

THE Canadian Epworth Era

Toronto
March - 1909

Vol. XI

No. 5



REV. T. B. DARBY, B.A.
Newfoundland.



REV. A. C. BORDEN, M.A., B.D.
Nova Scotia.



REV. W. S. LENNON, B.A., B.D.
Montreal.



REV. E. V. TILTON, B.D.
Saskatchewan.



MR. FRED R. FOLEY
Bay of Quinte.



REV. J. R. PATTERSON
Hamilton.

CONFERENCE EPWORTH LEAGUE PRESIDENTS

A Beautiful Book!

HERE AND THERE IN THE HOMELAND

By Canniff Haight



With Biographical Introduction by E. B. Biggar. Profusely illustrated. Containing frontispiece of author and 200 Illustrations, all from original photographs.

Bound in buckram cloth, ornamental, with inset on cover. Size 9x6½ inches. 616 pages.

Originally published at \$3.00

Special Price **\$1.50** Postpaid

This is one of the most handsomely printed and best illustrated books ever issued from our presses. It is a beautiful book and one which every person will enjoy reading. Mr. Haight was the master of a picturesque and interesting literary style and his pleasant meanderings in the British Isles are told in a very delightful and entertaining manner. The illustrations are superb and serve to illuminate and amplify the text to an unusual degree.

We have only a limited number of copies of this book. If you want a copy, ORDER NOW.

A BARGAIN!

Three Excellent Books for
\$1.00 Postpaid.

Prof. Henry Drummond's Addresses

Containing the following: The Greatest Thing in the World, The Changed Life, First, How to Learn How, What is a Christian? A Talk on Books. Also a biographical sketch of Professor Drummond. Cloth, 362 pages.

A Book of Golden Deeds

Of All Times and All Lands.

Gathered and narrated by CHARLOTTE M. YONGE. Edited with introductions, notes, glossary, etc., by HELEN H. WATSON. Cloth, 296 pages.

Back to Oxford

A Search for the Essentials of Methodism.

By JAMES HENRY POTTS.

Cloth, 242 pages.

A book which every thinking Methodist should read and study closely. Certain elements which originated with Methodism or sprung into being under it, are necessary to its perpetuity. These principles of Methodism should engage the attention of every lover of earnest Christianity.

\$1.00 for the three, postpaid.

AT ALL BOOKSELLERS

William Briggs

29 to 33 Richmond
Street West

Toronto

Life Lights from Lincoln

"No man knows so well where the shoe pinches as he who wears it."

"If you would win a man to your cause first convince him that you are his sincere friend."

"Understanding the spirit of our institutions to aim at the elevation of men, I am opposed to whatever tends to degrade them."

"God bless the Methodist Church, bless all the churches! And blessed be God who in this our great trial giveth us the Churches."

"You can fool all the people some of the time, and some of the people all of the time, but you cannot fool all the people all the time."

"I am nothing, but truth is everything. I know that I am right because I know that liberty is right, for Christ teaches it, and Christ is God."

"Let us make it as unfashionable to withhold our names from the temperance cause as for husbands to wear their wives' bonnets to Church, and instances will be just as rare in the one case as the other."

"Do not worry; eat three square meals a day; say your prayers; be courteous to your creditors; keep your digestion good; exercise; go slow; and go easy. Maybe there are other things that your special case requires to make you happy, but, my friend, these I reckon will give you a good lift."

"If it were not for my firm belief in an over-ruling Providence, it would be difficult for me in the midst of such complications of affairs to keep my reason in its seat. But I am confident that the Almighty has his plans and will work them out, and whether we see it or not they will be the wisest and best for us."

"I am not ashamed to confess that twenty-five years ago I was a hired laborer, mauling rails, at work on a flatboat—just what might happen to any poor man's son. I want every man to have the chance—and I believe a black man is entitled to it—in which he can better his condition—when he may look forward and hope to be a hired laborer this year and the next, work for himself afterward, and finally to hire men to work for him."

"In the very responsible position in which I happen to be placed, being a humble instrument in the hands of our Heavenly Father, as I am, and as we all are, to work out his great purposes, I have desired that all my works and acts may be according to His will, and that it might be so, I have sought His aid but if, after endeavoring to do my best in the high which He afforded, I find my efforts fail, I must believe that for some purpose, unknown to me, He wills it otherwise."

