

where, seventy years before, President Lincoln's Emancipation Proclamation, the first United Empire Loyalist Parliament, like the embattled farmers of Concord, fired a "shot heard round the world" in an act forbidding slavery, and tell how Canada for years became the refuge of fugitive slaves from the Southern States. The Nova peninsula is especially rich in historic lore, while our beautiful northern lakes are indelibly associated with the memory of the early French explorers of Canada. The story of Chief Joseph Brant, or Tecumseh, will afford material for an outline of these days.

Of these suggested papers might be varied or interspersed by poems of historic interest, emphasizing the spirit of Canadian history, such as "How Canada Was Saved" (George Murray), "Madeline De Vercheres" (John Reade), "The Loyalists," "Laura Secord" (Dr. Jakeray), or "Ballad for Brave Women" (Charles Nair).

Another suggestion for a patriotic evening is to have one Leaguer tell the story of, or events leading up to, the Confederation of the Provinces. Another might read Charles G. Roberts' "An Ode for the Canadian Confederacy," or his "Collect for Dominion Day." Let this be followed by brief sketches of the resources and present conditions of the Provinces that entered into Confederation, followed by a summing up by the leader, dwelling upon the great heritage that is ours in this new country, the fairest daughter of that great mother of nations, whose colonies girdle the globe.

One Epworth League leader contrived a very successful patriotic evening by securing Frank Yeigh's little book, "Facts about Canada," and so arranging that everyone present came prepared to take part by imparting some item of information about our vast and glorious country. This was followed by a wise summing up and talk along the line of citizenship and our responsibility to the strangers coming to our land.

For a morning or national evening booths might be arranged to represent the different provinces, where appropriate refreshments are served. For instance, the North-West booth might serve shredded wheat, in a variety of ways, and in deference to its varied European population, coffee and doughnuts; British Columbia, salmon sandwiches and rice cakes, and a cup of tea; Ontario (with its early settlement of English, Irish and Scotch), porridge and cream, potato salad and buttermilk, berrill, and bread and butter.

Food for the mind for this evening may be furnished by a varied repertoire of patriotic songs, addresses and recitations, while unique decorations will add to the success of the event.

"Me a Clistian"

The story is told of a Chinaman in this country who had applied for a position as house servant in a family which belonged to a fashionable Church. He was asked: "Do you drink whiskey?"

"No; I Clistian man."

"Do you play cards?"

"No; I Clistian man."

He was engaged and proved to be a capable servant. By and by the lady gave a bridge party with wine accompaniments. The Chinaman did his part acceptably, but the next morning he appeared before his mistress.

"I want to quit."

"Why? What is the matter?"

"I Clistian man. I told you so before; no heathen, no heathen, no heathen; no workee for 'Melican heathen.'"—*Baptist Standard.*

Personal Interviews of Jesus With Peter, a Fisherman—A Call to Service

Luke V. 1-11; (Matt. IV. 18-22; Mark I. 16-20.)

TOPIC FOR JULY 6.

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I. THE SITUATION.

JESUS had fairly entered upon the work of his public ministry. Since His baptism He had made a second visit to Judea, had taught in the synagogues of Galilee, and had healed many sick people; His face had gone abroad through the country round about, and everywhere He went multitudes flocked about Him.

Among His followers were a few who were more closely associated with Him. They had been the disciples of John, but had now attached themselves to Jesus. They had been with Him at the marriage feast in Cana and on other occasions; and had heard His words and witnessed His works. Jesus had been a guest in the home of one of them—Peter, whose mother-in-law He had healed of a fever. But as yet they could scarcely be called permanent disciples, for they still followed their old occupation. Moreover, they did not yet fully know Jesus. He was to them a great religious teacher whom God had sent with the power of His Spirit—a prophet greater even than John. But they did not as yet recognize Him as the Son of God, and it is doubtful whether they recognized Him as the Messiah or not, although Jesus had already revealed Himself as such to the Samaritan woman.

