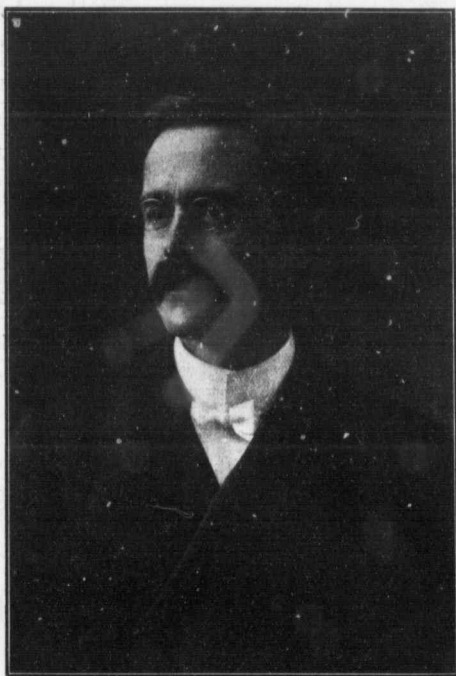


THE
Canadian
Epworth Era

Toronto
January, 1907

Vol. IX

No 1



REV. S. T. BARTLETT

Associate General Secretary of Sunday-Schools and Epworth Leagues.

MANY YOUNG LADIES

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COWAN'S COCOA

Has a Dominion-wide reputation

In answering any advertisement in this paper, please state that you saw the advertisement in THE CANADIAN EPWORTH ERA.

Deciding a Point

Two men, a German and a Frenchman, had heated argument over the question whether the wife of a state governor had any official title or not.

One contended that she should be addressed as "Mrs. Governor So-and-So." The other stoutly insisted that she was simply "Mrs. Blank, wife of Governor Blank." They finally agreed to leave the matter to the first man they met. He proved to be an Irishman. They stated the case to him, and asked for his decision.

"Nayther of yez is right," he said, after a moment of severe cogitation. "The wife of a governor is a governess."

Poor Aunt Mary

Mrs. Flint was a very stern woman, who demanded instant and unquestioning obedience from her children. A storm came up and she sent her son John to close the trap leading to the flat roof of the house—

"But, mother—" said John. "John, I told you to shut the trap." "Yes, but mother—" "John, shut that trap!"

"All right, mother, if you say so, but—" "John!" John slowly climbed the stairs and shut the trap. The afternoon went by and the storm howled and raged. Two hours later the family gathered for tea, and when the meal was half over Aunt Mary, who was staying with Mrs. Flint, had not appeared. Mrs. Flint started an investigation. She did not have to ask many questions; John answered the first one. "Please, mother, she is up on the roof."

His Nearest Neighbor

Am excellent and pertinent suggestion was that once made by an old Quaker lady to a grumbling man. The man had formerly lived near the Quakeress, and from his boyhood had been in the habit of finding fault with his neighbors, their ways of living, their speech and ideas.

He moved to another town, and on his first return to his birthplace called on his Quaker friend, who had to listen to a catalogue of the faults of his new neighbors. She spoke as soothingly as possible, but her words produced no effect.

In the course of five years the man's business led him to make a second move, and on his next visit to his native town the old Quakeress was again favored with a call.

"How does thee like thy new home, William?" she asked.

"Oh, the town's all well enough," said the man, in his usual complaining tone, "but the people are queer. I can't get along with them. They're not what I call good neighbors. I wish to the land I could find somebody that was the kind to live near. It seems strange, with living in three places, I've had bad luck in my neighbors every time."

"William," said the little old Quakeress, looking straight across at the moody face opposite, "I think the trouble may be partly that wherever thee moves, one of the neighbors moves with thee. Why not leave him behind the next time, or at least ask other folk's opinion of him before thee moves again?"

Human Nature

A little Cambridge girl was discovered whispering in school, and the teacher asked:

"What were you saying to the little girl next to you when I caught you whispering?"

The little culprit hung her head for a moment and then replied:

"I was only telling her how nice you looked in your new dress."

"Well, that—yes, I know—but we must—up." The class in spelling will please stand up.

BE SURE

and examine a copy of our catalogue if you have any idea of taking a preparatory course for a

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We believe in quality. We know that the satisfaction quality gives is lasting, while the satisfaction a purchaser has in buying cheaply is short lived. When he does not find quality he forgets the price paid and begins to think he has been fooled.

As we hope to last in this business we affirm it is our unalterable determination never to compromise the Dunlop standard of quality in rubber.

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Toronto.

January is a Good Time

TO START AN
EPWORTH LEAGUE

READING CIRCLE

The three books are carefully selected, and will be found instructive and interesting.

- I. Book of Golden Deeds
- II. Back to Oxford
- III. The Changed Life

The three books will be sent, in uniform binding, put up in a neat box, to any address in Canada for \$1.50, postpaid, or for \$1.25 per set, when carriage is added by delivery.

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C. W. COATES, Montreal. S. F. HORNBY, Halifax

...The...

Canadian Epworth Era

A. C. CREWS, Editor.

W. J. J.

WILLIAM BRIGGS, Publisher.

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No. 1

Daily Living

So he died for his faith. That is fine—
More than most of us do.
But stay! Can you add to that line
That he lived for it, too!

It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride;
Was it hard for him!

But to live; every day to live out
All the truth that he dreamt,
While his friends met his conduct with
doubt,
And the world with contempt—

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led—
Never mind how he died.

—Ernest Crosby.

A Day of Joy.—Christmas is a day of joy, but joy should not be allowed to die out of our lives next morning. It should stay with us ever after. We should sing the Christmas songs all the new year. We should carry the peace of God in our hearts continually hereafter. We would learn from this time to find the beauty and the good in all things and to show the world that we believe what we say we believe—that since God loves us and Jesus Christ is our friend, "all's well with the world."

✱

The New Eastern Secretary.—Rev. S. T. Bartlett, whose picture appears on our front page this month, is the new Associate Secretary of Sunday Schools and Epworth Leagues who was chosen last month by the General Board to do field work in Ontario, Quebec and the Maritime Provinces. He is not a stranger to readers of this paper, as for several years, he has edited the Junior Department, supplying much helpful material for Junior workers. While this department has been his speciality, Mr. Bartlett has interested himself in all features of young people's work, and has also given special attention to the Sunday School. He thus comes to this important position with a ripe experience which will be of the greatest value to him on the field. For years he has been a useful member of the General Sunday School and Epworth League Board, and is thoroughly familiar with all its operations. He has been a successful pastor at Cobourg, Madoc, Napanee, Colborne, etc. Mr. Bartlett is still a young man, with unbounded energy and capacity for hard work. He is an enthusiast in this department of the Church, an excellent

speaker, an unusually fine organizer, and is willing to go anywhere or do anything to help the cause in which his heart is engaged. The people of the Maritime Conferences are to be congratulated on the fact that Mr. Bartlett, for a time at least, will reside among them. Next month the kindly face of Rev. J. A. Doyle, the Western Associate Secretary, will look out from the front page of this paper.

✱

Pray, Study, Give.—Dr. F. C. Stephenson's New Year's Message to the Leaguers arrived too late for insertion with the other greetings on page 10. He says: "In response to your request for a message to the young people with special reference to what should be undertaken during 1907, I would say that I think young Methodists should pray, study and give to support the Forward Missionary Movement of our Church as outlined by the General Conference. I would recommend the organizing of Study Classes to study the Discipline as revised by the last General Conference. It should be studied from the standpoint of its relation to missions. When once we have conceived our true relation to this greatest work in the world, we shall not be satisfied until the whole Church, including Epworth Leagues, Sunday Schools, Class meetings, Prayer meetings and the congregations are all organized and all at it for world-wide and life-long service. Rightly understood, the Methodist Missionary Society is co-extensive with the Methodist Church. The privileges and advantages of membership in the Church carry with them the responsibilities and obligations of the Missionary Society. This is as it should be. The same Jesus who said, 'Come unto me and I will give you rest,' also said, 'Go ye into all the world and preach the Gospel to every creature.'"

✱

A Determined Explorer.—Commander Peary has recently returned from a most trying Arctic expedition, his ship, the *Roosevelt*, putting into Sydney, C.B., for coal, on its way to New York. Commander Peary says that he never experienced such severe Arctic conditions. Open ice and baffling storms, along with exhausted rations, combined to make the expedition the most hazardous and perilous that he had ever undertaken. He was 117 days out from the ship, and during that time it was practically one series of terrible sufferings from hunger and privations, hard and trying experiences over rough and treacherous ice, and from intense cold and baffling storms, the like of which he had never met before. The

enthusiasm of the Arctic explorer in facing difficulties in seeking to attain his purpose is in striking contrast to the indifference and lack of zeal manifested by many Christians workers in following up the greatest of all enterprises, winning this world for Christ.

✱

The Loving Cup.—The enthusiastic young Democrats of Kentucky presented W. Jennings Bryan with a loving cup, on his recent visit to Louisville, and in his acknowledgment the big statesman delivered himself of the following significant expression: "The name loving cup, coupled with the name Kentucky, reminds one involuntarily of a beverage that would be much out of place in my home. But it is a slander to Kentucky, for I recall attending a banquet in Kentucky, but a few years ago, when many of the most prominent Democrats of the State were present, and I was delighted to find that a large majority of them were total abstainers like myself. I assure you this loving cup will never have anything in it that will intoxicate, and if you will visit me in my home I will fill it with a beverage that will not give you a headache the next morning, and which I like to drink as well as any of you can enjoy drinking liquor—good fresh buttermilk."

✱

Not a Debatable Question.—In the list of subjects for debate submitted to the Young Men's Association of Toronto Junction was the following: "Resolved, That Local Option has decidedly helped Toronto Junction from a commercial, industrial and moral standpoint." The young fellows, however, refused to debate on this subject, probably because they regarded the affirmative statement of the case so strong that there really was no other side. Possibly they thought that it would tend to injure the temperance cause to have any of their number present the other side. Such action is very creditable to them.

✱

An Important Matter.—During the past few weeks we have been putting up a big campaign for new subscribers, with very satisfactory results. We want it understood, however, that old subscribers are just as much appreciated as new ones. According to the invariable rule of the Book Room, all papers and periodicals must be paid for in advance, and when renewal is not made the paper is stopped. In the past we have lost many valued subscribers simply because they neglected to renew. Let this not occur with any of our 1906 friends. We want all of them to journey with us through 1907.



Notable Canadian Monuments



X.—The Red River Rebellion

THE great Canadian West for many years was practically in possession of fur-trading companies, The Hudson Bay, a chartered company, having absolute control over the whole territory in 1670. The North West Company was organized in 1773 and aggressively pushed business westward toward the Pacific. In the early part of the nineteenth century for various reasons the former company brought from Scotland a number of colonists who settled on the Red River. The new company, however, made things rather unpleasant for these new settlers, who with endurance and patience withstood unwarranted attacks. But in 1816 such rivalry existed between the two companies that it resulted in the Imperial Government interfering in the interest of the country. Soon afterwards these two rival companies united, taking the name of the first company.

Besides the Indians whose "heritage had been entered upon," there were many half-breeds, the result of intermarriage of the French with the native tribes, and these all spent their time hunting on the vast plains, receiving ready

like in disposition" revolted in 1869 led by one of their number named Louis Riel, "a man of energy and eloquence." They started to fight "the shadows of events which might never come." The Governor, the Hon. Wm. McDougall was the object of their scorn, which proved futile, whereupon in the latter part of that year they took possession of the Hudson Bay Co.'s supplies at Fort Garry, soon afterwards calling the people to a convention to consider the situation.

Riel seemed determined to have a Provisional Government of his own, and the English speaking settlers assured the Dominion Government of confidence in its jurisdiction, asking it to establish peace. A Commissioner, was therefore sent, Donald A. Smith (now Lord Strathcona), to settle difficulties. Being a man of rare skill and tact he was specially qualified for his arduous task, and besides he had lived in that territory for a number of years, being respected by all classes. Securing an audience with Riel an open air meeting or convention was held from which delegates were sent to the Dominion Government, but Riel continued on his mad career, making arrests, etc.

The people were roused to a sense of the reality of their position by a lamentable incident on the Red River in the shooting of a young man by one of Riel's spies, and were thoroughly incensed when one of the prisoners in Fort Garry, named Scott, was unmercifully shot.

Troops, however, sent by the Government did not arrive until the summer, taking up their position on the Red River near Kildonan, afterwards marching into Fort Garry to find that Riel and his followers had vacated it, the leader fleeing to the United States. Mr. Donald A. Smith was administrator of Government until the installation of the first actual Governor under Canadian rule, the Hon. Adam G. Archibald, and his "cabinet."

Space will not permit to enter into detail concerning the making of the new Province, but "the Dominion will never wholly realize how much of the comparative peace she has enjoyed on the vast plains of the West she owes to the statesmanship of Governors Morris and Laird, aided by such men as James McKay, the Revs. John McKay, George MacDougall, Father Lacombe, "and others whom the Indians loved and trusted." Into the quiet of the prairies have grown large cities and towns connected by splendid railways, and thriving communities exist at Regina, Calgary, Edmonton, Prince Albert and Battleford.

"When Canada first took over the great North-west Territory, only a corner out of its vast area had been organized into a province called Manitoba; but in 1872 an Act was passed in Ottawa providing for the government of the unorganized territory by the Lieutenant-Governor of Manitoba, and a council appointed by the federal authorities." Acts were shortly afterwards passed establishing for the first time in the West a mounted police force, and fuller organization of the North-west Territories followed in 1876.



SOLDIERS' MONUMENT ON MAIN ST., WINNIPEG.

sale or exchange for their furs from the Hudson Bay Company.

Settlers from the older Provinces of the Dominion began to take possession of the land without much ceremony at times, which tended to estrange many already there. Things were shaping themselves towards a confederation, which culminated in 1867 when the older Provinces came together, and steps were soon taken to secure the surrender of the charter held by the trading Company to the Imperial Government. The Company were to receive a stipulated sum of money and certain reservations, and the territory to be transferred to the Canadian Government.

The ideals of the statesmen who formulated the plan were good if they could have been judiciously carried into effect. Confederation brought untold benefits, but thousands of people had populated the new territory and were unapprised officially of steps "taken to secure and guard their rights and privileges." Dame Rumor produced uneasiness, and surveying parties going from place to place "setting up their stakes" considerably perplexed the people. The canny Scotch settlers waited patiently, feeling that ample justice would be afforded them, but the French half-breeds, excited and "war-

The Government immediately sent forward General Middleton, Commander-in-Chief of Canadian forces, to take swift measures for the suppression of the rebellion. Troops from all parts of Canada hurried to the front anxious to assist in quelling the uprising. At Frog Lake on the North Saskatchewan a massacre by the Indians had shot terror into many hearts, when a number of whites including two Roman Catholic priests had been ruthlessly murdered.

The Chief of the Crowfoot Indians, his word a law unto his tribe, was so "constant in his loyalty that his services were of great value to Canada."

A battle was fought at Fish Creek with heavy loss, causing sorrow all over the Dominion. Engagements took place also at Cut Knife, Fort Pitt, and Battleford. A writer has said that "Middleton, with a bluff exterior, was an earnest Christian, and while pushing on in the march would have his soldiers sing the old doxology, 'Praise God from whom all blessings flow.' General Strange, Colonel Otter, Col. Williams took an active part in the commanding forces, and our own Dr. McDougall was of untold value and assistance on account of his work and experience among the Indians. At last, Batoche, the stronghold of Riel, was captured by Middleton's force, and some days after, the rebel leader was found and

taken to Regina. After a trial he was condemned, and executed on 16th November, 1885. His body was however given to his friends, who buried it at St. Boniface, where stands a pillar upon which is engraved the one word, "Riel."

In referring to the general service a writer has said, "I was deeply impressed with the vivid sorrow of the people whose cause he had, with many mistakes, espoused."

"The scars left by the rebellion are slowly disappearing, and little else remains but the memory of the manner in which a young nation showed itself ready and able to cope with serious difficulties within her borders. That memory is enough to effectually prevent any unfortunate movement ever again taking place; and, perhaps in view of the fact that the pressure of difficulties compacts and solidifies character, it was well that before sweeping out into the great possibilities that lie before this once "Great Lone Land," it had to pass through such wrestlings as produce a strength never reached on the dead level of uninterrupted ease."

The fine monument which stands in front of the City Hall in the city of Winnipeg was erected by the citizens of the Prairie City to commemorate the heroism of several of her volunteers who went to the front in 1885, and who fell in the field while fighting for their country.

Purposes for the New Year

BY EARL ARMSTRONG.

THERE is perhaps no time of the year so joyous and yet so sad as the last week of December. Then people of all classes;—rich and poor, saint and sinner stop and reflect over the past, and it is this peculiar attitude of mind that makes us all serious.

When the bells from the neighboring steeples toll out the old year, half the chime is sad, the knell of the departing year, and the rest falls as a glad welcome to the year that is just born with all its mighty possibilities for good or evil. Behind us lies the past year. What has been its record? We see the gravestone marking the spot where some of our fondest hopes have perished. We see our bright castles crumbled into dust. Resolutions that we made in 1905 come to haunt us as ghosts of our unfaithfulness. We cannot change the past, it is gone from us to be part and parcel of the great eternity; the future has not yet come, the present alone is ours and we may so live in it as to determine the character of our future.

"The tissue of the life to be
We weave with colors all our own;
And in the fields of destiny,
We reap as we have sown."

What resolutions shall we make to govern our actions for the year upon which we have entered? Shall we begin the year by simply turning over a new leaf and not have in our minds any definite course of action?

Let our first resolution be to have an aim in life. Let this aim be to live not for ourselves alone but to live for others. This is the teaching of our Saviour when He says, "Those who lose their life, (that is in service for humanity) shall find it," that is in a consciousness of becoming like God.

Let me dwell a little on the importance of having a simple aim in life. There is an old adage which says, He who follows two hares is sure to catch neither, and again in Scripture we read "a double-minded man is unstable in all his ways." Concentration alone conquers. Napoleon, Abraham Lincoln, Gladstone, Bismarck, and Grant and scores of others who have made their "lives sublime," owed their success to a great purpose in life. Genius is intensity.

The aim of each one of us should be to do some service for our fellow-man. So many of us are prone to neglect doing little things in hope that some day we will do some great thing to make the people glad, but we should not despise the day of small things. It is the littleness of men that seeth no greatness in trifles. He that despiseth small things shall fall by little and little.

"A pebble on the streamlet scant
Has turned the course of many a river,
A dew drop on the baby plant
Has warped the giant oak for ever."

As we go in and out among the people during the coming year it will cost us very little to be civil and kind in word and deed. How often a shake of the hand and a little word of encouragement comes as an angel messenger to some poor soul struggling in the entanglements of life. How many times in a moment of passion we have uttered words that we would have given a world to have recalled and forgotten. Let us watch our words during this year upon which we have entered.

Back of our words are our thoughts. Let us during the year resolve to think only pure and holy thoughts and then life will have for us a greater charm.

We often extend to others a new year's greeting, "A Happy New Year to you," and receive the answer, "the same to you and many of them." Let us not forget this wish as soon as it is uttered but put it into practice, and when you hear the bells ringing out the old and ringing in the new you will feel a deep sense of peace filling your soul.

If you have caused one tear the less
Down sorrow's cheek to flow,
If you have caused one smile the more
On any face to flow,

Then, friend, you have not lived "1906" in vain.
Barrie, Ont.

"All I Can Get."

A colored servant, on being asked by a prospective employer what wages she expected, replied: "All I can get!" This sentiment of acquisitiveness is not limited to colored help. Whatever may be thought of it in the economic sphere, there is one region in which the motto, "All I can get," is eminently applicable, and that is the realm of spiritual experience. The martyrs, reformers, and moral heroes of past ages have been men who went after all that they could get of heavenly blessings for themselves and others. There is no limit to be set on spiritual ambition. God is a great king, and waits to be greatly entreated.

Difficulties

"There will be difficulties to meet," says a Scotch missionary in South Africa of some new work to be undertaken, "but difficulties have to get out of the way when work is to be done." They have to get out of the way, or be trampled on. Difficulties do not exist for the purpose of preventing work that must be done. They exist only to make its successful doing the more glorious.

Westward to California*

BY MISS ROSE WAKEFIELD.

MY DEAR SAINT MARIE,—In the former days you were only plain, ordinary "Mary,"—not that you were ever "plain" or "ordinary," either, but since dwelling among the saints of Southern California, I have draped the halo of sainthood about most of my friends. Santa Ana, Santa Rosa, Santa Barbara, Santa Paula and Santa Marie, are all here, and sometimes I have a faint hope that I may come home a saint myself.

I wrote you about the inhabitants of Michigan, Illinois and Ohio, living chiefly on corn, at least those on our route, but did I tell you of my patriotism near Leadville, Colorado? You know we reached an altitude there among the mountains, of something over 10,000 feet, and it was considered correct to jump out of the car at every fresh stopping place, fill your lungs brim full of good Colorado air, and declare that you had never breathed anything so "rare" in your life. Now I jumped out all right and I expanded my lungs several inches beyond their known capacity, but my bold assertion that according to my feelings, many a crisp October day in Canada, would compare favorably, was as honest as it was heretical. One lady, however, did worse. She, poor thing, was wretchedly ill, and a return to common air was hailed by her with a very real sense of relief.

Colorado Springs, perched away among the hills, seemed to me the jauntiest, smartest spot I had ever seen, and yet what tragedies had been lived out all along that section of the State. Every now and then we saw tiny, lone, deserted houses, or queer little apologies for mountain sanitariums, and every one seemed to be slinking away from us with a bundle of white plague fluttering in its wake.

Don't ask me now to tell you about Nebraska and Wyoming—in the warm October days they rolled past us, brown, dry, dreary bits of God's earth, and the cattle that persisted in thriving in spite of the nigardliness of the land were the only admirable things that I saw.

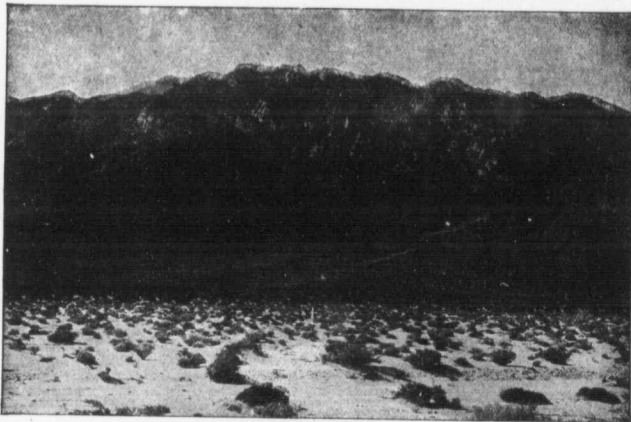
The "eternal hills" were with us all the way from Colorado into California, and even now as I write they lie lazy and blue in the distance. The "Person" declared that they were every one of them in sage brush tights, but to my mind they were simply baked, brown-skinned giants.

Utah was full of novel charm, and I want you to shut your eyes and see the great salt valley, as I saw it, when with love of the ennu of an old traveller, I took my first good look at the land of the Mormons. There were billions of sand rolled into fat, sleek, smooth-faced mounds, that made me long to put sand pants on every baby in the land, and turn it loose to romp in the delicious clean muss. Then back of the sand piles were the castles. The strangest kind of rocky formation, red in color, and so weirdly fantastic in shape, that even with no keener imagination than one of these staid California mules, you just had to see the old world castles, and queer ruined bits of grandeur that had been. For miles and miles we followed these splendid ridges, and then almost before we knew it, we were running along in a valley dotted here and

there with tidy bits of mormon farms. It was a clear case of "the perseverance of the saints," for oh, the irrigation that would have preceded every scrap of this verdure.

I thought of our splendid, great North-West with its chances, and my never very warm affection for Brigham Young faded into a straight lack of respect for his brains in choosing such a spot, followed quickly by a sigh of relief, that he and his had been corralled somewhere. Large flocks of sheep crowded about their shepherds, and looking against the grey rocks, like heaps of stones, were among the queer sights of this Mormon land. Near Salt Lake City we crossed the Salt Lake on the longest trestle in the world—forty miles, at a slow creeping pace across that dreary sheet of water. Some of the near by land was white with salt, but somehow it lacked the essential purity of our Canadian snow-whiteness.