"That the Almighty does make use of human agencies and directly intervenes in human affairs is one of the plainest statements of the Bible. I have had so many evidences of his directness, so many instances when I have been controlled by some other power than my own, that I cannot doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have no sufficient facts upon which to found it. But I cannot recall one instance in which I have followed my own judgment, founded upon such a decision, when the results have been unsatisfactory, whereas in almost every instance where I have yielded to views of others I have had occasion to regret it. I am satisfied that when the Almighty wants me to do or not to do a particular thing he finds a way of letting me know it."—*Selected.*

A Famous Book by Agnes C. Laut



Pathfinders of the West

Being the Thrilling Story of the Adventures of the Men who Discovered the Great North-West.

RADISSON
LA VERENDRYE

LEWIS
CLARK

Cloth, 61 Illustrations, \$1.50

"Miss Laut's account of the great explorers and discoverers, Radisson and Groseillers, is of pathetic and yet inspiring interest. . . . This book ought to be in every home in the West, and in every school. It is a great piece of work. The quality of Miss Laut's writing is most pleasing. She has set herself a noble work, and has exploited the northlands from many points of view."—*Outing.*

...The...

Canadian Epworth Era

S. T. BARTLETT, *Managing Editor.*



WILLIAM BRIGGS, *Publisher.*

Vol. XI.

TORONTO, MARCH, 1909

No. 3

Sunshine

AS we write this article, though by the calendar it is the very middle of winter, not a trace of snow is visible, the air is balmy, and the sun shines brightly. After the mists of the few days just past, the warm and beautiful sunshine is the more welcome and pleasant. We appreciate the sentiment of Solomon when he said, "truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Everywhere the world of nature without us is fairly reveling in the brilliant sunlight, and we are assured again of abounding life, glowing color, and amazing beauty that shall appear as winter merges into spring. And as early summer comes on apace, garden and orchard, field and forest, shall show forth the unlimited fruitage of the earth as it drinks in the essential sunshine and gives back again in leaf and flower, fruit and grain, for the supply of the natural wants of the whole creation.

Sunshine is vital. It is health. Without it all life, animal and vegetable, would soon be extinct, and the world become a dreary waste, desolate and dead. Live in the sunshine. Let it into your dwellings through every possible opening. Better that it should enter and bring its wholesome, healthful influences within, than that your lace curtains and dainty draperies should look well from without. Prefer health to ornament. Your home should have the unobstructed light of the sun if you would preserve your family in health. No matter how sound and robust you may esteem yourself! at this present hour, if you would continue hearty, vigorous and strong, you must live in the sunshine. It is indispensable to physical well-being.

And in the moral world the same is true. Light is the synonym of knowledge, of safety, of life. Darkness represents ignorance, danger, disease, and death. This is what Christ meant when he said, "I am the light of the world." What the sun is to all created things in the world of nature without us, the Sun of Righteousness is to the world of morals within us. To live in him should not only mean moral health and wholeness, but the fruits of the Spirit as well. Dull, gloomy, unhappy, or dejected Christians are a caricature of true religion. This is bright, sparkling, attractive, beautiful. So the sunshine brings a glad message of life to us all. The sun is a daily courier of universal hope and good cheer. And Christ means life that abounds in sweetness, fragrance, beauty, joy, strength to every soul that abides in him. "The Light of the World is Jesus!"

And in the world of mankind about us the need is the same—Sunshine! The social life of humanity unillumined by the gladness of the Presence of Christ, is dark, sad, pitiful beyond expression. Sorrow, misery, suffering, loss, abound on every side. Everywhere is needed the sunshine of social affection, kindness, sympathy, brotherliness, mutual forbearance, and help, to dispell the pervading gloom. And we think that was the meaning of the Master when he said, "Ye are the light of the world." It is true that he is the world's only Light and Life, but these are manifest through his followers whose supreme duty is to shine for him. Every Christian should diffuse the blessed sunshine of Christly love and service wherever he may go.

"Wherever in the world I am, in whatsoever estate, I have a fellowship with men to keep and cultivate, And a work of lowly love to do for the Lord on whom I wait."

If our personal intercourse with our fellows brings no sunshine into their lives we may well question our Christianity. And no substitute can suffice. As nothing can take the place of the sun so none can supplant Christ. His sympathy will help us understand others as nothing else can. We may know of their needs but not feel for them; but intelligence and love will work together through our influence and agency for their relief, just as light and heat are wrapped together in the same sunbeam. This is true both of the individual and the society, and following it out we may say that the Epworth League might well be the Sunshine parlor of your church. In it should be found the light of the Saviour's spiritual presence ever generating moral health and vigor in every young one, and making each a growing and fruitful organism. From it should radiate brightness and cheer through all the community. No life lived in the sunlight of heavenly communion can be self-contained. We would never try to catch the sunbeams and bottle them up to be labelled "sunshine." He is a poor specimen of a Christian who can be identified only by his badge or uniform or church connection. He who lives in "the light of life" must evidence it by loving deeds such as his Lord habitually performed. Many a burdened soul would be helped to bravely bear its load if the professed disciples of the Master would but try the wholesome contagion of a cheerful smile or hearty handshake. Christianity, like the sunlight, is a diffusive blessing. The essential characteristic of the sun is to shine. So the love of Christ in us cannot be confined to our own hearts, but sheds its glowing brightness over other lives as we touch them in daily personal contact.

