leaguers good to work out the subject for themselves.]

APRIL 5.—THE MEN WHOM GOD ACCEPTS.

Psalm 24.

READINGS FOR THE WEEK, GIVING THE SETTING OF THE PSALM.

Mon., March 30.—The Ark Taken. I. Sam. 4: 1-22.

Tues., March 31.—The Ark Among the Philistines. I. Sam. 5: 1-12.

Wed., April 1.—The Ark Sent Home. I. Sam. 6: 1-12.

Thurs., April 2.—The Ark at Kirjath-jearim. I. Sam. 6: 12-19.

Fri., April 3.—The Ark Brought to Jerusalem. I. Sam. 6: 12-19.

Sat., April 4.—How Amiable Are Thy Tabernacles. Psa. 84.

Sun., April 4.—The Man Whom God Accepts. Psa. 24.

THE SETTING OF THE PSALM

is admirably given in Dr. Alexander McLaren's exposition, from which we quote the following lines:—

"The account in 2 Samuel 6, tells of the exuberant enthusiasm and joy of which some echo sounds in the psalm. It is a

Mar
process
entranc
event i
forms
have t
and an
respon
ter of
the oth
step t
fortres
climbs,
the un
His spe
wide r
lips of
solo, a
feation
bly ch
long-dr
barred
mons th
or poss
by the
speech,
trance,
from th
repeate
literary
the gra
trumpet
cient p
"enters
His str

I. Th
Exter
ing all
peoples,
nations
posedly
powers.
Present
lute Pr

V. 2.
Men fee
One who
whose t
Many a
is safe,
sence of
the inqu
tion.
Vs. 4
conditi
fore Go
viewed
act, th
Inne th
such as
expressi
Purity
this is
Men of
of stamp
the bless

III.
Vs. 7.
represent
taking u
a warli
died wit
Jehovah
and def
is here
warrior
"Jehova
hovah, s
idea, per
mighty
Christia
with ma
that ye
in the Sp
For the
temple y

HINTS AND ILLUSTRATIONS.

Someone has said that a benevolent despotism is the ideal form of government, but the trouble is to find the despot who is ideally benevolent. The thing that saves the thought of God's absoluteness from oppressing and terrifying us is God's love.

God is not the limited monarch of the universe. That is to say he governs according to laws of His own making, or rather the laws by which He governs are the outcome of His moral character. Some talk as if God were limited by natural law. That is reversing the true order. Natural law is simply the expression of the mind of God. Nature has not imposed laws upon God. God has put laws into nature. Thus we believe that all things shall work together for good to them that love God.

God is the universal Sovereign. Sometimes His ancient people limited His power to their own country and when away from home thought themselves away from His jurisdiction and beyond His help or authority. We commit essentially the same error when we make a false distinction between the secular and the sacred, dividing life into compartments and giving God the first place in only some of them.

V. 3.—The late beloved Queen Victoria was rigidly exacting in regard to the moral character of those who came to her receptions. For example, she would not receive any divorced persons at her court. How much more exacting is "The Holy One of Israel" ?

God's judgments and men's are quite different. Rev. W. L. Watkinson points out how bad men may be and yet escape human censure. They may sin and keep within the bounds of civil law; they may sin and keep within the good opinion of the public; they may do evil and yet maintain their sense of personal dignity; they may be the veriest sinners and escape ecclesiastical discipline. Yet none of these may ascend the hill of the Lord. Let us not be deceived. Men must meet God. Sooner or later the hypocrite will be unmasked.

V. 4.—"Clean Hands." The hand is the scriptural symbol of work—let us not scamp our work or attempt to pass off mere show for solid value. The hand is the symbol of earning—getting and paying, getting and giving—our finances must be free from tainted money. The hand is the symbol of mutual faith and honor—to lift up the hand is to pledge one's truth—clean hands, therefore, mean unblemished honor, inviolable faithfulness. Hands are kept clean by daily washing—daily the grace of our Lord Jesus Christ must be invoked to wash and keep us clean.

Clean hands mean a pure record. What evil a bad record works. How it unfits a man for service. If, as some say, Home Rule is the panacea for Ireland's ills, her continued misery may be laid largely at the door of one man. Knowing ones declare that but for the moral collapse and exposure of Charles Stewart Parnell, Gladstone would have triumphed in his Home Rule agitation and campaign. One of the ablest statesmen of modern times sits silent on the benches of the British House of Commons, when his name in his record might be one of the leading cabinet ministers if not the Prime Minister. Moral delinquency has unfitted him to stand before the King.

"A man may be a tremendous rascal and yet be a gentleman. Oh, with a plausible tongue, a polished style, with

fine phrases and fine manners, a man may be gully of fraud, cruelly, uncleanliness, and yet remain throughout popular in society. Rotten at the core, he is painted on the rim, and the world sees the skin and not the soul. Some of the handsomest butterflies have the strangest tastes—they turn aside from the most glorious flowers to sip filthiest messes, but who thinks about that when they go swimming past in the noontide splendor? So in society are men of spotted soul, of most iniquitous life, and yet, externally paint-ined, powdered, polished, they are counted quite charming, and are received everywhere with delight."

To lift up one's heart to vanity is to choose low ideals. The man referred to and condemned for doing so is the vulgar man, properly so-called. Such men are thus described by Matthew Henry :

"They that are such set their affections upon the things of this world; whose hearts are carried out inordinately towards the wealth of the world; the praise of men and the delights of the sense; who choose these things for their portion reach forth after them because they do not know them to be vanity, uncertain and unsatisfying."