Nevada and the Great American Desert were hot and dusty, but even here we were always stumbling across small homesteads, fairly smiling, some of them, with green grass and trees. It seems as if there are few spots where some one does not want to grow a heme. The many little mining towns seen were chiefly noticeable for their saloons. I saw



SAGE BRUSH DESERT BEFORE IRRIGATION

one place of 150 inhabitants, with eight taverns in one short block of a one-sided street. It was a dreary comment on Western mining life.

Not long after we entered California, and just as we were getting into the full glory of splendid mountain scenery, Bonner Lake crept placidly into view, and all our preconceived ideas of the sunny, flowery Golden State, were rudely shaken. I think it was about the year '49 that the Bonner family of seven or eight people, while crossing this lake, were caught in a blizzard and all perished. Those early gold rushing days were full of vivid coloring, but I must not digress, for I plainly hear you ask: "What about San Francisco?"

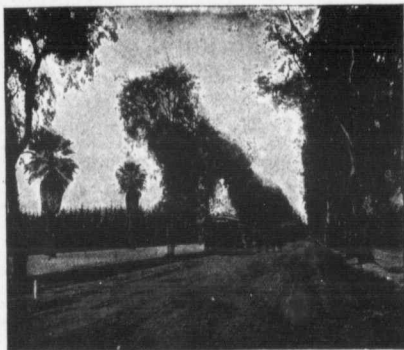
All I can tell you is, that one morning about 3 a.m. the cruel "Person" pulled me out of my berth, to see the earthquake city, and after all we never went nearer than Oakland. People say it is a place to be avoided—its desolation is compared to Pompeii, and its crime since the opening of the saloons, to a veritable mountain of iniquity. I am told that the dust of falling debris, and the frequency of accident, make its streets unsafe for tourists.

At Los Angeles, after six days on a train, we shook the dust off our feet and, like loyal Canadians, made straight for the King Edward Hotel. We might have gone to the

* Miss Wakefield is spending the winter with her father, Rev. Dr. Wakefield, in California, and writes this ray and interesting letter, presumably to a friend, which her many Ontario friends will be glad to read.

"Queen Alexandra," but this hotel was new—and you know where consumptives swarm, that means much—then it was up-to-date and quite all right, so we were royally comfortable. The next morning found us twenty miles further west, at the little ocean town of Santa Monica, in the hands of a woman real estate agent, and by night we were ensconced in a cosy furnished cottage right in the track of the Pacific breezes.

This is a pretty, small city (8,000 by official census), with a



ONTARIO, SOUTHERN CALIFORNIA

Carnegie library costing \$15,000, a Moorish looking City Hall, costing more than twice as much, hundreds of dear little cottages and bungalows for rental, splendid ocean park and promenade, and light churches. You'll want to know whether these churches are alive. I can only speak for ours, and I assure you that's very much alive. The first Sabbath morning after our arrival, we were welcomed at the church door by a woman, shown to a seat by a woman, and when we picked up the church bulletin, for the day, lo! we found that six out of thirteen stewards were women. Now I don't want you to conclude that this is the only sign of life about this church. The congregation while not large, is growing, and the proportion of children at the morning service fairly made me nervous. I was sure there would be confusion; but no, even the babies came to order, and the way people listened was delightful—needless to add, there was something worth listening to. Neither must you conclude that Santa Monica Methodism has no men at her helm. Rev. Mr. Stevens has his hand upon every department of the church work, and he is surrounded by a band of big, energetic Western men, who impress you as knowing how to make things go. The League, with an attendance of about fifty, steps off with a swing, and the Sunday School has energy enough for a full half dozen schools that merely exist.

I've discovered—rather scented it out—that there are quite a lot of tithers in the church, and you won't be surprised to hear me add that this small congregation, beside their regular missionary givings, are supporting a girl in China, educating a boy in China, keeping a bed in a Korean hospital, and paying one-third of the salary of an evangelist in the Philippines.

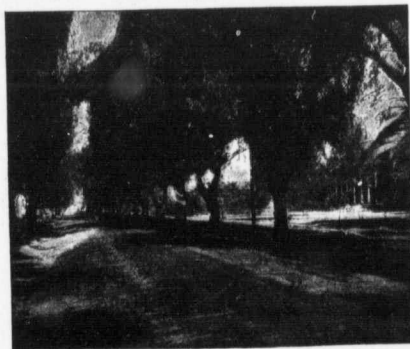
Last Friday night in our church, representatives of the Socialist, Republican, Democratic and Prohibition parties were announced to speak under the auspices of the League, and as I wasn't at all clear which way to vote, I went to listen and learn. Suffice it to say that the Socialist was warm and illogical, the Republican indefinite, the Prohibitionist clear and forceful, and the Democrat—well, he was absent. I sang "My country, 'tis of thee," and you may reckon that it was my country I meant. And then again I went on Sunday night to hear how men and women should vote. I say "women," for it seems to be taken as a near by, foregone conclusion, that women here are to have the franchise, and I'm wondering if we Eastern folk are conservative, or slow! It was a straight-from-the-shoulder, Temperance sermon—we were told that there were forty nine men in the church who should have had a vote, that four of these forty-

nine had failed to qualify in time, and that of the remaining forty-five, more than half were going to vote the prohibition ticket. This was only one of my eye-openers re the real temperance sentiment in Southern California. The City of Pasadena, with a population of 28,000, is under local option, while Pomona, Riverside and Redlands, tell the same tale of successful efforts to prohibit the traffic.

I wish I could stay to tell you how they "water" their streets with oil, here, and how the women ride astride with an air of most delightful Mexican hilarity, but I want to squeeze in something about the curiously cosmopolitan make-up of this town. Our dairyman is a Russian, our vegetable man a Chinaman, we buy delicacies from a Swede, fruit from a Mexican, curios from a German, a French baker is one of our institutions, and Japanese, Spaniards, colored people and perhaps half a dozen other races jostle us at every turn. There's only one absolutely homely feature about the situation—we buy our hot rolls from a dear, blessed woman from old Ontario. She, like a host of others, came here in search of healing, and, apropos of this, do you know, I have yet to meet a solitary person who was born in this town. They are all "strangers" and "pilgrims," and that so much harmony is possible under the circumstances, is one of the seven wonders. I am told that the land upon which this town stands, was originally owned by a Spanish woman, and it's clear that she must have sold her real estate without regard to racial distinctions. I don't know whether she was the progenitor of the real estate people who flourish here to-day, but if she was, she has a good deal for which to give an account.

California is called the real estate dealer's "Paradise," and certain it is, that between here and Los Angeles, the whole country seeps for sale. Whole bunches of farms and ranches have been cut up in "tracts," streets are laid out with elegant stone gateway entrances—side-walks, boulevard curbing, in some places even the steps up to the house that is to be—and such sublime faith have these real estate folk in their venture, that they plant their offices on the premises, in tiny cupboards of houses, all ready when their "city" has arrived, to wheel away their shingles to the next vacant "tract." The very names of these self-same "tracts" are mightily enticing, and only one thing keeps me from investing in a lot of them. Fancy being invited to live in "Hollywood," "Sunset," "Greenacres," "Paradise Tract," "Smiling Heights," etc.

Some one told me lately of a woman who came here a few years ago with consumption, and \$75.00. She bought a tiny strip of sand, stretched out a tent for a habitation, when presto! some one offered to purchase her real estate at an advance. Two tents were then erected, and from this small



MAGNOLIA AVENUE, RIVERSIDE, CALIFORNIA

beginning, has sprung up a business, that has made this woman's name notable in real estate circles.

A perfect network of electric lines has made Los Angeles suburbs possible. There are now four hundred miles of such roads radiating from the "Angel City," and five hundred more miles building along this corner of the coast. Indeed

electric energy has been one of three prime factors in the phenomenal growth of Los Angeles. Less than a generation ago it was a Mexican "Pueblo" of ten thousand people, and now—well, just ask one of the resident "angels" about the present population of more than 200,000, and he'll wax eloquent as to the results of climate, advertising and trolley lines. He'll tell you that on a winter's day you may breakfast here in Santa Monica after a dip in the ocean, lunch under the orange trees further on, and dine in the snowfields of the mountains. So be it, but his advertising tale is still more startling. He'll relate how, within ten years, commercial bodies in Los Angeles have spent a straight \$350,000 in advertising the city, and that as a result 50,000 visitors come to them every year. Now, I don't object to either their climate, or their advertising, but I do wish Los Angeles would stop running electric cars through all the beautiful, big fruit ranches. Just think of "Lucky Baldwin"—you don't know him, but he's a most picturesque figure. Forty years ago for a mere song he became possessor of some Spanish grants—60,000 acres all told. Now these same acres are worth, as Los Angeles real estate, a tidy \$10,000,000, and the electric car men are going to run all through a ranch that fairly bulges with fascinating story. One of the oldest vineyards in Southern California, planted by the Spanish Padres from the San Gabriel Mission, forms part of this ranch, and the house in which "Lucky" lives was once a fort, built by Spanish friars. Surely there is no vestige of poetry in the heart of W. E. Huntington, the Los Angeles trolley king!

All this reminds me that you are painfully ignorant of the mission history of Southern California. From the dizzy height of my four weeks' study, I feel prepared to fairly

write on the subject, but alas, as yet, we only visited one real live mission, and exciting and charming as that was, I am reminded that a little learning is ever a dangerous thing. Then, too, we left out of this epistle the flowers and fruits and trees of Southern California, and to do that would be to picture London without its Westminster Abbey.

This morning the "Person" brought in a bunch of grapes, weighing over six pounds, and as he stood airing his prize he looked for all the world like a veritable Caleb from the land of promise.

Oranges are not in yet, but we have guavas, persimmons, pomegranates, prunes and green figs. Apples are here, too, but while the memory of a Canadian Northern Spy lingers on my palate, let me hesitate to mention any apple that California can produce.

As for flowers, you've heard of roses plucked from a second story window, of Calla lily hedges white with bloom, of begonias brimful of crimson glory, of geraniums, fuchsias and heliotrope growing like young giants, and need I reaffirm that they are still here!

Eight months of rainless days have covered the hoary old eucalyptus and palm trees thick with dust; the camphor trees are still fresh, and those impertinent pepper tree streamers brush my face as coolly as though they had just jumped out of their Spring bath.

Yes, my Saint Marie, "C" does stand for a wonderful California, but who says it doesn't stand for a more wonderful Canada? Not I. You see in very truth I am still minded not to sell my Canadian birthright for the savoiest kind of California pottage.

Patriotically yours,

Santa Monica, California.

"R."

Travel in Newfoundland

BY S. D. CHOWN, D.D.

NEWFOUNDLAND is an unknown country to most Canadians, and has attractions for the summer tourist which will not be exhausted for many years to come. The customs and modes of life of the fishermen folk are full of interest to the stranger. Of the two hundred and twenty thousand persons living on the island, forty thousand are toilers of the sea. These fishermen are the greatest contributors to the colony's wealth, though its other resources are varied and as yet beyond computation. Jigging, trapping, hooking, and in every way known to the ingenuity of generations of persons following the same craft, they are to be seen in the vicinity of all the outports drawing into their boats the wealth of the deep sea. It was a surprise to me to be assured that not more than two in a hundred of these men have learned how to swim, but they ride their boats as snugly and fearlessly as an expert cyclist sits his wheel.

The ruling passion of every rising generation is to get a "berth to the ice" as early as possible, that is to have an opportunity of going "down North" in a sealing vessel until the ice floes are reached, upon which the young seals may be found and killed. Seals are of four kinds—the Harp, the Ditch, the Square Flipper (which is rare) and the Dog Hood. The Dog Hood blows up his "cap" immediately upon discovering that he is attacked, and then, though the cap may be pierced by a bullet, the seal cannot be killed. I handled an old blunderbuss, nine feet six inches long, which might be charged with eight fingers of powder; but even to such a terrible weapon the Dog Hood is said to be immune, and he cannot be batted to death.

On the trip "down the Labrador" that I recently had the pleasure of taking, icebergs are seldom out of sight, being borne slowly but surely by ocean currents southward, often carrying a cargo of boulders wrapped in their cold embrace to where the favored winds of a warmer climate will put an end to their existence. We sailed for a long time in sight of one, estimated by an expert to be three hundred feet above the water and eight hundred feet square. When it is remembered that not more than one-eighth of an iceberg appears above the water, one can imagine what a huge coldness confronts him. One of the most impressive sights possible is to see one of these immense ice palaces capsize and split into fragments, which are locally called "growlers."

The bergs are with good reason feared and shunned by navigators. A steamer running close up under one to get a snapshot was caught in its overturning, several plates were ripped from her hull, her log being carried high into the air astern.

The missionaries in this northern climate endure great hardships. One whom I met, in summer walks his entire charge, two hundred and fifty miles, from end to end, and gathers a few people together here and there to talk to them about the things of the upward life. In winter the missionaries travel with dogs, usually seven in a team, hitched tandem, and all attached by lengthening traces to the komatik, on which the missionary carries his supplies, running much of the distance himself. The dogs are fed only in the evening. They are surly and savage, and when fish are scarce have several times been known to turn upon and devour their owners.

The Esquimaux are very expert canoeists in their way. The canoe is decked over, with only a small opening, into which the paddler inserts his body, and in which he laces himself about in such a way as to make it water tight. For a plug of tobacco some of them will swing themselves head downward into the water, and, describing a circle, will reappear on the other side of the canoe. The life of the Esquimaux is extremely meagre compared with our accustomed standards. A wedding supper at one of their festivities consisted of three large hard-tack biscuits, plentifully soaked with seal oil. The Labrador is not very attractive for immigrants, but the hardy missionary and the living philanthropist find here a field where the love of Christ constrains them to carry the gospel of health and healing.

Cheerful Obedience.

Blessed is the man who in the midst of trials is contented not to know. Not least among the heroes of the war were the men who were in the ships, listening for and obeying the commands of the officers, hearing the noise of battle and having more than a full share of its risks, but for whom, because they were deep down in the engine-room, there was none of the excitement of vision. Such must often be our Christian obedience, knowing but in part, and yet obeying cheerfully in faith and patience and good assurance that the end is victory through Christ.

Christian Service

BY REV. SAMUEL P. ROSE, D.D.

THIS article is an attempt, made at the request of the Editor of THE ERA, to reproduce in brief outline the substance of an address, recently delivered by the writer, before the Rally of the Winnipeg District Epworth Leaguers.

The question proposed for discussion was "What had Winnipeg District a right to expect from its Leaguers?"

At first blush this might seem a narrow and even petty problem when compared, for example, with our duty to the Christian Church as a whole, or even to Canadian Methodism. And yet, inasmuch as it was impossible for any society, or individual, to live in isolation, all being members one of another, to find the true answer to the question now asked was in reality to find our answer to the larger and probably more attractive question "What was our duty to the country in which we lived, and to the Christian civilization which we would see developed?" We had here an illustration of the Master's words "He that is faithful in that which is least, is faithful also in much."

The answer to our question might be stated thus: Intelligent, exemplary, Christian service.

1. We are summoned to Service.

The New Testament emphasis upon the sin of idleness is impressive and instructive. St. James had defined sin as neglect of known duty. "Therefore to him that knoweth to do good and doeth it not, to him it is sin." Our Lord's parables were in harmony with James' conception of sin. The fig tree was destroyed because it was fruitless, not because its fruit was evil. The man with the one talent was condemned, not for theft, nor for the abuse of wealth, but for the failure to employ his talent to the highest ends.

On the other hand, true service is Christlikeness. When Jesus would rebuke the unholly ambition of His followers, and inspire them with pure ideals, He taught them that "the Son of man came not to be ministered unto, but to minister."

More than this, in Christlike service the open secret of happiness is found. Our Lord delighted to do His Father's will. He welcomed it as His chief joy. It was in the act of unselfish service that there fell upon His head the rich and abundant anointing of the oil of gladness. The cure for many of life's ills is self-forgetful concern for others' advantage.

He who covets the highest place in the Kingdom of Heaven must reach it by patient, loving service. The greatest amongst Christ's disciples is he who is most untiring in the humble ministries of love.

2. But that our service should be truly effective it must be Intelligent.

St. Paul complained of men in his day whose zeal was not according to knowledge. It might be open to debate whether ignorant zeal is not to be preferred to cultured indifference. There is more hope for the restless boy, whose activity finds expression in wayward deeds, than for the boy who refuses to respond to entreaties to bestir himself to the accomplishment of his tasks. But ignorant zeal is a menace to what is best and most desirable. A fire brand might work more mischief than an icicle. So zeal in service must be regulated by intelligence.

Hence the essential duty of a careful study of conditions and of methods, and of their proper relation to one another. What is wise in our place, and under certain given circumstances, might prove a sad failure elsewhere and under dissimilar conditions.

We must study ourselves to learn what we are really capable of doing, and, recognizing our capacity and our limitations, should refuse to yield over-easily to the advice of friends, who would urge us to attempt forms of service for which our qualification is inadequate. Emerson's fine essay on "Self Reliance" would prove an admirable tonic; only let it be kept in mind that that to which the Concord philosopher urged us is wholly consistent with a wise deference to the opinions of others, whose experience and successful service give value to their counsels.

3. The District had a right to look to us for Exemplary

Church

Service. Leaguers should be an example to their youthful companions and acquaintances.

It is, however, of commanding importance to remember that he who is the best example is least conscious of the fact that he is presenting a pattern worthy of imitation. The charm of the example set by Jesus lies in the unconsciousness of the Master, the far reaching exemplary value of His conduct. It is incredible that He ever did anything for the sake of being an example to His disciples. His was the one purely spontaneous life. No pressure from without, but the stirrings of His own noble nature, led Him to live as He did. He is thus the perfect example because in Him the highest ideals find trust and unforced expression.

So we shall be exemplary Christians in so far as our lives are the natural, unforced interpretations of inward principles and motives.

4. It doubtless seems like repetition to insist that our service should be Christian. And it is repetition, intentional at that, for the sake of emphasis.

Ours must be the *spirit* of the Master, the spirit of cheerful self-surrender and sacrifice so splendidly emphasized in 1st Cor. xiii. Ours must be the Christian *goal*, the upbuilding of the Kingdom. Ours must be the Christian *method*, conforming the means and instruments used to the high end which our efforts are intended for service.

Two characteristics of truly Christian service deserve special emphasis.

First, the sanctification and the transfiguration of the commonplace. Few of us are called to do what are thought of as great deeds. Our lives are probably, in most cases, lived on low levels. Encouragement may be found from the life of Jesus, who passed the greater period of His incarnation under very modest conditions, but who has forever illumined the pathway of lowly toil and humble duty with the undying beauty of holiness.

The pre-eminent value and importance of the present moment is a further note of Christian service. Christ's kingdom belongs to the present age and our contribution to its progress, to make for the best results, must be immediate, and relate itself to the duties that are nearest, and, to the unanointed vision, apparently worthy of slight consideration. Yet who knows! It is worth while to give heed to the doctrine that Richard Burton has so gracefully taught:

"The highest hills
Are wrinkles in Time's transitory dust;
The tiniest rills
Are seas at birth that mould the earth's huge crust;
There is not great nor small—our fumbling eyes
Confuse the essence with mere shape and size."

Winnipeg, Man.

On Your Knees

I remember some years ago climbing the Weisshorn above Zermatt valley with two guides. There had been a series of severe storms, and ours was the first ascent for some weeks; consequently we had a great deal of step-cutting to do. We had left the cabin at two in the morning, and it was nearly nine before we reached the summit, which consisted, as on so many peaks in the Alps, of splintered rocks protruding from the snow. My leading guide stood aside to let me be first on top. And I, with the long labor of the climb over and exhilarated by the thought of the great view awaiting me, but forgetful of the high gale which was blowing on the other side of the rocks, sprang eagerly up to them, and stood erect to see the view. The guide pulled me down. "On your knees, sir! You are not safe there, except on your knees."

My young friends, God lifts us all to summits in life—high, splendid, perilous. But these are nowhere more splendid or more perilous than in our youth; summits of knowledge, of friendship, of love, of success. Let us, as we value our moral health, the growth of our character and of our fitness for God's service, see every one of them as an altar on which to devote ourselves once more to his will.—George Adam Smith.

Greetings for the New Year

*Helpful Messages from
Prominent League Leaders*

The Message of the Past

By Rev. A. W. Kenner, B.A.

At this New Year let us hear the message of the past. It speaks to us of increasing success in our work for God and our young people. The great Apostle said, "experience worketh hope," and this hopefulness is ours because we have seen that "our labor is not in vain." The message of our success is to expect greater things this year. The years have made it evident that what we have attempted we have been able to see accomplished. Let us go forward this year to reach every young person in our congregations and lead them to a larger life in Christ Jesus.

Cartright, Man.

Growing Time

By Rev. S. F. Dixon, President Bay of Quinte Conference Epworth League.

This is our "growing time." It is possible to grow down as well as up. The Master said, "I am come that they might have life, and that they might have it more abundantly." Only life—manhood, womanhood—can make our machinery effective. In days of Cobalt prospects, may we grow in soul as well as in things. May we grow spiritual crops tall enough to obscure any fence that divides the League from the Church. We need resolution more than New Year's resolutions. "Watch ye, stand fast in the faith, quit you like men, be strong."

Tyrone.

New Year Inspiration

By Rev. J. C. Speer, D.D.

The white light of the best knowledge falls upon our pathway as never before. The hopes of our country were never so bright as they are to-day. From the handicap of the older lands our fresh young nation is almost free. The cur of irreligious criticism no longer yelps at the heels of practical piety, and it can be said, as never before, that there is no ignorance from which youth may not emerge to distinguished culture: no obscurity from which he may not rise to prominence: no poverty which may not be made to yield to prosperity: and no feebleness of character which may not be developed into that robust verity which is the admiration of all, and the most conspicuous evidence of the divinity of our Christianity. Let us then brace ourselves for the task which comes next, and pave the pathway of the year with deeds of goodness which shall make easy the pilgrimage of those who follow.

Brampton, Ont.

A Call To Go Forward

By Rev. G. N. Hazen, B.A., Fourth Vice-President General Epworth League Board.

The New Year is dawning upon us. We feel it to be a privilege to live amidst these times, throbbing with great movements, and so pregnant with possibility. Hence with joyous hope we "reach forth unto the things that are before, and press toward the mark for the prize of the high calling of God in Christ Jesus."

The legislation of our recent General Conference, in reference to our Epworth Leagues, is a call to "Go Forward."

Therefore we urge upon you—

- (1) To make an absolute surrender of yourselves to Jesus Christ, and through believing prayer receive a baptism of power for greater service.
- (2) To use every opportunity for diligent study for the attainment of mental discipline, high ideals, and knowledge for grappling with the problems of our beloved Methodism and Canadian Commonwealth.
- (3) To thoroughly organize for wise leadership, proper distribution of labor, and united effort, that as a consecrated,

intelligent, and militant host, we may take this young and growing country for Christ, and push His conquests far into the regions beyond.

Goderich, Ont.

"Greater Things Than These"

By Rev. H. A. Ireland, President Saskatchewan Conference, Epworth League.

Thank God for 1906, for the lessons learned, for hearts blessed, for souls saved. Missionary zeal is becoming more manifest, as shown by our gifts, and by the thrill of heroic joy that has pulsed through many hearts, as we have seen nearly thirty—a devoted band—on their way to the East to do our work there.

What will 1907 mean? Shall it not mean a reaching out after even higher ideals? At home and abroad the need is the same, of deeper devotion, more earnest study, and more complete consecration. Study the Bible, find out God's will; study missions, find out your work. Shall we not follow with earnest prayers those who are going, and have gone, to the front of the battle in our stead, and thus see more glorious things this year for Christ and His Church? Let us take for our year motto, Thou shalt see greater things than these.

Griswold, Man.

The Past and the Future

By Mr. D. A. McBride, President Toronto Conference League.

