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Christmas Missionary Meeting

Subject for December 26th

"Peace on Earth, Good-will to Men"

BY REV. DR. CARMAN.

SUGGESTED HYMNS: "Epworth Praises," 62, 66, 90, 113, 116, 119, 148, 150, 165, 180.

MANY things in the Bible show clearly that the Holy Scripture is a message from our loving Heavenly Father to the children of men. The self-evidencing power of this Book of God, and from God to us, is a solid ground of Christian faith, as well as of human reason and the common sense of mankind. Our theme, these sweet and precious, strong and tender, words, could be a voice only from heaven. This thought is not man's thought. The wish, the praise and the prayer are not the praise and the prayer of man, except as they are breathed into his heart by the Spirit of the Lord.

We start, and sing, and shout, with "Glory to God in the highest," because we ourselves and every good thing we have are from God. It is the triumph of the Psalmist over again, multiplied many fold, and sounding as with a trumpet louder and clearer: "Bless the Lord, O my soul, and all that is within me, bless His Holy Name!" God, the Lord, is the author of our redemption and the source of our salvation, and we must come into right relations to God our Father and Christ our Saviour by the light and peace and joy of the Holy Spirit before we can truly know what it means to exclaim with whole heart, "Peace on earth, good-will to men."

When our own sins are forgiven, then, and not till then, can we truly understand these words, "Peace on earth."

"A Challenge to the Church"

BY THE EDITOR.

WOULD you understand what this challenge means? Read over again Matt. 2: 8-20. Study, first, the situation as it appeared to the angel messenger. Then take your stand among the shepherds and seek to feel as they felt the obligation of the occasion, the supreme duty of the hour. So you will naturally come to the present call, and if the work of the first Christians has not been completed, will realize that it is your work to perfect it as far as in you lies.

What was the occasion that aroused the enthusiasm of the angel messenger, stirred to loftiest strains of praise the heavenly chorus, and moved the shepherds to investigate and then declare the "tidings of great joy"? Verses 10 and 11 tell us clearly: "Tidings of a 'Saviour'! Therefore, joy! But the Saviour is also 'Lord'! Therefore, 'great joy'! And the Saviour is born, not for the shepherds only, but for the salvation of sinners universally. Therefore, tell the message! Spread the news! The shepherds tested the tidings, verified the message, and declared the good news. Their action challenges us. The blessedness of the Saviour's birth and mission were not local nor circumscribed. He was more than a Jewish Messiah. He was to be universally known, and His power declared among all people. But knowledge of His coming to earth could be known only as one living voice testified of it to another. The angel began the testimony. The heavenly choir attested its genuineness. The shepherds witnessed to its truth. And so the long line of witnesses began. The

THE CHRISTMAS MESSAGE!

JESUS was born that He might live a human life, but He was also born that He might die. There have been representations of Christian truth that have erred in putting the latter too exclusively at the end of the Incarnation; but the present tendency is all in the other direction. Therefore, the full truth needs to be insisted on very persistently now. If we let Jesus teach us the purpose of the nativity, we cannot escape from the recognition of His Cross as clear before Him from the beginning of His earthly life, and from the eternity which He left to enter into the region where there are beginnings and endings. As His birth was His voluntary coming, His death was His voluntary going. He 'gave' His life, no man wrenching it from Him. He died because He would, just as He was born because He would. He would be born because He would die. The cradle and the Cross must be thought of together. We might say that the wood of the latter was taken from the manger.

"So our Christmas thoughts and joys will not go deep enough unless we embrace birth and death in one act of faith, and blend our reverence to the Child whom the Magi adored with praises and trust fixed upon 'the Lamb that was slain.' Calvary interprets Bethlehem; and Bethlehem would not have been honored over by angel-singers, nor be worthy of being visited by loving pilgrims till the end of time, if it had not been meant to lead to Calvary. No benefactor or philanthropist or great religious teacher only, could establish such claims on the grateful memory of the world, as that his birthday should be a festival throughout the ages. But since that day commemorates the coming of the Son of God, who came not only to minister but to die as the world's ransom, no remembrance can be too vivid, nor any gladness too great."—DR. ALEXANDER McLAREN.

'There is no peace, saith my God, to the wicked.' Justified by faith, pardoned, we have peace with God. "My peace I leave with you," said the blessed Christ.

We must have realized to some extent, at least, how sin disturbs our peace; how an evil heart of unbelief is often like the troubled seas. Such a heart weakens us for any and every good work. Such a heart has only darkness for the understanding and distress for the soul; and by it we are deprived of moral and spiritual power. How, then, can we love our fellow men as Christ loved us? How can we go forth in the Spirit of Christ and labor and pray: "Good-will to men."

Ah! how much of unrest there is in the world! How our evil desires, our warring passions and our wicked deeds keep everything about us in perpetual turmoil! How the nations of the earth that know not Christ are vexed and burdened! How they stumble on in darkness! Is there no peace? Is there no light? Is there no guide? Is there no rest? Yes! Yes! Our Saviour came from heaven with words of peace and good-will for all men. He is joy in sorrow and light in darkness. He is strength for our weakness and rest for our weariness. The world may be full of tribulation and trouble. The millions of men may be perplexed, cast about and sore-broken. But listen to the angels' song, the music from the skies; listen to the Bethlehem benediction; the Christmas carol for the world and the Church. Shall not the Church universal sound far and wide this note of victory? Why should not the angels so herald the Father's Son, the Incarnate Lord? Why should not the Church hasten with the glad tidings to all people? Why should we not beat the swords into ploughshares, the spears into pruning hooks, and learn war no more?

message has not yet been carried "to all people." Nor can it be, without messengers to carry it. Everyone who knows is obligated to tell those who do not know.

There is the challenge! You know! Others do not! They should know! Will you tell them?

In imagination, put yourself in the angel's place. This heavenly herald comes on his glorious mission. He knows somewhat, at least, of what is behind; he also anticipates what is before. The throne of glory from which "Christ, the Lord" has descended is known to him. The lowly manger-bed in which the Holy Babe is lying is known to him. And does he not see the kingdom that is to be established in the future? It was a real transaction, and it was to be a real witness that the message he first brought is carried to all for whom it is meant.

Until we can participate in some such spirit of willing partnership in the stupendous events transpiring in the process of world-enlightenment, we cannot fulfil the mission that is ours. It is a vital duty. The call involves more than the giving of money. It demands life. No one can properly take up the challenge by simply giving a few dollars into the exchequers of the church. No one can do the work by proxy, or hire another to sound Messiah's praises for him. The obligation is upon us all to *call*. To those far away, to all those near by and to those far away until the "all people" have heard the "good tidings," and are privileged to share in the "great joy."

How far are you telling it?

How many live witnesses are in your League?

Lives! Consecrated, active, enthusiastic, witnessing for Jesus, are in demand. Leaguer, will you take up the challenge?

Mission Study Classes and How to Conduct Them

BY MISS ALICE L. ESTABROOK, NORTH RIDGE, ONT.

(Miss Estabrook gave an excellent address on this subject at the Windsor District E. L. Convention, and at our request has prepared this paper, which many should find helpful.—Ed)

WHAT is the authority for Mission Study Classes? Turn to John 4. 35, and read our Master's word: "Say not ye, There are yet four months and then cometh harvest? Behold I say unto you, *Lift up your eyes and look on the fields; for they are white already to harvest.*"

In studying missions, we are lifting up our eyes, and looking on the fields, home or foreign. Our divine Leader directs our gaze. Then are we able to intelligently obey His command "Pray ye" and His command "Go ye," whether the going is to be in prayer, influence, money, in person, or in all.

It is not the great thing, but the true thing, that God asks; and it would often be to our peace of mind to remember this. The Earls of Lincoln held their title and estates from the throne on the condition that they gave to the king annually one white rose in the time of roses. Now, that was not much to give; white roses are abundant enough and cheap enough in the time of roses, yet it was enough. It was a lovely sign of loyalty; it signified that these nobles held all from the throne and for the throne, and that they would be found by the king's side whenever they were summoned. So God is not ever asking from us the great, the costly, the difficult, but rather the easy, the simple, the practicable—the one white rose in the time of roses; and if we cheerfully, lovingly, loyally render that modest service, it is enough in His reckoning to whom things are neither great nor small. If the smallest thing is the only possible thing, it is a King's ransom.—W. L. Watkinson.

If it is well for one to study missions it is better that a number of individuals study together, as:

1. It secures regularity of study.
2. It gives each the benefit of the others' reflections, ideas, and enthusiasms.
3. There is the promise where the few are met together in His name.

However, while we desire an organized class, it is better, *not too large a class*. The work is *intensive* rather than *extensive*. Six members or even fewer would constitute a good class. More than twelve members is too large a class. If fifteen good members are available and desire to join a class, it will be better to divide into two classes of seven and eight members, respectively.

The class is not a permanent organization, but meets weekly for eight or ten weeks, and the course in hand will be completed. An hour and a quarter is a good length for a weekly session.

Now we are ready to frame our definition: A Mission Study Class is a group of from six to twelve individuals who meet weekly, for from eight to ten sessions, to study under a leader, one of our many authorized text-books which deal with missions, home or foreign.

What are the qualifications for membership? Each member must:

1. Own a text-book and a note-book.
2. Attend regularly.
3. Be punctual.
4. Spend at least an hour a week on the preparation of the lesson assigned.

Remember an hour in a week is very easily obtained by fifteen minutes for each of four days.

How shall these members be secured? By persistent yet tactful personal work by the leader, would-be members, enthusiastic pastor or by all. "Hand-picking" enables the best selection to be made. For the first class, be satisfied to begin with the interested few. That will make success for the second class.

Qualifications for leadership? The leader must have a *consecrated purpose*. That is essential, while other things are highly desirable.

What is meant by a consecrated purpose? Possessing it, one might humbly offer this petition and frame this resolution: "I believe that Thou, O God, has wonderfully blessed the study of missions. I believe that a Mission Study Class in our own League or neighborhood will be richly blessed by Thee. As Thou has made me feel the responsibility of leadership of this class, I pray that Thou wilt train me, by thy Holy Spirit, for this work. It is worthy of *my best*, and trusting in the help of the Holy Spirit, I do now purpose to give it the best of my powers, seeking only Thy glory."

Secondly, a leader should possess some ability to teach. A person does not need to be a professional or an experienced teacher. The power to arouse intelligent interest in live topics, and to question clearly is possessed by the many, and not by the few alone. Certainly, the best training is not to be

discounted, but we are speaking for the encouragement of the person who pleads "I cannot teach."

Thirdly, the leader must have time to prepare the work. Have you ever tried fitting your time? If you have, no difficulty will be met in obtaining opportunity for this work. The time devoted to it is treasure laid up above.

Remember, in and through all the work, pray, and let it be the prayer of faith.

Now with members and leader, you are ready for your organization meeting.

The leader and members meet together. At the very beginning, and in the presence of all, let the work be given over to God in prayer. Let each member feel the privilege of standing, as it were, "beside Christ and viewing the world from that high vantage ground." Ask for the Holy Spirit's presence in each session.

After prayer the leader might tell the class some definite results that have been accomplished in other study classes. Secure the details of some interesting incidents from the leaves of some other leader's experiences.

Dr. and Mrs. Stephenson, of the Forward Movement Department, will be glad to give you counsel, and also provide you with all needed helps at the least possible cost.

This will bring your class to an attitude of expectation, to feel that the class will afford wondrous possibilities.

The leader will have present a text-book for each member who will there purchase his or her copy. Bring the members face to face with a wall map of the field to be studied. Turn over the pages of the book, calling attention to the chapter-headings, illustrations, and striking features. This is to arouse interest in the text-book. Formulate an aim of the book.

Assign next week's lesson—the first lesson. The members will copy in their note-book at the leader's dictation. Close with prayer.

Eight succeeding sessions should complete the course. Better an eight week course as, at the beginning, it may be easier to win some member by the announcement of an eight-week course than of a twelve-week course.

As regards place of meeting, it is well to meet at the home of one of the class rather than in the church. In a home, the class can gather around the large dining-room table, each member with a Bible, a text-book, and a note-book. The leader is seated at one end of the table. All formality is laid aside. The position is conducive to the easy handling of books and of pen and pencil. Begin and close sessions promptly.

For the order of the session's exercises consult the "Mission Study Class Manual," which is invaluable, and also cheap.

Emphasize the use of the note-book. In it, each member copies the assignment of the succeeding lesson. Ask each member to formulate in writing some *conviction*, and *resolve* after the study of each division of the text-book or after preparing each lesson. In the note-book, the members will write the subject-matter of their two-minute papers on topics assigned by the leader.

Any items coming to their notice in their general reading, and bearing on the subject of study will be recorded in the note-book.

Emphasize the privilege of each for prayer for missions. At the close of each session have eight minutes of a prayer season and call for voluntary prayers. A prayer-cycle can be used to great advantage. Pray definitely for the people, missionaries and mission institutions presented in the text-book. It would be splendid if each member of the class possessed a copy of each of these five cent leaflets, viz.:

"The Secret Prayer-Life," by John R. Mott, and "Prayer

I think we are too ready with complaint

In this fair world of God's. Had we no hope

Indeed beyond the zenith and the slope

Of yon gray blank of sky, we might be fain

To pause upon eternity's constraining

Round our aspirant souls. But, since the scope

Must widen early, is it well to drop?

For a few days, consumed in loss and taint?

O, pusillanimous heart, be comforted—

And, like a cheerful traveller, take the road,

Singing beside the hedge. What if the bread

Be bitter in this inn, and thou unshod

To meet the flints?—At least, it may be said,

'Because the way is short, 'I thank Thee, God.'"

and Missions," by Robert E. Speer. Prayer cannot be over-emphasized in this or in any work.

In closing, let me emphasize this great need.—Try to have each member face his or her responsibility for missions. Let me give all of Bishop Brent's ringing sentence: "He who takes his stand beside Christ and views the world from that high vantage ground, *shares Christ's vision; and he who shares His vision, shares His work.*"

Our
Christmas Story

TONY

By
Rev. Irving L. Beman

THERE were three of them huddled by the back corner window of the old First Church basement. Only newsboys and boot-blacks, with no Sunday School or Christmas tree of their own; and yet they could enjoy such delights with as royal a relish as the more favored. And so they had scampered in from the busy street through the great, open gates, and slyly crept down the yard to this window. It was a sheltered corner, where the biting wind was broken and the snow was heaped in a great drift a little out from the wall; and the boys thought it a cozy place. All of the children within seemed to glance toward the window occasionally; but they were not disturbed. With weather-tanned faces close to the pane they could see all within, even better than if seated inside. Only little Tony (the least of the trio) said he was "orful cold"; and Ned and Bill got him between them, and snuggled him up the best they could.

"Eh!" exclaimed Bill. "Don't I wish I had that pair o' shoes. They'd keep my feet snug, now I tell ye!" and he turned his fingers dark with boot-black, toward a branch of the Christmas tree where hung a thick, coarse pair of boy's shoes.

"Let's keep watch and see who gits 'em," said Ned. "I'll bet ye it'll be some o' them chaps in the for'ard seat; two or three on 'em's newlises; I know 'em; they sell the 'Christian'—something'er other."

"Don't it look warm in there?" murmured shivering little Tony; and the boys hitched closer to the wee body.

Then came the singing; a lady sat at the organ and a gentleman stood on the platform with a stick in his hand. And oh! how the whole school did sing! Outside, on their street Arabs, it sounded more like a dream than a reality.

When it was ended:

"There now," said Ned, "of that aint next to the singin' in that place—what do they call it?—that place 't Mr. Mingins toud 'bout?"

"Heving," suggested Tony.

"Yes, Heving!" continued Ned. "It must be pooty nigh es good."

Then came an address; but the boys could not hear that; and the fifteen minutes it occupied it was dreary time to them. "T seems to sot the folks in there pooty well," said Bill, "fer they all watch 'im sharp an' larf lots."

After the address, came a song by a neatly-dressed, clear-voiced girl of thirteen or fourteen years:

"There's a song in the air,
There's a star in the sky."

Every note of it passed through the window-pane.

"White bread and butter! But wasn't that nice?" exclaimed Bill, explosively.

"An' wasn't she dressed splendid?" said Ned.

"She didn't look 's ef she felt cold!" shivered poor little Tony.

Next came the distribution of the gifts from the Christmas tree. Two men went up on ladders and passed down the gifts, another man announced the names of the recipients, and several girls and boys passed back and forth along the aisles, handing them to the persons named. Our three outsiders soon learned the plan and watched proceedings with eager interest.

"My, what a big doll!" said Ned; "An' what a leetle gal 'er!"

"Jest look at that pair o' skates," muttered Bill, wagging a finger toward the object of his admiration, gleaming near a gas jet.

"An' them warm mittens," chimed in Tony, through his chattering teeth.

"Now he's took down the shoes. Keep yer eyes open whar they go to," said Bill; and sure enough, the shoes were on their way.

"There! Jest es I said!" exclaimed Ned. One o' them newlises got 'em; an' to-morrer he'll be stumpin' aroun' in 'em a shoutin' 'Christian'—something'er other."

"I hope they'll keep his feet warm," groaned Tony, drawing his own, rag-wound and cold as ice, closer to his poor little body.

"What lots an' lots o' things!" muttered Ned, a moment after.

"But I don't see any bread and cakes," said Tony, speaking more for his stomach than his thoughts.

"See that best little gal wif 'er yaller hair," said Bill, as a lovely child stood up on a seat to obtain a plainier view.

"Looks jest like my little sister Lena," responded Tony. "An' I believe she's a-lookin' right at 'em." And his piping voice shook with something else than the cold.

By and by the last gift was down from the tree and sent to its place, the closing hymn was sung, the minister pronounced the benediction and the happy throng began to surge from the doors.

"Come on now, quick!" exclaimed Ned. "We must get out with the rush or the old sexton 'll shut to the gates and then we're in fer a night here, 'stead o' down 't the lodgin's. Come Bill! Come Tony!" And Ned kicked around to stir the blood in his half-numbed limbs.

A moment later he and Bill joined the out-going crowd; but little Tony lay still, watching in a half-stupid way, the sexton turned off the gas, his energies so chilled that he did not care to rise. A few minutes afterward it dawned upon him that he must start or be shut in for the night, and staggeringly, he found his way to the gate; but it was too late; the great, iron frame was closed. Some boys in such a plight would have set up a wild cry; but not so Tony. He was too cold and sleepy. Besides, if he had, it would have done no good; for along that quiet street the police seldom came, and it was too late for other passers.

"Well," shivered he, "I'll go back to the winder. That's the best place in the yard. It's as warm as my box in the candy-stand, anyhow."

He was not one of the boys of the cheap lodging house. Poor little Tony Andrews! His mother had died a year and a half before. And then his sailor father—rough, but tender and broken-hearted—had by a writing made over his two children to a children's aid society and gone off to sea.

