

THE
CANADIAN
EPWORTH ERA

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WASHINGTON STATUE, PHILADELPHIA

See page 124

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

Our Young People

There is one line of temperance work in Canada that is very badly neglected, that is work among our boys and girls. The neglect is the more to be deplored in that it relates to a field the easiest worked and the most productive.

When temperance societies were strong more attention was paid to working among children. Good Templars, Sons of Temperance, and Royal Templars had their juvenile departments, to which a good deal of attention was given. In some cases these departments were the recruiting ground for the senior organizations, so that the two were mutually helpful.

The W. C. T. U. also kept up Bands of Hope in many localities. To-day the juvenile temperance societies connected with the orders have practically ceased to exist, and even the W. C. T. U. Bands of Hope are few and far between.

Regret for this change would not be so great if Sunday schools were doing temperance work to take the place of the falling off in other directions. Unfortunately, however, this is not the case. In fact, the lowering of temperance sentiment in the community generally, perhaps, we should rather say, the falling off in temperance work, has reacted on Church and Sunday School, so that both have become to some extent less effective in this direction than they formerly were.

If Canada were doing a work even equal to that being done by the temperance people of Great Britain, we would have here a great army of pledged young people, numbering not less than 600,000, which is probably ten times the membership of the temperance organization of this country at the present time.

Who will take up this work? Is there no one to begin a campaign in the churches and among temperance societies, in all of which may be found the material for leaders? Who will rally our young men and young women to embark in this neglected and yet helpful field? An enormous addition would be made to the strength of temperance sentiment in Canada if 600,000 of our girls and boys were pledged to total abstinence, and trained in Band of Hope principles and practice.—The Pioneer.

"Mainstay in Sudden Temptation"

With all the moral and political agitation on the subject of temperance, during the last forty years, it is surprising how deeply entrenched yet is the practice of drinking in social life. And now the Government tables tell us that within the last few years there has been a decided increase in the amount of liquor consumed. This is truly alarming, and should lead to deep searching of heart.

Boys should sign the pledge early, before they feel the tremendous pressure of social customs, and thus be fortified in good time. In many cases this will be the principal, if not their only mainstay, in sudden temptation. Thousands of boys have had occasion to bless God for that memorable hour when pressed hard by the treating customs of the day.

Girls were formerly supposed to need but little warning on this subject, but distressingly sad reports are lately coming in of girls who have learned to drink at five-o'clock teas and banquets.

For their own souls' sakes, as well as for all dear to them, I would say:—"Boys and girls! If you have not previously done so, sign the pledge on Pledge-Signing Day, and if you have already taken this stand may God to keep you firm, and then endeavor to persuade all your young friends to follow your example."—Rev. Dr. Ross, Oakville, Ont.

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BY

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RESOURCES.

1. Forests, 2. Precious Metals, 3. The Base Metals, 4. Iron, 5. Fisheries, 6. Agriculture,

7. Tourist Attractions.

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"Mr. Wightman's book is the most complete and comprehensive work on Canada that I know. It is not a mere history or description, but an inspiring discussion of our country's problems and demonstration of its possibilities, development and destiny. It cannot fail to promote an intelligent patriotism in its readers."—REV. W. H. WITTMOW, D.D.

2.

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A popular work on Astronomy.

By REV. JOSEPH HAMILTON.

Retail Price, \$1.25.

This is another book by a Canadian writer, the author being a Presbyterian minister, for some years at Mimico, Ont. By universal acknowledgment he has prepared one of the most fascinating books on the heavenly bodies that has ever come from the press. The great charm of Mr. Hamilton's style is that he avoids all dry, technical terms, using language so simple and clear that even a child can understand him. Young people who read this book will gain an impression of the glory of the stars which will stay with them as an uplifting influence their life long.

PARTIAL TABLE OF CONTENTS:

A Wonderful Story.

The Earth Herself a Star.

The Moon.

A Universe of Light and Fire.

Source of Solar Heat.

Father Sun and His Family.

Planetary Appointments and Surroundings.

A Family of Worlds.

Erratic Wanderers of the Sky.

Celestial Fireworks.

Making and Placing of the Worlds.

Other Inhabited Worlds.

Nightly Appearance of the

Heavens.

The Swiftest Thing We Know.

Imminence and Glory of the Starry

Hosts.

Plan of the Universe.

Telescopes.

3.

Heart Talks

On Everyday Themes for Everyday People.

By REV. W. H. GEISTWEIT, D.D.

Retail Price, \$1.00.

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The Duty of Being Pleasant
The Art of Keeping Sweet
How to Carry a Greater Load
Entering Another's World
The Ministry of Failure
Things We Have Left Behind
The Cost of Being Useful
On Living Together
Life's Landscapes
Thanksgiving Memories
The Young Man and His Religion
The Young Woman and Her Religion
The Embracing of Love
Beginning the Day
When Sin Loses Its Shame
The Need of a Moral Base Line
The Fine Art of Enduring
The Fine Art of Loving
Doing Things Because You Must
The Sin of Depreciation

REV. J. J. REDDITT, President of the Toronto Conference, says: "Our young people will find in 'Heart Talks' a collection of gems, fresh and newly set. They are genuine diamonds. The book ought to have a large sale."

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The retail price of these three splendid books totals \$3.25, but we are prepared to sell the Course for the small sum of **\$1.30**, which is less than half of the regular price. This is five cents higher than last year, but it should be remembered that the cost of printing and binding has greatly increased during the past few years. When sent by mail the price for each set will be \$1.50 postpaid. When several sets are ordered at the same time they will be sent by express for \$1.30 per set, carriage to be paid by the buyer.

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"The Quaker City"

BY THE EDITOR

PHILADELPHIA is generally known as "the Quaker City," principally because it was settled in the early days by staid and respectable old Quakers, who did much to give character to the place. To-day it is a big bustling city, with many of the characteristics of the American metropolis, including a large gang of grafters and tricksters, who make increasing efforts to control its affairs. The foreign element has not, however, affected Philadelphia to the same extent as other large cities in the United States, and there is still some trace of the early Quaker influence.

Having the opportunity, during the past summer, of spending a couple of days in the "city of brotherly love," as it is sometimes called, I took a seat in a large electric automobile and made an extensive tour of the more interesting sections. The machine was not a fast-goer, but jogged along at the quiet rate of about six miles an hour, which was a decided advantage, as it afforded good opportunities for sight-seeing.

There are many places of historic importance, which the "lecturer" of the coach points out with pardonable pride,

run down one street and back by another parallel one. Every little while the guide points out some relic of the past in the form of an old Quaker meeting house, or burying ground, while here and there are monuments in memory of the men who laid the foundations of the great city. The most interesting of these is the statue of Benjamin Franklin, which stands in a prominent place on Chestnut Street. Girard College is one of the sights of Philadelphia. It consists of several substantial stone buildings, enclosed by a high stone wall, which provide first class educational privileges for several thousand students.

There are not as many sky-scrapers in Philadelphia as in Chicago and New York, but a few magnificent buildings loom up on Broad Street, presenting an imposing appearance. This thoroughfare is true to its name and is really one of the finest streets to be found in America.

One of the landmarks of the central section is the departmental store of John Wanamaker, which is fast disappearing, to make room for the largest and finest store in the world



A BIT OF BROAD STREET, PHILADELPHIA

The City Hall is seen at the end.

describing them through his megaphone with as much detail as time will permit. We pass old Independence Hall, where the Declaration of Independence was signed, and where the Liberty Bell still rests. This is a plain, old-fashioned brick building on Chestnut Street, which is regarded with great veneration by the citizens of the Republic. On another street there is a little shop over which floats the Stars and Stripes. This is the spot where the first flag of the United States was made, and it is usually crowded with patriotic visitors. The people generally have a deep affection for "old glory," as it is called, and the flag has a prominent place in business houses, churches and schools, much more so than the Union Jack in Canada.

Our vehicle passes along many business streets, some of which are so narrow that only one line of street railway has been laid, and the plan has been adopted of having the cars

which will cover a whole block. It is now being erected in four sections, the first being nearly completed.

The city boasts of possessing the largest City Hall in America. It occupies a prominent site at the head of Market Street, and is so located that thousands of citizens pass through its central court on their way to business every day.

The great depots of the Pennsylvania and Reading Railways are right in the centre of the city, the trains coming in on elevated tracks. It is very much as if the Grand Trunk in Toronto had its station where the Robert Simpson Company store stands, with the Canadian Pacific on the site of the T. Eaton store. The buildings are large and well equipped structures.

Philadelphia is essentially a city of homes, the visitor looking in vain for the great tenement houses that are so much in evidence in some other places. The city consists of

three hundred thousand separate residences, and it is said that two-thirds of them are neat, two-story, six-room cottages, renting at from sixteen to twenty-five dollars a month. There are hundreds of miles of streets lined with such houses, which accounts for the fact that Philadelphia covers a large amount of space.

We enjoyed the pleasure of a run through Fairmount Park, where the Centennial Exposition was held some years ago. It is a delightful stretch of forests, lawns, flower gardens and drives interspersed with lake and river. There are a number of beautiful monuments in this park, perhaps the most noteworthy being the splendid statue of Washington, a picture of which is shown on our first page. Our guide calls attention to the Schuylkill River, which is the source of the city's water supply. He facetiously remarks that "some of the people warm this water and use it for coffee; others use it for dye, and others die in using it." There is a serious side to this statement, as many deaths have occurred during the past summer, owing to the bad water. The people certainly have a serious problem on their hands to purify the water that the citizens have to drink.

Philadelphia has been grappling recently with a number of important questions, and honestly endeavoring to shake off the reputation of being the worst governed city in the United States. A wave of reform has come, and the present Mayor, John Weaver, is the hero of the hour. He has successfully fought the grafters who were determined to obtain franchise at a tithe of its real value, and dismissed several officials who resisted his programme of reform.

The trouble with most of such efforts is that they are usually spasmodic. The good citizens can be aroused once in a while, when they will make tremendous efforts, but after a time they become wearied and take a rest. Then the rascals, who are always alert, get in their fine work, and gain even more than they had lost. It is to be hoped that this will not be the result in Philadelphia.

Noticing in the morning paper that the new battleship, *The Kentucky*, would be launched at one of the shipyards at Camden, which is just across the river from Philadelphia, I determined to witness the function, and arrived on the scene an hour or two before the time announced. It was rather disappointing to be informed that the launch would be a private one, and only those admitted who held cards of invitation. Fortunately I fell in with a newspaper man, who played the part of the Good Samaritan, and piloted me through the crowd, right up to the launching platform, where I obtained a good view of the whole performance.

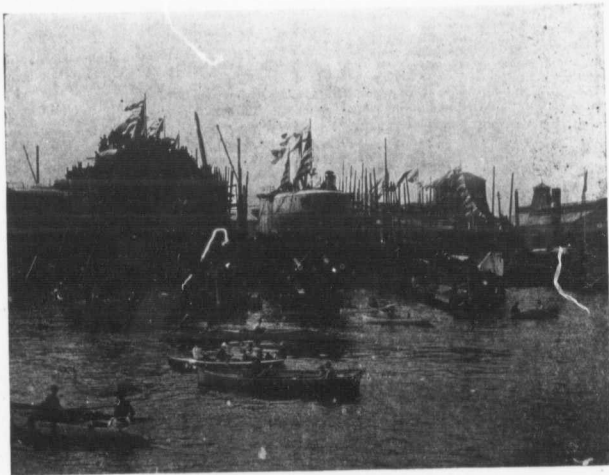
The great ship was gaily decorated with flags and streamers, and at the prow there was a huge bunch of sunflowers. When the signal was given, *The Kentucky* glided into the water as smoothly and gracefully as a duck. The previous preparations had been so complete that nothing was necessary to do but to knock away a few supports. Governor Hoch, of Kentucky, was present, and his daughter named the vessel just as it began to move. All arrangements had been made to use a bottle of wine in the christening, which is usually done, but the Governor intimated, in view of the fact that Kansas was a prohibition State, it would be more seemly to use a bottle of water. His wishes were acceded to and pure water from a Kansas spring was dashed over the bow of the battleship.

Camden is the centre of the shipbuilding interests, and

every year turns out a number of fine vessels. Cramp's shipyard alone embraces over fifty acres, and is largely engaged in building war ships, not only for the United States, but for other countries. The Russian battleship *Retvizan* and first-class cruiser *Varing*, as also the Japanese first-class cruiser *Kasagi*, all of which figured in the recent naval wars, were built in Cramp's shipyard.

Our illustration on this page shows several big vessels ready for launching.

[For the fine pictures which accompany this article, we are indebted to *Sunshine*, a bright little paper published by the Sun Life Assurance Co.]



CRAMP'S SHIPYARD, CAMDEN, PHILADELPHIA

The Ramifications of Rum

JOHN G. WOOLLEY says of the liquor question: It concerns society at large: for like the fox beneath the Spartan soldier's doublet, it tears her very heart out, bravely as she carries it.

It concerns government: for it feeds the wells from which it draws its very breath of life, denies its title to itself, violates the dead, plunders the living, and breeds prenatal paupers and criminals to perplex and defeat it.

It concerns capital: for it is the mainstay of arson, embezzlement, mobs, riot, and murder.

It concerns labor: for it saps its strength, its honor, and its hope until industry becomes a galley slave, willing to take its pay in blows and sweaty rags and squalor.

It concerns the Church: for by so much as it enjoys she suffers loss.

It concerns the school: for by so much as it outruns it in the race for power it converts culture into crime, and makes the educated "the dangerous classes" to the common weal.

It concerns every home: for it is a denial of its every sanctity, and an insult to its best ideals.

It concerns love: it leeches its very blood, and leaves behind the ashes of inexpressible desolations.

It concerns the land not only, but the sea as well: for every stately "ocean liner" that clears our ports, and sails down over the edge of the world with the "union" at her flagstaff, carries on board a "bar" of uncharted shoals and sunken reefs for some of the voyagers; and many a gallant life goes down at sea inside the ship and while the watch is calling at every bell: "All's well! All's well!"

A Dip into Parry Sound

BY REV. J. R. PATTERSON

YOU say that you have been through Parry Sound by train, but you have never been away from the railway. Then come with me on a one hundred miles' drive among the remotest settlements south of Lake Nipissing.

As we leave the town and station behind us, we are struck with the diversified scenery. At once, Bryant's lines suggest themselves—

"The hills,
Rock-ribbed and ancient as the sun,—the vales,
Stretching in pensive quietness between;
The venerable woods;—rivers that move
In majesty, and the complaining brooks
That make the meadows green,

—all are here. If British Columbia is a sea of mountains, Parry Sound, as we now see it, is a sea of hills, some of them large enough to be called mountains were they located farther south. Ridge beyond ridge, they circle round as far as eye can see.

Behold, also, lakes of all shapes and sizes, and rivers of every width and depth. Behind each farm there seems to be a hill, and behind each hill a stream; and each stream, in the course of a few miles, seems to empty into a sparkling mere. Water, water, everywhere, and all of it fit to drink; its one peculiarity being a tawny color due to the nature of the rock and soil.

Notice—you cannot help doing so—the quality of the air. How fresh and exhilarating it is. Here we may fill our lungs without the fear that we are robbing our neighbor of his proper share of ozone. As water is to wine, so is the air of the "garden of Canada" to the air of these northern wilds. Here you sniff the atmosphere and sniff again, for breathing is a delight. Surely among these hills and in these valleys we have found the elixir of life.

And that tired feeling you intended to bring with you. Ah, yes, you lost it in the balsam woods. And that long-lost appetite that the doctor tried in vain to bring back. It has returned with sudden and insistent clamor, when you are still ten miles from stopping place and dinner. Sleepy, did you say? Yes; your insomnia deserted you before the horse had fairly warmed up to his work. And before the trip is over, you will be ready to aver that the seven sleepers had trained in Parry Sound. You used to believe in the jaded life; but now it is like a half-groined dream.

Observe, if you will, a great stock and dairy country in the making. Not a rival for the west in wheat, nor for the south in fruit. But think of the butter and cheese and prime roast beef this country will yet send to John Bull. Notice, too, the evolution of a township going on. No organization yet except for school purposes. But what can you expect? See how much of the land is still bush. Yet mark how the bush in the valleys and around the lakes is disappearing. Here is a farm in the first stages of cultivation, a little wheat, a little oats, some barley, and an assortment of vegetables; potatoes, carrots, turnips, pumpkins, all growing among the green stumps in the one great field, with no fence around them. But yonder, see, is fifty acres all cleared and stumped; and there, farther on, is another place with seventy-five acres under crop.

Let us turn in here and ask the good people for our dinner. No fear of anything but a welcome if we bear an honest face and tell a straight story. We will offer the price of a meal; but do not be surprised if an almost oriental hospitality declines your offer with thanks. Look about you, and see that the settler on a cleared farm has a plain but wholesome plenty within his log house. Books and newspapers are here almost in as great number as in a similar home at "the front." Blessings on the head of the humble civil servant who carries His Majesty's mails. To the remote settler he is an angel of light. Mark, too, how a native courtesy and sincere heartiness makes the labored civilities of conventional life seem wearisome and cheap.

But it is not so in every home. Alas, we could easily drop into houses where the poverty would break your heart. Who is more wretched than the ne'er-do-well who attempts the heroic task of hewing out a farm in the forest? It is not given to every man to be a successful backwoodsman; and

here you will see want as woeful as that in the city slum. Primitive manners also prevail. It is averred that one pastor found himself and companion the only ones using plates; and that most of the diners believed in the sound old maxim that fingers were made before forks. Vacant faces prove too clearly that some of the woodsmen have imbibed the poet's sentiment, "Where ignorance is bliss, 'tis folly to be wise."

Write it down now lest posterity should be skeptical, and, in future days, accuse us of senile romancing—not once has pork been set before us. Venison and partridge have been our animal foods. Of course it is the partridge season; but venison is common at all times of the year. The *bona fide* settler is allowed to kill deer for his own immediate use, any time when it is fit; and so plentiful is the game around these lakes, that venison largely takes the place of pork and beef. The settler's bullets save his hogs and steers; and they, taken to market, swell his bank account.

Before we reach the next settlement we shall pass through nine or ten miles of primeval forest untouched by any but the lumber jack, who has taken out the pine. Here is an old road leading into an abandoned lumber camp. That great hole blasted into the rock is the claim of some prospector who has been looking for signs of copper, silver or gold. He has done just enough work to make his claim valid, and nobody knows whether he will return to pursue his investigations, or allow his claim to lapse. See the hawk wheeling overhead, looking for a field mouse or searching for a settler's barnyard. At any time a deer may cross the road right before us, or look timidly out from among the trees. Were it night, you might hear the hooting of the owl, or sometimes the howl of a wolf, or on rare occasions the wild cat's cry. Observe how common the partridge are! Now they quietly slip into the woods; now they rise and whir away on wing. But the most astonishing thing is that we are right upon them before they try to escape.

You complain of the badness of the roads and say that your bones are sore from a thousand jolts. Well, if the roads are bad they are candidly and obstreperously bad. There is no doubt of their character. Indeed, they are quite in a class by themselves. Here we have the genuine corduroy, all covered, half-covered and not covered with sand or gravel. Here we wind around house-high boulders, which have been since the world began. Here are the rolling stones which gather no moss, but which scrape a heavy toll from the shoes and hoofs of our horses. Here are the great hills up which the pioneer hauls his supplies from town and railway station; also their great threshing "mills," as the separators are called in these parts. Even our stalwart buggy horse stops of his own accord, and winds himself before he attacks one of these ascents; and then he goes up as far as he can on a canter. How the teamsters get their great loads up and down these inclines, steep as a church gable, is the standing wonder of the man from the "outside," as the regions of our effete civilization are called.

Half-past six o'clock and here we are back at our railway station in lots of time for the "down" train. It was half-past one in the morning when we left our boarding-place. Five hours in coming twenty-two miles behind a strong, fresh, fast and willing horse, in excellent condition. Never will we forget that drive. The moon shone bright, and well that she did; for what man not born in the bush could have made his way in safety over that road in the darkness? Hills, hollow swails, mudholes, huge rocks, smaller stones, fixed and rolling; dense forest, thin woods, open clearing—next time we will know better than to take a short cut through the woods. Yet withal we enjoyed the drive, did we not? For the solemn depth of the forest had a fascination as the moonlight sifted through the tops of the trees. And away to the north-east there arose, radiant and large, the most beautiful morning star we have ever seen. Presently, the first blush of the dawning lit up the wooded peaks far, far ahead. Then came the orange glow of sunrise; and there at our feet, we saw the thin white clouds sailing through the valley and breaking against the hills.

Thorold, Ont.

A Young Man's Hands

BY REV. WM. McMULLEN, B.A.

THE hand is a marvel of adaptability and power. It can thread the finest needle, and it can tunnel the mountain. Before this miracle of smallness and strength the far-stretching forests bow, and by means of it all kinds of machinery spring into being. It makes and guides the plough, it fashions scythe-blade and sword. It spins, and weaves, and carves, and builds. It feeds and clothes and shelters man. It is the instrument of painter and sculptor, and without it art would virtually cease to be. Our civilization is hand-made. Youth is largely occupied in learning to use its hands, and the primitive instinct of self-defence is one of the first to assert itself. Now it is not beneath the dignity of young manhood to acquire what we sometimes call the manly art of self-defence, but the reflexly instinct must be sternly repressed. The bravo and the bully belong to a

sorrow, your hand-clasp will convey your heart's unspoken love.

In your work take hold with a will, and, if the time comes, let go with a will. If you make one bad blunder don't add another to it. Quit in time.

Your hands may relieve your brain. Gladstone's axe was probably his salvation. Your flowers, your geologist's hammer, your carpenter's plane, your chickens, your pets, may add years to your effective life. Let hands and feet take pressure off the brain, at least for a time.

We spoke of fighting. The battles of to-day are fought on paper and the hustings. Learn, if possible, to use a pen. Its voice may drown the roar of cannon. Even at great expense of time and labor learn to write what you think in clear, straightforward, nervous Anglo-Saxon. It seems strange that



COLLINGWOOD DISTRICT EPWORTH LEAGUE CONVENTION, AT THORNBURY—See p. 344.

former civilization, and men no longer find it necessary to settle personal differences with fists or swords or pistols. Your fighting, and you will have enough, will be of another type altogether; and here brute force will not win.

Keep your hands clean. Ink and paint and clay cannot soil them, but fraud, dishonesty and injustice will. The most indelible stains are those that come from within. Men will tell you the world of business is a vast armed camp and that every law is for the sake of war; but the practice of your fathers and the teaching of your Lord hold you to other traditions. If you see gain no wealth but by dishonesty you must abide in poverty; if you cannot rear your fortune except upon the ruin of your fellows, the law of brotherhood forbids that fortune to rise. Don't be afraid to take hold of the rungs of the trade ladder, or any other ladder, if you wish to climb. Your respectability is not worth keeping if it is impaired by the odors and malodors, the dust and the grime, of honest trade. The worst stains go deeper than the skin.

Young hands are strong hands, let them also be helpful hands. It will not hurt you to pull another out of the mire, and it may save him. Life is long enough for us to do good. The sun stands still while we are helping others. No hour is wasted, even if it be our last, if it is used for others.

Learn to speak through your fingers. There is a subtlest freemasonry of hand-clasp that speaks to the hearts of men. When your tongue is wisely silent, as in the presence of great

Englishmen should write English so poorly. The grandest language under heaven is surely worth the trouble of mastering it.

