

just as necessary to complete happiness as bread is to the body.

6. Matt. 5, 8. "The pure in heart." We say that water, air, gold, etc., are pure when free from mixture with any foreign substance. So purity at least means singleness of moral aim, freedom from all alloy of selfish policy.

7. Matt. 5, 9. "The Peacemakers." Not those who in a passive way abstain from quarrels, but those who in an active way reconcile those who are at enmity.

8. Matt. 5, 10. "For Righteousness' Sake." Not every one who suffers is blessed. It is only when we are reproached for Christ's sake that we have any right to a blessing.

QUOTATIONS.

(To be memorized and quoted.)

These beatitudes place before us what Christ considered of supreme importance—character. He says nothing of surroundings or of circumstances as affecting our happiness. It is not where we are placed, but what we are that will determine our happiness. The reformers and philosophers of the world say, "Change your circumstances if you would be happy." Christ said, "Change your character if you would be blessed."

Note that these beatitudes form a portrait of one perfect character. They are not portraits of eight different persons, each having his special grace, but it is a picture of what each and every Christian ought to be.

In Christ's picture of the ideal Christian life we find a marvellous union of the Divine and the human. Some of these beatitudes look right up into heaven; others look down into all the relations of earth and time. Some of the beatitudes are intensely theological; others are intensely moral and social.

In Christ's description of the blessed life, goodness and reward go together. Virtue is indeed its own reward.

ILLUSTRATIONS ON CHRISTIAN CONDUCT.

The 19th of May, 1780, is memorable as the date of a strange phenomenon of darkness that overspread the State of Connecticut. Domestic fowls retired to roost, the song birds of the woods were hushed. The people for the most part believed that the end of all things had come. Some members of the legislative council, which was then in session, wished to adjourn. The Chairman replied: "If the Judgment Day be come, I would like the great Lord of us all to find me at my post of duty, and therefore shall order lights to be brought in and go on. To live always as we would have the Master find us is a wise rule. (Matt. 7, 21—"He that doeth the will of my father which is in heaven.")

The man who supposes that all that is required of him is to run over a chapter of the Bible once a day, and give respectful attention to the sermon on Sunday is greatly mistaken. He must work out in life what he hears and reads, just as the sap of a tree works out fruit on the branches. It is the failure to do this that has kept so many men and women out of the church, and has prevented many more from being as useful as they might have been. Men have heard the word with their outward ears, and have gone out of the church thinking that the sermon was done, whereas it had not begun in their practice. (Matt. 7, 21—"He that heareth these sayings of mine, and doeth them.")

Dr. James Wilson, of Edinburgh University, was a man of noble character, of whom it was said at his death:

"Thou wert a daily lesson
Of courage, hope, and faith.
We wondered at thee living,
We envy thee at death.

Thou wert so meek and reverent,

So resolute of will,

So near to bear the uttermost,

And yet so calm and still."

This great man himself explained the secret of his beautiful life when he said: "Duty seems to me to be the biggest word in the world, and is uppermost in all my serious thoughts and doings."

"There is a mighty power in the quiet influence that goes forth from a truly Christian character. It needs no noise and no excitement to make a life beautiful and noble. There are many men and women who never preach a sermon, never write a book, never do anything that brings them into great prominence. Their doings are not reported in the newspaper, and yet they exercise a potent influence by their quiet, faithful Christian lives. In heaven they get their reward, not praise of men, but open confession by the Lord Himself, in the presence of the angels."

SUGGESTED PROGRAMME.

1. Hymn No. 157 in Canadian Hymnal.
2. Brief prayer, with Lord's Prayer.
3. Repeat the Beatitudes in concert.
4. Bible light on the Beatitudes.
5. Solo, duet, quartette or hymn.
6. Quotations.
7. Outstanding features of the Sermon on the Mount.
8. Several brief prayers.
9. Hymn No. 458 in Canadian Hymnal.
10. Summary of Conduct—Negative.
11. Hymn No. 161 in Canadian Hymnal.
12. Illustrations on Christian Conduct.
13. Questions from the members and off-hand remarks.

