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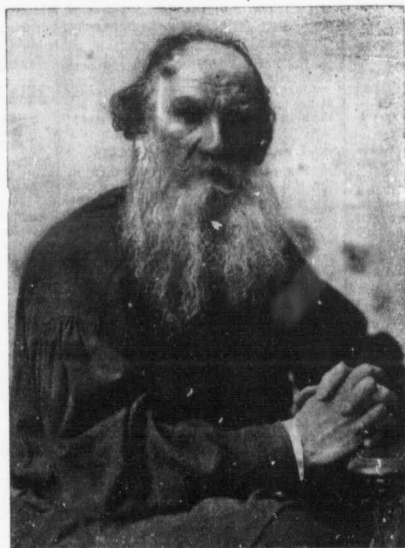
MISSING

THE
Canadian
Spworth Era

Toronto
October - 1908

Vol. X

No. 10



COUNT TOLSTO!

(See page 292)

JUST PUBLISHED

A Biography which should be in every Canadian Home

THE STORY OF ISAAC BROCK

BY WALTER R. NURSEY

This is the first of a series of popular biographies of men whose names are renowned in Canadian history. There is a tendency to forget the men who so nobly fought and died in order that the rich heritage which is now ours might remain under the dominion of the British Crown, and the flag which has always stood for liberty and freedom.

Every Canadian boy and girl should secure a copy of this new life of our most popular hero. Attractively bound, containing a series of colored illustrations. Cloth, 75 cents, post paid.

A Fascinating Book of Travel in our Far North Land is

Across the Sub-Arctics of Canada

With a special chapter dealing with the Hudson's Bay Short Sea Route to Europe.

BY J. B. TYRRELL.

CLOTH, ILLUSTRATED \$2.00

Everybody who loves a good book of travel will enjoy reading this volume.

This volume comes from our presses at a very opportune time. The vast possibilities in the future development of our great Canadian Northland have kindled the imagination of the Canadian people. The Hudson's Bay railway scheme and the new sea route to Europe via Hudson's Bay are being discussed as practical questions of the day, and all who wish to familiarize themselves with these questions will find this book very valuable.

Mr. W. J. Long, the well known nature writer and traveller says, in part:—"I have been immensely interested in reading Tyrrell's 'Sub-Arctics of Canada.' It is a straightforward record of a hard and dangerous but wonderfully interesting trip through unknown wilds. . . . A score of times it reminded me strongly of personal experiences and hardships in the Northland; and the best I can say of the book is that through thick and thin it made me wish heartily as I read, that I had gone with the author in his hard journey."

All Leaders in the Young Peoples' Societies

.. SHOULD HAVE A COPY OF . .
REV. GEORGE JACKSON'S BOOK

The Fact of Conversion

Price, Cloth, \$1.00, P.-stpaid

Librarians of Sunday Schools should see that this book is placed in their Library as soon as possible.

WILLIAM BRIGGS

29-33 Richmond Street West
TORONTO

Only the Truth

Two tramps, says an exchange, approached a railroad telegraph office not far from New York, the other day, and looked hungrily through the window. One of them finally tapped on the window, and the operator left his key long enough to inquire:

"Well, what can I do for you?"

"Just report two empties going east," replied the tramp with a grin, and started down the track toward New York.

Battlefield Logic

Among the men who served with Roosevelt's Rough Riders in Cuba was a little Dutch Jew, who, according to the men in his own troop, was "the very incarnation of cool, impudent bravado in a fight." He was a consistent fatalist.

One day he observed a comrade dodging a spent bullet that had whistled uncomfortably close to him.

"Vat's the use to lodge dem bullets?" sang out the little Jew. "Dey'll hit you shust as vell vere you are as vere you ain't!"

"Poor John"

As an illustration of woman's wit Mr. Depew, who is still Senator from New York, cites the following:

A man once found that his wife had brought a few puffs of false hair. This displeased him. So one day he hid in the hall outside of her room, and, just as the lady was adjusting the false puffs, he darted in upon her.

"Mary," he said reproachfully, "why do you put the hair of another woman upon your head?"

"John," retorted Mary, with a glance at her husband's shoes, "why do you put the skin of another calf upon your feet?"

Leading Up Gradually

"Beg pardon, sir," said the man in the suit of faded black, "but are you carrying all the life insurance you want?"

"Yes, sir," answered the man at the desk. "I am."

"Could I interest you in a morocco bound edition of the works of William Makepeace Thackeray?"

"You could not."

"Don't you need a gum proof filter at your house?"

"I do not."

"Would you invest in a good second-hand typewriter if you could get it cheap?"

"I have no use for a typewriter."

"Just so. Would an offer to supply you with first-class Havana cigars at \$10 a hundred appeal to you?"

"Not a cent's worth."

"How would a proposition to sell you a Century dictionary, slightly shelf-worn, for only \$40 strike you?"

"It wouldn't come within 40 miles of hitting me."

"That being the case," said the caller, "would you be willing to buy a 10 cent box of shoe polish just to get rid of me?"

"Great Scott! Yes."

"Thanks. Good-day."

The Retort Courteous

The fresh-complexioned, merry-eyed maid of the farm was showing the town visitor over the pretty orchard.

"This tree, now," he said, stopping before a fine specimen, "seems to be fairly loaded with apples."

"Yes, sir," assented the maid. "This is a good year for apples."

"I am glad to hear that," said the visitor. "And are all your trees as full of apples as this one?"

"Oh, no, sir!" explained the girl. "Only the apple trees!"

A book which is steadily forging its way to first place.

WHY? Because it has merit; because it is sweet and tender, and lastly, because it is human and true to life.

Sowing Seeds in Danny

BY NELLIE L. McCLUNG

Cloth, with frontispiece of Danny, \$1.00, postpaid.

We are overwhelmed with commendations of this book. Every mail brings them to us. Here is one just received:

"I sat up till almost daylight to finish it the night I got hold of it, and enjoyed it thoroughly, which is more than I can say of many of the books of the day. I do not like the must-bead, I do not enjoy seeking the gold grains in the mire. Your book is clean and sweet and wholesome. You've grasped the right idea, viz., taking the people, scenery, customs, lying close at hand and idealizing them. You'll make more than me sit up nights."
—From a letter to Mrs. McClung.

A book which will interest every teacher, every parent, and every person interested in boys; and what sane person is there who is not interested in boys?

YOUR BOY

His Nature and Nurture

By DR. GEO. A. DICKINSON

Price, Paper, 50c.; Cloth, 75c

The writer, a medical practitioner, and author of an excellent brochure, entitled "The Country Boy," has all his life been a lover of boys and has given a good deal of study to the boy problem. He has incorporated into this splendid little volume the results of his observations and study. A better book on the subject could not be put into the hands of parents, teachers, magistrates, and ministers. The book contains half-tone reproductions of several very striking photographs of boys at work and play. Altogether this is an attractive, readable, and instructive volume.

A Good Book about Books and Authors is

Through the Magic Door

By A. CONAN DOYLE

Cloth, with 16 illustrations, \$1.25, postpaid

"Come through the magic door with me and sit here on the green settee, where you can see the old oak case with its untidy lines of volumes. Would you care to hear me talk of them? Well, I ask nothing better, for there is no volume there which is not a dear personal friend; and what can a man talk of more pleasantly than that? The other books are over yonder, but these are my favorites—the ones I care to re-read and to have near my elbow. There is not a tattered cover which does not bring its mellow memories to me."

WILLIAM BRIGGS

29-33 Richmond St. West
TORONTO

...The...
Canadian Epworth Era

A. C. CREWS, Editor.

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WILLIAM BRIGGS, Publisher.

Vol. X.

TORONTO, OCTOBER, 1908

No. 10

Be Strong!

Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—
Oh, shame!
Stand up, speak out, and bravely, in
God's name.

Be strong!
It matters not how deep entrenched
the wrong,
How hard the battle goes, the day
how long.
Faint not, fight on! To-morrow
comes the song.

A Mean Excuse.—One of the commonest excuses for small contributions toward the general work of the church by congregations and by individuals is that "there have been so many extra expenses at home." It is one of the meanest excuses that can be made. Just because you have expended extra sums upon yourself or upon your own church it becomes your duty to keep up, or even increase, your giving to that part of Christ's work that is outside of your own neighborhood. The true Christian, before treating himself to an extra luxury, always asks, "Will I have enough to buy it without cutting down my contributions to benevolent causes?"

Remain Young.—It is very important that a man who is to be the shepherd of souls should remain young. No matter if his hair insists on getting white and his face corrugated; he can still be young in heart. Take the matter of amusements, for example. How can he deal intelligently with the questions which his young people will raise as to what is innocent, and what is harmful unless he looks at these things through young eyes? So long as they are dealt with in a sympathetic way and by one whom they confidently look upon as understanding and sympathizing with them; young people are quite as docile and tractable as older ones, often more so. And they are just as religious. The drab soberness which comes simply because youth's buoyant spirits have left us is not pious. God's kingdom is a joyous kingdom. Even his Church on earth would be infinitely impoverished without the prattle of smiling children and the laughter of joyous youth.

An Incentive.—True religion, through church organizations, through philanthropic organizations, in all the field of kindred endeavor, can manifest itself as effectively in the crowded and complex life of to-day as ever it did in the pioneer yesterdays; and the souls of men need the light now, and strive blindly toward it, as they needed it and strove toward it in the vanished past. Glory in the past, but treat it as an incentive to do well in the present. Do not confine yourselves to being so proud of it that you forget to do similar work to-day. It is your task to do the work of the Lord on the farm and in the mine, in the counting-room and the factory, in the car-shops and beside the blasting-furnaces, just as it was the task of your spiritual forebears to wrestle for the souls of the men and women who dwelt on the stump-dotted clearings in the wilderness.

An Admirable Crank.—Anthony Comstock, of New York city, chief of the militant bands who are trying to crush organized vice and eliminate individual depravity, is a brave and interesting person. He was recently interviewed and among other choice utterances we notice this noble tribute to his mother: "I am called a crank, but no one ever saw an ocean liner that didn't have a crank, and there's a crank on every locomotive that pulls a long freight train up a hill. My six brothers and sisters may be as poor as I am, but all of us have something better than money—the teachings and the memory of a devoted and deeply religious mother. I would rather die than do anything she would disapprove of were she alive. Some poet has condensed her life into four lines:
"Build it well, what'er ye do;
Build it straight, and strong, and true;
Build it high, and clean, and broad;
Build it for the eye of God."

Re-organize the Programme.—Gypsy Smith gives Methodist Churches some good advice, as follows: "Then I think Methodism, if she is to keep in touch with the new conditions, must reorganize her programme. Take the average Sunday service all through Methodism, it is pretty much alike, whether in London, or east, west, north or south. Would a business man, opening four shops in four sections of London, put the same sort of goods in the window of each place? Would he not study the people's habits,

purses, pockets, tastes? And don't you think we ought to vary our programme more, to catch the different types of men? We are not catering, surely, for the men we have got? We are certain of them. Why not cater for those outside, for the multitudes who are quite willing to come to church if we lay our plans to catch them? Why should not the evening service be given up to a downright, definite attack upon the neighborhood, with everybody upon the job? These are points worth considering."

A Warning.—One of our ministers writes a strong letter of warning concerning certain books which profess to afford helps for Epworth Leaguers. He says: "Some time ago, while visiting in the home of one of our Methodist families, I was shown a book called 'The Divine Plan of the Ages,' which had been specially recommended to them for Bible study. In fact, it was stated in the preface that it would be found very helpful to Epworth League and Christian Endeavor Societies. Upon examining the book, I found that it was published by The Watchtower Tract and Publishing House, the official publishing house for the Millennial Dawn Movement of the Latter Day Saints. The Bible studies and outlines, which were quite orthodox at the beginning of the book, gradually led to the exposition of the doctrines of above society."

This warning is timely. Our people should be very careful not to purchase books of irresponsible parties of whom they know nothing, especially when so much wholesome and safe literature is available.

Home Again.—Our readers will be glad that Dr. and Mrs. F. C. Stephenson have returned from their trip to the Old Land, greatly benefitted by the rest and change. The Doctor looks like a new man, and is again entering upon his work with the old-time enthusiasm and hopefulness. His friends are urging upon him the desirability of conserving his strength and not overdoing it in his zeal for the missionary cause.

District Conventions. The District Conventions held thus far this fall have been full of profit and inspiration. The General Secretary is attending as many of them as possible, but he cannot be in two places at the same time. District Secretaries are requested to send brief reports, together with lists of new officers, to this office, promptly.

Count Tolstoi at Eighty Years

RUSSIA'S greatest living writer has recently celebrated his 80th birthday. This master of literature is living the life of a peasant on a farm at Yasnaya Polyana. He is Count Tolstoi, and he is a peasant. He is poor, "without a kopeck," he puts it, yet he is immensely rich. Born an aristocrat, he is a sworn enemy of the aristocracy.

Living in a land of autocracy where the word of the Czar and his still more powerful advisers is final, Tolstoi has preserved a masterful independence, and when occasion arose he has not hesitated to speak from the fullness of his indignation. At the Czar and those behind him he has leveled the word "murderer." There is not much in the life of the court that Tolstoi does not know. He was a brilliant figure in his younger life, a soldier, a great land-owner, an aristocrat.

In a literary way he first gained fame for his mastery of Oriental languages. He was a brilliant courtier, noted

share his lot in the little village of Yasnaya Polyana, was not willing that he should dispose of all his wealth. She had recourse to law to compel him to keep it, but Tolstoi has never profited by her action. He lives as if he made no more than the meagre little reward that comes from tilling the soil.

Immediately after taking up the life of the people he decided that if his books had any value in pointing out the need of reform in the land of the Czar, they needed the widest possible circulation, and the price should be made as cheap as possible. Therefore, he has declined to ask for any copyright on them, or to take any payment for his writings.

His ideal is a peaceful betterment of conditions, a time when men out of a sense of love and justice will come to see the right and need of dealing fairly with each other. He does not call very strongly on the patriotism of the people, for he makes little of those lines that divide the



TOLSTOI AT THE PLOW

From a painting depicting a scene on his Russian estate.

for his amazing wit. He studied law and the languages of the Orient at the University of Kazan, and when he developed unusual gifts of expression in writing, he devoted himself to literature. As Tolstoi himself has frankly said, it was vanity alone that drove him to writing. He wanted the praise that he felt his books would bring him. He had no need of the financial benefits. He was rich beyond his needs.

For a time Tolstoi found in the admiration of the educated and powerful the fullest satisfaction. He revelled in praise for many years, till finally the call of the Russian peasant caught him. He made up his mind that he would take his place with the peasants to be their champion, to know their life by actual experience, to make it the subject of his books, to be a living protest against the crimes perpetrated against the lowly and helpless.

Tolstoi strove to give away everything he possessed, for it was his desire to be as poor as the lowliest of those whom he wished to help, but his wife, though willing to

world into countries. His constant plea is for a great humanity that will divest the world of the wrongs and injustices under which it labors to-day.

At 80, Tolstoi is described as being very powerful and likely to maintain the fight for many years yet to come. Of big physique, his frame strengthened by his training as a soldier, the simple life he has led since he adopted the peasant life of his countrymen has made him a robust and well-preserved old man. The teachings of Christ are his only guide to life.

Prof. J. E. Taylor, writing in *Zion's Herald*, says: "Leo Tolstoi is an extraordinary man, a man who deserves the careful consideration of every student of human nature, a man whose purity of life and conscientious devotion to duty as he sees it entitle him to the sincere respect of every lover of morality, but as a spiritual or ethical guide we profoundly distrust his judgment. He fatally lacks perspective."

How Corundum Was Discovered in Canada

MORE than thirty years ago Mr. Henry Robillard and his little daughter were picking berries on what is now known as Craig Mountain, Hastings County, eastern Ontario. Suddenly the little girl ran to her father, carrying in her hand a curiously shaped crystal, saying: "Look, papa, this is just like the stopper of our cruet bottle." Mr. Robillard stopped picking berries to examine the curiosity, wondering, as he says, who had been so foolish as to try to make a cruet stopper out of stone. Then he sat down upon a rock, and was astonished to notice that the rock was stuffed full of "cruet stoppers, like plums in a plum pudding." Further examination showed that the entire hill, or mountain, was composed of the same kind of rock, and that every portion of it contained the same kind of peculiar crystals.

Those "cruet stoppers" were pure corundum. The rock in which they were imbedded was feldspar, and the hill on which was located the berry patch is one of the largest ore bodies known to exist. As a result of the chance discovery made by the little girl's sharp eyes, the largest corundum mine in the world is now in operation in eastern Ontario. A thriving town has been built up at the foot of the hill, and a very important addition has been made to Canada's list of mineral industries.

Just as the diamond is composed of crystallized carbon, so is corundum composed of crystallized alumina. Many of the world's most precious jewels are nothing but highly colored crystals of corundum. If the color is clear red, the stone is known as a ruby; if dark blue, it is a sapphire; if yellow or green, it is topaz or emerald. Next to the diamond, it is the hardest substance known in nature; and to this hardness is due the commercial value of the varieties not distinguished as gems. It is used as an abrasive, and is necessary in many of the arts and manufactures, such as for grinding and polishing plate glass; and, in the form of abrasive wheels for grinding tools and in the making of various agricultural implements. Until after the discovery of the corundum deposits of Craig Mountain, this mineral was most familiar in the form known as emery, which is an impure corundum. The emery of commerce is a mixture of corundum grains with iron ore. To the grains of corundum it owes its value, so that pure corundum is many times more valuable as an abrasive material than emery. To supply the world's demands, about fifty thousand tons of emery are required every year, most of this being obtained from Turkey and the island of Naxos, in the Grecian Archipelago. Since the opening of the Canadian mines the shipment from Greece and Turkey to Canada and the United States have rapidly declined, and it is probable that before many years have passed Ontario will supply the demands of the western hemisphere for high-grade abrasives and will also ship a considerable quantity to the old world.

The mining of corundum at Craig Mountain is very simple. The whole body of the mountain is composed of feldspar, through which the corundum crystals are scattered. Underground workings are therefore unnecessary, and the mine is nothing but a huge, open-air quarry, in which the masses of rock are blasted down, ready to be broken up and conveyed to the reduction works.

The only difficult problem the owners of the corundum mine have had to contend with is the separation of the pure corundum crystals from the solid rock in which they are imbedded. The rock is first crushed into pieces, the largest not more than an inch square, and these pieces are then conveyed automatically between two large, solid steel rolls. The rolls further reduce the size of the fragments until the largest are no larger than peas. The ore then passes into the "jigs." These are huge boxes, in one side of which are dashers, or plungers, which work up and down like the dasher of a churn. On the other side of these boxes are wire screens, placed about six inches below the top. The

crushed ore is fed into these screens, which are too fine to allow the grains to pass through. When the plunger goes in on the one side, the water is forced up through the screens, lifting the crushed ore, which is called the "pulp." As the water recedes the pulp drops back, or a part of it at least; but at every dash of the plunger a portion of the rock is washed over the screens. As the corundum is much heavier than the rock in which it is imbedded, nothing but the worthless rock is washed away. In this manner the separation proceeds until nothing but grains of pure corundum are left.

However, the corundum grains are still too coarse for commercial use. They are again passed through another set of powerful rolls, to be further pulverized. Some grains of magnetite—a kind of iron ore—still remain; and these are taken out by means of a magnetic separator. The corundum then passes into another separator, which grades it into different sized grains. The largest grains are one-twelfth of an inch in diameter and the smallest one two-hundredths of an inch. The screens used for this separation are of the finest and softest silk. If wire or anything hard and unyielding is employed, the sharp, hard grains of corundum will cut it away; but on the elastic, yielding silk they have very little effect. The last process of all is to pack the grains into wooden casks, each branded "C. C. C."—Canada Corundum Company. These casks have gone to almost every civilized country in the world, and corundum is now recognized as the most distinctive of all the products of the Dominion.

It is interesting to know that the little girl whose powers of observation led to such important results still lives at the foot of Craig Mountain. Her name is Mrs. Kelley, and her husband is foreman of the mine that is located where she picked berries more than thirty years ago. She is now the mother of several little girls and boys of her own, and doubtless often tells them the story of the "cruet stoppers" she found in the berry field when she was a little girl.