Perhaps to you may be given the artist's power to throw upon canvas the thoughts that lie deep in the heart of humanity, or to chisel upon stone the lasting symbols that true souls may read and interpret in coming years, or it may be yours to raise in steel and granite the lofty pile that shall stand for ages as a dream in stone. Let no fortune-hunting fever shrivel your glorious ideals, but give the world your pure soul's best. It may win you a cross instead of a crown, but at least you will stand approved in the highest court. True fame springs not from the slime and mud of earth, but from its mountain peaks and purer air.

Do you say, "Why should I toil with my hands when I have no need to do so?" Remember indolence is unlovely even in angels. Toil has a homely face, but his broad shoulders bear the world's burdens. Wealth is no excuse for uselessness. If you are doing no good on earth, what business have you here? The idler is no less an idler because he is rich, and strength spent in brainless, useless activity is nothing to our credit. You owe the world a life. The world needs your youthful strength. Throw all your weight into the task God assigns, and make your strength and skill count for the world's betterment.

Alvinston, Ont.

A Secluded Bit of Canadian Life

BY REV. S. D. CHOWN, D.D.

WE found the seclusion at picturesque Temagami, "Lake of Deep Waters." The particular spot was Bear Island upon whose crested shore strings along an Ojibway Indian village, with its full complement of half-breeds, and with mongrel dogs galore. Here stands a Post of the Hudson's Bay Company, headlight of the long train of traders who bustle athwart the continent, and bring with them the baggage of civilization.

Squaw Valley slides down into the lake a hundred yards away. Huddled together here in aboriginal fashion are the

For fourteen days, from six in the morning until ten at night, with prayer and confession, with masses, matins and vespers, the red men and women of the forest gathered to the holy call of the resounding bell whose echoes cominate the distant waters, and reverberate along the wooded shores of the island-dotted lake.

On the closing day of the mission a roulette table was produced, and the wheel of fortune turned before the eyes of the red men, who gazed with a sort of dazed and innocent avidity upon the seductive prizes, and quickly divested themselves of their small change in hope of winning on the lucky turn. When their appetites for the game perceptibly waned, they were stimulated by adding to the prizes the delectable sweetness of a sugar-stick and the enticing juiciness of a rotund orange. But the greatest novelty to us was yet to come. A raffle is announced. A lady sojourner with winsome ways passes quickly amongst the scattered tourists on the island, and soon returns laden with the spoil of many sales. The tickets are cast into a bag. A young girl draws them out. The lucky numbers are announced. Two white men win. A pipe falls to one, to the other a watch. The pipe is handed to an ordinary Brave, and Chief White Bear is enriched by the gift of the gold-filled timepiece. The good priest calls for "three cheers for the donator" and right merrily they are given.

The day fades away under the pall of the glooming, and as the darkness falls, the shrewd Oblat thanks the thinning crowd for the money they have given, tells how much good it will do the church; then with a promise that he will come again next summer, he bids them all "adieu."

We did not witness every latest incident of that spiritual tragedy. As the sun was setting we paddled out into the lake, and sat musing for a while upon the scene we had just left behind us, and then as we gazed upon the far-flung glories of that unmatched sunset, whose amber tints were even then

being brightened by the gleaming light of the rising moon, we thought of the coming time when all darkness will be dispelled, not by the light of the blazing king of day or his cold and colorless consort, but when a light such "as never was on sea or land" shall dawn upon this world, for the Lord God shall be the light of His inheritance, and the earth shall be clothed in the beauty of holiness.

The next morning the black chests of the priest were carried by willing Indians to the wharf. A little Indian boy of quick intelligence was playing about when the devoted pastor came upon the scene. With sweet words he won the lad's smiles and took him aboard the departing steamer. A pathos



Photo by Mr. Ivor E. Brock.

THE INDIAN CHURCH, AT BEAR ISLAND

The trees are not natural, but were placed there by the Indians specially for the occasion.

tents and huts of scores of Indians, squaws, children and papooses. They have come varying distances, extending as far as one hundred miles, to be present at the religious feast provided by the annual coming of the Oblat Father, and the unusual visit of the stately Archbishop. Ten years have slipped away since the feet of Le Monseigneur have pressed the soil of this Indian island. Now, as he steps from the steamer, he is received with the obeisance of the good priest, who, kneeling, kisses his Episcopal ring, sign of sacred authority, and symbol of his care for the dusky scattered sheep of the Northern Wilderness. Forewarned and forearmed, instantly, upon the rising of the priest, the Indians gleefully discharge into the upper air a curious collection of musketry; a veritable *feu de joie*; the salute of the red man's heart to the Power that dwells in the infinite spaces.

Diminutive trees are stuck in the ground to form an avenue, up which the reverend Bishop advances to the little white church upon the hill, monument of the zeal of an Oblat brother, whose deft hands were lazily assisted by young bucks, whose hesitating steps showed they were oppressed with the constitutional inertia of many generations gone. As the Bishop approached the tasseled and beflagged arch, the Indians kneeling on each side bowed their heads in worship of the Vicar of Christ.

Arrived in the church, in simple lucid terms he told the story of the fateful keys, whose mysterious wards alone can open the gate of the happy hunting grounds to penitent, obedient Indians. After hearty, grateful thanks to them for their goodness to the reverend Father, he led the way out to the ancient graveyard to pray to Jesus and the saints for those whose spirits passed out from the forest primeval ere the happy ministrations of the good priest came.



AN INDIAN BABY

fell upon that scene, as it appeared to us, which we shall never forget. The zeal of the priest. Ah! who knows but the unsatisfied father love of his heart seemed to want to carry the boy away, possibly to educate him for holy church, and as a missionary to his own people.

Conflicting emotions plainly played upon the dusky features of the child, and welled up from his liquid, soulful eyes. At one moment, a smile happy as a sunburst lighted up his countenance, the next, the thought of parting twisted his face into an expression of unbearable sorrow. His mother rushed down to the boat, and for a few moments we wondered which would prevail, zeal for mother church, or motherly affection. Strong mother-love won the battle, and the little fellow, released, bounded up the dock, feeling no doubt as we once did when rescued from a liquid guard. In that glad moment the fields seemed greener, the sun brighter, the air sweeter,

and life altogether gayer as we scampered through the woods than we had ever known or felt before.

Such were some of the scenes which greeted us in our woodland wanderings this summer. To us they are touched with more than a romantic interest, and so we say to you readers of the ERA that when the cry of the wild is upon you, when the High Priest of the solitudes walks to and fro in the chambers and corridors of your soul calling you to worship at his shrine—when, like the souging of the winds in the mighty lonely-hearted pines, the hungry elemental forces of your nature take voice and cry—then away, away to Temagami, "Lake of Deep Waters."

But don't forget to pray that the joy of a new life, even life eternal, may soon fill the hearts of our red brothers of the woods, the mountains, and wherever they may dwell upon all the plains of this vast continent of ours.

Toronto, September, 1905.

Awake, O Church of God!

BY BISHOP JOSEPH F. BERRY, D.D.

THE drinking of rum is the most fruitful source of human misery.

Admitted.

The saloon is the world's chief death-trap, the centre of diabolism on the earth.

Admitted.

The existence of this chief death-trap has been authorized by municipal, state and federal laws, and the ruinous business is as legal as any other business in the land.

Admitted.

The number of communicants in the Christian churches of this country approximates 28,000,000. Counting but one member in five of the Protestant Churches, and one in six of the Roman Catholic Church, as voters, a conservative estimate places the Christian vote of the nation at not less than 5,200,000.

Admitted.

The drink evil stands squarely in the way, as no other obstacle does, of the progress of the church and the evangelization of the world.

Admitted.

Then in the name of our God of holiness and for the sake of ruined souls and their weeping, despairing kindred, why do we not arouse ourselves, and seek to put a stop to this work of destruction?

AWAKE, O CHURCH OF GOD!

What a strange paralysis has taken hold upon the Christian citizenship of the republic! While we are sleeping in fancied security what has the enemy now done?

He has subjected us to a tyranny worse than that which any other page of history records. He has bound us in bondage worse than any other human slaves have endured. We have licensed Hell. For a price we have given the devil permission to produce poverty, profligacy, cruelty, wretchedness, death. We submit while he transforms heirs of heaven into felons, harlots, paupers, madmen, and murderers. We permit an organized, devilish despotism to be reared at our own doors which possesses money without limit and audacity without bounds. This giant oligarchy moves forward with gigantic strides, inflames society with all the passions of the pit, robs its victims, tears out their manhood, crushes out hope, and finally pushes them downward to an awful doom. This institution is the school of anarchy, the prolific breeding-place of crime, the nursery of every human woe, the irreconcilable and irreconcilable enemy of the Christian church!

How long is this sleep of indifference to go on! Who will sound a trumpet call loud enough to arouse the drowsy disciples of our Lord?

AWAKE, O CHURCH OF GOD!

Shall not the Church of God get ready to fight the whiskey demon as she has never fought before?

Shall not bishops and editors and secretaries and pastors and influential laymen who stand high in the councils of political parties, and the young men and women who will soon be

upon the blazing firing-line of the battle against unrighteousness, gird themselves for a war determined and terrible against our satanic foe?

AWAKE, O CHURCH OF GOD!

In theory we are against the saloon. That is what our conference and convention resolutions say. That is the doctrine with which our pulpits ring. But the rum people grow

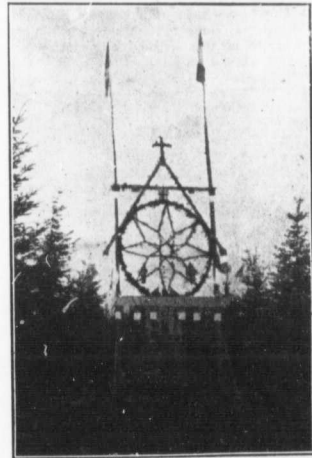


Photo by Mr. Ivor E. Brock

THE ARCH UNDER WHICH THE ARCHBISHOP PASSED
At Bear Island, Lake Temagami.

sleek and fat, and are increased in gold and goods, while we do almost nothing.

The great God yearns to save this world. And he will do it just as soon as his church will lend its co-operation.

But we do not look for a great, sweeping, all-pervading, all-conquering revival of religion in this country until the Christian church shall arise in its might and do its utmost to smite, hip and thigh, the monstrous, murderous, legalized liquor traffic.

If we really mean to help crush the rum power, it means war.

Speeches are good. Prayers are good. Resolutions are good. Denunciations are good. But all these combined are powerless to rout our altogether vicious enemy. We must Fight. We must fight hard. We must fight with a

strength born of desperation. It is a war into which we propose to go, young men and maidens, not a picnic. In the name of God and righteousness and of besotted men and suffering women and starving children, we call upon you to get ready!

This means War! The distiller is against us. The brewer is against us. The saloonist is against us. The respectable citizen who rents his property for whiskey purposes is against us. The gambler is against us. The dive keeper is against us. The politician is against us. The weak-kneed merchant and professional man who think more of their business than their principles are against us. The time-serving Christian who thinks more of his party than of his fealty to Christ is against us. All the satanic forces which are operating to pull men and women down to hell are against us!

This means War! The day of resolutions is past. What does the devil care for resolutions? While we have "resolved" and "arraigned" and "denounced," he has laughed. Our words have "made us a reproach to our neighbors, a

scorn and a derision to them that are round about us, a by-word among the heathen, and a shaking of the head among the people."

Enough of this sort of campaign!

The specific work, then, which the Church has upon its hand is to make trouble for the rum power. That will mean trouble for some of us. Before we get through with the crusade a good many of us may suffer. That is the soldier's lot. But is the cause not worthy of sacrifice?

If the young men who are steadily marching through the back door of the saloon down to ruin and death are ever to be rescued the Church must rescue them.

If the murderous business is ever to be outlawed and pulverized the Christian vote must elect the men who will enact the laws and see that they are enforced.

The issue is clear. It is looking us squarely in the face. We cannot avoid it. We cannot shirk our responsibility.

Men and women who profess loyalty to Jesus Christ, What Will You Do?

"That's All!" Is It All?

BY WILLIAM H. MAIN

IN the most conspicuous place on the most prominent street of this city, there is a very large sign advertising a certain brand of whiskey. It is on the roof of a building so situated that the sign can be seen for many blocks, and thousands of people who have no reason to hang their heads, are compelled to gaze upon a stupid, insipid-looking face and figure of a wooden man, supposed to be preparing a drink of whiskey. The sign is an affront to the moral sense and intelligence of this splendid city. After the words advertising the brand of whiskey, the words "that's all!"



Photo by Mr. Ives E. Brock.

A GOOD CATCH IN LAKE TEMAGAMI

have been put. We challenge the statement by asking Is that all? "That's all!" Why, that whiskey sign stands for violated law, the making of widows and orphans, the desecration of the Sabbath, profaning the name of God, the casting aside of holy things, the wrecking of homes, the ruin of health, murders, adultery, poverty and hell.

"That's all!" The big whiskey sign stands for that which is the worst enemy of the Ten Commandments, "Thou shalt have no other gods before me." Strong drink soon becomes the drunkard's god. "Thou shalt not take the name of

the Lord thy God in vain." Who does this more than the drunkard? Where more profanity than in a saloon? "Remember the Sabbath day to keep it holy." The desecration of God's day is one of whiskey's worst crimes.

"Honor thy father and thy mother." Instead, drunken sons break their hearts. "Thou shalt not kill." It has been proved by the experience of centuries that murder is seldom committed without the stimulation of strong drink. It is said that 99-100ths of murders come because of strong drink. "Thou shalt not commit adultery." Some one has written: "The whole history of prostitution, beginning with woman's first departure from purity and ending with the coroner's inquest, is marked all the way by the infernal trail of the serpent, strong drink." "Thou shalt not steal." Who is a greater thief than strong drink—stealing brain, health, home, money, character, reputation, honesty, life, soul? A drunkard stole his little girl's Bible, and tried to pawn it for drink. "Thou shalt not bear false witness" Strong drink is truth's greatest enemy. "Thou shalt not covet." This awful traffic is never satisfied until it gets all. The only proper time for it to say "that's all!" is when there is nothing more to get. The bank account of the liquor dealer grows larger and larger, but "The drunkard and the glutton shall come to poverty."

"That's all!" Hundreds of wives are murdered by drunken husbands. A man came to himself in a prison cell. "Why am I here?" he cried. "For murder." "For God's sake don't tell my wife." "Why, man, it was your wife you murdered!" More than twenty per cent. of divorcees are caused by strong drink. Side by side the saloons of these United States would make a solid block of buildings 1,500 miles long. In the United States there is one minister of the gospel to every 700 inhabitants, while there is one liquor dealer for every 300 inhabitants.

"That's all!" No! The liquor traffic gives us 50,000 tramps, 150,000 insane people, 250,000 criminals, and 100,000 drunkards. It costs more than three times as much as meat, five times as much as shoes, seven times as much as tea and coffee, ten times as much as our public schools, and fifty times as much as preaching the gospel. And with all its cost there is not a cent's worth of good in it all. Our criminals cost us over \$60,000,000, and seventy-five per cent. of crime can be traced to strong drink. It costs over \$13,000,000 to care for the insane, and at least one-fourth of the insanity can be traced directly or indirectly to strong drink. One hundred dollars spent in the liquor traffic pays in wages \$1.23. The same amount spent in making shoes pays \$25.85 in wages. Liquor robs the laboring man in more ways than one. If the brains of Daniel Webster and Robert Burns could not stand whiskey, others better let it alone.

A glass of whiskey! What is it! Grain has been destroyed, and the fiery demon released. The decomposed sugar in the grain turns into alcohol, a poison. It is not a

food, it does not aid digestion, it does not enrich the blood. One glass of whiskey will cause the heart to beat 6,000 extra strokes in a day. It does not strengthen; it weakens.

A glass of water! It was not brewed in a dingy building over a simmering still, choked with poisonous gases and surrounded with sickening odors. Down in the depth it begins and wends its way to the gushing fountain. No poison lingers beneath its surface, no madness, no murder, no suicides, no broken hearts, no widows' tears, no blood stains, no lost souls in its depths.

We arraign the drink traffic before the bar of Justice. Let the jury be chosen and let the witnesses take their places, ready to answer when called. The first witness shall be the Church. What have you to say? The liquor traffic has always been my enemy. It has come into the pulpit and taken from it some of the very best of preachers. It has pursued them and overwhelmed them until they have given up the struggle, and have disgraced both God and the Church. The liquor traffic has taken some of the very best from the pew, has enticed away the young, and strangled conviction.

Let the State testify. Intemperance has been my enemy from the beginning. It has taken some of the best of judges from the bench, corrupted laws, often has made a mockery of the jury system. It controls elections, fills the jails with criminals, and increases taxes one-third.

Let Education testify. The liquor traffic is my enemy, for education and drunkenness never can go hand in hand. The money that ought to go for books is spent for drink. Poor clothes, poor food, and a hovel are not conducive to advancement.

The Home shall speak. The liquor traffic is my worst enemy. It destroys love, makes cringing children, makes hollow-eyed, broken-hearted wives and mothers. It takes bread from the hungry, clothes from the shivering, carpets

from the floors, pictures from the walls. And worse than this, it makes fiends out of otherwise good husbands and fathers.

Listen! The Judge is speaking. "Gentlemen of the jury, I charge you, from the evidence I have heard, to bring in a verdict of guilty!"

The prohibition of sin is a moral question. Law should be for the greatest good to the greatest number. I believe that the license system is morally wrong and unconstitutional. The government has a right to keep a man from harming himself. We all have something to do in this great fight. Let us become total abstinents. The Bible is a total-abstinence book. "Look not upon the wine when it is red," is to govern our own habit, and "Woe to him that giveth his neighbor drink," is against the traffic. We must agitate. Let us not go to sleep, but keep hammering away at it. Let us give indifferent people no rest. Let us educate. Show the boys the physical harm coming from strong drink. Training the boys and girls is the best way to get sober men and women. The evils of strong drink ought to be taught in every home, in every school, and in every church. Let us pray more. Prayer is mighty. God's arm is not shortened. Too often we pray little because we care little.

The majesty of law must be maintained. Let us at least make the liquor traffic bow before the laws that we have. Let us get better laws as soon as possible.

"That's all!" No! When Christian character and true patriotism shall join hands; when love of country shall lead us to study our problems that intelligence may become the basis of active participation in public affairs; when we shall love righteousness more than we do a political party, then that for which the big whiskey sign stands shall be sunk into the bottomless pit, where it belongs. When that comes to pass, and not until then, can we say, "that's all!"—*Baptist Union.*

Similar Cases

THIS is a true story; not an accumulation of pseudo facts. A man had spread out a sheet of fly-paper.

He noticed that from day to day the number of small black specks increased, each telling the story of the fly's tragic end.

One day, out of idle curiosity, he fell to studying the flies as their doom overtook them.

One fly came to the edge of the paper, tasted the treacherous sticky preparation, then went away for the time being.

Another fly did the same; but waded boldly in and was soon caught fast.

Another fly, flying down straight from above, landed in the middle of the fly-paper. His pleasant buzz of anticipation soon changed to a large singing noise, that told of helpless rage and fear.

As the flies landed on the paper, each acted in a different way.

Some beat their wings for a second or two, only to fall over on their sides very soon, and succumb to the sticky poison.

Others showed more intelligence, and when they realized their danger, stood on the tips of their tiny legs, endeavoring to draw themselves up and fly away.

Now and then some fly with a violent effort of his muscles and of his will, would actually tear himself from the fly paper and escape.

Others could not get away, but made a heroic struggle. They walked across the paper, dragging heavy legs and sticky wings, climbing up on the bodies of the other flies in search of some means of escape.

The man watched the flies, their different kinds of efforts, their different ways of dying, the long struggles of some, the quick submission of others. It is a gruesome but interesting spectacle.

What interested him most was the stupidity of the flies, and the fact that not one of them seemed to learn anything from the fate of the scores of others stretched dead on the sticky surface.

"It is evident," said the man, "that these flies have absolutely no capacity for thinking or estimating consequences.

"Each fly as he approaches the paper must see there are

scores of flies lying dead on it. Each of these flies, as he goes back and forth near this death trap, must see the other flies struggling, see their useless efforts, hear their terrified buzzing—yet each fly in his turn, runs the risk, and, tempted by the sweet, sticky substance goes to death in his turn.

"I suppose that foolish fly thinks that he will escape the fate of the others. Each one imagines that he can light on the paper and get off again. Perhaps each has noticed the occasional fly that gets on the fly paper and does escape safely.

"What fools these flies are. What a fool each one of them is, not to say to himself that what has ruined so many other flies will surely ruin him. Why do they not get out of this room, if they can, or at least keep away from the fly paper.

Having thus mused philosophically, the man put on his hat and went out, leaving the flies and their foolishness to take care of themselves.

The man returned to the right, then turned to the left, then went through a doorway, and then he was on the fly paper that catches human beings.

He was in a drinking saloon, and he had a glass of whiskey in front of him.

At this point we may study this man in the saloon as he studied the flies on the fly paper in his bedroom.

One man goes near the edge of the whiskey habit, takes a little, and goes away, like that fly first mentioned, who approached the edge of the fly paper.

This human fly that takes a little, and goes away is almost sure to come back again in time.

Other men who approach the whiskey fly paper take a little and promptly wade right in to their doom.

The human victims that light on the whiskey fly paper have as many ways of struggling, as many ways of dying, as many ways of suffering, and as few chances of escaping, as the ignorant fly that lights on the sticky fly paper in the hot kitchen.

Of human flies on the whiskey fly paper, some struggle feebly for a while against the habit that has caught them, and soon succumb.

Others last for a long time. Only the ends of their feet

touch the fly paper. They keep their bodies erect, and for the time being feel quite proud of themselves and call themselves "Moderate drinkers."

But their feet are on the fly paper, and with nine out of ten of them it is only a question of time when the body and mind will sink to the level of the feet, and that will be the end of the struggle.

An occasional human being escapes from the whiskey fly paper, and goes away to tell others that whiskey never hurt him.

This human fly does the most harm. He sends others to whiskey, and sooner or later he is pretty sure to go back there himself.

When you go into a restaurant or any other places where fly paper is spread out, take a look at the struggling, suffering insects dying slowly and horribly in the sticky mass that felsely attracts them.

You will wonder at the stupidity of each fly as it alights, regardless of the fate of others.

Don't duplicate that fly's stupidity in your own life.

Remember that it has ruined others and it may ruin you. Keep away from the whiskey bottle. Take a walk through the Potter's Field some day—any man at the Morgue can tell you how to get there—and you will find the fruits of the whiskey bottle, quiet and peaceful at last in their final rest on the surface of the fly paper that caught them.—*New York American and Journal.*

A Sunday Evening at Whitfield's Tabernacle

BY REV. W. G. BRADFORD.

AFTER attending service on Sunday afternoon in St. Paul's Cathedral, a party of Canadians started for Tottenham Court Road, with the purpose of visiting one of the most historic spots in Old London. Here stood the old Tottenham Church, in which Rev. George Whitfield used to preach. On the same site there is to-day an up-to-date Institutional Church, with an unusually energetic pastor, in the person of Rev. Sylvester Horne, who took charge of the work four years ago when it appeared to be a failure. Under the inspiration of his magnetic personality the cause has grown wonderfully, until there is now a large congregation twice each Sunday.

A special effort has been made to reach the young men and women who live in the boarding-houses of this neighborhood, music rooms, reading rooms, etc., having been provided for their use, where they may spend a pleasant evening at any time.

We had tea in Toplady Hall, the restaurant connected with the mission. Toplady, the author of "Rock of Ages," is buried here, and the hall has been erected over his grave. Refreshments are served here at very reasonable rates, and with pleasant surroundings.

After tea we inspected the building, under the direction of Rev. Mr. Holmes, the assistant minister, and looked through the kitchen, music room, art room, billiard room, and even to the minister's study.