Another year has gone. Are we satisfied with its results? Have our expectations been accomplished? I am forced to believe that none of us are satisfied with past attainments, and to whom shall we look but unto ourselves for failure to occupy the proper stronghold? Many of us started out upon 1906 having large thoughts, expecting great results, determined to lay hold upon all opportunities. In quiet thoughtfulness, let us question ourselves as to whether our resolves have been accomplished, and if not, be not discouraged but seek and find forgiveness for negligence.

God in His wisdom sees fit to allow many of us to stand on the threshold of another year, and, looking out upon its unstained page, what will the young people of the Epworth League do in order to keep it pure and clean and good? We need not build upon having an easy time. Our enemies are many and strong, and in order to block their efforts we must have on the whole armor. Whatever part of League work we are called upon to engage in during 1907, let us throw ourselves, heart and soul, into this work, having faith—

"That bears unmoved the world's dread from,
Nor heeds its scornful smile;
That seas of trouble cannot drown,
Or Satan's arts beguile."

Orangeville.

An Optimistic Message

From Rev. Melvin Taylor, President of Montreal Conference.

There never was a time when the young people of our church were more earnest and hard at work than to-day. Witness in every walk of life their devotion to duty, their diligent seeking after proficiency, and their facing of grave responsibilities. But never a day when inducements to selfishness were so strong, nor when there were such serious perils to health, happiness, and character. Never a time, however, when Christ was so well understood by them. His interest in their ambitions and pleasures. His approval and encouragement of everything manly and womanly in their lives as now. Never a day when His service and leadership appealed to them so strongly. Nor when in halls of learning, in fields of sport, in places of business, and in social circles, so many young people witnessed clearly and freely for Christ. Never when in such large numbers these have been found pressing out and into faraway lands for Christ and souls as in

this great day. We rejoice in our young people and thank God for them. May this Christmas time bring to them a glad, fresh view of Him whose they are and whom they serve. May they greet the New Year with nobler purpose and higher expectation than ever in the past.

Make Life and Work Tell

By Rev. T. A. Wilson, Ph.D., President Nova Scotia Conference League.

My New Year's message to the Leagues is, *Forward!* Make your life and work tell. Be faithful in your devotions, definite in your petitions. Pray earnestly and regularly for your missionaries. Systematize your reading—the Bible and other books; your time is limited. Read for a purpose. Let each Leaguer keep his own end of the work up. Let no Leaguer fret over work it cannot do. Look around, see what is possible, do that. Systematize your giving. Adopt and push the Pray, Study, Give, plan. This has in it great possibilities. 1907, a year of opportunity! Let us make the most of it. Look up, Lift up, for Christ and the Church.

Canning, N.S.

Moral Sunshine

A message from Rev. S. T. Bartlett, Associate General Secretary of Epworth Leagues and Sunday-schools.

Every Epworth Leaguer should aim to possess, and to represent to others, the highest type of life. True Christianity is the brightest and holiest moral sunshine. It knows no despairing gloom. Hence, be cheerful in your own soul and in your intercourse with your fellows. A loyal Leaguer is an optimist. The future is bright, and despite the croakings of the whole family of Faint-hearts, the kingdom of Jesus Christ is in the ascendant. Face the coming year, therefore, strong in faith, resolute in purpose, and with a courage born of deep convictions. Be full of heroic enterprise for the Master. His Word will sustain within you a buoyant hope that never admits defeat. So shall the growth of your own character and the success of your work be assured.

Colborne, Ont.

"Workers Together With God"

By Mr. T. H. Shillington, President London Conference Epworth League.

We are permitted in God's good providence to enter upon another year. May it be to all a very happy and prosperous one. Make it bright by bringing sunshine to many homes and many lives. In the proportion that your life is spent for others will your own life be a success.

"We are workers together with God." What a wondrous privilege and honor! Never try to work without Him. Remember we are not our own, therefore let every power of mind and body be ever at His disposal.

I would earnestly urge all members to devote at least one-tenth of their income to the cause of the blessed Master, so that we may all be able to give a good account of our stewardship.

Blenheim, Ont.

Be Something and Do Something

By Rev. A. D. Robb, President Hamilton Conference League.

Very much of life is in the things of which we *Talk*—the news, the club, politics, business, the home, etc. These are but departments of life, but religion is life. May you make *Religion* the ordinary talk of life, not as a sentiment or a pastime, but as the melody in the music with many variations. The great emphasis Christ placed upon life was: The possibility of having God in it; as the salt is in the ocean, the yellow in the gold, the sparkle in the diamond, the white in the lily. "I am the vine, ye are the branches."

May you first, *Be* something for Him. Putting aside all worldliness, selfishness, frivolity, indifference and evil habits, may you be wise, strong, kind, loyal and loving. Second, *Do* something for Him. By prayer, by meditation, by work, by giving, make your whole life tell for the evangelization of the world.

Elora, Ont.

The Call to Christlikeness

By Rev. G. W. F. Glendinning, S.T.L., Secretary Nova Scotia Conference League, and member of General Board.

The loudest call of the New Year is the call to Christlikeness in life and service. Saved himself, the Epworth Leaguer should be a saviour of others. When Lord Ray said, "May God mend all," Sir David Ramsay replied, "Nay, nay, Donald; but we must help Him mend it." The world must be saved, and you must help Christ save it. Train your soul to sympathy, and your hand to helpfulness. Share the burden that some other has to bear. Soothe another's smart, brighten some other life, that would otherwise be dark; and doing good you will enter into the Master's joy—the joy of redeeming self-sacrificing love. To enter into this experience, you must keep the link unbroken and strong that binds your soul to God.

Halifax, N.S.

A Message from the Mission Rooms

To the Epworth Leagues and other Young People's Societies—Greeting:

The past year has been one of abundant blessing to the Church and calls for devout thanksgiving. It has witnessed the grandest forward movement in the history of Canadian Methodism—the sending forth of fourteen missionaries (four by the Woman's Board) at one time to the foreign field. This action on the part of the Boards is an unmistakable challenge to the churches, especially to our young people, to rally around the missionary banner and undertake still greater things. The Leagues should pass the \$50,000 mark this year, and they can easily do it. Apart from the support of missionaries there are many special objects requiring help, about which we will send information to those who desire it. But in the growing enthusiasm for foreign missions let us not forget the work at our doors. All mission work, at home or abroad, is one, and let the word along the whole line be **FORWARD!**

A. SUTHERLAND.

The Heart of the League

In tendering my greetings permit me to present a few thoughts bearing upon the devotional service. The very life centre of our Epworth Leagues is found in our spirituality. The heart of League potentialities lies in her spiritual power. What the League is, is the measure of League possibilities, the scope of League influence, the measure of League success, the controller of League destiny. If the heart of League life is its spirituality then the heart of League welfare is found in that means whereby the spirituality of the League is nourished and promoted, namely, the "devotional service." It is true that the immediate and apparent results from the devotional service may not be so great as those accruing from some other departments of activity, but the spiritual is nevertheless the invisible and permeating energizing medium which constitutes the beginning, continuance and perfecting of every League activity. Leaguers, let every member be present at every meeting, ready and willing to do his or her share to "Look up" and "Lift up" for Christ and the Church. Such is the watchword of success in our Young People's work.

[The letter accompanying this message became detached, and we are not able to supply the name of the author.—Ed.]

An Upward Stride

By Rev. J. J. Redditt.

We reach this glad New Year another mile post on our journey.

With all the favors of our God we can never again be what we once were.

Either advance or retreat now is before us. Which shall it be?

Let 1907 mark an upward stride in our history.

I would say develop all the powers we possess, cultivate each life in our League for personal Christian character, for intelligent conception of Christian duty, and true worth and worthiness in the world.

Toronto.

The Quiet Hour

Christ for the New Year

This New Year's morn, lo, Jesus meeteth thee
First at the open door, and greeteth thee,
With his own blessed "Peace be unto thee!

"Fear not to tread the future's unknown ways!
Gird up thy loins! Lift up thy heart with praise!
For lo, I will be with thee all the days!"

It is enough his cheering word to hear;
Whatever may betide, thou needest not fear;
With him to tread the pathway of the year.

All paths are safe where he doth lead the way;
All places Bethels are where he doth stay;
All darkness dies where he is Light of day.

—Rev. H. B. Hartler.

Be Not Afraid, Only Believe

Be not downcast if difficulties and trials surround you in your heavenly life. They may be purposely placed there by God to train and discipline you for higher developments of faith. If He calls you to "tolling in rowing," it may be to make you the harder seaman, to lead you to lift up the hands which hang down, and the feeble knees, and, above all, to drive you to a holier trust in Him who has the vessel and its destinies in His hand, and who, amid gathering clouds, and darkened horizon, and crested billows, is ever uttering the mild rebuke to our misgivings: "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?"—*John R. MacLuff.*

Few Excite More Interest

Among all the monuments in Westminster Abbey few excite more interest than that erected to the memory of John and Charles Wesley. It is a small and simple tablet, which we need not describe. We may adopt Fuller's description of Camden and Casaubon's memorial: "It is made of white marble to show the simplicity of their intentions, the candidness of their natures, and the perfectness of their memories"—and, we would add, the glory of their work in the furtherance of the Gospel. John Wesley will never cease to influence the Christianity of English-speaking people, and his memory will be revered as long as time shall last. The man and his work unite in appealing to the imagination, we may say the affection, of multitudes who, though not numbered among his followers, still thank God for his noble ministry. Men of very varied characters and religious ideals have felt the power of John Wesley's life, and we are sure that no one can turn to the study of all he was and did without feeling the inspiration of a great character devoted to the noblest work to which a man can give himself.

Preserved Sunlight

Some one calls coal "petrified sunshine." We know that its formation called for unlimited ages of sunlight beating down upon tropical growths of ferns and forests of resinous trees—plants and trees that for ages flourished in the same place—yet the coal, it is said, may be found everywhere from equator to pole, and whenever man brings it to his abode and turns it to his use, all the garnered warmth and brightness of that long-gone sunshine floods his home. He basks in the light and comfort that those remote centuries stored away for a race yet unborn.

The art of preserving sunshine is one that man should learn from nature. The beautiful foliage blossomed and died through many a changing year; the trees grew green through many a tender springtime, were stripped of their leaves by many a sharp autumn blast, and fell at last themselves, under the touch of time. Even the sunshine changed and paled, but none of it all was lost. It was only comfort and brightness stored away to be released in a new form when it was needed; to make beauty and cheer in a million homes;

to speed the engines of commerce and travel, and turn the wheels of countless industries that bless the world. So should life's blossoms of happiness, its pleasures, its bright days, be stored away by heart and soul. They are treasures that come and go, all these glad times, but they should not be lost. Memory may so store them that they shall be sunshine for all the future—a joy to ourselves and others.—*Forward.*

The Kingdom of Heaven Is Within You

If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it. And to work for it, you must know what it is; we have all prayed for it many a day without thinking. Observe, it is a kingdom that is to come to us; we are not to go to it. Also, it is not to come outside of us; but in the hearts of us. "The kingdom of God is within you." And, being within us, it is not a thing to be seen, but to be felt; and though it brings all substance of good with it, it does not consist in that: "The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost"; joy, that is to say, in the holy, helpful and helpful spirit.—*John Ruskin.*

A Gentleman

One of the best definitions of the true gentleman that we have seen anywhere is that of Cardinal Newman, and we commend it to the careful consideration of the boys. It is as follows:

"He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long sighted prudence he observes the maxim of the ancient sage: that we should ever conduct ourselves toward our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults, and he is too well employed to remember injuries."

How to Begin the New Year

Dr. Cuyler says: "Begin the new year with a solemn promise to your conscience and your Master that you will take a new departure. Some people sneer at promises and point to the ease and frequency with which they are broken, but every fruit-tree issues its promissory notes in white blossoms every spring—no blossom, no fruit—and thus each promise that the Christian makes to do better is a blossom which, if he faithfully tries to keep it, will surely bear fruit. God will renew our strength and help us to persevere in every fresh start which we desire to make."

Thomas à Kempis says: "If every year we should root out but one fault at a time we should become perfect men." Let the coming year be one of earnest and fervent prayer. Let us spend much time with the Holy Spirit, upon our knees; let us try to break away from the worthless things of life, and as we start afresh for ourselves let us remember others and be ready to seize any opportunity of extending a helping hand. Let us put away everything which would make us alien from Christ, and, as a writer puts it, "Let us march into the new year with locked step and our colors flying."

Captain of One's Own Soul

The writer of the Proverbs tells us that he that ruleth himself is greater than he that conquereth a city. This self-rule is probably the one great struggle worth our while in this world. Every struggle is to be considered as a wrestling that makes us stronger unless we are prostrated by the wrestling. We should value, then, all struggles; but the highest and best, the most worthy struggle is this victory over self. Our Master placed it in a form like this: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" That means nothing more and can mean nothing

more than the statement as to the profit that is ours through possession of the whole world, if we ourselves are not masters of ourselves, have lost control of this highest gift which is our soul, which God hath given to us, have set as naught this our soul, wherein alone we can find the image of God. Germany has placed Goethe as a great interpreter of life, perhaps the greatest interpreter of life within the limits of the German people. Sad indeed were the falls of this great man; marvelously charming were his triumphs. An enthusiastic student of this Goethe has said what saved him is expressed in this entry in his diary: "I will be master." Nothing so ornaments a man as to be master of himself, captain of his own soul.

How Christ Makes Something of Us

An English preacher used the following illustration: "Once there was a brier growing in the ditch, and there came along a gardener with his spade. As he dug round it and lifted it out, the brier said to itself: 'What is he doing that for? Doesn't he know that I am only an old, worthless brier? But the gardener took it and planted it amid his flowers, while the brier said, 'What a mistake he has made, planting an old brier like myself among such rose trees as these!'"

"But the gardener came once more with his keen-edged knife, made a slit in the brier, and, as we say in England, 'budded' it with a rose, and by and by, when summer came, lovely roses were blooming on that old brier. Then the gardener said, 'Your beauty is not due to that which came out, but to that which I put into you.'"

This is just what Christ is doing all the time with poor human lives. They seem to be of no use, with no hope that they will ever be of use. Then Christ takes them in hand, pours his love upon them, lifts them up out of the dust, puts something of His own life into them, and by and by they begin to be like Him, little branches of His own beautiful life.

—*Western Christian Advocate.*

New Year Resolves

We read a story not long ago wherein a man who meant to do right, and wanted to do right, grew much disgusted with making resolves, and so instead of framing fresh determination in his mind as to what he would try to do during another year, he entered in his memorandum-book: "Have resolved to make no more resolves." That seemed to settle the matter, so far as fresh resolves were concerned. Yet it really did not settle it at all. For, as often as that entry confronted the man, he felt a sense of shame, which in time appeared like a form of moral defeat. And so it was not very long before he tore the unworthy words out and in their place put resolutions so sincerely entered that they proved more abiding and helpful than any formed for years before. It is sometimes discouraging work making resolves and reresolves, yet we see it can be still more discouraging not to make them. The old proverb tells us that in the face of repeated resolutions man "dies the same." Yet the validity of the old proverb can be very warrantably questioned. Many the high promise and resolute determination made at the beginning of a new year which holds good to the close.

The verse reminds us that the old year has gone back to God, and that the new one has come for either good or ill. We scarcely need reminding that time comes very near holding us all in its close embrace. The counsel is timely that bids us not to be afraid to trust ourselves into the guiding

hands of the year because God is in it. And it is reassuring to be told that time comes to bless our lives with "good and happiness."—*The Christian Work.*

Real Happiness

Real happiness consists not in material things round about you, but in spiritual things within you. Not what you have, but what you are, is the true basis of a happy life. What you are determines your interpretation of the things without. You cannot but be wretched if you insist on pulling to-morrow's burden back into the realm of to-day. "Sufficient unto the day is the evil thereof." It has been well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load yourselves so. If you find yourselves so loaded, at least remember this—it is your own doing, not God's. He begs you to leave the future to Him and mind the present.—*George R. Lunn, D. D.*

For Christ and Eternity

The old patriarch dreamed of life as a ladder. Its foot rested on the ground, but it sprang upward, and its top was in heaven, close to God's feet. That is the only true vision of life. We are to live here, and we should live well here, but we are not to stay here. Our plans should take in immortal years. We should plan for eternity. In whatever measure our last year laid hold upon the things of eternal life, our new year shall enter yet more deeply into things within the veil. No one is living worthily whose common daily work is not wrought for the eye of God and does not reach into infinity. Our new leaf should have written over it, "For Christ and eternity."—*Wellspring.*

It is a beautiful art—the art of living well in poverty. It calls for an alert intelligence and a cultivated taste and a ready invention. It is not the vocation of a dullard. Brains must be mixed with it. One who takes it up with courage and good-will finds in it culture for all the finer faculties."—*Washington Gladden.*

Hymns You Ought to Know

FOR this month we present a beautiful New Year's hymn by Frances Ridley Havergal, selected from the Presbyterian Book of Praise, which, by the way, is a much finer collection of hymns than that of our own church. It is richer in modern religious poetry, while containing a considerable number of the old standard hymns which have stood the test of time. Miss Havergal has written many excellent poems which breathe the true spirit of devotion. This one is intended to illustrate the text "I will never leave thee, nor forsake thee," and is full of encouragement to the Christian looking out toward the difficulties and trials of another year.

III.—A New Year's Hymn.

Standing at the portal
Of the opening year,
Words of comfort meet us
Hushing every fear,
Spoken through the silence
By our Father's voice,
Tender, strong and faithful,
Making us rejoice.

"I, the Lord, am with thee,
Be thou not afraid;
I will help and strengthen,
Be thou not dismayed;
Yea, I will uphold thee
With My own right hand;
Thou art called and chosen
In My sight to stand."

For the year before us,
O, what rich supplies!
For the poor and needy
Living streams shall rise;
For the sad and sinful
Shall His grace abound;
For the faint and feeble
Perfect strength be found.

He will never fail us,
He will not forsake;
His eternal covenant
He will never break.
Resting on His promise
What have we to fear?
God is all-sufficient
For the coming year.

—F. R. Havergal.

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Editorial

The New Secretaries Are Chosen

In another column will be found a report of the recent meeting of the General Sunday School and Epworth League Board, which appointed two Associate Secretaries to do field work. This is a most important action, which will probably have a far-reaching influence upon our Sunday Schools and Epworth Leagues. Two good men and true have been set apart for this department, and will give all their time and thought to advancing its interests. It will be necessary for them to spend most of their time upon the road, so that they will be, to a great extent, "homeless men." It means much of self-sacrifice to undertake such work, and if they were not thoroughly interested in the cause, these secretaries would not give up their comfortable pastorates, and say "good-bye" to their loved ones.

"It's up to you," is an expression which is often heard in conversation to-day. It is slightly slangy, but it expresses in a terse way an understandable situation. Now, "it is up" to the Sunday Schools and Epworth Leagues of our Church to rally to the support of this advance movement, which of course involves considerable extra expenditure. It has been estimated that an average contribution of five cents per member from all our Schools and Leagues would furnish sufficient funds to carry on this work efficiently. Surely this is a reasonable request! There are few Schools or Leagues which could not give this much without feeling it.

We trust that none of our Churches will look upon this matter in a selfish way, and object that as the two secretaries are to be located, one in the Far West and the other in the Far East, consequently the Central Conference will not receive so much benefit from the new appointments. Our church is connexional and missionary in its spirit, and the growth and development of our entire work should be the concern of every member. The Eastern secretary, while living in the Maritime Provinces, will not overlook Ontario, and we hope to have his services here for a part of each year. The Western secretary will have his hands full in seeking to establish Sunday Schools and Leagues in the growing provinces of the prairies and the mountains, and of course we are all interested in seeing the foundations well and truly laid in that new country. We can think of nothing more important, from a missionary point of view, than for Churches, Sunday Schools, and Young People's Societies to be organized among the thousands of strangers who are coming to us from every land. If this is not missionary work, then we need a new definition of that term. We have confidence that the Sunday Schools and Epworth Leagues of our Church will

honor the faith that has been reposed in them by the General Board. The new secretaries will not enter upon their duties until after next Conference, but it will be necessary for the funds to be increased this year so that there may be something on hand with which to start the year.

Pastors will kindly bring this matter to the attention of their Superintendents and League Presidents at once, so that they may know what has been done. Official communications will be sent out from the Central office, later on, which will more fully explain the situation. In the meantime let our Sunday School teachers, officers and scholars, our League officers and members, and the Church generally, make it a subject of prayer, that this new movement may be made a great blessing to our beloved Methodism, and a potent factor in carrying forward the work of our Lord and Master in this Dominion.

Break The Chain

We had thought that the endless chain post-card prayer was dead. But the mail has recently undeceived us. For those who have not been similarly favored we print the message of a post card just received.

"O, Lord Jesus Christ, eternal God, we implore Thee to have mercy on all mankind. Keep us by Thy precious blood and take us to be with Thee eternally. Amen.

"This prayer was written by Bishop Lawrence, commanding it to be re-written and sent to nine other persons. He who will not do it nine times will be afflicted by some misfortune. He who will do it nine times and distribute it to nine other persons commencing on the day it is received, and sending one each day will on or after the ninth day experience a great joy.

"At Jerusalem it was said that he who will re-write this nine times will be delivered from every calamity. Please do not break the chain."

We have already broken the chain, and advise that others, as they have opportunity, do the same. Not that we have any objection to the form and spirit of the prayer, but we believe that the method of circulating it is obnoxious to common sense and the spirit of the New Testament. The statement that Bishop Lawrence wrote the prayer is a lie, for the Bishop has emphatically denied its authorship.

It is said that he who does not re-write the prayer, etc., will be afflicted. No man has a right to say this. And having said it he will never be in a position to know whether his threat is fulfilled, for all men, good and bad, are subject to affliction quite apart from how they treat this particular request. Again, it is said that a great joy will sooner or later come to anyone who carries out the directions given. No doubt this will prove true, for he is a peculiarly situated man who can go for any length of time without something happening to make him very glad. But at the same time no one can prove that it was the re-writing of the prayer that brought the gladness.

It is stated that "it was said at Jerusalem," etc. If it is meant that the place gave any sanctity or authority to the words uttered, we protest that the words would be equally true or equally false if uttered in Toronto, New York or London.

We are commanded to write the prayer nine times. Why nine? The blessing will come, we are told, on the ninth day or later. Why not sooner? The whole thing favors of the vain repetitions of the heathen who think that they will be heard for their much speaking. In Thibet devotees carve a prayer on stones and pile the stones by the roadside. The same prayer is inscribed on pieces of cloth and tied to wires to flutter in the breeze. Again, the prayer is written on

pieces of paper which are enclosed in prayer mills, to be turned by hand or driven with the wind. For such work the devotee gets due credit in the books of heaven. We do not say that the people who are anxiously awaiting some great blessing as a result of nine prayers copied out and posted are as far gone in superstition as the Lamas of Tibet, but we do say that there is not a little superstition latent in the minds of intelligent people, and it is to such superstition rather than to intelligent piety that this endless chain prayer post card appeals.

What One Can Do.

At a recent District Convention, the question was asked: "How many persons are necessary to organize a Reading Circle?" and a little later, some one enquired, "How many are required to start the Forward Movement for Missions in an Epworth League?" To both questions the answer was given,—ONE. Of course it was meant that if there was one member, thoroughly enthusiastic about the question, this one would talk it up among other members, until the enthusiasm would become contagious. This is actually according to fact, as illustrated in many instances. The drooping spirits of a whole company of young people who thought it was impossible for them to keep up an Epworth League or to carry on some particular feature of League work, have often been revived by the cheerful optimism of some devoted Caleb who has cried, "Come on, brothers and sisters, let us see what we can do!" One man, of large mind, and generous impulse, in the Quarterly Board, can stimulate a group of rather stingy officials to devise liberal things in dealing with their pastor; one citizen in a community where political standards have been lowered, can develop a healthy sentiment in favor of clean men and clean methods in public affairs; one woman, in a neighborhood cursed with gossip and fashion, can lead her sisters to take an interest in literature, in philanthropy and personal service. Christian leaders should not be discouraged then, when they have only a few earnest souls around them to carry on the work of the Master. "One shall chase a thousand, and two shall put ten thousand to flight."