Tony was seven and a half years old then and Lena four; now he was nine, but not larger than when his mother died.

Soon after the father went to sea, the aid society had, by correspondence, obtained accounts for the children; and, along with several others, they were sent from the city.

Lena's home proved all right; but the family who took Tony were disappointed in him; he was so small and delicate. They had expected a rollicking lad, who would almost earn his living; but instead, Tony was sad and shrinking, and his great, sky-blue eyes seemed always just ready to weep. The only time that he told his feelings showed that he was constantly grieving for his mother.

"What ye thinkin' about," asked the farmer's wife, "with your starin' eyes and your lips a movin' so?"

"I was sayin' a song my Mamma used to sing 'replied Tony. "I wish I could hear 'er sing it jest once more."

"Say it to me ef it's so nice," said she. "I like to hear nice things, too."

And poor, lonely Tony, with a far look on his face repeated:

"Mid the pastures green of the blessed isles,
Where never is heat or cold;
Where the light of life is the shepherd's smiles,
Are the lambs of the Upper Fold.
Where the lilies blossom in fadeless Spring,
And never a heart grows old,
Where the glad new song is the song they sing
Are the lambs of the Upper Fold."

"Tut, tut!" sniffed the woman. "Don't be a thinkin' o' them things, but hustle 'round at the chores, an' you'll feel 'nuff sight better."

But Tony did not meet these ideas of thrift; and six months from his going there the farmer bought a half-fare ticket and sent the little boy back to the city, telling him to seek out the aid society and ask them to take care of him.

Long before he reached his destination he had forgotten the name of the society, and hungry and frightened, knew not where to go in the great city. As the train rolled into the station, the conductor lifted the lad down to the platform, and, calling to an old man, owner of the candy and pea-nut stand, said:

"Here, Uncle Jonas, is a little fellow tired and hungry and nowhere to go. Can't you see to him? Pass him over to the charity people-to-morrow."

Kind-hearted Uncle Jonas did the best he could for Tony; but the outcome was that within a few weeks the lad became a newsboy, and slept in a box under the candy-stand. And next we see him, with nose flattened against the window, shivering with cold and groaning with hunger while he watches the Sunday School Christmas festivities.

When he stumbled back from the shut churchyard gate and crawled in behind the drift again, near the now dark window, he was faint and cold and too sleepy to remain awake, and so was soon gone in that frozen slumber, which, unless speedily interrupted, never wakes again.

But another scene is transpiring along the street, calling for our attention.

Two ladies, each clasping the hand of a wee bit of a girl who walks between them are making their way homeward from the Christmas festival. Behind them walk their husbands, and all are chattering away in regard to the festival.

The little one takes her share in their conversation:

"But, Mamma, Tony looked in the window. I saw him, I did."

"O, Lena! You can't remember Tony; for you were but a baby then."

"Thus replied one of the ladies, and the other thereupon asked explanation.

The one whom the child called Mamma answered:

"When Lena came to us, two years ago nearly, then only four, she told us all about herself and her family, like a child twice her age. And ever since she has seemed to retain, with strange vividness, what we presume to be the facts in her history. She also seems to remember the looks of her mother, her sailor father and her brother Tony. You know she called attention to the church window, and said Tony was looking in."

"And he sees, too, Mamma! He truly was!" cried Lena.

At this instant they were passing a brilliant show-window at the front of some store, and two rough boys, who were gazing in, turned just in time for one of them to exclaim to the other in a half whisper:

"Say, Bill, there goes the little gal 't Tony called his sister."

And as their eyes met her the little girl exclaimed:

"O Mamma! There's the boys that were with Tony!"

"Of course such a coincidence led at once to something further. The ladies stopped abruptly, and that stopped the gentlemen as abruptly. Mr. and Mrs. Page, with Lena, had come from their home to visit Mrs. Page's sister in the city; and this sister and husband (Mr. and Mrs. Canfield) attended the First Church. So much for explanation.

By help of the gentlemen Ned was enabled to climb the fence and tumble into a snowdrift on the inside. Picking himself out, he ran around to the basement window and in a moment returned, saying:

"He's there, mum. He's there. But I can't wake him up!"

"Poor little creature!" almost sobbed Mrs. Page; and Lena began to weep as if heart-broken. Meantime, Mr. Canfield was off for the key, and soon came back accompanied with the sexton. Sooner than it can be told, the gate was unlocked and they hurried to the spot where the boy was lying.

Tenderly the gentleman lifted and bore him away; and half an hour after in the warm Canfield home, he feebly opened his astonished eyes. Bill and Ned stood near; back of them were the ladies and gentlemen; but nearest of all was little Lena, holding one of his bony, begrimed hands in her dainty white fingers.

Tony gazed at them, now one and then another; and at length, letting his wondering eyes rest wistfully on his sister, he lisped: "Are you Lena?"

With a cry of such delight that it sounded almost more like a wail, Lena threw herself upon him. The other stood by, in what frame of mind must be imagined.

But the significant point in Tony's story is already told. It only remains to add that Mr. and Mrs. Page had learned to love Lena so, had found her so gentle and intelligent, and Tony seemed so much like her, in looks and temperament, that they took both with them when they returned to their home.

And there to-day, the once street Arab, the once homeless orphan, the wail who came so near rising from the snow-piled

THE GLORY OF CHRISTMAS!

"CHRISTMAS is glorious because it is the creation of a child. Man is not the architect of it. It is not a creation of human ingenuity or wisdom. It was built, in the first place, by a baby, and the glitter of it was simply the reflection of the light of a baby's eyes. The kings of the earth have often taken counsel together, but they have never conceived anything so beautiful as Christmas. For a marvel so stupendous, God fell back upon a child. Children are the magicians of the earth. Their wizardry surpasses that of magic. The scope and power of their necromancy, who can measure?"

"There was nothing in the world like Christmas till Jesus came. On the day of His birth, God called the nations together and set a little child in their midst. From the beginning, a full-grown man had stood at the centre, but the circle gathered round him had never been joyous. Sometimes the central man had been a general and sometimes a King; occasionally he had been a scholar, and frequently a saint; but no matter who he was, the circle was not enchanted, and the heart refused to sing. But as soon as a child was placed at the centre, humanity began to organize itself in unprecedented ways, and to move forward along original lines. It began to sing a new song. The world had for ages been despondent and hopeless, and no potentate or miracle-worker, however mighty, had been able to lift it out of its dark mood. But when God took a child and set Him in the midst, then was the world's mouth filled with laughter, and all things became new.

"This is the difference, then, between the ancient world and the modern: the first had an adult at the centre, the latter has a child. Out of the child heart—and the child heart is the Christ heart—are coming the forces for the rebuilding of the world. The problem of existence is the task of keeping the child in us alive, the heart that wonders, trusts and loves."—C. E. JEFFERSON in "Christmas Builders."

"Do you know a boy named Tony?" asked one of the ladies, addressing Ned and Bill.

Starting at her, with no little wonderment, Bill replied:

"Yes'm, we do."

"Where is he?" was the next question; and the lady cast her eyes about as if to see him just there.

"Don't know, mum, 'less he's in the churchyard. That's where we lef' 'im; but mebbe he's gone away to where he sleeps."

"And where is that?"

"Up 't the big railroad station, mum."

"What is the rest of Tony's name; Tony what?" now put in Mr. Page.

"Dont know, sir," replied Bill.

But Ned instantly interrupted by declaring:

"He aint the candy man's boy, where he sleeps; for his father's gone to sea."

This seemed to settle the matter, notwithstanding that the boys could not give Tony's other name.

"Well, come! Let us go right back to the church," said Mrs. Page. "I'm determined to find the lad and know if he is Tony."

"Cannot get into the yard now," exclaimed Mr. Canfield. "Our sexton is so prompt I warrant it is shut up ere this."

"And that very promptness makes it best to see about the matter," said Mrs. Canfield. "For a person would freeze to death in that yard such a night as this."

At these words Bill and Ned took alarm in Tony's behalf and ran for the church at their swiftest pace; for they loved the big-eyed little boy.

Five minutes later the whole group were gathered at the great gates, where the two boys were shouting: "Tony! Tony!"

yard of the old First Church to join "the lambs of the Upper Fold," may be seen, happy and honorable, his bed no longer a box, his feet no more wound in rags, his dreams no longer of thick shoes and bread, and his longings for his lost Lena no more denied.

St. John, N.B.

Personal Resolutions

We commend to our readers, as eminently suitable resolves for the New Year, the following list which Charles M. Sheldon, D.D., has tabulated for a programme of a joyful life:

1. I will try to do God's will every day.
2. I will try to see the good in the world and in my neighbor.
3. I will not worry over matters I cannot help, and over those I can help I do not need to worry.
4. I will keep my mind and heart in touch with the great things of the universe.
5. I will learn to enjoy the free gifts of God to men, like Nature and the facts of physical powers.
6. I will learn to prize all my human friendships.
7. I will help someone to a happier life every day.
8. I will magnify my place in the Kingdom of God.
9. I will enjoy the friendship of Christ as my Redeemer and Brother.
10. I will live in a continual atmosphere of hope. It is always better farther on.

"Hope thou in God."

"Rejoice in the Lord always."

How We May Improve Our Epworth League Meetings

BY MISS MAUDE LYNE.

LET us think of some plans whereby we can improve upon our present method of conducting the League service, and so raise the standard of the whole society, for the success of the League depends too largely on the interest of the meetings. The right condition of things should be that the work of the members during the week take the first place and then the public meeting the secondary part. It would be an ideal society where the members are so intensely interested in its success, and all the time work so earnestly for its best interests that good helpful meetings would follow as a natural consequence.

In order to have interesting, profitable meetings we must have variety.

Let us not develop one department at the expense of another, but give the Literary and Social departments something to do as well as the Missionary and Christian Endeavor. It is sometimes thought that too much emphasis is laid upon the Missionary department when the truth of the matter is—not that too much time is put on the Missionary department, but not sufficient on the others. We must have all the committees at work. Our aim should be to have every member on a committee and every committee working.

During the summer months hold several out-door meetings. During the autumn and winter months have some debates, Bible contests or evenings with the poets. A programme has been carried out consisting of short addresses on Canada, such as her resources and her standing educationally, politically and religiously.

At the close of the Literary programme the Social department should look after the strangers and serve refreshments.

WHAT WILL YOU GIVE?

"A ROUND Christmas, people are distracted with the question as to what to give friends. It is a blessing that there is such a time, else our selfish humanity would soon shrink into a mere caricature of the beauty and grace in which it was originally fashioned. Yet we are, in this matter of giving, in imminent danger of another unfortunate extreme. It is to be feared that the gift 'habit' is growing upon us, and that what is supposed to convey thought, is becoming a meaningless form, or a mere *quid pro quo*. A gift is precious, not as it represents intrinsic value, but the thought and affection of the heart. When 'consideration' enters, value in a gift as between friends disappears. It may be ever so simple, but let it stand as the silent ambassador of love, and it is transformed into a priceless treasure. We do not want things; we want love; and only as things represent this have they true worth. Let us not sit down to gift-making as an enforced task that entails the expenditure of so much time and money. Let love make our little gifts at this season bright with a joy to ourselves and others, that they may not perhaps have hitherto known."—From "Stray Shots."

In this way the two committees working together would provide several interesting as well as profitable evenings.

The entertaining of two or three of the surrounding Leagues is a source of inspiration to all, and interchange of thought helpful.

If any special meeting is going to be held there should always be a notice in the local papers the week previous, and the members, by talking and inviting, can do a great deal of advertising. Never neglect to have an announcement placed in the minister's hands to be given out in the public services on Sunday.

The League room should be well lighted and the seats so arranged that there is no wide space between the leader and audience.

Train the members to occupy the front seats. See that there are plenty of hymn books for all before commencing the service. Try to get into the habit of starting on time instead of half an hour late. Let us have for our motto, "Start on time, close on time."

It is not wise to commence the service in the same way night after night. Open with prayer or the doxology or a few verses of Scripture or a quotation from some popular author. By all means vary the way in which you conduct the devotional exercises. Do not always call upon the pastor to lead in prayers, but get different members to pray, and especially those who rarely do so.

So much depends on the music for the success of the meeting that we ought to pay more attention to it than we generally do.

Upon no one does the success of the meeting rest so much as upon the leader. In some leagues it has been found best

to have one member lead the meeting and another take the topic. In this way you can induce many of the younger members to take part who would not give a paper or an address. If the meeting is in charge of one of the younger members it must be supervised by one of those more experienced in the work.

It is not so much what a leader does for a meeting, but what he gets the others to do that makes it a success. The real test of a meeting is the number who take part, especially the timid and backward ones who would not have done so without the leader's help.

The leader is largely responsible for the success or failure of the meeting. If he comes to it in an indifferent or cold spirit the chances are that it will be comparatively lifeless throughout, but if he is intensely interested, his enthusiasm will be contagious, and the whole service will be inspiring to all. The leader should make good and thorough preparation. He should study the topic thoroughly and repeatedly. He should pray that he may have the aid of the Spirit of God in leading the meeting, and that the Spirit of God may be in the hearts of the members. He should see some members during the week and get them pledged to take part, by leading in prayer, or in giving a thought in the discussion.

Now as to talking the topics:

Persuade more of our leaguers to give talks. In nearly every case they are far more interesting than a paper, but if a paper is given, let it not be a borrowed one, but one in which are some of the reader's own thoughts, and the expression of his own convictions. If a paper is only a repetition of some one else's thoughts we cannot expect it to accomplish much good, but when it comes warm from the heart of the writer then we may expect it to appeal to the minds and hearts of the hearers.

In preparing and giving a paper, (1) Ask for the guidance of the Holy Spirit.

(2) Give the paper as if you considered it a privilege.

(3) When reading let your voice be heard to the other end of the room.

(4) Invite discussion.

In different ways timid members might be persuaded to take part, by reading a verse of Scripture, or a pointed paragraph, or by asking a question. But the best plan of all is for the leader to ask several persons through the week to be ready to speak.

How often during the discussion there are several of those death-like silences that are so hurtful to the whole meeting, and then as soon as the benediction is pronounced what a buzz of talk there is all about us. We lack the courage to fail. The very life of our whole League organization depends upon the presence of the Holy Spirit, and "Where the Spirit of the Lord is, there is liberty."

Above all things before the meeting closes there should be some clear-cut, helpful impression on the minds of those present, and this impression must grow naturally out of the topic.

Sometimes it is wise for the leader to reserve the most forceful thing he has to say on the topic for a closing word, or to seize upon some of the remarks of others that have best illustrated the topic, and clinch the truth expressed in a few decisive words. The pastor might occasionally be asked to close the study of the lesson with a few forceful remarks.

If the meeting is a business to be transacted let it be done in a business-like way.

Written monthly reports should be given showing the work being done by the different departments. This will have a tendency to better work in the future.

Let us take for our motto, "Prayer, preparation, participation, punctuality, and progress." To be more earnest in prayer, more thorough in preparation, to always endeavor to be punctual, and by every means possible to induce each active member, not only to be active in name, but also in deed, is to ensure that our Society will progress, be a successful League, and one that will be a help and an inspiration to all concerned in it.

Thornbury, Ont.

League Resolutions

Commence the New Year with the resolve to make your Epworth League more fruitful by:

1. Frequent prayer for Divine Guidance.
2. Personal canvass for increased membership.
3. Regular Committee meetings and reports.
4. Prompt participation in the weekly meetings.
5. Occasional union meetings with the juniors.
6. A well thought out programme for every service.
7. Being satisfied with nothing less than saving souls.
8. Uniting all your forces to help the pastor in his work.
9. Studying and serving the interests of the Sunday School.
10. A more general use of THE EPWORTH ERA in your League.

The January Consecration Meeting

BY THE EDITOR.

TOPIC—Our New Year's Resolutions.

LESSON—Eccles. 5, 4, 5; Psalm 101.

APPROPRIATE HYMNS—"Epworth Praises," 4, 7, 29, 35, 99, 103, 152, 109, 113, 86, 1.

(If you do not know these, try them.)

IN preparing for this meeting it is well to remind ourselves of the importance of resolves, and more particularly those of a religious character or that bear on our spiritual life. It might be profitable to have a brief Bible Reading on the subject. In addition to the Lesson text given above consult and use such passages as Numbers 20: 2; Deut. 12: 11, 23; 21-23; all of which show the importance and binding character of vowing. Then from Gen. 28; 20-22 (Jacob) and Psalm 132: 1-5 (David) illustrations may be drawn that will give us concrete cases of vowing and praying unto God.

The New Year is proverbially a time for stock-taking. This is well. To review the past is profitable. To resolve to do better in the future is commendable. We should seek to know what we are worth in comparison with a year ago. None may be just satisfied with the increase of the year. But none need despair of larger progress during the year ahead. We may all wisely learn lessons of the past and make profitable use of all we possess in the coming days.

"Swift years but teach me how to hear,
To feel and act with strength and skill;
To reason wisely, nobly dare,
And speed your courses as ye will."

But New Year's Resolutions, though numerous, and generally well-intentioned, are often very fragile things, and are soon and easily broken. *Why?* Because too frequently they represent a thoughtless mind, or a faithless soul, or both. Many fail because of (1) Lack of sincere thought. They do not consider the true nature of Christian life, and because they do not count the cost, they fall at the first test of strength of character. They do not ponder well the sacredness of a promise in general and to God in particular, and too lightly take upon themselves obligations that they cannot in their lack of essential loyalty, fulfil. Two words should be emphasized in this regard, *consider* and *determine*. (2) Lack of sustaining purpose to persevere. Moved by impulses, good enough at the moment but lacking foundation in vital principle, many young people break their New Year's resolutions before the year is many days old. (3) Half-heartedness. This is ever a prophecy of failure, and if ever whole-hearted and enthusiastic

devotion to high principles were in demand, it is now. (See Editorial pages). (4) Too light an estimate of sinning. Hence comes prevarication, especially with oneself; compromise, especially in the discharge of high duty; procrastination, especially in relation to public service; and apology for failure to realize one's contemplated aims. It is not a trivial thing to "vow and not pay." Therefore, make such resolutions as you intend to keep, and keep them at all costs, thus preserving your own sense of honor and integrity before God. He asks of us *sincerity* as our starting point, and *continuance* as our characteristic habit as the days go by.

"He hath no pleasure in fools." The "fool" of Scripture is not an idiot, but one who if he reasons at all, reasons wrongly, whose conduct is not regulated by religion and reason.

But we would not discourage you from making vows. Abstinence from vowing to be a Christian may be a negative vow to enjoy the freedom from religious restraints thus gained, and becomes practically a resolve to go on sinning indefinitely. And there is danger. It were better to resolve on high things if we be but *sincere*, and fail to reach them, than not to resolve at all. "Our greatest glory is not in never falling, but in rising every time we fall."

Shall we vow?

Yes, but consider:

1. The appropriateness of the vows made. Ask, "does God require them of me?" If so, they must be in harmony with my highest good, and also within the realm of possible performance.