The Sun-Dial's Motto

If you want your life to run without friction, adopt the sun-dial's motto: "I record none but hours of sunshine." What a great thing it would be if we could only learn that the art of wiping out of our memories forever everything that is unpleasant, everything which brings up bitter memories and unfortunate associations and depressing, discouraging suggestions, would double and quadruple our happiness and power! If we could only keep the mind filled with beautiful thoughts, thoughts which uplift and encourage, the efficiency of our lives would be multiplied many, many times.

No mind can do good work when clouded with unhappy thoughts. The mental sky must be clear or there can be no enthusiasm, no brightness, clearness, or efficiency in our mental work. If you would do the maximum of which you are capable, keep the mind filled with sunshine, with beauty and truth, with cheerful, uplifting thoughts. Bury everything that makes you unhappy and discordant, everything that cramps your freedom, that worries you, before it buries you.

Man was not made to express discord, but harmony; to express beauty, truth, love and happiness; wholeness, not halfness; completeness, not incompleteness. The mental temple was not given us for the storing of low, base, mean things. It was intended for the abode of the gods, for the treasuring of high purposes, grand aims, noble aspirations. It does not take very long to learn that the good excludes the bad; that the higher always shuts out the lower; that the greater motive, the grander affection excludes the lesser, the lower. The good is more than a match for the bad.

The Organized Class Continues to Grow

"IT is hard to interest young men and induce them to attend Sunday School." Who has not heard this statement repeated over and over at conventions where the perennial "young man problem" has been wrestled with? It need not trouble us very much, for we can adopt the language of the old lady concerning another matter, and say most emphatically, "Thank the Lord, that's a lie."

The history of the Adult Bible Class Movement goes to prove that when business methods are employed and carried out with enterprise and enthusiasm there is scarcely anything easier than to induce young men to attend Sunday School. In many places adult classes have been doubled, trebled, and quadrupled in attendance during the past year, and our papers and magazines give us pictures which speak more loudly than words concerning the successful efforts that are being made to capture the men for "Christ and the Church." Here is a photograph of un-

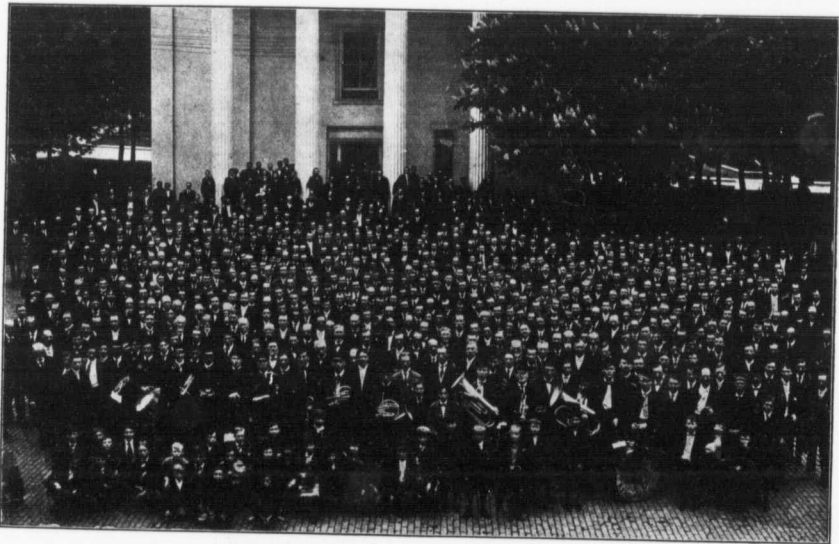
Book Room of our Church now has in press a volume, which is devoted entirely to this subject, prepared by the General Secretary of Sunday Schools. It will probably be ready by the time this paper is mailed. See advertisement in another column.

In our church, last year, we had an increase of nearly 8,000 in our senior classes. Doubtless this was brought about by the unusual activity of those who have been pushing the organized class.

Join the procession of up-to-date Sunday Schools that are extending their membership and influence in such a wonderful manner by means of this movement.

Power Gone to Waste

It is reported that "they are finding in the Panama zone millions of dollars' worth of what was once the finest machinery, now rust-eaten and old waste junk."



FEDERATION OF ORGANIZED MEN'S CLASSES ASHLAND, OHIO.

W. D. STEM, President.

usual interest, showing a union meeting of men's Bible classes in Ashland, a comparatively small place in the State of Ohio. It does not look as if the Sunday Schools of this town consisted entirely of women and children, does it?

When the young men of the community see that the leading business men think it worth while to go to Sunday School to study God's Word, they will begin to feel that the school is not an inappropriate place for themselves.

During the past few months many enquiries have been coming to this office concerning this New Movement, but we have had nothing to send out in the way of information, but some leaflets. Much has, of course, been written upon this department, but the articles are scattered through different issues of magazines and papers. Nothing in book form has yet appeared that would give an enquirer a clear idea of the scope and methods of the Organized Adult Class. We are glad to announce, however, that the

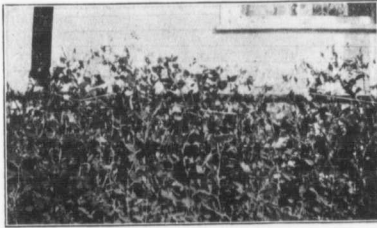
There is power gone to waste for you! The French left it there years ago, wonderfully constructed, adapted to splendid uses, but, idle all these years, it has not only accomplished nothing, but is now not even good machinery. That is what always happens to unused faculties and powers. Use or lose, is the law. "An abortive organ, atrophied by neglect," is what Henry Drummond calls the eye that should see God, but does not. What of men and women who will not allow themselves to be used in God's work? Theirs is the fate of the Panama machinery! There they lie, idle, useless, rusting—while the world's work goes on. For it does go on, whether or not we have a share in it. God lets us help him. He can do without us.

We cannot throw the responsibility of our transgressions back on our ancestors. Sin is personal; sin is individual; it is here; it is now; it is sin to-day and yesterday and last week.—*Lyman Abbott.*

Children's Flower Gardens

AN interesting idea has just been carried out in McDougall Church, Winnipeg, where the pastor resolved to bring himself into closer touch with the children of his congregation, and at the same time interest them in the cultivation of flowers, church decoration, and ministering to the sick.

He promised a little souvenir to all children under sixteen who should be present at the morning service on Easter Sunday. This proved to be a package of sweet peas,



A PRIZE FLOWER GROUND

given, by the way, through a prominent seedsman of Brandon.

The children were encouraged to plant and care for the flowers, and were told that when in bloom the pastor would visit their gardens and give some suitable token to the child having the best showing for his care. Although it took three days to visit the hundred and twenty-five gardens, Mr. Hull says he never enjoyed work so much, for the little folks were looking forward eagerly to his visit, and receiving his words of recognition with great satisfaction. It was as much delight to the parents as to the children, and in some cases the eagerness of the little folks encouraged the parents to exercise greater interest in the beautifying of the home surroundings. Indeed one father built a roof garden, and looks forward with anticipation to next season's planting. A number of photographs were made of the more successful plots, from which will be seen that this must have been a favorable season for flowers in the prairie city.

The next children's day, viz., August 2nd, saw dozens of bouquets of sweet peas carried by the children to the church and arranged by the Flower Class of the Sunday School to the great delight and profit of the congregation.

The young folks were not through with them, however, as next morning they distributed them among the sick members of the congregation and the children's ward in the General Hospital. This work will be continued so long as the flowers last, and is proving a source of mutual benefit and brotherly love.

The Value of Labor-Saving Devices

When McCormick built his first hundred reapers in 1845 he paid four and a half cents for bolts. That was in the mythical age of hand labor. To-day fifty bolts are made for a cent. So with guard-fingers; McCormick paid twenty-four cents each when James K. Polk was in the White House. Now there is a ferocious machine which, with the least possible assistance from one man, cuts out thirteen hundred guard-fingers in ten hours, at a labor cost of one cent for six. Also, while exploring one of the Chicago factories, I came upon a herd of cud-chewing machines that were crunching out chain-links at the rate of 56,000,000 a year. Near by were four smaller and more irritable automata, which were biting off pieces of wire, and chewing them into linchpins at a speed of 400,000 bites a day.

"Take out your watch, and time this man," said

Superintendent Brooks of the McCormick plant. "See how long he is in boring five holes in that great casting." "Exactly six minutes," I answered.

"Well, that's progress," observed Brooks. "Before we bought that machine, it was a matter of four hours to bore those holes."

In one of its five twine mills—a monstrous Bedlam of noise and a wilderness of fuzz, which is by far the largest of its sort in the world—there is enough twine twisted in a single day to make a girdle around the earth.—*Everybody's Magazine.*

Dr. Pentecost's Cook

IN his first charge—which was over a Baptist congregation—Dr. G. F. Pentecost was holding a revival meeting that had begun most promisingly. But midway of the series of services a sudden chill fell upon the people. Friends who were formerly enthusiastically cordial met the pastor coldly.

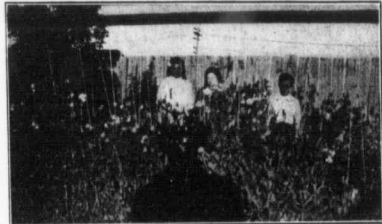
Mystified vastly, as well as terribly depressed, Dr. Pentecost finally summoned his deacons to meet him in confidential conference. There he demanded to know what was the matter—whether anything had happened to occasion this awful coldness.

The deacons were reluctant to talk, but one of them finally said that indeed a deplorable discovery had disheartened the people. Dr. Pentecost pressed them to say whether he was the one at fault. They nodded their heads silently; he was.

The pastor insisted that he must know precisely what complaint was made against him. It took much urging to bring it out, but finally Deacon Jones related the terrible story.

Several mornings before, Deacon Brown, obliged to catch an early train, had taken a short cut to the railroad station through the alley at the rear of the pastor's house. He had chanced to notice a bright light in the pastor's kitchen; and looking in, he saw Dr. Pentecost himself waiting there by the cook stove. And even while the deacon looked, the doorway of the back stairs opened, and as the cook appeared the parson kissed her.

The Doctor had heard the most of this story with his face buried in his hands, his whole body shaking con-



A PRIZE FLOWER GARDEN

vulsively—as his deacons supposed, with contrite sobs. He did not dare yet to lift his face and look them in the eyes, as he answered: "It is, brethren, all too true—just as Brother Brown reports. The girl who has been cooking for us left us last week, and we couldn't find another. Mrs. Pentecost has been doing all the cooking, and I thought it was the part of a good husband to get up early in the morning and kindle the fire for her. And when she came down to the kitchen, she looked so sweet I couldn't help kissing her."

It goes without saying that the revival meeting suddenly recovered its pristine fervency.—*The Interior.*

To the Rescue!

BY REV. S. T. BARTLETT.

ALL around the northern coast of Newfoundland the morning of August 3rd dawned brightly, and to all appearances a calm sea was the order for the day. But seasoned mariners soon saw evidences of a coming storm, and wise ones outside ran for timely and sufficient shelter. But so rapidly did the wind rise that a heavy gale was soon blowing right off the land, and woe betide the unlucky fisherman who was caught outside in its clutches. When making everything snug in the harbor at Fogo, all hands were awakened to new interest and quickened movements by the telegram that came speeding across the tinkle from Change Islands saying that some fishing boats had been driven out to sea, and asking that if possible a steamer be sent to rescue them. It so happened that the staunch old converted gunboat the *Stella Maris*, doing Government service, had just come into port. The wires were down over land, no communication could be had with St. John's, so realizing the urgency of the case, the magistrate consulted with the captain, and soon, with a volunteer crew of hardy and intrepid fishermen aboard, the good old steamer was headed for the open waters. Her mission of mercy, to save, not to kill. Driving winds of spray were hurried along the foam crested waves in blind-



TO THE RESCUE!

ing gusts by the mighty winds that made cruel sport of everything in the shape of a sailboat that dared to face their savage power. Away up in the very prow of the ship were clustered keen sighted sailors on the look-out for any sign of distress. None of them knew the men whom they were seeking to succor, but what matters that? Someone, perhaps several were in imminent danger. That was enough. Their need was our opportunity. Away then toward Gappy Island, the first place where perhaps the unlucky fishermen may have been driven ashore. Have they outlived the cruel seas? See! What is that up high on yonder cliff? A man. We watch him as his form becomes more distinct, and follow his movements from point to point. One poor fellow at least has reached the island. Where is his boat? By careful steering the *Stella* is brought as near the island as possible, but it is still a long way to the wrecked man on the shore, such heavy seas are running. In a little cove, partially sheltered from the driving ocean we spy his poor old punt tied up. How can we get him aboard. A crew of five hardy fishermen is soon in the ship's largest boat, and are being lowered into the sea to go for him; but he, not knowing the preparations being made for his safety, bravely puts out in his own boat to pull for the ship. It seems a reckless deed of

daring, but no other way is in evidence to the man on the shore of reaching the steamer. She is kept moving as near the land as possible, and all that can be done now is to get on the windward side of the rower as soon as we can. Keen eyes follow him. Now on the crest of some mighty wave, now lost to sight in the trough of the sea, he pulls as only a man whose life is at stake can pull. Will he make the ship? It looks doubtful, grave fears are expressed. He has only one oar left, the stern of his punt is broken, he cannot scull her if he would. Now pulling on one side, now pushing on the other, this way and that he goes; but with masterly skill and almost giant strength he keeps her right. Anxious minutes pass, and great is the relief to all when the brave fellow has been brought within reaching distance, and the rope skilfully thrown to him has been grasped by him. On board he is brought, worn, weary and hungry, and after congratulations all round on his safety, he is sent down below to eat his "fill," and his poor old battered boat, that after all seemed to deserve a better fate, is turned adrift on the ocean of waters to be driven many a league to sea, or perhaps soon overturned in the awful upheaval. Where are the other men? Away we go to yonder group of islands. If they have reached them they will have found ample anchorage in the cove. Diligent search reveals the tops of masts, and we find that four boats have safely reached the sheltering haven. A signal is hoisted that all is well with them, and leaving them to outride the storm, we make our way back to port, glad that we have rescued the one whose urgent need was our opportunity to help. And therein is the very heart and core of all missionary work. Think it out. *Their need! Our Opportunity!* Moralizing is unnecessary, but do not forget that millions are in need, and if we fail to come to the rescue they may be lost and we may be counted blameworthy.

Asking Largely

The *Western Christian Advocate* illustrates the spirit of the times by the story told of a young traveling salesman for a wholesale grocery establishment who was soliciting of a certain Cincinnati grocer, who conducts a large number of stores, an order for sardines. The Cincinnati thought he didn't care to buy anything just then. "But give me just a small order, to sample them," pleaded the young man. "All right," replied the grocer, "you may send me a small order, then." "About how many?" "O," came the reply, in an indifferent tone, "about a carload, I guess."

A carload of sardines!—"a small order!" It was sometime before that young man could recover from his astonishment. You could have knocked him down with the traditional feather.

But this is a day when men do big things in business, and are impatient of little ways of dealing. And it is a day when the Church of Jesus Christ must conceive great projects and carry on her work with far-reaching plans and colossal agencies. Local churches must abandon narrow and petty policies, and adopt broad and generous methods of action. It was in no cramped and small-minded spirit that Jesus conceived His magnificent project of the spiritual conquest of the world. He giveth not the Spirit by measure. The promise is sweeping and all-inclusive. "Whosoever ye shall ask of the Father in My name."

Thou wakest morning by morning with the love of God oversteaming thee. Give thyself for the day to His love; to speak words or to leave them unspoken, to do acts or to leave them undone as thou thinkest in thy truest heart that the God who loves thee wills for thee.—*Dr. Pusey.*

"Why, of course, I'll save for those dismalities as soon as I have more than enough to spend," laughed the girl. And at this the baffled man, who knew full well that bright and competent though she was, his stenographer had already reached the probable limit of her wage-earning powers, turned abruptly away.

Not half enough to spend, and yet confessedly more than enough to live on! Many a hard-working Miss Hillis has come to grief because of a habit of gauging her expenses by her desires. Many a one has congratulated herself on keeping out of debt even when by her carelessness with regard to money she was piling up the liabilities of the future.

The imperative demand of the moment must be met, and once the unthrifty habit of spending to the limit of one's income is established, an invitation has been sent out to disaster.—*Young People.*

When Doctors Smile

THE correspondence of some physicians would make a delightful volume of humor of the unstudied and unpremeditated kind, than which no humor in the world is more delightful.

It was a physician in an eastern city who received a note from the mother of one of his patients, in which she said:

"Please come and see my son James. He is real bad with population of the heart, and his azmy has come on again."

Another note received by the same physician was as follows:

"Dear Dock: I am afraid that I am going to have pendesetious as I have symptoms along that line of disease. Please keep mum about it before my wife if I have got it for she thinks that pendesetious means fatal death sure."

* One must feel that the husband of the woman who wrote the following note was truly "in a bad way." The note was as follows:

"Respected Doctor: Please come as soon as you can and see my man for he is in a bad way to-day. He complains of bad pains in his gizzard and there is sines of his left hart not being in order. I have put on a poletis of flaxseed and onions and have him drink more than a pint of sour dock and ellycampane an' thorwort an' kalamus bitters, an' he has took some sure-cure powders we bought of a peddler, an' old Mis Sikes come over and bled him some last night and he has a mustard plaster to his feet, but he ain't no better, so you better come and dope him up some. He complains of being generally uncomfortable, his hide is clammy an' he is generally low sperrited."

An unhappy and uncomfortable-looking man once called upon a Boston doctor, and said in the most serious tone, and in perfect good faith:

"Doctor, I'm turribly afflicted. My heart has dropped down into my stomach, an' if I can't h'ist it up soon again I'm a goner."

The doctor promised to do his best to "h'ist" the man's heart back into its proper place, and he went away feeling more hopeful.

It was an Irishman who went in real distress to a physician, and explained the cause of his pain by saying: "O'iv'e swallied me foine false fathe, an' iv'ry sthep Oi take they bite me, so they do!"

A New England doctor was waited upon by a stalwart but manifestly ignorant young giant of about thirty years, who complained of having had "spells of awful ag'ny" for several days.

"Have you any idea of what causes your distress?" asked the doctor.

"I ain't sure," was the reply, "but I think it is cholery infantum!"

A western physician once received a note from a young man in a distant town. A part of the note was as follows:

"I am clerking in a grocery store, and I have got into

the way of gorging myself on cheese and crackers and prunes and such stuff, so I never feel well. What shall I do."

The doctor's reply was brief and to the point, for he said,

"Stop gorging."—*C. E. World.*

How Old Major Preached a Sermon

A COLD north-east storm swept against the kitchen window, and Mr. Leeds, who was in the act of shaving, paused long enough to inspect the elements critically, then returned to his former task.

"Terrible bad weather, this," he said. "It would hardly be merciful to take old Major out this morning. I calculate we would better stay home from service to-day."

Mrs. Leeds stopped in her preparations and looked at her husband. "We ain't never been in the habit of staying home from church on account of the weather, father," she said. "It don't hardly seem the proper thing to do, but it's for you to say. I don't wish to question your authority."

John came in the kitchen, banging the door after him. "It's getting worse every minute, father," he said.

"We shall need plenty of blankets. Old Major is rough shod. I don't think it will hurt him."

"We'll spend the day at home, John; it hardly seems fair to take the Major out such weather. A righteous man considers the life of his beast is Scriptural doctrine, I believe."

"I suppose the doctor and Mrs. De Yoe will be there," said Mrs. Leeds mildly, as she seated herself by the window with open Bible in hand.

"Well, yes," said Mr. Leeds, regretfully, "and I calculate that is about as far as numbers go to-day. Grandfather Strouble may be there, but he has only to step out of his back door into the side entrance of the church. It is too bad, but it seems the proper thing to do."

So Mr. Leeds seated himself with the last number of the *Christian Intelligencer* and John sat poring over the *Yauth's Evangelist* until the clock struck twelve, when Mrs. Leeds rose to make preparations for dinner.

"I'll run out and feed Major," said John; "it ain't storming quite as hard as it was."

"Give him plenty of oats. You know he always has extra on Sunday," said Mr. Leeds, folding the *Intelligencer* as he spoke.

"Father," cried John, as he came bounding into the kitchen, forgetting to close the door in his excitement. "Old Major has slipped his halter and I cannot find him anywhere."

"Here he comes," said Mrs. Leeds, "trotting along down the road as sedately as you please. I do believe he has been to church after all."

Sure enough, just as Dr. and Mrs. De Yoe were entering the church yard, struggling between them to hold an umbrella, old Major walked up the drive, paused a moment at the church porch, then—sought the shed where he had been sheltered every Sunday morning for eleven years. "I never heard a sermon which touched me to the quick like that preached by old Major," said Mr. Leeds in recounting the incident later.