ABOUT the second or third week in January is a good time to give some attention to your New Year's resolves, as they are likely to become a little shaky about then. If you can keep your good determinations intact through this month, the chances are hopeful for success all through the year.

It is just as well for all of us not to know what is in store for us during 1907. If we did some of us would be filled with fear, others would be so depressed as to be unfitted for the duty of the hour. It is sufficient for each of us to know that each day will bring its own duty, and daily strength has been assured.

"Do you have good water here?" was the question asked of a preacher in an Ontario village. "Yes, the very best," replied the dominie; "six families get their supply from our well." Here was an illustration in cause and effect. These people patronized this well because the water was good, and the water was good, probably on account of being used so freely. Fresh streams flowed in every day and so the fountain was always kept sweet and wholesome. It is even so with our lives. When our energies are constantly kept going out in loving service there will usually be spiritual health and vigor. Our own souls will be benefited by every effort we make to help others.

The months of January and February are usually the hardest of the year for poor people, as the burden of the fuel bill presses heavily upon them. Nearly everybody gets enough about Christmas time, but during the cold months that follow, many feel the pinch of poverty. This is the time when the Visiting and Relief Committee should be most active.

A RATHER impressive illustration in perseverance is afforded by the manner in which business men follow up opportunities that present themselves. Some time ago we answered a magazine advertisement, asking for further information concerning a certain article. Not only did the firm send some attractive illustrated descriptive matter, but not receiving any reply, they followed it up with another supply a few days later, and almost every week since has brought to our desk either a personal letter, or a printed circular about the article concerned. Why do we not follow up our work like this in the Epworth League? How many District Secretaries complain bitterly if they do not receive an answer to their first letter! How many members of the Lookout Committee become discouraged when their first effort to obtain a new member is not rewarded with success. Learn a lesson from the business world and try again.

The Leaguer's Loom

A New Year's Message from Rev. Dr. Carman, General Superintendent

I have a vision: not of the night, but of the glory and gladness of the day. I see in my thoughts a stupendous loom rising on the continents and stretching across the seas, weaving the tapestry of the regal palaces and the royal robes of the King. Steamships and railways are the shuttles, and consecrated spirits, covenanted youth, are the strands and threads of purple and gold. Brighter and richer than the warp and woof of commerce is the silken web of love and obedience and faith in its waving folds and entrancing splendor. The King shall greatly desire this wealth of grace and beauty: his daughter is all glorious, brought unto the King in raiment of needlework: her clothing is of fine wrought gold.

I watch the weavers and workers at the loom, pledged Leaguers all, on this side and on that, and am enraptured at their diligence, their high ideals and devotion to duty. Of course all must be faithful and at their best, on this side and on that, or they mar, or rend, or damage this precious fabric. What can our loyal and liberal Leaguers accomplish if the missionaries are not self-sacrificing, ardent, prayerful, patient, persistent in their calling, and true in all regards to their high embassy? It were easy to let home toil and self-denial go for little by slackening zeal and diligence on the mission field.

On the other hand, what can the missionaries accomplish, even with much prayer, sacrifice, labor and skill, if the leaguers at home do not sustain them and cheer them on? I hear the stroke and click of the loom on this side: "Pray, Study, Give." I hear the responsive click across the sea: "Pray, Plan, Work," ceaseless prayer, divinely inspired plan, unremitting, tireless work in faith and hope. The loom must be kept quick, sensitive, responsive in all its movements and forces, or much of our labor comes to naught. Fidelity! fidelity! here, there and everywhere. The Holy Scriptures are all alive, energetic, electric with the ideas and impulses of mutual faith, true yoke-fellows, fellow-laborers, fellow-helpers to the truth; and all honored to be laborers together with God. It is required in stewards and Christian fellow-workers that a man be found faithful.

Toronto, Ont.

THE SUNDAY SCHOOL

Words of Cheer for the New Year from Prominent Sunday School Workers

The Sunday-School in 1907

By Rev. John Potts, D.D., Chairman International Lesson Committee

The Sunday-school must keep time to the music of the twentieth century. The work is growing by leaps and bounds and is, in the best sense, taken more seriously than ever before.

The Sunday-school is a great feeder to the Church. The successful pastor of this century must give special attention to the Sunday-school, and especially to the much needed work of teacher training.

The demand for consecration and culture is being recognized as never before and the outlook is growing bright for Sunday-school soul-winning. The opportunity of the Sunday-school teacher is golden, and the privilege is the greatest on earth.

Let me give to the superintendents and teachers as my best New Year's wish Phil. 4. 19.

On the Threshold

By Rev. Dr. Withrow, Editor S.S. Publications

On the threshold of the New Year it is well, while looking back with thankfulness on all the way in which the Lord our God hath led us, to look forward with faith and hope to the unknown future. Let us with Browning greet the unseen with a cheer; "God is there as well as here. Let us grasp His hand and go forward in His Name—go forward to nobler endeavor, to more utter consecration, to more gladsome service. It is good to be alive when such boundless opportunities, such harvests, are from the needs of the world, such high ideals of manhood and womanhood are ours.

The Great Feeder of the Church

By E. Coatsworth, Esq., Mayor of Toronto

The Sunday-school has been described as the nursery of the Church. It is more than that. It is the great feeder to the Church. The human material of which the Church proper is formed is prepared chiefly in the Sunday-school. This fact throws great responsibility upon those in charge of the school. It should also impress the leaders of the Church with the immense importance of a thoroughly equipped school. In every case the primary class and Bible classes need the most careful attention. Efficient and consecrated Bible class teachers are greatly in demand. God grant prosperity to our schools, and the churches will flourish. Toronto, Ont.

The Future In Our Hands

By Rev. John Pickering

God has put the future into your hands. If Christ is to win the world He must win the children, for they will be the world thirty years hence.

The child carries the future in him. See that boy Ishmael, why there was a whole nation in that lad, the great Bedouin race.

That other boy, Moses, wrapped up in him were the Ten Commandments, and the freedom of a nation.

And that boy saved from the fire at

Epworth; why, that lad, John Wesley, had the whole Methodist Church in him. But for that lad. What—

At a communion, and he a growing lad, but if we had foreseen the future they would have sang praises. He was worth the whole church. He was a big accession. The future of the kingdom of God in Africa was in that lad Livingstone. Feel this—"I am shaping the future." St. Catharines, Ont.

Soul-Winners are Life-Givers

By Rev. A. C. Courtice, D.D.

The Sunday-school teachers should be encouraged by the thought that the work of Jesus during His public ministry, apart from His miracles, was more like that of a teacher dealing with a class or a small group of interested, indifferent or hostile hearers, than like that of a preacher addressing a large congregation. There were exceptions, but the exceptions recorded are so few that they only serve to emphasize the rule.

What Jesus would say if He were preaching from a pulpit on Sunday may be readily defined, but what He did say on all days of the week to ones, twos, threes, tens, twelves and twenties is recorded over and over again.

Winning souls is not winning some metaphysical beings—immaterial creatures apart from bodies. Philosophers agree about such, but Jesus did not. The New Testament deals with men, women and children—not souls apart from bodies, nor bodies apart from souls.

Winning souls is saving human beings; it is saving bodies from the ravages of intoxication, impurity and disease; it is improving health; it is saving minds from ignorance, falsehood and prejudice; it is saving spirits from anger and hatred and revenge. Health, truth and love are our ideals, and Jesus Christ is our Master.

For this great work our ambition (for I include myself) should be to be fully prepared in knowledge of the Old and New Testament; in knowledge of childhood and youth, and in knowledge of the art and science of teaching, with the fullest dependence in prayer upon God, the Father, the Christ and the Spirit. Toronto, Ont.

A Grand Work

By Mr. G. M. Lee, Teacher in Central Methodist Sunday-School, Toronto

Our work is a grand one, the rewards sure and great, the incentives the highest offered to humanity.

We have bright prospects of winning many souls for Jesus and stars for our crowns, as well as bettering the lives not won to Christ, lessening their activity for evil and their hostility to good.

We have the choicest part of the Lord's vineyard in which to work for Christ in successfully moulding Christ-like lives.

If we are faithful to our trust we reap inestimable advantage to our own souls from constant study of His Word.

Life is short, our opportunities in this world shorter. Let us then make it our prayer for the year for more consecrated earnestness and alertness in watching over

and winning souls, that when we lay our burdens down very many may hear the Master's, "Well done, good and faithful servant," etc. 1 Tim. 5. 15 and 16. Toronto, Ont.

"Continuous Effort for Hand-Picked Fruit"

By Mr. D. A. McDermid, Superintendent Dundas Centre Bible School

As Sunday-school workers I fear we are too easily satisfied. If we attend school regularly and follow the routine of work assigned us we are inclined to think that we have done our whole duty. We are not fully alive to the splendid opportunities afforded us for definite and specific work. I fear we are too apt to leave to the "Revival Meeting" the work we could do so much better ourselves.

The real purpose of the Sunday-school as I comprehend it is, through the study of the Word and the personal influence of the teacher to lead souls to Christ, and then to have them publicly confess Him, by uniting with the Church. For the New Year I would like to see in my own school, as well as in all the schools of our Church, a steady, persistent and continuous effort for hand-picked fruit. London, Ont.

Character-Building is Our Work

By Mr. T. F. Harrison, Superintendent Sydenham St. Sunday-School, Kingston

To the Sunday-school workers of the Methodist Church, greeting. We are in the work of the ages—character-building is our serious business. After a year's walking and talking with the Saviour, may we not more fully concretize that life, exemplifying His teachings and embodying His character in our lives, so that as a result we may exert a personal magnetism that will make 1907 a banner year.

To the superintendents. We are in an age of methods and plans. Let us simplify and eliminate the unnecessary, so that the first century power may have full force on the twentieth century machinery.

To the teachers. Railway companies mark the number of miles on each station to the next. We can't do that on the fifty-two stations of 1907. Don't sleep en route, some of our scholars may jump or fall off or be taken off before you waken. Your God-given time is now. They won't all be on board at the 1908 station. Kingston.

Four Well-Defined Forward Movements

By Dr. Frank Woodbury, a member of the Executive of the International S.S. Association

Sunday-school Workers of Canada, Greeting—

Never before did we face such opportunities. A good Sunday-school now includes through its departments every age and condition. It touches a community at every point.

Every Methodist school should adopt the Graded Supplemental Lesson Plan of our Church, and become a Work Shop instead of a "Play-School." The Adult Class and the Home Department will be well to the front.

We enter the New Year with four well-defined "Forward Movements" in the Sunday-school.

- 1st. The Bible placed in the hands of every man, woman and child who can be persuaded to systematically study it for personal salvation and equipment for service.

- 2nd. The Sunday-schools and the home, studying together the needs of the world,

and all filled with holy enthusiasm for the missionary enterprises of the Church, and the salvation of the world.

3rd. The Sunday-school is destined to be, and is gradually becoming, the greatest temperance force in the Dominion. The fight for personal sobriety and prohibition will be won when the Church creates a conscience upon the subject, in the light of God's Word, among the children and youth of our land. Forward, is the order.

4th. A revival in every school. This is a very easy thing to accomplish. Thousands should be swept into the Kingdom at the ages when easiest won and most likely to remain true.

It is estimated that only one out of five in Christendom are in the Sunday-school. Three out of the five never join the Church, nor make any visible sign of being "right with God."

Let us unite in a mighty prayer circle that every scholar of responsible age may be brought in in 1907.

Halifax, N.S.

A Vision of God

By J. A. Jackson, General Secretary Ontario S.S. Association

With pleasure do I avail myself of the opportunity you offer to send a few words of greeting to the Sunday-school workers of our Church. Permit me to say, therefore, through you to them, in the year upon which we are entering, "I wish" for each of you who labor anywhere in this great and growing work of the Sunday-school, "a vision of God, that shall make you eager to guide others to the place of vision; a vision of yourself that shall give you charity for the weakness of others; a vision of others that shall reveal their virtues more than their faults; a vision of life that shall make you eager to work, willing to endure, patient in waiting, a master of self and a servant of all."

Our Scholars for Christ

By Mr. R. W. Clarke, President of the Ontario S.S. Association

In reply to your request for a message to the Sunday-school workers of our Church, I would say to them as we enter upon another year for our Master, let us be sure that we are called of the Spirit to this glorious work, and realize that the work we are doing is not our work, the message we bear is not our message, the classes we teach are not our classes, but Jesus Christ's, and that to Him we must give an account for every Sabbath of the year. With this thought in mind nothing but absolute necessity will prevent us from being regular in our attendance, and there will be no neglected classes to be supplied at haphazard by the superintendent.

There is great enthusiasm in numbers, and it is encouraging to have the session of our school go through with a swing, but we may have all this and yet lack the one thing needful. Being satisfied with this "outward appearance," how often we have reached the end of the year and looking back on the fifty-two God-given opportunities we have had to acknowledge with shame that not one of our scholars has been led to Christ. Unless believers are being quickened to activity in the Christ-life and sinners saved, I fear we are not meeting the Divine requirement.

My dear Sunday-school workers, are we doing all we can to hold the children entrusted to us for Jesus of Nazareth? Are we not working on the principle that our children are born into this world in the devil's kingdom, and that it is necessary for them to spend some years in his service before being won for Christ. Are they not born into the world in the kingdom of Jesus Christ, and are they

not in that kingdom until by their own act they pass out of it? I am persuaded that if the Sunday-school of to-day put forth faithful effort at the proper time in the child's life the great majority of our children could be held for Jesus Christ, and never know by experience anything of the life of sin, and if Christian effort were directed in this way to the children, a generation would bring the millennium very near.

The Pivotal Point

By Mr. J. W. Knox

Standing upon the threshold of 1907, it is important that the Methodist Church should plan for an aggressive movement on Sunday-school lines. The Sunday-school is the pivotal point.

What are some of the qualifications necessary for those engaged in this movement?

An enthusiasm kindled at the altar of prayer and consecration.

A faith that does not anticipate defeat, and triumphing over all obstacles, conquerors.

A love begotten from above which compels to deeds of self-sacrifice.

A purified tact that endeavors in every possible way to understand human nature.

Westmont, Montreal.

Foreign Publications Not to be Distributed on Sunday

The following communication, from Rev. J. G. Shearer, Secretary of the Lord's Day Alliance, is of considerable significance to a number of Canadian Sunday-schools:

"The new Dominion Lord's Day Act, which goes into force on the 1st of March, 1907, contains the following clause:

"It shall not be lawful for any person to bring into Canada for sale or distribution, or to sell or distribute within Canada, on the Lord's Day, any foreign newspaper or publication classified as a newspaper."

This was intended, of course, to shut out ordinary foreign newspapers, whether published on the Lord's Day or not. It is important to notice, however, that it will apply to all foreign periodicals which in the mails are classified as newspapers, and of course the law makes no distinction between religious periodicals and those that are not religious. It will include, therefore, Sunday-school periodicals. Of course it does not prohibit the importation on other days of the week, nor the sale or distribution on other days of the week, of these periodicals, but it does prohibit not only their importation, but their sale or their distribution on the Lord's Day, even in the Sunday-school. Either, therefore, Sunday-schools ought to patronize home produced periodicals, or they ought to see that the distribution of foreign periodicals is provided for by special means on the other days of the week.

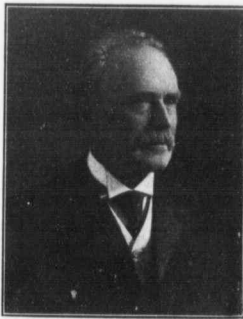
It is fair to state that this clause was not in the original draft submitted to Parliament by the Lord's Day Alliance, but was put in on the initiative of the Honorable the Minister of Justice, on that day. The credit for its finding a place in our new Lord's Day Act therefore belongs to Parliament.

This statement is made in order that S.S. workers may be aware of the law, and avoid leaving themselves open to the charge of violating the requirements.

Veteran Sunday School Workers

III.—Mr. Wm. Johnson, Belleville.

THE subject of this sketch was converted in the month of March, 1864, and was immediately appointed a teacher in the Sunday-school, becoming Superintendent in September of the same year in the Breeker St. Church, Belleville. He is therefore entitled to a place among the veterans, having put in forty-two years of faithful service in Sunday-school work. In 1866 he went to St. Catharines, and became Superintendent of the St. Paul St. Sunday-school where he remained for two years, returning to Belleville in 1869, when he entered the Bridge St. school as a teacher. For the past thirty-two years he has been superintendent of the Bridge St. Sunday-school, which, under his able management, has won a reputation as one of the most efficient organizations in Canada. This school is now eighty-four years of age, but with the latest and most up-to-date methods. In his conduct of the school Mr. Johnson abhors routine and set forms. He never opens the session in the same way two Sundays in succession, and the scholars are always on the qui vive as to what pleasant surprise is in store for them. One of the chief features of his school is the provision made for welcoming new scholars, and making them feel at home. The session begins at half-past 2 o'clock, and before 2 the Superintendent and his two associates are at the door or sitting in a nearby room, ready to receive every young man and woman who enters. These are cordially welcomed, and taken to appropriate classes where they are the beginning of the session. Scholars coming to the school for the first time receive special attention, and the Superintendent has the privilege of kissing every little child to receive a welcome in the Bridge St. Sunday-school that they do not soon forget.



Special attention is given to the Senior department, and what the Superintendent calls the "Senior Fortification" is a very decided feature of the school. The semi-circle of class seats is well filled with adults, who include an unusually large number of young men and women. The speaker who, in addressing this school, begins by saying "Children," is regarded as the teaching institution of the church for all classes, young and old.

Mr. Johnson has been a member of the General Sunday-school Board of our Church for the past twenty years, and has taken an unusually active part in legislation affecting the Sunday-schools of our People's Societies. For the past three General Conferences he has been Chairman of the Sunday-school and Epworth League Committee, and has had much to do with many important changes and advance movements. He believes that the Sunday-school work is the most important business of the Church, and acts accordingly. He seems to possess the secret of perennial youth, in heart at least, for he is always full, and as splendidly optimistic. The Era hopes that many years of useful service are still before him.

Various Methods of League Work

Visiting and Relief

The Constitution of the Epworth League provides for a Visiting and Relief Committee, working in connection with the Missionary Department, and defines its duties as follows:

"This committee shall visit sick or afflicted members, provide volunteer watches or nurses, furnish material comforts, when necessary; under the direction of the pastor to visit the neighborhood, invite strangers to the church, report and relieve, when possible, cases of distress, distribute tracts and do any similar Christian work."

This is the time of the year for this committee to be most active. No matter where the League is located it should take up some philanthropic work in its own neighborhood. There are always some poor and sick, sad and sorrowing ones who would greatly appreciate a little personal attention from the members of the League. We ought not to wait until extreme poverty or very serious sickness call for attention. There are opportunities opening up every day for home mission work which should not be neglected.

The Ministry of the Sick Room

"O, I can't do it! I never know what to do in a sick-room." How often we hear this half-despairing protest in our department work! And it is uttered in all sincerity. To some sensitive souls it is really a cross to enter the presence of suffering. But there are many others who possess the real grace of comfort, if they only knew how to exercise it, and most of them are willing to learn. For those willing but untrained workers, the following suggestions are offered:

First of all, remember that you are going to visit a sick person. Your visit must be very brief, your manner very quiet and gentle. You must do most of the talking. Do not dwell too much on the sickness. With cheering, measured tones, assure the patient of your interest and offer to do any service that is possible—carry a message, write a letter, etc. Your gift of a little bunch of flowers will speak long after you have gone, and your kind words—double their fragrance. A little picture to stand on the table beside the bed will keep you in mind always.

In visiting the sick there is a happy medium between boisterous levity and tearful solemnity. One can be cheerful and yet sympathetic, serious and yet hopeful, bright and yet concerned for the patient's truest welfare. But let there be no incitement to tears, and no needless strain.

Of course visiting the sick will have real religion in it. You will not go to the bedside expecting to hold a sort of premature funeral service, and you will do nothing at all to depress or alarm the patient. But you can and should take the consolations and encouragement and invitations of the Gospel, and so make use of them that your presence in the sick room will be a benediction.

Let your prayers be brief sentences, and lead up from the physical to spiritual health. Leave behind you a promise of God.

The ordinary call should be brief. No matter how the patient may urge visitors, it is usually best that the strain of receiving visitors be ended before it is likely to do harm. Of course there may

be cases where the illness does not forbid long calls.

At call in cases of sickness is largely ended in value if it is promptly made. The weary days drag themselves slowly along, and as day after day passes, without any sign of interest from the people of the outside world, the invalid is inclined to feel that all interest in him ceased when he became helpless. As soon as you know of a case of sickness notify the pastor. Arrange matters with him so that if he learns first of any case he will notify the Chapter's visiting committee. Except in cases where the nature of the sickness makes visiting unwise and undesirable, it will be a kindness to the friends of those who are sick, and to the sick ones themselves, if the information of the illness is passed around the Circle.

As the patient recovers draw him out to speak of himself and his attitude towards the things of God. Leave a marked Bible for him to read. Gather papers, magazines and helpful books to loan. Learn from the nurse whether the patient can have fruit or any other luxury, and supply it. When recovery is complete, the impressions that were made during the visits of the days of sickness may be deepened and strengthened if the case is followed up. Do not give any excuse for the notion that your interest in people begins only when they are sick, and ceases when they get out of bed and become ordinary people once more.—Epworth League Methods.

A Recipe for a News Report

Sometimes the question is asked by secretaries and others who send in reports of League doings, "What do you consider a good report?"

There are many things that go to the making of a good report, but one rule which will carry the reporter far on the road to success is this: Put into your report the things you would say to a friend in describing the meeting.

That rule would put an end to all such writing as this: "President Macgillivuddy welcomed the convention in felicitous and eloquent words. He assured the delegates that their presence was a sign of interest which in itself was an omen of success for the coming year," and so on. Nobody would stand on the street corner long enough to take in a column of that sort of stuff.

In describing the convention you would probably say to your friend, "The best thing about the convention was the Epworth League exhibit. I wish our chapter could see it. It showed just what it could do if we would only take hold of it. And why can't we? Then there was the speech of Henry Debenham. He told how mission study had changed the whole feeling of his chapter toward missions. I wish you could have heard the story." Dr. Lattin used to illustrate his point on each Christian's experience is different from every other. It gave me a new idea about testifying in League meeting," and so on.

At the street corner you instinctively seek the important things, the striking things, the new things. Carry that instinct into your written report. Then pay some attention to the order of events, be sure of your facts, that they are not mere guesses or opinions, and that you have the exact facts, leave out all the insignificant details, keep a careful watch on the spelling of names, make it short, and hold ever in your mind's eye

the Epworthian who will not read your report unless it interests him—and you are almost certain to write a good report. Try it.—Epworth Herald.

Systematic Visiting

This work requires an amount of tact and wisdom largely in excess of that demanded by most other forms of personal service. The emphasis must be placed upon the systematic character of the visiting, and yet it must have all the warmth and spontaneousness of personal and interested concern for those who are visited. It will be advisable in most cases to district the community, and to hold each member of the visiting committee or committees accountable for prompt and sustained work in his or her particular district. Perhaps it may be found advisable that visitors go two and two, rather than singly. In that case, of course, people who are entirely congenial, and who understand each other, as well as the work they are doing, will go together. The great requirement of a good visitor is naturalness. The great temptation in the systematic visiting of the Epworth League or of any other organization, is to make it perfunctory or formal, and therefore very uninteresting affair. Whoever can solve the problem of making these visits full of friendliness and warm personal interest, will have accomplished large things for Chapter and Church, as well as for "the visited."

There are, roughly speaking, six classes of people to whom visits may be made—the aged, the sick, the strangers, the shut-ins, residents who are not connected with any Church, and those who, because of misfortune, are in need of special help. The same method cannot be used, without discrimination, in visiting these different classes of people. Each class must be considered by itself, except that, for the purposes of this work, the aged, the sick, and the shut-ins may be counted as being practically in the same class.