It is evident to the mind of Jesus that these men should be drawn closer to Him, and should be led to give up their occupation and devote their lives to Him entirely. But before He could expect them to leave all and follow Him, He must make Himself more fully known to them; they must have a more adequate conception of His person. Jesus therefore awaited a convenient opportunity to give them a fresh revelation of Himself, and to call them more fully into His service.

One day early in the morning He was standing by the lake of Gennesaret, and the crowds were pressing upon Him. He can easily imagine by what mixed motives they were moved to come together to hear Him. While He was thus being pressed by the crowd He saw two boats standing by which belonged to His fishermen friends—Peter and Andrew, and James and John. They had been out all night and had caught nothing, and were now cleaning their nets. Here is Jesus' opportunity. How will He use it?

II. THE MASTER'S TASK.

On the one hand the crowd is pressing Him inconveniently; on the other hand are His four fishermen friends cleaning their nets, somewhat fatigued and discouraged after their all night's fruitless toil. The opportunity He had been waiting for, to call Peter and his partners to a higher service, has now come, and He will take advantage of it. But first, He must leave a message with the multitude.

III. THE MASTER'S METHOD.

1. He enters into Peter's boat. Here is a master stroke. Jesus is in need of help and He turns to Peter, who in turn is glad to give it. He selects Peter's boat in preference to the other; this would please Peter for it was paying him a compliment. Already He has won Peter's good-will.

2. He now asks Peter to push out a little from the shore. This is another master stroke. He has asked Peter to do

something which he can do well, for he was an adept with the oars. This gives Peter a chance to serve the Master and to serve Him, too, in the presence of the admiring crowd. It may be that his vanity is touched, and he feels elated that he is chosen to be the Master's first lieutenant. In the honor of that hour he forgets the disappointment of the previous night.

3. Jesus next addresses the multitude. His thoughts, however, are more on Peter and his companions than on the multitude. Nevertheless, he will deal fairly with the multitude; they had come to hear Him, and before His attention wholly to the fishermen. He will leave a message with them. This, doubtless, is the view of the evangelist, for he tells us nothing about the substance of Christ's address, nor its effect upon the multitude. To Him this address is of little importance compared with Christ's effort to win Peter and his companions.

4. He takes Peter out into the deep for a draught of fishes. He had already shown His confidence in Peter; now He will show His interest in him. Peter has done something for the Master; now the Master will do something for Peter. But Jesus has other ends in view in addition to catching fish. He wishes to get Peter by himself where he can deal more effectively with him, and give him a more perfect view of Himself and His power.

Gently the Master is leading Peter along. This fisherman who was born to lead is learning to follow. Jesus has gained Peter's esteem and good-will, and also his trust and obedience to the extent that he is willing to let down the net at the bidding of the Master, even though it is against his own judgment.

5. The miraculous draught of fishes. Peter is not yet wholly won. There are some things that he must learn before he can be a true disciple of Christ. He must learn more about Christ's real worth, and more about his own unworthiness. Through that miraculous haul of fishes, Peter recognizes Jesus as one who is greater, mightier, and holier than he had thought Him to be; and in contrast with the pure nature of Jesus he sees his own unworthiness and sinfulness.

HOW JESUS WINS PETER AND HIS PARTNERS.

In Jesus he has a vision of absolute holiness, and perhaps, of divinity. When a man has such a vision as this it makes him feel as Isaiah felt when, in the presence of the enthroned Lord whom he saw high and lifted up, he cried, "Woe is me! for I am undone; because I am a man of unclean lips." Thus does Peter feel when he learned that he is in the presence of absolute holiness, and he is constrained to cry out, "Depart from me; for I am a sinful man, O Lord." This new vision of Jesus gives him a new vision of himself. Once he thought himself a comparatively good man; but now he declares himself to be a sinful man. Once he thought himself worthy to be the Master's first lieutenant; but now he feels that he is not worthy to sit in the same boat with Him. Once his vanity was flattered, for the Master had used his boat as a pulpit with himself as care-man; but now his pride has vanished and he is thoroughly humbled. Hitherto Jesus to him had been "Master"; now He is more than "Master"; He is "Lord."

6. Fishers of men. Peter is now com-