Mrs. Leeds was busy at the kitchen sink, but she looked over her shoulder in the direction of Mr. Leeds and smiled. "We ain't going to mind the weather next time, are we, father?" she said.—Sara Virginia Du Poie, in *Christian Intelligencer.*

For us—whatever's undergone,
Thou knowest, wiltest, what is done.
Grief may be joy misunderstood:
Only the Good discerns the good:
I trust thee while my days go on.

—Elizabeth Barrett Browning.

The Quiet Hour

Unbelief

There is no unbelief;
Whoever plants a leaf beneath the sod,
And waits to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, hear, light breaketh by and by!"
Trusts the Most High.

Whoever sees 'neath winter's field of snow
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "To-morrow," "The unknown,"
"The future," trusts unto that power alone
He dares disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief;
And day by day and night, unconsciously
The heart lives by that faith the lips deny;
God knoweth why.

—Miss Lizzie York Case.

"Perpetual Motion"

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

Inventors and scientists have long been searching for "perpetual motion." They well know that their reward would be great should they discover it. What wonders it would work for the world should it be found. Our industries could go on automatically for an indefinite time and the energies now used up in feeding fires would be set free for other purposes. But man has never yet reached this goal in the material sphere at least.

From another standpoint "perpetual motion" is not an idle dream. There is such a thing. We know it by another name that is all. "Perpetual motion" is another way of expressing "eternal life." Whatever gets in touch with this or partakes of its nature will go forever. Life is always active. Watch it in its lowest forms, in the medusa or amoeba, and its activity is ceaseless. The conclusion which philosophers reach in their study of being or life is that it is cause or activity. The term would be meaningless apart from that. Take the name "God." We say that He is self-existent. "I am" was the name given to Moses. He is the living one, ever-living, "perpetual motion." Jesus, too, came to give eternal life. He had it Himself and could impart it to others. That is its nature. "Because I live ye shall live also."

The principles which spring from the teaching of Jesus partake of this quality. His words are spirit and life. The kingdom of heaven is like heaven. It will permeate all things. The work of God will overcome all opposition because it is instinct with life. It is "perpetual motion." Gamaliel saw this principle when he counselled leaving the disciples alone. If the work was of God, he said, they could not overthrow it. This same truth is repeatedly set forth in the Scripture by symbol, figure and historical fact. The church cannot be overthrown. "Perpetual motion" is in it and behind it. The powers of Hell beat in vain upon its foundations.

Unlike the people of the East, especially the Hebrews, we study the nature of things too little. Our faith and

prophecy are often subverted because based on contingencies. We judge after the hearing of the ear and seeing of the eye. Let us go back to fundamentals. What is life? What is its nature? What is the Word of God? What is the church and the kingdom of heaven? These are the questions we need to ponder over. The answers would save us from anxiety for the future and give us much comfort. The prophets saw from this standpoint, and in their mind triumph of righteousness was inevitable. Give it time.

Grant "perpetual motion" and immortality is assured, not only for individuals but for nations. In the latter case decay and death are stupendously difficult to avoid. No nation has yet overcome the ravages of time. But no nation has yet accepted the life that gives "perpetual motion."

Here is a lesson for Christian workers. Sow the seed of eternal life in the hearts of men, and it will become in them a living power "springing up" self-existent, self-causing and everlasting. What poor makeshifts men resort to as a substitute for the real life-forms, laws and rules. "O, foolish Galatians!"

Moses with his commandments failed. The people found no rest. The incessant self-battle wore them out. The Pharisees failed with their clock-like ritual. It kept them busy winding the machine up. Jesus comes with the secret of "perpetual motion," saying, "I am the Way and the Truth and the Life," and all men seek Him. They do not all like His conditions. The rich young ruler didn't. He wanted to "wind himself up." That would not do. Let us get in touch with the life, life, life.

Dependent on Three Conditions

"The problem of the world's evangelization," said Rev. Dr. Moore, "is dependent on three conditions that must first be realized. First, we must have accessible peoples, secondly accessible resources, and finally aroused churches. The first two conditions have already been fulfilled. The vast number of immigrants to the United States provides us with unequalled opportunity for evangelization in our own country. The awakening and civilization of China and other far Eastern countries furnishes us with accessible peoples abroad. Never since Pentecost has the Church faced such a great opportunity as now. We have adequate resources also. Never before has the land and the churches also been blessed with such wealth as at present. We have men as well as money, witness the recent volunteer missionary movement that stirred the young men of our various colleges as never before.

"The third condition, however, the arousing of the churches with the missionary spirit is still unfulfilled. The average churchman still looks on the missionary movement as a side issue. He must be made to look upon it as a main issue: We must have missionary churches. The only way to get them is by capturing to-day the church of to-morrow—the children of the Sunday Schools. They are responsive, for they are yet in the "vision period" of life. We must make them soldiers now for the missionary cause twenty years hence. Christ is waiting. Let us help him to get his Kingdom."

For Eternity and for Time

For what are you living? Are your pursuits bounded by the narrow horizon of earth and limited to the fleeting moments of time? Are you constantly engaged in lining as warmly as possible the nest in which you hope to spend old age and die? Are you perpetually seeking to make the best of this world? I fear that these are the real aims of many professing Christians; and if so, it is simply useless for them to claim kinship with that stream of pilgrims which is constantly pouring through the earth, bound to the city which hath foundations, their home and mother city.—F. B. Meyer.

Where to Shine Best

Away from home, people are generally "on parade," the real character is always more or less concealed, and the influence of that character more or less diverted by the effort to make one's better self prominent.

In the home we are our true, unaffected selves, and our real influence upon others has fullest play. And it is in the home that we are with those who are dearest to us, and upon whom we would like our influence always to be for the best.

Yet how often do we let our unworthiest selves crop out there, because at home we are loved and "understood," and know that faults will be overlooked and forgiven.

This is true enough, but that fact does not undo the harm that the influence of these failures is sure to work. The home really deserves the best.

Endowing the Memory

Bishop Vincent says one great value of the memory hymns is to prevent the decay of the faculty of memory that often follows the leaving of school and the ceasing of tasking the memory to greater achievements.

An unused faculty decays. It is said that many scholars of the earlier German schools forgot how to read because there was no literature adapted to their youthful needs. A mother in Israel writes me that her sense of sin was turned to the joy of salvation by the line, "With joy shall I lift up my head," drifting into her mind, she knew not whence. It was a faint echo of a heard but unremembered hymn.

No savings banks pay such dividends as deposits "lurled in the countless chambers of the brain."—*Bishop Warren.*

A Few "Holds"

1. Hold on to your hand when you are about to do an unkind act.
2. Hold on to your tongue when you are just ready to speak harshly.
3. Hold on to your heart when evil persons invite you to join their ranks.
4. Hold on to your virtue—it is above all price to you in all times and places.
5. Hold on to your foot when you are on the point of forsaking the path of right.
6. Hold on to the truth, for it will serve you well, and do you good throughout eternity.
7. Hold on to your temper when you are excited or angry, or others are angry with you.
8. Hold on to your good character for it is, and ever will be, your best wealth.

The Commonplace Majority

Some one was descanting admiringly upon a man of genius, his learning, eloquence and the versatility that seemed to give him a wonderful readiness for all occasions "So different from the members of his family. They are good, sensible people, of course," the speaker concluded a trifle condescendingly, "but just plain people, and in no way remarkable."

"Yes; it usually requires a pretty strong foundation of 'good plain people' to lift a genius into position to shine and keep him there," quietly answered one who heard—one who knew how many demands every effort of this noted one made upon the unremarkable family for assistance, attending to details and smoothing the way generally.

It is the same in homes, societies, places of business on every side. A few do the glittering and attract the notice and admiration, while the commonplace majority attend to the prosaic details, do the hard work and make the enterprise, whatever it is, possible. Many a brilliant young musician represents other members of the family who are

toiling at distasteful tasks and sacrificing their own pleasures to "give the girl her chance." Many a gifted man, receiving public encomiums, depends upon the plain little wife at home to carry on his correspondence, do much of his reading and relieve him from all household cares. Many a successful business house does not bear on its gilded sign the name of the one chiefly responsible for its prosperity. It is not well for either the genius or his friends to forget the debt due to the plain, commonplace people who stand back of him. The world could get along without geniuses, if necessary, but not without the strong, faithful majority who do not shirk its hard work and who keep its wheels moving.—*Forward.*

Talking and Living

It was the philosophic observation of an old negro speaking in a class meeting: "Bredren and Sistren, I can talk mo' religion in a day than I can lib in a year!" That was simply the statement in frank, unvarnished phrase, of a truth long demonstrated by human experience. "Talk is cheap," we are often reminded. It is not always cheap, at times it comes dear, but the most costly thing of all—the most blessed—is Christian experience, which, while preaching precepts by the yard, does its duty by the mile.

Decide for Yourself

No greater evidence of weakness of character can be shown than a continual appeal to friends for advice. At times we all need the counsel of a good friend; but constantly to ask for it is like constantly borrowing.

Learn to decide small matters for yourself, and learn to decide quickly.

Better make a mistake once in a while from too hasty a decision than to form a habit of indecision. It is the first milestone on the road to failure.

Hymns You Ought to Know

XXI.—A Friend Unseen

Canadian Hymnal, No. 338.

Tune—Fleming, 8, 8, 8, 6.

O Holy Saviour, Friend unseen,
The faint, the weak, on Thee may lean;
Help me, throughout life's varying scene,
By faith to cling to Thee!

Blest with communion so divine,
Take what Thou wilt, shall I repine,
When as the branches to the vine,
My soul may cling to Thee?

Far from her home, fatigued, oppress,
Here she has found a place of rest,
An exile still, yet not unblest
While she can cling to Thee!

Of't when I seem to tread alone
Some barren waste with thorns o'ergrown,
A voice of love in gentle tone,
Whispers, "Still cling to Me."

Though faith and hope awhile be tried,
I ask not, need not, aught beside;
How safe, how calm, how satisfied,
The soul that clings to Thee!

Blest is my lot, whate'er befall;
What can disturb me, who appeal,
While, as my strength, my rock, my all,
Saviour! I cling to Thee.

—Charlotte Elliott.

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Editorial

The Real vs. The Artificial

While passing down a leading business street in a thriving city, a few weeks ago, our attention was attracted by the striking display made in a well-trimmed window of a millinery establishment. We know better than to attempt a description of the feminine head-gear there presented to the admiring gaze of the public; but the many shapes, with various colors, shades, hues and combinations certainly appealed to the eye and perhaps provoked not a few to covet some elaborate decoration they could ill-afford to purchase. It may be interpreted as a confession of masculine weakness; but we must acknowledge that the window display was gorgeous in its line, and did not offend our aesthetic taste. Moving on slowly, however, we had passed but a few other stores when we came to a florists'. This window, too, was filled with beautiful blooms, and as we stood and admired them we could not but sav, quietly, to ourself: "What a contrast to the milliner's?" That diversified and complicated display of artificial beauty would not bear close inspection. But these in the florists' window! The closer the examination the more refined and perfect the texture of the blooms appear. They not only stand a microscopic test but fairly revel in it. Wherein was the difference? Those roses that represented the highest art of the milliner and showed the skill of her deft fingers were after all purely artificial and the product of a merely mechanical process, while the roses in the florists' window were the inimitable product of vital forces guided and governed by the skill of the grower. The milliner made hers, the florist grew his. Therein lies the secret of the superiority of the real roses over the artificial. And as we did a bit of moralizing over this distinction, we concluded that it is of equal force in the higher realm of character. We are not to covet the merely mechanical product of artificial methods working externally upon us; but rather to seek the development of vital forces working internally. In short, when God wants roses He grows them. And we cannot make a character that He will admire and value as a milliner makes her decorations. To grow a character is more than to decorate a reputation. If we would have a life that God desires we must produce it in His

way, and that is always from within. Such, whether flowers or characters, as are the result of vital forces working from the heart out, are always both beautiful and fragrant. Avoid mere artificialism in morals and religion. Seek life, and thereby learn how to grow. Our Lord came that we may "have life and have it more abundantly." Apart from this "life" of His neither beauty or strength of character is possible. Under its omnipotent influence there is no limit to either. And both are for us who abide in Him and so learn to "grow up into Him in all things."

Bread

Among Anglo-Saxons bread stands as the representative of subsistence. In China or Japan the condition of physical life might be expressed in the equivalent of rice; among our Indians of the north the equivalent would be expressed in terms of fish or game. The population of the world for the most part, however, looks to bread for its subsistence. It is hard to realize how much we owe to the world's harvests and that we are only within a few months of starvation should those harvests fail. During these days of commercial depression the eyes of the world are turned toward our great grain-bearing areas, which are giving such promise of an abundant harvest. Whether we have money to burn or not, it looks now as if we would have bread to eat.

If a man be out of money and cannot get work he still has a right to demand bread. With well-stored elevators it is a great reflection upon any community if a child goes to bed at night hungry.

Man has, however, other wants beside his physical wants. His mind wants truth and his soul needs God. It is indeed sad to think how many are satisfied when the body is fed. The bulk of mankind live a purely animal life. To them food is what fodder is to the cow and home is what the stall is to the horse. Multitudes satisfy their intellects with the manna provided by the daily newspaper, with its record of disasters and infelicities. It is still more to be deprecated that so many entirely ignore their moral natures. About the only shrine at which they worship is the shrine of mammon or the lodge-room. Many to-day are following the example of the rich fool, who was not a fool because he was rich, but because he lived as if he had no soul. The question is worth considering well as to how far I can be a man and neglect the spiritual side of my life.

It is a significant fact that one of the temptations which came to our Lord was to make bread the great purpose of his life. The reply to the tempter is worthy of being written in letters of gold over the doorway of every place of business, Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." Man has other needs than bread. He needs truth, and faith and love. It is sometimes better to die than to live. Savonarola felt it better to be food for the martyrs' flames than to eat the special viands enjoyed by corrupt ecclesiastics who sought to stop his protests against wrong-doing. Louis Kossuth, the Hungarian patriot, preferred exile and possible death to an acceptance of the shameful system of Mohammedanism. It would have been a far better bargain for Esau to have forfeited his life than his birthright. When Jesus said "I am the bread of life," he made bread the symbol of

every kind of good. Bread stands for nurture, culture and progress. Every student seeking an education is seeking bread. Every investigator trying to extort from nature her secrets is striving for bread. Every form of wholesome sport or recreation is an effort for bread. After the ages have passed, how admonitory and timely the interrogatory of the prophet, "Wherefore do you spend your money for that which is not bread." Thousands are spending money in the play-house, in the dram-shop, in dress and fashion, but are they getting bread? In no way do we manifest our folly more than in the poor investments we make.

Was He Right?

At the recent meeting of the General Sunday School Board, the Chairman, Rev. Dr. Carman, said that he regarded the Board as the most important in the church, dealing with matters of vital concern. If the General Superintendent was right, then have we not first claim upon the liberality of the people? Surely the most important department ought to be supported in the most generous way by the church. What are the facts? Our people give about \$400,000 a year to missions, \$38,000 to education, \$8,000 to the Temperance and Moral Reform Board, while the General Sunday School Fund received a paltry \$5,500. Does it not look as if the "most important department in the church" is scarcely receiving its fair share? Opening the minutes of Conference casually, we note a strong town church in Ontario contributing nearly \$600 to missions, about \$30 to the Temperance fund, over \$50 to the educational fund. Fairly good giving this, as circuits go. But how much does this circuit give to carry on the general Sunday School work of our church? The magnificent sum of \$2.00. And this is not by any means a solitary instance. There are hundreds of such churches in the various Conferences. The most urgent appeals fail to elicit their interest beyond giving a merely nominal contribution annually.

If our church is to lead the way among the denominations of this country, our people must support the general Sunday School work in a much more generous fashion.

The World's Sunday School Association at its last Convention in Rome, Italy, recommended that the third Sunday in October be observed as a day of prayer for Sunday Schools throughout the world.

Every Epworth League ought to have two programmes, one general and the other particular. The former should be a clear and definite statement of the purpose for which the society exists, and the latter should outline the special work which the League proposes to do during the coming season.

The interior of many of our churches is not arranged with a view to the development of the devotional spirit. Take the organ for instance, which is usually placed right before the eyes of the worshippers, and frequently bedecked in all the gaudy colors that can be plastered on the pipes, it suggests a theatre or a concert hall rather than a church. The wall decorations, too, are often incongruous or even ridiculous, and prove very dis-

tracting to many people. This is a matter of sufficient importance to receive the most careful attention of experts.

During the past summer the Epworth Leagues of Toronto had a "field day" in Exhibition Park, with contests of various kinds. A gentleman who was present made the remark: "If the Leagues had undertaken this sort of thing five years ago the Young Men's Clubs never would have been organized." If our Young People's Societies expect to get hold of young men they must give some attention to the matters in which the fellows are interested.

When God gave directions for the organization of the Bible School He said: "Gather the people together, men and women, and children, and the stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." It is worth noticing that the children are not mentioned first, but the men and women. The Adult Bible Class movement is therefore quite in harmony with God's plan.

That keen observer, John Stuart Mill, once said that "bad men need nothing more to compass their ends than that good men should look on and do nothing." This is, no doubt, absolutely true. The activity of temperance and political reformers is most objectionable to the friends of the saloon and the "machine." Ministers are constantly being told to leave public affairs alone, and "preach the Gospel." This policy of doing nothing, and allowing unprincipled men to run things, must give way to the keenest interest and the greatest activity on the part of Christian people generally.

It is worth noticing that in Christ's "lost and found" parables the number who went astray and had to be rescued were few in number compared with those who were securely kept. One piece of money was lost, but the many pieces were in safe keeping. There was only one lost sheep, the ninety and nine were in the fold. Let us remember that it is just as important, yea more important, to keep our children from going into the far country of sin as it is to go out after the prodigal. It would be a poor shepherd who would allow half a dozen of his sheep to get out of the fold, while he was out looking for the one which had strayed.

In England "Pleasant Sunday Afternoon Services" are held in many of the cities, with a view of interesting men who do not usually attend church. The meetings are made short, bright and attractive. Some straight-laced people object to the word "pleasant," thinking that it savors too much of entertainment, but in the opinion of the promoters the use of this word very largely accounts for the spread of the movement. Why should a religious service be dull and gloomy? There is every reason in the world why it should be joyful and pleasing. Wisdom's ways are declared to be "ways of pleasantness." Let us seek to make all our religious exercises as interesting and attractive as possible. Quaint old George Herbert used to say, "Instruction seasoned with pleasantness both enters sooner and roots deeper."

Practical Methods of Work

"Give Us a Hand"

BY MR. JOHN EVANS.

When many young people find themselves in a strange city, they go to an Epworth League because they have a natural inclination that way. They may go several times, and may even join; but they do not feel very much at home, but do not think the people are very friendly. At any rate, they do not get well acquainted; and frequently feel that they have been "frozen out." So they stay at home, or start on a tramp for a warmer League, or call up Satan and see what he can offer. It is a question if we could find a single League, especially a city League, but what quite a number of people claim to have found it "cold." By giving strangers "the cold shoulder" members are helping to break up their own society. Would anybody who is interested enough in a League to be a member of it want to break it up? Every League is continually losing members by removal; so it is absolutely necessary to get new members to take their places, or else the society will not be long in going to pieces. Would it not, then, be an utterly absurd thing for Leaguers to act in a way that would mean sure death to their organization? Yet many of them are charged with this very thing.

When an Epworth League finds a League that really does appear to have a freezing atmosphere, the only proper thing for them to do is to say: "Why! here is a League that is cold! I must join it, attend its every meeting, and do everything I possibly can to help warm it up, or it will go to pieces!" A League being "frozen out" of a "cold" League is like a stove being frozen out of a cold house. Is it not his special work to make the cold places warm?

Why, we read in the Bible, "Let them that love Him be as the sun when he goeth forth in his might" (Judges 5:31). Let young people who love God be as the sun. Supposing just at the close of the winter, after a few bright spring days, the sun should suddenly cease to bring to the earth his beneficent rays of life and comfort and leave us here in cold darkness! You and I are sent up in our air-ship by the Lookout Committee to see why the sun is absent. We find him dark and sullen; but, as members of the Lookout Committee, we have had such receptions before, and we call out bravely, "Mr. Sun, why is it you are not coming to the earth these days?" "Oh, I was there several times this spring."