"Nor sworn deceitfully." Psalm 15 puts the case more strongly. "He that sweareth to his own hurt and changeth his lot." The thought seems to be absolute integrity of speech is demanded by God.

False swearing is one of the meanest as well as one of the most dangerous sins. Society exists by virtue of mutual trust. When mutual confidence is destroyed anarchy sets in. Truthfulness is one of the tests of a nation's real civilization. It is, therefore, of more than passing interest to note what our jurists say about the prevention of false swearing. It is sadly significant when a judge proposes to do away with the oath in courts of justice on the ground that solemn affirmation has lost its power in holding men to truthfulness.

A university professor recently declared that we are more in danger from lying than from drunkenness. If so, it marks a sad deterioration in national and racial character. With all his rudeness and grossness, the Anglo-Saxon has usually been credited with blunt honesty in speech.

A man "may keep the civil law and yet be gully of gross dishonesty." It is an eyes are in his hand—"the appearance of rectitude is impressive—and yet the balances are "balances of deceit"—he cheats all the time. So in business today men may keep up the most plausible appearance of rectitude while they perpetrate a thousand dishonesties while the law of the land cannot detect or punish."—Watkinson.

Vs. 7-10.—With these verses compare what Paul says about God dwelling in us. 1 Cor. 3. 16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 6. 19, "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 2 Cor. 6. 16, "God hath said, I will dwell in them, and walk in them; and will be their God, and they shall be my people."

With these verses compare Luther's well-known hymn, No. 506 in the Methodist hymn-book, beginning,

"A mighty fortress is our God."

Be sure to read the whole hymn. Give special attention to the second stanza.

processional hymn, celebrating Jehovah's entrance to His house, and that one even apprehended on its two sides informs the whole. Hence the two halves have the same interchange of question and answer, and the two questions correspond, the one inquiring the character of the men who dare dwell with God, the other the name of the God who dwells with men. The processional climbing the steep to the gate of the ancient Jebusite fortress, recently won by David. As it climbs, the song proclaims Jehovah as the universal Lord, basing the truth of His special dwelling in Zion on his worldwide rule. The question so fitting the lips of the climbers is asked, with clarity in solo, and the answer describing the qualifications of true worshippers (and probably choral (vs. 3-6) is followed by a long-drawn musical interlude. Now the barred gates are reached. A voice summons them to open. The guards within, or possibly the gates themselves, endowed by the poet with consciousness and speech, ask who thus demands an entrance. The answer is a triumphant shout from the procession. But the question is repeated as if to allow of still further repetition of Jehovah's name, which shakes the gray walls; and then with clang of trumpets and clash of cymbals, the ancient portals creak open, and Jehovah "enters into His rest, and the ark of His strength."

ANALYSIS AND EXPOSITION.

I. The Sovereignty of Jehovah. Vs. 1, 2.

Extending over all territories, embracing all its resources, including all its inner powers. The gods of the surrounding nations were mostly local gods with supposedly a limited jurisdiction and limited powers. Jehovah is omnipotent, omnipresent and omniscient. He is both absolute Proprietor and Ruler.

II. The Men whom God Accepts.

V. 3.—Searching of heart begins when men feel that they are drawing near to One whose ways are not as our ways, and whose thoughts are not as our thoughts. Many a man whose "standing" in society is safe, would be spurned from the presence of the Holy One of Israel. Hence the inquiry of the verse under consideration.

Vs. 4-6.—In one word, Purity is the condition on which men may stand before God. In these verses this purity is viewed under three aspects. First, overt acts, the works of men's hands. Second, inner thoughts and emotions and motives, such as dwell in the heart. Third, verbal expressions that fall from the lips. Purity in act, in thought and in word—this is the condition of the divine favor. Men of this generation, i.e., men of this stamp, are the ones who shall stand before the Lord and receive His favor and blessing.

III. God and Man Dwelling Together.

Vs. 7-10.—In these verses Jehovah is represented as entering into the city and taking up His abode with His people. In a warlike age and among a people girded with enemies it was natural that Jehovah should be thought as the shield and defender of His people. Hence He is here not only as a righteous, but a warrior God, strong to deliver His people. "Jehovah, strong and a Champion, Jehovah, a Champion in battle. The same idea permeates Luther's noble hymn, "A mighty fortress is our God." The Christian conception of God dwelling with man is that of Paul, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? . . . For the temple of God is holy, which temple ye are."

APRIL 12.—TEMPERANCE MEETING
LESSONS FROM THE LIFE OF
JOHN B. GOUGH.

2 Sam. 12, 17-27.

HOME READINGS.

- Mon., April 6.—Living to the flesh. Gen. 25, 30-34.
Tues., April 7.—Drunkennes forbidden. Luke 21, 34-36.
Wed., April 8.—Shunning temptation. Prov. 6, 23-27.
Thurs., April 9.—Drink debases. Isa. 28, 7-10.
Fri., April 10.—Leads to poverty. Prov. 21, 16-18.
Sat., April 11.—Excludes from heaven. 1 Cor. 6, 9-11.

EXPOSITORY HINTS.

V. 18. "My strong enemy." Alcohol is indeed a strong enemy. It is the enemy of the church, the state, the home, of personal happiness and business prosperity.

V. 18. "Too strong for me." Intemperate habits are too strong for any man to conquer. None but God can gain the victory.

V. 19. "The Lord was my stay." Many a poor drunkard has found these words to be true. After struggling vainly for years to be free, he has found deliverance and help in God.