A Good Plan for the Missionary Committee

An officer of the Centennial Epworth League, Toronto, writes:

"It may interest other Leagues to know about the plan we have adopted in our League for the circulation of the letters from our missionaries."

"As a League we subscribe for two copies of the Missionary Bulletin, which we endeavor to keep in circulation, through our Missionary Library, but even with these two copies we were unable to reach all our right-thinking members with the splendid letters from the mission field. We believed if our members would read the letters in the Bulletin the interest in our Missionary Department would be increased."

In preparation for our plan we asked every one to bring one cent to the next missionary meeting. We, the Missionary Committee, purchased two copies of the Bulletin out of our missionary funds, tore off the covers, removed the binding wires, then fastened each letter separately with little paper fasteners, which we bought at ten cents a box. We put each letter in an envelope and established a post office near the door of our League-room and placed one of the members of the Missionary Committee in charge.

"As when one came in they paid a cent and received a letter, which they are privileged to keep one week, and then return and exchange it at the post office for another letter. We received sixty-seven cents, found two readers for every letter in the last number of the Bulletin, and made provision for fifty-seven cents, which we have put into our Missionary Fund. If you want something good for your Missionary Department, try this."

Our Letter Box

It has occurred to the Editor of this paper that his correspondence as General Secretary of the Epworth League might yield some interesting paragraphs for this paper. Mail is delivered at the Central Office five times a day, and there is therefore a constant stream of letters flowing in, from all parts of the Dominion, and on all sorts of questions. It would not be advisable to print long communications, but short, snappy letters bearing on Sunday-school and Epworth League work will be gladly published, sometimes with comment, and sometimes without. This page might be made a very valuable Workers' Department, for the exchange of ideas. If you have any good methods of work or original plans in your League, let others know about them.

The President of the St. John, N.B., District League writes that he is trying to induce each League in the city to get up a club of subscribers for the Canadian Epworth Era. He says: "We are very much pleased with the paper, and consider it the best young people's journal we can find." This is exactly what district officers are for, to stir up the various societies on the district to give attention to the various phases of League work which are most important. Perhaps a District President could not do a better thing for the societies under his care than to induce them to take this paper. An appeal from such an officer might have greater weight than circular letters from the publisher.

Here is a letter from far away Alberta that causes joy in the editor's office. It is from the pastor of the Methodist Church in a small town, announcing that one of the most prominent members of the congregation had recently expressed the opinion that every member of the Epworth League ought to have the Epworth Era. His faith was very closely allied with works for he handed the pastor a ten dollar bill, telling him to send the Era to every home where a League resides. The pastor adds: "This is gratification to give the League work great impetus." Why could not something like this be done in other places?

A country pastor writes that one of his Leagues is dying because the members refuse to do anything. Even active members will stay away from the meetings to avoid performing some duty to which they have been assigned. Strange! isn't it, the idea some young folks have of an Epworth League. They seem to think that it is like a toboggan going down hill, all it needs is to be started. When success is not realized, they go around blaming the organization, and saying, "We tried the Epworth League, and it was a failure." It ought to be understood that the society is simply a means of accomplishing an end, and to secure good results it must be worked by consecrated hands and hearts.

A District League officer writes: "I have been chosen Literary Vice-President of our district, and I am writing to you to ask if you would give me some suggestions, that I may be able to make my term stand for something." There may be other District officers who are in much the same position as this young lady, and we would like to know that a booklet containing practical sug-

gestions on District work has recently been prepared, which will be sent free to all who will write for it.

A League President writes: "The Epworth League is certainly a larger factor in the life of our church." So it ought to be, and so it will be if you give it a fair chance. A wise pastor can do much toward moulding the young people's society, and good leadership is more than half the battle.

One League President writes complaining that their League "has not had a communication from any of the District officers, not even to ask for a report at convention time for more than two years." You see, Mr. District Secretary, that the Leagues expect to hear from you and are disappointed when you do not take your "pen in hand."

One of our young ministers in the West writes that he has recently organized a Junior League, with 48 members. The organization includes an athletic department. The preacher says that he intends to be the superintendent himself, until a suitable person can be obtained. He has decided wisely, for in no way could he use his time to better advantage than in instructing and training the boys and girls.

A young lady President says that an effort was made last spring to close the League services for the summer, but a few voted strongly against it. The meetings were kept up with considerable interest and profit. Strange, is it not, that so many Leagues lie dormant in the summer, while quite a lot of Sunday-schools find it necessary to take a nap in the winter. Both practices are largely the result of habit, and might be overcome by a little effort.

The Literary Vice-President of the Wingham Epworth League writes asking for sample copies of this paper in order to assist him in entering upon a systematic canvass for subscribers for 1907. Wingham already has 30 subscribers, but the officers are not satisfied, and intend to put the number up considerably higher. Good for Wingham!

A young lady in Saskatchewan writes requesting us to ask our readers to suggest a list of books which a girl of nineteen should read. She says: "I do not wish it to be a list that somebody thinks is good, but a list which is the result of wide and careful study, examination, and observation. I wish it to be a list which will begin a reliable library, not all religious books, but an instructive, interesting, uplifting, companionable library, some of them to require study, others simply good fiction, the whole to result in the different phases of life." This is really a sensible letter, which indicates that the writer is anxious for self-improvement. We hope it may bring many replies, which we shall be glad to publish.

A new League has recently been organized at Lakeview, on the Yellow Grass Circuit, Saskatchewan. The Secretary writes, giving the list of officers and telling how they started in for work: "Immediately after organizing, we sent for pledge cards, topic cards, constitutions, two sets of the E. L. Reading

Course, some helps for the committee, and also for twelve copies of the Epworth Era, to be paid for out of the League funds." It is a sensible thing, at the very beginning, to provide the necessary equipment for carrying on the work of the League. For the sake of saving a little money some societies start out without League literature of any kind, and it is not at all remarkable that a funeral occurs before long. It is poor economy.

A country pastor writes in the most enthusiastic way about the benefit that the Epworth League Reading Course has been to his young people. The meetings are held in the homes of the members and have very enjoyable social features connected with them. "The members unanimously vote the Reading Circle a great success, and very much superior to the old method of spending the winter evenings. It has opened up a new world to many of the young folks."

This is very gratifying, but really more of our Leagues ought to avail themselves of the benefits of this course. Fifteen hundred sets of the books are sold every year, but what are these among so many? Pastor and President are scarcely dealing fairly with the young people unless they give them a fair chance to start a Reading Circle. Immediately after the holidays is a good time to begin.

A correspondent asks if there is a place for an Epworth League and a Young Men's Association in the same church. That depends so much on local conditions that it is impossible to give an answer that will suit every case. In large city churches the Young Men's Clubs seem to be a sort of necessity, and experience has shown the wisdom of having such organizations. In the majority of our churches, however, it will probably be found wiser to have young men and women meet together in the Epworth League. The Young Men's Club is not, in any case, intended to take the place of the League. In a number of Toronto churches they are both carried on successfully.

The following unsolicited testimonial speaks for itself:

Editor of Era.

Dear Sir,—Having suffered for some time from spiritual dyspepsia, liver complaint and a constipation of ideas, and having tried criticism of the pastor and church, non-attendance at public services, Sabbath-school and Epworth League, neglect of Bible study and prayer, and having taken various remedies, such as the Daily Tattler, Weekly Politan's and Politan's Manual, and finding myself growing gradually worse, so much so that grave fears were entertained of my recovery, I was induced to try the Canadian Epworth Era. I have taken it as prescribed for three months, and my appetite for wholesome food is much keener and my digestion wonderfully improved. Before taking it the sluggishness of the liver made me too tired to walk half a mile to church once a week, but I am now able and eager to go twice on the Sabbath, to the weekly prayer-meeting and to Epworth League; and the constipation of ideas has been completely cured. I would not be without it in the house. I enclose \$2.50 for which please send a copy next year to Mr. Grumble-at-the-Young-People, Mrs. Gossip-About-Everything, Miss Can't-Do-It, Mr. Haven't-Time, Miss Unfaithful and Rev. Mr. Not-Interested.

I can confidently recommend it to those in good health as a preventative of disease, and to those who are tired and in a critical state, as a wonderful tonic.

Yours truly,

I. M. PROVED.

Missionary

Arthur Ozawa

Arthur Magoichiro Ozawa was born at Shida, Japan, and is a typical Japanese. He received his early education in his own land, attending High School, and spending one year in the Provincial Agricultural College at Tokio. Some eight years ago he came to Canada filled with curiosity and thirst for the study of Western methods. In the city of Vancouver, with usual Japanese energy, he sought and found employment in a large boarding house, improving, however, his spare hours in taking a commercial course in a business college there. During his stay in that city he came under the

time in studying chemistry for two years at the Technical School. His work was done faithfully and well, no matter what was undertaken, till at length Arthur began to wonder what must be his real life purpose.

A love for home and for fellow-countrymen who knew not the Saviour, kindled within him a great desire to carry the news of the Gospel to them. For this he realized that special preparation would be necessary. About this time a splendid commercial offer was made to him and educational advantages also in one of the American colleges, but through Rev. Y. Hiraiwa, of the Central Tabernacle, Tokio, who had come to spend a time in



ARTHUR OZAWA

fatherly eye of Rev. Goro Kaburagi in charge of the Japanese Mission, through whose instrumentality Arthur was soundly converted.

One day a gentleman from Toronto visited the Mission Hall, and with Japanese pluck, he had asked him if there was any likelihood of his obtaining a situation in the Queen City of the West. "Why, yes!" replied that gentleman; "if you come to Toronto I'll get one for you."

To the great surprise of this gentleman, the little Jap appeared in his office a few days later in Toronto, obtaining a position in his establishment. Again his spare moments were employed, this

Toronto, he was introduced to Rev. Dr. F. C. Stephenson, who enabled him to take a course in Victoria University, and Mr. Ozawa goes now as one of the missionaries of the Canadian Methodist Church in Japan, supported by the Epworth Leagues of Sault Ste. Marie District, which he has campaigned recently with the result that in place of \$400 raised for missions, they have doubled their subscription, making it \$824. In September Mr. Ozawa did excellent service addressing Summer Schools in New Brunswick and Nova Scotia, and the Leagues of the latter Conference would have liked to send him as their represen-

tative on the foreign field had not the Soo District already claimed him.

He leaves Canada to labor in his Master's vineyard, in his own home-land, filled with enthusiasm, carrying with him the love of many hundreds of young people with whom he has been associated from time to time.

Facts About Japan

According to the census of 1905 the six largest cities in Japan are as follows: Tokio, 1,818,000; Osaka, 995,000; Kyoto, 380,000; Yokohama, 326,000; Kobe, 285,000.

The average rice crop of Japan is about 200,000,000 bushels; this year they expect to harvest 250,000,000 bushels, the market value of which will be about 600,000,000 yen, or about one-half the value of a full American cotton crop including seeds.

Last year Japan's export of silks of all kinds and import of raw cotton just balanced each other in value, each amounting to 110,000,000 yen.

According to latest statistics there are in Japan, including those on furlough, 839 Protestant missionaries, as follows: Married men, 277; wives, 277; single women, 297; single men, 38. Total, 889.

There are also 243 Roman Catholic missionaries, and one Russian Orthodox missionary. Bishop Nicolai, who is greatly loved and honored by the Japanese.

At the recent session of the Annual Conference of the Methodist Episcopal Church South, in Japan, presided over by Bishop Candler, the church membership reported was 1,578, and the enrolled Sunday-school scholars were 4,924, a little more than three scholars to one Church member.

The first General Conference of the united Methodist Churches of Japan will meet in Tokio on May 1, 1907. Dr. Carman and Dr. Sutherland will attend this Conference as representatives of the Canadian Methodist Church.

Some Interesting Bits of Missionary News

"One of China's disgraces" is what Mr. Hartwell calls the village inns at which he must stay during his preaching trips through the country districts of our West China Mission. "Of course these inns are cheap, only a cent a night, but most men would want \$10 to spend the night and brave the dampness and the millions who love darkness."

For over a year a young man from the Wu-Chia-Chung neighborhood walked ten miles to church every Sabbath. As soon as he was baptized he began to tell the neighbors about Jesus Christ and teach them the Catechism. After working for several months he had a band of forty enquirers, a large number of whom, to Mr. Hartwell's surprise, could repeat the Catechism from start to finish. This is an evidence of how our work in West China grows.

In one of the towns in which we have visited, Pi-shien, the official issued a proclamation forbidding women to burn candles or incense in the city temple on their two great worship days, the 14th and 15th of the month. In another town the official had the idols cleaned out of the temple, probably for school purposes. Officials and scholars are becoming ashamed of their idols.

From Yun-hsien Dr. Smith writes: "We are now in real missionary work, as I pictured it in my mind when at college. People thronging to us for 'new things' and willing to listen very attentively to the Gospel message."

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Students from the new Government High school at Yun Hsien came to Dr. Smith urgently requesting to be taught English. They came day after day, refusing to be refused, offering to pay any sum. Finally a compromise was made by allowing eight of the students to take English and singing (Christian hymns in Chinese) with the classes in our charity school taught by Mrs. Smith, for this they willingly pay twenty-four taels per month. These young men voluntarily attend the church services, at which the congregations are limited only by the capacity of the buildings. It is said that the first time Chinese officials were ever known to visit missionaries at their homes was upon the occasion of the opening of our new press building. After a service at one of the out-stations in China, the missionary, Mr. Jolliffe, began the sale of books and the people were eager to buy. Tracts, booklets and Gospels went off faster than the evangelist who was with Mr. Jolliffe could handle them. He called the other evangelists to help him—then another helper and still another, until five men were handing out books and taking in cash as fast as they could do business. The Chinese don't like to do very much on the silent plan and it soon became quite lively, so fearing it might become boisterous, Mr. Jolliffe stopped the sale.

A Japanese Railroad

The first railroad in Japan was a circular one, built for the amusement of the grandees, who liked to get on the cars and ride around the circle and come back where they started from. It was some time before they saw the propriety of building a straight road which went somewhere, and over which the people could travel for business as well as pleasure.

There are a number of churches in the world which are run somewhat on the principle of this Japanese railroad. The track is laid, the cars are ready, they get up steam, and go whirling around the circle, and come back where they started from. They do not go forward, they do nothing but simply swing around and around, and have a good time.

Christians should have an objective point; they should go somewhere and go for something; they should know their business in the world, and do it, as Christian men and women. The great enterprises and the Christian labor of all ages, are done, not by going through and riding around circles, but by starting off to go somewhere and accomplish something in the name and service of the Lord.

It is not time to tear up some of these circular tracks, straighten them out, and put the train over them forthwith? Have you not had experiments, and trial trips enough? Is it not time to get at the business in hand?

The Fields are White

You may settle down and take things easy if you desire, but there are golden possibilities lying before those who will diligently apply themselves to the service of the Lord.

Look up! Behold, the fields are white already unto the harvest. Souls are waiting to be fed, and other nations, like Wales, are waiting for the heralds of light that shall stir them from centre to coast with the simple, powerful, Word of God. And who are they that stir the nations? They are ones who diligently serve the Lord and are mighty in prayer, faith and sacrifice and love and tears, year with a love for souls that exceeds all other desires. They too might settle down, but they choose rather to live

earnestly while they can that they might see the lost of earth brought to God; and, living earnestly, God honors them with results.

The same opportunities are before us if we also choose our lot and life with Him and follow Him, even through the garden, where so few go.

The rapidly whitening harvest fields are an earnest call for more earnest reapers, and glorious results are waiting for those who will live for them. It may not be easy to conquer the indifferent spirit around you, to live tearful while others live fearless, to pray much while others pray little. It would be easier to live fearless also and drift with the tide; but the tide does not bring us victory or souls. They come only as we beat the tide and live earnestly for them.

Enter ye then into the battle with a determination to live so that God may use you—an anointed, Spirit-filled herald of light, and souls will be yours for the labor. "I have chosen you, and ordaining you, that ye should go, and bring forth fruit, and that your fruit should remain." "He that abideth in me, and in him, the same bringeth forth much fruit." O ye reapers, sit no longer idle, indifferent, careless, for "the sun slowly pales from the far azure sky, and sinks in the fathomless west." What we do we must do quickly. Our days of reaping

The Giving Alphabet

All things come of thee, and of thy own we have given thee. I Chron. 29. 14.

Bring these all the tithes into the storehouse, that there may be meat in mine house, and prove me now therefore with, saith the Lord of hosts, and if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. Mal. 3. 10.

Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate. I Tim. 6. 17, 18.

Do good unto all men, especially unto them that are of the household of faith. Gal. 6. 10.

Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity. II Cor. 9. 7.

Freely ye have received, freely give. Matt. 10. 8.

God loveth a cheerful giver. 2 Cor. 9. 7.

Honor the Lord with thy substance, and with the first fruits of all thine increase. Prov. 3. 9.

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. II Cor. 8. 12.

Jesus said, It is more blessed to give than to receive. Acts 20. 35.

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Eph. 6. 8.

Lay not up for yourselves treasures upon earth, where moth and dust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor dust corrupt, and where thieves do not break through nor steal. Matt. 6. 19, 20.

My little children, let us not love in word, neither in tongue; but in deed and truth. I John 3. 18.

Now concerning the collection for the saints . . . upon the first day of the week let every one of you lay by him in store, as God hath prospered him. I Cor. 16. 1, 2.

Of all that thou shalt give me I will surely give the tenth unto thee. Gen. 28. 22.

Provide yourselves bags which wax not old, a treasure in the heavens which faileth not, where no thief approacheth, neither moth corrupteth. Luke 12. 33.

Quench not the Spirit. I Thess. 5. 19.

Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. Matt. 22. 21.

See that ye abound in this grace also. 2 Cor. 8. 7.

The silver is mine and the gold is mine, saith the Lord of Hosts. Hag. 2. 8.

Unto whom much is given, of him shall be much required. Luke 12. 48.

Vow, and pay unto the Lord your God. Ps. 76. 11.

Whoso hath this world's goods, and seeth this brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? I John 3. 17.

Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Matt. 5. 20.

Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. II Cor. 8. 9.

Zealous of good works. Titus 2. 15.

From the Field.

Just a Line or Two

The League of Elm Street Church, Toronto, held a "Pound Social" just before Christmas.

The President of the Oakville League reports that organization to be "in fine working order."

The League at Bayside has a physical culture class in connection with the society, for the young men.

A new E. L. C. E. has been organized on the Tyrone Circuit, making five. A circuit rally will be held in January.

It is only a few months ago since an Epworth League was organized at Stony Creek. Now there is an attendance of 100.

The League of Central Church, Calgary, has sent 15 new subscribers to the Epworth Era, for 1907, with "more to follow."

The President of the League at Bayside writes: "We have lectures and social evenings, but always keep Bible study to the front."

The Executive of the Belleville District is planning a systematic campaign in the interest of Leagues, prayer meetings, etc., on the district.

The League at Marksville, St. Joseph's Island, is small numerically, but is one of the most active societies on the Sault Ste. Marie District.

The League at Cookstown has an occasional "Young Men's Meeting" on its programme, and now and then a "Married Men's Meeting."

Rev. Thomas Crosby addressed a rally of the Epworth League of St. John, N.B., during his recent visit to that city. Those present heard something delightfully interesting.

Rev. J. H. Oliver recently gave his fine lecture, "Battles for Our Flag," under the auspices of the Oban Epworth League, Camlachie Circuit. There was also some stirring patriotic music.

Rev. J. H. Osterhout, of Wroxeter, recently preached to young ladies on "Faults." He warned the young ladies not to be carried away by too much dress, parties, or frivolous amusements.

Halloway Epworth League, on the Foxshore Circuit, was greatly revived recently by a League rally, attended by Belleville District officers. Thirteen new members were received, and eight subscribers to the Epworth Era were secured.

The Epworth League Union of Brantford is in a prosperous condition. During the past year three Union rallies have been held, and the meetings have been very interesting and helpful. Mr. D. D. Butler has been elected President for the coming year.

The Leaguers of the Madoc District met every night from Sunday to Thursday, inclusive, previous to the annual District League convention for special prayer. The Executive of this district has solved the campaign problem by arranging for one League to be campaigned by another, according to a regular plan.

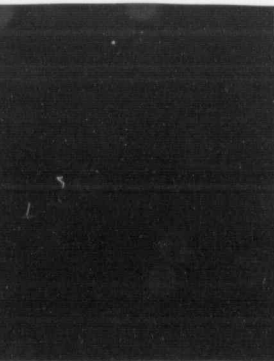
The Epworth League at Forest has taken on new life, and all departments report progress. A lecture course, providing one lecture-entertainment every month, is proving a splendid success, and fourteen sets of books have been ordered for the Reading Circle. Contributions to Forward Movement will be 100 per cent.

in advance of last year. There is also a deep spiritual life in the meetings of our League. The pastor, Rev. Dr. Medd, is an enthusiastic worker in this department of his work.

An Epworth Era Club has been formed in the Tyrone League. The League votes one dollar for each club of six subscribers, thus bringing the subscription price to twenty-five cents a year. It has the advantage of connecting the League as such with the Era, and at the same time the subscribers feel they are paying something for what they get.

Hamilton Conference Convention

The eighth biennial convention of the Hamilton Conference Epworth League was held in Dundas, Oct. 24th and 25th. The President, Rev. H. G. Livingston, opened the convention by a very impressive Quiet Time. The spirit of prayer, and of missions, and of deep consecration was very evident throughout the convention. The Bible studies in the Book of Genesis, by Dr. Dougall, of Walkerton, were of a very instructive and devotional character. In his address on "Christian Leadership," Rev. T. E. E. Shore struck a responsive chord in the hearts of the Leaguers. The "Who Am



I" missionary contest was a fine arrangement in getting the large number of delegates acquainted with one another, besides getting acquainted with the missionaries who represent the Leagues. This contest was followed by a banquet to the Epworth Leaguers, when the local League and President showed how Dundas could royally entertain. Short addresses of welcome were delivered by the town ministers and the President of the Dundas League, W. R. Saunders. Most inspiring addresses were delivered by Rev. E. W. Wallace, Rev. N. E. Bowles, Rev. Mr. Ozawa, outgoing missionaries. A lucid and eloquent account of the work in British Columbia was given by Rev. G. K. Bradshaw, and Rev. D. Norman held the convention spellbound while he opened to it the great work in Japan.

For the closing evening it was fitting to have Mr. C. B. Keenleyside address the convention on "A Day of Good Tidings," and Rev. Geo. Jackson to preach on "Personal Service for Jesus," and when the benediction was pronounced all were unanimous in declaring the convention one of the most helpful and inspiring ever held in connection with the Hamilton Conference Epworth League.

(In our last issue we stated that no report of the Hamilton Conference convention had been received. This was true when the paper was made up for the

press, but the report came in before mailing day. Correspondents should remember that all communications intended for the Epworth Era should be in hand at least two weeks before the day of publication, which is the first of each month. —Ed.)

A Geography Class

The League at Oakville, Ont., recently conducted a Geography Class, studying our own Dominion, which proved unusually interesting and instructive. Many questions about Canada were answered correctly. It is intended to have similar evenings with England, Ireland and Scotland.

Madoc District

The Leagues of the Madoc District held an excellent convention at Madoc. The addresses and papers were of a high order.

The following officers were elected: President—Mr. C. A. Moore, Madoc. 1st Vice—Rev. J. B. Bick, Actinolite. 2nd Vice—Miss Effie Wright, Tweed. 3rd Vice—J. H. Foster, Chapman. 4th Vice—Miss Frankie Keene, Hazzard's Corners. 5th Vice—Miss Lillie Eldridge, Madoc. Secretary—Mr. W. E. Timmon, Crookston. Treasurer—Miss Helen Ketcheson. Summer School Committee—Rev. Mr. Rowe, Mr. C. A. Moore, Miss E. Phoebe Kerr, Miss E. Esther Davis.

Moose Jaw District

The annual convention of the Moose Jaw Sunday-schools and Epworth Leagues was held at Moose Jaw Nov. 21st and 22nd. Two of the outgoing missionaries happened to be passing the town about this time, and attended the convention. Rev. C. Jolliffe gave an impressive address on the subject of Missionary Investment.