"Yes, we know you were there several times; but what did you stop for? Why do you not come now?"

"Well, I'll tell you the reason. When I went to the earth I found the wind and frost and ice and snow had all formed themselves into cliques! They froze me out, and I'm not going back any more!"

We would be apt to say, "Why, you silly old duffer, what do you suppose you are here for! It's your duty to thaw the earth, no matter how much the earth may appear to freeze you out!" "Let them that love Him be as the sun when he goeth forth in his might."

Two of our young men were talking over this question as they strolled along the street. One argued that nobody has any right to leave a church on account of being "frozen out" of it. "Oh, yes, they have," said the other. "If I was

'frozen out' of a church I would leave it, and leave it quickly too!"

You would? and you a Christian? Well, now you would not get your example for leaving under such conditions from your Master, would you? When He came to this world and was snubbed, rejected, and treated on every hand as never man before nor since was treated, did He leave and leave quietly? Not a bit of it! All the more need for Him to stay; and He did stay until He could say, "It is finished." There is not one bit more excuse for you and I getting "huffy" and leaving our places than there would have been for Jesus Christ doing so.

It is the duty of the stranger to go half way in getting acquainted, to speak first if he is not spoken to and he will soon find out, in showing himself friendly, he will have friends—many of them. But you, in your home League, do not fold your arms and say, "That is right."

For remember—you must remember—fifty to do that; and, after all, we must settle the stranger's problem ourselves, for they will not settle it themselves. Are you a member? Did somebody get you to join? Then you continue to get somebody else to join. Were some folks always so pleasant with you, from the very first, that you felt you wanted to keep on attending? Then you be pleasant with every other newcomer. This is the way to settle the stranger's problem.

There is a terrible importance to this part of League work. (This winning the stranger.) A man who is now one of our missionaries out in West China started to attend one of our Leagues eight or nine years ago. Time and again I have heard him say that just at that time, coming to a strange city, and practically just starting out in life, he was ready to go either the one way or the other—ready, if the influence led in that way, to drift down stream with the world; or ready, if the influence led in that way, to pull up stream with the church. The Epworth League was the leading influence, and in the strength of the Lord, it saved his soul, won his life, and made him a missionary. What it did for him it has done, and is doing for many another. Think of it! The Epworth League is saving souls, winning lives, and evangelizing the world! Do not complain, do not criticise, do not hinder; but come along and give us a hand!

London, Ont.

Feeling Responsibility

A society is likely to prosper in proportion to the number of persons who feel a responsibility for its success.

Responsible for every prayer meeting, quite as much as the leader.

Responsible for the committee work, so that they suggest plans to all the committee chairmen.

Responsible for the strangers, so that they take pains to make them feel at home.

Responsible for the collections, so that they do all they can afford.

Responsible for the spiritual tone of the society, so that they pray often and earnestly for all the members.

Responsible, indeed, to the limit of their powers, for all the society that they can touch and all the society work that they are sensible, helpful and modestly. In such members lies the society's strength.

Advertise, Advertise, Advertise.

Don't forget to advertise. Some societies are so lax in this particular that they fail to come to public notice more than once or twice a year, and they reap unhappy results in consequence. People hardly know that they exist. There is not much moral support for their work. They scarcely ever receive new members, and all of their activities are depressed. If the business man finds it good policy to spend hundreds and thousands of dollars in telling the public what he has to sell, the Christian Endeavor Society ought to take notice, and profit by his example.

Several very good methods of advertising are as follows:

1. Make good use of cards. When you order your topic cards and pledge cards at the beginning of the year purchase three times as many of them as the members of your society will need. Then distribute them broadcast. Make it your aim to give one of these cards to every member of your church before the season progresses. The card should be sent to the committee especially should keep a stock on hand all the time and should give them out whenever an opportunity appears. If a good cordial invitation accompanies the gift, speedy results are sure to come.

2. Be careful to secure some notice of your meetings from the pulpit each Sunday. Do not throw the whole burden of this task upon your pastor, either. His mind is already occupied with various items which he has to remember. Instead, ask some competent committee-man to hand in a written announcement every week, and thus to bring before the congregation all items of special interest. The Sunday School superintendent should be given another announcement of similar character.

3. Use the newspapers. Weekly notices of an attractive kind will almost always be received without charge whenever you have a meeting of special importance a short write-up, both before and after, is usually acceptable. The same space that the business men pays a high price for, you can secure for nothing. Here is an opportunity, then, which ought not to be lost. Men in these days don't spend their money for nothing, and you may depend upon it that the "ad." which the business man pays for, and which you get free of cost, is worth securing.

4. Home-made signs are useful. It is wise to place a large one on the steps of the church, and from evening to evening the topic and leader for the next Sunday. When special services are to be held, or a social is being planned, a large number of these notices should be distributed through the community. If no one can be found who feels competent to do the lettering free-hand it is often easy to secure a set of rubber stamps and gain the same end in that way.

5. In some societies much good work is accomplished by careful advertising in hotels, depots, and factories. Large signs nicely printed and neatly framed are hung in conspicuous positions in these buildings, and some placed in the reminders that the church of Jesus Christ extends an invitation to all to attend her services. In hotels these signs are often supplemented by little cards which are placed in the box of each guest on Saturday evening and extend to him a welcome from the young people's society. Similar cards are sometimes placed in the pay envelopes of factory hands in an effort to secure their interest. When tactfully approached, very few factory superintendents will refuse a Christian worker the privilege of advertising in this manner. —Willis S. Gelston, in Forward.

Hints for Workers

A Recitation

Oh, still in accents sweet and strong
Sounds forth the ancient word:
"More reapers for white harvest fields,
More laborers for the Lord."

We heard the call in dreams, no more
In selfish ease we lie,
But, girded for our Father's work,
Go forth beneath His sky.

Where prophets' word, and martyrs'
blood,

And prayers of saints were sown,
We, to their labors entering in,
Would reap where they have sown.

O Thou, whose call our hearts has stirred,
To do, Thy will we come;
Trust in our sickness at Thy word,
And bear our harvest home.

—Samuel Longfellow.

The Strongest Point

The Christian Endeavor Times tells of a minister who was asked, "What is the strongest point in the work of your Christian Endeavor Society?" He replied, "The number it has added to the week-night prayer meeting, not merely of those who attend, but of those who are ready to take an active part. There are thirteen or fourteen from the Endeavor society who will lead in work of this larger service. Besides," he added, "it is wonderful how much sympathy in his work the minister gets from these young people, who themselves write papers or otherwise assist in Endeavor meetings. They come to understand how much a minister's work costs."

All Things

A well-known pastor once had a young scientist, an agnostic, as his close neighbor. He desired to reach him, and in order to do so, set himself to study the same line of science, and get the newest books. He then told the young student that he had these books in his office, and would be glad to have him come in and look over them. The young man came, read the books and enjoyed discussing his favorite work with the only man in town who showed any interest in it. From this one common ground, a friendship grew up; the agnostic went on to discuss religion in friendliness, not antagonism. His doubts were freely expressed, and met, and his spiritual life awakened. He became an earnest Christian—and all through the pastor who was willing, like Paul, to be "all things to all men."

In Touch

One of the speakers at the recent Convention of the International Sunday School Association, in Louisville, took for his subject, "The Sunday School Dynamo." Before him, on the platform, he had a small electric battery. He showed, in turn, the power that came from the battery to give light, to kindle a flame, and to set a cardboard wheel moving. But he pointed out that one cannot get the flame from the light, or motion from the flame. To produce the result desired, it is necessary, in each case, to go back to the battery.

Each of us has his own way to serve

God. And for the power to serve we must go to Him. We cannot obtain it from any friend, however loving, or any teacher, however wise, or any leader, however strong. The band of men who followed Saul, after he had been acclaimed as king by the people, were men "whose hearts God had touched." With that divine touch, a new and mighty impulse came into their hearts, moving them, each in the way suited to his own abilities, to do the will of the new king. Getting into and keeping in touch with God—that is the secret of all high and effective service. In Him is a supply of energy that can never fail. Let the heart be opened to its constant inflow, and the task that is ours and no other's, will be faced with a joyful confidence that knows nothing of failure or defeat. —East and West.

What You Can Do for the Church

1. BE LOYAL. Never speak disparagingly of the pastor or suffer one in your presence to so speak of him. Speak of his good qualities and do not magnify his bad ones. If you do not uphold him, those outside of the church will scarcely do so. Never run down a fellow-worker in the church. Your work is one, his is another.

2. BE FAITHFUL. Always be in your place in church unless stern necessity prevents. If you are a Sunday School worker, always be in your place or provide a substitute. If you are a member of any society, be present at its meetings and manifest an interest in its work.

3. BE A WORKER. The Christian life is a life of service. Work as well as pray. Dead wood in a church is like dead wood everywhere. It is hard to carry.

4. BE A GIVER. It costs money to light and heat the church and the parsonage. It costs money to have a preacher, a janitor and good music. You are not a good Christian if you do not give to the spread of Christ's kingdom as the Lord hath prospered you. Giving is just as much a part of the worship of God as praying.

5. BE A PRAYER. Pray earnestly, fervently, daily, for the church and Christ's kingdom.

Surprises

Furnish frequent surprises in arranging League programmes. Train the members to frequently expect something unique and original. Do not advertise these features, or they will cease to be surprises. Keep out of ruts. Conduct this week's meeting different from last week's. The night that Miss Smith leads it would be novel if she would ask all the other Smiths in the church to give her special assistance. A Smith to sing a solo, a Smith organist, Smith ushers, Smith readers, and Smiths to lead in prayer, etc.

Not the kind of service counts for so much in church work, but the spirit in which it is rendered. An Italian soldier fighting under Garibaldi was lamed in both legs, and henceforth could only aid in hospital service. When reports of defeats and victories came in, the soldier's eyes would fill with tears then he would say triumphantly, "But I can still scrape lint for the doctor."

Nuggets

The man who complains because he is not appreciated, is not usually possessed of sufficient merit to call forth much appreciation.

God grant that as our horizon of duty is widened our minds may widen with it; that as our burden is increased our shoulders may be strengthened to bear it.

Everything God gives you to do, you must do as well as ever you can, and this is the best possible preparation for what He may want you to do next.—George Macdonald.

God wants work of us. He is working. He offers His power to us if we will work with Him. Greater deeds than have ever been done do wait upon His willingness, but upon our obedience. —R. E. Spear.

The church exists for work as well as for worship. Christ not only demands the service of every member, but He demands of each the entire power of service—all of his time, all of his faculties, all of his possessions.—Josiah Strong, D.D.

No useful person is ever left out of things. To be appreciated and welcomed, all a young man or woman has to do is to keep on steadily being useful, reliable, willing and kind. There are never enough persons of this sort in the world, and they are inevitably valued high.

The man who lives for himself has a discouraging poor master to work for—a narrow, ignorant, limited, thwarted master, likely to die at any moment. The man who lives for God has an infinite, eternal and all-glorious Master, the Maker of all worlds, the Giver of all good now and hereafter.

Bishop Warren calls attention to the fact that the word "with" in the sentence, "with God all things are possible," does not mean "to," referring to God's ability, but it carries the thought of co-operation. What man begins, God is bound to complete. It is St. Paul's thought when he says, "I can do all things in Him that strengtheneth me."

Emotion has no value in the Christian system save as it stands connected with right conduct as the cause of it. Emotion is the bud, not the flower, and never is of value until it expands into a flower. Every religious sentiment, every act of devotion which does not produce a corresponding elevation of life, is worse than useless. It is absolutely pernicious, because it ministers to self-deception and tends to lower the line of personal morals. —W. H. H. Murray.

Some folk glibly talk about "getting religion," as if religion were something to acquire, forgetting that God's word defines "pure religion and undefiled" as as this: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Religion is, therefore, something to do, not to get. So while taught teachers may "get" something; trained teachers are doing something. Teaching is causing another to know; training is causing another to do.

Some time ago there was a grave discussion in one of our religious papers as to whether there was church work enough for all the members! The very stating of the question showed a fine ignorance of the very meaning of Christianity. As well might a member of some family wonder whether he could do anything to make the family life richer and happier. There is a place and an opportunity for every one, and if he neglects his privilege the loss is his, and the church's also.—F. W. Tomkins.

Our General Work

Is This Not Gratifying?

Here is one statement from our statistical returns that ought to make us all "thank God and take courage":

During the past year 13,026 scholars from our schools joined the church. This shows that our labor is not in vain. The entire increase of membership in our church was only about 6,000, which means that had the Sunday Schools been left out of the account, all the other agencies of the church combined would not have been able to prevent a decrease in membership. We are coming more and more to recognize that the chief recruiting ground for our church advancement is found in the Sunday School.

Meeting of General Board

The annual meeting of the General Sunday School and Epworth League Board of our church was held in Wesley Buildings, Toronto, on September 1, with Rev. Dr. Carman in the chair, and the following members present: Revs. J. J. Redditt, J. A. Doyle, Hiram Hull, S. T. Bartlett, W. J. Smith, B. Greatrix, W. H. Spurling, George Young, G. N. Hazen, H. E. Rice, R. J. Elliott, W. P. Smith, H. G. Livingstone, Messrs. N. M. Squire, Ezra Hunt, E. S. Caswell, Dr. W. E. Willmott, and the General Secretary.

The membership reports, which have already appeared in this paper, were of the most encouraging character; the total increase in Sunday Schools and Leagues being over 20,000.

THE REPORTS.

The financial statement was not quite so bright, as it revealed that the Board had, during the past year, expended \$1,500 more than it had received. Last year the Board asked all our Sunday Schools and Leagues to contribute 5 cents per member. A few did so, but the great majority paid little or no attention to the request, which accounts for the shortage reported.

The Board was of the opinion that there was plenty of money in the church to carry on the work of this important department, and that the people would give it, if the needs were presented to them. Several matters growing out of the General Board meeting are presented on this page.

What About Teacher Training?

Our General Board has never yet adopted a denominational Teacher Training Course, as its jurisdiction extends over all the provinces, most of which are conducting this work in their Interdenominational Associations. At the recent meeting of the Board, however, it was decided to consider the question of an Interdenominational Course, and the Board authorized its representatives to confer with those of other denominations as to the feasibility of the project. The idea proposed is to have text-books on the Old and New Testaments, Sunday School methods, and Child Study, used by all the churches, and the books on church history and doctrines to be provided by each denomination. Whether the plan can be worked out satisfactorily or not remains to be seen. During the year an Editorial Committee will be at work. We hope, however, that none of our schools will wait for this report. Get started with a Teacher Training

Class at once, using one or other of the excellent courses in existence.

Every Sunday School should have in its library a few of the best Sunday School books for the use of its teachers and officers. Many cannot attend conventions, but by means of these publications they can keep posted on the best things that are being said and done in the Sunday School realm.

The Secretaries' Work

During the past year the three Secretaries have had busy men. The General Secretary has had charge of the office, attending to a large correspondence, and looking after innumerable matters that call for oversight and supervision, managing the grants to new Sunday Schools, communicating with District Sunday School Secretaries, editing the *Epworth Era*, etc. In addition to all this he has travelled 11,000 miles, and delivered 237 addresses and sermons, at conventions, institutes, rallies, etc.

The Western Associate Secretary's work has been mainly in the Maritime Provinces, his home being in Sackville, N.B. He has been an indefatigable worker, having given upwards of 400 addresses and sermons during the year. The Western Secretary has had the great prairies to traverse, which fact has meant that much of his time has been spent upon the road. He has travelled 20,982 miles and delivered 259 addresses and sermons.

The appointment of the Associate Secretaries was something of an experiment, but the action of the General Conference has been amply justified by results. Messrs. Bartlett and Doyle have shown themselves admirably adapted to this work, and from both East and West the strongest assurances of appreciation concerning their services have come.

What is the S. S. Aid and Extension Fund?

This is a question that is frequently asked, and very properly so. Those who are urged to contribute to this fund have a right to know what it aims to accomplish and how it is administered.

The fund was started more than twenty-five years ago for the special purpose of assisting poor Sunday Schools to carry on their work, and also to organize new schools in destitute localities, by supplying them with papers and periodicals. During all these years the fund has done a splendid work, but recently its scope has been greatly enlarged.

The fund is used to pay the expenses of the General Board, which directs Sunday School work all over the Dominion in our church. Money is needed for postage, stationery, clerical assistance, etc., in keeping up the general office, and for printing booklets, leaflets, etc., used in advertising and pushing many features of our work, such as the Cradle Roll, the Home Department, etc.

Then the Board employs three Secretaries who give their whole time and energy to this department, traveling from place to place inspiring the workers, and endeavoring to keep them in touch with the latest and best methods of work. In many places conventions and institutes have been held, which have been very helpful, and when these could not be arranged the Sec-

Just a Line or Two

The General Board recommended some rather radical changes in the Sunday School papers, but we are not free to give details just now, as the suggestions have to be considered by the Book and Publishing Committee, which has entire charge of all publications issued by our Church.

The General Board again asks for five cents from each scholar and teacher in all our Sunday Schools, exclusive of the Cradle Roll, to help carry on our general work. Surely this is a reasonable request! Last year several schools gave more than ten cents per member to our Sunday School Aid and Extension Fund.

In opening the proceedings of the General Board, Rev. Dr. Carman, General Superintendent, said that he regarded the Sunday School and Epworth League Board as the most important in the church. The work it supervised had a more vital relation to the development and progress of the church than that of any other department or committee. Who will say that the Superintendent was not right?

On every district in our church there is a Sunday School secretary, who is one of the ministers, appointed by the Conference on nomination of the Chairman of the District. This officer has general charge of the Sunday Schools of the District, and is expected to do all he can to promote efficient Sunday School work, and report to the May District Meeting. Most of the District Secretaries have been rendering splendid service, and have fully justified their appointment.

Here is a fine illustration of what can be done on a county circuit. The three Sunday Schools of the Oakland Circuit, on the Norwich District, with a total membership of 625, contributed \$26.82 to the Sunday School Aid and Extension Fund, which was one-third of the total amount given by the entire district with its 26 schools. What is the explanation? Simply this: The pastor, Rev. J. H. Collins, interested himself personally in the fund. There is a moral lurking around this paragraph which we hope pastors, everywhere, will discover.

retaries have gone from circuit to circuit and held meetings. A statement of their work is given in another column of this paper.

The original purpose of the fund has not been overlooked, for, during the past year, 110 new Sunday Schools have been organized by help afforded by this. Most of these schools have been started in the growing Provinces of Alberta and Saskatchewan. Can any one suggest a better way of using money than to plant Sunday Schools in this new country? Is this not as much missionary work as that which is specially labelled with the name "missionary"?

In regard to helping existing schools which apply for aid, the Board, at its recent meeting, took steps to prevent schools which are able to pay for their own supplies, from obtaining any help from this fund. We are determined to aid only those who are really in need, and every effort will be made to protect the fund from imposition.

If any superintendent or pastor desires further information concerning this fund the General Secretary will be glad to give it, on request.

Sunday School superintendents visiting Toronto are cordially invited to call at the General Secretary's office, Room 9, Wesley Buildings, and have a chat about their work.

The Sunday School

Visiting Other Sunday Schools

One Sunday School superintendent whose officers were sluggish and indifferent, made a special effort to get them to visit other schools, telling them to keep their eyes open and report to him what they saw. He aimed to send them to unusually good schools. When these officers returned they had many good suggestions to offer concerning the improvement of their own school. The superintendent had not only cured them of indifference, but had made them unusually enthusiastic and aggressive. It might also be a good thing for the teachers to get their heads together and send their own superintendent to some other school once a month.

Superintendent's Surprises

The element of the unknown is always attractive. The resourceful superintendent may draw scholars to the school by providing a "surprise" in each Sunday's programme.

This may be in either the closing exercises or the opening. It will be known by its being something different from the week before, and may consist in special music, the exhibition of a fine picture illustrating the lesson, a five-minute talk or story by a carefully chosen outside speaker, a display of a curio from a missionary field, a chalk-talk, a recitation by a scholar, the presentation of a flower to each one present, or a copy of a paper not taken by the school. Nothing startling, nothing distracting should be introduced, but the surprise, fitting into the lesson and the routine of the day, will have a winning effect.