V. 20. "A large place." God has large places ready for those who will allow Him to lift them out of small ones.

LIFE OF JOHN B. GOUGH.

John B. Gough was probably the most versatile and eloquent temperance lecturer that ever lived. For many years, in England and America, the mere announcement of his name was sufficient to draw great audiences, which he moved at his will to laughter or tears. His indictment of the liquor traffic was a most terrible arraignment, and his stories of the wretchedness caused by strong drink thrilled every hearer.

Mr. Gough was the son of a common soldier in the British army, and was born at Sandgate, England, in 1817. His mother was a woman of very superior character, and bestowed the best education she could upon her son. When about twelve years of age John was sent to America to make his own way in the world. He worked on a farm, for a year or two, then went to New York, and learned the trade of book-binder. For a time he did very well, but soon contracted habits of intemperance, and suffered great poverty. His unusual dramatic ability opened up his way to the theatre, and for some years he earned a wretched living by singing comic songs and taking comedy parts on the stage. Every dollar that he obtained was squandered in dissipation, his clothes became shabby, and he was reduced to actual want. His first appearance in Boston was in the play: "Departed Spirits, or, The Temperance Hoax," in which Dr. Lyman Beecher and other prominent temperance men were held up to ridicule. Speaking of his condition at that time, he said: "Lower in the scale of mental and moral degradation I could not well sink." He was apparently beyond the hope of redemption.

The crisis in Mr. Gough's life came in 1842. Here is the story in his own words: "On the last Sunday of October I wandered out into the streets and staggered along, houseless, aimless, and all but hopeless. Some one tapped me on the shoulder and said:

"Mr. Gough, I believe?"

"That is my name," I replied, and was passing on.

"You have been drinking to-day," said the stranger in a kind voice, which arrested my attention.

"Yes, sir," I replied, "I have."

"Why do you not sign the pledge?" was the next query.

I considered for a minute or two, and then informed the strange friend that I had no hope of ever again becoming a sober man. "I was without a single friend in the world who cared for me, that I fully expected to die very soon, and I cared not how soon.

The stranger regarded me with a benevolent look, took me by the arm, and asked me how I would like to be as I once was, respectable and esteemed. "Only sign the pledge," remarked my friend, "and I warrant that it shall be so."

Oh, how pleasantly those words of kindness and promise fell on my crushed and bruised heart. I had long been a stranger to feelings such as now awoke in my bosom. A chord had been touched which vibrated to the tone of love. Hope once more dawned; and I began to think that there was hope for me. I resolved to try, and said to the stranger:

"Well, I will sign it."
"We have a temperance meeting to-night, evenng.," he said. "Will you sign it then?"

"I will."

"That is right," said he, grasping my hand. "I will be there to see you."

Mr. Gough's street friend was Joel Stratton, who had the joy of seeing the drunkard sign the pledge the next night as promised.

Almost immediately Mr. Gough began to speak on temperance, showing unusual ability to interest and convince an audience. His marvellous gifts of mimicry were used to good advantage on the platform. He did not receive much for his early addresses, often not enough to pay expenses. On one occasion, when he had lectured without any remuneration, a very cordial vote of thanks was tendered to him. In replying, Mr. Gough requested that the resolution be put in writing, so that he might tender it to the railway conductor for his fare.

In later years he received very respectable fees for his public work, especially when he lectured on other subjects than temperance. He was noted for his remarkable gestures, and was described by the Dutchman as "dat man vat dalks mit his goat tails." On one occasion, speaking at Cobourg, Ont., with great energy he made a violent gesture and tore his coat right down the back. He exclaimed: "There, I have torn my coat." The mayor of the town said: "I see you have." The lecture was concluded under some embarrassment. He had been known to strike his hand against a piece of marble so violently as to bring the blood to his forehead, and he had been so absorbed was he in his address that he never noticed the accident until the lecture was over. John B. Gough died in Syracuse, after a lecture, his last public utterance being: "Young man, keep your record clean."

QUOTATIONS FROM GOUGH.

Poets may sing of the Circean cup,—praise in glowing terms the garlands which wreath it; we may lend its brilliancy aid to celebrate it, and even learning may invest it with a charm;—but when the poet's song shall have died and the garlands withered, and wits shall have ceased to sparkle, the baneful effects of the intoxicating draught will be felt, and then will the words of wisdom be fully verified in the miserable doom of the drunkard, "Wine is a mocker."

Saved I may be so as by fire, yet the scar of fire is on me; the nails may be drawn, but the marks are there. Do I

not always bear about with me the remembrance of those days of dissipation? I never rise to speak but I think of it; the more I mingle with the wise, the pure, the true,—the higher my aspirations, the more intense is my disgust and abhorrence of the damning degradation of those seven years of my life from eighteen to twenty-five.

A man can never recover from the effect of such a seven years' experience, morally or physically. Lessons learned in such a school are not forgotten; impressions made in such a furnace of sin are permanent. Young men, I say to you, looking back at the fire where I lay scorching,—at the bed of torture where the iron entered my soul,—tamper not with the accursed thing, and may God forbid that you should ever suffer as I have suffered, or be called to fight such a battle as I fought for body and soul.

Dickens says of Mrs. Todgers,—"She was a hard woman, yet in her heart, awing up a great many stairs, there was a door, and on that door was written 'woman.'" So in the heart of many a drunkard, away up a great many stairs, in a remote corner, easily passed by, is a door. Tap on it gently, again and again, and the quivering lip and the starting tear will tell you that you have been knocking at a man's heart and not a brute's. These men are worth saving.

PRACTICAL APPLICATIONS AND LESSONS.