What is known as "Whitfield's Room" contains many interesting relics of the great preacher, including his pulpit, books, chairs, etc., together with photos of Rowland Hill and other famous men. But we must hurry through, for it is time for service.

The preacher of the day was Rev. Dr. Bevan, of Australia, an old pastor of this church, a saintly-looking man with long patriarchal locks, who has preached for more than thirty years in Australia. He delivered a splendid sermon from Jer. 8: 22, and his appeal to that London congregation was a grand one, long to be remembered.

At the close of the service an open-air meeting was held, conducted by the young men of the mission, which reached scores of people. We left the place with the impression that the name of George Whitfield will continue to live for many years through the work of this great religious organization, which is doing so much for humanity in the heart of London. This enterprise, and many others of similar character, are really the result of the work of the late Hugh Price Hughes, who did so much to inspire all the churches with the aggressive spirit.

Avonmore, Ont.

Magnifying the Past

BY REV. D. W. SNIDER.

IT is not a good sign of the times when the past is magnified. When a man has more to say about his conversion than about his experience he is close on the rocks. When a church has more to say about what it has done than what it is doing or attempting, it has been overtaken by a fatal condition of coma. No man should ever reach that place where ingratitude would teach him to forget the hole from which he was dugged, and no church should fail to acknowledge the mission or the man which, under God, brought it into being, but we must not forget that we stand on the shoulders of the past or that it is behind us while we reach to the future.

Kurtz, the historian of the Christian church, in speaking of the development of the worship of martyrs in the Catholic church leading to the grosser worship of relics and the canonization of saints and the worship of their images, makes this striking remark: "The more men felt the lukewarmness and worldliness of their own religious experience as compared with the strength of faith displayed by the first witnesses of the truth, the higher did the martyrs rise in popular veneration." And it would seem to be true that the more useless the church became in its own mission of witness-bearing, the more spiritually dead and morally depraved it became, the more busy it was in unearthing the relics of martyrs and saints, and the more successful it was in finding out the miraculous qualities in bones and splinters of wood and rusty nails.

In the darkest days of the dark ages men were not satisfied with the transubstantiated wafer and wine by which in the holy sacrament they ate, as they supposed, the very flesh of the Son of God and drank His very blood, but they must add to that divine virtue the further merit which would come into the sacrifice which was repeated for them by scraping some of the paint from an image and dissolving it in the cup, or by placing the sacred symbols in the hands of some image and thus receiving the benediction of that saint or martyr.

The saints have made their record; Paul finished his course; Knox kindled a flame in Scotland; Wesley wrought mightily in righteousness, but the question is: What shall our record be?

What shall be the accomplishment of our church and of our nation?
Berlin, Ont.

The Christian Home

BY REV. E. WHITING, B.A.

IN Paul's time there were three sets of relationships included in the ancient home. There was the relationship of husband to wife, and wife to husband, that of parent to child and child to parent; and that of master to slave and slave to master. In Ephesians and Colossians we are told how these relationships can be Christianized, and the home thus made a Christian home. The rule is a simple one, and is this, "Let each one consider his own and her own responsibilities, within the relationships referred to. Each relationship of life includes two features: (1) rights; (2) duties. If a person is always thinking of his own rights, there is sure to be friction and trouble." If the uppermost thought is, "What is my duty under this relationship, there will be concord and blessedness. So husband love your wife (see your duty); wife, obey your husband; parent, do not irritate your child; child, honor your parent; master, remember you too have a master; servant, do not be sighth-pleasers, be true to your task; always duty! duty!"

This is ideal, can it be made actual? *Utopia* means the place that is not. *Eutopia* means the happy place. Is this condition of home above described Eutopia or Utopia? Is it the unrealized ideal, or has it been discovered? A Greek heathen wrote his king about 130 B.C. describing the domestic life of the early Christians, and thus describes what he found: "They honor father and mother, their wives are pure, their daughters modest, and their men chaste. As for their servants or children, if they have any, they persuade them to become Christians for the love they have toward them. Every morning and at all hours they laud the goodness of their God. And because of this, and on account of them, there flows

forth the beauty which is in the world." And now in uncounted villages, in clamorous cities the Christian home survives, an immortal phenomenon.

There is, however, a strange distortion found. I call it the "homeless home." To some men home is only an inn, where they eat and sleep, and to some women it is only a judicial settlement. Some men marry because they are tired of going round to different boarding houses, and some girls marry because they, or more likely their mothers, think it is time they were comfortably settled. Many a boy comes home merely for meals and lodging, and many a girl is happier anywhere else than at her father's fireside. Why did God set the solitary in families. Because He meant them to have their richest communions, and reveal their highest aspirations there. Have you heard how the swift, dusky, Rhone issues into Lake Geneva, and flows through it, unmingling with the blue of the Lake waters, and emerges on the other shore to pursue its sullen and turbulent course? Have you a silent boy or girl in your home who keeps aloof from the family joys and interests and who slips about like a ghost or stranger in your house? Love will vanquish this stranger, and so let us love him, or her, that we cannot do anything unworthy of their love, and the flood of their devotion will presently mingle with "our own."

"Two hopes within one will,
Two wills beneath one overshadowing mind,
One life, one death, one immortality, one Heaven."

Toronto, Ont.

Declaration of Principles Of the Dominion Alliance for the Total Suppression of the Liquor Traffic

1. That it is neither right nor politic for the state to afford legal protection and sanction to any traffic or system that tends to increase crime, to waste the national resources, to corrupt the social habits and to destroy the health and lives of the people.

2. That the traffic in intoxicating beverages is hostile to the true interests of individuals, and destructive of the order and welfare of society, and ought therefore to be prohibited.

3. That the history and results of all past legislation in regard to the liquor traffic abundantly prove that it is impossible satisfactorily to limit or regulate a system so essentially mischievous in its tendencies.

4. That no consideration of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in results, as the traffic in intoxicating liquors.

5. That the total prohibition of the liquor traffic is in perfect harmony with the principles of justice and liberty, is not restrictive of legitimate commerce, and is essential to the integrity and stability of government, and the welfare of the community.

6. That, rising above sectarian and party considerations, all citizens should combine to procure an enactment prohibiting the manufacture, the importation, and sale of intoxicating beverages as affording most efficient aid in removing the appalling evils of intemperance.

The Drink Curse

MR. RECORDER WEIR, in Montreal, Sept. 13, made very pointed comment on the large number of cases of drunkenness which are daily heard in the Recorder's Court. He characterized this evil as a plague, and said he felt inclined to complain of the apathy of the public in regard to the matter. He said if it were a disease—if there were as many cases, say, of smallpox in the city—the public would be in a tremendous state of excitement. Every day he had twenty, thirty, and sometimes forty, people before him who had been the worse for liquor, and he frankly confessed that he viewed the growing number with horror. But the public were evidently supine and criminally careless about it. We boasted of our civilization and power. But, after all, history was very short, and if our empire passed away it would be as a result of this appalling curse, the drink.

"Let a man who sips his toddy," continued Mr. Weir,

"think of this as he sips in his slippers ease. We hear the men in high places telling the British public to 'Wake up!' We are told to wake up on the fiscal question and other matters. But here is a question about all others that the public must wake up upon in no half-hearted manner. I say I have as many as forty cases before me sometimes on one day, but that is not one tithe of the cases there are in the city. It is a most dreadful plague, and I declare there are a great many well-meaning, patriotic people who are not half alive to the tremendous amount of mischief being done by drink. As I say, if there were any other kind of epidemic there would be intense excitement—public meetings, Parliament discussing it, others preaching upon it, and the Board of Trade passing resolutions about it. The universal cry would be, 'What are we going to do to stop this terrible thing?' This is the great question for the public to wake up upon."

The Music of the Life

BY REV. J. EDGAR RUSSELL.

DR. MCKENZIE, in his book, "Getting One's Bearings," tells this good story:

"When Ole Bull, the great Norwegian violinist, was assailed with hostile criticism, the New York *Herald* offered him its columns for his reply. But he answered in his broken English, 'I tink, Mr. Bennett, it is best tey writes against me and I play against tem.' 'You're right, Ole Bull, quite right,' was the editor's response.

"I play against tem." Most suggestive utterance. Well could the great performer allow his music to speak for him. The music of the life—that will ever win its way. The best argument for Christianity has ever been the true Christian character. It has been so often said, but can not be said too often, that the Christian is the world's Bible. The Chinaman knew what he was talking about when he said that he had seen the gospel. "The disciples were called Christians first at Antioch." But they were called so by their enemies. It was the Christ spirit within them that had declared itself with such compelling emphasis.

The vast majority of Christ's followers must take their place in the ranks of the world's workers. By the sweat of their face they must earn their bread. Through the long hours they must be busy in the home and shop and mill and office. What they do for Christ they must do largely where they toil—by the quality, the spirit, the utterance, of their daily life.

An atheist who spent a few days at the home of the sainted Fenelon said, "If I stay here much longer I shall be a Christian in spite of myself." It was the character of the great Livingstone that won the skeptical Stanley. Stanley said Livingstone did not try to convert him by exhortation or argument. Phillips Brooks said, as the conclusion of his marvelous study and observation and experience: "The main method of meeting skepticism must be, not an argument, but a man." And here is Borden P. Bowne telling us in an especially helpful article in the *Homiletic Review*: "The greatest present need is that Christians should let their light shine by incarnating their faith in their life."

May the lessons be thoroughly learned and accepted and obeyed by the followers of Christ of the present time, who are hearing so much about evangelism, the new evangelism, triumphant evangelism.

In an important sense, to be sure, all the followers of Christ are to be prophets, witnesses to the truth as it is in Jesus. "For the testimony of Jesus is the spirit of prophecy." It is not enough that Spirit inspire the comparatively few upon whose heads have rested the hands of ordination. The little books by Trumbull and Chapman and Morgan have a thrilling message for the Church of to-day.

Go and tell the good news, is the command that is ringing in our ears and hearts. There is no doubt about the power there is in the message. But it is possible to adorn the gospel, especially to commend it, to emphasize its beauty and attractiveness, by the character of our presentation, by the genuineness of the experience urging us on, by our note of sincerity, reality.—*Western Christian Advocate*.

Quiet Hour.

The Choice

If life is always a warfare
Between the right and the wrong,
And good is fighting with evil
For ages and aeons long—

Fighting with eager cohorts,
With banners pierced and torn,
Shining with sudden splendor,
Wet with the dew of morn—

If all the forces of heaven
And all the forces of sin
Are met in the infinite struggle
The souls of the world to win—

If God's is the awful battle
Where the darkling legions ride—
Hasten to sword and to saddle!
Lord, let me fight on Thy side!
—*Harriet Prescott Spofford.*

A Good Example

Among the many recorded excellencies of Job was religious care of his children. When they were feasting, a time really of being "off guard," Job sent and sanctified them, and rose up early in the morning and offered burnt offerings according to the number of them all; for Job said: "It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually." Blessed are the children who have a careful, solicitous, religious parentage. The fathers and mothers who are wakeful and prayerful while the children are under the spell and sway of pleasures are a heritage of Christly blessings to the children of a home.—*Examiner.*

Living by the Day

One secret of sweet and happy living is in learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for years, and it seems too great for us. We cannot carry this load until we are three-score and ten. We cannot fight this continually for half a century. But really there are no long stretches. Life does not come to us in lifetimes; it comes only a day at a time. Even to-morrow is never ours until it becomes to-day; and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done and to-day's life well lived. It is a blessed secret this, of living by the day.

Shyness Toward God

Dr. W. H. Griffith, vicar of St. Paul's, London, gives us some of his experience in these words: "I have been lately spending a very busy week among the saints, that I might discover from their experience what they have found from such contemplation. What do they find? Here is a quaint phrase in which one of the saints expresses his sense of the value of heavenly meditation: 'It will prevent a shyness between thy soul and God.' It will take away thy shyness when thou

comest to stand in the presence of thy Lord! It will give thee a holy and blessed intimacy, and thou shalt rejoice in a reverent familiarity with the King! You know there are two or three kinds of shynesses. There is the shyness of guilt, the shyness that wants to hide itself away; and there is the shyness of a little child when brought into unfamiliar company."

The Prospector's Fortune

Edward Chase, a Nevada prospector, after seeking for gold and silver for twenty years, found it last May. He and his partner located a claim, found "pay dirt" in abundance, and sold it for seventy thousand dollars in cash. For twenty years the prospector had toiled in a dream of making his fortune. Now, in one day, he had thirty-five thousand dollars counted into his hand.

He thought he had a good time with it. It lasted him just five days. On Monday he started to spend it. On Friday not a penny was left, and he was borrowing money in order to get to work again prospecting. During those five days, every man in the settlement who wanted a drink with Chase, had it. Sometimes the saloon-keepers, tired of taking advantage of the drunken prospector in the ordinary way, charged one hundred dollars for a round of drinks. He paid it; and when there was no more liquor in the bar, he went out and scattered gold pieces in the street with drinkerized munificence. That was the way he spent his longed-for riches.

Being what he was, what else could he do? Money does not transform a man. It can give nothing to manhood. It has no joys in itself. The man who seeks only gold cannot be much of a man: after he gets it. To make one's self a man, first, and then to add an honest fortune, if it lies on the path one has chosen, is the right sequence of things. The prospector was but a money-seeker, not a man. If he had spread his fortune over the rest of his life, instead of five days, he would still have been bankrupt at the end. He simply condensed the life of many a rich, selfish person, and showed it in all its ugliness.

What One May Find in Books

Some time ago, in one of our cities, there was for a time quite an agitation upon the subject of the unsanitary library book. It was declared that the average volume in the public library is apt after a certain time, to be covered with germs, and that, therefore, the taking of the book into the household is a menace to the health of those who handle it.

Whether or not there be any truth in this, it suggests another danger about which there can be no shadow of doubt. The story of the boys who have gone away from home to become bandits and train-robbers, and who confess that the source of their inspiration was some highly colored fiction, is such a common one that it scarcely attracts our attention. It is only in cases like this where the influence of the bad book is laid bare. There are millions of cases, however,

which have to do with a different grade of life, where the germs of evil surely enter the soul through the medium of doubtful literature. There is nothing to protect the purity of one who shuts his soul in even for a time with those who people the unwholesome book. You may get away from the person who joins you upon the street if once you find that his influence is not good, but bad literature will stay with you after you have closed the book and put it away. The doubtful characters with whom you have come in contact will persist in accompanying you wherever you go and will intrude even upon your most sacred moments. It is never safe to bring yourself into an atmosphere with people with whom you would not like to associate in real life.

The opposite of all this may be said of the good book. One may transfer to himself the contents of the good book and it is his forever. His possession of it will not depend upon the medium of paper and print. Thus those who will may become rich in the companionship of great people and great thoughts.—*Lookout.*

Seeking the Lost

The lost man does not come home. He doesn't know how to come home. He can't come home, he doesn't know the way, and he hasn't got the strength. He must be sought if he is to come home. When I slept once at St. Bernard's Hospice, I remember noticing, as I drew near the hospice, how the great cross upon the rock stood out against the stormy sky, the signal of redemption, and there was the hospice, with its thick walls amid the falling snow, its door ready to be opened to the traveller. Ah, but that was not enough. The traveller can not always see the cross amid the driving snow-storm, and the traveller can't always get as far as the door, though he believes the door would be opened if he got there. And, so, beside the cross and beside the hospice, there is something else. There are the dogs, trained and ready. There are monks watching and eager, and at the first cry of distress the dogs and the monks are out in the snow, seeking for that which is lost.

My friends, it isn't enough to build your hospice, your church, and say to the people, Come. Christ's word is not come. Christ's word is, Seek, seek. Go out and seek that which is lost. And then if you want a third reason, that reason was in the history of Christianity itself. I need go no further than the story of my own country. I look back and see marching into Canterbury the first great company of missionary priests, carrying their golden cross before them and making the sweet English air sweeter yet with the hallelujahs of the Christ. Some one sought us. And I look back to the early records of America. I remember the name of such a man as Bishop Asbury and all those magnificent pioneer Methodists who pushed their way into the waste. Some one sought you. And as we have been sought and found, so it is now our turn to seek and to find. And I find as I look all through the story of Christianity that Christianity has never

progressed except in those ages when the spirit of search has suddenly sprung up in men's hearts again, and instead of sitting still in the tabernacle they have gone out in search of the lost.—*Rev. W. J. Dawson.*

Praise and Incense

It is helpful for us to realize our privileges and our blessings in their relation to time. The Sleepless One who watches over us during our sleep, wakens us also morning by morning, and offers us the opportunity of praise and prayer.

There is not a more fitting time during the twenty-four hours to offer the incense of worship than the first moments of the dawning day. We have been removed from the noise and influence of the world during the night. Our minds are open, and our hearts are tender. Out of the darkness of another night, the heavenly Father has led us. Praise Him! Into the light of another day He is ready to guide us. Pray to Him! It is a most glowing privilege to begin the day with God, and a day thus begun will mean great strength and blessed hours of fellowship with God.

My soul, in thy unconscious moments thou hast been in the safe-keeping of the Lord. In thy first conscious moments of the new day turn to Him, send up thy incense of praise and prayer. Thou hast been far away from the world for a season. May thy chamber of rest be quietly turned into a closet of prayer, where thou canst speak with the Father and He with thee. The Saviour sought such moments of quiet communion, and communed with the Father in secret. Learn of Jesus Christ when as well as how to pray. The Quiet Hour—the Morning Watch—will mean much for thee if thou wilt be still enough before God, so that He may speak with thee.

"Dear Lord and Father of mankind,
Forgive our feverish ways;
Recreate us in our rightful mind;
In purer lives thy service find.
In deeper reverence, praise."

—*Clarence E. Eberman.*

The Passion to Better Men

We quote the close of an article from the *Congregationalist*:

"Yet it is inspiring to see this passion to better men spreading so widely. It is heartening to know that it is not confined to the Church. It will make us better Christians to look on it with sympathetic eyes and to share in it when we may. To send children and mothers into the country to breathe pure air, to see flowers bloom and hear the breezes whisper in the treetops, to stimulate dull intellects by intercourse on loftier themes than they have known, to teach mothers how better to care for their children and how to make their homes more attractive, to guide neighbors in caring for their sick and infirm and in getting employment for the idle—these and many other like things are Christian in nature whether or not they are Christian in name. They are reflections of the disposition of God, who spared not His own Son, but freely gave Him up for us all.

They are in the spirit of Him who said of all these multitudes who seem to be starving in body and mind, 'I am come that they may have life and that they may have it abundantly.'

"To be possessed by this passion for bettering men is to be brought nearer to Christ. To recognize it in others is to be brought into close fellowship with His followers. To cultivate it is to do something worthy to establish the kingdom of God among men. It is a joy to believe that many are doing this who are not conscious that they are heirs of that kingdom."

To Obey is Better

A story told by Dr. J. Monro Gibson illustrates the truth that God is better pleased with heart service than with gifts and sacrifice.

"It happened when my friend was a child. Her father was one of the stern Puritans of New England; stern indeed, but wise and very loving. They had gone out into the West, and were living in the neighborhood of a beautiful lake. It was thought not safe for the child to go alone to the lake, so she had been forbidden. But the fascination of the lovely sheet of water was too much for the poetical soul of the child; so, as she wandered about within the prescribed limits, the temptation overpowered her, and she had a delightful stroll all by herself along the shore. She tried to quiet her conscience by keeping out of all danger most carefully, and she thought that if she told her father so, he would see the reasonableness of it. But she was politic enough to gather a handful of beautiful shells and bring them to her father. When she put them into his hand he flung them away as far as he could, and simply said, 'My child, to obey is better than sacrifice.' The lesson was never forgotten. It entered into her blood, and had, no doubt, not a little to do with making her the splendid woman and noble mother she has been."

Nuggets

Just as God leads me, I abide,
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold in him undo?
I hold me firm in patience, knowing
That God my life is still bestowing—
The best in kindness sending.—*Lampertius.*

As a father in the garden stoops down to kiss his child, the shadow of his body falls on it. So many of the dark misfortunes of our life are not God going away from us, but our heavenly Father stooping down to give us the kiss of his everlasting and infinite love.—*Anon.*

We cannot always be doing a great work, but we can always be doing something that belongs to our condition. To be silent, to suffer, to pray when we cannot act, is acceptable to God. We do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable, and was not caused by our own fault.—*Fenelon.*

The Lord would not think much of humanity if he gave it only the toys in the nursery. He gives us something

grander than that; it is the fellowship of the cross. We have nothing to do with our own redemption; we have much to do with filling up the measure that is behind. Christ fought a battle for us; let us fight our battle with him.—*R. J. Campbell.*

Cheerful tempers manufacture solace and joy out of very unpromising material. They are the magic alchemists which extract sweet essences out of bitter herbs, like the dear old colored saint in the smoky hut who was 'glad of anything to make a smoke with,' and, though she had but two teeth, thanked God that they were "opposite each other."—*Arthur T. Pierson.*

Cheerfulness can only be attained by daily watchfulness, and schooling the spirit and constantly reminding oneself how hard life is after all, to almost every-one; and by schooling oneself not to expect too much—to feel that it is not our world, and that we must not fret over what is beyond our power. These are matters in which it is possible, greatly possible, to school oneself—to cultivate cheerfulness.—*Brooke Herford.*

God keeps a costly school. Many of its lessons are spelled out through tears. Old Richard Baxter said, "O, God, I thank thee for a bodily discipline of eight and fifty years," and he is not the only man who has turned a trouble into a triumph. This school of our heavenly Father will soon close for us; the term time is shortening every day. Let us not shirk a hard lesson or wince under any rod of chastisement. The richer will be the crown, and the sweeter will be heaven, if we endure cheerfully to the end and graduate into glory.—*Theodore L. Cuyler, D. D.*

Prayer to the soul is like rain to the sun-dried heart—it heals and renews and renders it fertile, so that all heartfelt prayer brings a blessing quite apart from whether the specific boon for which we pray is granted or not. Most of us have to wait for the realization of our wishes; to wait is to be educated. But we must wait in faith, believing that even in the darkest sorrow "there is a hand that guides," and trusting "that good shall fall, at last, far off at last, to all." To suffer and be strong is not easy, but courage grows with use. "Let all repiners think on Calvary and be still."—*Edith Vernon.*

What inexpressible joy for me to look up through the apple blossom, and the fluttering leaves, and to see God's love there; to listen to the thrush that has built his nest among them, and to feel God's love, who cares for the birds, in every note that swells his little throat; to look beyond to the bright blue depths of the sky, and feel that they are a canopy of blessing—the roof of the house of my Father; that if clouds pass over it it is the unchangeable light they veil; that even when the day itself passes I shall see that the night itself only unveils new worlds of light; and to know that if I could unwrap fold after fold of God's universe I should only unfold more and more blessing and see deeper and deeper into the love which is at the heart of all.—*Elizabeth Charles.*

THE CANADIAN EPWORTH ERA

ORGAN OF THE EPWORTH LEAGUES AND OTHER
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Editorial.

Jottings by the Way

During the months of September and October the Editor of this paper has been "On the Road," almost continually, attending conventions and rallies of various kinds. The delightful autumn weather has made the various journeys exceedingly pleasant, but there has been very little time for editorial or literary work. Under the circumstances, some incidents and impressions gathered "by the way," will be substituted for the usual editorials.

One morning, not long ago, I saw a little girl of about seven years, on the platform of a small railway station, with a bouquet of flowers in her hand, waiting for the train. When it pulled in, the little lady ran to one of the cars and handed the flowers to the conductor. You should have seen him smile! In a few minutes he came through the train with a pretty flower in his button hole, and still wearing a pleased expression. I was informed that the little girl may be seen on the platform every morning, with her hands filled with flowers for the conductor. It ought to help him to be a better man for a good part of the day at least.