The Sunday School and Missions

The time to create a missionary spirit is when minds and hearts are in the impressionable period. Some instruction and inspiration on the subject of missions in the days of youth will count more than any amount of exhortation later on in life. We are coming to see more and more that the Sunday School forms one of the strategic points to commence missionary advance movements. The school can do much to create an interest in the evangelization of the world, by the missionary treatment of many lessons, by presenting missionary facts and incidents to the scholars, by circulating interesting missionary books, and by adopting some systematic plan of giving. Next to the Adult Bible Class no department of our Sunday School work has received so much attention as that of missions. The results have been gratifying.

Dignity of Teaching

In the chapter on "Young People of the Church," in his book, "The New Crusade," Dr. Charles E. Jefferson, pastor of Broadway Tabernacle, New York, says: "With this larger conception of the Bible school we are going to give a new dignity to teachers. They are going to be recognized more and more as ministers of the Lord, ordained for a divine and difficult service, and trained and furnished by competent instructors. Some day Christian men and women

gifted for the work of teaching will be ashamed to do what thousands of our best people are doing now—turning their backs upon the greatest opportunity which God can give a human soul. Christians who teach in Bible schools are writing God's thoughts on minds which will live when the last of the stars have burned out, and are hastening the coming of the city with jasper walls and gates of pearl."

The Superintendent Should Be

Active as a worker.
Believing in the Lord Jesus Christ.
Consistent in his life.
Decided in his purposes.
Energetic in carrying them out.
Faithful in discharge of all duty.
Gentlemanly in deportment.
Humane in spirit.
Inventive in use of means and methods.
Judicious in management.
Kind in his treatment of the erring.
Long-suffering.
Modern in methods of work.
Natural in his manner of speech and action.
Observant of all irregularities.
Prompt in opening and closing the school.
Quiet in his movements.
Resourceful in methods.
Slow in dismissing the unruly.
Temperate at all times.
Unwavering in devotion.
Variety embodied.
Willing to serve.
Xceedingly in earnest.
Youthful in disposition.
Zealous for the Lord of Hosts.

Interest in Boys

We commend boys to the interest of all adult members of the Sunday School. Keeping the boy in the school will depend largely on the efforts of those who are his seniors. If he observes that a great many mature young men and still older men, of importance and good standing in the community, think it worth while to attend the Sunday School, he is very likely to continue. He will quickly take notice if there are but few men in the school. That observation will soon lead him to feel that he is too old to continue his attendance, and shortly he will be counted among the missing. There is nothing that might better engage the interest of classes of young men than the welfare of the boys of the school. Such young men's classes may find a great many ways by which they can keep a grip on the boys. Almost any recognition on the part of the young men will appeal to the boy. He cares to know that the young fellows whom he regards as his superiors are interested in him. The young men could do much for the boys in the way of diversions in games, outings, and social gathering and the like. They should make a study of the boys in everything that concerns them—their home life, school, companions, surroundings, and influences affecting them for good or evil. It will count for a great deal with any boy to know that he has a few first-class friends among the best sort of young men, friends who know how to treat him right and who take pains to know how he is getting along, and who stand ready to help and

encourage him. This kind of thing is greatly worth while. It is taking a hand in the work of making men. Your boy of twelve or fourteen will very shortly stand level with you in stature, and it will do you good to have him give you a young man's strong grip after a while and thank you for your interest in him when he was a boy.

Could Not Live Without a Sunday School

One of our Ontario Sunday School superintendents moved out to Saskatchewan not long ago, and settled in a place nine miles from any religious service. He writes to the General Secretary as follows:

"This place is in bad need of some religious influence, as Sabbath-breaking and profanity are very prevalent. I can't live without a Sunday School. I don't expect much sympathy or assistance, but am willing to do what I can for the neighborhood. We have a new school house, and I think we can get the use of it for a Sunday School, but the people are poor, as they are just starting, and are not likely to help much. Can you let me have three months' supplies free? and then I hope we will pay our own way."

Of course the supplies were sent. It is worth while to help such men to start a Sunday School. Give us more money and we will plant many more schools on the prairies.

Encouraging Teachers to Visit

I believe that a Sunday School visitor was right when she said, "I feel sure that I can be helpful to the school in looking after scholars who move from place to place, in calling on absentees, and in talking with parents, but I do not believe that any regular Sunday School visitor can do the good work in calling on the members of each class that the teacher herself can do. A call from the teacher means more to a member of a class than one from an individual whom the scholar knows goes here and there and everywhere, and who has nothing else to do. My advice to each teacher is: Visit the members of your class yourself if you want to retain your hold on them."

This was good advice. The teacher more than anyone else holds the key to the problem of holding the older boys and girls who are disposed to drop out. The superintendent can do much for the teachers to visit just as much as possible, and occasionally do so himself.—H. H. H.

The Adult Bible Class

How to Organize, Teach and Conduct It.

A book of 100 pages, well bound in manilla. By Rev. A. C. GREWS, General Secretary of Sunday Schools.

Every phase of this movement is dealt with and many valuable hints given on how to make the work successful.

For those who are anxious to develop the senior department of the Sunday School something of this kind is essential.

Price, 25 Cents. postpaid

SEND ORDERS TO
WILLIAM BRIGGS
Wesley Buildings, Toronto

The Master's Call for Young Men

BY BISHOP E. R. HENDRIX

When Lord Cairns, England's great jurist, was a young man sitting in the gallery of an Edinburgh church, a preacher closed his fervent sermon by pointing to the crowded gallery and saying: "Young man, the Lord hath need of thee." The bow was drawn at a venture, but the arrow was driven home. It was as if the Master once more passed by and said: "Follow me." A great life was won for Christ that day. From that hour Christ took the bow and the arrow and used it. A powerful brain and a warm heart had found the highest meaning in life, which is service. From that time there was no place of honor and trust which Christ did not share with the new follower of his Lord. No public duty, even when he sat on the woollack in the House of Lords, hindered the regular and faithful performance of his duties as a servant and disciple of Christ. People used to see their watches by him on Sunday morning on his way to Sunday School and church. Like Gladstone he helped to keep the soul alive in England. He found himself in finding Christ. His great natural powers were not diminished, but rather completed by his service of his new Master. His name is written large as one who loved both God and his fellow-men. Thus he made the most of both worlds by seeking first the kingdom of God, and all things else were added unto him.

The story of such a life is repeated in essential particulars for all who obey that call. "The Master is come, and calleth for thee." How heartily you heed that call will determine your life history. "If you hear these things, and do them, ye shall abide in me, and my Father shall abide in you, and I will abide in you, and my Father shall make of you disciples, but the worth of discipleship is determined by how fully we respond. Our Lord can use only so much of our lives as we give him. A divided heart means a broken and divided life. Unless Christ be Lord of all, he may not be Lord at all. Florence Nightingale, when asked the secret of her beautiful and useful life, modestly replied: "I have kept back nothing from God." Because she gave hands and feet and voice and heart, God made such signal use of Frances Haverall. Her voice has gone out into all the world because she delighted to do the will of God. There was not a silent key in all her nature. All was melody because all was Christ's—"always, only for my King."

Young man do not delay in obeying the call of the nation. Our soldiers and sailors who defend our flag are young men who have made haste to offer their swords to their country. They are the breastworks, the men behind the guns. Nor is any nation stronger than its young men who obey its call. For them to refuse the call to arms in time of national peril is a tenfold greater disaster than any from without. The same is true of the Church. No Church is stronger than its consecrated young men and women. Their irresponsiveness means the Church's doom. A vineyard with no new vines and an orchard with no young trees mean sure extinction. The test of the life of either, like that of the life of the Church, is: Is there any new growth? Can the vine produce new branches? Great Britain long had a famous regiment known as "The Queen's Own." It never lacked recruits, so eager were young men to wear the colors of the Queen. The life of the empire depended on the young life which recruited the British arms. One great need of the

Church is such enthusiasm that our young men shall delight to be known as "The King's Own."

The Master staked his kingdom on the fidelity of the young men who obeyed his call. What would we know of the true Vine but for these fruit-bearing branches? for the vine bears fruit only by its branches. Had the young fishermen of Galilee been heedless of the call of Jesus as he walked beside the sea, he could never have established his kingdom. No wonder in his vision of the city of God which John had on Patmos he found the names of the twelve apostles written on the very foundation stones. On what Jesus could do with twelve young men the hopes of the world depended. As his kingdom began, so it must continue. "Thou hast the dew of thy youth" because thy ranks are ever being recruited from the youth of every land. When there are no longer responses to the Master's call for service, then indeed "Christ will have had his day." But as long as young men hear and obey his call the Church will constantly renew her strength. The diminished number of young men entering the ministry ever registered in the diminished number doing full duty as laymen, for the ranks of the ministry are ever recruited from the ranks of laymen who have tasted the joy of service. The pulpit cannot multiply its forces more rapidly than the pew. Disciples always precede apostles. Tested as laymen first, the Master calls them to be preachers.

There will never be any difficulty about the Twelve if "other Seventy also" are ready to go out two and two to the Master. It is thus that the ranks of the young men delighting in spiritual things, men waiting for the redemption of Israel, that our Lord called those who were to be with him at all times, and so become witnesses alike of his life and of his resurrection. But what a reserve force in the five hundred brethren at once to whom he appeared on one of the mountains of Galilee, the greater part of whom were still living when Paul wrote his First Epistle to the Corinthians! Galilee did not need to be included in the Great Commission with such a cloud of witnesses already there. The apostles could now go into all the world after beginning in Judea and in Samaria. Many of the young men who had heard the Sermon on the Mount or who had tasted of the loaves and fishes were left in Galilee to break the bread of life.

Many ways has the Master of calling young men. Sometimes it is by a crying need, such as led Robert Raikes to begin his immortal work which now extends round the world. Sometimes it is by the joy of service that awakens hunger for a larger service, as when Stephen found himself in ministering to the poor, and became a mighty defender of the faith, justifying himself also as he justified his Lord. Sometimes it is by unexpected opportunity, as open doors of service to be refused only at one's peril when silence is denial of the Lord who bought us. Service for Christ may begin in so simple a way as asking the blessing at the table, and thus showing one's interest in Christ before a company of young people. Another is in refusing no call to service, and even, like Stonewall Jackson, in asking one's pastor for opportunity of service. Even when that service was awkwardly performed Jackson insisted on being given another chance, declaring that he would never learn to pray in public were he never given an opportunity.

The measure of a man is the measure of his responsiveness. Who could ever become a painter unless he responded to the appeal of a great canvas, or a musician unless his soul responded to the soulful strains of some master of song, or of the organ, the most wonderful of all instruments, touching every chord in the heart of man? Who can be a true Christian when deaf to Christ's call? "Every one that is of the truth heareth my voice." The response of the flock to the voice of the shepherd tells whose flock they are. "My sheep hear my voice."

Christ not only calls young men to service, but to be "members in particular" of the body of Christ. Who would be flattered by being designated as "nobody in particular" in the community where they reside? To be "nobody in particular" in a legislative assembly of which one was a member would be a cause of deep humiliation. Men aspire to be somewhat and somebody in the State and in the business world. What unnatural business is that which responds to no call to be a member in particular of the body of Christ! The Master is calling young men not only to service but to greater service. He does not want our ignorance, however much there may be, but he does not want us, even though there be little of it. Consecration means "filling the hand." Of Moses, as of each of us, the Lord asks: "What is that in thine hand." To every one that hath—that is, that hath improved—shall be given. It is the skilled laborer who always finds plenty to do. It is the skilled workman (rightly dividing the word of truth, and so able to bring forth things new and old out of the treasury) who never lacks learners to sit at his feet. There is always work for the fit. The "member in particular" is the necessary member. All the other members have need of it.

The King of kings is to be "crowned with many crowns." The best of his and of heaven is to be laid at his feet. He calls for us to-day as never before in human history. Never was the wide world so open. The gates are not only open; they are torn from their hinges. There is no human talent that the Master will not use when consecrated to his service.—*The Adult Student.*

Temperance

The Congregationalist tersely says that fifty years ago the issue was that of slavery against the Union, but now it is the saloon against the commonwealth.

"The drink business is at last waking up to the fact that the opposition to it in this country is neither a fad nor a freak, but a steady, relentless, aggressive, and unafraid force that gets stronger every day."

Recent experience shows us that where prohibition law begins to operate and people see that it really does prohibit, opposition changes to favor so rapidly that its most ardent champions are surprised at the change.

In Hitchin, England there is a Blue Cross Temperance Brigade, a society for older boys and young men, with about two hundred members. Their football team, composed of total abstainers, is vanquishing nearly all the players with which it contends.

Be systematically heroic in little unnecessary points. Every day do something for no other reason than its difficulty, so that, if an hour of need should come, it may find you trained to stand the test. The man who has daily inured himself to habits of concentration, energetic will, and self-denial in unnecessary things will stand like a tower when everything rocks around him.—William James.

From the Field

Opening Meeting

The opening meeting of the Simcoe Street Methodist Epworth League Christian Endeavor was held on Monday evening, the 14th September, a large and enthusiastic crowd of young people being present. The speaker of the evening was Rev. S. T. Bartlett, Field Secretary for Epworth League Christian Endeavor and Sunday Schools in the Eastern Provinces. His address was full of earnest appeal to the young people for more aggressive work in the League. The lecture room was tastefully decorated with cut flowers, which the Floral Committee distributed among the sick of the church.

Carman District

One of the most successful conventions ever held by the Carman District Epworth Leagues met in the pretty little town of Cypress River, July 6 and 7 last. It was not, properly speaking, an Epworth League Convention, but was rather the first union gathering ever held on the district, of delegates representing both Sunday Schools and Epworth Leagues.

The sessions were, from beginning to end, marked by a deeply spiritual tone, and proved of much blessing to all who attended. Much of the success of the gathering must be attributed to our having with us Rev. J. A. Doyle, Western Secretary for Sunday Schools. His very presence proved an inspiration. His remarks throughout the convention showed great zeal, broadness of knowledge, and depth of sympathy for the work to which he has been especially appointed. If one were to single out one address from among the several which he gave, as being most worthy of note, perhaps it might be that delivered on the second evening, "Christian Citizenship," which was indeed a masterpiece.

Excellent reports from the societies were presented, and if one may judge from these, our paramount thought has been, and is, that of greater and better effort along missionary lines.

Lumsden Beach Summer School

Over two hundred young people attended, and one hundred and thirty-five registered, at Saskatchewan's first Summer School, held at Lumsden Beach, July 27 to August 3, inclusive. It was indeed very enjoyable and inspiring to all present, and the thoughts that were indelibly placed in our memories are these especially:

To devote our time and talents to some definite work for Jesus Christ. It is encouraging to note that several have volunteered as a result of the school.

To make paramount in our lives the thought of the great missionary enterprise, with all that this implies.

To go into the lone, open, fight in this province next summer with all our vigor, greatly strengthened by the able addresses, full of practical plans, of Rev. H. S. Magee.

To devote more and more time to the study of the Bible, of the beauties of which we had such rare treats from Dr. Bland, of Wesley College.

The committee in charge worked very hard, and their desire and prayer is that these thoughts should become instilled into the lives of the young people in attendance, and not only those, but through them, all the young people in

their respective societies. Service, sacrifice, and love, these three, all for others, are our watchwords.

Walkerton District Convention

The Walkerton District Epworth League Convention was held in the Methodist Church, Southampton, on September 7th. About seventy-five delegates were in attendance. Three new Leagues were organized on the district during the year. The reports received from each League were on the whole encouraging.

A resolution was passed recommending the Missionary Vice-President to arrange having each League visit some other League at least once during the year and give a missionary programme. The afternoon and evening addresses by Rev. W. W. Prudham, returned missionary from Japan, were very interesting, and could not fail to arouse a deeper interest in this grand work. The address of Rev. Wray R. Smith, of Paisley, on "Junior League Work," showed the importance of looking after the Juniors. As a "cartoonist," Mr. Smith is a second Bengough. Rev. J. W. Cooley, of Port Elgin, spoke on the relation of the church to the League and the League to the church. If the members of both church and League will practice what Mr. Cooley spoke of, a great deal of good will be accomplished. Duets by "God, Brothers, of Walkerton," solos by Miss Bowman, Southampton, and Miss Dursteln, Elmwood; choruses by Southampton Choir, were all very much appreciated. The delegates were all deeply grateful for the kind hospitality and entertainment received at the hands of the Southampton people.

The following officers were elected for the ensuing year:

President—Mr. C. W. Keeling, Cargill.
1st Vice—Miss Rose, Chesley.
2nd Vice—Miss McGillivray, Elmwood.
3rd Vice—Miss Thompson, Paisley.
4th Vice—Miss Garner, Hanover.
5th Vice—Miss Ada Zinkan, Southampton.
Secretary—Miss Stansal, Eden Grove.
Treasurer—Miss Robertson, Southampton.
Conference Delegate—Rev. T. R. Todd, Walkerton.

Collingwood District

The Fourteenth Annual Convention of the Collingwood District League was held at Collingwood on September 16 and 17, and as usual was a gratifying success. The attendance was good and the interest well maintained from start to finish. The Mayor of the town welcomed the delegates, and invited them to take a drive on the second day, an invitation which was thankfully accepted.

Rev. Dr. Baker, of Toronto, gave two addresses on "The Day" and "The Best Things," and Rev. Dr. Crews conducted a Round Table, and delivered an evening address. Miss Annie Lawrence and Mrs. R. Buckingham presented interesting Epworth League Institute in Toronto last April." Rev. A. McNeil related some missionary experiences at Oxford House, and the Missionary Work of the Individual League was considered by Rev. J. J. Wheatley and Mr. E. H. Carnahan. In the demonstration of the Model League by Maple Street League, the subject of

"Giving" was well handled. Mr. F. E. Courtice told of his "Junior Experiences" while "The Place and Power of Prayer in the League" was the title of a beautiful paper by Rev. Dr. Campbell.

The following officers were elected: President—C. W. Cooper, Stayner.
1st Vice—J. C. Gardner, Ravenna.
2nd Vice—H. Coun, Toronto.
3rd Vice—Miss N. Birnie, B.A., Collingwood.
4th Vice—Miss Ethel Armstrong, Meaford.
5th Vice—Miss Nellie Wilson, Stayner.
Secretary—E. H. Carnahan, Meaford.
Treasurer—Arthur Brownridge, Maxwell.
Conference Representative—Rev. James Philmister, Singshampton.

New Members Wanted

The Epworth League of Fredericton publishes the following card:

"FOR CHRIST AND THE CHURCH."

THE EPWORTH LEAGUE of the Fredericton Methodist Church WANTS NEW MEMBERS

We want all the young people (over 15 years of age) attending our church to unite with the League.

The Epworth League meets every Tuesday evening, from 8 to 9 o'clock. Devotional services are held on the first and third Tuesdays in each month, and on other nights there will be entertainment and instruction along various lines. A full list of subjects up to Dec. 31 will be found on the Topic Card.

Join the League

Our idea is to have as many as possible take part in all our meetings, and to make every evening so different from every other evening that all will be interesting and attractive to young people. **WE NEED YOUR HELP.**

We want all our young people to become well acquainted with one another, and the League will pay special attention to the social side of its work.

Rev. Mr. Bartlett, who is in charge of the Epworth League at Sunday School work in the Eastern Provinces will be with us the first Sunday in October. Don't fail to hear him.

Join the League

Hand in your name to Miss Seege, Chairman of the Lookout Committee.

J. M. LEMONT, President.
REV. J. W. McCONNEL, Pastor.
Fredericton, N.B., Sept. 5, 1908.

Just a Line or Two

The Dundas Sunday School recently celebrated its seventy-fifth anniversary.

As soon as your Topic List is prepared, kindly send a copy to the General Secretary, and very much oblige.

The Kincardine Epworth League had a jolly picnic on Civic Holiday, affording the new pastor an opportunity of getting acquainted.

Rev. J. W. Miller, of Chem, B.C., has organized a League of 25 members, which starts out right by sending in five subscriptions for The Epworth Era.

At a recent meeting of the Hyatt Avenue League, London, the pastor, Rev. J. W. Baird, received 17 active members and 8 associate. This League is one of the most progressive in the Conference.

The Biennial Convention of the Hamilton Conference Epworth League will be held in King Street Church, Ingersoll, October 6-8.