1. In addition to our efforts for prohibition, let us make much of moral suasion in seeking to rescue drunkards, and in preventing the young from forming habits of intemperance.

2. Let us remember that there is hope for all. No man is so low but he may be lifted. The most degraded man may be saved.

3. Many a man has been delivered from the thralldom of intemperance by means of the pledge. Make much of it. Get as many as possible of both young and old to sign it.

4. There is no greater human power than the personal influence of a good man. Joel Stratton was a plain, unlettered man, but the kind word that he spoke to a drunkard on the street was the means of saving a man who led hundreds of thousands to sign the pledge.

The Time and Way to Testify

The matter of public testimony in a meeting is of such great importance, both to the individual and the society, that the following suggestions from an exchange are of value to all:

Be among the first to speak. Delay only adds to the nervous shrinking felt by many timid souls.
Be willing even to blunder rather than make no attempt to speak for the Master.
When you get up to speak, be sure not to tell those present that you have not had time to give the topic a thought.

An ounce of your experience is worth more than a ton of trite quotations.
Read helps at home, but not in the meeting.

If you desire to confess your own faults, do so humbly, but it is an unwise and an unlovely thing to condemn or scold others.

Relate some story or incident that you had read to illustrate some phase of the topic. A thought warm with life never falls to hit the mark. Avoid set phrases. Speak naturally.

Long-windedness, now pray take heed.
The finest discourse smothered;

So when you pray, or talk, or read,
Remember, there are others.

Do not try to do the easiest things, but do the hard things.



The Boys and Girls of New Ontario

Report of a Deputation of Juniors



Our third deputation was to the boys and girls in New Ontario. While they were gone, our superintendent told us to find out all we could about New Ontario, so we read what we could find in the newspapers and "Missionary in New Ontario," by Mr. Allen. Some of the Juniors were fortunate enough to get some pictures. All these things made the deputation report very interesting, and I think those at home got almost as much good as those who went on the deputation. But I know you would like to hear the report, so here it is:

REPORTER NO. 1.

I had no idea that Ontario was such a large place. It was very interesting, though, to travel on mile after mile. Of course, the country was covered with snow, but we could see that it must be very beautiful in the summer time. By-and-bye, we stopped at a little station, which seemed to be ever so far from anywhere. There were only one or two houses besides the station building, and one of these the minister lived. He was very glad to see us, for he said that he did not have many visitors during the winter. One of the boys asked him where his church was, and he invited us to take a drive, saying that he would show us. We enjoyed our sleigh ride very much. As we went along, the minister pointed out the homes of his people. Most of them, he said, were farmers, and the houses as a rule were built of logs, and looked very small to us. At last we stopped before one of these houses, which he said was his church. We couldn't understand why there should be people living there if it was a church, but the minister explained that the country was new, and they were not able to build a church yet, so services were held in the homes of the people.

"And do very many people come?" asked one of the girls.

"Oh, yes," said the minister. "Why, sometimes they have fifteen or twenty people here."

I looked around the room, and wondered where they all sat, but the minister said they managed very nicely indeed. There were several children in this home, and with some others that came they had a little Sunday-school every Sunday before the service. In the summer time, when the weather was fine, the services were held out of doors. The minister told us that he preached in two other homes and a school house, but that by-and-bye they hoped to have churches up there just like we have in Old Ontario.

REPORTER NO. 2.

The next place that we visited was a lumber camp. We had often read about these camps, and our teacher had told us in public school that a great deal of Ontario's wealth was in her forests. We drove on and on through the woods, past the places where the men were at work cutting down the trees, and where just the stumps remained, to reach the forest that lay before us. At last we came to the camp. There were several log buildings here, and the minister said that some of the men would show us around, while he arranged for a service, to be held in the camp dining-room. We were very glad of the chance to see a lumber camp; the men who showed us round told us a

great deal about how they got out the logs, and what dangerous work it is.

But the service was the most interesting part of all. I did not think that we could see any children in this logging camp, but we did. There were two little ones here, the children of one of the men. They were so good during the service, sitting just as still as mice. The men listened so earnestly, too, while the minister talked to them, and how they did sing, though there was no organ. The minister said, after we left the camp, that it was a shame the way the churches were neglecting these men. So many of them are away beyond the reach of any missionary. He suggested that our Juniors should gather papers and magazines and send them to these camps. He said that he knew they would be very much appreciated, and I promised that I would speak to the Juniors about it.

REPORTER NO. 3.

You have all heard a great deal about the mining that is done in New Ontario. One of the places we visited was a mining village. The houses were small, and looked as if they had just been built. I was talking with one of the miners, and he said we had no idea of the mineral wealth of New Ontario. He said it was one of the richest places in the world. We looked down one of the great holes in the earth that they call shafts, and saw the men coming up when their day's work was done, but I don't think any of us envied the miners' life. Many of the children had light hair, and the minister who was our guide said: "These children are nearly all foreigners, but they'll be Canadians some day."

"What a big mountain that is?" a boy remarked.

The minister laughed, and said: "The miners made that mountain; it is the refuse left after the ore is taken out." Then the minister told us that there wasn't a blade of grass nor a flower to be seen in that town, on account of the effects of the sulphur used in the works in connection with the mines.

"One Easter some good people down in Old Ontario helped me get some flowers for the church, and I tell you, boys and girls, this was just the place to send them," remarked the minister, as we walked toward the pretty little church. "That fine big house over there is our club or public reading room, and library, and there is the hospital," our minister said, as we passed the two log buildings in the town. "This isn't quite what I thought a mining town would be like," someone said.