I saw a man killed in front of a Grand Trunk Station one afternoon, while waiting for a train, and I have been sorry for it ever since, the sight was so horrible. It was an undoubted case of suicide. The man had been a prominent merchant some years ago, but had fallen through drink, and during recent years had hardly ever been sober. It is sad to think of men being dragged down like this from good positions, but this is what the liquor traffic is doing everywhere.

While standing on the platform at Hamilton, a few days ago, I noticed three young men, scarcely more than boys, pass into the bar-room, two of them so much under the influence of liquor that they could scarcely walk. The railway watchman remarked: "O yes, I've seen a great deal of that kind of thing, during the twenty years that I have been on this platform. Many a bright young fellow has been ruined by falling in with fast company, when he has not had strength of mind enough to say no on being invited to 'come and have something.'"

Undoubtedly, the conveniently located bar-room, and the treating custom are responsible for the ruin of many a man.

The Grand Trunk Railway Company has wrought a veritable transformation at Allandale, the old station having been entirely removed, and a fine modern building erected in its place. It is not only convenient and comfortable, but really beautiful and artistic, which is something new as far as this country is concerned, at any rate. Everything is so complete that it is almost a pleasure to have to wait for a train there now.

One serious mistake has, however, been made, for a bar-room has been located in a prominent place, so that many of the employes of the railway have to pass it a score of times a day. Railway companies, in these days, expect their men to be sober, and they have no right to thus thrust temptation in their way. If there is one spot in the world where a bar-room is out of place it is in connection with a railway, for those who manage its affairs need clear, steady heads.

Away up at Thornbury, on the shore of the Georgian Bay, I was offered some peaches and pears of unusual size and excellent flavor. I supposed, of course, that they had been brought from the Grimsby section, and was not a little surprised to learn that they had been grown right in the town of Thornbury. Possibly our "peach belt" is somewhat wider than we had supposed.

The month of October is a fine time to catch cold. Frequently the weather is quite cool, and yet the sexton of the church does not think it quite chilly enough to light his furnace, so the people sit and shiver through the service in many places. Doubtless there is more suffering from cold in the fall in this way than in the months of mid-winter. Just a little fire in the early autumn days would be very acceptable and would probably save some lives.

A pleasant chat with Rev. J. G. Shearer on a Grand Trunk train, the other day, revealed the fact that the Lord's Day Alliance is undertaking an extensive programme in all the provinces of this Dominion, and meeting with a considerable degree of success. Mr. Shearer seemed quite enthusiastic over the fact that the Lieutenant-Governor of the new Province of Alberta was Honorary President of the Lord's Day Alliance. The Premier and two members of the Cabinet are Presidents or ex-presidents of the branches of the Alliance in their home towns, and the leader of the Opposition is Vice-President for the Province.

The Lord's Day Alliance ought to get just about whatever legislation it wants in Alberta.

During the past month I spent a pleasant hour or two on the train with Rev. Thomas Lawson, one of our pioneer preachers from the North-West. After doing splendid work in the early days, and arriving at a time of life when most men expect to take things somewhat easier, Mr. Lawson volunteered to open up entirely new work away up at Battleford, and has met with good success. It is like a breeze from the prairie to talk with Mr. Lawson, for he is wonderfully optimistic about the future of our great western heritage. He says it is marvellous the rapidity with which things are moving. Men and money put in there now will pay big dividends in the near future.

A few weeks ago I had to take a sixteen-mile drive, after seven o'clock on Saturday night. My driver was a man who had spent several years in a life of drunkenness, until he had lost every dollar he possessed, and worse still had lost the confidence and respect of the people among whom he lived.

Realizing the danger of his course he had fortunately possessed strength of will enough to stop, and for some time has not touched strong drink.

"Now," said he, "I have a nice little cottage of my own, without a dollar of debt on it; my children are as well dressed as those of my neighbors; my wife is a happy woman; and anybody in town will trust me."

Total abstinence surely pays in every way that it may be considered.

✂

What a difference a little decoration makes in a Convention or anniversary! It shows that somebody has regarded the occasion of sufficient importance to spend a little time and effort in brightening up the place of meeting. The interest of the local league members is aroused, and visitors are pleased. It pays every way.

✂

A popular advertisement in one of the magazines begins with the words: "There's a Reason," in large letters. This sentence might aptly be used in speaking of the great success which always attends the Annual League Convention of the Collingwood District, which, this year, was "better than ever." O yes, there's a reason for it! Months ago, the officers began to prepare for this gathering, and the fine results achieved are simply the reward of honest work on the part of those in charge.

✂

At almost every meeting that I have attended this fall, a fine list of new subscribers to this paper has been secured at the close. It is the easiest thing in the world to secure them. Just a few words about the paper, and a brief description of what it contains, and the subscriptions come in readily. They might be obtained at every Convention and every rally, if some one would undertake to present the claims of the paper; but of course our main dependence must still be on the work done by the local leagues in personally canvassing their members. Now is the time to get new names. Some are doing well, but many others have not yet been heard from.

✂

A young man, the other day, got on the International Limited, at Napanee station, to see a friend, while the train stopped. Before the interview ended, the engine tooted, and the wheels began to move. The International Limited is a hustler, and in a moment was running at considerable speed. The man ran through the car, and jumped. He was thrown on his head and seriously injured. It is a good rule to keep off a train entirely, if you do not intend to go with it. Too many people seem willing to take dangerous chances, which accounts for much of the loss of life on railways and public highways.

✂

Driving along a country road, the other day, I noticed that Canada thistles were growing luxuriantly along the wayside. The fields were fairly clear of the pestilent weed, but how long would they be when the thistles were allowed to grow and go to seed just outside the fence. The wind would certainly carry the seed far and wide.

An old farmer in Western Ontario used to offer five dollars to any one who would find a thistle on his farm. He would climb up on his fence and look over his neighbors' fields to see if a thistle could be discovered, for he knew how dangerous a neighbor it was.

It is not only important for us to keep our homes free from social evils, but the immediate surroundings should have some attention, and here, as in fighting thistles, eternal vigilance is the price of safety.

It is really delightful in these autumn days to look upon the varied hues of our Ontario scenery. The pleasure of gazing from a car window, however, is greatly marred by the unsightly bill-boards which line our highways of travel. Between Toronto and Hamilton, for instance, it is almost impossible to look out for half a minute without being confronted with long lines of advertisements, announcing all sorts of goods from pianos to pickles. There should be a law against disfiguring our beautiful country in this way.

✂

At the Collingwood District Convention an address was given on the subject of Personal Work, and at the close a Consecration service was held, when several of the delegates spoke. Rev. C. W. Follett gave a striking incident illustrating the topic of the evening. At Northfield, a few summers ago, he had been standing with Mr. Gibbud by the roadside, when a young man drove up in a grocer's wagon, and enquired: "Can you tell me the way to ——" "No," said Mr. Gibbud, "I do not know, but say, my young friend," added he, "let me ask you a question. Do you know the way to heaven?" "Why no," said the young man, "I can't say that I do."

"Well," said Mr. Gibbud, "Jesus Christ is the way," and then he preached unto him Jesus just as Philip did to the Ethiopian in the chariot. Inside of a few minutes the young fellow had definitely committed himself to Christ, and "went on his way rejoicing." This is a fine illustration of using opportunities that present themselves by the way.

✂

At one of our Conventions a young preacher gave a splendid address. Right behind him on the platform sat another minister considerably older who seemed to enjoy the speech more than anybody in the church. The reason for this was revealed when the younger minister at the close of his address whispered into the ear of his senior brother: "I want to thank you for the great interest you took in me when I was a scholar in your Sunday-school class in Toronto, many years ago. I can never forget the impressions for good that I there received."

Talk about Sunday School teachers being paid! Was not this teacher abundantly remunerated by seeing one of his scholars working as a minister in the Master's vineyard!

✂

"Look at the bride," was the cry that went through the car, as the train pulled into Woodstock. Every person pressed to the window, or to the door, and stared at the poor girl who, surrounded by a mob of her "friends," was dodging handfuls of rice and other missiles. Nobody paid any attention to the groom; he did not seem to be of any consequence, but the bride was the target for every eye. What a silly thing it is to surround a newly married couple with such noisy publicity as this! Some of our marriage customs are but little removed from the barbarous.

✂

A city pastor dropped into the editorial office of this paper a few days ago, and said that he had just attended the funeral of an old colored woman, at which there had been only one person in attendance beside himself and the undertaker, and that one was the mayor of the city. "What are you doing here, Mr. Mayor?" said the preacher. "Well," said the chief magistrate, "this old negress was my washerwoman for twenty years, and she always did her work well. She was faithful in every way, and I feel like paying her a tribute of respect." No matter how humble may be the position we occupy, our business is to be faithful. Somebody is sure to be impressed by honest fidelity.

World's
Temperance Sunday

Nov. 26th

Why Sign the Pledge?

General Pledge

Signing Campaign

Nov. 26th

AT the annual meeting of the General Sunday-school and Epworth League Board, held at Hamilton, September 27th and 28th, it was decided to inaugurate a general pledge-signing campaign in our Sunday-schools on Sunday, November 26, which is World's Temperance Sunday. It is hoped that very energetic efforts will be made by all our schools to make this a memorable occasion. It is expected that all the scholars, who are old enough to understand what they are doing, will be encouraged to sign the pledge of total abstinence. Aim at the whole school enrolled for Epworth League. We have pleasure in presenting the following interesting symposium on "Why Sign the Pledge?":

Why?

Why ever make up your mind on any subject? Why choose a calling, a profession, a work in life? Why settle it in the heart and reason to serve God and become a Christian indeed? Why decide against any evil course or habit, or act? Why join with other people to help them take and keep the right and safe way? Why obtain the assistance of good people to be and to do good? Why enter into solemn league and covenant against sin and wrong? Why set to our hand and seal and sacred honor and faith for God and righteousness? Why? Why? In view of home and country, soul and body, time and eternity, Why?—Rev. Dr. Carman, General Superintendent.

Every Boy is a King

Every kingdom has its laws. The king's signature gives them force. All members of the kingdom are under authority to obey. Every boy is a king. His body is his kingdom. Over it he should rule as a wise and good king. He will keep out every evil thing. The use of intoxicating liquors is vile. The king will prohibit it. His signature to the decree will give it effect. All his members, eyes, ears, hands, feet, nose, mouth, and all others, will be under obligation to obey. They will in no way consent to the use of the deadly stuff. Signing the pledge is a truly kingly act, and the boy who does so acts as a wise king.—Rev. S. T. Bartlett, Colborne, Ont.

A Good Reason for Refusing

The pledge-signing movement of the scholars of our Sunday-schools is a matter of the first importance, and will doubtless have a far-reaching influence upon the moral future of our country.

In taking this important step, we pledge our sacred honor that we will for ever abstain from all that will intoxicate.

Having taken the pledge we are armed with a good reason for refusing to indulge in strong drink, when asked to take the so-called social glass.

Second. We have taken a stand for sobriety, which will save us from the fearful effects of the greatest evil of our time.

Third. Our example may influence others to avoid the pathway that leads to a drunkard's doom.

Although the writer was born in an old country tavern, I signed the pledge very early in life—in fact made my

cross, not being able to write my own name at the time—and thus laid the foundations of a sober life. Sign the pledge, young people; it will help you—it will help others.—Joseph Gibson, Ingersoll, Ont.

Y. S. S.

You Ensure Your Own Safety

Young people should sign the pledge because it will help them promptly to reject the offer of intoxicants. The treating system is the chief cause of excessive drinking, but there are few who will urge a pledged person to drink. Signing the pledge is arriving at a decision before temptation appears. Many are overcome by temptation because they have not firmly decided that they will not yield. When the tempter appears, it is too late to reason, or to argue the matter. By signing the pledge you ensure your own safety and encourage by your example those who may be weaker than yourself.—J. S. Deacon, Inspector of Public Schools, Halton Co.

Y. S. S.

The Plan Thoroughly Scriptural

I am looking for the very best results from the pledge-signing campaign to be undertaken in our Sunday-schools on November 26. I do so because I believe, first, that the plan is thoroughly scriptural, and, second, that experience has proved that it is the most effective method yet devised of grappling with the giant evil of intemperance. Those who have done most for temperance reform in the past twenty-five years are those who were pledged in the temperance societies preceding that period. These societies have been largely replaced by the church, and it is the duty of the church of to-day to improve upon the methods and work of the societies of a generation ago.—Judge Maclaren, Toronto.

Y. S. S.

Show Your Colors

1. To show your colors. The soldier who is ashamed of his flag is not worth the gunpowder it would take to blow him up.

2. As a protest against the giant evil which degrades the manhood and robs the women and the children of our land.

3. It will mark a definite starting point in life. The date on the pledge card is a new birthday. The birthday of a new decision.

4. It will be an anchor in many a storm. It will stiffen the back in temptation and make "No" an easier word to say.

5. It is easier to keep out the cloven hoof than it is to turn out the owner of the hoof once he makes himself at home.—C. B. Keenleyside, London.

Y. S. S.

Indifference Next to Opposition

The temperance issue is that which most clearly defines the good and evil tendencies of our times. Along this line the fight is thickest. Here both God and man need your help. Indifference is next thing to opposition. Ask yourself on which side the Master would stand in this issue. You had better get on that side at once, and let others know you are there.

Sign the pledge if only to show your colors.—Dr. A. D. Watson, Toronto.

The Hope of the Future

"Eternal vigilance is the price of liberty." There is no place in the world where this is truer than in our effort to save the youth of our land from falling into the cruel bondage of the drink habit.

If all in our Sunday-schools can be induced to sign the temperance pledge, and be impressed at the beginning of life's career that the keeping of this pledge will be God-honoring, will be helping others, will ensure healthy bodies, clear heads, and good reputations, real progress will be made by the pledge-signing campaign.

Few scholars are too young to understand the meaning of the pledge. The hope of the future is the instilling of correct principles in the youth of to-day.

The members of our School are nearly all pledged total abstainers, and we will enter heartily into the pledge-signing campaign on the 26th of November.—H. P. Moore, Supt. Methodist School, Acon, Ont.

Y. S. S.

Will Prevent Temptation

"Why Sign the Pledge?" That is the question I would like so to answer as to induce thousands of our boys to sign the pledge of total abstinence on the 26th of November. If all the boys (I call my sons, no matter how big they are, boys) in our Sunday-schools knew my life and work and health and strength before and since I entered the ministry, I would say to them—sign the pledge, because I did when I was a boy, and it saved me from a thousand snarls. Sign the pledge, because it will help to hold you fast in temptation's trying hour.

Sign the pledge, because it will prevent any honorable person from tempting you to drink. As a rule, no person will offer intoxicating liquor, the second time, to a pledged person, because it is becoming more and more a prerequisite to all honorable employment, and most certainly has a great deal to do with success in every sphere of life.

If you do not need to sign the pledge for your own safe-keeping, be sure and sign it for the sake of your companion, who may be saved by your example.—Rev. Richard Hobbs, Strathroy.

Y. S. S.

It Shows Moral Courage

It ought to be understood that in this life there are some things which we should resist. Among many temptations none is so alluring to the young man who goes out into life with the thought that he will never be tempted along this line as he will be undecieved before he has lived beyond his teens. It is to fortify him in the hour of this temptation that he is asked to sign a pledge against the use of intoxicants as a beverage.

If any should hesitate, lest he should, in an unguarded moment, violate his pledge, let him remember that the same reason could be urged against making all, or any, of the pledges of life. Business would halt at once, were people to refuse to sign contracts (pledges) to do, or not to do, certain things.

It is supposed, by some, to imply weakness, and lack of confidence in one's self, to submit to be bound by a written pledge,

but the fact is the signing of a pledge against that which is an admitted evil is one of the most manly acts possible. It shows a moral courage to do right, and to publicly declare that one has the strength of his convictions.

A gentleman engaged, indirectly, in the sale of liquor, said to his little son, "My boy, I'll give you a first-class gold watch when you are twenty-one, if you never touch a drop of intoxicating drink up to that date." How well this man knew that his son was one of those who might be stung by this temptation, and how well he knew that the strong man who abstains up to the years of maturity has a good many chances in favor of a life of total abstinence.—Rev. Dr. Speer, Brantford.

To Say "No" with a Firmer Purpose

The inauguration of a pledge-signing campaign in our Sunday-schools will, I am sure, commend itself to the good judgment of the officers and teachers, and I for one would urge it upon all the children and young people throughout our church—

1. Because it is the right attitude to take toward an evil that has wrought such ruin and that threatens one's own life.
2. It will enable them to say No with a firmer purpose when tempted to drink.
3. It will identify them with the forces that fight the traffic and encourage them.
4. It will give greater strength to resist all other forms of evil.
5. Each signature will encourage another to sign, and who can tell what sin and ruin may be prevented thereby.—Rev. G. J. Bishop, Lindsay, Ont.

An Effective Declaration of Principle

Admiral Lord Nelson, the naval hero of the Napoleonic wars, who was intensely British, used to give this as a fighting maxim: "Close with a Frenchman, but defeat the liquor traffic needs both methods—the broadsides of electoral condemnation at the polls, the sweeping fire of total prohibition, together with the studious and skilful out-ranging of the enemy's power and the steady withdrawal of those in jeopardy under his guns by means of the pledge-signing campaign—the mighty force of moral suasion.

I give, briefly, three reasons why the young people should sign the pledge:

First. By signing the pledge of total abstinence they will give a vivid testimony and make an effective declaration of well-founded principle. Indulgence in intoxicating liquors as a beverage, even moderately, is without scientific warrant. There is no benefit to either health or morals, while the traffic its indulgence fosters is an admitted and a cruel curse looked at from every side, it assumes the shape of a national calamity and ever-uprising horror—"the sum of all villainies."

Second. Young people should sign the pledge as a safeguard against temptation. The ranks of the intemperate and drunken appear to be always full, while death is busier among them than in those of the sober. Where do the recruits come from? Where can they come from if not from the ranks of youth—bright-faced and eager from home and school? The ranks of the drunkard are kept filled by the seductive pull of a social vice destructive of manly purpose or exalted character. "Let him that thinks he standeth take heed lest he fall."

Third. The pledge of total abstinence should be signed by the young people as an encouragement and example to those who, to say the least, are in imminent

danger of being "snared and taken." Many should be willing to share the burden of the tempted, and in the spirit of warm Christian brotherhood to strike hands with them in a pledge of mutual endeavor which opens the way to the favor of God.—Rev. D. W. Sailer, Berlin.

A Manly Thing to Do

I am delighted to know that on Sunday, November 26th, there will be a great pledge-signing crusade carried out in all our Sunday-schools from ocean to ocean, and I am very prayerful that it may be greatly successful; signalized by thousands signing their declaration of independence of strong drink. When one gets into the actual life of our great cities, and down town at night, he sees the bar-rooms crowded with young men, while groups of boys are running wild, and encouraging each other to recklessness under the influence of alcohol. It makes one sad to look into the future of such youths, fast losing self-control, they will soon lose their situations and their opportunity of success, in addition to the loss of character and of happiness.

I have known many old persons, who have signed the pledge, turned the corner, and by the grace of God have scored victory over their appetites. My father's home was freely opened as a refuge for such persons in my boyhood days. Some time ago, a man under the influence of liquor, came to me to marry him. He was very anxious that I should do so. But I refused. However, I prayed with him, talked to him and he signed the pledge. Coming back to my house again, sober, he was married, and is now a happy and prosperous Christian gentleman.

But while adults should sign the pledge, it is especially important that the young,

and particularly Sunday-school scholars should do so. It is a most manly thing to do, for it is done not for their own sakes only, but for the benefit of others. It is enlistment in the great army of men and women who are the very salt of the earth, and are saving our land from destruction. The boy should sign the pledge on this account; that he may become a drilled and brave soldier, fighting for the rights and liberties of his fellow men.

That is the thought that appeals most to me. Lower, yet worthy, motives may be mentioned by others, as for instance, the money value of total abstinence, for there certainly never was a time in the history of commerce when it was so foolish to drink, if one has a business career in view, as it is to-day.—Rev. Dr. Chown.

There is no Greater Enemy

1. Because young people have no greater enemy than King Alcohol. Give him no place during the years in which we are most easily impressed. In total abstinence only is there safety. "Touch not, taste not, handle not," is the only wise course to pursue.

2. Because thousands of young people are taken each year to fill the ranks of the rum army. Stop the supply, by pledging them to total abstinence, and the cursed traffic will die of starvation.

3. Because a pledge is simply a written promise, and as such is no more binding in God's sight than when merely spoken. To write it will help us to remember it. A little girl's definition of memory was—"The thing you forget with." We exact promises from our children daily. Why should we object to them signing a pledge to give their greatest enemy no quarter?—Rev. Dr. Hazlewood, Toronto Junction.

Clinch the Nail

Sunday, November 26th, has been appointed as World's Temperance Sunday. There is something inspiring in the thought that the Sunday-schools of the world will, on this day, have their attention directed to the subject of temperance and total abstinence. Such an occasion affords the opportunity of making deep and lasting impressions upon the minds and hearts of the scholars.

A temperance lesson will be provided for this day, and it is hoped that every teacher will seek to make the teaching of the lessons as impressive as possible, and then clinch the nail of conviction by inducing every member of the class to sign the pledge. Even though some of them may have signed before, it will be

well to have them renew the pledge, especially as new and beautiful pledge cards are provided. It will probably be better for the teachers to manage the signing in their own classes. Teachers and superintendents may very profitably use the material on these pages in presenting reasons to their scholars why they should sign the pledge.

The Board recommends the use of the Christian Conquest Pledge Card, a copy of which is here given. It is beautifully printed in colors, and is sold at a moderate figure. The scholars should be allowed to keep the card, and a list of all who have taken the pledge placed in the secretary's book, to be retained as a permanent record.

FOR

SELF CONQUEST	THE BRITISH FLAG AND THE CHRISTIAN CONQUEST FLAG PRINTED IN COLORS	THE SAKE OF OTHERS
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**AND FOR LOVE OF
CHRIST AND COUNTRY**

I PLEDGE MYSELF never to use intoxicating liquor as a drink, and I promise to do all I can to end the DRINK HABIT and the LIQUOR TRAFFIC.

SIGNED _____

DATE _____ 190__ PLACE _____

THESE PLEDGE CARDS WILL BE SUPPLIED BY THE METHODIST BOOK ROOM AT 50 CENTS PER HUNDRED, POSTPAID.

Annual Meeting of General Board

Hamilton, September 27th and 28th

THE Annual Meeting of the General Sunday School and Epworth League Board of the Methodist Church, Canada, was held in the city of Hamilton, September 27th and 28th, in the Board Room of the Centenary Church, with Rev. Dr. Carman, General Superintendent, in the chair.

The following answered to their names:
 Sunday-School Section.—Rev. J. J. Redditt, F. W. Wlater, Rev. John Pickering, J. H. Chapman, Rev. B. Greatrix, William Johnson, Rev. Dr. Mansell, J. A. Tompkins, Rev. G. W. F. Glendinning, Epworth League Section.—Dr. F. C. Stephenson, Rev. R. J. Elliott, Rev. G. N. Hazen, B.A., Rev. S. T. Bartlett, Rev. H. B. Kenney, Rev. C. S. Glendinning, S.T.L. Rev. W. H. Withrow, D.D., E. S. Caswell, Dr. W. E. Willmott, Rev. A. C. Crews, D.D.