The "quotations" and "illustrations" should be given by different persons, either read or repeated from memory. This programme will give at least twelve persons a chance to do something. How much better this is than for the time to be taken up by one person reading a paper. Try it and report results to the Editor.

MARCH 25.—MISSIONARY MEETING. "PIONEER DAYS IN NEW- FOUNDLAND."

Text-book.—"The Methodist Church in Canada and Newfoundland," Chapter III.

SUGGESTED PROGRAMME.

(Canadian Hymnal used.)

- Hymn 356.
Reading of the Scriptures. Mark 1, Chap. 14-22.
Hymn 182.

TEN-MINUTE MAP TALK ON NEWFOUNDLAND.

References: Text-book pages 10, 11; a school geography; a large map should be used.

Ten-minute address: How Methodism was introduced into Newfoundland and its Organization as part of the English Conference. References text-book pages 68-83; 275-278.

Biographical sketches of early workers. Lawrence Coughlin, John Stretton, Arthur Thomey, John Hoskin. References Chapter III Text-book, also pages 275-277.

Hymn.
Question Drawer.

Announce the subject for April, "Pioneer Days in the Maritime Provinces."

Closing Exercises.

SUGGESTIONS IN PREPARING FOR THE PROGRAMME.

Ask someone who can teach geography to give the map talk. Dr. Stephenson supplies a Map of the Dominion, including Newfoundland, 40 x 36, with Indian

Mission Stations marked for 50c. A large map, 12 x 9, mounted (Indian Missions marked), \$2.00.

Ask each speaker to prepare questions on his subject to be distributed as part of the Question Drawer.

The Methodist Magazine has published several excellent articles on Newfoundland.

The sketches of the lives of the early workers may be made much more interesting if the speakers impersonate the workers.

The Question Drawer should not occupy more than 10 minutes. In addition to the written questions supplied by the speakers, all should be given the opportunity to ask questions.

Ask in good time those who are to take part, so that they may prepare thoroughly.

INTERESTING FACTS ABOUT NEWFOUNDLAND.

It is Great Britain's oldest colony.

It is 370 miles long; 290 miles wide, and about 1,000 miles in circumference. Its total area is 42,000 square miles. It is one-sixth larger than Ireland, and contains 12,000 square miles more than Scotland.

The island was discovered in 1497, in the reign of Henry VII., by John Cabot, and the event is noticed by the following entry in the account of the privy purse expenditure, "To him that found the New Isle 410."

Newfoundland is noted the world over for its fisheries.

The only Orphanage in Canadian Methodism is "The Methodist Orphanage," St. John's, Newfoundland.

Lawrence Coughlin began his work in Newfoundland in 1765. At this time there were only two Protestant ministers on the whole island, these being clergymen of the Church of England.

The coast of Newfoundland is remarkable for its noble bays, in some instances eighty or ninety miles in length, from which shoot off great arms of the sea or other indentures, carrying the wealth of the ocean far inland; also for its numerous harbors, coves, etc., many of them of unique and wonderful formation, harbors of refuge.

The population of Newfoundland, according to the last census, was 217,037. The people are almost all of Old-country stock. They possess that buoyant spirit, indomitable courage, commercial instinct, and the regard for religion, law and order which have made the British people a power in the world.

The strength of the three leading denominations in Newfoundland is as follows: Roman Catholics, 76,259; Church of England, 73,016; Methodist, 61,379. The Presbyterian and Congregational churches are weak.

According to Rev. James Lumsden, Newfoundland, as Methodist ground, can make certain unique claims which will always secure for her special interest on the part of all readers of Methodist history. Newfoundland was the first mission ground of Methodism. In St. John's was formed the first class-meeting in America and from St. John's was sent the first contribution to the missionary fund of the parent church in England.

LAY HELP IN NEWFOUNDLAND.

Rev. James Lumsden, in his wonderfully interesting book on Newfoundland, "The Skipper Parson," gives the following information concerning lay workers in that country, which ought to be suggestive to our people everywhere:

"With extraordinary large circuits, stupendous distances of travel, and consequently rather infrequent though re-