"We think this is a model mining town, for we have a good Sunday-school and Junior League. I wish you could stay over Sunday, and I would let you all attend Junior League and come to church," the minister said, just as if he thought we would rather stay than go on to our next place.

REPORTER NO. 4.

We had been travelling west for a long way after leaving that little mining town, but at last we reached Port Arthur. It was Saturday morning, and to our great delight, we were told that after breakfast we would all go for a sleigh-ride, have our dinner in the country and go to church in the afternoon. We thought there must be some mistake. Church on Saturday! But we

found that the minister had three services on Sunday, and some people who were too far away to attend any of these services arranged for church Saturday afternoon.

About one o'clock we had reached our dinner place. It was a house just like many others we had passed, but we knew the moment we heard our guide say: "Mrs. Lawson, I've brought the company I told you about for dinner," that we were welcome. We all thought Mrs. Lawson was lovely. After dinner she got all her children ready while Mr. Lawson got out their sleigh and oxen, and then we started for church. We traded passengers, and the Lawsons rode in our sleigh and in their oxen, to enjoy going slow. The people came early to church, and visited around the stove. There were lots of lovely babies and many larger children. One of the babies was christened. The children were very quiet through the service, and then as soon as church was over, they had Sunday-school. I thought it was rather a queer church, and found it was a school house. They gave us all a copy of *Onward*.

Our whole deputation thought from what they had seen of New Ontario that it was wonderful, and our guide told us we had really seen very little.

The Cigarette

There is no need of controversy over the anti-cigarette law. The Banner favors the maintenance and enforcement of these laws. The purpose back of them is good and commendable, and the pity is that they seem to be so ineffective. The great objection to the cigarette is the manner of its use. It is made of the mildest tobacco for the reason that the smoke of it is to be inhaled, taken into the lungs, instead of merely puffed out of the mouth. The person who smokes a cigarette as he would a cigar or pipe is merely playing with it. The cigarette is satisfying only when its smoke is inhaled, and this habit of smoke inhalation is unquestionably harmful, and especially so to boys. The immoderate use of tobacco in any form is bad and hurtful, but millions of people use tobacco in moderation without having their physical or moral stamina materially affected. On the other hand, cigarette inhalation is a seductive and insidious form of dissipation, which undermines the physical and the moral strength, and often leads to worse forms of stimulation. It is something the young should be shielded from in every possible way. If an anti-cigarette law can be so enforced as to make it extremely difficult or hazardous for the boys to procure cigarettes, it will serve a good purpose. One difficulty in the way is, that so long as suitable tobacco is readily obtainable, cigarettes can be easily made and smoked, and nobody can reasonably hope that a law against the sale of tobacco can be passed or enforced.

So, after all, however many sumptuary laws may be enacted, we must, as the Banner has heretofore said, depend mainly on home training and moral education for all reforms of living and manners. The essential function of law is not to reform and make men good and holy, but to protect the honest and well-intentioned in their rights and privileges, to preserve the peace, and to punish those who commit crimes or infringe upon the rights and immunities of others.—The Nashville Daily Banner.

The Junior Epworth Era

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

What Larry Drew

"This is free-hand drawing," said Larry. (He has just begun it at school.)
"You look at a thing and you draw it Like this, without any rule.

"I'm drawing that cow in the pasture. The spotted one, side to. This is her nose I've just finished. That's easy enough to do!

"And her body you make just this way. And then her tail—" With a jump Larry came to me with his drawing free.

"Why, auntie, I've drawn the pump!"
—Youth's Companion.

Weekly Topics

MARCH 15.—MATTHEW'S CALL. Matt. 9, 9; Mark 2, 14.

Jesus was in Capernaum. This was a port of prominence on the Sea of Galilee. Here many people landed, for it was right on the way between the great city of Damascus and the Phoenician ports, on the Mediterranean Sea. Matthew was what we could call in our day the Custom House officer. He collected the taxes that were levied on the goods brought into the country, as well as on the people entering the port. Being a Jew, in the pay of the Romans, he was not well liked by his fellow-countrymen. They looked on the Romans as their oppressors, and Matthew was a paid servant of Rome. We may think of him at his regular official duties when our story opens. Christ was passing that way and saw him there. He could see what a good and useful man Matthew might become. So He called him, saying, "Follow me." Matthew did so, leaving his usual work for something better that Christ had for him to do. We may learn some present lessons from this story: (1) Christ needs helpers. His work needs many kinds of people to do it. If they do not do it, it will not be done at all. (2) Christ calls busy people to serve Him. Not the idle, loitering ones are His best disciples, but the active, busy people who know how to work. For, remember that His service is not one of self-ease. He wants those who know how to work, and are ready to labor hard for Him. (3) When Christ calls us, we should not delay. He desires a quick, ready, instant response. (4) Following Him means learning to be what He wants, to do as He tells us, to go where He sends us, so that in everything we may both please and serve Him. . . . To both be and do as He tells us is the best kind of life. It is just what our pledge stands for. So study it to-day. . . .

MARCH 22.—MATTHEW'S FEAST. Luke 5, 29-32.