Sunday-school Section

1. FINANCIAL STATEMENT.

The report of Mr. E. S. Caswell, the Treasurer of the Sunday-School Fund, was a most encouraging one, showing receipts from all sources of \$4,269. The collections of the Sunday-School Aid and Extension Fund amounted to \$3,155, an increase of \$224. In addition to contributions from the schools, several handsome sums had been given by individuals who appreciated the work done by the Board in administering this fund. During the past few years many new Sunday-schools in the North-West and other localities have been organized by help afforded by this fund, and poor schools, where the population is sparse, have been assisted to obtain periodicals and papers.

A small balance on hand remained after all expenditure had been met.

2. TEACHER TRAINING.

A delegation from the Ontario Provincial Sunday-School Association consisting of Rev. Dr. Frizzell and Mr. Wm. Hamilton was introduced to the Board. They asked for co-operation in holding a Teacher Training Summer School in Toronto. The Board felt that as it represented the whole Dominion it could not undertake provincial work, but most heartily commended the object of the Ontario Association in seeking to obtain better teaching in the Sunday-schools. The matter was referred to the Standing Sunday-School Committees of the Ontario Conferences.

3. STATISTICS.

In making his annual report, the General Secretary stated that it was a great pleasure to present figures which show a marked increase in every department. The following are some interesting extracts from the report:

Officers and Teachers	33,716
Increase	528
Total Number of Scholars	273,962
Increase	1,915

There are 5,573 Methodist scholars attending Union schools. Including all departments, the total Sunday-school force of our church is 321,492, an increase of 8,341.

4. THE CRADLE ROLL.

This is a plan for enrolling the names of children who are too young to attend the sessions of the school. It is the true infant class of the Sunday-school, and is an attempt to place the sheltering care of the church about the little ones. The object is to identify children with the school from their earliest infancy, that they may be under the care of the primary teachers, and also to enlist the sympathy and co-operation of parents.

We now have 8,241 names on the Cradle Roll, an increase of 1,600 for the year.

Those who desire fuller information concerning this department will be supplied free by applying to the General Secretary.

5. THE HOME DEPARTMENT.

The Home Department shows 14,204 members, an increase of 1,915. This department is intended to enlist all who are willing to study the Sunday-school lessons, but who are not able to attend the sessions of the school regularly. There are many persons who, because of domestic duties, distance from the church, or other causes, find it impossible to be present at the Sunday-school service, but by joining the Home Department, they are regarded as members of the school, and entitled to all its privileges. The only thing necessary to become a member of the Home Department is to undertake to study the International Sunday-School Lesson for half an hour each week.

The Board strongly recommends all our schools to conduct this department, if at all practicable. A free leaflet will be sent to any who ask for it.

6. DECISION DAY.

Some communications were presented to the Board, calling attention to the dangers of Decision Day when conducted in a careless manner, or when rushed through hastily without adequate preparation. It was felt that the greatest possible vigilance should be exercised to make sure that the children who sign Decision Cards, and are received into the church, have consciously given themselves to the service of Christ. When Decision Day is observed with scarcely more than awe's notice, and where children are marched to the altar for Communion without probation, instruction or examination, and straightway admitted to church membership, the result may be disastrous. But there is no necessity for this. It is easy to guard against these perils, and make the day a real means of blessing when rightly conducted.

7. OUR PERIODICALS.

Our Sunday-schools take 336,616 copies of the splendid periodicals published by the Methodist Book Room, under the able editorship of Rev. Dr. Withrow. This is an increase of 15,721, indicating the great popularity of these publications.

Considerable conversation took place on this item of the report, the members of the Board emphasizing the importance of our schools being provided with literature that will strengthen the bonds of national and denominational loyalty.

8. MISSIONARY CONTRIBUTIONS.

The contributions for missions by the Sunday-schools amount to \$24,134, an in-

crease of \$1,725. The methods adopted by the schools in raising missionary money are various, but it is taken for granted that all are doing something.

In a few schools all the collections are given to missions, the running expenses being paid by the Official Board of the church, in many places one collection a month is given, while in others mite boxes or contribution cards are used. It is perhaps impossible to secure absolute uniformity as to method, but we can certainly have a general spirit of interest in the evangelization of the world. This should be carefully nurtured in all our Sunday-schools.

9. THE SUPPLEMENTAL LESSON COURSE.

The General Secretary reported that descriptive leaflets concerning the Supplemental Lessons had been sent out to all the Methodist Sunday-schools in Canada, and that repeated articles on the subject had been published in the connexional papers. Notwithstanding all this, there is need to be considerably ignorant concerning the matter, as indicated by replies to a circular letter sent in by district chairmen.

Recognizing the importance of this feature of our work the General Secretary was instructed to again send out the leaflets to superintendents and ministers. It is hoped that next year many of our schools will be conducting this course.

10. SUNDAY-SCHOOL AID FUND.

One of the Conferences presented to the Board a bill for expenses of the Standing Sunday-school Committee of the Conference, and asked that it be paid out of the Sunday-school Aid and Extension Fund.

The General Superintendent ruled that said fund could not be used for any such purpose. The expenses of Conference Sunday-school committees must be provided by the Conferences themselves.

12. SUNDAY-SCHOOL TEACHING IN THEOLOGICAL COLLEGES.

The following resolution was passed: "That in the opinion of this Board the time has fully come for the equipment, in every theological college, of a department that will instruct probationers in pedagogy and teacher training; and that we must earnestly urge upon our college authorities the need of prompt attention to this work.

A committee was also appointed to suggest the best books for probationers' course of study.

Epworth League Section

The entire afternoon of September 28th was given up to the consideration of Epworth League business.

1. MEMBERSHIP.

The growth of the Epworth League during the past year has been very satisfactory indeed.

The returns show that we have 1776 Young People's Societies, an increase of 32. The membership is 70,338, an increase of 2,434.

The Increase Campaign which was authorized by the last meeting of the Board, has been pushed vigorously in many places, and doubtless has done much towards securing this excellent result.

2. READING COURSE.

The Reading Course had a very prosperous year. The usual number of books were published, and by the first of April every set had been sold. The Course never was disposed of so quickly before. The returns show that 159 Leagues have Reading Circles, an increase of 11.

The Board earnestly recommends all

our Leagues to avail themselves of this splendid Course, either by organizing Reading Circles, or by utilizing the books for the literary programmes of the League, and encouraging their general sale.

3. GENERAL EPWORTH LEAGUE FUND.

This fund is used in supporting the Central Office of the Epworth League, which is intended to be a bureau of information and extension concerning Epworth League work.

The sum contributed by the Societies through collections amounts to \$1,690, an increase of \$83. This indicates that the young people are determined to make this department self-sustaining.

4. MISSIONARY CONTRIBUTIONS.

Our Young People's Societies during the past year have contributed some \$37,492 for missions, which is an increase of \$5,147.

The Forward Movement has been a great inspiration to the Leagues, and not only are the givings increasing, but the spirit of interest in world-wide evangelism is growing everywhere, and having its effect upon the general work of the church.

SUMMER SCHOOLS.

Dr. F. C. Stephenson, Secretary of the Forward Movement, made a statement concerning the Summer Schools which have been held under the auspices of District Conference Epworth League organizations. He reported that 18 Schools had been held in various parts of the Connexion, from British Columbia to Nova Scotia, attended by about 10,000 people, and it is safe to say that fully one-half of these received inspiration for aggressive work. Special attention was paid to the study of the Bible and missions.

6. BIBLE INSTITUTES.

Institutes for the historical and literary study of the Bible and Church History under the auspices of the Board were held in the four districts:—Ottawa, Kingston, Woodstock and London with very good success. The attendance was good and the interest well maintained.

The membership was not confined to the Young People's Societies, but came largely from the Sunday-school teachers and older members of the church.

The Institutes have doubtless resulted in an increase of interest in the study of the Bible, and have been greatly appreciated by those who have attended them, but they cannot successfully take the place of our District Epworth League Conventions, their purpose and methods are so entirely different. To make the Epworth League what it ought to be, a District organization, with an Annual Convention, seems absolutely necessary.

The Secretary of the Institutes, Rev. A. E. Lavelle, M.A., addressed the Board in reference to this work, giving interesting facts concerning the success of the past, and speaking hopefully in regard to the future. He hoped to see the movement grow into a great university extension enterprise.

The Board expressed its satisfaction with what is being done.

7. EPWORTH LEAGUE TOPICS.

By action of the Board at its last meeting we shall use the Uniform Topics for 1906.

The General Secretary was authorized to consult with the General Secretaries of the Methodist Episcopal Church of the United States and the M. E. Church South in regard to having a Joint Topic List for the Methodism of the continent in 1907.

8. THE CANADIAN EPWORTH ERA.

The Board strongly commended the League paper, and urged the Leagues to sustain it loyally. Special mention was made of the splendid Sunday-school and Epworth League Convention numbers, which have been recently published.

This paper gives special attention to League matters and should be in the hands of every officer and member.

9. OTHER YOUNG PEOPLE'S SOCIETIES.

As the societies which are not Epworth Leagues, such as Young Men's Associations, etc., show some increase during the past year, a committee was appointed to consider the whole question of the relation of these organizations to the League and the church, and report to the next meeting of the Board.

10. THE JUNIOR DEPARTMENT.

On motion it was decided to appoint a committee to consider the advisability of preparing and publishing a Reading Course for the Juniors. The Junior Topics for 1906 were decided upon.

11. PUBLIC MEETINGS.

In connection with the meeting of the Board, two public meetings were held—one, a Sunday-school rally in the Centenary Church on Wednesday evening, and another for the Epworth Leagues, in Wesley Church, on Thursday evening. These were well attended, and the addresses by members of the Board were highly appreciated.

12. EXECUTIVE COMMITTEE.

The following were appointed as the Executive Committee for the year:—Rev. J. J. Reddit, Rev. R. J. Elliott, F. W. Winter, Dr. Stephenson, Dr. W. E. Willmott, Dr. W. H. Withrow, E. S. Caswell, and the Secretary.

This Committee meets during the year for the transaction of business as occasion may demand.

Book Shelf

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

The Difficult Life. By John Balcom Shaw, D.D. One of "The Inner Circle Series." The Winona Publishing Co.

This is a little volume of sixty-two pages, dealing with some phases of the Christian life, referring especially to its difficulties, and how to overcome them. It is an excellent book to place in the hands of a young convert.

From Nowhere to Bethlehem. By Elijah P. Brown. The Winona Publishing Co., Chicago, Price, 50c.

The life story of the author, who, for some years was editor of The Ram's Horn. In early life he was a confirmed infidel, but was converted through the ministry of Mr. Moody, and has since been an earnest evangelistic worker. The book is written in a racy style, and is well worth reading. It would be a good book to loan to one who is troubled with skepticism.

The Pen of Abraham. Preps into Hindu Hearts and Minds. By William M. Harband. Published by Gilphart, Anderson & Ferrier, Edinburgh and London Price, 41.00.

A series of interesting sketches of life in India, illustrating the manners, customs and religious needs of the people. The first story reveals the awful condition of the Hindu child widow, and the sad family conditions that exist in India. It is impossible to read it without feeling an intense desire to send the light of Christian civilization to these benighted people.

The Beautiful Life. A Book for Girls. By G. H. Miller. "The Inner Circle Series." Published by the Winona Publishing Co., Chicago. 108 pages.

Helpful suggestions on how to live a sweet, beautiful and useful life. The following is a partial list of chapter headings: "The Desire for Beauty," "Beauty Defined," "Consecration," "Service," "Obedience," "Sympathy," "Compassion," "Love," "Purity," "Humility," etc.

The Growing Church. A Study for the Times. By Richard H. Beaman, D.D., of the First Methodist Presbyterian Church, Chicago. The Winona Publishing Co. Price, 50c.

The chapter headings of this book are: "A Typical Growing Church," "The Divine Element in Church Growth," "The Preaching of the Growing Church," "The Separation of the Church," "The Discomfiture of Hypocrites," "The Changed Lives of the Converts," "Some Hints of Method," "The Perils and Safeguards." There are some valuable hints and suggestions, especially appropriate to young preachers.

The Making of a Teacher. A contribution to some phases of the education of the young. By Marylin G. Brumback, Ph.D., LL.D. Toronto by the Sunday-school Times, Philadelphia. Published by the Sunday-school Times, Philadelphia. Price: 75c.

Anything that will help to obtain better teachers for our Sunday-schools is a welcome addition to our religious literature, and this is a really valuable book. Much of its material appeared in a series of twenty-five articles in the Sunday-School Times.

The author takes the ground that the cry of childhood is for teachers, and we must give a stone when childhood calls for bread. The guiding principles given in this book cannot fail to be helpful to our Sunday-school teachers if they will carefully study them.

Daybreak in the Dark Continent. By Wilson N. Taylor. Forward Movement Mission Text-Book. Published at the Headquarters of the Forward Movement, New York.

This book has been prepared especially for the use of study classes, and young people's societies. The point of view is "man as he is found in Africa." In addition to many years' study of mission problems relating to Africa the author had the rare privilege, a few years ago, of accompanying Bishop Harzell, of the Methodist Episcopal Church, in one of his missionary tours through the Dark Continent. He writes with a full knowledge, a personal touch, and most intense sympathy with "the souls of black folk." The eight chapters which comprise this book are well divided. Four tell of the darkness and four point to the coming light. A series of questions at the end of each chapter and "References for Papers or Talks" add greatly to the value of the volume as a text-book.

Select Notes. A Commentary on the International Sunday-School Lessons. By Rev. F. N. Pelouset, D.D. 383 pages. Cloth, \$1.25. Both, interlined edition, \$2.00. French motto, limp, bound covers, etc., \$1.

Pelouset's "Notes" again makes its annual appearance, and this time its thirty-second. Its steady growth during the past thirty-one years of continuous publication gives it a quality only to be obtained by a gradual, yet constant and positive improvement, year by year.

Although primarily designed to be an assistant to users of the International Lessons, each year it is purchased by thousands of other biblical scholars, who recognize that it brings to them such a wealth of suggestion, illustration, and illumination of the Word that they need it for general use in religious reading and study.

As the whole year of 1906 is devoted to studies of the life of Christ, this commentary will be used with great profit by those who are taking up special courses on this subject.

From the Field.

The Ups of the League

The Bridgeburg Review says: "The meeting of the Epworth League on Monday evening was interesting and unique. The subject was 'The Ups of the League,' divided as follows: Look up, taken by Miss Wenz; Lift up, Mr. Haugh; Pay up, Mr. House; Cheer up, Mrs. Flagg; Double up, Mr. Flagg. The leader was Miss Bell. A lunch was served after the meeting, and an enjoyable social time spent. Twenty applications for membership were received, and it is probable that the membership roll at the meeting next Monday night."

Maryland Street Epworth League, Winnipeg

The president of this League, Mr. Wesley Stewart, makes the following report for the past six months:

The meetings during the past term have been held according to the programme, except when changed by the Executive. The meetings have been

bers are requested to bring their badges for the Christian Endeavor rally next Monday night in the First Baptist Church.

Visiting and relief work was carried on during the winter, and supplies given to the needy. A set of the Epworth League Reading Course was purchased for the Literary Department and loaned to members of the League. Our League paper, The Epworth Era, has about ten subscribers. Pamphlets for daily Bible reading and special prayer for the heathen in all lands were given out last week.

Three socials were held in the League and entertaining programmes were rendered, also intermissions during the League meeting for strangers to get acquainted. Two debates were held, the first with All Peoples' Mission, second with St. Andrew's Young Men's Union. Both were won by our League.

The Floral Committee have supplied the pulpit with flowers when the weather would permit. During the term the League collections amounted to \$27.50. The consecration meetings have been taken in part by the members promptly. Our aim is to make the consecration meetings of an evangelistic character. I appeal to every member to join with our pastor in prayer that God will pour out

this to God's wise judgment and providence. Meantime, let us be prayerful."

He goes on to give his impressions of the schools and those who attend them: Generally speaking, there are three kinds of students. No. 1, those whose main object in coming to the school is overshadowed by other influences such as excessive recreation and social functions.

No. 2, I call them conscientious students, who attend the meetings regularly and are very attentive and interested in them, but lack the executive faculty, fail to carry out things into practical results. Hence enthusiasm and interest soon die out.

No. 3 may be called active students, taking all advantages and benefits of the school. In the intervening hours, after a moderate recreation, they go to the different tents and cottages and talk with students about their League work with the community they set those things learned in the school into practical operation. What we need in the Summer School is this kind of student. Theory, machine, and method, however excellent they may be, accomplish nothing, but the living force of devout personality is needed. A conviction is dead until it has expressed itself in the practical experience and life."

Old-fashioned Hospitality

The people of Orangeville entertained the Toronto Conference Epworth League Convention on October 12th and 13th, with old-fashioned hospitality. Every delegate received free entertainment, and what was better still, a cordial welcome. In addition to this, on the closing evening, a splendid supper was provided in the school-room by the ladies of the congregation, and a social hour provided which was thoroughly enjoyed by those present. The pastor of the church, Rev. John Locke, was indefatigable in his efforts to provide for the comfort and convenience of the delegates. Those who attended will carry away very delightful memories of the kindness of the Orangeville friends.

The registered number of delegates from outside the town, was something over a hundred, but many others were present at the services, and the attendance was excellent. An interesting feature of the first day's programme was a "Missionary At-Home," conducted by Miss Sheppard, of Toronto Junction. Slips of paper, describing our missionaries, were distributed among the delegates, and a prize was offered to the one who succeeded in naming the greatest number correctly. This was won by Mr. E. H. Carnahan, of Meaford, who had 56 right out of 58. The plan was an excellent one, inducing the Leaguers present to move about and speak to one another.

Mr. N. M. Squire, the retiring president, made a good presiding officer, and gave an address which was full of good suggestions.

Prof. McLaughlin gave two Bible studies on the Bible and missions which were greatly appreciated. Dr. F. C. Stephenson was at his best in an enthusiastic talk on missions, and Mrs. S. L. Harton gave a splendid talk on "The Junior Work." The plan was an excellent one, inducing the Leaguers present to move about and speak to one another.

A fine Christian Endeavor Department Hour was spent, when excellent ten-minute essays were presented on "The Prayer-meeting Committee," by Miss N. C. Boynes; "The Look-out Committee," by Dr. H. N. Wilkinson; "Means and Methods Employed in Christian Endeavor Department," by Mr. E. H. Carnahan.



OFFICERS OF MARYLAND ST. EPWORTH LEAGUE, WINNIPEG, MAN.

very helpful and interesting and well attended. At some meetings about 100 were present. Average attendance about 55, new members, 40. The leaders of the meetings have taken part willingly and have rendered faithful service to the League. Our object has been to make the meetings bright and helpful, and to give the spiritual life first place. The Missionary Committee is alive and active and has rendered faithful service, and our mark for missions is \$150, and this mark has been reached by systematic giving, mite-boxes, and self-denial offerings. Forty Bible-marks containing the names of missionaries in the field, under the Woman's Missionary Society, were sold for Miss Harrison of the Deaconess' Home, Toronto.

By request of the Missionary Study Class, a photograph of Miss Dunfield was secured and framed for our League. May our League never forget to pray for our co-workers in China. A group of the missionaries in China and Japan, under the W. M. S., has been donated to the League by Miss Newcombe. A temperance roll has been purchased by the League, and when filled will be framed and hung on the wall. Badges were printed for the use of the members of the Christian Endeavor rallies. Mem-

his Holy Spirit upon every soul, and that many may be led to Christ. I take this opportunity to thank every member of the Executive and the League for their help and support in our League work during the past term. My prayer is that God's richest blessing may rest upon our League and that this may be the best year in the history of our League.

Mr. Stewart was re-elected president for the ensuing year.

A Japanese Opinion of the Summer Schools

Mr. Arthur Ozawa, the Japanese student, who has been assisting Dr. Stephenson in his office for some time, attended the Summer School of the Sault Ste. Marie District, and sold \$50 worth of missionary literature, which is the largest amount sold at any of the schools.

Mr. Ozawa sends to The Era the following note:

"I have great pleasure in thanking, through the pages of The Era, the leaders and students of the Summer Schools that I have attended for their kind interest in my welfare, and for their expressed desire to send me over to Japan as my missionary representative. We leave

This was followed by a round-table conference, conducted by Rev. Dr. Crews.

"The Epworth League Reading Course" was the subject of a suggestive address by Rev. J. A. Petch.

On Thursday evening Rev. Dr. Crews delivered a lecture on "The Sunny Side of Life," and on Friday evening Rev. Dr. Baker, of Toronto, gave a stirring speech, "The League as an Evangelistic Force." The convention closed with an impressive consecration service, conducted by Rev. Dr. Baker.

The following are the new officers elected:

President, Mr. D. A. McBride, Orangeville.

1st Vice-Pres., Miss Rutherford, Owen Sound.

2nd Vice-Pres., Mr. E. H. Carnahan, Meaford.

3rd Vice-Pres., Dr. Wilkinson, Schomberg.

4th Vice-Pres., Miss Olive Kidd, Cookstown.

5th Vice-Pres., Miss Venner, Orillia.

Secretary, Miss Lydia Green, Orangeville.

Treasurer, Mr. A. Horton, Owen Sound. Representative to General Board, Mr. N. M. Squire, Toronto.

Just a Line or Two

The League at Red Deer, Alta., has ordered seventeen sets of the Epworth League Reading Course.

The League at North Bay has a membership of forty, twenty-five of whom are young men. Where is the society that can equal this?

The Metropolitan League, Toronto, held open-air meetings on the church lawn during the summer, attended by more young men than young women.

At the District Epworth League convention recently held in Thornbury the delegates from Meaford Epworth League were all young men—all were High School "Old Boys," two of them being college men and one a graduate in Arts of Toronto University.

Rev. J. J. Redditt, pastor of Yonge Street Church, Toronto, made the General Secretary's annual report on Sunday-schools the subject of a talk to his people on Wednesday evening, October 11, and on the following Wednesday evening took up the Epworth League report. This afforded him a fine opportunity of saying some practical things.

Mount Forest District

The Epworth League convention of the Mount Forest District was held in the Durham Methodist Church on Tuesday, October 10th. In numbers, enthusiasm and sympathy it was one of the best ever held on this district. The delegates were very cordially welcomed by the membership of the church and League, led by the pastor, Rev. Thos. Colling, B.A. Bro. Colling's work on the Durham Circuit is evidently appreciated by the people, as they have increased his salary by one hundred dollars since he went there. The programme in the afternoon consisted of addresses on "Aggressive Evangelism," by Rev. A. J. Johnston, of Grand Valley; "The Foundation Work of Christian Life," by Mr. R. T. Edwards, of Tiverton; "The Growth and Development of Christian Life," by Rev. W. D. Masson, of Damascus, and "Christian Stewardship," by Rev. R. W. Woodsworth, of Toronto. These addresses were followed by a model Junior League meeting, conducted by Miss L. Donough, of Mount Forest, and Rev. Wray R. Smith, of Arthur.

following motion was unanimously carried: "Resolved that we as a District League, cordially recommend the education work now being carried on by the Rev. R. W. Woodsworth, and pledge him our hearty support in carrying it on."

The officers for the ensuing year are: Honorary President, Rev. Thos. Colling, B.A., Durham.

President, Rev. Chas. P. Holmes, Holstein.

1st Vice-Pres., Miss L. Donough, Mount Forest.

2nd Vice-Pres., Miss Phoebe Wolfe, Durham.

3rd Vice-Pres., Miss A. Waters, Kenilworth.

4th Vice-Pres., Mr. Douglas Magee, Arthur.

5th Vice-Pres., Mrs. Wray R. Smith, Arthur.

Secretary, Rev. W. D. Masson, Damascus.

Treasurer, Miss Tena Orchard, Holstein.

Conference Representative, Rev. T. L. Kerruish, Mount Forest.