Herein is the true and only efficient antidote to the moral poison of our natures and of the world. Christ's rays are purifying, cleansing, clarifying, as nothing else is or can be. The world's moral malady can be cured by no other remedy. As the deadly vapors and dreaded miasmas are scattered by the sun, so the varied ills that harm and destroy men's lives are dispelled by the light of Christ. And in this statement we have the basal truth on which all our Missionary as well as Social work is built.

For the chief trouble with humanity is not external, but internal. Not economics but salvation is the one subject of universal and vital import. To the consideration of this ever pressing need, the human mind instinctively turns, and in procuring a remedy the ingenuity of man has ever been active. There is but one effective Name,—“neither is there salvation in any other,”—and the universal proclamation of that one Name is the supreme business of the Christian—that the Sun of Righteousness may everywhere shine forth with healing to the nations.

If, therefore, the sun is emblem of the Divine Love and Power for life, and health, and fulness of blessing, we may well keep heart and have confidence in God. For Jesus ever lives. And we must ever shine for him. So shall we assuredly see the day when the vision of the prophet shall be fulfilled, and over all the Sun-lit earth the glory of the Lord shall be manifest and "Gentiles shall come to thy light and kings to the brightness of thy rising."

S. T. BARTLETT.

The Scandinavian and German in Alberta

Missionary Meeting for March

REV. DR. RIDDELL, PRINCIPAL ALBERT COLLEGE, EDMONTON.

EMIGRATION usually has a healthy effect upon a people. The strangeness of a new land often so reacts on the new comer as to produce a type of life which is quite unique, and to insure a success in achievements which would be impossible under the old conditions. The doors of Canada have been flung so invitingly open during the past few years that our population once confined to the English, Irish, Scotch and French, has become truly cosmopolitan. We are receiving constantly from almost all parts of Europe and America and the Orient fresh contributions to our people. These of the old fail to become worthy partners of the earlier races in making the future of our beloved Canada. Some we do not know sufficiently well to care to offer any prophecy regarding the future. What they will be will depend very much on what we are and what we become to them.

The Scandinavian and German have received a hearty welcome from us, and rightly so, for they are worthy sons of

Life is too short for aught but high endeavor,
Too short for spite, but long enough for love,
And love lives on for ever and for ever,
It links the worlds that circle on above,
'Tis God's first law, the universe's lever,
In His vast realm the radiant souls sigh never;
"Life is too short."

worthy sires who come ready-made to blend with us in making a strong, prosperous, and united Canada. The Germans and Scandinavians in Alberta are mostly farmers. Of this we are glad. The immigrant we want is one who will aid us in developing our manifold resources and especially in subduing our vast areas of rich farm land. We are inclined to look with some distrust on the immigrant who is disposed to throng our cities and produce conditions which are likely to become hotbeds of crime and a generous source of criminals. I think that fully 90 per cent. of all the Germans and Scandinavians in Alberta are actual tillers of the soil. What is more, they are, generally speaking, successful. They come prepared for good, hard work and are willing to put into their enterprises industry and patience, and await results. They are, as a people, free from one of the blighting curses of modern industry; the feverish thirst for immediate riches.

THE GERMANS.

We have here at least four large settlements of Germans. One of these is situated around Didsbury, a point about 50 miles north of Calgary. Here we find a very prosperous community. The most of these people have come from the German centres in Ontario. From a denominational point of view they are mostly members of the Evangelical Association and the Mennonites. Around Leduc, a point about 20 miles out from Edmonton, there is another large settlement. These people have not made the same progress commercially as those around Didsbury; for they have had different conditions to contend with. The subjugation of the land was a more serious problem. The Germans in this locality are mostly Lutherans and German Baptists. About 20 miles to the west of Edmonton, in the Stony Plain country, there is another large and prosperous settlement of Germans. Some of these are from Russia, to which place their parents had emigrated from Germany. Not being able to endure the rigorous conditions in Russia, they emigrated to the United States and later to Canada. In this settlement I know of three German churches. In the city of Edmonton there is a considerable number of Germans. To the east of Edmonton, about 40 miles on the northern fringe of the Beaver Hills, is another large German settlement, with a fine church and resident pastor.