Rev. E. J. Carson, B.A., spoke earnestly on the "Missionary Crusade." Rev. J. A. Doyle, Lumsden, gave an address on "How to Push the Forward Movement." Rev. A. E. Elliott gave an enthusiastic paper on "The Relation of Pastors to the Forward Movement." Rev. Mr. Haggood spoke on "The Training of Children." The convention was a pronounced success. Mr. A. W. Irwin, of Moose Jaw, was elected President, and it was decided to hold a Summer School next July at Moose Jaw for the study of Bible and missions.

New Westminster District

A well attended Epworth League convention was held in the Sapperton Methodist Church Nov. 15th. Representatives were in attendance from Chilliwack, Sardis, Langley, etc., as well as from the city. The matter for discussion was the undertaking of the support of a missionary in the foreign field by the District Leaguers, in conjunction with the members of the Vancouver District League. The following resolution was adopted:

"That in view of the smallness of the membership of the New Westminster District League, we deem it advisable to approach the Vancouver District Society with a view to uniting the two in one looking to the support of our own missionary." After the matter had been disposed of, a round table conference was conducted by Rev. Dr. Sippell, where a number of queries dealing with Epworth League problems were satisfactorily answered by the chairman.

At the evening session, Dr. Sippell gave a practical address on "How to Run a League." He was followed by Rev. W.

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H. Barraclough, who made missions the theme of his talk. He considered that too much emphasis could not be placed upon the importance of the missionary department, and recommended that each society should appoint a missionary vice-president, and devote more attention to the missionary side of the work. A church which was not a missionary church was destined to be a failure.

Pi ton District

The annual convention of the Pi ton District Epworth Leagues met at Albany on the Rednersville circuit, the President, Rev. S. C. Moore, B.A., B.D., of Pi ton, presiding.

It was an occasion of very great interest and helpfulness. Both the afternoon and evening sessions were well attended, and were full of instruction and inspiration. Encouraging reports were received from most of the Leagues in the district.

The following officers were elected: President—Rev. J. M. Whyte, Conesecon. 1st Vice—T. E. Whittam, Fairmount. 2nd Vice—E. A. Morden, Pi ton. 3rd Vice—Rev. F. H. Howard, Rednersville. 4th Vice—Miss Maud Minaker, Pi ton. 5th Vice—Mrs. S. C. Moore, Pi ton. Secretary—G. A. Smith, Pi ton. Treasurer, Mrs. Leo Fones, Pi ton.

Bradford District

A most interesting and successful convention of the Bradford District Epworth Leaguers was held in Bradford in conjunction with the financial district meeting, on Aug. 22. Rev. D. Norman, B.A., B.D., who is missionary representative of the district, and Mrs. Norman, were enthusiastically welcomed to the convention, both of whom gave addresses, which were an incentive to all, and calculated to arouse a deeper interest in the Forward Movement for missions.

On Oct. 28th, Mr. Norman began a campaign of visiting the Leagues of the district, Mrs. Norman accompanying him where specially needed, and will conclude the visitation on Nov. 28th. We are hopeful that the result will be one of increased liberality among our young people, the addition of many new members, with a large augmentation in the total contributions for the support of Mr. Norman in Japan.

The Executive elected for the year are: Hon. President—Rev. J. J. Ferguson, B.A., B.D., Allison.

President—E. T. Douglas, Beeton. 1st Vice—Mr. Jerry Piercy, Teston. 2nd Vice—Dr. Wilkinson, Schomburg. 3rd Vice—Mr. A. N. Scarrow, Bradford. 4th Vice—Miss Mary Henry, Thornton. 5th Vice—Miss Lois Webster, Aurora. Secretary—Miss Isma Preston, Tottenham.

Treasurer—Mr. Arthur Lennox, Allison. Conference Representative—Rev. J. A. Long, M.A., Ph.D., Bradford.

Personal

Mr. Von Ogden Vogt has resigned his position as General Secretary of the United Society of Christian Endeavor, and Mr. William Shaw has been appointed in his place. Mr. Shaw is a good speaker, a fine organizer, and a tireless worker.

Rev. E. L. Flagg, B.A., of Bridgeburg, recently preached a vigorous temperance sermon in that town, in which he recommended his hearers to face their personal responsibility, to place principle before party, and morals before men, and to mark their ballots on voting in harmony with the prayer, "Deliver us from evil."

Religious Census

The Ministerial Association of New Westminster has recently completed a successful religious canvass of the city, and the result shows the following number of families to be connected with the various city churches:

Methodist	317
Presbyterians	306
Church of England	244
Baptist	92
Roman Catholic	91
Reformed Episcopal	60
Salvation Army	17
Lutheran	6
Plymouth Brethren	5
Latter Day Saints	2
Christians	2
Christian Science	1

In addition to these the city has a heathen population of over 1,000, of whom about 800 are Chinese, 200 are Japanese, and the remainder Hindoos.

Western League News

A new League at Davidson, Sask., has now 32 members, and is doing well.

"Our League is going with a swing" is the cheering news sent by your pastor at Lacombe, Alta.

The League at Neepawa, Man., has a choir and orchestra to lead the singing. Result: Unusually bright and inspiring music.

The Manitoba Free Press referred to the outgoing Methodist missionaries as "Canadian harvesters for foreign mission fields."

The League at Lacombe has arranged to have a Five minutes with the Era" at every meeting. In this way the members will talk about what they have read. A fine idea!

The Winnipeg District League tendered a banquet to the Methodist missionaries and their wives as they passed through the Prairie City. Rev. Hiram Hull occupied the chair, and addresses were given by Rev. E. W. Wallace, B.A., Rev. C. P. Holmes, B.A., Rev. C. J. Jolliffe, B.A., Rev. E. J. Carson, Dr. Woodsworth. It was a most successful affair.

Among the Juniors

Mr. Robert Alway, President of the St. Thomas District Epworth Leagues, sends us the following concerning Junior League work in that district:

The Fifth Vice-President, Miss Ethel Trembley, of St. Thomas, is an enthusiastic and active Junior worker. In addition to having charge of the Junior work of the district, she is superintendent of Grace Church Juniors in the city where she resides.

In the bounds of the district there are at present five Junior Leagues, viz.: Grace and Central Churches, St. Thomas; Fingal, Union, and one at Mount Salem recently organized. All of these are thrifty and doing a valuable work for their respective churches.

The Junior League of Central Methodist Church, St. Thomas, is in charge of Miss Margaret Smith, with two assistants, Miss VanFleet and Mrs. J. A. Perkins. With the large membership there is not one Junior but is an active member.

With money earned by themselves they have been able to give Christmas cheer to many children not so blessed as they. Throughout the city they have distributed some 6,000 cards upon which is written the words, "Get right with God," emphasizing this with a personal invitation to join Christ's army. The leaders in giving their testimonies and leading in prayer do so more readily than some older Epworthians.

Grace Church Junior League is also a very active organization and filling a great need.

There is hope for the future in the Juniors, and every church should have a Junior Society in order that the children may be developed in Christian character and prepared for positions of trust and responsibility in Church and State as they grow up.

The League at Home

BY REV. B. W. ALLISON.

The question is often asked, How can the League be made a stronger factor for manhood and womanhood among our young people? To do this will require the best endeavor of its leaders. We must seek to keep the young people of our homes in sympathetic co-operation with the plans of Jesus Christ. There is no place where there are better opportunities, and no part of the Church's sphere of work which will yield better returns than right here. But we must begin with the thought, that this young life is ours to train and develop for Jesus Christ in this world, and if only a fraction of the energy were put forth to keep this young life which is afterward put forth to reclaim a part of it (and mind you, it is only a part of it that we do reclaim), the condition of our young people would be vastly improved. The young people should be made to feel that they are a part of the Church, and that the Church has a place and a work for them. All may not be kept, but many more will be than we are now holding.

An intelligent, organized effort should be made by every leaguer to bring into active relationship every young Methodist, an effort of continuous endeavor and never resting while one is left out. Then a set of relationships have been established between you and them when the best results may be obtained. That this may be done—

1. Let a canvass be made on every circuit and mission in our connection to find out how many young people there are who call themselves Methodists. Then treat them as such, also keep this record up-to-date.

2. Teach by our Leagues that they are placed in this world to be good, and that there is not a faculty or power in their whole being but is theirs to enable them to become expert well-doers.

3. Teach the principles of the most rigid and sterling honesty and uprightiness, and with them you are to work it out.

4. Teach them, and learn ourselves to take a place in promoting civil and national righteousness, demanding of all who seek for public trust the same standards of morality as are contained in the life of Christ, and along the lines of our attitude to the liquor traffic, and every other force which impels the best and truest in our life, our stand must be one of continual hostility and an intelligent effort to bring in a better state of affairs. Above all this seek to raise this young life to a higher and truer level by bringing it into contact with Jesus Christ.

Newdale, Man.

Looking After Strangers

The League of Wesley Church, Brantford, holds a twenty minutes service of song and prayer in the school room of the church immediately after the evening service on Sunday evening. A general invitation is given for every one to meet in this service, especially strangers. Members of the Epworth League also stand at the door and shake hands with the people of the congregation as they pass out. Every possible effort is made to become acquainted with strangers.

What the Young Men are Doing

Rally Days

Two rallies of the members of the M.Y.M.A., of Toronto, will be held in January. The western rally will be held in Parkdale Church on the 10th, and the eastern in Woodgreen on the 31st. Favorite young men's speakers will address the gathering, and the best of singing will be rendered.

An Organizing Committee

The latest move towards the betterment of the Young Men's Association in Toronto, is the formation of an Organizing Committee. In some of the Toronto churches the young men seem to have taken the "Rip Van Winkle sleep" and allowed the club to become rather a dead factor in the church work. It was thought that this new committee under the able and experienced leadership of Dr. Willmott would drop into these lethargic societies and have about the same effect that soda has when it comes in contact with vinegar. Dear knows, they need it. "Doc." Willmott and his committee of four have also the task of organizing clubs in churches where none exist.

The Italian Mission

At the annual meeting of the M.Y.M.A. it was announced by Rev. G. Merlino that the Association had so far paid only \$67 towards the support of the Italian Mission, over which he is superintending. At a meeting of the Executive held yesterday last October, it was decided to endeavor to raise \$1,000 a year towards the support of that worthy object. The report had spread broadcast that the M.Y.M.A. had pledged itself to that amount, and it was generally thought that we actually owed the Italian Mission some \$1,035. Dr. Willmott surprised the officers greatly when he announced that the M.Y.M.A. had not pledged itself to a single cent. The young men of Toronto's churches will now endeavor to raise \$700 towards the support of an Italian assistant for Rev. Merlino. This averages about one dollar a year from every active member.

Debates

The Toronto Young Men's Association hold frequent debates, and a regular schedule is drawn up for debating contests between the different clubs. The following are some of the subjects to be wrestled with during the coming season. They will be very suggestive to League Library Vice-Presidents who are looking for interesting topics for discussion:

Resolved, That women should be admitted to the various management boards, conferences and courts of the Methodist Church.

Resolved, That Canada should contribute financially to the Imperial Navy.

Resolved, That it would be in the best interests of the City of Toronto that municipal money or credit be used to provide houses for the workmen.

Resolved, That the revised spelling of the English language as proposed by the National Spelling Association, if adopted, is destined to do more harm than good.

Resolved, That each of the Methodist Churches of the city should contain a well-equipped club room for men, to be open every night in the week.

Resolved, That athletics should enter into the regular work of the Church.

Resolved, That if the City of Toronto were to own and operate the present Street Railway System it would result in large benefit to the citizens.

Resolved, That a college education is essential to a man's greatest success.

Resolved, That the union of the five evangelical churches in Canada would be of great advantage to the spread of Christianity.

Resolved, That this city could be better governed by a commission appointed by the Lieutenant Governor-in-Council than by the present system.

Resolved, That the practice of serving refreshments in the church building on Sunday for social purposes is one that will benefit Methodism.

Resolved, That a limited monarchy better secures the happiness of a people than does a republic.

Resolved, That independence is preferable to federation within the Empire.

Toronto Association Briefs

It is whispered that the Literary Committee made \$25 out of the new debating schedule. Did you say advertising doesn't pay?

Perhaps you know a young men's society which does not know anything of the M.Y.M.A. advantages. Tell them the good news.

The membership of the Methodist Young Men's Association is reported to be over the 1,300 mark. Maybe we aren't moving along, eh?

Woodgreen, the M.Y.M.A.'s latest acquisition, is a staunch club of some forty members. It has entered the hockey and debating schedules.

There are a number of clubs in churches about the city which are not entered in the Association. Organizing Committee, get busy and bring them into the field.

Mr. E. R. Wood gave an instructive address to the St. Paul's Club on the Niagara power question. The St. Paul's programme sparkles with bright evenings.

Christian Manhood Department is beginning to get busy. Our pockets are getting touched for the Italian Mission. Who was it suggested Mr. Pascoe for the C. M. Department?

The Euclid Club on November 17th, at Exhibition Park, won the Junior Football Championship of the M.Y.M.A. by a score of two to nothing. During the season Euclid scored eight goals to one of their opponents.

Athletics

Their Place in Church Work

BY GORDON V. THOMPSON.

Should athletics enter into church work? That is a question that has caused much argumentation on the part of our theologians and perhaps more among the members of the Methodist Young Men's Association. It is claimed that one must develop the physical side of his nature before he can become an all-round type of manhood, and that the Church should aim to cultivate its young men along lines that are most likely to lead to the highest pinnacle of Christian manhood. In some clubs, athletics is practically the life of the organization; in others the thoughts of the members turn more to the social or literary work—all, of course, emphasizing more or less the importance of the Christian Manhood Department.

ONLY SPORT AT FIRST.

When the M.Y.M.A. was first organized in the year 1900, it was formed solely as

an athletic association. As more clubs were added and the society grew, its efforts were broadened, and the three other departments were added.

Owing to the fact that certain clubs playing in the various athletic schedules oftentimes secured players and registered them—the rule compelled all to be registered in the M.Y.M.A. before they were eligible—just before the game in which they were to participate, the Association deemed it wise to require all players to be registered on the society's books thirty days before the first event in the schedule. It was held players came in for hockey or baseball, and after the schedule had closed that was the last they were seen about the club.

CHANGING THE RULES.

Trouble has been brewing in the organization since the inception of that rule. It is rumored that on several occasions persons have illegally played in games, which action, of course, was worse than if the offending club had no such rule to break as formerly.

On Saturday night (10th of November) the Centennial Club moved an amendment to the rule, wanting to make players eligible if registered thirty days previous to the date of the contest in which they were to take part.

RULE STOOD FIRM.

The discussion that followed was probably the warmest ever witnessed in the history of the M.Y.M.A. It was thought that as the society had tried both extremely strict and extremely lax rules, and that an neither had proven entirely satisfactory, to split the difference would be the best arrangement. The amendment, however, was lost by a vote of six to seven, though some clubs were not represented and the vice-chairman of the department was absent.

If the sole object of our life is to win souls for Christ, and this we believe should be the object of every loyal Christian, then our athletic, literary and social departments will be merely channels leading others into that "narrow way" that leads to life everlasting. "Let us live with the eye single to Christ's glory and then our efforts along these various lines will swing uninterceptedly on this central pivot of Christian life.

Pungent Paragraphs

The well-defined spiritual life is not only the highest life, but it is also the most easily lived.

It is easier to criticize the best thing superlatively than to do the smallest thing indifferently.

It has never been as clear to us that without God the soul will die as that without food the body will perish.

How many prodigals are kept out of the kingdom of God by the unwelcome character of those who profess to be inside!

Life is an ever-changing kaleidoscope. The same crowd will never gather again in the same church. The same throng will never again be seen on the same street. We see things as they are now, yet never again exactly the same. All must undergo a change.

Talking about difficulties, as a rule, only aggravates them. Entire satisfaction to the intellect is unattainable about any of the greater problems, and if you try to get to the bottom of them by argument, there is no bottom there; and therefore you make the matter worse.

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Meeting of the General Board

An important meeting of the General Sunday-school and Epworth League Board was held in Wesley Buildings, Toronto, on December 11th, with Rev. Dr. Carman in the chair. All the members from Toronto and Quebec answered to their names with one exception. The Maritime Conferences were represented by Mr. E. R. Machun, of St. John, N.B., and Rev. G. W. F. Glendinning, of Halifax, N.S. The Western Conferences were represented by Rev. T. E. Holling, Winnipeg, Man., Rev. J. A. Doyle, Lumsden, Sask., Rev. G. W. Kerby, Calgary, Alta., and Rev. C. H. Huestis, Edmonton, Alta.

The afternoon session was taken up with considering the duties of the two Associate General Secretaries to be appointed. It is expected that they will devote themselves to field work, holding conventions, institutes, rallies, etc., in the interests of Sunday-schools and Epworth Leagues, giving special attention to the organizing of schools and Leagues in new settlements. They will give attention to teacher training, and will urge the adoption of supplemental lessons, the Home Department, Cradle Roll, and other features of our Sunday-school and Epworth League work. They will also do all in their power to extend the circulation of our Sunday-school periodicals and Epworth League literature. They will be expected to report quarterly to the Executive Committee concerning their work, and also to present an annual report to the General Board. Collections in aid of

the Sunday-school and Epworth League Funds are to be taken up at all their meetings.

The Eastern Secretary shall have as his territory the Toronto, Hamilton, London, Bay of Quinte, Montreal, New Brunswick and Prince Edward Island, Nova Scotia and Newfoundland Conferences, his place of residence to be St. John, N.B.

The Western Secretary shall have as his field, Manitoba, Saskatchewan, Alberta and British Columbia Conferences, his place of residence to be subject to the approval of the General Board or Executive.

The first ballot was taken for the Western Secretary, which resulted in the election of Rev. G. W. Kerby, B.A., of Calgary. Mr. Kerby declined to accept the position, and a second ballot was taken, when Rev. J. A. Doyle, of Lumsden, Sask., was elected.

Five ballots were necessary to decide the election of the Eastern Secretary. On the fifth ballot Rev. S. T. Bartlett, of Colborne, Ont., was elected.

The question of finances was very carefully considered. It was concluded that if all our Sunday-schools and Epworth Leagues would contribute an average of five cents per member there would be sufficient funds to meet all expenses. The General Secretary was directed to send out a circular letter asking that five cents per member be regarded as the minimum contribution to the Sunday-school and Epworth League Funds.

The Book Shelf

Among the Immortals. Songs and Sonnets from the Helios. By R. Walter Wright. Published by William Briggs. Price \$1.00.

A collection of poems founded mainly on Scriptural subjects. The author has real poetical ability, and nearly all of his productions are above the average. Several poems which have been published in this paper are included in this volume. There are two or three which alone are worth the price of the book.

Specimen Evenings. A Book of Programmes for Use in Young People's Societies. By Rev. W. B. Fitzgerald. Published by Charles H. Kelly, London, England. Price 25 cents.

Mr. Fitzgerald is General Secretary of the Wesley Guild, which is the Young People's Society of the Wesleyan Church in Great Britain. He has prepared a very useful little book of suggestive programmes suitable for Guild meetings. Some of them would be quite appropriate to our own Leagues.

Famous Scots Series. Published by Oliphant, Anderson & Ferrie, Edinburgh. Price, 50c. per volume.

A splendid series of biographies, covering the lives of 35 famous Scotsmen, including Thomas Carlyle, John Knox, Thomas Chalmers, Sir Walter Scott, Thomas Guthrie, Robert Louis Stevenson, King Robert the Bruce. Such books are wonderfully stimulating to young people, and should be a part in every Sunday-school library.

Forests Canadian: A Canadian Pastoral. By Rev. J. E. Sanderson, M.A. Published by William Briggs. Price 10 cents.

This is a poem in six parts describing the forests in their primeval grandeur, the coming of the pioneers who cut down the trees and built log houses for their homes, plowing and sowing the fields,

the coming of flocks and herds, followed by years of peace and plenty, wedding bells, etc. The structure of the verse is a little peculiar, but it is genuine poetry, and will be a valuable contribution to Canadian pioneer literature.

Life on the Islands. By Rev. J. D. Freeman, Pastor of Bloor Street Baptist Church, Toronto. Published by William Briggs. Price 75 cents.

This is a series of beautiful meditations on the 23rd Psalm, altogether out of the ordinary. They are suggestive and helpful, making excellent devotional reading. The demand for the book has been so great that a second edition has been put upon the press within a week from the date of first publication.

The Cornflower and Other Poems. By Jean Bisset, author of "Heart Thoughts." Published by William Briggs. Price \$1.55.

This is a charming collection of verses, somewhat after the style of Whitcomb Riley, revealing a rare insight into human nature. They deal with homely subjects, and every-day sorts of people in such a way as to touch the heart. Laughter and tears are in these pages. The volume is beautifully bound by our Book Room. It will make a most appropriate gift-book.

The Hope of Immortality. Our Reasons For It. By Charles Fletcher Dole, author of "The Coming People." 70 pages. 16mo. Cloth, 75 cents, net. Price 80 cents additional.

By means of a bequest to Harvard University, a lecture is given during each academic session on "The Immortality of Man." A speaker of reputation is secured for each year, and the lecture is preserved in book form. It is due to this notable lectureship that we have the present volume. Mr. Dole, well known as

a speaker and writer, has never given us anything more succinct, logical, or forcible than this.

Methods in the Sunday School. A Manual of Methods. By Martha B. Nixon. Published by the Young People's Forward Movement, New York. To be obtained of Dr. C. C. Stephenson, Toronto. Price cloth, 50c; paper, 35c.

This seems to be a book for the times, as much attention is now being paid to missionary education in our Sunday-schools. It is full of very valuable suggestions on this subject which ought to be read by every Sunday-school officer and teacher. Mr. Marion Lawrence says: "Never have I held a book in my hand with greater joy than this volume."

The Farmer's Advocate is always good, but in its superb Christmas number it surpasses itself. Artistically it is a splendid production and is full of good things. We feel sorry for the farmer who does not take The Advocate.

An Interesting Old Book

At the last meeting of the General Sunday-school and Epworth League Board the General Secretary stated, after reading the minutes of the previous meeting, that "this was the last record in a Minute Book which has been in constant use for the last thirty-three years."

The first entry is of a meeting held in the old North Street Church, London, Ont., on June 4th, 1873. Rev. Alfred Andrews was the Secretary of the Board at that time. The number of Sunday-schools when this book was commenced was 1,573, with 109,916 scholars. According to the last report there are now 3,352, with a total membership of 323,729.

In looking over the minutes of the early days we notice such names as Rev. S. J. Hunter, Rev. W. W. Sheppard, Rev. Geo. Clarke, Rev. W. C. Hendersson, Rev. Dr. Ryerson, Rev. Dr. Douglas.

These were the days of small things in regard to contributions. The entire receipts of the Board during 1873 amounted to \$156.69. From the first, Mr. Warring Kennedy was Treasurer of the Sunday-school Fund, and he saw it grow until it has reached to a total of over \$3,000 per year. This old book will be carefully preserved as a historical record.

How to Live a Long Life

Diligence makes days short and life long; dalliance makes days long and life short. How slowly, how heavily pass days of laziness, yet how short and worthless a life made of these always seem. Short and quick-footed are the days which go by full of worthy pursuits. Long seems the life like Gladstone's or David Livingstone's, made up of these busy, short days.

Remember that it is not with long days, but with length of days, that Scripture says there is satisfaction. Long days are the days that are wasted or lost in pettiness; length of days is the possession of those whose days still live in the fruitfulness of their accomplishments. If any man would have a long life, let him fill his days until they seem short; if any man has a short and worthless life, it is he whose days are so rapid and empty that they seem tedious and long. May you have short days and a long life.

Sunday-School Report

The Report of the 41st Annual Convention of the Ontario Sunday-school Convention, at Kingston, is now ready. It contains the reports of the officers, the addresses that were delivered, and other valuable information for Sunday-school workers. Copies were obtained at fifteen cents each from the Ontario S. S. Association, Confederation Building, Toronto.