2. The motive in making the vows. Am I sincerely in earnest? Have I studied the terms involved? Am I ready to meet them? Thoughtfulness is essential to thoroughness, and lacking either of these, I shall fail.

3. The purpose in fulfillment. No matter what the cost I must persevere. I may forget and God may have to remind me as He did Jacob of old; but if so, I must hear and obey. In short, I must *will* to do what I have promised and retain my will intact.

They may seem hard!

But it is not really so. If our young people look upon promises as "like pie-crust, made to be broken," they had better not vow, for their resolutions are in such a case insincere and vacillating.

"Pay what thou hast vowed."

Do it now! Do it to-morrow! Do it next week! Thus it will become a habit and by repetition be made easy. One day at a time is all we have to live, and in living one day at a time as we should, we accomplish what God has in view for us.

A Talk at a Membership Contest

NOT long ago an already large Epworth League chapter conducted a membership contest. There was the usual division of the forces into reds and blues, each side under a captain, and the usual set of rules governing the competition was drawn up. New members counted most, attendance at devotional meeting counted for something, and visitors were credited to the side which induced them to attend.

For weeks the contest went on. As it progressed, interest in it increased, until by the time the last half month arrived the young people and a good many of their elders scarcely talked of anything else but the contest and its outcome. One side induced nearly all the members of a neighboring chapter to attend as visitors one evening, and the other side met this with prompt resourcefulness and brought in another group of strangers which the first side had overlooked.

On the last and deciding night of the contest, the chapter asked one of its members who had not been able to take sides, to lead the devotional meeting. When he stood up to open the service he faced nearly five hundred eager and enthusiastic Epworthians and their friends. Nobody knew yet which side was victor, and although everybody was keen to get the first information, there was a real spirit of devotion in the meeting. And here is part of the address the leader tried to make, as nearly as it can now be recalled:

"What a superb sight is this! Here, where usually fewer than two hundred are gathered, more than double that number are now before me, and, instead of being listless and uninterested, you are all keyed up to the highest pitch of enthusiasm.

"You have been working for weeks with your eye on this night and its results. You have performed prodigies of sacrifice and invention that victory might come to the side on which you are enlisted."

"And for what? Nobody suspects that the reds or the blues are particularly eager for the dinner which the winning side is to receive at the hands of the losers, for dinners are not an unheard of luxury in your lives. But you have wanted to win.

"This contest has been a sort of game and if you will take care of the result which the game has brought to you, the game may be a blessing indeed to this chapter.

"But that is not the thing I am most anxious to say. You have set aside other pleasures, you have gone out of your way to invite strangers and casual acquaintances, you have exerted yourselves to attend every night instead of every once in a while, you have brought every resource of your invention and your strength to bear on winning this contest. You have done all this: shall we not all just stop and think what you could do in this community and in this Church, not for the sake of winning a game, but for the sake of bringing joy to the heart of Jesus Christ, your Lord?"

"The contest is a small matter, but, because your hearts have been made up, you have made it great. You are confessed partakers in another contest, whose issues take hold of eternity. But all the friends of the kingdom of Christ in all this country would thrill with joy if the zeal and service of this contest could be transformed into zeal and service for Jesus Christ and for his Church, and transmitted to every other chapter in the League.

"For you are not the only young people who can do so great a thing as this. It can be done in every Epworth League chapter in Methodism. Wherever a membership contest can enlist capable leadership and devoted following, there is a chance for such obedience to Jesus Christ, such loyalty and achievement as the Church longs for and must have if it is ever to conquer the world.

"To do these things for the sake of the contest is good, unless the contest is counted as the end of all things; then it is bad beyond all telling. But to do these things for the sake of the one business which justifies the existence of the Epworth League and the Church, that is the greatest thing to which you can put your hands and your hearts."

Membership contests will be held in many chapters this fall. Perhaps this little preachment may be worth reading when the contest committee is planning the details, and it would do no harm to read it again on the night the contest is ended.—*Epworth Herald*.

Life On a Cattle Ship

How a Young Preacher Worked His Passage

BY REV. H. B. CLARKE

THE craving for home is ingrained in every human heart. There is no place, there never can be any place, like home. The word thrills the mind with a tumult of sacred pleasure. After a long absence the wanderer turns with eager steps in the direction of its portals. It was this impulse which led two college friends and myself a few summers ago to seek the shores of England.

We chose, for a variety of reasons, a novel but somewhat rough method of travel. We decided to work our passage across in a cattle-ship; the only remuneration we were to receive being a free return trip in the same boat. Leaving Halifax on the Thursday night of the 9th of June, 1906, we arrived in Boston, that foremost champion of racial liberty, early on Saturday morning, from whence we were to sail that day by the S. S. B. After getting our luggage through the customs, we proceeded to the office of the agent, who had secured the berths for us. From here we were escorted to the shipping-office where we had to sign articles.

It was at this point that we gained our first sight of the other cattlemen who were to sail with us. There were fifteen in all, and a promiscuous and motley-mingled group they were—swarthy Spaniards, flaxen-haired Germans, sturdy Norwegians, blasphemous Americans and bear-eyed Englishmen. After we had signed the necessary papers, we proceeded with our luggage to board the steamer.

In comparison with a modern ocean-liner our ship was very small. The captain was a Welshman and he spoke in that vernacular which has been described as "the most lucid and pleasing of all English dialects." The cattle were ranged in rows along either side of the ship, and wherever possible, along the centre. There were between six and seven hundred head of cattle aboard, all Canadian bred; and splendid cattle they were. In few things has the Dominion shown greater enterprise and prosperity than in this business of cattle ranching and exportation. Twenty-six years ago the cattle trade of the West totalled twenty-five head; to-day that number has increased to one and a half million.

We steamed out of Boston harbor at midday on the Saturday, beneath a bright sun. After we had changed our clothes for a suit more befitting the occupation we were about to pursue for the next few days, we were given instructions as to our duties. This is what they comprised. We rose every morning at four, when we gave each animal two buckets of water, a half bucket of chop feed, and as much hay as they chose to eat. We repeated the same routine directly after dinner, with the exception that we gave them one, instead of two buckets of water. For bedding, we used the hay left in the alley-ways after each feeding. At night, after supper, we swept the alley-ways so that the night watchman might have a clear passage in his rounds. Although the work was hard, and at times very odious, it did not occupy more than four hours of each day.

The ancient caste of the Hindus does not erect a more exclusive barrier between classes than is reared on board a modern merchant vessel. Certain parts of the ship are kept solely for the officers, and for a cattlemen to venture upon such holy ground would be an almost unpardonable crime. Even between the boatswain and the sailor, between the sailor and the cattlemen, there are the same impenetrable barriers; and the lowest order of all is that of the cattlemen.

Our quarters, which were in the fore-castle, consisted of a dark, evil-smelling room in the shape of an isosceles triangle, one side of which was hinged out owing to the contour of the ship. The bunkies attended on the three sides in double tier, while for sleeping purposes each man was served with a blanket, a pillow, and a canvas bag, which, filled with straw, was used in the place of a mattress. In the centre of the room there was a long table, at which the men ate their meals, cut up their tobacco, and played cards. It was larger than an ordinary bedroom, and yet fifteen men were huddled into it to carry on all the functions of living, for it served as dining-room, smoking-room and bedroom all in one.

I shall never forget the first, and thank God, the only night I spent in that room. The scene comes back vividly to me now, the sour and musty smell, the dim light of the swinging sea-lamp, the grumpy cattlemen—men from the hardest walks of life—the creaking of the vessel as she plunged and rose in the sea. Hour after hour I lay in my bunk to the soothing and untrifling lullaby of old ocean, yet sleep refused to come to my already wearied frame. I began reviewing the situation. What a drop it seemed from the classic halls of Mount Allison, redolent with the mighty sayings of Homer and Virgil, of Shakespear and Milton, to this wretched hole so unfit for human habitation. The regular cattlemen did not seem to mind, for they were soon wrapt in slumber. And now the air became heavy with the warmth and odor of their breathing. Towards morning nature's sweet restorer came, I fell asleep. Upon waking my first sensation were far from pleasant. With the glue of slumber still in my eyes, and its dry taste in my throat, I became dimly conscious of much fumbling, and of a scratching of matches, the old sea-lamp still flared up dim

and smoky, and by its weird light I could distinguish men in deshabille moving about, bemoaning and cursing the fact that the hour for labor had come. But I must abandon contemplation and begin my morning task.

A 7 o'clock bell summoned us to breakfast. We were each served with a tin plate and cup, which showed marked evidence of having taken more than one ocean voyage, a dessert-spoon equally antiquated, as well as a knife and fork which had been used upon many a piece of salt junk on previous trips. The food was not of a much higher order than the utensils, and in this respect the trip led us to have a much stronger sympathy for the sailor and habitual cattlemen. We were supposed to get coffee with breakfast and tea with supper, but they were so surprisingly alike that it would have taken a connoisseur to distinguish which was which. We had soup every day, but it too often contained some rather undesirable members of the animal kingdom, whilst of the salt junk, which is so named because of its resemblance to old ropes' ends, the least said is the soonest mended. It certainly did not bode the resemblance, either in looks or toughness. Hunger, however, is a great appetizer and compelled us to overlook many defects.

But it was not all hardship. Generally, after supper, and the last task of the evening had been accomplished, the three of us from college would gather on the after part of the ship, and talk both of the shores behind and of the land ahead. Night soon closed in upon us with its majestic presence, and subdued us into silence. The glorious orb of night rose serenely, shedding its silvery ray across the black waters, while the dome of heaven was besprinkled with myriads of stars, which twinkled with unearthly radiance. Instinctively we thought of Shelley's great sigh.

"Swiftly come o'er the waves to me,
Spirit of night;
Blind with thine hair the eyes of Day;
Kiss her until she be wearied out;
Swiftly descend o'er the western wave,
Spirit of night."

The evenings spent thus upon the deck, when we watched the ceaseless roll of old ocean, or the ever-changing sky, were among the salient features of the trip. Oftentimes, when tired with a hard day's work; weary of the almost ceaseless stream of blasphemy which fell upon our ears; when we felt as though we had almost lost our former identity, we would gather thus upon the deck, we were more than amply rewarded. I shall never forget one of the sunsets we saw. The sun was a full orbed golden ball, and as it slowly descended to the west it occasionally passed through a patch of cloud, the edge of which would be illuminated with a rim of rich silvery light; then once again the sun, ever sinking, would burst upon our vision and throw its golden gleam across the black waters, until finally it fell behind the horizon.

Life on the ocean lacks the variety of life on land. One day is much the same as another day. After a time things begin to pall, and oppress the spirit with a sense of foaming desolation. One tires of rolling and plunging, of climbing over moving hillocks and wallowing in the foaming valleys. Not that the sea was always dark and sullen, sometimes it was stainless blue and sometimes emerald green, but one wearies for the sight of stability. However, the days passed slowly by. Eventually we saw the low lying shores of Ireland, then the Welsh mountains. We passed into the placid and busy waters of the Mersey, up through the Manchester Ship Canal, where we were surrounded by ideal English scenery. Again we heard the thrilling notes of the skylark as it took its spiral flight; and once more felt the witchery of the long and soothing twilight; so typical of an English day. We walked down the gangway from the ship, and stood once more after an absence of four long years, on the dear old sod that gave us birth. Surely there is no richer experience in life than this.

Port Maitland, N.S.

"With every rising of the sun
Think of your life as just begun.
The past has shrivelled and buried deep
All yesterdays. There let them sleep.
Nor seek to summon back one ghost
Of that innumerable host.
Concern yourself with but to-day,
Woo it, and teach it to obey
Your will and wish. Since time began
To-day has been the friend of man.
But in his blindness and his sorrow
He looks to yesterday and tomorrow.
You and to-day! A soul sublime
And the great pregnant hour of time,
With God Himself to bind the twain!
Go forth I say—Attain! Attain!"

Altitudes of Faith

By J. MARVIN NICHOLS, RATON, NEW MEXICO.

To faith's enlightened sight,
All the mountains flame with light;
Hei, is high—but God is higher,
Circling us with hosts of fire.

THE eye would suffer pain were it not that it looks upon one vast panorama. Vision is restful because of its ever-changing view. It is not one weary expanse. Heights and valleys, rolling prairies and wooded hills, barren wastes and fruitful fields, clouds big with refreshing showers and the skies that look like brass—all this mighty sweep of vision is saved from weariness by things that are near and different. Far-off horizons suddenly draw near. Monotony is an evil and the source of life's unrest. That which breaks the even tenor is always a blessing.

I shall never forget how that once I was wearied by the ocean itself. Beneath me were its fathomless depths. Above me a cloudless dome of blue, unbroken only when the stars stole out to keep their vigils. To my right and to my left stretched a weary waste whose distant rim seemed all but to touch the sky. A dead calm is always unbearable. Nothing is ever so grand as when the monotony is broken. In the grip of the storm it is sublime. It is a perfect relief to watch the tides roll in the one over the other. There's a charm in the wild witchery of the waves. The whispering winds tell their story. The pounding sea throbs on. We listen to the restless sighings of the ocean. It thrills us in its effort to break away from eternal confinement. Sometimes, in the distance, fringed heights lift their heads from the depths below. It is rest—to mark the headlands that fret the tides as they come and go. Vision never tires of watching the crested waves as they dance and gleam. We love to gaze on the thick-plumed squadrons of the sea. So it always is. At last, that which serves to break the monotony of life is always a blessing. It may be the tempest—it may be the storm; no matter which.

The life of faith has its low level stretches. Because there are valleys, there are the high and holy hills. Long distances are gone over in the earthly pilgrimage. These plains would always be desolate were it not that here and there are the heights that loom into view.

On one of the great Texas prairies the monotony is suddenly broken by old Pilot Knob. I remember that out in Arizona we would drive across a weary waste only to ascend another mountain range. On reaching the summit there would spread out before us a vast table-land on whose distant

border verged another frightful ascent. Thus, on and on—here a great plateau, there a mountain height—on and on, over the valley and up the mountain side—till at last we breathed the pure ozone and drank the tonic of the lofty range.

Faith's broad experience has its common stretches. There are plains that border along earth's low-grounds. Here the air is laden with the deadly miasma that rises from the bogs not far away. Thank God! Beyond us are the hills. These are the altitudes where the air is pure and fragrant. These are not the common places.

Right in the midst of life's toilsome journey we come to fastnesses among whose heights we can shut out the world's loud roar. The years of wandering in the desert are forgotten when we reach the crest of some radiant Nebo. Sinai's wilderness is lost to view when we sit down on some Pisgah's height. Into such experiences God sometimes suddenly lifts us. We shall not always abide in the valley. From these enrapturing summits we survey, with unrestricted vision, the land of promise. The outlook cannot be had in the vales that are so long and deep. The very hills restrict our vision and we cannot see beyond. Only from the hill-tops comes the ever-expanding vision. The higher the summits the more distant the horizon.

Some day, thank God, we shall come to heights so lofty that there will be no more horizon—we shall find the undimmed vision. God will invite us to sit down in faith's awful altitudes. Life's horizon will fade away—the mountains will flame with light. The very air will be populous with the ransomed and the blood-washed. Faith's enlarged sight will survey undreamed-of realms. We shall find ourselves in company with all our loved and lost of the years gone by. The holy hush will be broken only by redemption's song. The very discords of life will be gathered up into one vast symphony. And we shall see that far down the river of God lies all our richer inheritance.

Thank God for these holy heights! They do not lead back to the valleys whence we came. They lead out upon the high plateaus and bring us again to heights yet far more lofty. In life's pilgrimage there are vast and tiresome stretches. Some sweet day we shall be lost amid the hills of God. Oh, yes—it is a pilgrimage—but from faith to faith, from glory to glory. Some day the altitudes will be so high that the tumult of earth will never reach us. The jars and jargon of the earth will be swallowed up in the music of the spheres.

A Message to League Presidents

WE have adapted the following "message" from the stirring appeal of Horace L. Houghton, President Iowa State Epworth League, as given in the *Epworth Herald*:
Fellow-Presidents: If we make good as leaders of the young people of the Church, we must have a few things in our minds as clear as the sunlight, namely

1. The reason for the League's existence.

Why was it raised up? Why does it exist? Why give it a place of importance in the councils and plans of the Church? At the same time, God touched the hearts of a number of men in different places with the thought, "How can I keep our young Christians in the way of righteousness? How can I develop within them spiritual life? How can I put them to work for the Master? How can I train them for His service?" The answer was found in the organization of various young people's societies, finally resulting in the Epworth League.

It was a real need, divinely met, through heart burden and answer to prayer.

Locally applied, the League stands for a good Christian experience in the hearts of the young, and for an active and efficient service.

2. The permanent elements of success.

By that is meant those features of the work which are always present in the really successful League, and the absence of which are marked in the dead or dying ones.

They are—

(1). A clear aim. Enough has been said on that point.

(2). A simple plan.

Insist on the monthly business meeting. You can have no real success without it. Have a written report from each department. Let there be co-operation between the departments. Have a definite period for the united pushing of one thing, as for example, THE CANADIAN EPWORTH ERA subscription campaign. Instead of leaving it to one person, let all the other officers co-operate in the special plans of the fourth vice-president. An ERA social; a talk by the president at the de-

votional meeting; a word by the pastor from the pulpit and so on. Push it! Push it hard while you are at it!

(3). Team play.

Eight commonplace folks who are always there and always at it, working together, will do much more and accomplish far better results than eight erratic geniuses each of whom can do big things by spasms, but none of whom will work persistently with others.

Team play means co-operation with the pastor in all of his plans for the young people of the Church. He will soon speak of us as "my best helpers."

The Conference and District officers who mean to be something more than figureheads are planning continually to inspire, to train, and to help practically the local workers. Team play means to follow out their suggestions and to fall into line with their plans.

The General and Associate Secretaries and the General Board have a broad vision and a minute knowledge of details. They also have the work deeply at heart. Team play means to back them up heartily in their suggestions and labors.

(4). Personal equipment.

The President must be informed so that he can suggest definite lines of work to each member of his Executive. To that end he must read the best books, study the best plans, attend the best gatherings, talk with other skilled workers, and correspond with leaders. He should have a personal notebook in which to jot down the thoughts and suggestions that will flash into his mind from time to time.

Remember that in your League are the elements of power. It rests with us to arouse, to organize, and to put into motion these elements that will result in blessing to-day and in well-trained, Spirit-filled leaders to-morrow.

"Given health, interest in life, plenty of work, purpose, and aspiration, you cannot be a pessimist. The pessimist are mostly people who have nothing to do. Pessimism is the product of either indolence or liver disease."