THE SCANDINAVIAN.

Under the head of Scandinavian we include, Danes, Swedes, Norwegians and Icelanders.

Compared with Winnipeg, Iceland and Manitoba, there are few Icelanders in Alberta. There is a small settlement west of Innisfail, at Marterville, but these people have not taken the same prominent part in educational and civic matters as in Manitoba. Possibly because they are few. In religion they are Lutherans. As far as I have means of knowing their religion is largely ritualistic, but is being modified by contact with the more spiritual of our Canadian churches.

The Danes are not very numerous in the province and consequently do not exert a dominating influence. Wherever they have appeared they have left a marked impression on the dairy industry. The Dairy Commissioner of the Province (Mr. Marker) is a Dane.

Probably the largest settlement of Swedes is found east and south-east of Wetaskiwin. They are not nearly so

numerous as the Norwegians. A man from the settlement south-east of Wetaskiwin told me this week that he never met a finer class of people than these people out from Wetaskiwin. The Norwegians are numerous in Alberta, and everywhere prosperous. They are a strong, vigorous, industrious people, who are bound to leave their impression for good on Canadian life. The leading man in the Methodist church at Claresholm, O. Amundsen, is a Norwegian. He is the pioneer in the Claresholm district, bringing many of his fellow-countrymen with him, and so influencing the character of the settlement that it is possibly one of the finest, from many standpoints, in Alberta. There is a considerable number of these people west of Oids, in the Eagle Hill country. Mr. Wm. Niddrie, who lives on the border of the neighborhood, and who is well known in many parts of Alberta, is in the highest terms of the people. By far the largest settlement is out to the west and north-west of Wetaskiwin. I have driven through the community and can bear personal testimony to the indications of thrift and prosperity. They are Lutherans in religion.

On one occasion as I was driving through this section, in company with the Rev. C. S. Laidman, now of Wetaskiwin, he said to me, "You are now passing through a large Norwegian settlement." I replied, "Mr. Laidman, I would give anything to have the privilege of speaking to these people on education." His answer was, "Well, I see no way of doing it." After we had driven a short distance he said, "By the way, here comes Mr. Anderson, an influential man in his community. I will introduce you to him and possibly he can arrange for you to speak to his people." When we met and his introduction was over, I said to my new acquaintance, Mr. Anderson, "I would be delighted to have the privilege of speaking to your people on education." With a heartiness which almost took my breath, he replied, "Come right back with me. We have service in the school yonder and you two take charge of the service." This being impossible, I arranged to meet his people at 5 in the evening. I preached at 11, had my dinner, drove 10 miles and preached at 3. Then 10 miles further; reached the appointed school shortly after 5. Standing room was at a premium in the school. For nearly an hour I spoke to these people on the value and importance of an education, and I never spoke to a more appreciative audience.

A little over a year ago, a young man, Gunder Brocke, who hailed from this section of the country, came to my office and said: "I have no education, and I want one badly. I have no money, but I have a quarter section of land. I will give you the quarter section of land at \$10 an acre and you give me two years at school, and then pay me the balance when you get ready." This was a splendid offer, for the land was easily worth thirteen or fourteen an acre. I replied, "Mr. Brocke, I am not in the land business. You come to college. If you can sell your land soon at a better price, do so, and then pay us. If not, give us a mortgage on your land when you get through." With face beaming, he said, "Will you do that?" I answered, "Sure." "Then I'll be here next Monday," was his quick answer. He will, next spring, get his 3rd class certificate. Then he is on the highway to anything he fine wishes to make of himself. In addition to all this, he is a sold his land at a better price and is paying his way.

Are these people religious? Decidedly so. Are they well supplied with churches? As far as I know they are. What

Unanswered yet? Nay, do not say ungranted;
Perhaps your part is not yet wholly done.
The work began when first your prayer was
uttered,
And God will finish what He has begun
If you will keep the incense burning there;
His glory you shall see sometime, somewhere.

—Robert Browning.

is the duty of the hour! To so influence their religious ideas and systems that these will become spiritual and vital rather than formal and ritual. This can be done only by the constant presentation to those people of the loving example of godly, spiritual lives of real Christians. If the product of the spirituality of which we boast be no nobler than the ritualism to which they cling, we can not hope to have our spirituality percolate into their systems. Godliness in life, unselfishness in conduct and loftiness in ideal will be the leaven. The outcome will be either a vitalized Lutheranism or a new Lutheranism. What about the name so long as the people become thorough Christians in thought, feeling, sentiment, and activity?