Devotional Sermon

(The Missionary Text-Book for this year is "Methodism in Canada," by Rev. A. Substant, D.D. The missionary topics correspond with the chapters of this book, which can be secured from Dr. F. C. Stephenson, Wesley Building, Toronto. Price, postpaid, in cloth, 50 cents; in paper covers, 35 cents.)

JAN. 13.—"HOW GOD'S IMAGE IS PRESERVED IN US—OR LOST."

Gen. 1: 26; Col. 3: 1, 10.
(TEMPERANCE TOPIC.)

HOME READINGS.

- Mon., Jan. 7.—Created anew. Eph. 4. 23-32.
Tues., Jan. 8.—Like our Father. Heb. 1. 1-8.
Wed., Jan. 9.—Manifesting God. John 17. 1-8.
Thur., Jan. 10.—A marred image. Gen. 3. 8-19.
Fri., Jan. 11.—A restored image. Luke 9. 28-36.
Sat., Jan. 12.—We may bear it. 1 Cor. 15. 45-49.

BIBLE LITER.

In God's image. (Gen. 1. 26.) God is a Spirit. Man is like God in this, for while part of his complex nature is material, he is spirit, too. This it is which makes him capable of having communion with God Himself.

Man is like God in sympathy. The heart of God is a well-spring of sympathy, and man differs from other orders of creation in the fact that he is able to sympathize with his fellows, and to express love.

Man is like God in the fact that he is a thinking being. Not the lightning of the skies goes further or faster than our thoughts.

Man was created like God in purity. He did not know sin, and until actual transgression came into the world.

The image has been defaced through sin, but not entirely destroyed. The temple is in some sense a ruin, but it is beautiful in its decay, and it shall be beautiful in its restoration. (Col. 3. 1.)

The Divine likeness is still upon the lost and missing coin. Dust and mire have gathered on it, rude hands have scraped away the precision and delicacy of the cutting, but it is God's image still. (Col. 3. 10.)

The more we love God the more we will hate the things that He hates. "Put off all these." (Col. 3. 8.)

The more a man stands in awe of God, the more will he stand in awe of himself, since he is made in the image of God.

SUGGESTIVE THOUGHTS.

The image of God is defiled through sin which leaves its impress upon the face and upon the whole being.

There is nothing sadder than a human wreck. We cannot look upon a ship that has been cast upon the rocks and shattered, or upon a locomotive that has been hurled from the track and crushed and destroyed without mourning. How much more serious is the ruin of a life.

Nothing so effectually obscures God's image in men as intemperance. It defiles, blackens and ruins the whole life. It degrades men so that they sink to the lowest depths.

And yet there is hope for the worst case. The image may be restored, the life may be saved. Such cases as Jerry Macaulay, S. H. Hadley and others should encourage us to work for the lowest and the worst. While we seek to secure prohibition, let us not forget to put forth

personal effort for the salvation of the drunkard.

Preserving the image of God is, however, much more important than restoring it. To induce a boy to sign the pledge and keep himself from the defiling influences of intemperance is a better thing than to lift the sot out of the gutter.

God's image is preserved by purity of thought, and righteousness of act. Constant watchfulness is necessary in guarding against the insidious influences of sin.

In restoring and preserving God's image we need grace and strength from on high. Our own personal efforts will not suffice, but "the blood of Jesus Christ cleanseth from all sin."

ILLUSTRATIONS.

Doubtless there are many priceless paintings of the masters hidden behind coatings of dust and dirt. Clean every canvas and look for the artist's name.

The Boston Museum of Fine Arts is to be moved away from the centre of the city to a more open region, for fear of fire. How careful men are of images of paint and marble, and how careless of the image of God in the soul!

James Gilmour, the famous missionary to Mongolia, when he was a young man in college found once in his rooms a quantity of strong drink. He promptly poured it out of the window, saying, as he did so, "Better on God's earth than in His image."

The only right attitude toward intoxicating liquor is that taken by Brigadier-General Frederick Dent Grant, the son of the great U. S. Grant, and the Commander of the Department of the East. In a recent interview, which he confirmed in a letter to me, he said: "All the young men that General Grant does not drink a drop of liquor—has not for eighteen years—because he is afraid to drink it. I have found that it is an impossibility to drink moderately. Drink is the greatest of curses, because practically all crime and all disaster are the result of it."

QUOTATIONS.

Into whatever path the philanthropist may strike the drink demon starts up before him and blocks his way.—Lord Brougham.

There are many people like those described by Dr. Guthrie when he said: "They know no Sabbath, read no Bible, enter no place of worship, and care neither for God nor man. So far as they care or are concerned the cross with its blessed blessing burden might never have stood on Calvary."

It has been truly said that many parts of heathen lands to which missionaries have been sent are a paradise compared with many places in the very heart of London, England. With heaven-delying impiety multitudes trample God's commands beneath their feet, profane His day, and blaspheme His name. This Britnery, and ignorance and irreligion that disgrace and afflict the land.—Rev. W. H. Withrow, D.D.

Before God and man, before the Church and the world, I impeach intemperance. I charge it with the murder of innumerable souls. I charge it as the cause of almost all the poverty and crime, and disease, and ignorance and irreligion that disgrace and afflict the land.—Dr. Guthrie.

"Nothing so effectually counter-works God's purpose of grace, hanes the souls that He would bless, and destroys the bodies of mankind as the giant evil-intemperance. It is the ally of the devil, the enemy of all righteousness, the incentive of every lust and sin, to every crime

and violence, to every cruelty and wrong."

"This vice seizes the young people of our Sunday-schools, effaces the holy lessons written on their hearts and changes them to a foul palimpsest, inscribed all over with the vile characters of sin. Many of them find their way to prison, and figure in the annals of crime."

QUESTION SPURS.

What are we doing to restore God's likeness in men who have been degraded by the liquor traffic?

Give instances of men who have been reclaimed from the power of strong drink.

What was it that helped to save them? Show how much more important it is to prevent than it is to cure.

What benefit is there in young people taking the pledge?

What is the great and only effectual cure for drunkenness?

HINTS FOR THE LEADER.

The helps for this topic are presented in the form of mere hints and suggestions which the leader of the meeting should utilize in his own way. One person might speak for a few minutes on "How God's image is lost," and another on "How God's image is preserved."

As usual the quotations, illustrations, and suggestive thoughts may be given to different members to read with some added comment of their own.

The application of the topic may be presented in the form of the questions which may be asked informally, giving everybody the opportunity of answering.

This meeting will afford a favorable opportunity for presenting the pledge and calling for signatures.

JAN. 20.—"MORE THAN CONQUERORS. THE VICTORY OVER TEMPTATION."

Gen. 3: 4-6; Matt. 26: 41; Rom. 8: 37.

HOME READINGS.

- Mon., Jan. 14.—David's temptation. 1 Chron. 21. 1-8.
Tues., Jan. 15.—A tempted church. Rev. 2. 8-11.
Wed., Jan. 16.—Fighting temptation. Eph. 6. 10-16.
Thur., Jan. 17.—Jesus our helper. Luke 22. 37-34.
Fri., Jan. 18.—Temptation overcome. John 12. 23-33.
Sat., Jan. 19.—We shall overcome. 1 John 5. 1-6.

FOREWORD.

It should be distinctly understood that temptation is not sin. The purest and best man this world ever saw was sorely tempted, and was "yet without sin." The truth is expressed in the lines:

"Yield not to temptation, for yielding is sin."

The next thought that naturally follows is that there is no necessity for anyone to yield to temptation. God has implanted in each of us the power of determination fit is possible for us to be "more than conquerors."

Another fact worth noting is that every temptation successfully met and overcome makes us stronger to meet the next. The North American Indian believed that when he slew an enemy in battle, the strength of that enemy's arm passed into his own.

"Each victory will help you, some other to win."

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character of the Christian becomes riper, more perfect, and more rugged as evil is resisted and overthrown. The converse is also true. Temptation yielded to, will undermine and ruin the fairest life and bring inevitable disaster. How important it is that we be over-tempting Christians.

HOW TO MEET TEMPTATION.

Watchfulness—"Watch lest ye enter into temptation." Matt. 27. 41. Do not wait until the temptation strikes you, but get ready for it, and be on the lookout, just as the sailor prepares for the storm by getting his ship in shape. Nothing is more foolish than the attempt that is constantly made to get as near sin as possible without falling into it. Keep a good safe distance between yourself and evil. Watch especially against weak hours.

Prayer—"And pray." Matt. 27. 41. It is difficult for the tempter to accomplish anything when he finds his subject living in an atmosphere of prayer. He who is most earnest on his knees will be most earnest in his life work.

Study the Scriptures—God's word is a storehouse of excellent weapons for our warfare. Jesus met the tempter by saying, "It is written." The adversary has no device which the Scripture does not tell us how to meet and defeat. Every Christian is a swordsman, and God's word is His sword. Learn its use, its skillful use.

Be Warned by past errors and failures. They ought to admonish us. One fall always prepares the way for another, unless God's grace interposes and teaches us wisdom. Prevention is better than cure. There is many a man who can keep away from places of temptation who certainly will fall if he ventures into them.

Hate the Sin—"Abhor that which is evil. (Rom. 12. 9.) The only barrier that will stand against temptation is hatred of the sin. Cease desiring it. Cease thinking about it.

Resistance—"Blessed is the man that resisteth temptation." (Jas. 1. 12.) "Resist the devil, and he will flee from you." Stern, uncompromising resistance to every suggestion of evil is the great secret of success. The power of the will must be exercised in meeting every approach of the enemy.

Help From Above—"I can do all things through Christ who strengtheneth me." The exercise of the will is not enough. It must be allied to the grace and help of Jesus Christ, which is so freely offered to all.

SUGGESTIVE THOUGHTS.

Temptation belongs to the schedule of life, and no man can altogether avoid it.

To avoid the worst, keep clear of the bad.

If one sin does not have power over every man there is some sin that can excite every heart to a greater or less degree.

The Abrahams and Josephs who successfully resisted temptation, shall receive the brightest crown in heaven.

If the door is kept barred the enemy cannot enter in.

When you allow the devil to come close to you, you are always thrown. Resist him at a distance.

The sentinel who stands on the wall of the fort is not to go to sleep, and allow the enemy to advance until it is too late to repel him; he is put there that he may give timely alarm.

By patient waiting and determined fighting the strongest temptation may be overcome.

There is only one unconquerable sin, and that is the sin you are not trying to conquer.

The sin is not in the deed, but in the mind, and while your mind hates the deed, and tries to flee from it, do not dare to think yourself wholly lost.

Though ten thousand times, after sinning, you have sworn, "That shall be the last," swear it after the ten thousand and first.

O urse in you the unconquerable will! Do not for a moment acquiesce in defeat! Do not for a moment say of your sin, "It has become myself!" Hold it aloof in your clinched hands. Have no expectation, but of the day when you will be free of it.

Nay, assert your instant freedom from it. Do not postpone your emancipation. Let now be your day of salvation. It may be never unless it is now. And it can be now.

QUOTATIONS.

Ye young men and women, whose hearts throb in warm sympathy with "the true, the beautiful, and the good," and whose aim it is to embody in your life the high moral aspirations of your soul; let me assure you that those who may endeavor from time to time to shame you out of your virtue by ridicule, or to win you from it by blandishments, have an inward reverence for all the good they discover in your character.—Dr. David Thomas.

To speak of irresistible temptation involves inextricable difficulties. If a temptation be possibly irresistible, man's responsibility ceases. Sin is the transgression of the law, and whenever we have been tempted to do the wrong, we have always had the power, the strength, the ability to say no."

Think not that something new or strange has befallen you, even when the fiery darts fly most thickly. No temptation now befalls the people of God, but such as are common to the saints of all ages. A trial may be new to you, but other men have had the same and have triumphed over it. What has been done can be done again.—W. S. Plumer, D.D.

"There is not a place beneath which the believer walks that is free from snares. Behind every tree there is the Indian with his barbed arrow; behind every bush there is a lion seeking to devour; under every piece of grass there lieth the adder. Everywhere they are."

No man ought to want to be sent where the artillery and musketry sweep, but if it be useful, and if the commander says "Go," then every man must commit himself to God and go.—Beecher.

For every tear we shall have a diamond; for every bitter cross a golden crown; for every sigh, a shout of joy; and an eternity of blessedness for a hand's-breadth of schooling.—Beecher.

ILLUSTRATIONS.

If you had your pockets full of gunpowder would you go where sparks were flying all around you? If you did with your eyes wide open, people would say, when your head went one way and your feet another: "Served him right," why did he not keep away from the fire when he knew he had gunpowder in his pocket?

As the chameleon, when he lies on the grass to catch flies and grasshoppers, takes the color of the grass, so the devil turns himself into that shape which we least fear, and sets before us those objects of temptation which are most agreeable to us.

John Bunyan once said that he was tempted to sell Christ. If he stooped to

pick up a pin the voice said, "Sell him for that." And men will sell themselves for things as cheap. Sometimes a glass of wine will do it. For a contemptible bribe a man will sell his honor. For the pleasure of a moment a man will injure his soul for all eternity.

There is a lesson of tact to be learned from the old legend. A saint was harassed all day long at his work by the mocking face of the devil. At last it became unbearable, and one day, as the saint was busy at the forge, with his tongs thrust into the glowing fire, and the hateful sneering face before him, he suddenly snatched the white-hot tongs from the glowing coals and in a moment had the devil by the nose. This changed the position of affairs in that forge. It was no longer a question whether the saint would be allowed to pursue his work in peace, but whether the howling fiend at the other end of the tongs could by any means get away from the saint. Translate the legend into the language of to-day, and it expresses a mighty spiritual fact. Temptation is not conquered by whining about the weakness of the flesh and then yielding. Often the surest way to gain a victory is to flank the enemy, and to change his position from the assailing party to that of the assaulted.

A man says, "I wish I could be set free from sin," and to-morrow he will mix with gay associates and loose companions, and go to places of amusement where he is as sure to be led into sin as he is sure that his coat will burn if he put it into the fire.

SUGGESTIONS TO THE LEADER.

This is a most practical topic, and ought to be very helpful to all. It will be a good plan to divide the subject and have several very brief talks on "The nature of temptation," "How to overcome temptation," "The joy of victory," etc. One member could be assigned to gather all the text of Scripture that bring a message of cheer to tempted ones, or each member might be asked to bring one such text to the meeting.

The suggestions, quotations, and illustrations given above are simply much ammunition. Each leader should load the gun and fire it in his own way.

JAN. 27.—"MISSIONARY MEETING."

Subject—"The Methodist Missionary Society, Constitution and Policy."

SUGGESTED PROGRAMME.

(Canadian Hymnal used).

Hymn 356.

Prayer—For the Mission Board and for those who by their prayers and gifts support the missionary work.

Reading of the Scriptures.—Psl. xevi.

Hymn 317.

1. Address—"The object, officers, membership and work of the Missionary Society."

Discussion, or questions arising out of the address.

Hymn 193.

2. Address—"How are the General Board of Missions and the Executive Committee elected; their duties and responsibilities."

Discussion.

3. Address—"The policy of the Missionary Society in regard to 'Special objects for support' and the development of the work through the Forward Movement for Missions."

Announce the subject for February, which is, "Our Missionary work for the Indians of Canada."

Recommended reading for those who prepare the above addresses:

Address No. 1.—Extracts from the Constitution of the Missionary Society, to be found in the Missionary Report and the Discipline.

Address No. 2.—Same as for Address No. 1.

Address No. 3.—Information given below: The Quadremial Report of the Forward Movement, see Missionary Bulletin Vol. III, No. 3, and booklet of "Special Objects," price 5c. (Order from F. C. Stephenson.)

SUGGESTIONS.

Procure a copy of the Report from your pastor if you have not one in your own home. He will also allow you to consult his copy of the Discipline.

In these League meetings are the future members of the General Board of Missions and the officers of the Missionary Society, therefore be thorough in your preparation for the programme.

Send for a copy of the report of the Forward Movement for the past four years. This meeting would make a good starting place for new members. Make a personal canvas for members, and work hard to make this meeting memorable by the large number who were present.

Pray for the meeting. Work for the meeting, and what you do yourself ask others to do too.

Collect all the pictures of missionaries and officers you can find in the Church publications, also pictures of mission buildings, etc., and prepare an exhibit for the meeting. After your society has finished with the pictures, pass them over to the Juniors.

Use a map of the world, and have the countries in which we have mission work pointed out.

FB. 3.—"STUDIES IN CHRISTIAN EXPERIENCE. THE DIVINE PURPOSE FOR US."

Eph. 4. 1-16.

HOME READINGS.

- Mon., Jan. 28.—C. E. means surrender. Phj., 1. 19-26.
 Tues., Jan. 29.—Having Christ's mind. 1 Cor. 2. 12-16.
 Wed., Jan. 30.—Lowliness, Eph. 4. 1-5.
 Thur., Jan. 31.—Confession. Matt. 10. 32-39.
 Fri., Feb. 1.—Service. Matt. 10. 40-42.
 Sat., Feb. 2.—Obedience. 2 Cor. 10. 1-16.

FORE-WORD.

There is nothing more important than for us to have a clear idea of God's purpose concerning us. We cannot do His will unless we know it. The Presbyterian catechism declares that "man's chief end is to glorify God, and to enjoy Him forever." This is quite true. It is an interesting and valuable exercise for us to endeavor to discover how we can most effectually "glorify God." The passage of Scripture connected with this topic contains some practical suggestions which will abundantly repay careful study.

BIBLE LIGHT.

"Walk worthy."—V. 1. The old French nobility had a motto "noblesse oblige" which meant that he who was proud of his ancestors or of the position which he occupied, should feel the obligation to stand a little straighter and to act more nobly than other men. The Christian is expected to live a worthy life because of his calling.

"With all lowliness"—V. 2. Between the low-minded and the lowly minded there is a total difference. The man of lowly mind habitually feels his dependance as a creature, and his unworthiness as a sinner before God. This spirit nourishes in him a wholesome self-distrust and watchfulness over his temper and motives.

"And meekness"—The meek man thinks as little of his personal claims as the humble man of his merits. He is willing to give place to others when higher interests will not suffer, content to take the lowest room, and be in men's eyes of no account.

"Forbearing one another in love." Love is the sum and substance of all that makes for Christian unity. Those who are bound together by love bear all burdens lightly.

"Endeavour to keep the unity of the spirit." V. 3. It seems strange that Paul should have thought it necessary to tell Christians to be in earnest to live at peace with one another. But as we look back upon the centuries and see the bickerings and persecutions that have taken place between followers of Jesus, we certainly cannot regard that exhortation as useless. And it is not needless in our time.

"One Lord." V. 5. This involves obedience. Vainly shall we call Jesus Christ Lord unless we do the things which are commanded us. The declaration that we regard Him Lord is an utterly vain and useless pretence if we willfully disobey His commands. The true voice of the Church is that of Saul of Tarsus on the way to Damascus, "Lord, what wilt Thou have me to do?"

"Unto every one of us is given grace." V. 7. No duty is laid upon us for which strength is not supplied. Grace is bestowed for every burden we have to bear, and for every task assigned. No one is overlooked or forgotten.

"Wherewith ye are called." V. 1. Scripture References.

- "Called to be saints." Rom. 1. 7.
 "Called unto the fellowship of His Son." 1 Cor. 1. 9.
 "Not many mighty, etc., are called." 1 Cor. 1. 26.
 "Called to liberty." Gal. 5. 13.
 "Eternal life, wherewith thou art called." 1 Tim. 6. 12.
 "Called us to glory and virtue." 2 Pet. 1. 3.
 "Called you out of darkness." 1 Pet. 2. 9.

SUGGESTIVE THOUGHTS.

Vocation is a man's regular business. His "vocation" is something that he attends to as an occasional recreation. Religion is meant to be the main business of life. It is a "vocation."

It is a vocation that calls for great intensity of purpose and fervent in order to realize its highest ideals.

The lordship of Christ binds Christians together in unity. There are differences of service and administration rendered, but the same Lord. In this kingdom the one rallying point of the whole nation is our beloved monarch.

It has often been a tie of brotherhood among scholars, that in their youth they enjoyed together the teaching of some man of genius. Long after his death they meet together and delight to compare their recollections of the great teacher, and they find a bond of union in the illustrious name. But what is that to the tie that binds disciples to Christ?

Let every man who knows the Lord say to his neighbor and his brother, "Know the Lord." A man may go to church and

be very respectable, but the great question is, "Does he know the Lord?"

The churches which are contemplating union in this country at the present time have already many of the essentials of unity. They believe in the "One Lord," "One God and Father," "One baptism," and are coming to such a satisfactory understanding on doctrinal questions, that there is little doubt but that there will be "One faith."

When we are exhorted to "walk worthy" it is an indication that the religious life has to do with ordinary affairs of everyday life. It is a "walk" amidst the difficulties and temptations that surround the path of life.

Holiness does not consist in simply professing great perfection. It means walking worthy of our vocation. It means consistent conduct and a virtuous life.

QUOTATIONS.

I will honor CHRISTIAN conduct wherever I see it, and will have fellowship with it as far as it reaches, whatever it costs.—J. Baldwin Brown.

Meekness is holding the entire mind in a calm, sweet and gentle mood. It is that high and radiant state of mind in which all the faculties act as if they were held in the sweetness of the faith of God, and in the spirit of sympathy and love.—Henry Ward Beecher.

Paul says: "I beseech you by the gentleness of Christ." Says Christ Himself: "Take my yoke upon you and learn of me for I am meek and lowly in heart." The prophet in describing Him says: "He shall not strive nor cry; neither shall any man hear His voice in the streets."

There is nothing in which a holy, chastened, renewed temper displays itself so unmistakably and with such charm as by bearing with sweet patience, and repaying with gentle kindness the unreasonable or angry opposition of unreasonable people.—J. Oswald Dykes.

Long-suffering means enduring patience under any circumstances that are painful. If a man can remedy suffering it is his duty to do it. Whenever our suffering comes from anything that we can remove we ought not to be long-suffering. But in regard to the unavoidable troubles of life we should take them cheerfully and patiently. Bear up under them without murmuring.—Henry Ward Beecher.

QUESTION SUPERS.

Am I walking with God day by day? Is my conduct in accord with my profession?

Do those around me see the spirit of the Lord in my words and actions? Do I allow my temper to overcome me or do I cultivate the spirit of meekness?

SUGGESTIONS TO THE LEADER.

Point out that Christianity is not a theory or a doctrine, but a life. Holiness is not something to be professed and talked about, but something to be lived. Refer to the different qualities, touched upon in the topic Scripture, which mark the true follower of Christ: Lowliness, meekness, forbearance, etc., and ask different members to speak briefly on each. Show how high is the vocation to which every Christian is called; how much is expected of him, and how strong are the obligations to "walk worthy" of this vocation. Christians are the world's Bible, and their conduct is more carefully scanned than the book itself. Think how much discredit we may bring upon the cause of Christ by unworthy conduct. Ask those present to ask such searching questions as are given above. They need not be answered in the meeting, but should be answered to one's own conscience.

FEW. 10.—"LESSONS FROM THE PATRIARCHS."

1 Noah; Heb. 11. 7; 2 Peter 2. 4-9; 1 Peter 3. 17-22.

DAILY READINGS.

Mon., Feb. 4.—One faithful man. Gen. 6. 1-11.
 Tues., Feb. 5.—The God-taught man. Gen. 6. 12-21.
 Wed., Feb. 6.—The obedient man. Gen. 6. 22. 7. 5.
 Thur., Feb. 7.—Religion in the family. Gen. 7. 6; 8. 19.
 Fri., Feb. 8.—Public worship. Gen. 8. 20; 9. 7.
 Sat., Feb. 9.—God's covenant. Gen. 9. 3-29.

FORE-WORD.

It would be unwise to make this topic the occasion of discussing the various questions which might be raised concerning the deluge. That such an event did occur we have not only the testimony of the Bible, but of the traditions of many nations. It will be well, however, to keep strictly to the topic: What can we learn from the life and character of Noah.

There is nothing better for young people than the study of biography. There are practical lessons of usefulness for each one of us to learn from the struggles and successes of godly men and women who lived in other days. Some of them are examples for us, and others stand before us as solemn warnings. In this series of topics we shall have the privilege of considering the lives of some of the glorious heroes of the faith of olden times, and although they lived in different conditions from us, we shall find that there are many lessons from their character and conduct applicable to the present day, and to our own lives.