<p>Fifty Cents a Year, in advance. Club of Six Subscriptions, \$2.50. Paper is sent only for time paid. Address all communications for the paper to the Editor. Order all League Supplies from William Briggs, Toronto, Ont. C. W. Coates, Montreal, Que. F. W. Mosher, Halifax, N.S.</p>	<h1>EDITORIAL</h1>	<p>SECRETARY STAFF GENERAL E. L. AND S. S. BOARD</p> <p>General Secretary : Rev. S. T. Bartlett - Toronto, Ont.</p> <p>Associate Secretaries : Rev. J. A. Doyle - Regina, Sask. Rev. F. L. Farewell, B.A., Toronto, Ont.</p>
<p>SAMUEL T. BARTLETT - - - Editor WILLIAM BRIGGS - - - Publisher</p> <p>Issued Monthly from the Office of Publication, Wesley Buildings, Toronto, Ont.</p>		

—Luck lies abed in the morning and 'bemoans its hard lot, but labor turns out at sunrise and rejoices in a competence.

—The eye that is open to opportunity for doing good will keep the hand busy in daily deeds of kindness, if only the heart be right.

—Not in telling others what to do, so much as in showing them how by your own actions does the effectiveness of personal influence lie.

—If you would like a sample copy of our January number mailed to any of your friends who is not now a subscriber, send us the names and addresses and we will do the rest.

—During the holiday festivities when fun and frolic, frivolity and feasting, are likely to hold high carnival, remember that the devil has plenty of husks, and that there are always plenty of swine to eat them.

—Remember, that a year's subscription to this paper costs but fifty cents; and we doubt if you can find as big a fifty cents worth elsewhere to give to any of your young friends as a Christmas box. The monthly visits of the Era throughout 1910 will be a periodical reminder of your regard, and you will thus make Christmas extend through all the year. Try it and make somebody twelve times happy.

Before our next issue reaches you your Christmas celebrations will have been held. May they bring brightness into your life, and through your agency may much joy be dispensed to others. In the most sincere and cordial spirit we wish you A VERY MERRY CHRISTMAS!

—The Lord wants money, the church needs cash; but remember that both want you first. The only true basis of acceptable giving is self-giving, as Paul records of the Macedonian Christians: "they first gave their own selves to the Lord, and unto us by the will of God." Money giving that is not the product of self-giving is a purely mercenary or commercial transaction that is lacking the vital element of worth before God.

—We have only one assurance to give our readers concerning our paper for next year, and that is that we will do our best to make each succeeding number an improvement on the one preceding. There will be changes in the arrangement of the paper commencing with the January issue. Just what these shall be we leave you to find out by consulting that number, which we will endeavor to have mailed in good time for the New Year.

—If you have not yet learned of our next year's Topics, enquire about them. That correspondence course in the Teachings of Jesus ought to interest you. It will cost you nothing but a two-cent stamp once a quarter, and the benefits gained by following the studies through the year will be very helpful to you. Look up our Department of Bible Study in this issue. All you need is a New Testament and a copy of this paper to equip you for the course.

—One thing we have asked of our Leagues, namely, a club order for this paper. If it is to be a real help to our young workers we want it widely distributed among them. Instead of making the paper depend on individual subscribers for support, we prefer that leagues shall order it in quantities, paying for it in whole or in part from the league treasury, and then use them among the members where they may do the most good. Give us a larger subscription list and we will give you a better paper. Both editor and publisher will do the best possible to give every subscriber the largest half-dollar's worth of the kind obtainable anywhere.

Be Good!—for Something!

The staple subject of Sunday School addresses when the writer was a boy was "Be good!" We were invariably taught that to be good was the sum total of human duty. Just what that meant was not always plain; but there were the two emphatic words standing out clear in almost every Sunday School appeal, and not infrequently was there appended an awful word of warning—"Be Good,—or —"

We have no reflections to make on this teaching. It bore fruit, and its results are still in evidence; but we have noticed that the tendency of to-day is to give practical guidance to those who would "be good" that they may become "good for something." Is this not much better? And is there much hope of our children and youth retaining their goodness unless they hold and develop it by exercise? We want piety, but pious people who are not practical in work for God are neither very ornamental nor useful.

It is told that on one occasion an admirer said to Cromwell: "You, sir, know well the usefulness of piety," and that the active old Puritan replied promptly, "I know some thing better,—the piety of usefulness." It is this kind of piety that the church needs. There are plenty of people who want to "be good"—in their own way, and are content to sit quiet and still in the Sanctuary while there are wrongs to be righted, evils to be destroyed, and great principles to be maintained in the life of the nation. It may give such people a comfortable feeling to "belong to the Church," but they would be better Christians in every way if they did something to bear the burdens of others and help bring about a state of life that would argue the coming Millennium.

Good people are numerous, but useful people are less common. Simple, daily, practical usefulness, prompted by hearty love to God and social charity to men, makes the kind of saint God delights in. The church, the home, the nation, all are crying out for people who are both good and good for something. Is your League producing such?

Hurried Preparation

Said an experienced League leader to the writer recently, "I have been pained many times at the hurried preparation of some of our young people for the League meeting." And then she went on to tell of instances where just before meeting time the Era, or some similar help, would be snatched up, and something read from the columns when the topic was being presented.

There is too little real preparation for the meeting. Consequently, many meetings lack interest and power. They bear the marks of superficiality and fail to grip. The members go away without being fed, and if they come again, do so not because of an expectant interest, but from a sense of duty.

It does not cost our average leader enough in preparation for the meeting. A young preacher once boasted to an older minister of having prepared a sermon in half an hour, preached it at once, and thought nothing of it. The experienced preacher simply replied: "In that your hearers were one with you, for they thought nothing of it too."

Some things may have to be done in a hurry; but hurried preparation for duty is seldom one of them. Work that is worth while calls for careful planning, deliberate study, and much time in beforehand arrangement. This is as true of your League as of anything else, and if you are content to carry its meetings on in "any old way" you may be sure that they will degenerate in character until only "a corporal's guard" will attend, and before long a League funeral will be in order.

But if you will pay the price of bright, attractive, and pro-

fitable meetings, you may have them. One of the items in the bill of costs in every case, remember, is careful preparation.

The Right Way to do a Good Work

We were reading recently some of the records of the old Kings, and noticed that it is written of one (Amaziah), that he did right "but not with a perfect heart," while of another (Hezekiah), it is said that "in every work that he began in the service of the house of God . . . he did it with all his heart and prospered."

How far the half-heartedness of the first led to his overthrow we leave readers of history to judge. That the whole-heartedness of Hezekiah ensured his prosperity we are clearly and definitely told.

Have not these ancient Kings many living representatives to-day? Do not the distinguishing characteristics of both really mark the dividing line between success and failure still? It is possible to do a good work in such half-hearted manner that best results are impossible. We fear there are Epworth League Presidents who are not working "with a perfect heart." They are not likely to reap a full measure of success. There are others who like Hezekiah are doing their work with all their heart, and these are sure to prosper. The old time record is full of wise suggestiveness to Christian workers in the twentieth century. Men and methods change with the progress of the centuries, but this principle runs as an operative law through all succeeding generations and in all service for God,—you must put all your heart into your work if you would prosper in the doing of it.

We frankly state, that while we value method highly, we prize motive more. Given a wide-awake, aggressive, earnest worker, we will have little reason to deplore lack of plan. "Where there's a will there's a way" is proven in nothing more conclusively than in Epworth League work. A whole-hearted President will "find a way or make one." In most cases the latter will be true and we rejoice in it. The best "ways and means" are those devised by such men and women. The half-hearted are most likely to be so indolent that the easiest way and the quickest is the one preferred, whether that be the most effective or not. Ready made plans are always in demand by the half-hearted, while the whole-hearted toiler, in the zeal of his soul's earnest enterprise will devise a most successful method of doing the work required. What our Leagues most need is not genius but earnestness in their members throughout. Not ability, but will to labor, is of supreme importance. Ability will increase with experience if back of the experience and promoting it, is heart.

WHY IS HALF-HEARTEDNESS COMMON.

As we studied the principle stated in the preceding paragraph, we sought to find the reasons for lack of earnestness on the part of many to-day.

As relates to our Epworth League we believe that one reason is that too many undervalue the importance of the work. But few pastors can be found who will not agree theoretically with the supreme value of the child. Yet few of them are practically concerned in the great work of child culture as embodied in the Junior Epworth League constitution. That the children should be held for Christ in the church to grow into holy and useful men and women, nearly everybody agrees in theory; but in practice the Catechumen Classes, Junior Leagues, or other sufficient church organizations for this end, are sadly lacking. The church must awaken to the fact that thousands of our brightest boys and most promising girls are being lost to her working forces because no provision at all, or something wholly inadequate, is made to retain them. And the pastors must be the first to wake up. This is a matter the incalculable value of which none can overestimate, whose imperative need none can overstate. The Epworth League is not an unimportant adjunct of church machinery. It is vital. The positive and pressing need of the church is embedded in the very heart of the League, and we cannot slight our young people without incurring the Divine displeasure and irreparable loss of the most promising section of our community—the children and youth.

Others are at best, but half-hearted because of pre-occupation of mind with other concerns.

This is true of many of our Leaguers themselves. Not self-culture but self-ease or self-indulgence, is their supreme desire. This leads to an extravagant expenditure of time, thought, and money on passing pleasures that at best can but give a momentary gratification. Our League should seek to educate our young people to preserve a true scale of values in life, to put first things first, and to so weave pleasure into their study and work, that they shall find the highest joy in doing service to others in the spirit of Christ.

Still others are but half-hearted because they have no deep sense of privilege in work for God.

Too many of us find religious duties irksome, and a sense of compulsion whether from conscience, law, fear, or popularity, moves us to do not as much as we can, but as little as we dare. The fact is we don't take half enough fun out of our work. Hence we fail to exert that wholesome contagion that comes from the outflow of enthusiasm born of a deep consciousness of the privilege of working not for so much as with God.

But perhaps the great majority are half-hearted because they postpone the opportunity, and lo, it is gone!

Most of our people, both young and old, intend to do more hearty work sometime. Conditions do not seem favorable just now, the equipment is too meagre, the occasion is not of sufficient moment, others can do it better, an innumerable host of excuses are found for their present withdrawal from the work. But "some other time," then they will take hold. This is loss, foolish and criminal waste, and the sooner we rise to the height of Hezekiah's moving principle, the better.

Let us be whole-hearted!

Only thus can we prove our sincerity. Not words but deeds does God desire. Not promise but performance is of value in His sight.

Let us be whole-hearted!

This is the true measure of our devotion, the standard and gauge of our prosperity, the unfalling secret of all success.

Let us be whole-hearted!

By thoroughness in our work, by concentration of every energy for God, by method and punctuality in the ordering of our time, by ardent and consistent piety, by unity of purpose and continuity of effort, let us emulate Hezekiah, and of us as of him it may be said that "in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."

Strength by Exercise

Every power strengthens by exercise. Whether it be physical, mental, or spiritual, everything one can do, he can do better next time by doing his best this time. In the performance of all duties, the resistance of manifold temptations, the execution of committed trusts, in all life, to get the habit of faithfulness makes one impregnable in trial and skilful in action. An old proverb says: "He that despiseth small things shall fall by little and little." It is not to do a great deed occasionally, but to do small deeds habitually, and uniformly well, that develops proficiency. Too many are vainly waiting for the day to come when they shall be able to do great things, and meanwhile they allow so called minor opportunities to pass unimproved. Only faithfulness in the smaller, fits for the larger services of life. The reward of work is more work and an enlarged capacity and increased ability to do it. "I will make thee ruler over many things" had never been spoken if the man had not been first faithful in few. This is as true in church activities as in personal character. Little defections from the right lead to loss of spiritual blessedness, and little neglects of duty and service tend to inefficiency and practical inability. Would you grow in all that pertains to both Christian character and usefulness? Then do not bemoan your lack of talent but use what you have and so gain more. Increase comes by use. Would you have your League develop greater powers of service for extending the Kingdom of God? Then do not waste time in criticism of its past or present lack, nor magnify its defects, but employ its machinery and you will be surprised at the increased energy that will result. Work, do not whine. You can do more than you now know; your League can be more influential than you now understand; but in either case listlessness and laziness both mean loss.

The Membership Roll

Seattle Address

BY GEORGE C. JOHNSON.

President Allegheny District Epworth League.

THE first question to ask is, Who should be on the membership roll? I should say, Every working member of the church. It is, of course, the young people's organization, and young people should officiate it, and give it direction, but the League is more. It is the Church, organized for work. I sincerely hope the day will come when we will recognize that the Church is the great body of believers who hold communion together; that there is the preaching service of the Church, to which, because the worship is led by the God-called, God-inspired man, who is pastor of that church, we should give pre-eminence; the teaching service of the Sunday School, and the service of the League, where we not only offer prayer and praise to God, but plan work for the world.

The people whom, particularly, the membership roll should carry, however, are the young people who are not of the church, but of the community.

The second question is how to get them? Many methods have been tried. The people of the Church should be reached. First: The Look-out Committee should take the church roll, check off the names of all who are not members of the League, have the members of this Committee call on them, and invite them to come to the League meetings. The Sunday School Committee should watch carefully the boys and girls who are growing up in the Sunday School, and invite them into the League as soon as they are old enough. If the church is in a small town or country district, I would suggest that a list of the young people in the community, who are not members of other churches, be made up, and that the League members cordially invite and urge them to come to the various meetings and social gatherings. When they come, make them feel that you are glad to meet them, make yourselves agreeable, and ask them to join the League; eventually you will get them into the Church.

If the Church is in the city, the young people are harder to reach, particularly because you do not come into contact with them as you do in a smaller place. My suggestion in the cities, then, would be to get up a card similar to the one which I hold in my hand, which has been used successfully. The particular card shows the picture of the church, the Church Chorus Choir, and a large Sunday School Orchestra, as well as the picture of the pastor of the church. The picture of the President of the League, well as the Superintendent of the Sunday School, could be placed on the card. You could, also, show the hours of service, and any other special information that you wished to give. The idea being to have attractive cards placed in hotels, stations, boarding houses, etc., which would cordially invite strangers to visit your church.

There should be communication between the different Leagues, so that if any member should move from one town to another, in addition to the transfer cards, a letter should be written to the Secretary of the other League, notifying them that such and such a party has left your League to go to their city, and to be on the lookout for them, and endeavor to induce them to join the League.

Contests for members, where the League is divided into two parties, or sides, called the "reds" and "whites," for instance, the loser to furnish a din-

ner or pay some other forfeit, have been successful. But there is danger with this method, unless carefully managed, that there will be strife and a slump afterward. But the best way to get new members is to show a real life interest in the people, and then they will want to come with you. A man who has been church tells how he came a stranger into the city—dropped into a meeting, and was so heartily greeted that he stayed, and became a member of the Church. A travelling man, going into a church in a southern city found the Pastor's Staff ready to greet him as he came, and said that he felt so good all through the service that he went to that church all the time he was in that city, and never failed to visit it when he stopped in that particular town.

I am thinking now of a young Scotchman, a stranger, who, passing a church one evening, feeling alone and friendless, was spoken to by one of the young men who composed a young people's organization, seeing him loitering on the pavement, and asked him to come into the meeting. He went, enjoyed the meeting, and appreciated the friendliness so much that he joined the society, later the church, and has been a faithful worker for forty years. Another young man visited this particular church, and as he was leaving at the close of the meeting, a member of the choir committee shook his hand, and cordially invited him to come again. He has said that he went home and immediately wrote his mother that he had visited a number of the churches since coming to Pittsburg, but now he knew that he had found his home church, because of this friendly greeting, and because he was going to join the church. He did, and became a most valuable worker, later becoming President of the League, Associate Superintendent of the Sunday School, and a member of the Official Board. So you see that this personal work is the one great thing after all. We have to be careful, however, of this method. I remember an incident where a new young man on the committee approached a gray-haired, elderly man, and said: "How do you do, sir? I'm glad to see you. Are you a stranger?" The old man, raised to his full height, and said: "Why, my dear sir, I came to this church before you were born." So that the committee should be well acquainted with the people who are members of the League and the Church, and the young people should systematically visit the hotels and boarding-houses, have cards of invitation, as mentioned before, hanging in the halls, have someone at the door of the church to greet strangers, as well as young men and women, both coming in and going out, and invite them to come back again.

Having gotten our people, we will hold them by our love, having something so interesting that they will want to come again. The Membership Committee may show the Program Committee, the Spiritual Department, the Literary and the Social Departments, and the various members of the League, must do their parts to hold them.

Sometimes a new Cabinet comes into power to find a long membership roll, with a small attendance and no interest. There are two ways of remedying this: to weed out the lukewarm and undesirable ones, or to set about making them

desirable. When we have called on each one who is not attending, have prayed for them, have talked with them, have tried in every way to bring them back, and have not succeeded, we should then write and ask them if they still wish their name continued on the roll, and, if no answer is received, to remove their names, for it is not right to carry a lot of dead-wood on the roll, for two reasons, First: It doesn't do the League or the individual any good; and, second, it is expensive, for the League is required to pay to both the Central Office and the District tax.

Personal love and interest in our fellow men, and the exercise of it, therefore, I would say, is the greatest factor in keeping up the membership roll. There are hundreds, yes, thousands, of young people whom we could find and bind to us by our love, friendliness, and interest, but if we do not they may drift away from us entirely. And while the Spiritual Department is the predominant feature in all our Epworth League work, yet we must appeal all the other parts of the work up to the highest possible standard of excellence, and make them harmonize with it.

This might be illustrated by the story of an artist, the colors of whose pictures harmonized so beautifully, upon being asked how he achieved such splendid results, replied: "Some painters paint the foreground first, and then the sky, while I paint the sky first, and then bring all of the other colors up to it." So, in all of our League work, let us do our best, and with the help of God, who overlooks all, we shall be successful.

Pittsburg, Pa.

"Canadian Epworth Era" Evening

An interesting meeting of the Senior and Junior Epworth Leagues of Central Methodist Church, Moncton, N.B., was held last Tuesday evening in September. The meeting was in charge of the Juniors who gave us "Canadian Epworth Era" programme. Quite an amount of preparation was made for this meeting, for under headings—"Consecration Meetings," "Missionary Helps," "Hints for Literary Visitation," "Some Social Evenings," "Junior League," etc., in fact, a collection of programmes for every department of League work, clippings from ERA from last twelve or more numbers were pasted in "home made" scrap books—made by taking two sheets of colored book-ends and twenty or thirty sheets of plain white paper (cut same size) then tied together, each book being marked as above; on inside blanks pasting items from ERA, each department in separate book. Instead of a regular topic, a "talk" was given, then the Epworth paper, and a number of successful programmes of other Leagues read, all going to show what others had done: we could at least try. At the close of the meeting, these League scrap books were presented by the Juniors to their Senior friends, who in return, many of them, gave a subscription or a renewal to the ERA, in this way helping the Juniors to secure the paper free (see plan in November number) if each collector secured five subscribers. During the evening a Bible Promise "Sword Drill" between Seniors and Juniors resulted in the Juniors leading by eight promises. Silver collection at this Union Meeting went towards "Japanese Orphanage Fund," for which our Juniors are at present collecting.