What Young Folk Can Do

BY REV. W. G. LANE.

IT is several years since it was my good fortune to be appointed "Home Missionary" for the Circuit, with fourteen preaching appointments, which were well superintended by a Scotchman with a keen eye and deep theology, the "second" being a Cornishman, with a heart no tape-line could measure, and who was responsible for my appointment and the money to carry it. Three dollars a week and board yourself was not very luxurious, but it meant "entering the ministry."

From the "second" I received orders to give special attention to a fishing town of about three or four thousand people, near the entrance to the harbor, where fishermen from Stornoway in the North, along the East Coast, and even from the

A Keynote for Life

To-day, whatever may annoy,
The word for me is Joy, just simple Joy;
The joy of life;
The joy of children and of wife;
The joy of bright blue skies;
The joy of rain; the glad surprise
Of twinkling stars that shine at night;
The joy of winged things on their flight;
The joy of noonday, and the tried,
True joyousness of eventide;
The joy of labor and of mirth;
The joy of air, and sea, and earth—
The countless joys that ever flow from Him
Whose vast beneficence doth dim
The lustrous light of day,
And lavish gifts divine upon our way.
What'er there be of Sorrow,
I'll put off till To-morrow,
And when To-morrow comes, why then
T'will be To-day and Joy again!

—John Kendrick Bangs.

Land's End, landed the silvery herrings on the Quay, to be sold and turned into blasters for the London market, or into "black herrings," for sunny Italy.

There was a neat Methodist Church, seating about one hundred and fifty, attended by a devout few who had a hard struggle for existence, amid a population which adhered to the established church, and to the teachings of Bradlaugh and Tom Paine, or who went to church to hear famous prima donna's sing selections at the close of "evening prayer," or went to play cricket and football on church grounds on Sunday afternoon, joined by the Vicar himself, who made himself notorious the world over by his erratic conduct.

How to do something for Christ was the question. The few who met in class were eager, but wanted a leader. And here was I, without experience, up against the hardest problem of my life. The first thing to do was to establish a Sunday School, to get in the young people. And when this was fairly started, to organize a "League for Service," the C. E. and E. L. were not known then, and ten or twelve signed the roll, adding to their numbers as time went by.

Their duties were to deliver tracts and books, from door to door; changing them weekly, in districts assigned to them; to report all sick and needy persons; the names of newcomers, and those who attended no church; anything, in fact, which would help the work along. How they worked! That was the best bureau of information I have ever known. Through them the church was packed to the doors in less than six months, and later a new and beautiful edifice, with five times the seating capacity, replaced the old one. But that was after my day.

One morning, "Annie," ten years old, came hurriedly and said, "Oh, Mr. Lane, there's an old chap sick and we think he's dyin', he do live the third house on that side (right) Nelson Road, second terrace—and he do say awful things; when we went in, 'cause there's no one there, he swore at us, and said, 'Scat, out o' this you ugly brats.' We did run out quick, but we stayed outside and said a little pray' for 'im." Thus it was I visited him; and not meeting any response to my knock I walked upstairs, and found him sick in bed, and recognized him as one of the infidel club, which met in a boat house down by the pier, from which you could watch the boats coming and going with their quaint lug sails, or being towed out to the fishing grounds, where too often the flag hung half mast for sturdy boys who found a watery grave, or the boat went down with all on board.

He seemed to be angry at my going in, and said: "I don't want you pratin' round 'ere, church is a humbug, and preachers ain't no better, religion is a farce," but he was now out of breath, and all I could say as he turned his face away, was, "I heard you were sick, and came in to see if I could do anything for you." His last faintly uttered was: "You can't do nothin', I don't want to be bothered," after which he pulled the quilt over his head, a signal for me to leave.

During the day I learned that he was very fond of his wife and child, but that through that dread disease, consumption, they had both died, his heart getting hard as he blamed God for being "cruel," and went as they slipped away from him. The day he buried his wife he walked away from the cemetery without a tear, his fists clenched and teeth set in sullen defiance, returning home to idolize Dora, who, before three months had gone, slept with her mother in the churchyard.

This knowledge enabled me to draw him into conversation, but any reference to the illness of wife or child invariably led to an abrupt termination of my visit. Yet he loved to speak of rambles through the lanes in the spring and summer, when they gathered flowers in the sunny days now gone.

On my next visit, his case seemed to be hopeless, he said angrily, "You tow yourself out, and tie a 'arf' titch on your finger, so you won't forget not to come back," but I knew that down in his heart he was not as severe as he seemed. I laid the matter before my "League for Service," which met a hearty response, and a visiting committee was immediately appointed.