Christian Endeavor Convention

The secretary of the Resolution Committee, Rev. Geo. Arnold, sends the following account of the Provincial Christian Endeavor Convention:

The seventeenth annual convention of the Ontario Christian Endeavor Union met in the Bridge Street Methodist Church, Belleville, October 10th to 12th. The attendance was not large, but the programme was excellent. In addition to the musical features of the programme, under the leadership of Mr. Excell, of Chicago, there was added a strong array of speakers, principal among whom was Rev. Dr. Chown, who delivered a strong address on "The Ideal Citizen," in his relation to the social and political life of the day. Strong missionary addresses were delivered by Rev. Dr. McTavish, Toronto; Rev. E. A. Henry, Hamilton, and Rev. Dr. McTavish, Kingston. Dr. Elmore Harris, of Toronto, conducted two helpful sessions of Bible study on "The Epistles to the Ephesians."

It was decided to form a "Canada Christian Endeavor Union," meeting at the same time and place as one of the provincial conventions.

Windsor District Summer School

The Windsor District Summer School was held on the Mettawas Grounds, Kingsville, August 15-20, 1905. "The Reporter," the local paper of Kingsville, in commenting on this school, said: "Sunday last brought to a close what proved to be the most successful and enjoyable Summer School that has been held in Canada this year. We say the best, because that was the unanimous verdict of the speakers, many of whom had attended the other schools. Several things contributed to this success, ideal weather, a splendid array of talented speakers, a liberal public, a beautiful place in which to hold the meetings, and last but not least, a careful management." The meetings were held in the Casino on the Mettawas grounds. The attendance at the first session on Tuesday morning was double that of last year on the first day and throughout the week was large at all the sessions.

The Bible studies were taken by Dr. Blewett, of Wesley College, Winnipeg. Others who took part in the programme were Mr. Arthur Ozawa, Rev. John Morrison, Miss Jessie Porter, Mr. C. B. Keenleyside, Rev. Oliver Darwin, Dr. Ewan, Dr. A. Sutherland.

On Friday evening a very enjoyable literary and musical entertainment was held.



THE LEAGUE OF DEVINE ST. CHURCH, SARNIA, ONT.

A Reading Circle of fifteen has been organized in connection with Yonge Street League, largely through the efforts of Mr. H. B. Doney, Literary Vice-President.

The General Secretary attended a regular meeting of the Yonge Street League, Toronto, a short time ago, when there were forty-two members present, twenty of whom were young men.

At a recent meeting of the Parkdale League, there was a prize contest on the question, "What would I do with one hundred thousand dollars." The prize was won by Mr. Arthur Smith.

The Bowmanville Epworth League pays part of the price of The Canadian Epworth Era from the society treasury, for all who wish to subscribe. The result is a fine subscription list from that town.

The first number in the evening was an address on "Personal Responsibility for the Unsaved," by Rev. C. P. Holmes, of Holstein. This was followed by a conference, led by Rev. T. L. Kerruish, of Mount Forest, on "The Best Methods of Raising Missionary Money," introduced by Mr. E. Boyd, of Damascus; "How can the League help the Prayer-meeting," introduced by Mr. W. Glass, of Durham, and "What Social Features can you Recommend that are Wholesome and Uplifting," introduced by Miss Agnes Siers, of Varney. The Rev. R. W. Woodsworth then gave the last address of the evening on "Tithing," and after some closing remarks by the chairman, the meeting came to an end. Between the other numbers the choir of the church gave an excellent anthem, and Miss Evans, of Palmerston, sang a solo. The

The expenses were heavy, but all liabilities were paid, and a surplus left in the treasury of \$12. The following officers were elected for next year:

Chairman, Rev. W. E. Millson.
Secretary, Rev. H. J. Uden.
Treasurer, Rev. S. T. Toll.
Member of Executive, Rev. H. D. Moyer.

Barrie District

A very successful convention of the Barrie District League was held at Hawkestone, on Oct. 4 and 5. There was a good attendance and the sessions were interesting and helpful. Rev. E. H. Hennigar and wife, who were on their way to Japan as representatives of the New Brunswick Conference, delivered several addresses, and delighted the people. Dr. Crews spoke in the evening on "Personal Service."

"Evangelism in the League," was discussed by Mr. A. W. Partridge, and "How best to present the topic," by Miss Cross. Miss J. Robinson spoke on "How we conduct our Missionary Meeting," and Miss Adela Brown on "Christian Stewardship."

Huntingdon District

The Huntingdon District Epworth League and Sunday-school met in convention at Clarenceville, Que., on September 19, and the following officers were appointed for the year 1905-6:

President, Rev. W. P. Boshart, Hemmingford, Que.

Secretary, Miss Rutherford, Ormstown.
1st Vice-Pres., Mr. Lewis, Clarenceville.
2nd Vice-Pres., Rev. E. W. S. Coates, Ormstown.
3rd Vice-Pres., Miss Lawrence, Valleyfield.

4th Vice-Pres., Miss Edna Brown, Huntingdon.
5th Vice-Pres., Mrs. M. P. Eddy, Clarenceville.

Representative on Conference Committee, Rev. J. H. McConnell, Clarenceville.

Treasurer, Rev. R. C. McConnell, Franklin Centre.

Bracebridge District

The district convention, which had been allowed to lapse for some time, was re-organized in a successful convention held in Huntsville, on Tuesday, October 3rd. In the absence of a district organization, or officers, the Conference officers upon the district called the convention, and prepared the programme, the Rev. C. W. Watch, chairman of the district, presiding. There are only eight Leagues upon the district, but there was a representation of fifty delegates, and much enthusiasm was manifest throughout the sessions.

In the morning session the opening services were taken by Rev. G. W. Gilroy, and a most profitable study hour was conducted by Rev. E. Ryerson Young, jun., B.A., subject, "The Power of the Vision of God the Need of the Hour." Rev. J. R. Wilkinson was associated with Dr. Young in the study.

The afternoon session was opened by Mr. Wallis, of Port Carling. A paper on "A Teacher's Qualifications" was prepared by Rev. A. G. Hudson, B.A., and read by Miss Adams. A conference on the Missionary Department was conducted by papers on "Orationalism," Rev. H. H. Eaton; "Gifts," Miss Archer; "The Triumph of Achievement," A. C. Bernath, and a discussion led by Rev. J. G. Rogers. A successful Round Table Conference was led by Rev. Dr. Crews. The opening services and Bible study in the evening services were conducted by Rev. W. Austin, and excellent addresses were delivered by Rev. W. R. Barker, on

"Our Greatest Want," and Rev. Dr. Crews on "Personal Service."

The newly elected officers are:
Hon. Pres., Rev. C. W. Watch, Huntsville.

Pres., H. E. Rice, Huntsville.
1st Vice-Pres., Miss Adams, Gravenhurst.
2nd Vice-Pres., Rev. J. G. Rogers, Burk's Falls.
3rd Vice-Pres., Mrs. A. L. Cassleman, Port Carling.
4th Vice-Pres., Mrs. Swain, Burk's Falls.
5th Vice-Pres., Miss Archer, Bracebridge.
Secretary-Treasurer, George Boyer, Bracebridge.
Representative on Conference Executive, Rev. E. Ryerson Young, B.A., Port Carling.

Palmerston District

The eleventh annual convention of the Palmerston District Epworth Leagues was held in Moorefield, September 11th and 12th. It took the form of a missionary school, and the interest in missions was much increased by the practical earnest addresses of Rev. Dr. F. C. Stephenson. The addresses by Rev. A. J. Terryberry, B.A., of Southampton, and the ministers and workers of the district on different departments of League work, were filled with bright and helpful thoughts. The last session was given to Dr. Stephenson to answer questions on the missionary work of the Leagues.

He inspired the convention with his own enthusiasm, and explained his work so thoroughly that greater interest, better work, and deeper study must result from his visit to our district.

The advisability of holding a summer conference was discussed. The Leagues are aiming to double their missionary giving this year.

The following are the officers for the year:

Hon. Pres., Rev. Dr. Henderson, Palmerston.

President, Mr. H. Irvine, Drayton.
Treasurer, Mrs. J. Goodwin, Palmerston.

Secretary, Miss Lillie Henderson, Palmerston.

1st Vice-Pres., Miss Mooney, Clifford.
2nd Vice-Pres., Miss M. Beck, Harriston.

3rd Vice-Pres., Miss A. Jackson, Parker.

4th Vice-Pres., Mr. W. Harriston, Strontion.

5th Vice-Pres., Miss Martha Herbert, Holland.

Conference Representative, Rev. J. Archer, Moorefield.

Madoc District

The Madoc District convention at Bethesda church, on the Ivanhoe Circuit, on October 17th, was a great success. At the afternoon session the spacious church was well filled, and in the evening it was crowded to its utmost capacity.

In the afternoon two fine papers were read, on missionary work by Miss Eldridge, and of "The Summer Schools," by Miss Phoebe Kerr. Rev. Dr. Crews conducted a Round-Table in the afternoon, and gave an address in the evening. Rev. J. W. Totten gave an interesting report of the Denver Convention, and Rev. R. Burns delivered a stirring address on "Leagues in a Revival."

The following officers were elected:

President, Mr. E. Jummon, Crookston.

1st Vice-Pres., Mr. T. Black, Tweed.

2nd Vice-Pres., Miss Holmes.

3rd Vice-Pres., Miss Brown, Tweed.

4th Vice-Pres., Miss Eldridge, Madoc.

5th Vice-Pres., Miss Kerr, Madoc.

Secretary, Harry Foster, Chapman.

Treasurer, Miss Kennedy, Thomasburg.

Carman District

Just a few lines about the plans of the Carman District League:

On September 21st the Executive Committee of the Carman District Epworth League met in Treherne—the Honorary President, Rev. W. Saunby, in the chair, in connection with our district work three campaigns have been arranged for this year. First, Evangelistic. Under the 1st Vice-President, Miss C. Easton, of Stockton, a campaign of the League, in connection with the increase campaign conducted and services held. Miss Easton is giving many weeks of precious time to this work, and earnest prayers are ascending for its success. Second, under the Literary Department a course of lectures is being arranged. Lectures upon popular authors, and in connection with the lecture course, a definite effort to encourage reading among the Epworth Leaguers of the district. Third, A Missionary Campaign. Dr. McLachlan, of Carman, Missionary Vice-president of the district, will campaign the Leagues in the interests of the Forward Movement, giving a lecture on our own missionary work, illustrated with views. We hope for a good year, and the hearty co-operation of the Leagues.

Collingwood District

The Collingwood District Epworth League convention at Thornbury, September 21 and 22, was a great success, as it always is. The spacious church was filled at almost every session with delegates who came from all parts of the district and the town.

Rev. J. W. Wilkinson had charge of the music, which was most specially attractive.

Rev. Henry Irvine, chairman of the district, gave two helpful addresses on "Revivals" and "The Young Man Problem." Dr. Crews gave an address to the Conference in the afternoon.

Other topics considered were: "Why Should We Have a Junior League?" by Mrs. C. W. Follett; "How to Conduct a Junior League," by Mrs. R. Buckingham; "Child Study," by Rev. J. H. Moore, B.D.; "Our Mission Fields," by Dr. Stephenson; "Plans for Helpful Literary Meetings," by Miss McKee; "Social Evenings," by Miss Wilcox; "How the League Can Help the Temperance Cause," by Rev. John Cobour; "Bible Reading," by Rev. M. F. E. Courtois; "Last Clause of the Epworth League Pledge," by Rev. G. S. Faircloth, B.D.

At the close of the afternoon session the delegates were photographed.

Walkerton District

The Walkerton District Epworth League convention was held in Walkerton on Monday and Tuesday, September 4 and 5. While the weather was not all that could be desired, yet the attendance of delegates was good. There was a great deal of inspiration, and the meetings throughout were intensely spiritual. The programme consisted chiefly of questions for discussion in departmental work, which gave all delegates an opportunity of taking part.

Dr. F. C. Stephenson was present and made some sessions of the convention also very interesting and instructive, also gave us a larger vision of life, and especially the Christian life.

The district has promised to do all it can during the coming year to aid in the building of the Chentu hospital.

There was quite a discussion on whether it was right to have officials to raise money for League purposes. We

are looking forward to the time when Leaguers will learn that there is only one way to give to the Lord, that is, by a free-will offering.

Some features of the convention were a sunrise prayer-meeting on the 6th, which was well attended, and the presence of the Spirit was felt; a social program, at which a very fine program was rendered, and a lecture on "Ben Hur." Every one returned home feeling that a profitable time had been spent.

The officers for the ensuing year are: Honorary President, Rev. H. S. Dougal, B.D., Walkerton.

President, W. H. Willoughby, Elmwood. 1st Vice-Pres., Miss McGillivray, Elmwood.

2nd Vice-Pres., Rev. W. E. Stafford, Midland.

3rd Vice-Pres., Miss Bartlemann, Hanover.

4th Vice-Pres., Miss Mina Burrell, Paisley.

5th Vice-Pres., Miss Ada Zinkan, Southampton. Secretary, H. P. Grinyer, Cargill.

Treasurer, Miss Eva Robertson, Southampton. Conference Representative, W. R. Manning, Walkerton.

Montreal District Annual Meeting

The annual meeting was held on Monday evening, October 2nd, in the lecture hall of St. James' Church, and despite the heavy rain there was a very encouraging attendance.

Rev. Melvin Taylor, chairman of the district, was in the chair, and after the opening exercises the president was called upon for his report of the past year's work. This report showed that the past year had been a favorable one with the Leagues of Montreal, and one of the most interesting items was that the missionary collections had increased materially during the year.

Rev. W. P. G. Brown, B.A., B.D., of Ottawa, then gave an excellent address on "Lessons from the Denver Epworth League Convention," which was not only interesting, but contained much that was profitable to the young people present.

The election of officers for 1905-6 then took place, and the following were declared elected:

Honorary President, Rev. Melvin Taylor.

President, Mr. Geo. M. Cole.

1st Vice-Pres., Mr. Frank Feden.

2nd Vice-Pres., Mr. Chas. W. Baker.

3rd Vice-Pres., Mr. Jas. H. Alexander.

4th Vice-Pres., Miss M. Carden.

5th Vice-Pres., Miss Tarlton.

Conference Representative, Rev. T. A. Halpeny.

Secretary, Mr. R. E. Kingsley, 127 Beau-

reault St., St. Henry St. E.

Treasurer, Miss Rose.

Missionary Treasurer, Mr. A. G. E. Ahern, 387 St. Paul St.

Brampton District

The twelfth annual convention of the Epworth Leagues of the Brampton District was held in Meadowood, September 29th. Reports were received from the district officers and local Leagues. These reports, on the whole, were very encouraging, showing a splendid increase in the missionary givings. The key-note of the convention was: "A revival in every League."

Pithy papers, able addresses and stirring songs made the day both pleasing and profitable, and we feel sure all those who were privileged to attend went home encouraged and strengthened, for the work assigned them in their own Leagues.

Miss Bonham, of Toronto, and the choir aided with musical selections. The convention was a success in every respect. The spirit of the meeting being such, we feel assured this year will be one of the best we have had in our work.

The officers elected for the ensuing year are as follows:

Honorary President, Rev. R. N. Burns, Brampton.

President, Mr. L. Davidson, Meadowood.

1st Vice-Pres., Miss Black, Bolton.

2nd Vice-Pres., Miss Fallis, Brampton.

3rd Vice-Pres., Mr. E. J. Kurtz, Nashville.

4th Vice-Pres., Miss May, Weston.

5th Vice-Pres., Mrs. J. G. Bowles, Hut-

tenerville.

Secretary, Miss A. Hamilton, Brampton.

Treasurer, Mr. L. Deever, Brampton.

Representative on Conference Executive, Rev. E. G. Adams, Grahamsville.

Bradford District

The Epworth League Convention of the Bradford District was held on Wednesday afternoon, Sept. 27, at King City, and continued the following afternoon at Tottenham. The attendance was very good, and the addresses were instructive and enthusiastic.

The President of the District, Rev. F. L. Brown, occupied the chair. After the devotional exercises were concluded the work of the Social Department was dealt with in a paper given by Miss Olive Kidd, of Cookestown, and in the discussion which ensued. Then the need of spiritual vitality and fuller consecration was well brought out by Rev. J. S. Humphrey and Dr. Wilkinson.

Miss Porter, of Toronto, gave a very interesting talk on Summer Schools, which led to the decision of the convention that one should next year be held on the Bradford District. Then most appropriately followed an earnest address by Prof. McLaughlin, on "Bible Study." The evening session was devoted to the consideration of mission work, and many of the leagues represented expressed their determination to increase their givings to the Forward Movement.

The following officers were elected:

Hon. President, Rev. J. J. Ferguson, B.A., B.D., Alliston.

President, Rev. F. L. Brown, B.A., Tottenham.

1st Vice-Pres., Rev. H. L. Partridge, B.A., Queensville.

2nd Vice-Pres., Dr. Wilkinson, Schomberg.

3rd Vice-Pres., Miss M. Henry, Thornton.

4th Vice-Pres., Miss Lily Skinner, Bradford.

5th Vice-Pres., Miss Webster, Aurora.

Treasurer, Mr. A. Lennox, Alliston.

Secretary, Miss Olive Kidd, Cookestown.

Representative to Conference, Dr. Long, Ph.D., Bradford.

Rally Day

The Sunday-school of Scropes Street Church, Owen Sound, observed Rally Day on Sunday, September 24th. The exercises were very interesting. The superintendent, Mr. J. H. Packham, gave the following address:

To the Students,—The majority of you as pupils in the day-schools have enjoyed the long vacation. That is now a part of the past, and you have taken a place in your new classes, a step higher, another milestone has been passed.

Life is a progress. There is no standing still, no marking time. The march must be onward, but whether upward or downward, depends largely upon yourself. A false step, a wrong course, lessens your possibilities. Wasting time is killing time, and killing time is a species of suicide.

Let your best energies be devoted to your duty. Your duty is threefold: To develop bodily, mentally, and spiritually. A sufficient amount of physical effort in some form is essential; too much is harmful. A certain amount of school and book work is absolutely necessary, but physical and mental training must not exclude the spiritual. Be attentive, therefore, to the study of the Bible, and endeavor to attend the various church services. Start on the right road and let nothing turn you aside.

To the Officers and Teachers,—We have already commended another year's work and have volunterarily assumed responsibilities. Do we hold these as binding upon us as we do those we are engaged to perform on the other days of the week? We are toilers in the vineyard and co-workers with the Master, and have no right to accept a position which requires regular attendance and preparation, and then for an excuse we would blush to offer an earthly employer, leave that position unfulfilled. There is some- times a tendency to make volunteer work one of convenience. Nothing but the unavoidable should separate us from our duty. This field of Christian work demands our best endeavors. Nothing less will be acceptable, nor can we hope that anything less will be successful. The influence of our acts may far outweigh that of our words.

To our visitors, especially the parents, let me say, the welfare of your children is your chief aim; their success in life your greatest care; that they become good citizens, your hope.

The three factors in a child's training are the home, the day-school, and the church. Of the child's time when awake, the home is responsible for two-thirds, and the day-school for nearly one third. The time spent in the Sunday-school is such a small fraction of the whole, that, even with the most perfect organization and equipment possible, we must have the sympathy and co-operation of the home to make the work effective. We therefore ask you to aid in securing:

- 1. Regular attendance and punctuality.
- 2. Preparation of the lesson.
- 3. An occasional visit, if more be not possible.

The Canvass for New Subscribers

The lists of new subscribers to The Epworth Era have begun to come in, although not so rapidly as we would like to see.

The Banner list comes from Yonge Street League, Toronto, which sends 22 new names. This is largely due to the energetic work of Mr. H. B. Doney, the Literary Vice-President, who has looked after the canvass personally. If we had a man like Mr. Doney in every League our circulation would double in the next month.

Other fairly good lists received during the past four weeks are:

Madoc District Convention.....	21
Orangeville Convention.....	17
Copenhagen, Ont.....	14
Euclid Ave., Toronto.....	14
Exeter, Ont.....	13
Port Hope.....	12
Bathurst St., Toronto.....	14
Metropolitan, Toronto.....	12
Woodham.....	10
Otterville Convention.....	12
Delhi.....	12
Hamilton Rally.....	9
North Bay.....	12
Huntsville Convention.....	4

In one or two cases, through the kindness of generous friends, the paper has been sent to every member of the League. We wish the number of such friends could be multiplied.

Devotional Service

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

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

NOV. 19.—"CHRIST CRITICIZING THE CHURCHES."

(APOSTOLIC CHURCH. STUDY 22.)

Rev. 1, 12-16; 2, 4, 5, 14-16, 20-24; 3, 1-4.

(Introductory thoughts for the President, to be enlarged.)

God intends the church of which Jesus Christ is the Head to be "without spot, or wrinkle, or any such thing." But the fact is that the church has not as yet reached that stage of perfection. The human element, in the process of sanctification, and displaying still qualities of the unregenerate, has its way, and the church is marred by much imperfection. There is no occasion for despair. I know of no institution on earth, considering its high ideals, so free from serious error as Protestant Christianity. Still imperfections there are, and it is well when a friendly eye discovers them, and plainly points them out, and urges reformation. Such is Christ's criticism of the churches in the Book of Revelation.

TOPIC HINTS FOR EXPANSION.

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

1. There are two possible conceptions of the continuity of Christ's life and ministry from the time of his resurrection and ascension. The usual thought of Christ is that he has passed into the heavens and there acts as Mediator, Intercessor, High Priest, for his people. This idea is especially elaborated in the epistle to the Hebrews. The less usual thought, but the one which is every day gaining more interest and importance, conceives Christ as actually having come again, as he said he would, and being actively engaged in his church for his church's good; but in spiritual, not in bodily form.

2. His place, taking this latter view, is "in the midst of the seven golden candlesticks" (v. 13). In the centre, as the very heart of the church, he stands so as to have full control out to the circumference. His office is that of priest and king, as indicated by his dress, the long robe, and the position of the girdle (v. 13). His character is not merely a passive holiness, but an active holiness which makes others holy, the figure indicating absolute and dazzling whiteness. It not only shines itself, but makes other things shining (v. 14, 15).

3. Christ's mission is set forth by the two-edged sword proceeding out of his mouth. He had to search the character and solemnly declare the truth concerning them, however severe and humiliating it might have to be. His mission is also typified by his countenance being like the sun, withering up all falseness and evil.

4. There is at present, in the Ephesian church, little outward sign of decay. They have resisted evil and false teachers. They have shown toil and endurance. But the great Searcher of hearts detects signs of decay. They were settling down into a lower state of spiritual life than that which they once aimed at, and once experienced. Earnestness in the good cause was beginning to wane. They had lost their first love, and the decay of love is the decay of that without which all other graces are as nothing, for all religion may be summed up in one word, Love. (Rev. 2, 4, 5.)

5. There is much need of complaint and of stern discipline in regard to the church at Pergamos. The city itself was a

centre of idolatrous worship, and could be described as the place where Satan's seat was. Great temptation was therefore presented to the Christians living there. Under pressure of surrounding heathenism, the church had partly yielded. And even worse than that, the believers did not appear to recognize the seriousness of this partial giving way to idolatrous practices, and hence the living Christ must come to the Pergamos church with the dividing, two-edged sword. (Rev. 2, 14-16.)

6. There was some mischief-making Jewish teacher in the town of Thyatira, and it seems to have been a woman possessing occult powers. She is likened to the influence of her teaching was very bad morally. She taught the Christians that they were in bondage, and ought to seek their liberty, and eat and drink and do what they liked, regardless of religious restrictions. This teaching, of course, led to all sorts of vile practices. A goodly number of the Christians kept themselves from these evil influences, but some had yielded. And the living Christ demands that these evils cease. "The religion that does not make pure lives, pure homes, pure churches, and pure society, has no right to be called Christianity." (Rev. 2, 20-24.)

