

among the present generation of young people.

To help every Methodist realize more fully than ever before that "The Evangelization of the Church in this Generation" is the supreme and urgent duty of the Christian Church.

#### WHO SHOULD GO?

Pastors, Epworth League presidents and Missionary vice-presidents, District Epworth League officers, Sunday-school superintendents, officers and teachers—these all ought to attend.

Every one else who is interested in the study of the Bible, the problem of world-wide evangelism, and the practical relation of both these subjects to the Sunday-schools and Epworth Leagues of our Church—these all are cordially invited to attend.

Leaders of Young People's work are specially invited. All are welcome.

#### BIBLE STUDY.

The text-book recommended for use at Summer Schools this year, is "New Testament Studies in Missions," by Rev. Harlan P. Beach, M.A., F.R.G.S., Education Secretary of the Student Volunteer Movement.

In past years the Bible-class each morning has been markedly successful in creating a strong, spiritual atmosphere, which has permeated the whole school. Scholarly men are selected to conduct the Bible study and lead the delegates into an understanding of the truth. Those attending should bring their Bibles, and be prepared to enter heartily into the work of the Bible class.

#### INSTITUTE OF METHODS.

This department of the school, for which a printed syllabus is prepared, will include practically all phases of missionary work in the local congregation, Sunday-school, Epworth League and other sections of the Church. Experienced teachers will conduct the discussion of the various subjects.

#### MISSION STUDY.

Study classes for the study of our mission work in China, Japan and Canada, are led by specialists, using the following text-books: "The Heart of Se-Chuan," by E. W. Wallace, B.A.; "The Heart of Japan," by A. P. Addison, B.A., B.D.; "Methodism in Canada," by A. Sutherland, D.D.

#### RECREATION.

Probably the majority of those who attend the school do so during their vacation period. Consequently it is very necessary that sufficient time be left free for physical rest and recreation. No sessions will be held during the afternoons. The delegates may feel perfectly free to go where they like and do as they please. A competent committee is at the service of the delegates to direct outgoing parties and athletic exercises for all who desire it.

#### LITERATURE.

One of the most helpful and interesting features of the school is the exhibit of missionary literature, maps, charts, and other accessories for practical work. The exhibit is in charge of experienced missionary workers, who gladly furnish any information or explanation.

#### EVENTINGS.

Two services are held each week evening, except Saturday. The first of these takes the form of a brief pointed talk on some of the different phases of Christian life and conduct. Last year these knoll-talks, as they were called, proved a rich spiritual blessing to all who were able to come. The other is a public meeting when inspiring and instructive addresses are delivered by some of the strongest men in our Church.

Any further information regarding the matters discussed in this article will be cheerfully furnished by Dr. F. C. Stephenson, Mission Rooms, Wesley Buildings, Toronto.

### JUNE 4.—"AN INTERIOR VIEW OF A GREAT SOUL."

(STUDY 16. APOSTOLIC CHURCH.)

2 Cor. 4, 7, 8, 9, 6, 1-10, 11, 22-29, 12, 10, 15.

There are various ways of testing the interior workings of the human mind. A great soul always manifests its greatness externally in one form or another. Paul, great soul that he was, exhibited his inner activities in so many ways that it is necessary to select from the many in order to centre attention upon the one, and thus determine the source from whence it came. There is, perhaps, no better method to discover what a man is, than to see how he conducts himself under the restraints and reverses of life. We shall view Paul in this way, and then conclude the quality of his real self.

#### LIFE'S LIMITATIONS.

It is one of the great problems of human existence—what to do with the restrictions and limitations of our earthly lot. And what a high-minded, satisfying, spiritual solution the great apostle gives of this troublesome, every-day question! We have three instances of St. Paul's incarceration. He is a prisoner of the Philippians (Acts 16, 23). He is prisoner of Felix (Acts 24, 25-27). He is a prisoner of the Romans (Acts 28, 16). In each case he is arrested in the discharge of his duty, and in obedience to his divine commission. In custody under such circumstances, although accused by the civil law of the time, he regards himself as innocent before the divine tribunal. And, inasmuch as his imprisonment was permitted by his divine Lord, he considers himself a prisoner, not of the Philippian jailer, not of the Governor Felix, not of the Roman Emperor, but of Jesus Christ, who overrules all things for the ultimate good of his people and his kingdom.