Annie was on that committee; she had a sweet voice, and was willing to use it. It was a beautiful spring morning, the boats had come in with the nets full of herring, and women as well as men were picking them from the nets and counting them into the "swills" (large wicker baskets), among them the woman who had been attending the sick one, so without waiting, we went in, to find him morose and sullen, till Annie sang the then new song, "Shall We Gather at the River," her voice touched with pity and full of pathos.

He turned toward her and watched intently, with a mingled look of surprise and pain, and at last, as tears began to flow, he said, "You had better go. Dora used to sing that." But just then his eyes caught sight of a bunch of primroses, gathered from the hedges, where their bright, yellow blossoms seemed like angels among the flowers, which Annie had put into a glass of water on the stand at his bedside. Many a bunch, fresh and fragrant, had Dora put for her mother on that same stand. As we rose to go he said, "Thank you, and we left, thinking they were possibly the last words he would ever utter into a human ear.

Next day he was still living, and as Annie approached his bedside, he took her hand and said, "Sing, 'Shall We Gather,' I had a orful time last night. I dreamed I was lost, and I was sinking down into a dark pit. It was terrible, Dora came—and lots of angels flying round her, and she wanted me to go with her; she said, 'Come, papa, and I couldn't.' Oh, it was orful, what shall I do?"

Without entering too much into details, we continued our visits, the young folk taking flowers, smoothing his pillows, washing his hands, till he said they were his "ministering spirits." One day he completely broke down, while they sang "Jesus, Lover of My Soul." After a fit of sobbing, he became calm and said, "Get down and pray for me." While on our

A Royal Heart

Ragged, uncomely, and old and gray.

A woman walked in a Northern town;
And through the crowd, as she wound her way,
One saw her loiter and then stoop down,
Putting something away in her old, torn gown.

"You are hiding a jewel!" the watcher said—
"Ah, that was her heart, had the truth been read."
"What have you stolen?" he asked again;
Then the dim eyes filled with a sudden pain,

And under the flickering light of the gas
She showed him her gleaming, "It's broken glass."
She said, "I have lifted it up fair's the street!"
To be out of the rood o' the bairnies' feet!"

Under the fluttering rags astr

That was a royal heart that beat!
Would that the world had more like her,
Smoothing the road for its bairnies' feet!

W. H. Ogilvie.

knees he suddenly shouted, "Glory! glory! my sins are all forgiven. I shall see mamma and Dora and—Jesus." That hour is too sacred to unfold, but he rejoiced continually, till he passed peacefully away, blessing God for the "League for Service," whose members had brought him to faith and heaven. We add nothing, except to say that, through the instrumentality of these young workers, a soul was born for the kingdom, and turned from darkness to light, "Truly a little child shall lead them."

Yarmouth, N.S.

Travel in Newfoundland

IT has been my privilege as Eastern Secretary to spend fully three months in Newfoundland, the "Ancient Colony."

It is a land of beauty—and barrens, of fish—and fog, of romantic valleys and rugged ravines, of lovely bays and jagged rocks, of glorious sunshine and impeneable mists, of ancient hovels and modern palaces, a land of striking contrasts and uniform attractiveness. But better than all else are its people. Simple fisher-folk and titled scholars, they alike have warm hearts and open hands. If there is anything more generous than the hospitality of the Newfoundlanders, I have yet to find it. If any other section of the earth's surface has inhabitants with larger hearts, kindly let us know where it is.

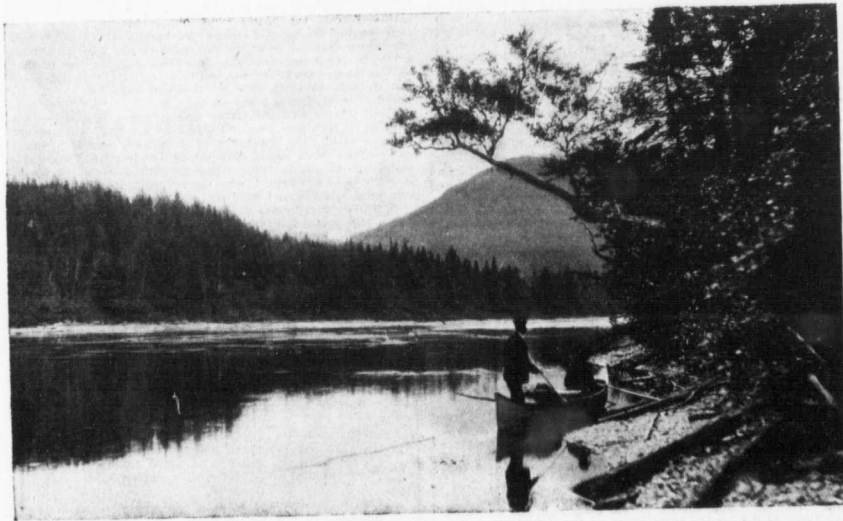
In my first visit, it was in the line of duty to proceed by St. Glencoe from the port of landing, Port aux Basques, to Grand Bank. The weather was hardly foul, but certainly not fair. Yet the whole coast line was the more beautiful. The wonderful play of light and shade, the curtain formed by the fog, the dispersion of the mists by the superior power of the regnant sun, all combined to form such pictures as artists dream of but cannot portray. All the west coast ports are attractive to a stranger. Even Balena, the whaling station, has its charms. True, the olfactory nerves may somewhat resent the odor of frizzling whale and boiling oil, but the scenery is glorious, and when we first saw it the mountain background was capped with low-hanging, grey mist, that rested like a crown of shining silver on the head of the old grizzled veteran of the hills.