Following up the topic of last week, we can see that Matthew was not at all ashamed of being known as a follower of Jesus. The feast He made for Him is called "a great feast." That is to let us know that there were lots of people there. Matthew evidently looked upon it as an honor to entertain Jesus in his house. He invited a number of his old friends to meet his new Master, and the large company sat down to supper in honor of

the Great Teacher. We may learn from this that the best we can provide in honor of Jesus is none too good for Him. It is quite possible for us to-day to invite our friends to our homes and table in honor of Jesus. If all the social parties were held in His honor, and if at them His glorious Kingdom were talked of and planned for, He would certainly give His blessing to the gatherings. (Explain that just such suppers as this are those which have recently been held in connection with the Forward Movement for Missions in our Sunday-schools and Epworth Leagues, the Laymen's Missionary Movement in our cities and large towns, etc.)

We need not fear having a feast in honor of the Guest of Honor and His Kingdom is the theme of conversation and discussion. . . . But "feasts" held simply to make money are a different thing. "Festivals," where the one thought is to have a sociable time together without any idea of directly honoring Him, are not wise or good. We may also learn that Jesus is still interested in the common people. There were some who looked rather disdainfully on Matthew's feast because there were so many there whom they considered beneath them. Jesus rebuked this spirit of the Pharisees and explained to them the true spirit and purpose of His mission among men. Yes, the church must stoop to help up the lowly and poor. (Our Epworth League motto stands for this. Our social

Departments and Committees for Sick and Relief work should have this very spirit. If so, Christ will bless them abundantly. . . .) Let us see if we cannot make Him a feast by doing good to all about us.

MARCH 29.—DEPUTATION TO VISIT THE BOYS AND GIRLS OF NEW ONTARIO.

SUGGESTED PROGRAMME.
(Canadian Hymnal Used.)

Hymn 82.

Prayer—For the girls and boys in New Ontario, and for the ministers and all who are working for the good of the people.

Scripture Lesson—Psalm 24.

Hymn 172.

Map Talk on New Ontario—The Country; Its Industries, Resources, and the People. By the Superintendent. References: School Geography; "Missions in New Ontario," by James Allan, M.A., 5c.

Hymn 180.

Report from Reporters 1 and 2. See page 93 of this paper.

Hymn 269.

Report from Reporters 3 and 4. See page 93 of this paper.

Hymn 359. One verse.

Mizpah Benediction.

About Doing Your Best

We heard a question asked of a son by his father not long ago. It was, "Did you do your best?" The question under discussion was the boy's studies. The answer was significant, for the boy was truthful. He said, "I don't think I did." Failure to do his best in study through the term meant a lower place when the examination papers were read than the lad would otherwise have had. And because he had not done his best in preparation that led up to examination day, he failed to take the high place than that his intelligence and ability warranted his parents in expecting. There are many like him. "That's good enough." is a much too common expression. Nothing is good enough until it is as nearly perfect as you have the power to make it. It does not matter what it may be. A lesson at school, a task at home, anything anywhere, anything and everything that we are set to do, deserves our best effort. The father referred to above explained to his son that he was not expected to use some other lad's brains, neither was he accountable for the amount of brains he had; but that he was responsible for the best use he could make of them. Boys and girls are not equally endowed by nature, but they may be equally faithful and diligent in using what they have.

Why is it that so often we fail to do our best? Sometimes we say, "I can't." It is untrue. We can! And if we do not, it is for some other reason than this. . . . Sometimes we say, "After a while," and so we put off what we ought to do at once. There is no time like the present for doing what we ought to do. The habit of deferring till to-morrow

what ought to be done to-day has robbed thousands of young people of the happy satisfaction of knowing their duties well done. . . . "It's too hard," we have known young people say of both study and work. Hard things do not become easy except by trying our best to do them. But things that may be hard to-day will be easy in a little while if we work away at them until we have mastered them. Study may be hard, but by studying we make the task of to-day easy to-morrow. There are always hard subjects to master, hard tasks to do. The most learned scholar has more to learn than he has ever learned. But he doesn't sit down and whine over it. He applies himself to work out the hard problem. Then next time it is easy enough. The best things in the world are the ones it may seem very hard for us to get. Nothing worth while is easy at the first. . . .

And so we might go on with this subject. But whatever the excuse may be that prevents you doing your best in everything and every time, is doing you an injury. Therefore, put it aside and say, "I'll try." That will become a habit just as the excuse would, and you will find it much more pleasant and profitable. The world wants such boys and girls. How much happier homes would be, how much easier study would be, how much pleasanter work would be, if we all did our best. And in work for God, what a difference there would be. If we ask Him to help us, He will show us how all life's duties may be made a joy and delight to us because done in supreme love to Him. That, after all, is the secret of doing our best.

APRIL 5—THE BIBLE. Psa. 19. 11 ; Ps. 119. 105 ; 2 Tim. 3. 14, 15.

This is Consecration Service. See that the Pledge is explained, and then extend and renew it as far as possible to all. . . . The following outline study on the Bible is taken from the Junior League Handbook, page 73, and may be well used as a Bible study to-day. . . .

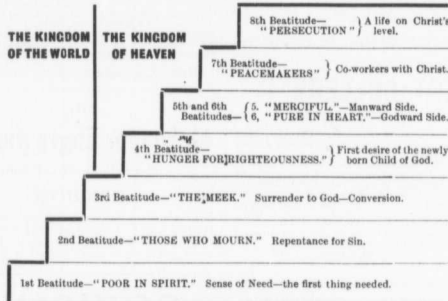
WHAT THE BIBLE IS LIKE.