"A mothers' club!" exclaimed Mrs. Farmer Hayrick, putting the newspaper down, when she saw the following notice: "I never use nothin' but a shingle. Nice sort o' mothers they must be that has to use a club!"—Exchange.

A Pointed Temperance Sermon

IN a recent number of the Texas Christian Advocate, W. F. Packard tells the following interesting story.

The Rev. Mr. Dodd lived in the neighborhood of Cambridge, England, over a hundred years ago, and observing the very prevailing vice of drunkenness around him, more especially among the students of the university, the good man thence took occasion to explode, in the course of his ministry, that detestable practice. Soon after, Mr. Dodd being on a journey, was met by some of the Cambridge students on the road. They, seeing him at a distance, immediately consulted how to make sport with the old gentleman, and before they came up with him, resorted to a demanding, after a little ceremony by way of introduction, a sermon, instantly to be preached from the stump of a hollow tree that happened to be on the spot. Accordingly, at the meeting the customary salutations of "Your most obedient sirs," etc., mutually passed, and the students replied, "Sir, we have a query to beg, which is, whether you have been preaching against drunkenness or not, of late?" Mr. Dodd answered in the affirmative. They then said that they had a favor to request of him, which they must absolutely insist on his compliance with, and that immediately, which was that he should preach them a sermon from a text of their own choosing, as they knew him well capable of preaching extempore, to which Mr. Dodd returned: "Gentlemen, this is no less unreasonable than extraordinary; to require a man, publicly, to deliver his thoughts upon any subject whatsoever previous to appropriate deliberating the same in his own mind." Therefore he begged that they would desist from their requirement. But they were peremptory in their demand, and by no means would hearken to his refusal. So they directed the good man to his pulpit aforementioned. Mr. Dodd, seeing them thus absolute, required of them the subject matter of his discourse. They answered, "It is the word 'Malt'."

Mr. Dodd then proceeded: "Beloved, I am a little man, come at a short warning, to preach a brief discourse, on a small subject to a thin congregation, in an unworthy pulpit.

"Beloved, my text is Malt which I cannot, you see, divide into words, it being but one, nor into syllables, it being but one; therefore of necessity, must reduce it into letters, which I find to be these: M-A-L-T.

"M, my beloved, is Moral.

"A is Allegorical,

"L is Literal, and

"T is Theological."

"The Moral is set forth to teach you drunkards good manners; therefore, M, my masters, A, all of you, L, listen to T, my text!

"The Allegorical is when one thing is expressed and another intended, the thing spoken of is Malt, the thing meant is the oil of Malt, which you rustics make, M, your meat, A, your apparel, L, your liberty, T, your trust.

"The Literal is according to the letter: M, much, A, also, Little, T, thrift. The Theological is according to the effects it produces, which I find to be of two kinds: First, respecting this world, and secondly, in respect to that which is to come.

"The effects it produces in this world are, in some, M, murder; in others, A, adultery; in all, L, licentious lives; in many, T, treason. The effects produced in regard to the world to come are, M, misery; A, anguish; L, lamentation; T, torment.

"Thus I have given you a brief definition of my text; it now remains that I make some improvement of the foregoing observations. First, by way of

exhortation, and second, by way of communication.

"First, by way of exhortation: M, my masters, A, all of you, L, leave off T, tipping.

"Secondly, by way of communication: M, my masters, A, all of you, L, look for, T, torment!

"And to conclude, take this with you: A drunkard is the annoyance of Modesty, the spoil of Civility; his own Shame; his wife's Sorrow; his neighbor's Scoff; the brewer's Agent; the ale-house's Benefactor; the devil's Drudge; a walking Swillbow; the picture of a Beast; the monster of a man!"

The effect this witty discourse had upon the students of the university has not been handed down in the private family archives whence this incident is taken, but it can well be imagined.

A Flourishing Junior League

Exmouth Street Junior League, St. John, N.B., is growing in numbers and usefulness under the wise superintendency of Miss E. B. Bettle, from whose letter we quote as follows:

"We have a membership of about seventy-five, about fifty girls and twenty-five boys between the ages of seven and fifteen years, with an average attendance of fifty. We meet every Monday evening at seven o'clock for three quarters of an hour.

The first Monday of the month we term our Consecration Service. At this we have roll call, pledge exercise, reception service for members (we use the one which appeared in the Era a short time ago), the Bible reading with a short talk on the Junior Topic, beside the Junior League Prayer and the usual hymns. The second Monday is our Literary evening. At this service we have Bible study, sword drill, or memorizing the books of the Bible, Disciples, Apostles, etc. The Literary Committee always provides something in the way of a programme, that is a solo or duet or recitation, and selects the hymns. This year we are taking up the reading of the story "The Red-Cross Knight," which is most interesting and instructive. The third Monday is devoted to Missions. The hymns and Bible reading are along this line as far as possible. Then we have Missionary Telegram service and items of interest from our various Mission fields. We simply take one of our mission stations and, in imagination, visit that place and find out what we can of the work being done there. The last Monday is devoted to Bible Study, a talk on the Junior topic, and any number of which five Mondays occur. I have thought of planning for a social. Last winter we had a coasting party, after which we met in the school room and enjoyed refreshments furnished by the Seniors.

Since the resuming after the vacation season, we have decided to run the four departments the same as in Senior League. Accordingly at the meeting for election of officers one of our brightest boys who is a member of the church, was elected president, four girls as Vice-Presidents, a boy Secretary, and a boy Treasurer. We have a Police Committee, whose duty it is to keep good order, and a Room Committee, composed of the younger boys, and look after the Bibles and Hymn Books and see that each Junior is supplied with them, and also put them in their proper place at the close of the Service. We are striving to change the programme as much as possible this year, for we realize that the Juniors soon grow tired of "sameness" in the League.

Occasionally we have invited some member of the Senior League to visit us and speak on the Topic. This I believe

is not only a help to the Juniors but awakens and sustains the interest of the Seniors in the Junior Society. Very soon we shall have to part with some of our older Juniors and we trust that when they graduate into the Senior Society they will be just as active as they have been in the Junior work.

As the Junior Superintendent, I make a rough draft of the programme for one each to the President and Vice-Presidents, and they in turn go to their respective committees for the items. We realize that the Junior League is the training school for the Senior League, and in thus helping them to be far better fitted to fulfil the duties which will fall to their lot when they become Seniors. At our first Junior League Anniversary Service which was held in connection with the Sunday morning service, three of our Juniors united with the church, and prevailed upon to that at an evening service among a number of adults, about a dozen or more of our Juniors, mostly boys, were received into full membership. I do not say that it was altogether an account of their being Juniors, but that played a most important part."

An "Autumn Tea," given by the Social Department of the Epworth League of Maple Street Methodist Church, Collingwood, was pronounced to be one of the most pleasant functions held for some time.

The church parlors were decorated with masses of beautiful autumn leaves and rows of berries. On the windows were placed "Jack O'Lanterns," which beamed good naturely on the guests.

Tea was served from six to eight o'clock. The menu cards were in the form of maple leaves. After a daintily served supper, an excellent programme of vocal and instrumental music was given. One special feature was a "Ladies' Orchestration" which was enthusiastically received and encored. The net proceeds of the evening's entertainment amounted to over thirty dollars.

The members of the Social Committee worked very earnestly to make the "Tea" a success, and felt well repaid by the expressions of pleasure from those who responded to their invitations to spend an evening with the Epworth Leaguers.

A measuring Social was a season of much enjoyment and profit in the Copenhagen Epworth League, and is thus described by Miss Mabel Gillott:

"Different ones were asked to make and fill half-pound boxes with home-made candy, also to bake cakes. We held the Social in the hall, and on entering each was measured, and asked to pay a cent a foot and a cent for every inch over the number of feet in their height. A person five feet, four inches high would have to pay nine cents. After all were gathered, the boxes of programme was given, then the boxes of candy were auctioneered off, and the programme was completed. Next came lunch of cake and coffee. The evening was enjoyed by all and the proceeds more than expected.

The Juniors of Harriston led by their Superintendent recently took full charge of the adult League programme with splendid effect.

The Leaguers of Harriston have a good plan that is suggestive to others in the form of a Donation party. The donations consist of the admission fee, and also which constitute the admission fee, to consist of something new or in good condition that is suitable for Christmas distribution among the poor by the Deaconesses of Toronto.

**Show this paper to
your friends**

"For we must distinguish between forfeiture of circumstances, position and forfeiture of personality or nature. A son may lose the actual privileges of sonship, but he cannot cease to be a son. A father may withhold the expression of fatherhood, but he cannot annihilate the fact of fatherhood. Over against all theories of God's partial Fatherhood I triumphantly set Christ's own Parable of the Lost, or rather the Recovered Son. The very point of this 'Crown of the Parables' is this: 'A son, notwithstanding his guilt, has never ceased to be a son; the father, notwithstanding his wrath, has never ceased to be a father. This, in fact, is the Gospel's all-conquering lever. Once persuade fallen man to recognize and feel his divine lineage, to say in the depth of his heart, 'Father!' and he is a saved man. Yes, God is the Father of all men."—G. D. Boardman, D.D., in "The Model Prayer."

II. About Himself?

Topic for week beginning January 16.

SCRIPTURE LESSON: Matt. 16.13-17, Luke 22.70; John 16.28.

SUGGESTED HYMNS: "Epworth Praises," 2, 13, 16, 23, 43, 127, 128, 134, 152, 169. (Make your selections from these splendid hymns.)

When Jesus began his public ministry he went into the synagogue at Nazareth where he was accustomed to worship, and stood up for to read. The Book of Isaiah was handed to him, and he opened it and read a passage from the 61st chapter. Then he began to explain that this prophecy had its fulfillment in him (Luke 4.16 ff.). This seems to have been about the first claim that Jesus made for himself. From this time on he gradually made himself known to his disciples. His method was progressive. At first he was recognized only as a fellow-citizen of Nazareth, afterwards as a prophet, and then as the Messiah, and finally as the Son of God, and the Saviour of men. To trace this progressive revelation through the Gospels would be a very interesting and profitable study, and at the same time would be perhaps the most correct method of studying the person of Jesus. We shall, however, briefly sum up his teaching under a few heads.

His Divinity. Study the evidences of his divinity as presented by himself.

His Pre-existence, John 8.58.
He came from the Father, John 5.36; 6.25; 8.42.

He shared in glory with the Father, John 17.5.
He claimed to be one with the Father, John 10.30; 14.9.

He accepted the title of "Son of God," though he used it sparingly himself, John 9.33-37; 10.36.

His Humanity. He called himself the Son of Man. This title may refer to the fact that his was a mission to man. It refers also to the fact that he was man in the truest sense. He was not a son of man, nor a son of a man, which might admit of others; but he was the son of Man; there was none other. He was the one typical and universal Man. Though he claimed kinship with God, he also claimed kinship with man, with one family or race of men, but with man universal. Study the evidences of his humanity. He was subject to human needs. He thirsted and hungered and was weary. All human sensibilities stirred in his soul and revealed themselves in his looks and actions—joy, love, sympathy, distress, agitation, sorrow even to tears, anger (John 11.5; Mark 10.21; Matt. 9.36; 26.38; John 13.21; Mark 3.5). He was tempted like other men (Heb. 4.15). Like other men he was born into the world, and like others too, he passed out by the gateway of death.

His Self-limitation. Though he shared

in the glory of the Father before the world was, yet he divested himself of that glory. In becoming man he imposed upon himself certain limitations. Study the character and extent of these limitations.

The limitation of his knowledge, Mark 13.32.

The limitation of his authority, John 12.49.

The limitation of his power, John 5.19, 30.

The limitation of his will, John 8.28, 29; Luke 22.42.

He prayed to the Father in a spirit of dependence.

His Character. He was pure and true, John 8.46. He was meek and lowly, and as such sets himself before us as our example, Matt. 11.29. He was compassionate; He came to help the needy and save the sinner, Luke 5.32; Matt. 14.14. The reader should search out for himself other traits of the character of Jesus.

The Messiah. The Jews looked for the coming of the Messiah, the Anointed, called Christ. Jesus claimed to be the Messiah, Matt. 16.13 ff.; John 4.25, 26. As a proof of his messiahship he points to his works, Matt. 11.3-5. As a prophet he was greater than the greatest, Matt. 12.42; 22.41, 45.

The Source of Salvation. He spoke of himself as the water of life, the bread of life, the light of the world, the Good Shepherd, the way to God, John 4.14; 6.35; 8.12; 10.11; 14.6. He claimed authority to forgive sins, and summoned men to exercise faith in him, Matt. 9.2; Luke 5.20; Matt. 11.28-30.

Absolute Authority. As the risen Christ he claims to be in possession of absolute authority, which he exercises on behalf of his servants who are endeavoring to carry on his work here in this world, Matt. 28.18-20.

It should be a source of great encouragement to us to know that our Lord and Saviour was a man, with like passions with us, subject to like infirmities and like temptations. He knows us all the better for his incarnate experience; for he was placed in all the positions in which we are placed. He who demands our service was Himself a servant. He who demands that we live a pure life was Himself tempted and yet without sin. It is also a source of great comfort to know that our Saviour is Divine, that He is in possession of all power, that He is able to lift us out of the thralldom of sin that we may enjoy all spiritual blessing with him in heavenly places.

Questions. What does Christ teach as to the reason for his becoming man? Should we emphasize the fact of his death more than the fact of his life?

SELECTED READINGS.

"What did Jesus say about Himself? The critics of the world, including the skeptical, infidel critics, seem to agree fairly easily on a few things about this Jesus on whose dissection they have expended so much time and strength. They agree that in the purity of His life, the moral power of His character, the wisdom of His teachings, the rare poise of His conduct and judgment, the influence exerted upon men, He clear overtops the whole race. Surely His own opinion of Himself is well worth having. And it is easy to get, and tremendous when gotten."

"According, then, to Jesus' own words, He had come down out of heaven, and, by and by, would go back again to where He was before. He had come on an errand for the Father down into the world, and when the errand was finished He would go back home to the Father again. He had seen the Father, and He was the only one who had ever seen Him. He was the Son of God in a sense that nobody else was, a begotten Son, and the only son who had been so. Therefore He naturally Called God His Father, and not only so, but His own Father, making Himself equal with God."—S. D. Gordon.

"... With the calmness of conscious truth, come those tremendous words, emphasized with the strongest phrase He ever used, 'Verily, verily, I say unto you, before Abraham was born, I am.' The common version omits 'born,' and so the sharp contrast is not made clear. Abraham was born. He came into existence. Jesus says, 'I am.' This 'I am' is meant to mean absolute existence, an eternal now without beginning or ending. Their Jewish ears are instantly caught by that short sentence. Jesus was identified with Him with the One who uttered that sentence out of the burning bush!"

"That is Jesus' point of view, this marvellous Jesus. He is the Jehovah in Genesis' first chapters. It was with Him that Adam broke the trust that day, and with Him that Enoch renewed the trust after such a long wait, and took those long walks. It is His voice and presence in the black topped flaming mount that awed the Israel crowd so. His voice it was that won and impressed so winsomely the man waiting in the hand-covered cleft of the rock that early morning, and long after, that other rugged, footsore man, standing with face covered in the mouth of a cave. Isaiah saw His glory that memorable day in the Temple. It was he who rode upon the storm before Ezekiel's wondering eyes and who walks with His faithful ones in the seven times heated coals, and reveals to Daniel's opened ears the vision of his people's future. Jehovah—His comes as Jesus. Jesus—He is Jehovah. No sending of messengers for this great work of winning His darling back to the original image and mastery and dominion will do for our God. He comes Himself. Jesus is God coming down to woo man up to Himself again."—From "Quiet Talks About Jesus."

What Does It Really Cost?

BY REV. J. A. DOYLE.

This question was forced upon me a few days ago, when in following my itinerary in the Victoria District, I visited the mining town of Lad-smith on the day of the fatal explosion in No. 3 mine at Extension.

The train, bringing the escaped men from the scene of disaster, had just arrived when our train pulled into the station. The town had endured dread suspense for about two hours. Over three hundred lives were in danger. The truth as to who were lost was now to be known. Wives, mothers and children were in awful search for their loved ones. Some found them. Some did not. Among the disappointed some became frantic with grief at once. Others wept against hope. The rescue crew were at work immediately, fighting back the "after damp" foot by foot. All through the long day the news came item by item. About eight o'clock the bodies of the dead began to arrive. Their comrades carrying them up the steep hill to their humble homes can be heard all over the place. It is forty-eight hours before the rescue work is over. Thirty-two have perished.

Almost half of these are married men. About fifteen wives are suddenly bereft of their husbands. Between thirty and fifty children are left fatherless. Twenty-one of these are in three homes. A widowed mother is deprived of her bread-winning boy. Public sympathy is awakened. Help pours in. The widows and fatherless will be saved from want. But who can give back the dead?

We enjoy the benefits of the coal, and the great world could not go on without it. But this, and many of our blessings, are purchased for us at the price of human life. This is what it really costs. But did we not learn it from Thee, O Christ?

The Sunday School

The Primary Department

BY MISS EDITH ALLISON.

Of all the departments of the Sunday School that of the Primary ranks among the most important. The home and the day school each have a share in character building and the Sunday School teacher should also feel a responsibility in this regard. The work we have is the foundation work. First impressions are always the most lasting. If we are to build well, we must of necessity begin right. If our foundation work be wrong the whole building will be marred. The first few years of the child's existence are the ones that make for life and eternity. When we stand before our pupils and consider what their welfare means to themselves, to God, and to others and think how much depends upon us, we are overwhelmed. Some wise man has said, "The quality of old age is decided in childhood," and the primary teacher is the one who will decide what the quality of the old age of our children will be. We are Christ's witnesses. They may not grasp all we try to teach them, but our influence upon them may serve in some degree to show them Christ, and win their hearts to him.

Having only one hour each week in which to teach the children the truth, it is most important that we be thoroughly prepared by prayer and study, and so filled with enthusiasm that every word and act may tell for good. Now, how do you begin to prepare a lesson? This is the day of excellent lesson helps which are a blessing if not used upon too much. But do not immediately dive into your quarterlies for hints and helps? Do not do it. The child who always keeps hold of a chair will never learn to walk. The more we depend on others, the less we will accomplish ourselves. Earnest prayer for help in understanding the lesson is our first great need. Then if you would take the Bible and read the lesson from it giving each verse deep and earnest study you would be surprised to find how well you understood it, and would then be able to plan independently how the lesson should be taught. When you have accomplished all you are capable of, go to the lesson help. You will then appreciate the ingenious working out of the lesson by other minds, and wonder how you missed some of their good points. These will make a deep impression on you. If you follow this plan you will find in time that you will be able to prepare a lesson without much, if any, help.

Then after the lesson and the method of presenting it to the class is prepared, three things are necessary to its successful teaching.