Grand Bank, Fortune, Burin, are all important Methodist centres, and of a grand old type at that. At the first named we saw at one sight fully \$50,000 worth of fish spread out on the pebbly beach to cure. At most other outports the fish

able, and a visit to the old French Capital, Placentia, would well repay us. But we must not tarry. From Placentia to St. John's by rail, is a tedious ride; and soon the Capital city is reached. With surprise, the average tourist looks upon its modern streets, its capacious "shops," its elegant homes, its magnificent churches, and most striking of all its picturesque harbor.

During our last visit in the city it was our joy to spend a most agreeable week as the guest of Rev. Dr. Robertson, Pastor of the St. Andrew's Presbyterian Church. The Methodist Conference was in session and the genial natures of the good Doctor and his amiable wife were proven by their generous and kindly hospitality to one of "the strangers within the gates." By the good offices of the Doctor, we were given a most agreeable drive in the elegant auto car of Mr. Robert Reid. For scores of miles we sped along over roads that were a revelation to us, hard and smooth and clean as any we ever saw in Ontario. Down through the romantic windings of Quidi-Vidi (pronounced "Kitty-Vitty" please), past fish flakes almost without number, skirting the shores of expansive bays, whose deep blue waters made a fitting contrast between frowning cliffs whose lowering hills threatened to close in upon us with titanic embrace, in and out, up and down, to and fro, we sped on with such a changing panorama of mountain and valley, sea and sky, rocky headlands and fruitful gardens, as we never saw before, and did not dream were there.

St. John's is the commercial centre of the Colony; but not as exclusively so as in past years. The larger outports are increasing their independent trade with foreign markets, and we have seen many a large schooner ready for her voyage



THE ANGLER'S PARADISE, HUMBER RIVER

are dried on "flakes," raised on wooden stages as our illustrations show, but here at Grand Bank is a splendid shore of bright, clean stones that provide the very best curing ground. Fully 9,000 quintals (a "quintal" is 112 lbs.) of fish ("fish" is always Cod, remember) were on the stones that day. This represented the catch of the schooners which had made one voyage to the Banks, and after discharging their cargoes had returned for another. While the men are away fishing, the women do the curing. Talk about women working! The Newfoundland women are certainly indefatigable toilers, and their labors are as arduous oftentimes on land as those of their men folk upon the sea. And they are as faithful and assiduous in church enterprise as for their own personal gain. The work of God and especially the cause of missions has no truer friends on earth than among the Newfoundlanders. No matter what else may not be provided, the Lord's treasury must not be neglected.

The ride across Placentia Bay from Burin is very enjoy-

able to Mediterranean countries from such ports as Grand Bank on the South, and Twillingate on the North. The average income of the fishermen is higher than it was a few years ago, and on the whole an air of comfort pervades the homes of the people. We saw no such squalid poverty in any village as we had read of, and doubt if much of it exists, unless it be in extreme localities where the advantages of civilized society have scarcely yet reached.