1. A Mirror.—James 1. 23-25 ; 2 Cor. 3. 18.
2. Food.—Job 23. 12 ; Jeremiah 15. 16.
3. Milk.—1 Peter 2. 2 ; 1 Cor. 3. 2.
4. Meat.—Heb. 5. 12-14 ; 1 Cor. 3. 1, 2.
5. Honey.—Ps. 119. 103 ; Ezekiel, 3. 1-3.
6. Gold.—Ps. 19. 10 ; 119. 72.
7. Fire.—Jeremiah 20. 9 ; 5. 14.
8. A Sword.—Ephesians 6. 17 ; Heb. 4. 12.
9. A Hammer.—Jeremiah 23. 29.
10. Seed.—Mark 4. 14 ; Luke 8. 11 ; 1 Peter 1. 23.
11. A Lamp.—Ps. 119. 130 ; 2 Peter 1. 19.
12. Snow.—Isa. 55. 10.

Many simple, yet important, lessons may be drawn from this study if the Juniors are utilized to carry it on.

APRIL 12—LESSONS FROM THE BEATITUDES. Matt. 5. 12.

A very helpful lesson may be conducted if the following outline be drawn on the Board, and step by step the points be made and enforced. (This outline is not original with me, but whose it is I do not know.—S.T.B.).



SEVEN STEPS OF SPIRITUAL PROGRESS

The Intermediate League

The principle of grading is as important in Epworth League work as in the Sunday-school, and in the latter it is being made more and more prominent. The Epworth League purpose includes the whole life. Commencing with the early promise of childhood and extending through the developing years of youth, it aims to produce the best possible type of character in the adult.

The principle of adaptation must be observed in the methods adopted, if this end is to be attained with anything approximating success. We cannot expect to deal successfully with the various ages of our young people according to any one method. What is proper treatment for little children will not be appropriate to those of larger growth. Hence, it is evident that the best results cannot be expected where Junior Leaguers are promiscuously gathered and dealt with, irrespectively of age.

The Intermediate division of the League is properly for all who are past the elementary stage of religious instruction,

and not yet far enough advanced for membership in the Adult section. The entire League is one. The use of the plural form "leagues" is not best. We should accustom ourselves to the thought that we have one organization in separate grades, rather than three Leagues. From the youngest Junior to the oldest Honorary member, the work of the League is one and the same. The different parts together make up the whole. And without all the parts there is a measure of incompleteness. Any League without a Junior grade is only partially organized. The place of the Fifth Vice-President in the local League should be recognized and filled. To ignore the Junior Department is as suicidal in Epworth League work as it would be to try to run a Sunday-school successfully without a Primary or Elementary grade. It may "do" for a while ; but the utility of such a scheme will be manifest before long.

In similar manner, the Junior grade should be divided if the most possible is to be realized from it. The youngest Juniors should at least be taught separately. If it is found impracticable to hold two meetings, let the sections separate immediately after the opening exercises of the League, and the topic study be dealt with in each case as may be deemed best for the members of each. The intermediates may very properly be expected to do the most of the work themselves. Unless they do, the purpose of the League will be perverted, if not destroyed.

If training is not the prominent feature here, the young people will not be developed into efficient adult workers as

instruction in our doctrines, interest in and work for our missionary cause, practical service for the local church, combined and systematic efforts to minister to the aged, sick, and infirm of the community, and in other ways to show forth the spirit of true discipleship, are easily within the reach of these young Christian students and workers.

The church has too long failed to value them at their true worth, and consequently has too often forgotten to provide for their symmetrical spiritual culture. To overlook them longer will make us more than ever culpable in the eyes of our Lord. To lead them into personal and life-long loyalty to Him, which shall manifest itself not only in confession with the lips, but in loving, willing, active service in His name and for His glory, is our privilege and responsibility. Ordinary church classes, Sunday-school instruction, literary circles, clubs, etc, do not undertake this. Therefore, the Intermediate League should ever emphasize and provide for practical Christian work by the young people of our church from twelve to sixteen years of age.

Why They Succeed

(Continued.)

"All our members are intensely interested and our numbers are growing."

Of course they are. It could not be otherwise in a League where all are so personally interested. The success of the League is dependent every time on the enterprise of the members for its growth in numbers and influence. If they are so enthusiastic over the League that they talk it up among their young friends, there is no doubt as to its success.

"I am continually on the look-out for something fresh for the meetings."

That is a very important matter. Do not conduct every meeting in the same way. Introduce something "fresh." Remember that in every League there should be something to hear, something to see, something to say, something to do, something to talk about, something to remember, something to think over, and something to work out in actual life. Every sense, every faculty, every power of every child should be utilized. This may not be equally feasible in every meeting ; but all meetings should be conducted with these ends in view.

"I make it a point to have good order at the very commencement of the meeting, and to keep control all through."

Good! No Junior League can do its proper work unless this is insisted on by the superintendent in charge. Orderly arrangement of the room, the programme, the various exercises, indeed, of everything that in any way forms part of the service is an indispensable requisite and condition of success. As far as possible all arrangements for the meeting should be made before the superintendent arrives. If the Juniors gather before the superintendent, if they find that no orderly preparation has been made for the session, they will catch the spirit of disorder that prevails, and it will be a practical impossibility to repair the damage already done. The exercises of the League should always be conducted with precision, system, and a spirit of reverence.

"We must remember that our main purpose is to train in habits of worship and Christian service, and that anything that detracts from all this is harmful."

Doubtless one of the greatest needs of the youth of to-day is a deeper and more manifest spirit of reverence. Failing to inculcate and develop this, we fall to go to the very heart of religion. Hence it is vital to Christian character that our children learn to look upon God's house with devout feelings of reverent love

they grow. And if all be done for them, they will certainly soon lose interest in the meetings, and the sessions will lack the freshness and variety that these young people would naturally infuse into them. The Junior Superintendent who "does it all" is unwise.