1. To be interesting that we may hold attention.
2. To be clear that we may be understood.
3. To be practical that we may be helpful.

Words do not always convey the same meaning to the child's mind as they do to ours. Every word before they understand it must represent a picture in their minds. When the little girl in repeating the fourth commandment said "Remember the Sabbath Day to keep it ragged," the teacher saw she had taken too much for granted and the word "holy" represented only one idea to the child. Another little girl on returning from Sunday School one day announced to her mother that she had learned a new song, the only line she could remember being "I'm a little green

horn among a half a cheese," misunderstanding the words, "I'm a little gleaner among the harvest sheaves."

Be careful also about negative teaching. The repeated warnings of "Don't do this" or "don't do that," often make the child think of doing things that would otherwise never have entered his head. It is much better to dwell upon the benefits of a good life, than to dwell upon the evils of a wicked life. Emphasize the *Do* rather than the *Don't*. This is probably the reason so many antidotes the Quarterly Temperance Lesson with dread. The lesson seems like one big "Don't." But we must endeavor to find in the lesson a truth that says "do" instead of "don't," and put some story into it if we would hold the little one's attention. We need not go outside the Bible for stories that will inspire them to be brave, to say "no" not only to the drink, but to everything that harms the body, the mind, and the soul.

Let us see that our scholars have their minds stored with Scripture passages. They may not entirely understand them now, but the full meaning will dawn on them in later life, and good will result from it. One primary teacher selected as many verses from the Bible as there are letters in the alphabet, one beginning with A and another with B, and so on. She had each written on a separate card, and asked each child to take one home for a week that he might commit it to memory, returning with it the next Sunday. In this way each child learned all the verses in twenty-six weeks, and the co-operation of the parent was also gained.

The teacher who obtains a suitable supply and visits occasionally some other school is sure to find new ideas. If she does not she is apt to get into ruts and stick in them. Then when we learn wherein we have hitherto failed we will in all probability return with the determination to make the most of the next Sunday's lesson, and find in it something that will fit closely into their lives. We must put our whole mind into the preparation of the lesson, we must put our whole heart into the presentation of the lesson, but our life must be its illustration. The daily life of the teacher has an important influence on the children. They have a peculiar insight into human nature. We must strive to make our lives such that we would not be ashamed to have the little ones copy them. Let us pray that God will give us grace and wisdom that we may be more particularly careful of the soul of each child and that we may lead each little one to confess Christ who said "Suffer the little children to come to me." Rednersville.

Depressing Children's Hymns

I would like to give my experience (says a writer) of how a certain hymn affected me when a child at school. I think teachers ought to exercise great care in the selection of hymns to be sung, and choose those of an elevating and cheerful character instead of dull, depressing ones.

The hymn which affected me a great deal and not to my benefit was that well-known hymn, the first verse of which is as follows:

"Childhood's years are passing o'er us,
Soon our schooldays will be done;
Cares and sorrows lie before us,
Hidden dangers, snares unknown."

It was the "cares and sorrows," "hidden dangers," and "snares unknown," which seemed to stick to me. Whenever those lines were sung a most depressing feeling used to creep over me. It was me the pessimistic view of life, and I looked to the future in anything but a cheerful manner.—Selected.

His First Sunday School Class

In describing his first effort to interest a class of boys, Dr. Grenfell, whose work among the Labrador fishermen is well known, declares in "A Man's Faith" that if ever he felt like a fish out of water it was when he walked into that Sunday School in East London and heard himself called "teacher" by a number of unkempturchins.

By plodding along I taught them who killed Gollath, and much more useful information. I taught them that it did not pay to come to school as long as you sucked peppermints, and that the use of hair oil meant "out you go." "As I knew what had appealed to me, I decided to try that. I started a movable gymnasium in our sitting-room, with one night a week for gymnastics. This, at least, taught the boys we could beat them at other things besides Bibles stories. In this way we learned to love and trust one another, and this soon gave an entry into their homes.

"But the idea displeased our parson, and I was ignominiously dismissed from the roll of teachers. The adaptable sitting-room, however, served excellently for a class-room, and when I started anew all my old scholars, unbidden, sought a place.

"Using my faith on the same principle, I regularly took my poor lads with me for my summer holidays, rather than their own, to the sweat-shops, and on my return told them what a good time I had been having while I prayed for their souls. The class increased largely in numbers; the boys learned to swim, to row, to sail a boat, to play football, to drill, and so forth, and some of them are still among my best friends."

Convention Reports

Sunday School and Epworth League reports as given at Conventions too frequently aim to prevent detailed statistics that no one remembers, instead of giving the main outstanding characteristics of the organization under review. A full line of statistical returns is necessary for the tabulated official schedules at the end of the conference year; but not at all in requisition at the District Conventions. The following report given at the Godefrich District Convention meets our idea finely and we present it as suggesting to others about what is required.

S. S. REPORT OF GODEFRICH NORTH STREET.

"Our School is in three divisions with a Superintendent over each,—Primary, Intermediate, Adult. The adult Bible Class was regularly organized about one year ago—about 80 members,—and is very successful.

The Sunday School has both its Temperance and Missionary work in charge of Committees, which plan the policies and conduct the services. The chairman of the missionary Committee is on the Church Missionary Committee. We aim this year to support two coats in the Chentu hospital. We have weekly teacher's meetings and a quarterly Banquet—where addresses are given on important features of our work. The Sunday School Conventions will be on December 10 and on following Monday evening the School and Choir will render the Cantata "Under the Palms." Next Sunday a number of the Sunday School scholars are to be received into Church membership."

Such reports are very desirable. Aim at concise statements!

Reports from the Field

A Week of Rallies

The North Bay Sunday School commenced the services on September 19th, with a Children's Service at 11 a.m. The whole school sat together. At 2.30, the Rally Day Programme was given, and the offering for the Sunday School Aid and Extension Fund taken. At 7 p.m., the pastor delivered an address on sports.

On Monday evening a rally of all the Church Societies was held and representatives of the Epworth League, Ladies' Aid, W. M. S. and Sunday School addressed the gathering.

On Tuesday evening a grand rally of all the Adult-Bible classes met in special Conference, regarding the new Adult Bible Class movement.

On Wednesday evening a Sunday School Prayer meeting was held.

On Thursday evening the Teachers and Officers of the School met for Special Business.

This appeal accompanied every announcement:

"Important. As the Sunday School is a most important part of the church you cannot afford to be indifferent towards it. Put your shoulder to the wheel and help it along. Let us have your presence at our services, your prayers on our behalf, and some of the enthusiasm you display in other activities of life."

The neat four-page folder that give publicity to these services among the people showed the value attached to judicious advertising by the officers in charge.

We need hardly say that the "week of rallies" bore good fruit. The pastor, Rev. A. P. Addison is to be congratulated on the success attending the enthusiastic labors of his efficient staff of workers in North Bay Sunday School.

Guelph District

The Epworth League Winter School was held at Rockwood on October 26th and 27th.

The congregations were large at every session.

After the formal opening Rev. R. H. Bell, B.A., of Guelph, conducted a Bible Study upon the book of Amos. This was followed by an address by Rev. G. J. Reany, of Guelph, on the Christian Endeavor Department of the Epworth League. The Junior League members then led the delegates and others in a ramble over the Rockwood Rocks.

At the evening session, Rev. H. W. Crews, M.A., spoke on "Strength and Weaknesses of the Epworth League," and Rev. D. Attiliff, of Acton, on "The Cultivation of the mind." The second day consisted of "Quiet Hour," Rev. S. T. Watts, "General Round Table Conference," by Mr. A. T. Brown, President District Epworth League; "Echoes of the Seattle Convention," by Rev. W. H. Douglas, "Mission work in West China," by Rev. E. W. Morgan, B.A., Kiating, West China, "Model Social Hour," by Miss L. Copeland, Elora, "Four Challenges of China to Canadian Methodism," Rev. E. W. Morgan, B.A., and "Ideals," Rev. D. W. Snider.

On recommendation of the Executive Committee, it was decided to increase the Missionary Givings in the Leagues in the District to \$500.

The following are the officers for the ensuing year.—Hon. Pres. Rev. H. W. Crews, B.A., Guelph; Pres., Rev. W. H. Douglas, Rockwood; Vice-Pres., (1) Rev.

G. J. Reany, Guelph; (2) Miss A. Jolliffe, Rockwood; (3) Miss B. Spelgt, Acton; (4) Miss A. Palmer, Guelph; (5) Mr. A. C. Hill, Guelph; Sec. Treas., Mr. A. F. Johns, Rockwood; Dist. Representative to Conference Executive, Mr. A. T. Brown, Acton.

Brampton District

The Epworth League and Sunday School Convention of the Brampton District was held at Inglewood, on Tuesday, October 7th, Mr. F. A. Hutton, presiding.

Reports presented from the various societies in the District were very gratifying, \$1210.41 having been raised during the year for the Forward Movement for Missions.

Rev. W. N. Chantler, Brampton, preached the Convention sermon.

The Convention was greatly helped by the presence of the General Secretary, Rev. S. T. Bartlett. At the Round Table Conference which he conducted the workers assembled were much benefited by his practical experience and counsel.

Rev. Herbert Lee delivered a splendid address on Sunday School work, giving prominence to Cradle Roll, Home Department, Decision Day, Temperance and Moral Reform.

A practical paper was contributed by Miss Emma Black on "Organization," in which there were many helpful suggestions.

Miss C. G. Wallace gave an interesting and pleasing account of the trip to Seattle, and the Convention held there. In the evening an address on "Missions in the Northland" was delivered by Rev. W. H. Thompson, after which the General Secretary spoke on "Epworth League Success." Dr. Long then briefly addressed the Convention.

During the day a telegram was read from his missionary, Rev. Marchmont Ing, and a resolution in reply forwarded to him, assuring him of continued prayer and support.

The newly elected officers are as follows:—President, Mr. T. Graham, Inglewood; Vice-Pres., (1) Miss M. Fallis, Brampton; (2) Miss Emma Black, Bolton; (3) Miss A. L. Devlin, Sheridan; (4) Mr. Knetchel, Brampton; (5) Miss Kirk, Huttonville; Sec'y-Treas., Miss M. Reynolds, Brampton; Conf. Rep., Rev. W. H. Thompson, Kleinburg.

Pictou District

The Fifteenth Annual Epworth League Convention was held in Consequon, on October 14th.

Although the weather was unfavorable the sessions were all well attended. The discussions on League work were interesting and profitable. The reports of the various Leagues were very encouraging. The principal speaker for the day was Rev. E. W. Morgan, returned missionary from China. The following officers were elected for the coming year.

Hon. Pres. Rev. D. S. Houck, Wellington; Pres. Rev. E. W. Tink, B.A., B.D., Cherry Valley; Vice-Pres. (1) Mr. Fred Ward, Consequon; (2) Mr. Earle Walker, Cherry Valley; (3) Mr. S. Simpson, Northport; (4) Mr. H. Vincent, Pictou; (5) Miss M. Pettingill, Pictou; Sec. Mr. Arnold D. Way, Bethel; Treas. Miss L. E. Fones, Albany. Rep. to Conference, Rev. Geo. R. Hare, Bloomfield; Rep. to Summer School, Rev. W. Smart, Glenora; Dist. Correspondent with Missionary, Miss E. Chislett.

North Bay District

A Convention of Sunday School and Epworth League workers was held in the beautiful North Bay Church on October 18 and 19. The sessions were productive of both interest and profit. Discussions and Round Table Conferences prevailed rather than numerous speeches. Such topics as "Our Missionary and his work," "Evangelism in the League," "Decision Day," "Reverence in the Sunday School," etc., were dealt with. An excellent address on "How to prepare a Sunday School Lesson" was given by Rev. A. P. Addison. This will soon appear in our paper and will be much enjoyed by many. Among others taking part were Mrs. W. Bradley, Messrs. H. O. Boorse, McCarten, Balfour, Dr. Kenny, Dunker, and Revs. W. W. Ryan, Geo. E. Coulter and the General Secretary. The District will hold a Summer School at North Bay in 1910.

Simcoe District

The Annual Convention held at Cheside was large and representative, and was pronounced one of the best in the history of the District, reflecting great credit upon the Executive.

After opening exercises by Rev. H. Monsinger, "An hour with the Master Teacher" was led by Dr. J. H. McArthur, of Lynedoch, in which he presented in a clear and helpful way many of the characteristics of Christ's teachings.

During the afternoon two addresses were given, "Our work in China and Japan," by Rev. D. R. McKenzie, and "The Stewardship of Our Western Heritage," by F. W. Hardy, B.A. These were followed by a helpful talk on "Methods of Work," by Rev. K. J. Beaton, of Toronto.

At the evening session Rev. J. J. Liddy presided, and an inspiring address was delivered by Rev. D. R. McKenzie on "World Wide Missions."

The Convention closed with a most helpful Consecration hour.

The following officers were elected:—Hon. Pres., Rev. J. J. Liddy, Simcoe; Pres., Rev. A. W. Shepperdson, Simcoe; Vice-Pres., (1) Miss C. Edmonds, Simcoe; (2) Miss Gerlie Werner, Cheside; (3) Miss Annie Hind, Hagersville; (4) Miss Annie Blayne, Renton; (5) Mrs. Kelly, Port Rowan; Sec.-Treas., Miss J. C. Nickerson, Simcoe; Rep. Conf. Ex., Rev. J. J. Liddy, Simcoe.

Windsor District

The Epworth League and Sunday School Convention was held at Essex, Oct. 5 and 6. It was one of the best in the history of the District, as there was a large attendance, and a programme of education and inspiration. The reports presented by the several Vice-Presidents showed that Epworth League work on the district is in a healthy condition. The Missionary report showed an increase of about sixty per cent. in the givings for the past year.

The programme consisted of a demonstration meeting of the District Epworth League Executive, a Round Table Conference, conducted by Rev. S. T. Bartlett, an address on "The Mission Study Class Work," by Miss A. Estabrook, an address by Rev. F. H. Langford on "The Machinery of the Forward Movement," and by Rev. F. W. Hollinrake on "The Opportunity of the Forward Movement." At the evening session an address was given by D. A. McDiarmid, London, on "The Present Temperance Situation." This was followed by an eloquent and inspiring address by Rev. S. T. Bartlett, on Epworth League and Sunday School work.

The election of officers resulted as follows:—Hon. Pres., Rev. Jos. Philip, Essex; Pres., Rev. A. E. M. Thomson, Amherstburg; Vice-Pres., (1) Miss Lillian

Miller, Essex; (2) Rev. F. H. Langford, Comet; (3) Miss L. McDonald, Lexington; (4) Miss B. Minnis, Kingsville; (5) Mrs. A. W. Barker, Comber; Sec'y, Miss Gladys Cadman, Windsor; Treas., Mr. Howard Gardner, Walkerville; Con. Rep. Rev. S. L. Toll, Walkerville.

Bradford District

The annual Convention of Bradford District Sunday Schools and Epworth Leagues was held at Thornton, Nova Scotia, standing the fact that Thornton lies in one corner of the District and is thus very inconvenient of access to a large part of the district, there was yet a very representative attendance, only a few appointments being unrepresented. The convention was very practical and some plans for the year's work were decided upon, which promise to make this year one of the most successful in the history of the district. The new Sunday School Secretary, Rev. A. F. MacKenzie is planning to hold six Sunday School institutes at various points on the district, and it is expected that these will show their helpfulness in a much more efficient handling of the Sunday School work. A strong resolution was adopted in favor of a large advance in our missionary giving, the aim being to fully support our missionary, the Rev. Daniel Norman in Japan, and in addition raise a surplus to enable him to engage a number of native assistants. In order to insure a hearty co-operation on the part of the leaguery of the district in this effort a system of visitation was outlined whereby each league on the district would be visited by representatives from other leagues four times during the year, and, of course, send representatives in turn to four other leagues to speak on our work in connection with the Forward Movement.

We had with us Rev. S. T. Bartlett, General Secretary, who conducted a most helpful Round Table Conference, and Rev. Dr. Kilborn, of West China, who gave us two inspiring missionary addresses.

We are expecting a successful year's work on this district.

Wingham District

The 12th annual Convention was held in Lucknow. There was a good attendance of delegates, considering the unfavorable weather, and the sessions were interesting and profitable.

In the forenoon, a paper was given by Mrs. J. Pattison of the Brick Church League, on "Prayer, the motive power for work," and an address by Rev. C. W. McKenzie, B.A., of Wroxeter, on "The Leaguer as a soul-winner." Both were most enjoyed and contained many excellent suggestions.

In the afternoon, Mr. G. Ellis, of Berwick, spoke on "Attendance at League, especially as related to young men." This was followed by a report and address on Missions by the 2nd Vice-Pres. of the District, Mr. Jno. Kerr, of Wingham. A chart was displayed, showing the average contribution per member for each League in the District last year, as follows:—Wingham \$3.00, Belgrave \$1.95, Kincairdine \$1.75, Salem \$1.65, Brussels \$1.30, Ripley \$1.23, Bethel \$1.15, Lucknow \$1.14, Ethel 67c, Ashfield 67c, Berwick 66c, Whitechurch 66c, Fordwich 57c, Bluevale 56c, Teeswater 40c, Gorrie 21c, Tiverton 21c, Wroxeter 15c. The address was followed by a lively discussion. Mrs. D. Slight, of Kincairdine, gave an excellent paper on "How to make Junior League work a success." The closing address of the afternoon was given by Rev. B. S. Baker, M.A., of Teeswater, and was much enjoyed.

The evening service started off with a song service led by Mr. Frank J. Hill, of Wingham. The following addresses were then given:—"What the young people

should do for the Church," by Rev. H. T. Ferguson, Kincairdine; and "What the Church should do for the young people," by Rev. Dr. Rutledge, of Wingham.

The Business committee reported the following officers for the ensuing year:—Hon. Pres., Rev. J. E. Ford, Lucknow; Pres., Rev. G. W. Rivers, B.A., B.D., Ripley; (1) Vice-Pres., Roy Pryne, Brussels; (2) Jno. Kerr, Wingham; (3) Miss May Reid, Wingham; (4) Mrs. (Rev.) Baker, Teeswater; (5) Miss Cole, Ethel; Secs., Treas., Rev. C. W. McKenzie, B.A., Wroxeter; Rep. to Conf., Rev. M. D. Madden, Pine River.

Cobourg District

The S. S. and E. L. Convention was held at Baltimore, the afternoon Session being devoted to Epworth League problems, and the evening to those of the Sunday School.

Miss I. Rogers, District League Secretary, made a profitable review of the District work from its inception as a League in May, 1895, to the present. A discussion on the District work followed. Evangelistic work among the Leagues was strongly advocated and advised. "The Epworth League Vindicated" was a general topic considered. "As an aid to the Pastor" by Mr. A. J. Lacey, and "As a Society for Self-development," by Miss Myrtle Henderson. Rev. L. S. Wight, B.A., emphasized the importance of Junior work, and argued for a larger measure of attention being paid to the children.