A Missionary Calendar—October, 1908



- 1** **Bishop J. M. Thoburn, D.D.**
We are Christ's representatives, and we are to do His works.
- 2** **John R. Mott.**
God grant that none of us may sink down into a life of mediocrity when it is possible for us to rise in newness of life, and henceforth to show forth His excellencies and to manifest His power.
- 3** ***Rev. George E. Hartwell, B.A., B.D., Fenhansen, China.**
The precious seed, sown in tears in days gone by, is now bringing forth fruit on the busy plains and in the mountain hamlets.
- 4** **Rev. Oliver C. Roth.**
The world needs men whose hearts have been touched to see the evil of sin. We need men, Jesus Christ needs men, whose hearts have been touched by the spirit of courage.
- 5** **Bishop Frank W. Waine, India.**
Crown Jesus Christ Lord of all in your life; receive Him in all His fullness. We can never reasonably expect the tide of spiritual power on the mission fields to rise higher than it is in the home churches.
- 6** ***Rev. Daniel Norman, B.A., Nagano, Japan.**
Some reap where others have sown, and we all should thank God. Who permits us each to have some part in the glorious work. How important our part is we cannot tell.
- 7** **Rev. William Douglas Mackenzie.**
The universal element in the Gospel is that which creates the fervor of the individual heart. It is the love of the Eternal for all men unto all ages which captured and conquered our souls long ago.
- 8** **Rev. E. F. Cook.**
A knowledge of missions develops the spirit of missions. The spirit of missions is the very spirit of Christ. The love and unselfishness that make the spirit of missions deepen the spiritual life of the church.
- 9** ***Ashley W. Lindsay, D.D.S. L.D.S. Chentu, China.**
We are very glad to be your representatives in this land of such opportunities. We feel the great claim laid on us and are trying to do our best here while you do your part at home.
- 10** **Kenneth MacLennan, Edinburgh, Scotland.**
We think far too much of the plant and far too little of the power. We want our young people to know that there are mighty resources at our disposal, and that it is God's will to transmit to the world, through us, the power of an endless life.
- 11** **Rev. J. K. McClurkin.**
Open my lips that I may speak thy love. There is no natural talent that God is so willing to bless as the lips when they are fully consecrated to His service.
- 12** **Rev. S. S. Hough.**
I have been thinking of the multitudes seen by Jesus Christ that are in some way seeking for the light and grace which He alone can give. What a sight it would be to see the world this day as the Son of God must see it!
- 13** ***Rev. E. H. Coates, M.A., D.D., Tokyo, Japan.**
Though Japan stands now side by side with the great nations of the world, from the moral and spiritual standpoint she is—with the exception of about one in a thousand—what Bishop Thoburn calls one of the "Christless nations." Though, thank God! she is more and more turning her face toward the light which shines from our Christ.
- 14** **John Willis Beer.**
Strange it is that our lives are full of restraints and prohibitions. Oh! that we might be more saturated with the spirit of the Sermon on the Mount, and appreciate the blessings and rewards that come to the man who is perfectly willing, with an abandon that God will give him, to go far beyond that which seems God to be within his limitations, and impatient of the lines of duty.
- 15** **Rev. Charles R. Watson.**
Men are not ready to give or to go or to pray until they have looked out upon the need.
- 16** ***Wallace Crawford, M.D., Fenhansen, China.**
I must ask you to remember us in prayer to our Heavenly Father for the work He has given us the honor to do for Him.
- 17** **Rev. A. B. Leonard.**
To take in the vision—this world-vision—is the supreme duty of every disciple of the Lord Jesus Christ. When He spoke concerning this matter He said: "The field is the world."
- 18** **Rev. A. J. Kynett.**
Oh, what a wonderful task lies before the young men and women of Methodism to win America for Christ!
- 19** ***Mrs. C. B. Carscallen, Chentu, China.**
We cannot hope that the habits and practices of generations will at once disappear, nor can we expect as much from people who have for ages been fed with "husks" as from those who, like ourselves, have all their lives eaten of the "finest of the wheat."
- 20** **Rev. James I. Vance.**
If it is possible for us to reach out into the world around us and lay hold of that invisible and mysterious force which we call electricity, shall we deem it impossible for the Almighty God to lay hold of this most responsive thing in all His universe, a heart that trusts Him, and throw Himself and His mighty power into it, until it shall be equipped to do His work.
- 21** **Dr. W. E. Edwards.**
To know Christ is to be identified with Him in spirit and in work.
- 22** **Robert E. Speer, M.A.**
How can we withhold from the hearts of men the sufficient message of the Father's life, their Father's love, made known alone in our only Lord and Saviour, Jesus Christ?
- 23** **Rev. O. E. Brown.**
Jesus is the incarnation of missions. He put missions on a fact basis as well as a faith basis. The supreme missionary question is the question of sovereignty.
- 24** ***Rev. James L. Stewart, B.A., Chentu, China.**
Assuredly never before in this old world's history was the Kingdom of Heaven nearer at hand. Already His Empire has almost encircled the earth. Here and there who will send? The missionaries of West China say the privilege and honor is ours. We believe that they and He will not find us wanting.
- 25** **Bishop E. R. Hendrix.**
We need to go forward, not backward, to find Christ. Christ is always at the head of the column.
- 26** **Rev. Walter R. Lambuth.**
We have been praying that barriers should be removed. He has removed the barriers, lifted the gates off their hinges, and these doors of opportunity are open, and this constitutes the call to advance to-day.
- 27** **Rev. Arthur E. Ewing, India.**
I ask you to make it your earnest prayer from day to day that those strong men of India, as well as the weak whom God will make strong, may like their places beside the Lord Christ and so constitute the mighty army that is to win Southern Asia and the world for Jesus Christ.
- 28** ***Rev. G. W. Sparling, B.A., B.D., Sri Liu Dsin, China.**
The people here have always been suspicious of missionaries and their motives, and so we have not received a particularly hearty welcome. But we have faith in the cause which we represent, and believe that the preaching of the Gospel must bear fruit; and, though this seems like untilled land, yet we sow the seed in faith and expect a harvest.
- 29** **J. E. McAfee.**
Men are saved to serve; nations and continents are dedicated by the will of God to the fulfilment of universal, benign purposes.
- 30** **Rev. J. H. Fritchett, D.D.**
May we not in this presence relearn the old and oft-repeated lesson that the one world-wide and ever-recurring opportunity of the Church of Christ is found in the proclamation of her Head, "all power in heaven and on earth is given into my hands; as my Father hath sent me, even so send I you"; that her one supreme responsibility, unlimited, and unredeemed while one soul waits for the message, is found in the command, "Go preach my Gospel to every creature."
- 31** ***Rev. E. J. Carson, B.A., Chentu, China.**
To retire into one's den and absorb oneself for a while in the contemplation of some noble painting or some fine piece of music that discloses the beauty of God's universe always quiets the troubled spirit, often revivifies a drooping faith, and helps one to rise above the mystery and disharmony so evident on all sides, to the realization that our Heavenly Father has noble purposes in view if we could only stay a moment to perceive them.

Secretarial Jottings

For the Children's Sake

In his pastoral statement presented with the financial report of his circuit, Rev. E. Styles Bayfield N.B., Sunday School secretary of Sackville District, says: "May I also appeal to you for your children's sake. Naturally the children will imitate their parents, and carelessness about religion on your part will generate a similar carelessness in your children. Indeed this is already apparent in the fact that so many young men—and young women too—talented, intelligent, capable, are expending their powers and gifts in every department but that of religion. And so I kindly exhort you both to be regular at the house of God yourselves and bring your children with you. I would like to see a revival of the family pew in which husband, wife and children sit together." We say Amen!

The Selfish Man

The selfishness of some people is nowhere more clearly shown than in a railway coach. See that man over yonder. The car is filling up, but there he stolidly remains, spread all over the seat, oblivious to the needs of others. Across the aisle is a woman with valise, hat box, and parcels and bags all piled up on her in front of her. Passengers come in, walk along the whole car length, glance this way and that but unless they have learned the art of "help yourself" they may stand. It reminds us of a story told by our western secretary. In a crowded car a man who was an intoxicated gallantly rose to proffer his seat to a lady who had come in. As he left it and walked unsteadily up the aisle to call the lady's attention, a big fellow slipped into the vacant seat. When the tipsy man returned to seat the woman, and saw the intruder in it, he stroked his chin, and looking the right straight as he could, said, "Well, I'm drunk; but I'll get over it; but you're a hog, and you'll never get over it."

Three Types

Recently on an official trip, details of which, of course, cannot be given, we met with three types of ministers in their relation to the Epworth League. In a certain place where there had been a flourishing League and we found it extinct, we enquired the cause, and were told that the minister had shut it down entirely. Investigation further verified the statement. The League did not please the minister on his arrival, and he closed it up, or shut it down, or put it out of business, whichever ever you like. In another place we found a League just breathing its last apparently. Interviewing one of the officers we learned that the minister did it all. No meetings were held unless he came to hold them. The character of the meetings did not suit him, and he undertook to conduct them himself. The attendance was small, the interest had about waned entirely away, and a funeral of another League was evidently not far off. At another place we were asked, "What can we do to get our minister interested?" This one simply ignored the League, and left the members severely alone to run their own organization as best they could. These are all, perhaps, extreme cases; but they are real ones.

In the first the minister killed the League by arbitrary exercise of supposed authority. In the second he was killing it by over officiousness. In the third it was likely to suffer by his indifference and neglect—all of which is culpable.

No Boys, No Men

They collided at the street corner. One was a pompous looking man, well up into middle life, the other a hurrying and perhaps careless boy in early teens. As they came together somewhat to the discomfort of both; but evidently much more to that of the elder man than of the boy, the former spluttered out what did not sound like a benediction on the lad, and was heard to say, "I wish there was a boy on the face of the earth." Quick as a flash, the boy at a safe distance by now, asked, "If there were no boys, mister, where would you get your men?" And the bystanders laughed in approval. The boy was wise. A world without boys! Not only would it soon be depopulated; but, meanwhile what a dreary place it would be. The boy was right. No boys, no men. And if the men of twenty years hence are the boys of to-day, how necessary that they receive intelligent and proper care. Neglect boys and you neglect men. Pray, then, that boys are grown. Truly "the boy problem" is at the foundation of the most important question as to where we shall get our men!

A Contrast

On a sultry summer afternoon we rested for a few minutes on a shaded and quiet spot in a beautiful park, and were as much refreshed by the beauty of the view presented as by physical relaxation. On every hand were proofs of the gardeners' skill. Here striking canna beds with flaming scarlet, there magnificent plots of the standard old geranium; on this side, wonderful effects of carpet-bedding with many tinted coleus edged with snow-white alyssum; on that, flaring coxcombs bordered by the dainty alternantheras. Close to hand trailing verbenas were in full bloom; ever yonder Amaranths were beginning to expand, and still farther off gigantic ricinus and stately dahlias combined to present a magnificent display of floral loveliness and beauty seldom witnessed. Hundreds of shade trees and acres of well-trimmed lawn completed the landscape. Our rest finished, we went on the street again, and had not walked a block before a vacant lot, overgrown with weeds, attracted our notice, and turned our thoughts into an altogether different channel from that they had taken in the park. What a contrast! And what was the reason and explanation of it? One word explained it as far as the vacant lot was concerned. Neglect! It had been simply left alone all the year. But meantime nature had not been idle. And the application was easy. If we will not have flowers we must have weeds. An unproductive life is an impossibility. But flowers mean work, and weeds are easily grown. True! Nature withholds her best from the indolent man. She demands our co-operation before she will yield up her treasures for us. So with life. Neglect it and unsightly weeds soon appear and disfigure it. Cultivate it and desirable growths are soon in evidence.

Neither in our gardens or our lives do we obtain the best things easily. Work is the order of the day. And to him who fulfills it, nature bestows with liberal hand all that is withheld from him who pays her no heed. But the indolent or indolent nothing of value is given. The difference between the park and the neglected lot was not one of soil, but of cultivation. The great need of to-day is culture, true, deep, painstaking cultivation of body, mind, and heart for the production of the best that in us, and which only God and ourselves in active co-operation can produce. A neglected life means certain disfigurement and loss.

Not Caught Twice

An insurance man tells of the many humorous difficulties and curious complications experienced by a life insurance solicitor in writing a policy for a German farmer in Indiana.

It appears that the house of the farmer, insured for a thousand dollars, had a short time ago been insured by one. The company insuring, exercised the usual privilege of replacing the burned structure, much to the disgust of the German, who held out for his one thousand dollars. "Dot house could not be built again for even a thousand dollars!" the Teuton continued to repeat over and over.

"Oh, yes, it could," said the insurance adjuster. "It was an old house. A six-hundred-dollar house would be a whole lot bigger and better than the old one."

So it was with this in mind that the German steadfastly refused to do business with the insurance solicitor.

"I got notions to insure but my wife," said he stolidly.

"Well, then," said the insurance agent, cheerfully, prepared by previous experience for any emergency, "insure her."

"No, indeed, I will not!" indignantly exclaimed the German.

"You come here and say, 'We will not get you one thousand dollars. We will get you a bigger and better wife for six hundred.' No, sir; I dakes no more insurance odd!"

Why She Could Not Tell

"What was the text, Jane?" asked Mr. Tribbles, as his wife came home from church.

Mrs. Tribbles had to confess that she had forgotten it. "Or, rather," she added, "I lost it. In fact, I didn't get it."

"When I fall to remember the text, you always want to know why. What was the reason that you didn't get it?"

"Something happened that drove it from my mind."

"What was that that happened?"

"Well, you must know," said his wife, rubbing her nose. "Just as the preacher was about to give out the text a moth flew along right in front of me. You know well enough what a woman does when she sees a moth. Of course I couldn't clap my hands there in church and crush it between them, but I spread out my handkerchief, made a quick motion, and folded it together. Then I pressed it tightly."

"I got the moth, but I lost the text."

A Serious Responsibility

"Rastus," said the neighbor, "I would like to borrow that mule of yours."

"Goodness sakes! boss," was the rejoinder. "I'd like to 'commodate you, but I's had some 'perience wif de law. If a man is 'sponsible foh de acts of his agent, I was to lend dat mule out, it wouldn't be no time befo I was arrested foh assassination!"

The League Prayer-Meeting

OCT. 18.—COMMENDING OUR SOCIETY. IV. BY SYSTEMATIC, GENEROUS GIVING.

1 Cor. 16, 1, 2; Mal. 3, 7-22.

EXPOSITORY HINTS.

This passage from Corinthians supplies us with some useful principles on the subject of giving:

1. We are asked to contribute frequently and stately: "Upon the first day of the week." We should not leave our giving to haphazard, to impulse or whim, but with regularity and system we should arrange for what is due to God. What day could be more appropriate for this duty? In the sanctuary we confess our sins. Let us then bring forth fruit meet for repentance. No part of the Sabbath services do we need more than the exercise of benevolence.

2. The contributions are to be individual and universal. "Every one of you." It is the duty of every Christian. The wealthy man is not under any greater obligation to give than the poor. He is, of course, expected to give more. He may be as able to give ten thousand dollars as you are to give ten cents, but remember that you are as able to give the ten cents as he is to give the ten thousand dollars. One of the greatest weaknesses in our church finances is the fact that so many church members do not contribute systematically. They will perhaps drop a piece of silver on the plate if they feel like it, but do not give according to the plan outlined here. Remember that the ideal plan is, "Every one of you." No one should be exempt.

3. The arrangements for giving are to be systematic. "Lay by him in store." Many persons say, "I will decide what to give when I find out what surplus I have after paying all my expenses." This is not the Christian plan. We are to plan for our contributions when our money comes in. We should "lay by" God's share and have it ready when it is needed. Every Christian should keep a treasury for God.

4. Our giving is to be proportionate: "As God hath prospered him." When the week has been unusually productive we are expected to "lay by" with unusual liberality. When the gains have been small the "store" will be small. It is a service of love and gratitude, and the heart will soon arrange the details.

BENEFITS.

The benefits of following the apostles' plan are manifold:

(1) The fickleness and fitfulness of benevolence would be terminated. Benevolence is now largely a question of impulse.

(2) The benevolent operations of the church would be immensely helped. When a pastor has a charitable case that calls for relief, or some worthy cause that should be supported, he always goes with confidence to the men who systematically store a portion for God. They know exactly what they have in their treasury, and their answer is ready. Usually they have something for every good cause.

(3) The gratitude of the individual would be kept in lively exercise. On the morning of every Lord's Day he offers God a portion of his week's proceeds, not only does he pray for the Kingdom; he shows the reality of his word by the practical value of his deed.

OBJECTIONS MET.

1. I have myself and my family to support. The answer is, that the success of your lawful endeavors to support yourself and your family depend on the divine blessing. You may rise early, sit up late, and eat the bread of sorrow; but if God blows upon it, it will all be chaff and be driven away. Look to God. Trust Him.

2. Some say, others do not give as they ought. Perhaps if you would set them a good example they would follow it. Perhaps you do not know how much they do give. Perhaps you do not know in what straits they are. You had better not judge another man's servant.

3. Business is not satisfactory; I am making little or nothing. Perhaps business would be more satisfactory and your gains increased if you would give God His due. Read Mal. 3, 10.

4. But, the calls are so many. Yes, and are not your calls on God's bounty many? If the calls on you are many, it is that you may often see what manner of spirit you are of, and if the calls are not so many as they ought to be, find out when you may do some good, and do it.

5. But, some one says, my property is my own, and I will give it or not as I please. There is a sense in which your money is your own, that is, you are in law the legal owner. No one can innocently rob you or defraud you of it. But in another and very important sense it belongs to God. You are merely a steward. Beware how you waste or hoard or pervert your Master's goods.

HOW TO GIVE.

1. Willingly: "If there be first a willing mind, it is accepted, according to that a man hath, and not according to that he hath not."

2. Unostentatiously: "Let not thy left hand know what thy right hand doeth."

3. Lovingly: "Though I bestow all my goods to feed the poor, and have not love, it profiteth me nothing."

POINTERS.

Large gifts are the crown of many small ones.

When a man endorses what he says with his money, we believe him to that.

A single Achan with his hidden gold brought defeat to the conquering hosts.

He is an unfaithful steward who leaves to impulse or accident the amount of his giving.

Giving is not giving in the scriptural sense unless it be prompted by the spirit of love.

Giving should unquestionably be made a subject of prayer.

The hand seldom opened becomes clutched; the door rarely used creaks on its hinges.

It is only by exercise that either grace or muscle is developed.

Frequent giving alone can make accumulation safe.

There is no sin more insidious than covetousness.

SUGGESTIVE THOUGHTS.

The willing heart makes giving easy. If it is hard to raise money for missions it is because the church has little heart for its missionary work.

It may be said that it is troublesome to be dividing every week. The proper

answer to this is to ask, "Is it troublesome to be receiving every week?"

The givers of the future are in our Sunday Schools and Young People's Societies to-day. Much depends on how they are instructed and trained.

If a man is thoroughly a Christian the nerve that runs from his brain to his purse will be just as much Christianized as the one that runs from his brain to his tongue.

The patriarch gave a tenth, and surely the noon of Christianity should not inspire less reverence than the twilight.—Rev. P. B. Meyer.

Many persons will give fifty cents per week who would find it difficult to give twenty-five dollars at one time during the year.

The first act of the converted Zaccheus was the cheerful giving of a large part of his hoarded wealth.

It must displease God when we make our giving depend on the state of the weather or the moving power of the appeal.

This plan of the Apostle makes beneficence a principle and not a matter of feeling.

Let this weekly systematic giving become the rule of Christendom, and the financial distress of the church will be removed forever.

GIVERS ARE OF SEVEN KINDS.

First, those who give spontaneously, and generously, but only to themselves—auto-givers, they might be called.

Second, those who give thoughtlessly, without any real or high motive—givers of the occasion, as it were.

Third, those who give with a sop to conscience and self-esteem; in a species of atonement for the evil they do—penitential givers.

Fourth, those who give as a matter of display, to win public applause for their generosity—theatrical givers.

Fifth, those who give because others give, because they are expected to give, and are ashamed not to give, and therefore give grudgingly—conventional givers.

Sixth, those who give because they feel they ought to give; who give through a sense of duty, and not through love—moral givers.

Seventh, those who give in the spirit of Jesus; who give because they love their neighbor as themselves, and above all things desire to help him—spiritual givers.

To which kind do you belong?

ILLUSTRATIONS.

Mr. Moody once asked a very wealthy man for a contribution, who replied: "I will give you the widow's mite." "That is your all," replied Mr. Moody.

A lady who had sat through a vigorous charity sermon without giving anything, and had her pocket picked as she was going away from the church, remarked that the Lord couldn't find a way to her pocket, but the devil did.

Charles Stoddard was one of the most munificent givers of Boston. The secret of his generosity was discovered in an account book which he kept when a young apprentice, showing that he gave regularly from fifty cents to a dollar a month to benevolent objects.