CHARACTER OF NOAH.

1. He was a man of great faith. A deluge was a thing unprecedented and unlikely. There were many things, which to the eye of sense, must have made the fulfillment of the Divine threatening appear improbable. Generations of wicked men had lived, prospered and passed away without being overtaken with God's judgments. Contemplating their lot Noah might have said: "There are no bands in their death," but he did nothing of the sort. He believed God and acted accordingly.

The same simple, unhesitating faith in our Heavenly Father is called for to-day.

2. He was a man of great determination. Many difficulties must have occurred in carrying forward such a gigantic undertaking as the building of the ark. Very often the hopelessness of the task must have pressed upon his spirit, but he never gave up but pursued the work to the end. In this he is an example to us too. "He that endureth to the end shall be saved." We are not merely to put our hand to the plough, but follow it through to the end of the furrow. "Be ye therefore steadfast, unmovable," etc.

3. He was a man of great courage. Doubtless he had to endure a large amount of ridicule from the ungodly mass by which he was surrounded. If he had not been indifferent to the sneers of others his enterprise would have been abandoned. That is the spirit which should animate the Christian to-day. He ought to fear God rather than man. Duty should loom so large before him that no outside influence could turn him aside from the right path.

4. He was a righteous man. The unlawful deeds of the wicked about him were not simply endured, but they "vexed his righteous soul." (2 Peter 2. 8.) He was so devoted to the right that

the existence of evil troubled him. He loved righteousness of heart and conduct even though he lived in an evil time and in an evil place. Here again we are called to be like him. There is nothing more important than righteousness.

No faith can avail us if it be not accompanied by godliness of practice. Faith without godly works is dead. It has been this lack of loyalty to the right which has strewn the beach with the pitiable wrecks of disgraced church members. No one is safe in business, or safe in public life, if he is private morally. Unbelief loosens his life from God's commandments. God never insures a man, even in the church, except when his anchor is fastened to the Divine principles of right, with the cable of practical obedience.

5. He was an obedient man. God's commands had scarcely been issued before he began his plans to carry them into operation. There was no questioning, no objecting, but instant and unhesitating obedience. When God commands it is not ours to reason why, but to obey.

Obedience to God is the secret of the happy and successful Christian life.

When Sir Leonard Woods, President of Bowdoin College, was visiting in France he was invited by the King of France to dine with him. The hour came for dinner, and the President appeared in the royal palace. The King was surprised. "Why," said he, "Sir Leonard, I did not expect you." "Did you not invite me to dine with you to-day?" asked the President. "I certainly did, but you did not answer the invitation." Sir Leonard replied: "I have always understood that a king's invitation is not to be answered, but obeyed, therefore I am here." So God's commands are not to be answered but obeyed.

SUGGESTIVE THOUGHTS.

Noah was a man of faith and a man of righteousness. A sense of righteousness, and a belief in God usually appear simultaneously. The experiment of human righteousness divested of religion can never hope to be tried.

Noah had such confidence in God that he dared to do an apparent absurdity at God's command, sure that it would turn out right.

Faith becomes truly and distinctly heroic only when it contends with difficulties which seem overpowering. And the grandeur of the triumph is in proportion to the greatness of the difficulties overcome.

There are two kinds of fear. Noah was moved by a filial fear which had in it the elements of reverence and love.

True faith produces an immediate rest of soul from all careflessness and anxiety, and settles it in great peace.

Faith is a little, great word; little in its orthography, but great in its significance. The soul is the life of the body, faith is the life of the soul.

If your soul is characterized by poverty and leanness, you can easily find the cause when you come to look the commandments of God straight in the face.

Obedience to God will be little short of drudgery unless our hearts are filled with the love of Christ.

ILLUSTRATIVE.

There have been times when from the secrecy of piety, the faith of a single servant, even though he followed his Lord "afar off," has been like the aurora borealis at midnight.

When the sailor finds his vessel enshrouded in fog he discovers his whereabouts by means of the lead. Christian seamanship consists in using the lead of faith.

A trusting man climbs a Jacob's ladder. The top is hidden in the clouds, but the bottom is firm, and so he knows the top must be firm also.

Whoever sets out to voyage with God will land, like Noah, a great deal higher than his point of departure.

Boats must be built in dry times, or they will leak in wet times.

The shield is worth more than any other part of the armor. The helmet only took care of the head, the breastplate of the heart, but the shield could be made a defence of every part. The Christian is to use the shield of faith.

QUOTATIONS.

It is impossible to be a hero in anything unless one is first a hero in faith.—Jacob.

Faith always implies the disbelief of a lesser fact in favor of a greater.—Holmes.

Faith is the soul of religion and works the body.—Colton.

Strike from mankind the principle of faith, and men would have no more history than a flock of sheep.—Bulwer Lytton.

QUESTION SPICES.

Am I always willing to obey God? Am I more concerned about what God may think of me than of the opinion of my fellow-men?

Have I the faith that believes God implicitly when I cannot trace him? What is the best way to overcome the influence of worldly opposition?

SUGGESTIONS TO THE LEADER.

The old way of "taking part in the meeting" for many young people was to simply read the exposition which had been obtained from some paper or book. This is by no means the best way, and for the purpose of discouraging it, the helps in this paper are now prepared in such a way as to suggest bright, terse, practical and original talks. It will be a good plan to have four persons speak for a few minutes on four different traits in the character of Moses. Others may quote one of the suggestive thoughts or quotations with some thoughts of their own.

What a Child Did

One day a little girl, looking out of the window, saw a number of poor men from a nearby jail working in the hot sun of a July day. They looked tired and hot, and she knew they must be thirsty. She remembered Christ's words, "I was thirsty and ye gave me drink, was in prison and ye came unto me," and she thought came to her, "I can do both." With her mother's permission she took a little bucket of cold water, with a dipper, and gave a drink to each man in turn, refilling the bucket several times. As she went from one to another in her white frock her sweet smile gave even better cheer than the water. The thanks of the prisoners were very hearty. One asked her, "Little lady, what made you do this?"

"After a moment's pause, she replied, "That is what Christ said to, and—I was sorry myself."

He lowered his head and said, "God bless you, little Christ-child."

There were tears in the eyes of more than one of the men as she walked away. Their hearts had been touched and softened by the ministration of a child.

Keep in the midst of Life. Do not isolate yourself. Be among men, and among things and among troubles and difficulties and obstacles. You remember Goethe's words: "Talent develops itself in solitude, character in the stream of life."

The Junior Epworth Era

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

The Sleepy Song

As soon as the fire burns red and low,
And the house upstairs is still,
She sings me a queer little sleepy song,
Of sleep that go over the hill.

The good little sheep run quick and soft,
Their colors are gray and white;
They follow their leader nose to tail,
For they must be home by night.

And one slips over and one comes next,
And one runs after behind,
The gray one's nose at the white one's
tail,
The top of the hill they find.

And when they get to the top of the hill
They quietly slip away,
But one runs over and one comes next—
Their colors are white and gray.

And over they go, and over they go,
And over the top of the hill,
The good little sheep run thick and fast,
And the house upstairs is still.

And one slips over and one comes next,
The good little, gray little sheep!
I watched how the fire burns red and low,
And she says as I fall asleep.

New Testament Studies

II.

13. What books did St. Luke write? Luke and Acts.
 14. What are the first four New Testament books called? Gospels.
 15. How many Epistles are there in the New Testament? Twenty-one.
 16. How are they divided? Paul's Epistles and the seven General Epistles.
 17. How many Epistles did Paul write to persons? Four.
 18. Name them. I. and II. Timothy, Titus and Philemon.
 19. How many Epistles did Paul write to churches? Ten.
 20. Name them. Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, and Hebrews.
 21. Who wrote the General Epistles? Peter, James, John and Jude.
 22. How many did each write? James and Jude wrote one each, Peter wrote two, and John three.
 23. What is the nature of the last book of the New Testament? It is a book of prophecy—Revelation.
 24. Who wrote it? St. John the Divine.
- The purpose of these studies given in this form of question and answer is to enable the League Superintendent to inform the Juniors, even the youngest, on the plain facts concerning the New Testament Books and Authors. If a few (say three) questions are learned each week, in the course of a short time the Juniors will have a good working knowledge of the Bible. Follow the questions by number, go slowly, review frequently, and the course will be easy and well learned.

Weekly Topics

Jan. 20.—"Haman the Proud." (Pride.)
Esther 5. 9-14.

In the 3rd chapter of Esther we have the story of Haman's advancement and Mordecai's refusal to prostrate himself before him. In chapter 3, 5 we see the rage of Haman in consequence, and as our last week's topic told us, his revenge on all the Jews followed. His cruel edict against the Jews failed, as we have already learned. To-day's study will show how his murderous purpose towards Mordecai also failed, and how the gallows he had had set up on which to hang the Jew became his own death-trap. The lesson text this week shows with great plainness the workings of jealousy, envy and hate. Verses 11, 12 give an idea of the great wealth and power of Haman; but in verse 13 we are shown how his spite and wicked malice towards Mordecai spoiled his enjoyment of his high position. "Jealousy is cruel as the grave." How cruel was the counsel given to him by wife and friends! (See verse 14.) Poor Mordecai! What a terrible doom is awaiting him. But we shall see in course of our study how God delivered him. To-day's lesson concerns Haman's pride and its consequences. Let the Juniors see the workings of a spirit of self-glorification. There Haman's trouble began. He was advanced, therefore all others must be abased. He was exalted in the King's favor, therefore everybody must be humbled before him. S-E-I-F is the commencement of the tragedy. And it is generally so where selfishness prevails in man or boy it tends to a careless disregard of the rights of others. It is manifest early in the lives of many children. A boy wants a toy. He must have it no matter who else gives way for his gratification. The spirit of greed possesses the youth. He must obtain his object no matter whose rights are to be sacrificed in the process. An overwhelming spirit of self-gratification possesses the girl or young woman. She must have what she covets no matter what the cost to others. There lies the secret of it all. Hence the absolute necessity of early learning the royal law of love in self-sacrifice. . . . Pride is the fruit of selfishness. It is fed by unholiness in the heart, and shows itself in a gradual but sure manifestation of a spirit of cruel despotism. It says to all, "Stand aside for M-E." Whatever will not minister to its gratification must be sacrificed and destroyed. So Haman would murder Mordecai. He was in the cruel despot's way and he must be put out of it. So, murder is in the air, on the programme, and what Haman felt and intended for Mordecai has since then the natural result in thousands of cases since then. The lesson is full of warning to today. Boys and girls must not be greedy, envious, jealous. They will have a murderer's heart if they are. They must learn to be considerate, kind, forbearing, forgiving to all. They will have a Christian's heart if they do. All feelings of unkindness, selfishness, pride or hate should be nipped in the bud, for the fruit is very bitter and deadly to all. (Rom. 12. 3 and Prov. 29. 23 are good texts to close your study.)

Jan. 27.—"Junior Missionary Meeting." Subject—"Preparation for the Missionary Trip. The Missionaries, the Travellers, the Conductors, the Guides, and the News-agents."

SUGGESTED PROGRAMME.
(Canadian Hymnal Used.)

Hymn No. 449.

The Lord's Prayer (repeated by all).

Hymn No. 263.

Scripture Lesson—Read or repeat together
John 3. 14-17.

Map Talk on the places which will be visited during the trip around the world.

Appointment of News-agents, the Conductors, and Guides for the next meeting—the trip through Canada.

Distribution of the tickets, by the Conductors, for February meeting.
Hymn No. 192.

Mizpah Benediction—"The Lord watch between thee and me while we are absent one from the other."

We invite all who are interested in Junior Epworth Leagues to write and obtain help for the missionary meetings.

TO THE SUPERINTENDENT OF THE JUNIOR DEPARTMENT.

The object of this imaginary missionary trip is to give the Juniors information about the conditions of child life in the several countries visited, to tell them what is being done by missionaries for the children of these lands, and to arouse a desire for further study.

To ensure success, careful preparation for each meeting is necessary. The trip, if properly managed, will sustain the interest in the Junior missionary meetings and provide a course of study for the Juniors.

MAP TALK.

The first item on the programme, after the devotional exercises, is a Map Talk to be given by the superintendent, who will point out places which are to be visited during the year. The object of this is to give the children an idea of the whole trip, an outline of which will be found on the Junior Epworth League Topic Cards for 1907, or, in the Epworth Era for December, page 333. As the countries are pointed out on the map, the names of a missionary of each country should be mentioned. Ask the Juniors to mention the names of any missionaries they may know. For example, among the Indians of Canada, the Rev. Thos. Crosby, or the Rev. Geo. McDougall; Japan, Dr. Macdonald and Dr. Cochrane might be mentioned; in China, Robert Livingstone, the first missionary, and Dr. Hart, the founder of our own mission in the Szechuan Province; in India, Wm. Carey, the cobler, whom we call the founder of Protestant missions. The Islands of the Sea suggest the names of John G. Paton and Jas. Chalmers, David Livingstone, MacKay, of Uganda, and Samuel Crowther, the slave boy who became Bishop of the Niger, are well known names as missionaries in Africa. From Africa, after a long sea voyage, Newfoundland is reached, where we have the only Methodist orphanage in British North America. The work in Newfoundland was begun by Robt. Coughlan, see "Methodist Church and Missions in Canada and Newfoundland."

pages 68 to 84. Then from Newfoundland to Quebec, where our trip finishes after a visit to the French Methodist Institute.

THE GUIDES.

The Guides will point out on the map, under the direction of the superintendent, the places as they are visited during the meeting. They will also act as ushers and distribute and collect the hymn books.

The Guides should be boys, and different Guides should be appointed for each meeting.

THE CONDUCTORS.

The duties of the Conductors are: To take charge of the tickets for each month, and sell them to the Juniors for one cent each, to stand at the door before the meeting begins, and admit the Juniors to the meeting by looking at their tickets. To issue special passes to those who have no tickets. The Conductors are appointed for three or six months.

THE NEWS AGENTS.

The News-agents are Juniors who are appointed at each meeting to take part in the succeeding meeting by reading a short story or giving some interesting facts about the places and missions, as they are visited during the meeting.

During the month preceding the meeting the superintendent will supply each News-agent with a reading or with the information and facts.

Several Juniors, by this plan, may take part in each programme.

SUPPLIES.

Maps—A map of the world, an atlas and geography of Canada, also a C.P.R. map of the world, showing route from Vancouver to Japan, China and India, will be sent free to leaders of this Junior missionary trip.

Tickets—The tickets are attractive, and will be prized by the Juniors. On one side are missionary pictures, on the other side the trip for the month is suggested. Tickets will be issued for each meeting, and should be distributed at the meeting preceding that for which they are issued. These tickets supply the outline of study for each month. By giving them out a month in advance the children become familiar with the trip outlined on the ticket, and may be able to gather some information about the places. The tickets will be supplied at the rate of half a cent each to Junior Leagues, whose missionary givings are paid through the Forward Movement. Sample ticket sent free. Pieces of plain cardboard may be used for the special passes for those who come to the meetings without their tickets, for visitors, and for those attending League for the first time.

FOR THE FEBRUARY MEETING.

At the January meeting it will be necessary to decide what places your League will visit at the February meeting, for which the following outline is suggested: One Indian Institute, the Italian Mission, Toronto; All People's Mission, Winnipeg; Chinese Mission in New Westminster, and the Japanese Mission in Vancouver.

During the month the Superintendent will provide information for the News-agents and conductors for the programme. The following pamphlets and periodicals are suggested in preparing for the February meeting. In some cases it will be necessary for the superintendent to write out, from the information found in the papers and pamphlets, such selections as he may require for the News-agents for the programme: The Story of China in Canada, 10c.; David Sallosalton, 10c.; Our Indian Missions in British Columbia, 5c.; The British Columbia Indian and His Future, 5c.; Indian Education in the North West, 10c.; The Italian Mission, Toronto, free; Onward, Missionary Outlook (for February), Missionary Report, Missionary Bulletin.

SUGGESTIONS.

Ask the children to suggest hymns. They usually have their favorites.

Make the Scripture lesson missionary, by explaining the missionary lesson it teaches.

Ask each child to bring a missionary picture, or a short missionary story out of a paper, these they will give to the superintendent, who may find them valuable for use during the trip.

Ask each child to bring a cent to pay for his ticket for the trip for the February meeting. Make use of the pictures on the tickets by explaining them to the children.

Announce the time of meeting by saying, "We will start on our trip at — o'clock."

All supplies and further information may be obtained from Rev. F. C. Stephenson, Methodist Mission Rooms, 33 Richmond Street West, Toronto, Ont.

Feb. 5.—"Mordecai the Faithful." (Faithfulness.) Esther 6. 1-11.

In Esther 2. 21-23 is told the story of the plot against the king's life by two of his servants. This was discovered by Mordecai, who thus saved the life of the king. Although his name was recorded as preventing the murder of the king, Mordecai had never been rewarded for his act of loyalty. Time passed by. Haman was seeking the death of all the Jews, Queen Esther advised by Mordecai, was endeavoring to save her people, and to the gallows. These points have been learned in detail in our past studies. The text for to-day takes us back to the king. He was passing a sleepless night, and possibly to while away the time he caused some of his attendants to read to him. Among other things they found and read the record of the wicked attempt on the king's life, and how Mordecai had prevented it. "What," asked the king, "has been done for this man who saved me?" The officer answered, "There is nothing done for him. Immediately the king saw the injustice of this neglect, and he sought some way of rewarding his bravery and loyalty. All this time Mordecai had been going on with his work, true to the King his Master, and longing that God would save his people from the wicked design of the cruel Haman. While the King is looking for some way to reward the faithful Jew, Haman his enemy is doing his best to obtain the royal assent to his death. With these hateful thoughts in his mind, Haman comes into the king's presence. The king is at the same time looking for a suitable recognition of Mordecai's services. Naturally he asks Haman what shall be done in the case. He does not name the man, but puts the question, "What shall be done unto the man whom the king delighteth to honor?" Haman thinks he himself meant, and gives his answer in verses 8 and 9. His disappointment may be imagined when the king sends him to do these very things to Mordecai the despised Jew. Instead of a gallows, Mordecai has a grand march in triumph through the city, a seat of honor in the public state, and his servant all through is Haman. (The complete downfall of the proud and arrogant Haman is told in chapter 7.) The main lesson to be learned is that nothing pays in the long run of life but faithfulness. God had not intended for the faithful Jew. He turned the mind of the king to the forgotten records. He stirred up his heart to gratitude. He confounded the evil designs of Haman and brought him to the shame he had intended for Mordecai. God still lives. He will not let us down. He will take us to our country, our friends, ourselves. He will some day bring us to honor and our reward is sure.

Feb. 10.—"The Story of Job and His Trials." (Lessons from "Trials.") Job 23. 1, 2, 3, 10; James 5. 11.

Let your Juniors be given such questions as follow, week ahead. Let them prepare answers to the questions from the passages named, and at your meeting have these questions and answers read. Thus the story will be made familiar. Other questions may be given out; but the essential points are covered by these:

Where did Job live? Job 1. 1 (a).
What kind of a man was he? Job 1. 1 (b).

What did God think of him? Job 1. 8.

What did Satan say about him? Job 1. 9-11.

How was Job tried? Job 1. 12-19.

What did Job now do? Job 1. 20-22.

How was he further tested? Job 2. 6, 7.

How did he endure his afflictions? Job 2. 9, 10.

Was he faithful to God all through? Job 13. 15.

How did God reward His servant? Job 42. 10.

Explain the main purpose of the story of Job. The envy and malice of Satan prompt him to accuse Job of self-interest. He charges against him that he will be a good man only as long as he is highly favored of God. According to Satan's accusation, goodness does not exist apart from rewards. The story proves that fidelity to God may be retained quite independent of personal favors. This will readily appeal to the children. They are not to be good simply to get something or because they have had something given them. Goodness should be ours for its own sake. "If good and evil give you something" is not the proper principle to teach. It may be politic at times, but it will not make permanent and true character. The story of Job proves that when every selfish inducement is taken away and all thought of personal profit is removed, what will still be true and loyal to God for His own sake. To teach this truth to the young is to accomplish much. Be steadfast at all times. God is faithful. He will do wisely with us. His ways are both righteous and kind, and the outcome will be for our good and His glory.

Tillie Tattle

Of course this was not her "really own" name. Indeed her genuine "christened" name was Matilda. Her family name doesn't matter. She was called Tillie "for short," and how she got the second name you may easily guess. "I'll bet on you, you too often give us Tillie's hips, and explain it all at home or at school nothing seemed to give Tillie so much satisfaction as to "tell mother," or "tell teacher." It was not long before she was very unpopular. No one wanted her company. She was no more welcome in the games of the playground. Indeed, poor Tillie was very miserable until one day the teacher had a good plain talk with her, and made it clear to her that it was neither necessary or wise to "tell tales." Tillie needed charity. She had got into the bad habit of being in the wrong of the faults of her brothers and sisters than of their "good points." Little wonder that she got the nickname, "Tillie Tattle." We fear Tillie belonged to a "big family." We mean that many children and grown people, too, are much more ready to say nasty than nice things about others. They are ungenerous instead of kind. Of course there are times when it is necessary to speak, and then we should always tell the truth; but it is both improper and unkind to be looking for flaws and offences in others that we may expose them. So be sure you don't belong to the "Tillie Tattle" family.

Couldn't Help It!

A newly-married man was entreated by his wife to accompany her on a shopping expedition, and reluctantly consented, but on condition that he was allowed to remain outside the shops. At one moment the wife remained so long that the husband lost his patience.

"What do you mean, keeping me standing out here like a fool?" he demanded, when at last he was rejoined by his amiable partner.

"I can't help the way you stand, dear!" was the wife's sweet response.

Cured Them

Dwight L. Moody once called on a ministerial brother in an eastern town, desiring to spend the next day, Sunday, with him. The minister was agreeable, but said he was ashamed to ask Moody to preach. Why? asked Mr. Moody. "Well," was the reply, "our people have got into such a habit of going out before the close of the meeting that it would be an imposition on a stranger." "I will stop and preach," said Moody. When Sunday arrived, Mr. Moody opened the meeting, and then encouragingly said: "My hearers, I am going to speak to two sorts to-day, the sinners first, then the saints." After earnestly addressing the supposed sinners, he said they could now take their hats and go. But the whole congregation waited and heard him to the end.

Gabriel's Trump was Blown

The car was packed with a holiday crowd, and in the impact of bundle against bundle tempers were broken. Tired people are not pleasant people unless they are exceptional people. These people were just people!

Every jolt of the car seemed like a personal indignity, and when the conductor "bucked the centre" to get the fare on the front platform, he trod on people's toes and ruffled their dispositions. Almost everyone was mad with someone else, and all were angry at the railroad company. There were frowny brows and scowling faces, impatient words and mutterings.

But the worst was not yet. At the next corner a very big and a very wide negro woman accompanied by a little black boy entered, and on being told there was plenty of room up forward, pressed to the front and planted her back against the door, and stationed the small boy between her knees, while across her face flowed signs of abundant contentment in rare contrast with the irritation of the other passengers.

Her arms were full of bundles, too, over which she could scarcely see the picnicking below. He wore a coat much too big for him, a cheerful smile, and carried a brilliantly-colored tin horn.

Again and again he pressed the horn to his lips, dallying with temptation, but resisting manfully. But to the keen observer it soon became apparent that unless the journey soon came to an end, like many a one older and wiser, he must go down before the tempter. The time came. A faint, timid note but served to attract scowling faces his way, and awaken feelings of unalloyed rapture in his small heart. And then he fell! A long, long breath, and then high above the sounds of a noisy city arose the militant note of the tin horn.

The look of content upon the face of the big, wide woman was driven away by astonishment and severity. She leaned her head forward over the bundles, and in a providential silence which happened along just then, seemed to shout: "Heah you, Gabriel, yo' blow your trumpet once mo' and I lam yo' good when yo' get home!"

Then there was Christmas good cheer from one end of the car to the other.

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