1. Paul a prisoner by Jesus Christ. As we have seen, Christ allowed his people life, if not a chance of mishap. If the insignificant sparrow is in God's thought, how much more the lives of his people. The apostle was no drift-wood plank cast up on the shore of prison hardships. The eye that sees all, observed his trouble, and knew its outcome. Christ accompanied him to his prison, and with Christ there it was no prison. And then, Paul was a prisoner for a purpose:

(a) That he might rest. He was weary and worn with long-continued, exacting toil.

(b) That he might be protected under Roman guardianship from bitter, persecuting Jews.

(c) That he might have access to the saints in Caesar's household, and through their faithfulness, preach a salutary lesson of steadfastness to the world.

(d) That he might write and send abroad his epistles, and thus powerfully speak through all the centuries. His letters to Philemon, to the Ephesians, Colossians and Philippians, were written during his Roman imprisonment.

Observe the practical lesson which these facts unfold: If you are Christ's remember that you are his in your imprisonments and limitations, and that wise ends and divine purposes may be wrought out through them. The altering of our letter will change disappointment to his appointment. Happy are we when we can discover God's appointments in our disappointments.

2. Paul a prisoner for Jesus Christ. The apostle says in one place, "Christ

shall be magnified in my body whether it be by life or by death." A great truth this—that my imprisonments, whatever form they may take, cannot hinder me from doing my best for Christ in the midst of them. Paul in his restrictions developed character, encouraged the saints, sought converts, displayed manly fortitude, and wrote messages of salvation to Christendom. He did not fold his arms and feet and complain, and charge God with unkindness. He rather did what was both rational and Christian—maintained his trust in God, polished and brightened the diamond of his own character, and did what he could for the welfare of others. Oh, doubting, fearful child of God, learn this of Paul—reaching truth and applying it in the barrowing walls of your own life.

3. Paul a prisoner determined to become like Jesus Christ. Hear this utterance from his prison, "Not as though I were already perfect, but I few as yet." And he follows after Christ and comes near him, and grows like him by means of his prison life. He makes Christ his ideal, and reaches out to obtain his ideal. Instead of magnifying the hardships of his prison life, he busies himself to know how he might become more like Christ, how he might cultivate the mind of the Master, how he might bring himself into subjection to the will of his Lord. Paul, like all other Christians, who rightly estimate themselves and their religion, considered spiritual values superior to temporal values and counted all things but loss, that he might win Christ. He regarded an additional virtue added to his character more highly than additional capital added to his wealth. He prized nearness to his divine Master more highly by far than nearness to an independent fortune.

When God and mammon are competitors for the Christian's affection and service, he hesitates not a moment, but chooses God as the sum of all good, both here and hereafter. This is the action of a great soul.

4. What are our imprisonments? Not a jail, a reformatory, a penitentiary. No, let us hope not. But we have prisons just as real, if not as befitting. Here are some of them:

(a) Our employment. We are not free in the popular sense. There is the compulsion of work. The obligation of obtaining a livelihood. There is the monotony of daily routine, and no option. Our employment is imprisonment.

(b) Our domestic and civil relationships. There are the claims of home, home life, home support. There is the training of children, care of the sick, providing of food, clothing, shelter. There are civic claims in our relation to the government, and the various duties that flow therefrom.

(c) Our troubles and cares, disappointments and reverses and losses. There is the imprisonment of sorrow. There is the limitation of small pay and many demands. The restriction of our pleasures according to our income and circumstances.

(d) Our faculties and abilities. These are both limited and circumscribed. How often we wish that our physical endurance were a little greater. Or our mental force were a little wider and sweep and grasp firmer! Or our spiritual insight a little more profound! But, no! We are restricted, limited, finite. There is but one infinite.

5. What shall we do with these limitations?

(a) Turn your seeming imprisonment into freedom. "Ye shall know the truth and the truth shall make you free." The soul cannot be imprisoned, if the soul wills it otherwise. The soul is only limited by the universe of God. Christ and his truth will transform apparent slavery into welcome liberty. Paul and