At the evening session addresses were given on "Missionary work in the Sunday School," by Mr. W. G. Jennings, Centreton, "Some neglected factors of Sunday School work" by M. A. M. Peterson, B.A., Cobourg, and by Rev. L. S. Wight, B.D., Brighton. Rev. Dr. Storey brought the Convention to its close.

The officers elected are: President, Rev. W. Higgs, Centreton; Vice-Pres., (1) M. A. J. Lacey, Camborne; (2) Miss L. W. Wilow; (3) Miss Ratlow; (4) Miss Hagerman, Port Hope; (5) Miss M. Henderson, Cobourg; Sec., Miss I. Rogers, Cobourg; Treas., Miss I. Clarke, Cobourg; Rep. to Conf. Ex., Rev. W. Higgs, Centreton.

St. Catharines District

The Fifteenth Annual Convention of the District Epworth League was held at Grimsby on November 2nd and 3rd, and was a decided success.

The first session opened at 2 p.m., Tuesday. After a most inspiring address from the President, J. M. Pattinson, followed by discussion, Mr. D. Dyson addressed the gathering on the topic, "The Value of 'Now.'" An excellent address was also given by Rev. A. I. Terryberry on the subject, "Training for Service." Rev. J. Woodwin also gave a splendid talk on the subject, "Soul Winners—Their Equipment." All the addresses were followed by helpful discussions.

At six o'clock the delegates and their friends were entertained in the Sunday School room to an excellent supper provided by the Leaguers and the ladies of the church, and a social half hour was spent giving all an opportunity to become better acquainted.

At the evening session a very excellent address was given by the Rev. J. W. Crothers on "Our Civic Responsibility." The Rev. J. W. Smith, President of the Hamilton Conference gave an inspiring talk on "The Enthronement of Christ in the Spiritual Life of Man."

All the sessions were interspersed with beautiful music.

The Wednesday morning session began with sunrise prayer meeting at seven o'clock. Two intensely interesting addresses were given. One by the Rev. A. J. Creighton, on "What Intemperance costs our Nation," and the other by the

Rev. F. M. Mathers, on "The Missionary Problem of Its Success."

The following officers were elected for the ensuing year:—Hon. Pres., Rev. D. A. Moir, Niagara Falls; Pres., H. W. Sussex, Beamsville; Vice-Pres., (1) D. Dyson, Jordan; (2) Miss C. M. Plato, St. Catharines; (3) Mrs. Nicholls, Lundy's Lane; (4) J. H. Moore, Grantham; (5) Miss Miller, Thorold; Secretary, Miss B. Farn, Millburg; Treasurer, M. Gray, Niagara Falls; Conference Representative, Rev. A. J. Creighton, Niagara-on-the-Lake.

A great deal of credit is due the retiring President, Mr. J. M. Pattinson, for his untiring efforts in connection with his work in this district, he having been President of the District for the past two years.

London Conference

The Eighth Biennial Convention of the London Conference Epworth Leagues was held in St. Mary's, October 18th to 20th. From a standpoint of attendance, interest and excellence of programme it was one of the best conventions ever held by the Conference League. Rev. D. N. McCamus, pastor of the Convention Church, had charge of the opening session and Mr. H. C. White, President of the local League welcomed the delegates to St. Mary's. Reply was made by Rev. W. B. Millson.

The key-note address was given by Rev. G. N. Hazen, entitled "Our Mission." The following morning Mr. J. F. Maine, of London, gave a stirring address on "Our Aim." Then came Rev. R. Hicks, Crediton, who spoke on "Our Failures." Rev. A. E. Jones gave an address on "Our Achievements."

During the afternoon Mr. Emmerson Vipond gave a good paper on "Spirituality the greatest need of the League." Rev. R. W. Knowles followed with an address on "The Literary Study of the Bible," and Rev. W. A. Walden spoke on "The Devotional Study of the Bible."

Miss Gray, of Nile, gave a number of practical papers for the Social Departments. Rev. W. Baird, London, conducted an open Parliament on the work of the C. E. and Literary Departments. Many of the delegates took part and questions of vital importance were ably discussed.

At the evening session, Rev. Jas. Livingston presided. Rev. Geo. W. Dewey, London, spoke on "Why Make a Literary and Devotional Study of the Bible?" Dr. Charles Scott, Brantford, then gave one of the strongest addresses of the Convention, his subject being "The Cross of Gold." During Tuesday's session, Rev. Mr. Hazen gave a report of the Summer School at Alma College.

On Wednesday morning Mrs. E. Noxell, of Chatham gave a bright address on "The Importance and Work of the Junior League." Miss Baillie's paper on "Difficulties in Junior League Work" was read in her absence by Miss Cole. Then followed an address on "Ways and Means of Making the Social Department Effective" by Mr. Geo. Follick, Hensall. An open parliament was conducted by Rev. J. W. Baird on Social and Junior Departmental Work, which was most helpful, a large number participating.

In the afternoon, Mr. D. C. Taylor, Lucknow, delivered a forceful address on "Our Missionary Opportunities," and Rev. F. W. Langford with his accustomed fire addressed the delegates on "Our Missionary Machinery." A profitable discussion followed after which an impressive consecration service was held.

Rev. A. K. Birks, President of Conference presided at the evening session. Rev. R. D. Hamilton, Listowel, took the Leaguers for a rapid trip across the continent, returning after the sessions of the International Convention at Seattle, then back through the Canadian Rockies. His splendid address was much enjoyed. Rev. H. W. Crews, of Guelph, followed with a strong address on the motto "Forward With Christ."

The newly elected officers are as follows: President, Rev. A. K. Birks, LL.B., London; Vice-Presidents (1) Mr. J. F. Maine, London; (2) Miss N. Forman, Stratford; (3) H. J. M. Oeterhout, B.A., Kintore; (4) Miss A. Steadman, Woking; (5) Mrs. E. Novell, Chatham; Secretary, Rev. T. E. Sawyer, Lucknow; Treasurer, Miss B. Powell, London; Representative at General Board, Rev. W. E. Millson, Kingsville.

Montreal Conference

The ninth Epworth League Convention of the Montreal Conference was held in Winchester on October 18-20. It was conceded to be one of the very best ever held in the Conference. The President, Rev. W. S. Lennon, presided. The address of welcome as given by the pastor of the Convention Church, Rev. J. Webster, was hearty and well received. Rev. H. E. Warren, who by the way was elected President for the next two years, responded. A vigorous address by Rev. M. Taylor dealt with the Epworth League as an Evangelical agency. He told the leagueurs that they should have and manifest the spirit of Evangelism (1) Because of the very name the League bears; (2) Because the mission of Methodism is herein shown; (3) As Christians; (4) Because of the possibilities and powers that lie in their very youth.

The General Superintendent, Dr. Carman followed with a stirring address in which he dealt with the Epworth League as a young people's movement, whose results under the power of the Holy Spirit are manifest in many ways.

The President of the Conference, Rev. W. Philp, presided on the second day. After routine business a conference of workers was conducted by Rev. Dr. Stephenson.

In the afternoon meeting a demonstration of a District Executive in session was given, after which a paper on "Bible Study" prepared by Rev. F. G. Lett, was read by Rev. A. J. Belton.

(This admiring paper is in our hands and will appear in due course in these columns. It should be highly studied by every leagueur.—Ed.)

Mrs. Hughes spoke on the relations between the W. M. S. and the Epworth League, and Miss Wilcox gave an address on the deaconess work of the city of Montreal.

The second evening session was addressed by Dr. Mavety on "The Making of a Man," and by Dr. Carman on the duty of the League to the nation.

On Wednesday morning, Dr. Stephenson led an interesting and animated discussion on "Mission Study," and Miss Beggs read a very helpful paper on "A better Consecration Meeting." "A better business meeting" was discussed by Mr. C. J. Taber. "The League and Sunday School" was the subject of an address by Mr. A. G. Howell. The main object of the Sunday School was the teaching of the Bible with a view to Christian Character. The objective of the League is training for Christian work. Helpful discussion followed this address.

The Junior work was the main theme of the afternoon's study. Miss Bridgeman and Miss Crouch gave valuable suggestions as to keeping in touch with the children and awakening their interest in good works.

Rev. Ernest Thomas offered "A Proposed Solution of the Junior Problem." This took the form of a demonstration of the Boys' and Girls' League work by a section of the Merrickville companies. This novel feature awakened deep interest among delegates and people, the pupils of the Public school also being present in large numbers. Mr. Thomas referred to the starting of the Boys' Brigade twenty-five years ago in Glasgow. Today it numbers 150,000 members. In short, the

movement aims to make the boys and girls expert and adept in doing good by making use of the military methods in signaling, conveying messages, relief and rescue work. The skilful manoeuvring of the brigade elicited the warmest applause of the audience.

(Look for Mr. Thomas' article and photos, on this subject, in our next issue.—Ed.)

The closing session of the Convention was presided over by the President-elect, and two excellent missionary addresses were given, one on Japan, by Rev. C. J. Bates, and the other on China, by Rev. Dr. Service.

The following compose the new Executive—Hon. Pres., Rev. W. Philp; Pres., Rev. H. E. Warren, Inkerman; Vice-Pres., (1) C. J. Taber, Carleton Place; (2) Rev. R. Smith, Prescott; (3) Miss Cameron, Seely's Bay; (4) Miss Pearl Durant, Winchester; (5) Miss D. Bridgeman, Montreal; Sec., W. J. Cairns, Ottawa; Treas., F. R. Yule, Ottawa; Rep., to General Board, Rev. W. S. Lennon, Cookshire.

British Columbia Conference

The Third Annual Convention of Epworth Leagues of the British Columbia Conference was held in the Mount Pleasant Church, Vancouver, October 11 and 12.

On the opening night, Monday, the Leagueurs from the various churches in Vancouver and New Westminster responded with their Rally songs to the roll call by the President, Rev. J. P. Westman. The opening exercises were very enthusiastic, which speaks well for the spirit of the Young People's work in B.C.

Rev. C. W. Brown, B.A., of New Westminster, gave a very inspiring address on "What the League has done for the Church," after which Rev. J. A. Doyle, our Western Secretary, gave, in his own inspiring manner an address on "What the League may do for the Church."

On Tuesday afternoon Miss M. Nicolls of Wesley Church, gave an excellent paper entitled "The Value of Junior League Work." Mr. Doyle then spoke, and gave some excellent ideas regarding "What relation does the organized Bible class bear to League work." At the Business Meeting the following officers were elected for the ensuing year:

President, Rev. J. F. Stillman, Vancouver; Vice-Presidents (1) Mr. Horvace, Knett, Vancouver; (2) Mr. C. Deaville, Victoria; (3) Miss E. Heather, Vancouver; (4) Mr. G. E. Copeland, Vancouver; (5) Miss M. P. Nicolls, Vancouver; Secretary, Mr. W. J. Hogg, Vancouver; Treasurer, Mr. F. Sugden, Vancouver; Representative on General Board, Rev. C. W. Brown, New Westminster.

Tuesday evening unfortunately was very wet, and our attendance was not what we could have hoped for, but those who came were not disappointed, as we were treated to two very fine addresses; the first, "The Ideal Sunday School for Today," by Rev. B. Milliken of Wesley Church, and the second by Rev. J. A. Doyle, on "The Place of Missions in League and S. S. Work."

We wish to thank Mr. Doyle for the assistance and work he has given to the Epworth League in British Columbia, and our hope is for a return visit from him before very long.

A Scotch lady and her gardener used to worship together, not agreeing with any form of church doctrine. A friend remonstrated with her and asked: "Do you really think you and your gardener are the only two real members of the true church on earth?" to which she replied: "Weel, I'm nae sae sure o' John."—*Exchange.*

Western Notes

Rev. J. A. Doyle sends the following interesting items from the Western Conferences:

At a Sunday morning service in Central Methodist Church, Vancouver, B.C., seventy per cent of the splendid congregation to which I preached were men, and the most of them young men. Not a bad sign I thought.

In the Sunday School at Nelson, B.C., many of the scholars, who were away on holidays, saved their record for perfect attendance by sending a short essay, written by themselves, on the Sunday School lesson for the week, to the Superintendent before Sunday.

During a busy trip of almost seven weeks in the British Columbia Conference, I did not find a Methodist Sunday School that was not taking our own Sunday School periodicals. In only three did I find any foreign papers, and heard of some schools of other denominations where Methodist papers were being taken.

Columbia is a small county appointment on the Aldrie circuit, Alberta conference. They believe in Sunday School work out there. We had the pleasure of visiting them on their Rally Day, October 24th, in company with Mr. Marwood, of Calgary. The little school house was crowded to the doors. The workers were most enthusiastic. At the close of the meeting we organized an adult Bible class with twenty-four charter members.

The "Forward Movement" in British Columbia Conference is forging ahead. Victoria District undertakes the support of Rev. R. E. S. Taylor and Mrs. Taylor, to whom they bade farewell on October 27. Last year the Vancouver District raised over \$2,300 for church extension. The Westminster District Leagues are contributing to the support of the mission boat. This leaves Rev. W. H. Pierce, who was formerly supported by all the Conference, to be supported now by the Leagues of the "Upper Country" as the other four districts are called.

"There is that scattereth and yet increaseth"

The over crowded Primary rooms in Sunday School of Central Methodist Church, Calgary, were relieved a few weeks ago by transferring about forty of their little folks to the new Sunday School at Victoria Church—Calgary's seventh Methodist Church by the way. The vacant space did not last long, for it just required three Sundays for Mrs. Marwood and her staff of workers to have the average back to the old mark of one hundred and ten scholars.

The Methodist Rally held in McDougall Church, Edmonton, in connection with the Alberta Provincial Sunday School Convention, was well attended and intensely interesting.

Rev. G. G. Webber's paper on "The Relations of the child to the Church" was clear, thoughtful and strong. The value and excellence of "Our Sunday School Periodicals" were well presented by Mr. R. J. Robinson of Edmonton. It was a pleasure to your Western Secretary, to present to the Rally an exhibit, containing seventy-nine pieces in all, of our Book Room's stock of Sunday School papers and supplies. Mr. Will Gibben, of Winnipeg, could not be present, but sent an inspiring paper on "Organized Work for Boys." A lively and profitable discussion followed each paper.

From the General Secretary's Mail

A Letter We Liked!

It was short and direct. It came from a Literary Vice-President of an Epworth League in Sarنيا and read:—"Will you kindly furnish me with a list of the persons taking the Epworth Era here, also when the subscriptions expire?"—Of course we were glad to comply, and would like at least one thousand Lit. Vice-Pres. to make a similar request.

Where Is This From?

"We have no Sunday School and no prayer-meeting." This statement amazed us coming from where it did; but it helped explain a later statement in the same letter, "the church members, or at least the older members take little or no interest in League work." And no wonder! We can hardly be surprised that a few young people find it very hard to maintain an Epworth League in a community without either Sunday School or prayer-meeting. Surely, somebody needs to be awakened.



EXECUTIVE OF BAY OF QUINTE CONFERENCE EPWORTH LEAGUE

Remember the Convention, at Cobourg, Feb. 8, 9, 10 next.

Pastor! Is this from Your League?

"Our pastor has pushed Epworth League work on this circuit and is worthy of the name of pastor and brother." It is the last name that appeals strongly to us for we are sure that our young people generally need less preaching and more preacher. Are you a "brother worthy of the name" or just a parson?

Looks Like Business!

"At the last meeting of the Executive we took down a list of all possible members to make them a special subject of prayer, and to bring them into the league." Splendid! It is good to pray for them; but this is a case where prayer and works go together, and if each of these "possible members" is personally interviewed and cordially canvassed we have no doubt that the prayers being answered. But prayers alone will hardly "bring them into the league." Go after them and do not be discouraged if you need to go again and again.

A Good Sign!

From away out in Saskatchewan comes this, "we have not very big gatherings, but those who come are very earnest in the work." There is something better than bigness—Numbers are not always a sure proof of success; but where earnestness is the characteristic of the members, there will be growth in influence and increase of usefulness. We wish all our leagues were like our friends out in this little Western town.

An Extract We Don't Like!

"I gave one of your letters to our pastor, and have not heard from him since." The reference is to the General Secretary's letter sent out October 1, and is made by an E. L. President. We fear that it represents about the amount of interest that many Pastors are taking in their young people's welfare. Indifference on the pastor's part will kill any League, and we fear that not a few are dying from pastoral neglect.

We Believe So, Too!

"We believe the 1910 topic list will be a great benefit to our League." This comes from a Manitoba President. If you have not studied this same topic list, you are as yet unacquainted with the latest move to unite our young people in helpful Bible Study. Look the matter up.

President! Does this Refer to You?

"We feel our League has grown spiritually as well as in numbers and this is largely due to the efforts of our President, who has been untiring in his labors to make it a success!"—This statement is from a secretary's letter recently received. Such a President is sure to see a measure of encouraging results.

The Right Kind!

"There are a lot of strong little members in the Junior League, and we think it will progress fine." This promising statement comes from the Secretary of an Epworth League that some weeks ago woke up to the idea of a Junior League and organized one. May these "strong little members" grow stronger as they proceed from "little" to big in size.

A Circuit Union Would Help!

"On the other two appointments of this circuit there are good Leagues doing good work, and I think there is no reason why we should not have one also." This means that what others can do, we can. And in such a case, a union of the three leagues on the circuit, meeting say quarterly, would materially aid matters. The weaker would be helped by the stronger.

Not a "Short" Order!

The President of a country Epworth League wrote under date of November 1, in an encouraging letter: "I spoke to our Society about the Epworth Era, and I got seven subscribers in short order." The money was enclosed and the thanks of editor and publisher are tendered this league, which, though in the country, shows evident signs of activity and growth.

"A Good Deep Rut!"

"Our ——— League is very much run down. We are in a good deep rut, but with the help of our new pastor ——— we are endeavoring to bring things back to life." When we read this we thought not of the "new" but of the old pastor, and wondered how far he was in blame for this league getting into the "good deep rut." We hope our friends at ——— will soon be travelling on a smooth and solid roadway; but keep a-going or you'll surely get stuck.

'A Mock Election"

The Junior League of Millbrook, recently held a mock election on "Public Library vs. Skating Rink." The President thus describes it in an interesting letter relating to their work—"Each candidate was supposed to have \$2,000 to spend on their cause. The candidate for the library was one of the girls and one of the boys stood for the skating rink. The election resulted in favor of the rink by a vote of 34 to 25. In order to induce the boys to be present and to join the league, we allowed every member who presented his card duly signed before seven o'clock to have two votes, while one who was not a member had only one. As a result we had twenty-two boys present and most of those became members." The letter made kindly reference to the interest of the pastor in the meetings of the Juniors. Evidently the Millbrook boys and girls are having good times together.

This Is Loyalty!