QUOTATIONS.

It is clearly taught in both the Old Testament and the New, by direct statement and by inference, that the giving of property is essential to true religion.—S. Earl Taylor.

Systematic beneficence deepens a man's interest in the extension of the Redeemer's Kingdom. Is this not of itself great gain? For what is systematic

benevolence but our investing so much of our money in the cause of the Redeemer's Kingdom?

God has absolute ownership of all things. We are only tenants; we are told to "occupy." Does not the owner expect from his tenant some sort of tribute or acknowledgment? Surely he does, and he is not content with the few hollow and empty words of thanks.—M. W. Letch.

One of the commonest experiences is the handling of money, and nothing will sooner show whether our consecration be a reality or a sham, nor will anything serve more quickly to ascertain and enforce the life of consecration than to spend our money daily under the sway of those principles which it is so easy to imitate and so difficult to practice.—Rev. F. B. Meyer.

No character more exactly agrees with the present state of man than that of steward. Our Lord most frequently presented him as such, and there is a peculiar propriety in the representation. A steward is a servant of a particular kind, such a one as man is in all respects.—John Wesley.

The custom of tithing may be no longer enforced as part of a legal system, but the principle will be voluntarily accepted in grateful recognition of the fuller riches of God's graces in the Gospel of His Son.—Rev. H. M. Kling, D.D.

The Young People's Society should by all means benefit itself to promote scriptural habits of giving. It may well hold a public meeting when the idea of Christian stewardship is presented. The meeting should be a meeting extraordinary, and should be very carefully worked up, too. Preparations should be made weeks beforehand, and members should be asked to engage in daily prayer that the meeting may be specially honored of God.—S. Earl Taylor.

OC. 25.—"WHO AM I?" MISSIONARY IMPERSONATION.

SUGGESTED PROGRAMME.
(Canadian Hymnal Used.)

Hymn 462.
Prayer—That we may all realize more than ever that we have a part in the great missionary enterprise.

Scripture Lesson—Romans 12.
Hymn 322.

Explanation of "Who am I?"—Leader of meeting.

"Who am I?" Contest.
Awarding of prizes.

Hymn 319.
Doxology and Benediction.

References:
\$3.10 WORTH OF BOOKS FOR \$2.00.

The following selection of books—which will be sent for \$2.00—comprises a special Study Course for this contest. We will include, also, a back number of the Missionary Bulletin, with directions on how to organize "The Missionary Post Office," which keeps up the interest in our missionaries and their work created by the "Who am I?" contest.

"Who am I?" Outfit for Contest	50
Heart of Japan	35
Heart of Szechuan	36
Methodist Church and Missions in Canada and Newfoundland	35
Missions in Nova Scotia	65
Indian Education in the North-West	65
Preparing the Way	26
French Methodist Institute	15
Story of Japan Orphanage	10
Story of China in Canada	10

Missions in New Ontario	65
How Methodism came to British Columbia	10
From Alberta to China	16
Beh and Yang	65
China's Old Educational System	65
Life of Henry Steinhauer	10
Life of John Wesley	65
History of Methodism	68
History of the Forward Movement	25
Atlas of World	10
Missionary Report	—

SPECIAL OFFER—\$2.00. \$3.10

The outfit for the contest may be obtained separately for 50 cents.
Address: F. C. Stephenson, 33 Richmond Street W., Toronto, Ont.

Impersonation is one of the most popular programmes for a missionary evening, and perhaps there is none so conducive to a better knowledge of our missionaries and their work. The plan has been very extensively used, and the "Who am I?" is simply broadening its scope, so that everyone present may have a share in the benefits that will result from the programme.

Without entering into details of the plan, it might be said that the "Who am I?" really begins some weeks before the social is held, when a certain missionary is assigned to each Leaguer as the one whom he is to represent. He is provided with a badge, on which is a cut of his missionary, and has access to the literature that will give information about the work. In the intervening time, he makes a special study of the field and work of his missionary, trying to prepare himself to answer any questions that may be asked about the man he represents, and at the same time to become as familiar as possible with the work of all the other missionaries. One very successful method that has been followed in preparing for the "Who am I?" is to conduct a series of study classes, in order that all who are participating may have equal opportunity of becoming familiar with the literature.

The "Who am I?" social takes the form of a contest. Each Leaguer wears his badge, and answers any question that may be asked, except to give the name of the man he represents. At the same time he endeavors to guess as many of the other missionaries as possible, and the successful contestant wins the prize. Briefly, this is an outline for conducting the "Who am I?"

Probably modifications suited to the individual League will present themselves to the mind of the missionary convener, and may be adopted with good effect. A success in "Who am I?" social is most far-reaching in its results. Leaguers who up to this time have taken little or no interest in the missionary question are led to study and pray about the work of some particular missionary. This cannot help but deepen the interest that will be felt in that and all other fields of missionary activity. Very possibly the study for the social will have awakened in the Leaguers a desire for a more extended course, and a missionary study class will be formed. At all events, there will be deepened interest in the work of our missionaries and more intelligent prayer on their behalf.

The following is an account of a very successful "Who am I?" social held some time ago:

"You have asked me for an account of our 'Who am I?' entertainment at Wesleyan. I am pleased to report success. I find it a great invention for creating a widespread interest in the study of missions. I have used it at two appointments, and expect to do so at more.

"Our experience at Bethel led us to

the conclusion that it was difficult to get all our young people to take an equal part in the contest. We suggested at Wesley as a possible improvement the selection of captains, the choosing of sides, and in addition to the three prizes given with the 'Who am I?' the giving of another to the captain of the side obtaining the greatest aggregate marks. This worked like a charm. Twenty-five were chosen on each side, a great many being married folks.

"It was impossible to foretell what discouragement might arise, and how our numbers might be depleted. But you can never know my inexpressible delight when on the evening of the entertainment, I found the basement filled with eager contestants. When lined up we found we had twenty-three on one side and twenty on the other. Everyone was given a pencil and a numbered blank sheet of paper. When the command 'Go' was given, it was a go. Everybody pitched in and worked like a Trojan to bring success to himself and his side. While taxing the memory to the utmost in recalling the names of the missionaries, it also proved a splendid social event.

"The contest resulted in all taking high marks. Two obtained full marks, one fifty and three others forty-five each, and a great number between thirty and forty. The winning side aggregated 663 and the losing side but a few less.

"When the prizes were given we were favorably surprised and delighted with a number of impromptu addresses. One middle-aged man stated that he had had some misgivings about the value of this 'Who am I?' but was glad to know that it was a thing of real worth. He appealed to the prizes to take a deeper interest in the study of missions."

NOV. 1.—THE SLEEPLESS WATCHER.

Psalm 121.
(CONSECRATION MEETING.)

EXPOSITORY HINTS.

V. 1. The look of longing. "I will lift up mine eyes," etc. The hills that he is thinking about were not visible to the eye, but they were seen by the heart that longed for them. There was an effort to divert his attention from the things around him to the things afar off. The Christian should ask himself, "Do I see the unseen?" Does that far off dim land assume substance and reality to me? The unseen things are the real things. The Psalmist had a most intense longing. He was perfectly comfortable in Babylon. There was abundance of everything that he wanted for his life, but he longed for the mountains. And so the Christian naturally longs to be nearer God, and to come into a fuller knowledge of Christ.

The Psalmist makes an exercise of will, when he says, "I will lift up."

Dr. MacLaren says, "Christian men and women too often walk beneath the very peaks of the mountains of God and rarely lift their vision there. They perhaps do so for an hour and a half on Sunday morning, or an hour on Wednesday evening, when they have no engagement, or for a minute or two in the morning before they hurry down to breakfast. For the rest of the day there are the mountains and here is the saint, and he seldom or never turns his head to look at them. It is that the sort of Christianity that is likely to be a power in the world or a blessing to its possessor?"

V. 2. "My help cometh from the Lord." The Christian man's one security is in feeling his help always. The consciousness of weakness is his strength. Blessed is the man that feareth always." There will be no reception of the Divine help unless there is a sense of the need of the

divine help. It is only when a man says, "There is none other that fighteth for me, but only Thou, O God," that God comes to help.

V. 3. "He will not suffer thy foot to be moved." The sliding of the foot is a frequent description of misfortune. The language here naturally refers to complete lasting of misfortune. It means, "He will not suffer thee to be violently cast down."

V. 4. "Shall neither slumber nor sleep." It is always a difficulty to secure a keeper who will remain awake during the whole night. The usual method to secure vigilance is to require the man to walk about, or blow a whistle or wind a clock at intervals. Yet, notwithstanding all precautions, as soon as sleep falls on the tired camp, it often happens that the tired keeper lies down on the ground and goes to sleep. How full of cheer is the assurance is the statement that our keeper does not slumber.

V. 5. "The Lord is thy keeper . . . Thy shade." That is, always present with thee. The figure refers to the protection afforded by the shade of a tree against the scorching rays of the sun, or to the custom which prevails in tropical climates, generally, of keeping off the intense heat of the sun by portable screen or umbrella. The word "shade" is often used for defence in general.

The promises here given include the whole person of man, in all his affairs and actions. Nothing can be unsafe that is thus guarded.

V. 7. "The Lord shall preserve thy soul." The soul is exposed to very grave dangers. It is a traveller in a perilous desert, a voyager on a treacherous sea. Only God can preserve it. He preserves the soul (1) In the right train of thought; (2) In the right course of action. It is a preservation extending over all activities. "His going out is coming in." In solitude and in society, in business and in recreation, in all engagements of life the shield of His protection is over it.

V. 8. "The Lord shall preserve thee from all evil."

Lawyers, when they are drawing up important documents, frequently conclude with some general terms to meet any emergency that may arise. A similar formula is here inserted. No matter what may be the character of the evil that assails us the promise covers it all.

SUGGESTIVE THOUGHTS.

It is interesting to know that keeper should not sleep, for who assails us neither slumbers nor sleeps.

The shepherd of the flock is the shepherd of the individual sheep.

The Lord was a buckler to Abraham, none of his enemies could harm him, for his buckler covered him thoroughly.

The Lord was a hedge unto Job; Satan himself confessed he could not get through it, no matter how often he tried.

If the soul is kept, all is kept; as the greater includes the less.

When we go out in the morning and come in at night, Jehovah shall keep us.

When we are out in youth to begin life, and come in at the end to die, we shall experience the same keeping.

QUOTATIONS.

Man sleeps; a sentinel may slumber at his post by inattention, by long continued wakefulness, or by weariness; a pilot may slumber at the helm; even a mother may fall asleep by the side of a sick child; but God is never exhausted, is never inattentive, is never weary. He never closes His eyes on the condition of His people, or the wants of the world.—Albert Barnes.

The titles of God are virtual promises. When He is called a sun, a shield, a strong tower, a hiding place, a portion, faith may conclude as much out of these as out of promises. Is the Lord a sun? Then He will influence me, etc.—David Clarkson.

That God always keeps watch for us is deeply rooted in our hearts; so that depending on His guardianship alone, we may bid adieu to all the vain confidences of the world.—John Calvin.

"To the hills, I lift mine eyes,

The everlasting hills;
Streaming thence in fresh supplies,
My soul the spirit feels.

"Will He not His help afford?

Help, while yet I ask is given;
God comes down; the God and Lord
That made both earth and heaven."

—Charles Wesley.

Spurgeon says of this sentence, "The meaning lies here; the sentence is a mass of bullion, and when coined and stamped with the King's name, it will bear all our expenses between our birthplace on earth, and our rest in heaven.

ILLUSTRATIONS.

When one asked Alexander how he could sleep so soundly in the midst of danger, he told him that Armeto watched. O how securely may they sleep over whom He watcheth that never slumbers nor sleeps!

A poor woman, as an Eastern story has it, came to the Sultan one day and asked compensation for the loss of some property. "How did you lose it?" said the monarch. "I fell asleep," was the reply, "and a robber entered my dwelling." "Why did you fall asleep?" "I fell asleep because I believed you were awake." The Sultan was so much delighted with the answer that he ordered her loss to be made up. What is true only by a legal fiction of human governments that they never sleep is true in the most absolute sense with reference to the divine government.

A number of years ago, Captain D. commanded a vessel sailing from Liverpool to New York, and on one voyage he had all of his family on board with him. One night, when all were asleep, there arose a sudden squall. Everybody was uneasy and alarmed except the captain's little girl of eight. When asked why she was not afraid, she said, "Is father on deck?" When told that he was, she turned on her pillow and went to sleep, in the face of winds and waves.

"Fear not the windy tempests wild,
They bark they shall not wreck;
Lie down and sleep; O helpless child,
Thy father's at the helm."

Sailors are well aware of the fact that the moon smites as well as the sun, and a naval officer relates that he has often, when sailing between the tropics, seen the commanders of vessels waken up young men who had fallen asleep in the moonlight.

NOV. 8.—GOOD LITERATURE EVENING.

1 Tim. 4, 13.

READING COURSE AND EPWORTH ERA.

FOREWORD.

This topic should furnish the opportunity of bringing the work of the Literary Department before the League. This is one feature of our work that is in greatest danger of being neglected, and yet it is of the greatest possible importance.

Young people should be stimulated to read the best books. Very often by bringing a subject of this kind before the

League some become interested and will undertake a course of reading if one is organized.

INFLUENCE OF BOOKS.—BY BISHOP J. F. BERRY.

The problem involved in this question touches the very heart of modern life. Next to the society in which we mingle, what we read forms the cast of our minds, fixes our principles, determines our habits, and makes us what we are. The thoughts upon the printed page are thoughts that breathe. And because of their almost universal dissemination they affect in subtle ways the life of the people.

The influence of books and papers upon the young people of the land—how unspeakably great! Many of our boys and girls are omnivorous readers. Our young men and women draw more largely upon the public libraries than any other class. Do you realize what this means? Do you see its bearing on to-morrow and the day after? The style of literature we learn to like when we are young is the style we are apt to like always. If we cultivate a taste for that which promotes real culture we will always crave it. If, on the other hand, we acquire the habit of reading that which is senseless or sensational, or injurious, it will be difficult for us, in after years, to break away from it. We write with this matter at our peril.

WHAT SHALL WE READ?

There is a world of wholesome reading. Consequently there is no possible excuse for anyone to read anything else. History, science, philosophy, biography, romance, and best of all, books that feed the soul.

HISTORY.

Does any one complain that history is dry? Then he has never read it—or never read the right kind. No fiction ever written that could be stronger or more romantic than the truth about nations and men.

Let him read Gibbon or Irving or Motley, or any one of a dozen others who have portrayed the march of events in the history of the nations.

NATURAL HISTORY AND SCIENCE.

Does another find natural history and science dull? Earth and air overflow with wonder and interest. Much fascinating literature is devoted to them. If the young person will read Jules Verne's remarkable stories, Professor Elisha Gray's "Nature's Miracles," or Appleton's "Library of Useful Stories," and follow the current chronicle of the achievements of science he will never again make such an unwarrantable objection.

BOOKS OF TRAVEL.

Does another object to books of travel? Then he does not know what he is talking about. Next to the pleasure and benefit of a personal visitation to distant lands is that of seeing them through the eyes of a keen observer who is able to describe in graphic style what he beholds. This is the only way most people can expect to travel. He is wise who journeys with a book in a quiet nook and there gives play to his imagination in this way he may visit the remotest corners of the earth, and participate in the most thrilling adventures. He may explore the wilds of Africa with Stanley and Du Chaille, or strive to reach the pole with Peary and Nansen, without experiencing the expense and discomfort attendant upon these intrepid explorers. If he once begins to read the right kind of travel, the lurid literature of the Wild West or the lonely seas will have no more charm for him.

BIOGRAPHY.

Biography should not be overlooked. No class of literature exerts a better influence upon the receptive reader. Youth is the impressionable period of life. Most young persons form their ideals from persons they meet or about whom they read. It needs no argument to establish the fact that in selecting books the lives of noble, useful men and women should have a conspicuous place.

FICTION.

The reading of fiction is not to be indiscriminately denounced. On the contrary, pure types are to be encouraged. It is an important factor in a well-rounded literary equipment. Therein is to be discovered a knowledge of human character, a reflection of real life. But in the selection of no class of books must greater caution be used. There are hundreds of stories that are pure, informing and full of inspiration to better things.

RELIGIOUS READING.

The most important fact to members of the Epworth League is that they are Christians, and that the nurture of their spiritual life demands their first consideration. Failure to recognize this means peril to Christian experience. Attending religious services is not enough. It must be fostered and expanded by religious literature. The Bible, of course, is the young disciple's sailing chart, and should be reverently consulted every day. But besides the Bible there is a large and important religious literature. It is, in fact, the most extensive of all literature, and must have an important place assigned to it.

Let the young Methodist read general church history in order to obtain a knowledge of what the church has accomplished in all ages, and what have been its relations to the world. Let him read Methodist history to become familiar with the glorious achievements of his own church. Let him read Methodist literature, that he may become imbued with the thought and spirit of his own denomination, and be inspired to a hearty interest and participation in its various activities. It is important also to keep in touch with contemporaneous church life and work. Let him read religious biography as exemplars of Christian living, and devotional literature for the nurture and growth of the spiritual life. The "quiet hour" for meditative reading should never be omitted. Thus shall we round out a symmetrical intellectual and spiritual life.

HOW TO READ.

1. Plan your reading. Mark out your course for a year. Prefer old books. Those which are old enough to be classics are safe. "Books with beads are better than beadless books."
2. Along with method put variety. Follow romance with history, history with travel, art, science, philosophy, religion. This will maintain interest and secure symmetrical development.
3. Limit your reading. Many persons attempt too much. To read more than you can assimilate produces mental dyspepsia. Know a few books well. Intensive is better than extensive reading.
4. Fix your reading. As you read, think. Weigh your author's statements. Discuss them with yourself. Hang them up in your memory within easy reach. "Thinking makes what we read ours."
5. Time your reading. Can you not arrange to have a "book-hour" each day? Let no trifling thing encroach upon it. Then utilize the fragments of time. Read riding to and from your work. Take ten minutes of your noon hour. Shorten your recreations. Little

and often will master the largest volumes.

6. Supplement your reading. Have a map at hand. Also a dictionary. Look up all allusions to geography, history, poetry, art, mythology, distinguished people, etc. Thus make the pages of your book broadly educative.

7. Hold fast your reading. Do not read borrowed books if you can avoid it. Own them. Mark passages that impress you. If in doubt about any statement or sentiment put a "?" in the margin. Then, at a time, turn back and think it over. Make your books your choice companions. Talk with their great authors.

8. Grow by your reading. You know your mental deficiencies. You recognize your weak places. Read to fill up these deficiencies and strengthen the places that are weak. Your poverty may become abundant riches. Though deprived of as full collegiate training as you longed for and ought to have had, you may yet become a young man or woman of liberal culture, an ornament to any social circle, and a benediction to the world.

THE READING COURSE.

For twelve years the Epworth League in Canada has maintained a Reading Course, and during this time over 50,000 good books have been circulated among our young people. For reasons which have already been pointed out, the sale of these books has declined, so that no course has been issued this year. There are, however, many suitable books from which a selection may be made for use in Reading Circle. If at all practicable have a Reading Circle of some kind.

PLEASE let all the members of your League know that **THE CANADIAN EPWORTH ERA** will be sent to new subscribers for 1909 from November 1st until January 1st free. This means the paper for fourteen months for the price of twelve. Now is the time to obtain new subscriptions. "Get busy."

THE EPWORTH ERA.

The Canadian Epworth Era was started in 1899 as a paper for Epworth League and Sunday School workers. It has maintained its circulation very well, but has never paid its way. At present it is published at a loss. We very much need an increased circulation. Many Leagues take only a few copies, even some of the officers not being subscribers. Let an earnest and enthusiastic effort be made to get new names, especially in view of the offer to send the paper until the end of 1909 for 50 cents.

The best way to go about it is indicated in a letter from Rev. J. W. Baird, B.A., of the Hyatt Avenue Church, London. Shortly after his arrival as pastor of this church he discovered that only about half a dozen copies of The Era were taken by the League. Determined that there should be a change, he arranged with the president for an "Epworth Era Evening." The wire stitching of one copy was removed, and the paper in separate sheets was arranged on a string which hung across the room. Then, showing those present what an amount of interesting and helpful reading is given every month.