7. The church of Sardis is criticized in Rev. 3, 1-4. Read the narrative and work out the exposition for yourself.

BIBLE LIGHT.

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

1. 1 Tim. 3, 15. Here we have the church described as of God—"the church of the living God." It should always be remembered that the church is of heavenly origin, and "the gates of hell shall not prevail against it." The purpose of the church is to uphold divine truth amid an opposing world.

2. Eph. 2, 20. Jesus Christ is the foundation of the church. Believers build upon his teachings, and seek to do his will. So doing, they grow into an holy temple in the Lord.

3. Isa. 62, 6. Watchmen are represented as being upon the walls of Zion. Thus the possible approach of foes is pointed out. The church is subject to error, to false doctrine, to a low standard of living, to indolent and ineffective Christian service. Believers "must watch and pray against these things."

4. Psa. 87, 2. The church is an object of love and care to the living God who founded it. How it encourages and stimulates one to keep in mind this comforting truth! In all our sincere efforts to advance the interests of the church, God approves. Why should we seek honor of men!

ILLUSTRATIONS.

(Add original comments and expand.)

1. Any physician will tell you that if there be fever in the body, if the pulse be one hundred and twenty instead of seventy or eighty, the body will waste and pine away. If there be the fever of ceaseless quarrels in a church, instead of growing, it will decline; instead of advancing in its majestic mission it will decay. The Spirit will not work when peace and harmony are absent.

2. Have you ever read "The Ancient Mariner"? I dare say you thought it one of the strongest imaginings ever put together, especially that part where the old mariner represents the corpses of all the dead men rising up to man the ship—dead men pulling the rope, dead men steering, dead men spreading the sails. What a strange idea it was. But I have lived to see that time. I have seen it done. I have gone into churches, and I

have seen a dead man in the pulpit, a dead man at the altar, a dead man handling the plate, and dead men sitting to hear.—Spurgeon.

3. A church-goer thus relates his experience. Let us hope that his experience is rare. He says: "I have been sitting with some people in church for years. We meet every Sunday in the aisle or in the vestibule, but I have never said, 'Good-morning' or 'Good-evening,' nor 'How do you do?' nor anything. They never smiled at me; they never looked even as if they knew me. I tried at first, and more than once, to look as if we knew each other, and attempted to get up a sort of smile of recognition; but they looked like the Egyptian sphinx, and I gave it up as a hopeless case."

QUOTATIONS.

(To be memorized and quoted.)

The church is like the ark floating upon the waves, like a lily growing among thorns, like the bush that burned with fire and was not consumed—always besieged but never taken.—Henry Smith.

As the moon borrows her light from the sun, because of herself she has none at all; even so the church, having no light of herself, takes her light from the Son of God.—Cawdry.

The church of Christ, which is partly militant and partly triumphant, resembles a city built on both sides of a river. There is but the stream of death between grace and glory.—Toplady.

The church was built to disturb the peace of man; but, often, it does not perform its duty for fear of disturbing the peace of the church. What kind of artillery practice would that we which declined to fire for fear of kicking over the gun-carriages, or waking up the sentinels asleep at their posts.—Beecher.

Like the sea, the church must flow into every nook of the shore-line of humanity; and like the sun, shine on things foul and low as well as fair and high, for she was originally commissioned, and authorized, for the moral renovation of the world.—Bishop Simpson.

MOTTO FOR BLACKBOARD.

THE CHURCH { Its Head, Christ,
{ Its Members, Christ-like.

PROGRAMME.

(To be arranged a week in advance.)

1. Hymn—"The Church's One Foundation."
 2. A number of brief, earnest prayers.
 3. Hymn—"I Love Thy Kingdom, Lord."
 4. Opening remarks by the President.
 5. "Bible Light," by four members.
 6. Topic Message.
 7. Hymn—Selected.
 8. "Illustrations" by three members.
 9. Two or three brief prayers.
 10. "Quotations," by five members.
 11. Remarks by President on Motto.
 12. Closing hymn and benediction.
- (Begin your meeting on time and complete this programme in an hour.)

NOV. 26.—"WOMAN'S WORK."

(THE HEART OF JAPAN, CHAP. 9.)

THE LAUNCHING OF THE SHIP.

The Woman's Missionary Society of the Methodist Church in Japan. The missionaries of the General Society at work in that country, finding opportunities more than which they were powerless to grapple, asked the General Board to send to Japan women to assist in the work. The request came before the General Conference of 1878 and was, after some discus-

sion, referred to the General Board to take action in the matter. The Board decided that this class of work could be best undertaken and managed by the women of the church, banded together for missionary activity. The Board referred the matter to the General Board, with instructions to launch such a movement when the opportune time came. This opportunity came during the Annual Conference of 1880, when Dr. Sutherland laid the proposition before the Methodist women of Hamilton, who resolved that a Woman's Missionary Society should be formed. In September a constitution was adopted and officers were appointed; thus the first auxiliary was launched.

THE SHIP MOVES.

This step was followed by the organization of auxiliaries in other places. On November 8th, 1881, the representatives of these auxiliaries met in Hamilton, and the Society, known as the "Woman's Missionary Society of the Methodist Church," was formally organized. The year which followed was one of activity. Auxiliaries were formed where practicable, and at the first annual meeting, held in Hamilton, September 26th, 1882, the first year's work came under review. The report showed a total of twenty auxiliaries, with a membership of nearly eight hundred, of whom thirty-four were life members, and an income for the year from all sources of \$2,916.78.

THE FIRST MISSIONARY.

On the 3rd of November, 1882, Miss Cartmell, the first missionary of the Woman's Society, to Japan, was given a public farewell in the parlors of the Centenary Church, Hamilton. Miss Cartmell sailed in December, and reached Japan the day after Christmas. She settled in Tokio, and while at work on the language taught English to a class of young men, who promised, in return, to receive Bible lessons, attend the Sunday services, and to aid her in teaching the women and children whom she hoped to reach.

SCHOOL BUILDINGS.

The first building had accommodation for fifty-four pupils, twenty of whom might be boarders; but the number of students applying for entrance was such that the following year the accommodation was increased to one hundred and seventy, of whom fifty might be boarders. The school was again enlarged in 1886 by the erection of an additional building, and in 1888 the original structure was replaced by one more commodious and suitable, providing for two hundred and fifty students, one hundred and fifty of whom might be boarders. In these buildings the school was carried on until 1899, when, as the property was required by the General Society for the Boys' School, the Woman's Missionary Society purchased property in the same district of the city (Azabu), on which property the present beautiful and commodious buildings were erected, with accommodation for one hundred and fifty scholars, ninety-six of whom may be boarders. This is also the home of the missionaries working in Tokio, and the headquarters of the W. M. S. work in Japan.

RE-INSFORCEMENTS.

In 1885 Miss Cartmell was joined by Miss Spencer, who soon after relieved her of the school, and successfully guided it through the critical periods of rapid development and change indicated above. Miss Cartmell was thus set free for the extension of her chosen line of work—the evangelistic. In the same year the youngest daughter of Dr. Cochran joined the forces of the W. M. S. Miss Wintemute arrived, and in the following

year Miss Cunningham and Miss Lund. From that time until the present each year, with the exception of three, has seen the number of missionaries in Japan augmented by the arrival of new workers.

NEW SCHOOLS.

In 1887 the Society received a special contribution of \$1,000 from two of its friends, accompanied by the request that the amount be used in opening work in some other city than Tokio. In compliance with this request work was begun in the city of Shizuoka, where a school on a similar basis to that of Tokio was founded.

In 1889 another advance was made, when Miss Wintemute, on the invitation of some of the citizens of Kofu, went to that city to open a school under similar management to that of the new school at Shizuoka. In that enterprise Miss Preston accompanied Miss Wintemute, and they two were for some years the only foreigners residing in the province of Yamanshi. The school in Kofu has had uninterrupted success. The first year there were twenty boarders and three day pupils, and there has been throughout a steady growth, the number in attendance in 1903 being sixty-nine boarders and forty-eight day pupils.

KANAZAWA.

In 1891 the Society reached boldly the empire, appointing Miss Cunningham to open new work in the city of Kanazawa. Here, at first, the work was largely evangelistic, visiting the women in their homes, holding women's meetings, and such a measure of English teaching in the school, conducted under their supervision by the General Society, as gave her the right of residence.

The city of Kanazawa was, for a variety of reasons, one in which there was much poverty and suffering, and the Society has, in more recent years, been led to open an orphanage and two day schools, in which many of the children who have been left destitute have been saved from lives of crime and shame, given a home, the rudiments of an education, and have been trained for some useful work in the world.

CONDITIONS OF WORK.

The forms of work that the Woman's Missionary Society have adopted in Japan have been determined by the condition of the women and children there, for the work is almost exclusively confined to these two classes. The words of Captain Brinkley concerning the condition of the women in Japan, which have been quoted in another connection, show how necessary it is that the women have a different education from that which has prevailed, if they are to become a power in the nation as home makers. Realizing this, the efforts and the various women's work in conducting missionary work in the empire have been chiefly directed to the elevation of the Japanese women, by teaching and example, into that position in their own homes, whether as daughters, as wives, or as mothers, which is their privilege and their God-given heritage. Thus a large part of the work we are studying, whether it be educational or evangelistic work, has been in the home, and for the home.

EDUCATION AND OUTLOOK.

The women of Japan need a peculiar education for what they are expected to do among their own people. They must have a good working knowledge of the Word of God, and a Christian experience so real and so sensible that it will stand the shock of constant disappointments. They must have a knowledge of many subjects, wide enough to give them confidence and self-reliance, and also such

a knowledge of practical affairs and household duties as will enable them to advise and to guide all phases of the life of the women to whom they minister. This is the class of workers the schools of the W. M. S. are training; not in any way exalted above those to whom they are sent, not in any sense have they ceased to be Japanese, but they have been trained to helpfulness, and they are living examples of what a practical Japanese Christian womanhood may become. The home, as we understand it, where the mother is the centre, and the dominant force—the Christian home, the foundation of all that is best in our national life—is to be one of the great powers in the evangelization of Japan. The women trained in the girls' schools, whether they become the patient, helpful Bible-women, the teachers of other Japanese girls, or the makers of Christian homes, in whatever walk of life their feet may be found, they are the pioneers of these homes, and as such are doing a work for Japan the extent of which no one can measure.

GENERAL RESULTS.

The women's work in Japan has been and is work which the missionaries of the General Society have not done and cannot do. The social customs, the language and the position of women make it impossible for the missionaries of the General Board, even though they be Japanese, to reach the women and children of the land, and to do them the work they need. God has led the Woman's Missionary Society of the Canadian Methodist Church out into a large place of usefulness, and has given it abundant success throughout all the years. They have had their trials and disappointments, as others have had, and in them have learned to lean on the strong arm for strength. There are many opportunities for doing good, and the number constantly increasing; the workers spending their strength, and the work never overtaken. "Pray ye the Lord of the harvest that he will send forth laborers into his harvest."

POINTS FOR THE PRESIDENT.

The interesting and fascinating work of the Woman's Missionary Society in Japan. You should have a good map of Japan to locate the many places where the women are doing their great work for Christ. Have some one prepare a paper on "The women of Japan and their need of the Gospel." Put on the blackboard the various steps in the progress of the work of the W. M. S. in Japan from the first one still in study for a few minutes. Show the increased necessity of missionary effort in Japan now that it has more than ever awakened to its national strength through its successful military operations. Have some one prepare in advance a brief account of the form of a paper on the address of the work of the W. M. S. in Japan since its inception.

DEC. 3—"SOLACE FOR HOURS OF SUFFERING."

(APOSTOLIC CHURCH, STUDY 33.)

Rev. 7, 9-17; 14, 1-5; 19, 1-9.

(Introductory thoughts for the President.)

The Bible opens and closes with conflict—between good and evil. Opens with man defeated, closes with man victorious. So it tells the whole story of humanity. The reason for the difference is given us in the song which the victors sing, "Salvation to our God, which steth upon the throne, and unto the Lamb." He that was defeated has become victor, because God himself has helped him, and won a first and inclusive triumph for him in the

person of his Son. The association of the texts is a great multitude in the attitude of victors through Christ. It is important to Christians living in our world towards which we are hastening. We need to keep heaven near. And yet it is just little more than a shadow to us. The terms under which heaven is represented are figures of its realities; we can know nothing. But how warm and bright and hopeful are the figures suggesting heaven! Mansions, or homes. Wiping away tears. Rest. What holy joy and triumph are suggested by its crowns, and harps, and palms, and songs! What a glory is round about its throne!

TOPIC HINTS FOR EXPANSION.

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

1. Heaven is not merely another place and other circumstances. We often cherish the notion that if we could get away from present scenes we should lose our troubles. In this hope we have made earthly changes; but did we lose the trouble? Man says, "Oh! to get my footsteps off this sin-burdened earth!" It is, therefore, needful to impress that heaven is, primarily, a change in ourselves. Heaven is character first, then a place suited to character. White robes are but the expression of moral whiteness.

2. The glorified in heaven keep their individuality. "Who are these?" Notice the minute account of the tribes, and the maintenance of tribal distinctions. This retention of one's individuality is absolutely essential to a full and happy thought of heaven. Unity in variety—not in sameness—is the beauty of the earth. Single leaves of single fances. On the basis of individuality our friendships here are formed. If the redeemed have become merely spirits, our personal interest in them is almost gone.

3. In heaven the connection with earth is not lost sight of. "Whence come they?" If Christ remembers Bethlehem and Calvary, well may we. This connection is to be a maternal element in our bliss. Earth is our battle-ground, the sphere in which we win our victories; it is not merely our place of probation. On earth we learn to estimate the rest, and prepare to enjoy the triumph of heaven. Illustrate by visits to a nation's battle-ground.

4. In heaven all merely earthly distinctions are lost. The angel says nothing about the best being rich or poor, noble or servile. The one characteristic is this: they are clothed in white robes, because blood-washed. The one qualification for heaven is personal interest in the work of Christ. There are two efficiencies in his work: He washes and he sanctifies. Learn to look deeper than earthly distinctions, and to value character. The title to the eternal feast is the wedding garment of sanctified character.

5. Heaven helps us to understand and bear present tribulation. The white-robed came out of great tribulation. There is a direct connection between "tribulation" and "heaven." Life in general, and life for each individual, has its forms of tribulation. We want to be sure of its relation to the white robes. The Christian has two things to learn experimentally here on earth: (1) How to get his garments washed. (2) How to keep his garments clean. When he has learned both, he is fit for heaven. But he could learn neither without passing through great tribulation. Compare the things talked of in earthly and heavenly worlds. We talk of the battle for money and position; they talk of the battle for character. We talk of the fashion of the garments that clothe our mortality; they talk of the blood-washed robes of the soul. We talk of success, and worship success; they talk of sanctified tribulation. By cherishing more of their spirit now, we

shall be preparing ourselves by and by to share their society.

BIBLE LIGHT.

(Let the members make original comments on these passages of Scripture.)
Eph. 3: 10; Rev. 22: 5; Psa. 17: 15; 1 Pet. 4: 13; Rom. 8: 17; Heb. 11: 16.

Selection to be committed to memory and recited:

HEAVEN.

"As through the artist's intervening glass Our eye observes the distant planets pass."

A little we discover, but allow That more remains unseen than art can show;

So whilst our mind its knowledge would improve (Its feeble eye intent on things above), High as we may lift our reason up,

By faith directed, and confirmed by hope,

Yet we are able only to survey Drawings of beams, and promises of day.

Heaven's fuller effluence mocks our dazzled sight;

Too great its swiftness, and too strong Its light;

But soon the 'mediate clouds shall be dispelled;

The sun shall then be face to face beheld,

In all his robes, with all his glory on, Seated sublime on his meridian throne."

—Matthew Prior.

MOTTO FOR BLACKBOARD.

HEAVEN { A Place
and
A Character.

DEC. 10.—"WHEN GOD HATH MADE THE FILE COMPLETE."

(APOSTOLIC CHURCH. STUDY 34.)

Rev. 21: 1, 22: 5.

(Introductory thoughts for the President.)

When the final adjustment of the things of this world is made by the supreme and unerring Judge, one of the figures of speech used to describe the result, is the familiar, but misunderstood figure—"There shall be no more sea." What difference will that make? Will it not be a disadvantage to be without the majestic, health-giving ocean? Yes, but when the Apostle John wrote this Book of Revelation, man did not think of the sea as we think of it now. It was regarded as an object of fear and terror. It was a symbol of mystery, of rebellious power, and of perpetual unrest. Only as we enter into the Bible associations of the sea shall we feel the meaning of its figure for the future world—"There shall be no more sea."

TOPIC HINTS FOR EXPANSION.

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

1. The sea is a symbol of separation, and hence a symbol of those earthly troubles that come by separation. Few of us are without dear friends settled in distant lands, severed from us by the great wave. Many a mother, many a father, many a lover, feels most keenly that the sea is only a little less a separation than the grave. But the sea is only the separation of space. There are worse dividers than the sea. Envy and jealousies and suspicion come and break up our life unions and our friendships, and some of the sorest of human sorrows belong to these falling friendships and wounded trusts. But in the future life these separations shall not be—"There shall be no more sea."

2. The sea is an emblem of danger, re-

minding us of the perils, physical and moral, to which our lives are exposed. These dangers surround us everywhere on road and rail, at home and abroad. Step on deck of a sea-going ship, knowing that for days together you will lose all sight of land, meet tempestuous storms, and be close to rock and icebergs, and the sense of danger will seize you. These dangers of the sea are serious not only the bodily dangers to which we are daily exposed, but the higher dangers that put the soul's life in peril, attacks on character and virtue. And this figure of "no more sea suggests the peace of an established, untempered goodness forever.

3. The sea is also a symbol of mystery. Who understands the moods, the colorings, the sounding voices, the power, the majesty of the sea! And the sea in its mystery speaks to us of the mysteries of this life by which we are surrounded. Mysteries of life, of sorrow, of death, of truth, of duty, of ourselves, of God, and of eternity. But the day is coming when we shall win the "open vision." Shut doors shall be open. Dark things shall shine. No more sea!

4. The sea is an emblem of conflict. A storm at sea is a most sublime illustration of strife. The lightning flash shows the seething, rolling waters in a tumult of war, and the ship straining and steadying itself to keep its prow facing wind and wave. This may well represent the conflict which is the law now for us in all conditions of life. We simply must fight or go down. The individual, the family, the church, must be won for God in the battlefield. But a little while and there shall be no more sea, and this strenuous strife shall give place to more congenial activity.

BIBLE LIGHT.

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

1. John 14: 2. Heaven is a place, as well as a condition. It is both. Christ well said, "I go to prepare a place for you"; but at the same time he is preparing his people for the place.

2. Rev. 21: 27. Purity of heart and righteousness of character are conditions of entering the heavenly life. In this world we see impurity, falsehood, abomination, but in the other land they cannot enter.

3. Hebrews 4: 9. The sea is an emblem of unrest, but heaven is rest. This figure of speech will appeal to many weary and worn with the toils of life, often oppressed under unjust conditions, and patiently bearing it all. There will be rest by and by, and wrongs made right.

4. Psalms 16: 1. There is very little unalloyed pleasure in this world. Every sin has its sorrow, and every earth-born joy its speedy termination. But in the "Better Land" there is "fulness of joy—happiness without alloy, pleasure without end, and joy that leaves no sting behind.

ILLUSTRATIONS.

(Add original comments and expand.)

1. A poor man told Rowland Hill that the way to heaven was short, easy and simple. It consisted of only three steps—"out of self, unto Christ, into glory."

2. We are found; for Babylon, and we are shown the literal accomplishment of the prophetic description, "heaps and a dwelling-place for dragons, without an inhabitant"; for ancient Rome, and an image of the civilized world going to wonder at the ruins. But the heavenly city has undecaying foundations; God is the builder and maker, and her glory shall never fade.

3. A remarkable mirage was witnessed at Dover, England, some time ago. "The dome of the cathedral, at Boulogne, France was made distinctly visible to the naked eye; and by means of a telescope,

the entrance to the port, its lighthouse, the hills surrounding the town, and the neighboring farm-houses, with their windows illuminated with the setting sun, were plainly visible. Even a locomotive and train were seen leaving the city. The distance is about thirty miles. So faith brings the city above to the believer's vision.

QUOTATIONS.

(To be memorized and quoted.)

There is nothing here that can give me rest; and when I behold thee, O God, I shall be satisfied.—Beecher.

As a dead man cannot inherit an estate, no more can a dead soul inherit the kingdom of God.—Salter.

While resignation gently slopes the way; And, all his prospects brightening to the last, His heaven commences ere the world be past. —Goldsmith.

We see but dimly through the mists and vapors Amid these earthly damps; What seems to us but sad, funeral tapers May be heaven's distant lamps. —Longfellow.

Eye hath not seen it, my gentle boy! Ear hath not heard its deep songs of joy; Dreams cannot picture a world so fair— Sorrow and death may not enter there; Time doth not breathe on its fadefless bloom. For beyond the clouds, and beyond the tomb, It is there, it is there, my child. —Hemans.

MOTTO FOR BLACKBOARD.

No	More	(Separation.
More)	Sea.	Danger.
		More
		Mystery.
		Confict.

POINTS FOR THE PRESIDENT.

Arrange your own programme from the abundance of material above, giving room for original treatment and expansion. A most striking figure of speech to typify heaven is this one—"no more sea." Make the best use of it. These glimpses of the heavenly life should stimulate to more active service for Christ and his kingdom. Be sure to make clear that heaven is not a matter of desire and longing, as a matter of character. The Christian character begins heaven here and now.

Sixty Weeks for \$1.75

The new subscriber to The Youth's Companion for 1906 who at once sends the subscription price, \$1.75, will receive free all the remaining issues of the paper for 1905. These issues will contain nearly fifty complete stories, besides the opening chapters of Grace S. Richmond's serial, "The Churchills' Latch-String," a sequel to her story of "The Second Violin," which appeared in the early weeks of this year. Madame Sembrich will contribute an article on "Sovereigns I Have Sung To," and there will be three stories by Mary Roberts Clark under the title, "Tales of a Pawnee Hero."

These will give a foretaste of the good things in store for 1906, full illustrated announcements of which will be sent to any address free with sample copies of the paper.

New subscribers will also receive a gift of The Companion's "Minutemen" Calendar for 1906, lithographed in twelve colors and gold. The Youth's Companion, 141 Berkeley Street, Boston, Mass.

Prayer-Meeting Topics for 1906

These Topics, attractively printed on card board, can be procured at the Methodist Book Room at 75 cents per hundred, or 35 cents per hundred on card costs 50 cents per hundred, and runs from November to May.

January—

- 7—How Finding Christ Changes the Life. Matt. 13. 44-46. (Consecration meeting.)
- 14—What Christ Taught about Money and its Uses. Matt. 2. 11; Mark 10. 17-31.
- 21—Christ's Life. I. Lessons from His Boyhood. Luke 2. 40-52. (Union meeting with the Junior Society.)
- 28—Missions Meeting. The Methodist Church and its Missionary Policy.

February—

- 4—New Work we may do "For Christ and the Church." Luke 12. 48 (last half); Gen. 12. 1-3; Gal. 3. 9. (Consecration meeting.)
- 11—How to Conquer Temptation. Matt. 26. 41; 1 Cor. 10. 12, 13; James 4. 7; Heb. 2. 18; 4. 14-16; 12. 1-4. (Temperance topic.)
- 18—Christ Life. II. His Life Work, and What we May Learn about Our Own Work. John 14. 8-14.
- 25—Missions Meeting. Pioneer Days in the Canadas.