At this stage of life, the Juniors should be taught to do by doing. The practice, not the theory, of service must be emphasized if they are ever to become capable workers in Christ's Kingdom. Intermediate from twelve to sixteen years of age are capable of splendid service for God. And when combined in committees they will naturally work together better than if put with those either younger or older than themselves.

Just what these exercises either for study or service may be in detail, it is not our purpose here to outline. Much of this must depend on the persons composing the League and the place where it works. But in general, we are sure that a working knowledge of the Bible, an intelligent acquaintance with the history of the church, familiarity with biography,

The Young Idea

Druggist: "Well, little girl, what do you want?" Little Girl: "I want a box of caramels, sir, but I came to buy a postage stamp."

Mother: "Don't let me catch you at that jam again!" Tommy: "Well, mother, if you'd keep it lower down, I could get away quicker."

In the geography lesson the teacher asked, "Johnny, what is a cape?" "A cape is a body of land that objects to the water," quickly replied Johnny.

Teacher: "Now, Tommy, you know it is impossible to be in two places at once." Tommy: "Two places? Why, my father is at Thousand Islands now."

Mother: "Johnny, stop using such dreadful language." Johnny: "Well, mother, Shakespeare uses it." Mother: "Then, don't play with him, he's no fit companion for you."

Bobby: "I have been working all day like a dog, pop." Father: "Glad to hear you are getting industrious, Robert. But what have you been doing?" Bobby: "I've been digging out a woodchuck, pop."

"Now, Johnny," said the teacher, "if I gave you three oranges and your mother gave you four and your aunt gave you five, how many oranges would you have?" "I guess I'd have enough," answered small Johnny.

A very small boy was trying to lead a big St. Bernard. "What are you going to do with the dog?" inquired a passer-by. "I—I'm going to see where he—where he wants to go first," was the breathless reply.

Little Fred was visiting his grandmother in the country and was watching the turkeys. "Look, grandmother," he said; "the old gobbler has had his fan up for half an hour and his face is as red as if he wasn't a bit cooler."

"Pa, what is it that goes round abuttin'?" "Don't know, unless it is the rim." "Nop." "Must be the cloth." "Nop." "The holes, then." "Nop." "I don't know, son. What is it that goes round a button?" "It's a goat, pa, that goes round a-buttin'."

"My tooth aches terribly," said Willie. "Don't you think I'd better not go to school to-day?" "No, you needn't go to school; I'll take you to the dentist instead," said his mother. "I think—I guess—I'd better go to school, after all," rejoined Willie. "The tooth aches, but it doesn't hurt any."

The inspector in an English school asked the boys he was examining: "Can you take your warm overcoat off?" "Yes, sir," was the response. "Can the bear take his warm overcoat off?" "No, sir." "Why, not?" There was silence for a while, and then a little boy spoke up: "Please, sir, because he doesn't know where the buttons are."

Little Eddie had been particularly naughty through the day, and his mother said to him, "O, Eddie! What makes you so naughty? Don't you remember you prayed to God last night to make you a good boy?" He looked earnestly into her face and answered: "Me 'member that, Me p'ay my Lord ebery night to make me a good boy, but him don't do it."

Agent: "Is the head of the house in, sonny?"

Boy: "No, sir, there's nobody home but my father."

Cheap Life Insurance

At age 20 an ordinary life policy without profits costs a total ab-stainer \$13.30 per annum in the

EQUITY LIFE ASSURANCE COMPANY

while in most companies it would cost \$15.50 per annum. The difference is \$2.20 per annum for life (i.e.), 16.5 per cent., or the cost of \$1,000 in the other companies would secure \$1165 in the **Equity Life**. This is only a sample. For full information, address

H. SUTHERLAND, President

FEDERATION LIFE BUILDING, 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 CA 'ALOGUE address—

PRINCIPAL VARNER, St. Thomas, Ont.

ALBERT COLLEGE

Belleville, Ont.

Business School Founded 1877.

Practical and thorough. Five complete courses. Many graduates occupying important places as book-keepers and shorthand reporters. \$40.00 pays board, room, tuition, electric light, use of gymnasium and bath, all but books and laundry, etc. for 10 weeks—longer time at same rate. Special reduction to ministers, or to two or more entering at the same time from same family or place. A specialist in book-keeping, who is also an expert penman, and a specialist in shorthand in constant attendance. The teachers in the literary department also assist in the work. The high character of the college is a guarantee of thoroughness. Catalogue with specimens of penmanship, FREE. Address, PRINCIPAL DYER, D.D., Belleville, Ont.



POCKET S.S. COMMENTARY
FOR 1908. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practices, HELPS and Spiritual Explanations. Small in Size but Large in Suggestion and Fact. Daily Bible Readings for 1908, also Topics of Young People's Society, Motto, Pledge, etc. Best Cloth Bc. Maroon Gc., Interleaved for Notes Gc. postpaid. Stamps Taken. Agents Wanted. Address GED. W. NOBLE, Lakeside Bldg., Chicago

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.



ONTARIO LADIES' COLLEGE and Ontario Conservatory of Music and Art, Whitby, Ont.

Ideal home life in a beautiful estate, 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 the distractions in an atmosphere and environment most conducive to mental, moral and physical stamina. Send for new illustrated calendar to

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

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.

COWAN'S COCOA

Has no Superior. It is Absolutely Pure, very Nutritious and very Economical

REST YOUR NERVES WHILE YOU STAND

THIS MARCH EVERY PAIR

DUNLOP COMFORT RUBBER HEELS