Then the programme consisted entirely of readings from The Epworth Era. Selections grave and gay, poetical and practical were presented, giving an idea of the wealth of material which the paper contains. The important number

on the programme was the canvass for new subscribers. Two persons were sent out through the audience, and every person in the room was honored with a personal invitation to become a subscriber. Result: What might have been expected—25 new subscriptions were received. Try this plan, and see how beautifully it works.

A Character Advertisement

"Beware of that 'haven't time' excuse, my boy," said a teacher on hearing a pupil refuse to lend a hand in carrying out a benevolent plan. "It advertises you pretty plainly."

"How is that, Mr. Chapin?" It seems to me that if a fellow hasn't time, he hasn't, and that is all there is about it. One person can't do everything."

"True, but that saying 'I haven't time' is one way of saying, 'That is very unimportant to me.' It tells the story of your choices every time."

One says, "I haven't time for amusements," another says, "I can't spend time to read," another says, "most church work go by." Every one of these statements may be true enough from the speaker's standpoint, but it is because of his taking the standpoint. Now and then one is so situated for a season that he really has time for nothing but daily tasks, but ordinarily everyone has time if he really chooses so to use it, to keep in touch with the best—with his neighbors, through friendly intercourse or through service, with best thoughts of the times by reading, with philanthropic and religious activities. This involves thought and foresight and some determination, but it can be compassed, will be compassed, by the one who sets high value on these lines of activity.

In some cases, however, "I haven't time" is an advertisement of high character, for it may say that one has too much interest in the non-essentials, or the harmful doings that life offers. After having taken time enough for amusement one is right to maintain that he cannot give time to excesses. One may rightfully say that he hasn't time for gossip or slander or strife. It was once said of the graduates of a certain college that they hadn't time to get rich, and some very earnest women have said that they hadn't time to be fashionable. "I haven't time" is a good phrase when used in just the right way.

Filling Up the Ruts

If it is a prayer meeting rut, fill it up with new voices.

If it is a committee rut, fill it up with new methods.

If it is a devotional rut, fill it up with new spirituality.

If it is a financial rut, fill it up with new consecration.

If it is a parliamentary rut, fill it up with new kinds of motions.

If it is a social rut, fill it up with novel sorts of socials.

If it is any manner of rut, fill it up with ingenuity, persistence, and pluck.

Minute Men

Every League might have a band of six or eight, held under a special pledge of readiness to fill gaps; not merely prayer meeting gaps, but any emergency that may come up in the life of an active League. Of course, there will be but few who can hold themselves absolutely at the command of the Society, but what a help to the President to know of some who will answer—larger duties permitting—when presented the hesitation of excuse or false humility.

The Junior Epworth Era

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

Weekly Topics

OCT. 18.—DEPUTATION TO JAPAN
AND OUR MISSIONS THERE.

SUGGESTED PROGRAMME.
(Canadian Hymnal Used.)

Hymn 433.

Prayer—That Japan may speedily become a Christian nation.

Scripture Lesson—Psalm 24.

Hymn 453.

Address—Our Church's Missionary Work in Japan, by the Superintendent.

Hymn 319.

Report from Deputation—Reporters 1, 2, and 3.

Hymn 303.

Report from Deputation—Reporters 4, 5, and 6.

Mitzpah Benediction.

References: The Heart of Japan, 35 cents; The Story of a Pot of Rice, 2 cents; The Story of the Japanese Orphanage, 10 cents; Japan for Juniors, 20 cents; The Missionary Bulletin, 75 cents a year, 25 cents single copy; The Christian Guardian; The Missionary Outlook; Object Lessons on Japan, \$1.50.

Use a large map of Japan, and point out the different mission stations as they are visited.

Pictures of Japanese scenes, and descriptions of the manners and customs of the people, particularly through the Object Lessons, will add very materially to the interest of this meeting.

"We are all very much interested in Japan, because it is the oldest foreign mission of our church," said our superintendent the day we were appointing our deputation to visit Japan. "In 1873—just thirty-five years ago—Rev. Dr. Cochran and Rev. Dr. Macdonald, who was a physician as well as a minister, were sent by our church to begin missionary work in the Sunrise Kingdom, as Japan is sometimes called. Ever since, we have had missionaries there. Last year three of the missionary societies which were working in Japan united to form the new Methodist Church of Japan, under Bishop Honda, who is really the General Superintendent of the Japanese Church, just as Dr. Carman is of our church. As our mission was one of those uniting, our missionaries are all members of the Japan Conferences. Though the new church is established, it is still weak, and it will be some years yet before it can get along without help in men and money from us. Wonderful work has been done since the first Protestant missionaries went to Japan, about fifty years ago, but there is a great deal to do still before this will be a Christian country."

REPORTER No. 1.

We had a very nice trip to Japan. It was the first time that I had ever been on the ocean, and I was afraid that I might be frightened. But as soon as we were on the beautiful "Empress" steamer, I forgot all about being afraid. It was such a fine steamer, and everything was so new and strange that the trip was very interesting. At last one day we got our first sight of Japan. As we came nearer, our superintendent pointed out

Fujiyama, the beautiful sacred mountain of Japan. We did not wonder that the Japanese all love it. Then at last our steamer dropped her anchor, we went ashore, and felt that we were really in Japan. It was all very strange and different from what we were accustomed to. The people were clattering around on wooden shoes, and talking away in a language we could not understand. While we were trying to get used to everything, Dr. Coates, who had come down from Tokyo to Yokohama to meet us, came up and gave us a very warm welcome to Japan.

REPORTER No. 2.

We got on the train, and in a little while we were in Tokyo. Dr. Coates called jinrickshas—funny little carriages drawn by men—and took us for a ride around the city. Afterward we came back to the Central Tabernacle, which is really the centre of our church's work in Tokyo. Dr. Coates told us a great deal about the work that is being done there—about the Bible classes and the Sunday and week-day services, and how the missionaries are trying to win the Japanese for Christ. We were all interested in hearing about the college in which Dr. Coates is professor, in which young men are being trained to enter the ministry. While we were being shown another of our missionaries, came in. He said he was very glad indeed to see anyone from Canada, and he was sure that we would have a splendid report to make to our League. We were glad, too, to meet Mr. Ozawa, who was converted in Vancouver, where our deputation visited last month.

REPORTER No. 3.

At Kofu, Mr. Bates has a great work among the young men. Twenty of them live in his dormitory, and we were glad to meet them at prayers one day in the missionary's home. Like most of the other missionaries, Mr. Bates does a great deal of teaching, and in this way he reaches and interests a great many young men. At Shizuoka, Mr. Embersson had just returned from his furlough, and was busy getting hold of his work again, but he was not too busy to show us what was being done at his mission station. There is work among the young men here, too, and there are quite a number of children in the orphanage. Several Christian Japanese gentlemen in the city are doing a great deal to help the missionary in his work. Mr. Embersson told us about one of these, a tea merchant, Mr. Harazaki. He is a friend to the little apprentice boys of the city. While Mr. Embersson was in Canada, Mr. Holmes had charge of the work here.

REPORTER No. 4.

Mr. Hennigar gave us a very warm welcome to Fukui. This is a city where Buddhism, a non-Christian religion, is very strong. The people have been very much opposed to Christianity, but they are gradually turning to God. Mr. Hennigar is very hopeful about the work in Fukui, and is very proud of his church and mission house, which have just lately been built. Mr. Armstrong is the missionary at Hamamatsu, and he, too, said that the work was very encouraging. He

told us a great many interesting stories about his work in Japan. "We hope that you will come and see us again," Mr. Armstrong said as we were leaving. "We are always glad to have visitors from Canada. But we hope to welcome some of you out here as missionaries by-and-by."

REPORTER No. 5.

I think I was more interested in Kanazawa than in any other place in Japan. You see, I had been collecting money for the orphanage work, and had read all Dr. McKenzie has written about it. I was so glad to have a chance to see the boys and girls in the new orphanage. There were about one hundred of them in all. Some attend school, and there are kindergarten classes for the tiny tots. Before we left Kanazawa, we went out to see the cottages by the sea, where all the boys and girls had such a happy time one summer. Dr. McKenzie says this orphanage work was very important because the boys and girls are being brought up in a Christian home, and are being taught of Jesus Christ. We are going to do all we can to help.

REPORTER No. 6.

At Toyama we met Mr. Wilkinson, and learned about his work. Here, Mr. Prudham, who is now in Canada, was the missionary for a long time, and Mr. Wilkinson has been in charge since his absence. Like the other missionaries, Mr. Wilkinson does a great deal of teaching, and in this way reaches many students. Our last visit in Japan was to Nagano. Here we found Mr. Norman, whom some of us met in Canada while he was on furlough last year. Mr. Norman is very much interested in his Sunday School work, and told us about it. He said that the hope of Japan is in her boys and girls, and it is very important that they should be trained to grow up as Christians. We all felt that we had learned very much in our trip to Japan, and are anxious to do what we can to help in the work there.

OCT. 25.—MISSIONARY MEETING.—
OUR NATIONAL THANKSGIVING.
Psalm 65.

Our psalm vividly reminds us of our continued dependence on God. He is the gracious Provider for all his creatures. From Him all physical abundance comes. Verse 11 is especially suggestive in the autumn season. Thanksgiving Day is not only a holiday in the common sense; but ought to be a holy day in the true meaning of the word. "The danger with most of us is just about the same that Moses feared for the people long ago, when he said, 'Beware lest thou forget the Lord.' Forgetting is easy, and only as we continually remind ourselves of God's great goodness and mercy, can we avoid the sad results that follow a poor memory. It is a good exercise to count our daily mercies. There is much truth in the hymn: 'It will surprise you that the Lord has done.' But the best way to give thanks is not by simply speaking them. Deeds are better than mere words at any time. That is why our meeting is a missionary one. How much are we thankful? How can we show our gratitude? If we consider such questions we

shall learn that the gratitude of our hearts to be real must not only prompt our lips to speak or sing, but our hands to do for God's glory. We will try to prove our sincere thanks by sharing with others the blessings we enjoy. Out of a full heart, therefore, let us praise the bountiful Father of all our mercies by seeking to make all His creation glad and happy in a realization of His love in the Gospel of His Son.

NOV. 1.—THE CHILDREN'S HOSANNAS.
—PRAISE MEETING. MATT. 21.
15-16.

Among the great crowd of people who gathered together to welcome Jesus as He rode into the city, were a lot of children. These were not the least enthusiastic of all the multitude, we may be sure. We all know how boys and girls throng to any public reception of a great man coming to their town or city. And we know, too, that the children's welcome choruses are often the most appreciated. We may be certain that Jesus saw and heard the children with pleasure and satisfaction. He was always glad to have them near him. But not only with many others. It is clear from our Bible verses to-day that "the chief priests and scribes" looked rather disdainfully upon the crowd of children, and scorned them as well as their songs of welcome to Jesus. "Hearst thou what these say?" "Sore displeased" were they, indeed, that Jesus should receive praise from such mere children. Note the answer that our Lord gave. It is not so much the matter of the song as the singers of whom He speaks. "Babes and sucklings" they may be, and because of their immaturity they are despised by the proud and priestly leaders. But not by Him! He is always pleased by "perfected praise" in His ears. We have our Lord's own statement on this matter, and if we would continue His will and do it, we must train even the little children to praise. Such verses as Psalm 78:4 are as much in force to-day as ever. What a great subject is suggested by the words "the praises of the Lord." And, do not forget that we have more reason for praise to-day than ever before. Through the wonderful love of Christ's Gospel much has been done for children in Christian countries. Heathen children do not know the comforts, privileges, and blessings that Christian children have. No other person who ever lived has been such a friend to the children as Jesus. For what He has done for us we should praise Him. But more than all we should praise Him for what He is. They called Him a King of old. We know Him as more loving and mighty Ruler than they ever did.

NOV. 8.—OUR KING.—(BIRTHDAY MEETING.) 1 Samuel 10, 24; 2 Kings 11, 12; 1 Timothy 2, 1-3

It is very desirable that our Juniors should become as familiar with November 9th as their fathers and mothers were with the 24th of May. To develop a spirit of patriotic loyalty to our Empire is one of the most laudable of purposes we can work for. And the more we familiarize our boys and girls with the principal facts regarding the Throne and Government, the better it will be for them as the coming citizens of this most important over-seas Dominion. So we advise that preparations be made some weeks ahead for this meeting, and that easy topics be assigned to a number of the Juniors, that they may prepare answers to such questions as: "When and where was King Edward born?" "How old was he when his father died?" "When did he visit Dominion?" "When and to whom was he married?" "When and where did Queen Victoria die?" "When was the King crowned?" "Why

was not the Coronation ceremony held earlier?" "How old is the King on this birthday?" "What is Queen Alexandra's age?" "Where did they live as Prince and Princess of Wales?" "Name two of the chief royal residences in England." They might well follow a brief conversation on "What constitutes a good king?" Close the study with 2 Samuel 23, 3, as the verdict of the greatest king of his age. Such a service interspersed with bright appropriate music ought to be very enjoyable and profitable to all concerned.

A Halloween Charm

The clock was striking twelve, Marie Louise counted the strokes in the dark with a shuddering surprise not unmixed with terror. The witching hour had really come—the time to try her fate and learn "for certain sure" whom she should marry.

Marie Louise had worried a good deal about this. She did not really want to marry at all. It made her gasp and choke, even to think of going away from her mother and her home and living somewhere else. But Jennie Netherall had told her that if she didn't marry she would be an old maid, and that was not to be thought of for an instant. Marie Louise was only seven years old, but she faced the inevitable with the courage of forty-and-seven.

She could not help, however, being greatly troubled over it. By the buttons on her school dress she knew that she was destined to marry a rich man. She had been perfectly happy over this until one luckless day when she heard some one say, "Billy Patterson will be a rich man one of these days. His business sense is something remarkable."

Billy Patterson was the one negro boot-black of the town. Marie Louise was dreadfully afraid of him. Suppose, oh, suppose it should be Billy Patterson! Just at this stage she had a new dress, and in counting its buttons she discovered that her husband was also to be a merchant. Now, Jimmy Baggs was going to be a merchant—a candy merchant. Marie Louise could never hear him say so. This was a fresh source of woe. Jimmy Baggs was the ornament of her life. He pulled her curls. He shrieked out at her from dark corners. He threatened to set his cross dog on her, and employed all the ways of torture that a small boy delights in using on a girl just a little smaller. What if she should have to marry Jimmy Baggs! Oh, she could not bear the uncertainty! She must know, surely, if only to be enabled to summon all her fortitude for the inevitable.

The big girls were all talking of Halloween charms and spells. Marie Louise believed every word they said. From them she learned just how to find out whom you would marry. Eat an apple at midnight, then take a looking-glass and walk slowly down the stairs, looking in the glass all the time, and you would see in it the face of the man whom you would marry.

Marie Louise had gone to bed with the apple under her pillow and the looking-glass in her hand. She had kept awake hours—quite fifteen minutes—for fear lest, when the clock struck midnight, she should not hear it. And now it was striking and she was awake. Marie Louise shivered. It looked very dark and fearsome and the air was cold.

"I wish I hadn't woke up," murmured Marie Louise. "I don't believe I want to find out whom I'll marry!" Suppose, oh, suppose that Billy Patterson's black face should look up at her from the glass! Or that Jimmy Baggs should give one of his blood-curdling whoops on the dark stairway! "Oh, dear; I wish I hadn't done this," said poor Marie Louise. "Whatever you begin to be sure to carry out" was the principle on which little Marie Louise had been brought up.

She never thought of giving it up, though her heart beat in wild terror and her breath came in gasps. She ate the apple, forcing down every morsel. Then with her looking-glass she crept out of her warm bed, and started down the stairway.

A little barefooted girl creeping timidly down the stairs makes very little noise, but there was somebody below who slept with the motion of the motion of a child. Somebody rose up and went to the foot of the stairway. By the dim moon-light shimmer of the night Marie Louise saw a face that she knew looking at her from the glass. She turned with a glad cry, "Papa, papa; it's you—oh, it's you; oh, I'm so glad." And the troubled little girl sprang into his arms, and the strain being over, gave way at last to hysterical sobs.

"Walking in her sleep," thought the father, as he comforted her and led her back to bed. He never even thought of the looking-glass in her hand, his own Halloween days were too thoroughly over.

Marie Louise did not tell, because, if you told, the result of your Halloween charms would not come true. But Marie Louise was comforted and her heart rejoiced. She could pass Billy Patterson and Jimmy Baggs without a pang.

"It's all right, whatever he does," she said. "I'm so glad that I tried that Halloween charm, for I've found out for certain that I'm going to marry papa."—B. E. Bush, in "New Idea" Magazine.

The Road to Slumberland

What is the road to Slumberland,
And when does the baby go?
The road runs straight through mother's arms,

While the sun is sinking low;
He gets through the drowsy "Land of Nod."

To the music of lullaby,
When all wee lambs are safe in the fold,
Under the evening sky.

A soft little night-gown ever so white,
A face washed sweet and fair,
A mother brushing the tangles out
From the sunny, golden hair.
Two little tired, tiny feet,
From the shoe and the stocking free;
Two little palms together clasped
At the loving mother's knee.

Some baby words that are drowsily lisp'd
In the tender Shepherd's ear,
And a kiss that only a mother can place
On the brow of her baby dear.

A little round head that nestles at last
Close to the mother's breast,
And then the lullaby soft and low,
Singing the song of rest. —Selected.

Little Harold had been directed by the teacher to write the word "folly."
"I can't," said Harold, "cause my pencil's busted."

"Why, Harold! What did you say was wrong with your pencil?"
"It's busted."

"Dear me! Children, can any of you tell what Harold means? I'm sure he hasn't used the right word."

Up went the hand of little Marjorie.

"Ah, Marjorie, dear, I thought you would know. What does Harold mean?"
"He meant that hith pencil' hith buticated."—Chicago Record-Herald.

Dorothy was looking at a picture in the newspaper of a fire, when Uncle Arthur explained to her that the engines threw water on the fire to put it out, because, you know, Dorothy, water won't burn." To which she replied, "But, Uncle Arthur, hot water will burn."

Enterprising Dentists

Mrs. Boorman Wells, the noted English suffragette, was describing at a dinner a very disorderly suffragette meeting.

"The noise," she said, "can only be likened to the hubbub that I once heard coming from the nursery of a friend with whom I was taking tea.

"Terrified by this infernal turmoil, my friend and I burst into the nursery, breathless. The children, in a close group by the window, the baby in the middle, looked up calmly.

"What on earth are you doing?" the mother demanded.

"We've found," said the oldest boy, "poor grandma's teeth, and we're fitting them down and fitting them on the baby."

Edison's Cure for Insomnia

Speaking of sleep recalls an interesting story which Mr. Edison is fond of relating about a man who called upon him once asking for work, and in the course of conversation stated that he was a martyr to insomnia. Edison was delighted to hear it, and told his visitor that he was just the man he had been looking for. As he didn't require any sleep, he would be able to work all the longer, and might get busy right away. "So," said Edison, "I put him to work on a mercury pump, and kept him at it night and day. At the end of sixty hours returned there he was, the pump all broken to pieces and the man fast asleep on the ruins. He never had an attack of sleeplessness after that."

Kept Him Poor

A story is told of a minister who, after the service, greeted a stranger and asked him what denomination he belonged to.

"I suppose," responded the other, "I'm really what might be called a submerged Presbyterian."

"A submerged Presbyterian!" exclaimed the minister. "I should be glad if you would explain."

"Well, I was brought up a Presbyterian; my wife is a Methodist; my eldest daughter is a Baptist; my son is an organist at a Unitarian church; my second daughter sings in a Church of England choir; and my youngest goes to a Congregational Sunday School."

"But," said the minister, aghast, "you contribute, doubtless, to some church?"

"Yes, I contribute to all of them," was the answer; "that's what submerges me."

What the Father Liked

A preacher complimented Dr. Burt one day on his good disposition.

"You never growl about anything," he said. "No matter what kind of a meal is set before you, you eat it cheerfully. How did you manage to acquire such a fine habit of good-humored tolerance and resignation?"

"Maybe the remark of a child I once overheard helped me to learn to control and grumble as little as possible," said Dr. Burt. "I spent a few days with this child's father, a good man, but a chronic growler. We were all sitting in the parlor one night, when the question of food arose. The child, a little girl, told cleverly what each member of the household liked best. Finally it came to the father's turn to be described as his favorite dish.

"And what do I like, Nancy?" he said, laughing.

"You," said the little girl, slowly—"well, you like most anything we haven't got."

All Readers OF The Epworth Era

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