March—

- 4—What is True Happiness? The World Idea; the Christian Idea. Luke 6. 20-26; 1 John 2. 12-17; 2 Cor. 6. 10; Phil. 4. 4-7. (Consecration meeting.)
- 11—James' Picture of a Perfect Man: How can we Realize it in Ourselves? Matt. 5. 48; James 3. 1-18.
- 18—Christ's Life. III. His Summary of Conduct; the Sermon on the Mount. Matt. chapters 5, 6 and 7.
- 25—Missions Meeting. Pioneer Days in Newfoundland.

April—

- 1—Lives that Endure. Matt. 7. 24, 25; 1 Cor. 3. 10-15; Eph. 2. 19-22; 1 Tim. 6. 17-19; 2 Tim. 2. 14-19. (Consecration meeting.)
- 8—Our Pledge, and How to Keep it. Matt. 28. 20; Eccl. 5. 1-7; Psa. 51. 6
- 15—Christ's Life. IV. Lessons from His Resurrection Miracles. John 11. 1-16; Luke 7. 11-17; 8. 41, 42, 49-56. (Easter meeting.)
- 22—The Lord's Day: How to Keep it Holy. Luke 6. 8-10; Ex. 20. 8-11; Rev. 1. 9-18.
- 29—Missions Meeting. Pioneer days in the Maritime Provinces.

May—

- 6—Among the Wheat or the Tares: Where am I? Matt. 13. 24-30. (Consecration meeting.)
- 13—Christ's Life. V. Lessons from His Miracles of Healing. Matt. 9. 27-34; 25. 31-40.
- 20—Lessons from the Lives of Elijah and John the Baptist. Luke 1. 14-17; 1 Kings 18. 30-39. (Temperance topic.)
- 27—Missions Meeting. Camp Meetings and Summer Schools.

June—

- 3—Faith: What it is; What it does. Heb. 11. 1-40; 12. 1, 2. (Consecration meeting.)
- 10—Christ's Life. VI. His Relation to His Disciples, and what He Expects of Us. Matt. 10. 16-33.
- 17—The Glorified Life. John 17. 1-10, 22-24.
- 24—Missions Meeting. Union Movements and What Came of Them.

July—

- 1—Humility: the Foundation Virtue. Matt. 20. 20-25; 1 Pet. 5. 5. (Consecration Meeting.)

- 8—Forgiving and Being Forgiven. Matt. 6. 14, 15.
- 15—How can I be a True Friend? Prov. 17. 17; 18. 24; 27. 9, 17, 19; Eccl. 4. 9, 10.
- 22—Christ's Life. VII. How Christ Prayed, and How we Should Pray. Matt. 14. 23; 26. 36-44.
- 29—Missions Meeting. How Methodism Contended for Civil and Religious Liberty.

August—

- 5—Duty, Privilege and Excuses. Luke 14. 15-24. (Consecration meeting, with special thought of our pledge.)
- 12—Christ's Life. VIII. My Favorite Parable, and How it Helps Me. Matt. 13. 10-17; Psa. 119. 97-104.
- 19—What is the Sin of Pharisaism? Luke 11. 42-44.
- 26—Missions Meeting. How Methodism in Canada Became One Body.

September—

- 2—Spiritual Blindness. John 9. 35-41; Acts 26. 12-19. (Consecration meeting.)
- 9—The Triumphs of Christianity. John 12. 32; 1 Cor. 15. 20-28.
- 16—Christ's Life. IX. How Christ met His Enemies, and How we should Meet Ours. Luke 4. 28-30; 11. 37-44; 23. 35, 54.
- 23—A Strong Will: How to Get it and Use it with Temperance. 1 Pet. 4. 1-11.
- 30—Missions Meeting. Founding and Development of Methodist Missions.

October—

- 7—Christ's Life. X. The Commandments He Laid Us: Obedience. John 15. 1-17. (Consecration meeting.)
- 14—Who are Foolish and Who are Wise? Matt. 25. 1-13.
- 21—Faithfulness. Luke 16. 10; 1 Cor. 4. 1-5; Rev. 2. 10. (Honorary members' meeting.)
- 28—Missions Meeting. Our Heritage in Manitoba, North-West and British Columbia.

November—

- 4—The Blessedness of Communion with Christ. John 14. 15-25. (Consecration meeting.)
- 11—Christ's Life. XI. His Sorrows, and how He bore them. John 11. 30-38; Isa. 53. 3-5.
- 18—How the Bible Condemns Intemperance: a Review of all Temperance Passages. Hab. 2. 6-15.
- 25—Missions Meeting. Missions Among the Indians.

December—

- 2—Courage or Cowardice, Which? Luke 12. 4, 5; Gal. 1. 9-12; Jer. 1. 6-10, 17. (Consecration meeting.)
- 9—Christ's Life. XII. Lessons of the "Seven Words from the Cross." John 19. 25-30; Luke 23. 34-46; Mark 15. 34.
- 16—What Truth has Chiefly Appealed to you from Our Year's Sunday School Lessons? Matt. 13. 52; Isa. 52. 13-15; 53. 1-12.
- 23—How can we carry the Christmas Spirit through 1907? Luke 2. 8-20.
- 30—Missions Meeting. A Missionary Message to the Young People of Canadian Methodism.

Information for the Missionary Topics will be found in the Missionary Text-Book for 1906, entitled, "Methodism and Missions in Canada," by Rev. A. Sutherland, D.D.

Junior Department

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

The Junior League Is It Necessary? If So, Why?

II.

In our last issue we endeavored to show the necessity of the Junior League from the Nature of the Child. This section of our series of articles will try to show the necessity of the Junior League because of the Church's Needs.

THE NEEDS OF THE CHURCH MAKE IT NECESSARY!

All will admit that the Church needs workers. It may be as well added that the Church needs devoted workers. But even devoted workers are not all. They must be intelligent also. The Church requires people who do, who do willingly, who do willingly and well. Such workers are not very numerous. Neither are they easily found. What then? The Church must make provision for a constant accession of such workers. Not only people who are good, but who are good for some thing, are needed. How are they to be obtained? Two ways are open. They are: 1. By conquest from without. 2. By culture from within. The former of these two plans is seen in the ordinary revival effort wherein persons are won to the Kingdom by conquest from the ranks of Satan. It has brought thousands into the working forces of the Church; but of these many have regretted that so large a proportion of their best years of service for God have been wasted before they were led to serve Him at all. The way proposed in the Junior League is not opposed to this work of revivals; but it aims to retain for the service of the Master even the youngest, and to so culture them for use that they will grow both more scholarly and skillful in all matters pertaining to practical Christianity as the years go by. The Junior League stands, therefore, for the training of workers, devoted workers, devoted intelligent workers. It plans to teach the young both the Why and How of Christian work. Too many in the Church know what is needed; but they either cannot or will not do it. To know what is required, to be willing to attempt it, to do it with intelligence as marked as the devotion shown, thus insuring a measure of success, is the object of the Junior League workers and members through out.

When such culture begins in the early life of the child, he may be so accustomed to work in and for the Church and its Head, that he will consider it, as it ought to be, a perfectly natural situation for him to occupy. Too many children have been undervalued by the Church, neglected by it, allowed to drift out of its associations, and after a few years special revival effort has been strenuously made to reclaim these youths who should never have been lost. The Junior League believes that the Church's duty is to keep, to educate, and to use all its children, and its constitution and plans of work are founded on this thought. The Sunday Schools, Catechumen Classes, Mission Bands, Bands of Hope, and kindred societies, at work among the young have all done excellent service; but none of them have so wide a scope nor so extensive a programme as the Junior League. In short, the Junior Epworth League is the only society in Methodism that is calculated to fill the place and do the work in all its phases. Others are partial. This gives abundant room for a complete curriculum of study and practical service. We trust we have made it clear that the Church must make provision for a continual accession of devoted and intelli-

gent workers. . . . It needs but to be mentioned that failure to make such provision means loss. And no trophies by way of conquest from without can repair this loss. A year of possible service for God, once lost is forever lost. The way of wisdom is that of prevention.

God, he is saved both soul and life. Not only the eternal salvation of the soul is demanded; but the salvation of the present life and its utilization for Christ. Lose a child and you lose years of possible service, to say nothing of his inalienable service, to say nothing of his life of sin. We cannot afford to lose our children for their own sakes. We dare not let them be lost for the sake of their inheritance. The Church needs children also to brighten it and to keep its heart and spirit young. A home without children in it is a dull and cheerless place. A congregation without the children is the same. Dr. Dryasdust is not yet dead in many of our churches. Fossilized churches and ministers would be impossible with plenty of children present in the services. Many ministers would be better appreciated in their pulpits as betrayers if they had learned the art of preaching so that the children could understand them. This would mean a more simple presentation of truth that is in full accord with the mind and method of Jesus Christ. The Church needs children to retain its own vitality and attractiveness. Hence we conclude that both for its own life and the successful execution of its mission the Church needs the children, and the Junior Epworth League properly understood and efficiently operated will go a long way to the supply of this double want. Do not forget it!

The needs of the Church make the Junior Epworth League a necessity!

(To be continued.)

Weekly Topics

Nov. 12—"A story of a loving daughter."
Ruth 1, 14-18; 2, 11, 12.

The story of Ruth is one with which our young people are somewhat familiar, yet it should be retold in the League meeting, so that even the youngest may know somewhat of its beautiful lessons. The story is dated in the "days when the judges ruled." There was a famine in the land. A man named Elimelech, with his wife and two sons left Bethlehem-judah and went to live in Moab, where they might obtain food. There Elimelech died. His sons, who both married there, also died, so that Naomi, widow of Elimelech, and her two daughters-in-law were left alone. Naomi, learning that there was food again in her own land, longed to return. She started to go, and her daughters-in-law went with her. But after they had travelled some distance, Naomi, thinking that she was taking the young women away from their own country and friends, to their own return, they did not want to leave her. Repeated advice on Naomi's part, however, induced Orpah, one of the young women, to return; but nothing could persuade Ruth to leave the older woman. So together they went on to Bethlehem, where the old friends of the deceased Elimelech welcomed his widow and her daughters-in-law, Ruth, among them. So the two widows, the older and the younger, dwelt together in Bethlehem. It was the time of barley harvest when they arrived in their home town. As the custom was, Ruth asked to be allowed to go into the fields and glean, for, though they were once rich, they were now poor. Naomi told her to go, and, as it happened, Ruth went into a field of Boaz, who was a relative of Elimelech, her father-in-law. This man Boaz was rich. Coming into the fields among the reapers he saw the strange woman, and enquired of the reaper. He gave instructions to his men to

use her well, so all through the barley and wheat harvests Ruth gathered among the sheaves until she had quite a large store. Eventually Boaz and Ruth were married and lived happily. They lived in Bethlehem and became the parents of Obed, who was the father of Jesse, and he in turn was the father of David. So, from being a poor and obscure young woman, Ruth, by her fidelity, prudence, and diligence, became one of the great women of her day and an ancestress of the Lord Jesus Christ. . . . A splendid opportunity is presented in this lesson to teach the girls lessons of dutifulness at home. We suggest the following stanzas as a recitation at your meeting by one of your ablest boys:

GIRLS THAT ARE WANTED.

The girls that are wanted are good girls,
Good from the heart to the lips;
Pure as the lily is white and pure
From the heart to the sweet leaf-tips.
The girls that are wanted are home girls—
Girls that are mother's right hand,
That fathers and brothers can trust to,
And the little ones understand.

Girls that are fair on the hearth-stone,
And pleasant when nobody sees,
Kind and sweet to their own folks,
Ready and anxious to please.
The girls that are wanted are wise girls,
That know what to do and to say,
That drive with a smile and a soft word
The wrath of the household away.

The girls that are wanted are girls of sense,
Whom fashion can never deceive,
Who can follow whatever is pretty,
And dare what is silly to leave.
The girls that are wanted are careful girls,
Who count what a thing will cost,
Who wish with a prudent and generous hand,
But see that nothing is lost.

The girls that are wanted are girls with hearts,
They are wanted for mothers and wives;
Wanted to cradle in loving arms
The strongest and frailest lives.
The clever, the witty, the brilliant girls
There are few who can understand;
But, Oh! for the wise, loving, home girls
There's a constant and steady demand.

Nov. 19—"Our Missionaries in Japan."
Isa. 52, 7.

This is the Monthly Missionary Study of the League. Japan is the oldest foreign mission field of the Canadian Methodist Church. It was started in 1873, when Drs. Cochran and Macdonald were sent out as leaders in the work. Japan was at this time just being opened up to commerce with the Western World. Only in six treaty ports and their neighborhoods, however, was any foreigner permitted to reside. Our first missionary stations in Japan were at Shizuoka and Tokyo. Dr. Cochran in Shizuoka and Dr. Macdonald in Shizuoka had the work well in hand. In 1876 two new workers (Drs. Eby and Menzema) were sent out. The work grew so that after ten years there were nearly three hundred members and nine native missionaries sent out from Canada. In 1882 the W.M.S. commenced work in Japan. Miss Cartmel was the first missionary sent out by that society. Since then the field has been so well worked that now there is a separate Japan conference, and the W.M.S. has a large number of workers there. In all the Canadian Methodist Church has sent out over sixty men and women missionaries, and more are being sent every year. Some of the missionaries are being supported by the contributions of the Leagues. Every League should have a branch of the Forward Movement at work

among its members, and thus ally itself with the great work being done by our Church.

[Note.—Material to make this meeting valuable and effective is to be had in abundance. It is impossible to give anything like adequate treatment to it here. But "The Heart of Japan," "Missionary Bulletin," "Outlook," etc., are within the reach of all, and from them may be gathered ample illustrative and educative matter. We would suggest as a splendid way to teach the Juniors on this topic would be to cut from the various periodicals the photos of the different missionaries. Let these photos be on the Juniors. Give each the privilege of bearing the name of the missionary whose likeness he or she carries, and let the others find out who they are. After a while, a general introduction between the newly-named members may take place. If arrangements are made beforehand, the persons who bear the photos may prepare themselves to tell something about when they went to Japan, their work there, etc., and so add zest and novelty to the meeting as well as making it thoroughly instructive.]

Nov. 26.—"Hannah's song of praise," 1 Sam. 2, 1-10. (Praise meeting.)

In the days of Samson there lived in the land of Ephraim a man whose name was Elkannah. His wife's name was Hannah. In obedience to the law which required every man in Israel to go three times a year to worship at Shiloh, where the Tabernacle was Elkannah and Hannah were found there. The great wish of Hannah's heart was for a son. For him she prayed to God. In answer to her prayer God gave her a son. She named him Samuel which means "heard of the Lord." When he was old enough for the journey, but still a very little child, she took him with her to Shiloh to give him to the Lord, of whom she had asked and received him. She told Eli the priest about the gift and the gift of the child, and grief to God for the wife and child, she lifted up her voice in a song of praise and thanksgiving. This song is called a prayer, for prayer, as the Bible often shows us, is not merely asking for something, but the giving of thanks as well; indeed, it often means the worship of the heart or communion with God in any way. We must bear this in mind, so as not to confuse prayer with mere petition. Without the giving of thanks there is no true prayer for praise. What are some of them? In answering the question we should bear in mind that all life's mercies are gifts of God. He is the great and the great Giver of all good and perfect gift." Therefore, to Him it is right that we should give thanks. . . . If we cultivate the habit of praise it will put a song into our lives and make us happy continually. If we neglect to look on the bright side of life we will soon grow dull and gloomy, and make others the same. . . . We cannot too highly exalt the mercy and goodness of God. All through Hannah's prayer she was praising and acknowledging the great kindness and wonderful power of God. Mark the words "for by strength shall no man prevail." That is, without the help of God we cannot overcome. His presence constitutes the greatest blessing we can have. Give us assurance of safety and success. . . . (You doubtless have in your League some one who can sing such songs as "Count your blessings." There is sunshine in my soul," etc. Have the whole service bright and happy with the praise element.)

Dec. 3.—"A boy at work for God in His House," 1 Sam. 18, 26.

When Hannah had given thanks, as we saw last week, she went home again with her husband, leaving the child Samuel with Eli to be in the Tabernacle and serve God. There, dressed in a linen

ephod, or garment, the boy grew in body, mind and soul, and was obedient to Eli in the service of the holy House. As such, Samuel is a striking object-lesson of what a boy may be for God, and what he may learn to do for Him. What he knew he had to learn as any other boy has to. But he had a good mother, was the child of prayer, and, being under the pious instruction of Eli, had every opportunity to be both good and useful. A boy's parentage and tuition have much to do with his after-life. His character, conduct, and influence are all much dependent on the surroundings in which he is placed in early life. We cannot be too careful of the first impressions made on our boys. Having a good start, Samuel "grew." His was a natural and healthy development, and under the blessing of God he became the great power for righteousness in his country afterward. So our boys will make good men if properly educated for God in early life. The story for parents and teachers is briefly summed up thus: 1. Place a high value on your boys. Remember Samuel was a wanted child. 2. Dedicate them early to God. Remember that Samuel was a loaned child. 3. Restrain them from sin. Remember that Samuel was an educated child. 4. Train them in sanctary worship and service. Remember that Samuel was a dedicated child.

The lessons for the boys are briefly summed up thus:

1. Listen! God still calls boys.
2. Answer! God wants you.
3. Be loyal! Serve God whenever you can.
4. Grow! Learn to do by doing.

<p>Go Right On Working</p>	}	<p>This is the best way to grow.</p>
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Dec. 10.—A little messenger and his message.—1 Sam. 3, 11-18.

The topic to-day shows how God used Samuel to reprove Eli for the wickedness which he had allowed in the lives of his sons. Immediately, the story has little bearing on modern life. But from it we may draw important lessons. A messenger is one who is sent. His message is that which is committed to him to carry to another. The sender of the message is the one of authority who must be obeyed. All messages are not of the same importance; but whatever they are, the character and position of the sender give them value. In our relations to God and one another, we are to convey what is given to us of wisdom or warning. God wants us to speak for him. But we must not be presumptuous. See how cautious Samuel was. He acted with becoming circumspection. So every child must have proper respect for his elders and not manifest a forward spirit. Before speaking, boys are not called to reprove or advise their elders. A boy's place is naturally among boys. A girl's is among girls. Here, in their natural sphere of influence each may be used of God for the glory of the Word. God has given us all a message for others. It is that of his love. We should be free to speak it. There is no danger of presuming here. Every dutiful child will hold his father's name in his heart with reverence and desire, and others to reverence it also. So he will speak well of his father. What of God's professed children who hesitate or decline altogether to speak for Him? The best way to reprove sin is by the example of a good life. Every boy and girl may show this to his or her companions. And especially at home is this effective. Speak for God whenever an opportunity offers. Be humble, be cautious, be reverent; but do not be afraid. God was with the boy Samuel to strengthen and help him because he was devoted and obedient. So will he be with each of us. We are his messengers to all whom we can reach.

To those of our own family, friends, and community first, and then to the whole wide world by our missionary prayers and gifts. Do not be a truant; but when God says "Go," or "Speak," do so, and he will bless and sanctify the message.

How My Boy Went Down

It was not on the field of battle, It was not with a ship at sea, But a fate far worse than either That stole him away from me. 'Twas the death in the tempting dram That the reason and senses drown; He drank the alluring poison, And thus my boy went down.

Down from the heights or manhood To the depths of disgrace and sin; Down to a worthless being, From the hope of what might have been. For the brand of a base besotted He bore the manhood's crown; Through the gate of a sinful pleasure My poor, weak boy went down.

'Tis only the same old story That mothers so often tell, With accents of infinite sadness Like the tones of a funeral bell; But I never thought, once, when I heard

I should learn its meaning myself; I thought he'd be true to his mother, I thought he'd be true to himself.

But, alas! for my hopes, all delusion! Alas! for his youthful pride! Alas! who are safe when danger is open on every side!

Oh, can nothing destroy this great evil? Nor bar in its pathway be thrown, To save from the terrible maelstrom The thousands of boys going down?
—National Temperance Almanac.

"After Your Boy"

One of the delegates to a State convention of Christian Endeavors, a young business man, dressed in a natty rough-and-ready suit, every movement alert and eager, and telling of bottled energy within, came suddenly upon a red-faced citizen who evidently had been patronizing the hotel bar. Buttonholing the delegate a trifle unceremoniously, the latter said:

"What are you fellows trying to do down at the meetings? You are hot temperance, I see by the papers. Do you think you could make a temperance man of me?"

"No," replied the delegate, looking him over from head to foot, with a keen glance, "we evidently couldn't do much for you, but we are after your boy." "As to this unexpected retort the man dropped his jocular tone, and said seriously, "Well, I guess you have got the right of it there. If anybody had been after me when I was a boy I should be a better man to-day."

A Long Story in Brief

The Wichita Beacon, Kans., puts much in this thus:

"The distiller, from the bushel of corn, makes four gallons of whiskey (with the aid of various harmful products and adulterations). These four gallons of whiskey will pay for 25-40 of a good whiskey. "The farmer who raises the corn gets from twenty-five to fifty cents.

"The Government, through its tax on whiskey, gets \$4.40.

"The railroad company gets \$1.

"The manufacturer gets \$1.

"The taxman, who hauls the whiskey gets fifteen cents.

"The retailer gets \$7.

"The man who drinks the whiskey gets drunk.

"His wife gets hunger and sorrow.

"His children get rags and insufficient food.

Temperance Thrusts

The drinking man lessens his life by ten years.

Educate the elector, save the boy, and redeem the drunkard.

Moderate drinkers are the elementary scholars in the drunkards' school.

Alcohol is not a product of nature, and no one has a natural appetite for it.

Scarcely ever does a liquor dealer take the platform to defend his business on its merits.

History proves that the liquor traffic is the enemy of law, order, morality, and Christianity.

The government has the right to destroy any business that destroys the life of the nation.

If you cannot find the devil in the saloon, there is no use looking for him anywhere else.

The liquor traffic is the only business that requires officers to arrest its products, and prisons to lock them up.

The Blue Book shows that of the 1,361 prisoners in Canadian penitentiaries 1,239 are drinkers, and only 122 are total abstainers.

Put all the good that the liquor traffic has done into one scale, and all the evil it has caused into the other. Watch which side goes down.

If the churches had fought the devil over whiskey as they have fought one another over water the world would be a good deal nearer heaven than it is.

Dr. Richardson says that if in England such a miracle could be performed, as a general conversion to temperance, the vitality of the nation would rise one-third.

Gen. Sheridan having been asked if he could save his little son from the most to be feared of all the temptations which will beset him, what would it be, replied: "It would be the curse of strong drink. I would rather see my little son die than see him carried in to his mother drunk."

A Whiskey Drummer

A whiskey drummer who has sold the liquid damnation for twenty-five years past, stood in the Globe Hotel the other day and made a speech that ought to make every temperance man shake hands with himself. He said:

"In this section of the country the sale of whiskey is decreasing every year. We sell less and less of it with each succeeding year. People have quit drinking. It is no longer considered in good form to swill it. A drunken man is a disgrace. A tippler cannot hold a job anywhere that is respectable and progressive. The railroads won't have him, neither will anybody else. The sentiment is getting stronger against it all the time. The teacher, the preacher, and the paper are all creating sentiment against hard drinking. In twenty years from now the whiskey problem will have solved itself. Beer, soda water, lemonade, milk shake, and other light beverages have crowded it out of the saloon and drug store into the medicine chest of the doctor."—Centrala Courier.

"Now Charlie, don't you admire my new silk dress?" asked a fond mother of her little boy. "Yes, mamma; it is beautiful," replied Charlie. "And, Charlie, all the silk is provided for us by a poor worm." "You mean, papa, don't you, mamma?" asked Charlie.

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