There are sixteen Epworth Eras going to Grimsby, and the President writes under date of November 5—"We will endeavor to support our League paper more loyally than in the past, and hope to send you in a number of new subscriptions in the near future, as all those taking the paper agree that it is brimful of good things from cover to cover, and worth more than the price asked." Grimsby Leaguers are "all right" on this point. We wish all others were equally appreciative and loyal.

Business System!

"For nearly three years the missionary Department has never failed to have a written report at the monthly business meeting." So writes the President of Keene Epworth League. Why cannot all other Leagues do as well, and not in one department only, but in all? Business system must be insisted on by the President if the work is to make progress. How is it in your League?

A Pleasant "At Home"

Mrs. Warner, Literary Vice-President of the Emerald St. League, Hamilton, reports a most successful "At Home" to the young people of the congregation. Printed invitations were mailed to all whose addresses could be secured. One hundred were in attendance. The room was handsomely decorated with flowers and plants and especially attractive. The President of the Conference, Rev. W. J. Smith, gave an excellent address, the balance of the programme being musical. Refreshments served by the Social Committee concluded a very enjoyable evening.

Ladies vs. Gentlemen!

From a letter received from the President of Dauphin, Man., Epworth League, we quote the following which may contain a suggestion for other leagues that will be of interest.

"We tried a plan last month which worked so successfully I am going to give it to you in hope that it may prove a help to some other League.

It was a contest between the ladies and gentlemen of the League. The first night the ladies provided all the programme—Only ladies were in the choir, lady speakers, lady singers, etc. The following night the gentlemen took charge. We were allowed to get any outsiders we could, and had only one restriction,—we must follow the topic card.

Outside judges were chosen and the points counted in making the decision were,—for punctuality five, atmosphere five, enthusiasm five, general management five, numbers present five, topic fifty, entertainment twenty-five.

The gentlemen were victorious, so the ladies had to provide a social evening for the league and all those who had helped in the two programmes, on the next Monday night."

Tarbell's Teacher's Guide

The 1910 volume of this splendid series of yearly helps on the International Sunday School Lessons, is a veritable library for our busy students.

In the Introductory passages are valuable suggestions for teachers, an explanatory chapter on why four gospels, an analytic outline of St. Matthew, with helpful data for the study of the life of Christ.

The text of each lesson, an explanation of it with special light from Oriental life, and the historical and geographical background, is given weekly.

The lesson approach, illustrations, sentence sermons, meaning of each lesson briefly told, with the Bible class topics and assigned work for pupils help to constitute a mine of wealth for the student and teacher.

The maps, diagrams, and pictures are not the least valuable contents of the book. You will find this volume of great service in preparation for teaching the Sunday School lessons next year. Price in cloth, \$1.15, postpaid. Order from Wm. Briggs, Wesley Buildings, Toronto.

THE YOUTH'S COMPANION for 1910 promises to be the most varied and popular volume of this splendid young people's paper. You cannot give your son or daughter a better Christmas present than year's subscription would be. Order from The Youth's Companion Pub. Co., Boston, Mass., early and secure the extra Holiday issues. \$2.00 a year.

She: "A married couple should pull together like a team of horses."

He: "yes, and they probably" would if like a team of horses they had but one tongue between them."—Exchange.

Book Shelf

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

"Christmas Builders," By Charles E. Jefferson, D.D. Pub. by Thomas Y. Crowell & Co., New York. 50 cents net.

This is a strong appeal for the expansion of the Christmas spirit until it covers all the year. The author shows how Christmas is made burdensome on many by its present observance, and argues for a larger Christmas. He is right, and our extended quotations from the address in our last number, will, we hope, cultivate in our young people a broader and more comprehensive idea of the meaning of Christmas. Use this elegant little book widely in your Christmas presents.

"The Christmas Child," By Heshu Streeton. Pub. by Thomas Y. Crowell & Co., New York. 64 pp. with four full page illustrations in color. 50 cents net.

The well known author of "Joan's First Prayer" has given a charming story in this elegant little volume. Its four chapters tell of the coming of Joan to her great aunt's farm, when but a child of five, how she learned of the story of Christmas, sought for the babe, and really found one in a manger. "When this babe was, we leave the reader to find out by a perusal of this story, whose paths will appeal to every heart, while its vivid narrative holds the interest of the reader to the end.

"Dorothy Brooke's School Days," By F. C. Sparhawk. Pub. by T. Y. Crowell & Co., New York. 83 pages, illustrated. \$1.00

This is a wholesome and entertaining story for girls. The central figure, Dorothy, is a fifteen year old girl, whose life in a large boarding school is graphically described. We may not expect that all our girls' shall pass through Dorothy's experiences, but we can hardly conceive of any better motto for them. "1910 than that which Dorothy learned to choose for her next year's motto,— "Not what we give, but what we share, For the gift without the giver is bare."

Read the book and see how we came to make this selection.

"The Gate Beautiful," By J. R. Miller, D.D. Pub. by Thomas Y. Crowell & Co., New York. 306 pp. Plain, 65 cents net; gilt top, 85 cents net.

This is in every sense of the word a valuable book. The author is too well known to need any commendation from us. In this volume we have twenty-one chapters each dealing with a question of moment to the spiritual growth of God's children. As a book for helpful reading for the development of Christian character in young Christians, it is worth more than money. The chapter on "Christian Manliness" is especially suggestive to young men. As a Christmas gift, this book should find a ready and extensive sale. It would be a most useful book to include in an Epworth League Winter Reading Course.

"Pinocchio," The adventures of a little wooden boy. By Carlo Collodi, illustrated in colors, 192 pp. Pub. by T. Y. Crowell & Co., New York. \$1.00.

This story, translated from the Italian, has had great popularity in Italy where its sale has totalled a million copies in twenty years. Pinocchio's experiences are as interesting as any ever told in fairyland. This little wooden boy passes through all kinds of exciting adventures, all through, the author wisely draws and enforces lessons that will make the juvenile reader learn better how to live. Obedience, generosity, love, honesty, industry, fidelity, conscience,—all are illustrated in a delightful and charming manner. The experiences of this wonderful marionette, who will become, we trust, a well known character to many of our Canadian boys and girls.

"Tag, or the Chien Bonie Dog," By Valentine J. Fairbanks. Pub. by L. C. Page & Co., Boston. 138 pp. 29 illustrations, illuminated cloth. \$1.00.

This is an amusing story of the surprising experiences of a newly married couple, who, on their honeymoon, are innocently and unsuspectingly made the custodians of a little boy and his dog. Their commendable interest in little Bontese involved them in many ridiculous scenes. What these were and how everybody was safely delivered out of them, we leave our readers to find out by a perusal of the book, which is full of clean, wholesome fun, and provides an hour's enjoyment and pleasure.

"We Four and Two More," By Imogen Clark. Pub. by Thomas Crowell & Co., New York. 82 pp. with full page colored illustrations. \$1.25.

The "four" and "two more" added make a merry party of six whose summer experiences with grandmother and aunt are chronicled in this jolly book. How their "S. P. O. D."—Society for the Prevention of Dulness—worked, is graphically described. They were not perfect children by any means; but the very naturalness of their fun and frolic makes one like them, and as the group breaks up for the Fall term, and they part for the more serious business of school, we feel that they weren't half bad, and that the book is not without profitable lessons.

"Flying Flower," By G. E. Theodore Roberts. Pub. by L. C. Page & Co., Boston, Mass. Six full page illustrations. 125 pages. \$1.00.

The author has become famous through his graphic stories, and needs no introduction by us. In this volume our children will find delight the stories told to Flying Flower by Squat-Fire, his grandmother, during the long winter evenings, in their far northern village home. Stories of the bear, moose, walrus, and other animals, have woven into them great facts that our children will treasure, which they will learn here with great avidity. This book deserves a very wide sale and we commend it highly as a Holiday Gift to boys and girls.

"My Father's Business," A volume of sermons for children. By Dr. C. E. Jefferson. Pub. by Thomas Y. Crowell & Co., New York. 247 pages, in illuminated cloth. \$1.25 net.

This book of sermons to children is in a class by itself. It is unlike the ordinary talks to little folk inasmuch as it is intelligible without being childish. There is no "baby talk"; but bright, wholesome, helpful, and strong expositions and appeals. The sermons are the growth of years, the first having been preached ten years ago and there added for each year since. There are in all ten excellent addresses on such themes as "Line Upon Line," "How to Grow," "The Beauty of Obedience," "Work," "Honesty," "Being a Christian," etc. The book is beautifully bound and contains ten full page illustrations from great paintings, reproduced in tint with decorated borders.

"Anne of Avonlea," By Miss L. M. Montgomery. Pub. by L. C. Page & Co., Boston, Mass. \$1.50.

Much has been learned from Miss Montgomery's writings during the last two years of the quiet, idyllic loveliness of Prince Edward Island. Like "Anne of Green Gables," this book, "Anne of Avonlea," again appeals to all who relish a good wholesome story of everyday life. Anne, the tall girl with auburn hair, is a dreamer with high ideals, and in the humble walks of life has some amusing experiences, which are depicted with a delightful humor.

We fall in love with our heroine, who is the antipodes of the so-called "school m'arm," and following her we also get a splendid insight into the beauties of field, wood and landscape of our richly endowed Province by the sea.

Our Juniors

Weekly Topics

DECEMBER 26.—MISSIONARY MEETING, QUEBEC.—OUR FRENCH GIRLS AND BOYS. CHRISTMAS THANK-OFFERING SERVICE.

The last place we visited in our Trip around the World was Montreal, where we had a Christmas thank-offering meeting with the boys and girls of the French Methodist Institute. Principal Villard met us at the train, and took us to the large red-brick building which we had often seen in pictures, and knew to be the Institute.

Such a happy crowd of girls and boys as we saw here! We visited the different class rooms, and found that their lessons were much the same as ours, though some of the classes were being taught in French and some in English. From the class rooms, Dr. Villard took us to the pupils' rooms. Everything was very neat and Dr. Villard said that everyone, both girls and boys, had a certain amount of housework to do each day; they took great pride, too, in doing it well.

By-and-bye the bell rang, and we went to the dining room. Here some of the older girls had been busy, and the tables were very neatly set. The vegetables had been prepared by the boys, and at this work, the Principal said, was part of their daily duty.

"We are training boys and girls for life here," said Dr. Villard, as we sat at the table. "We are anxious that all our pupils should go out to lead useful, happy, Christian lives." Then he told us the stories of some of the boys and girls who had been pupils at the Institute, who were now filling honorable positions—some as Christian ministers, and some in other work. He told us how very important this work among the French-Canadian boys and girls is, and said that while they used to accept all who came, now only the French-Canadians were admitted, and many had to be turned away because of lack of room.

But the part that I enjoyed most was our thank-offering meeting in the evening. We all gathered in the chapel, and after singing hymns in French and English, Dr. Villard called on our Superintendent to give an address. He spoke first about what Christmas meant to us, when God sent His own Son as a Christmas Gift to the whole world. Then he told of the lands we had visited, where Christ is not known, and asked us all to give and to pray so that soon the world will know about Him.

"Now," said Principal Villard, "I want you all to tell us some reasons why you are thankful this Christmas time."

A little boy was the first to speak. He said he was thankful for Christmas. Then a little girl said she was thankful that she was born in Canada, instead of in China or India, where the little girls are so cruelly treated. At that moment I said that they were thankful for the French Methodist Institute.

When the thank-offering was taken, every person wanted to give something, and though the amount was not large, we knew that the offering came from thankful hearts.—C. C. S.

JANUARY 2.—ABOUT OUR FRIENDS AND COMPANIONS—Ps. 119. 63; Prov. 13. 20; 18. 24; John 15. 24.

Let the meeting be conversational. Characteristics desired by our boys and

girls to-day may be illustrated in the use of the following acrostic:

CHRIST'S

Obliging
Magnanimous
Resolute
Affectionate
Devout
Exemplary.

Have the Juniors commit to memory the passages of Scripture as above. Who does not deem it a joy to have a companion? Among the good things with which God has enriched our lives there is nothing better than the friendship of companions. Companionship with Jesus will develop our Juniors as nothing else can.—C. G. W.

JANUARY 9th.—THE FIRST EARTHLY FRIENDS OF JESUS.—Matt. 2. 19-23; Luke 2. 39, 40.

Name them—(Joseph, Mary and brothers James, Joseph, Simon, Judas).

Tell the story of the winter night in Bethlehem, of the singing of angels, vision of shepherds, travelling of Wise Men and



From "MY FATHER'S BUSINESS"
By Chas. E. Jefferson
Thos. Y. Crowell & Co., New York

laying of gifts at a Baby's feet.—the flight into Egypt, the return to Galilee.

The proud world took little notice of the poor couple and their Babe but they were dear to God. The lad grew, and played on the Galilean hills, amidst beautiful flowers and graceful palm trees with glimpses of the blue Mediterranean in the distance. (Here is an opportunity for a fine word picture, showing how such things influence the life of a child). Probably Joseph, a carpenter, taught his boy to make ploughs for the farmers of Galilee, and yokes and goads for the oxen. Then, together with Mary, he trained the Boy in the Scriptures, the Old Testament, and taught him lessons about the heroes of the Hebrew nation, Abraham, Joseph, Moses, David or Daniel. The home was poor but happiness reigned therein.

Ask the boys and girls if they value mothers and fathers who fear the Lord and teach His Will. Contrast their homes with the miserable homes in heathen countries, and wretched homes in many places in our own land.

The thought of loving subjection to

parents must be emphasized, and the perpetual obligation of the Fifth Commandment made clear. Sum up the teaching for the hour by working out an acrostic on the blackboard to read:

Help
Obey
Mother
Every day.

—C. G. W.

JANUARY 16.—WHEN HE WAS A BOY AT NAZARETH.—Luke 2. 41-52.

Some things we may learn about:—
Contentment:—Through childhood and boyhood and youth till Jesus went to His baptism He was content to stay in the little home among the hills and trees of Galilee. See Phil. 4. 11; 1 Tim. 6. 6; 1 Tim. 6. 8; Heb. 13. 5; Prov. 6. 35.

A Genuine Child.—He played and talked with boy companions—asked questions, grew tired—knelt in prayer.

Different from Other Children.—He never did anything sinful—never gave way to temper, etc. No unfair, untruthful, ungentle words escaped His lips. No mean conduct was laid to His charge.
Helpful to Father.—Obedient, anxious to please.

Gentle and Thoughtful of Mother.—What happened at the age of twelve?

If we are in earnest we can make a short life of service a very fruitful and glorious life.—C. G. W.

Suggested Plans

One of our most successful Junior League workers, who does not wish her name given, writes regarding some of the practical issues in Junior work. Her experience may be helpful to others so we quote from her letter as follows:

"One of our problems was how to arouse greater interest, and hold our larger members."

We prayed, then planned, then "got busy."

We divided our League into two sides, with a captain over each side, and started a membership contest.

The contest was very close and aroused great interest. At the end of two months the winning side was treated to a social evening by the losers.

We started another contest for the next three months, having the same sides as before with new captains.

The side winning the greatest number of points was treated as before.

Each captain called his own roll, the members responding by giving the number of points they had secured on that day. We gave one point for being present, one for being on time, and one for having their Bibles with them. Each new member also counted one point.

We doubled our membership, and had most of our members present on time each Sunday.

We had a Bible drill each Sunday, learning the divisions, books, and authors in order.

We introduced a Bible Alphabet, learning the verse with the references, as:

A—A soft answer turneth away wrath.—Prov. 15. 1.

B—Blessed are the pure in heart for they shall see God.—Matt. 5. 8.

C—Children, obey your parents in the Lord, for this is right.—Eph. 6. 1.

Last winter we met one night a week for work, and prepared a box for our Deaconess Home. New warm flannelette garments were made. Some cast-off clothing was brought in, which we neatly repaired. Our boys made us some very nice scrap books, which were quite an addition to our box.

This meant hard work, but we had plenty of fun out of it, too. We succeeded so well that in March we divided our members and started an Intermediate League. We know that our success was not due to our plans or hard work, but because of our Heavenly Father's guidance

and blessing. What a privilege to be allowed to help in this work of keeping the young people for Jesus Christ.

Pray, plan and pull, and remember to "get your instructions from Headquarters."

The "Easy Handle"

"I watch their fads and use them," said a mother of boys, when someone was commenting on her "management." "I found out long ago that a fad or a craze or a hobby, or whatever you call it, can be harnessed to service, if you know how."

This particular mother gave a demonstration of her method that very afternoon. The lawn was littered with dead leaves. She had hinted several times that there was a chance to do some useful work, but the suggestion fell on dull ears. The boys were enthusiastic over uniforms and drills, and all the details of soldiering.

On Saturday afternoon she brought out a number of gaily-decorated paper caps, enough for the boys and girls too, and announced that it was the special cap for "camp duty," and the whole squad was detailed for that purpose. No ratons would be served till that lawn was fit for



From "PINOCCHIO"

By C. Colodri
Thos. Y. Crowell & Co., New York

inspection. As chief of the commissary department, she held the key of the situation, and they cheerfully donned the caps and set to work in earnest.

"Oh, yes!" she laughed. "Of course, I could have made them do it, but why not take things by the easy handle? I like to keep commands for big, worthwhile things that count for something."
—Selected.

"When I Was a Boy"

Gypsy Smith, the famous evangelist, was present at a meeting where a former gambler and thief and a drunkard told the thrilling story of their conversion.

"Yes," he said, "the Lord has done wonderful things for you, but he did more for me, for he came and spoke peace to my soul, when I was a little gypsy boy, before I had a chance to be bad!"

And Gypsy Smith is right. It's a greater thing to save a boy than to save a man. We do not for an instant disparage the glory and the joy of saving any one at any age, but we do mean to emphasize the cardinal importance of saving the boys and girls.—Selected.

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Speak to him of lessons in the lives of good men.

Tell him of your struggles in boyhood or girlhood with adverse circumstances.

In brief, be his friend; when he leaves school and the League and neighborhood, keep informed as to his whereabouts by correspondence.—*Western School Journal.*

Hugh Price Hughes and Child-Saving

Gipsy Smith tells a story of his friend, Hugh Price Hughes, who died a few years ago. He was one of England's greatest ministers, and England has never been the same since he left it. "He was a great saint, scholar, evangelist, preacher and teacher," said the Gipsy, "and he was a lover of little boys and girls. He used to say that boys and girls ought never to be more than 12 years old when they were converted. One day when he came home his little daughter said, 'Daddy, how old were you when you were converted?' The father replied that he was just 12. 'Why, I'm way ahead of you. I'm only 7, and I've been converted a long time.'"

Hugh Price Hughes was a scientist, too; he knew that childhood alone, practically speaking, is the sphere of challenging for the Christian life.—*Selected.*

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Marion, who had been taught to report her misdeeds promptly, came to her mother one day, sobbing penitently.

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"Well, that is not very hard to remedy. But how on earth did you do it, child?"

"I pounded it with father's watch."
From Sunshine Magazine.

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