From St. John's northward is an ideal trip. By easy stages around the bays, starting from Carbonear, the terminus of the railway, on Conception Bay, and winding around the beautiful indentations of the coast line, we proceed northward and visit on the way such romantic spots as Western Bay, Catalina, Greenspond, Bonavista, Wesleyville, Seldom Come Bay, Fogo, Change Islands, Herring Neck, and on through Green Bay to Twillingate, "the Northern Capital." Everywhere the scenery is beautiful and the marine views most striking. Frowning rocks, whose precipitous sides reach

fathoms deep beneath the ocean, warn the mariner of danger, while friendly lights shine brightly out at night to bid him keep safe distance from the treacherous coast. One of the sad sights of the Island is the number of women one sees dressed in black, as mourning for some loved husband, son, or brother whose bravery, strength and seamanship, were insufficient to master the omnipotent sweep of the mighty seas that overwhelmed them with destruction. It was our sorrowful privilege to witness the return last summer of hundreds of sturdy fellows whose temporal all had been destroyed in the awful storms that swept the Labrador. They went forth full of hope and with bright prospects, only to return ere the season had well begun, stripped of all the "gear" by which they made their living for the families at home, dependent on the harvest of the sea. Such are the contrasts of life on the mighty deep, a full haul one day, destruction and wreckage the next. Yet with dauntless courage this brave people press

Life Lessons for Me from the Book of Proverbs

Aids to the Study of the Topic for April 4th.—Prov. viii.

BY REV. JNO. H. MCARTHUR, S.T.D.

"The wisdom of the ages
Finds rich expression here,
Exceeding all the pages
Of heathen, saint or seer."

—Rev. E. Walter Wright.

THE historical books of the Bible tell us about the doings of the Israelites; the poetical books tell us about their feelings; and the wisdom books tell us about their thinking. The wisdom books (Prov., Eccles., Job, with two apocryphal books, Ecclesiasticus and Wisdom), contain the philosophy of the Hebrew people.

The philosopher seeks for an explanation of the things which he sees and observes about him and within him. His is not the question, What? but, Why? The first question of the child is, What? His second question is, Why? or, What for? Every growing child is a philosopher in embryo. The Hebrew sage sought wisdom in order that men might know better how to direct their conduct. He sought wisdom for the sake of its moral and practical value, while the Greek philosopher emphasized its intellectual qualities.

The Book of Proverbs consists of proverbs, epigrams, short sayings, and sonnets. A proverb is a short, pithy saying couched in the form of a verse couplet, very rarely a triplet. It contains the concentrated essence of wisdom. It emphasizes a truth or principle of great practical value, put into a form that is easily remembered, and passed on from lip to lip, so that it becomes a means of encouragement to all well-doers. A collection of proverbs may represent the accumulated wisdom of ages; and sometimes they may be composed by wise men for the express purpose of encouraging men in right doing. We have an example of this in the latest poem of the Emperor of Japan, which is akin to the proverb or maxim:

"One thing only is able to stand unabashed
In the presence of the unseen God;
That is sincerity in the heart of man."

This poem was composed by the Emperor not merely as a pastime, but for the purpose of instilling into the minds of his subjects the great virtue of sincerity.

WISDOM AND RIGHTEOUSNESS.

According to the teaching of Proverbs the wise man is the man who does righteousness, and the fool is the man who does wickedness. Wisdom and righteousness are not one and the same thing, but they are always found in association with



DOING BUSINESS AT QUIQUIDI

on unhesitatingly, and more frequently than not kind Providence smiles upon their toil and rewards them for their labors.

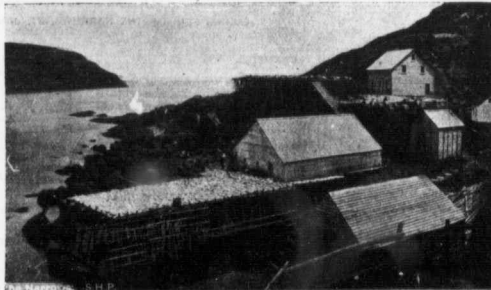
Twillingate has two fine Methodist churches and a constituency over which any man may be proud to preside, and to whom any servant of God may be thankful to minister. A holy enthusiasm seems to prevail, and preachers and people work harmoniously and successfully together.

If space permitted we would like to describe the beauties of the intricate windings of Notre Dame Bay. The run up the Exploits River in the staunch Str. *Clyde* will long be remembered. From Lewisporte across the Island to Channel, whence we embark again for Canada, is a monotonous railway journey. But when we reach Bay of Island and see the beauties of the Humber River opening up before us, all sense of discomfort is lost. As we neared the Bay a storm was breaking over the mountain yonder. Dull, leaden clouds hung heavy and low. Peals of thunder broke as booming artillery of the heavens, the swift lightning flash cut the clouds in twain. The mists lowered and enveloped all in the folds of their gloomy mantle. All looked awesome and foreboding as the little railway train crept along the narrow cut on the mountain side overhanging the waters of the Bay. But, presto, and what a change! The sun pierces the clouds which are gradually dispersed, the mists are rolled back as a curtain, and right over our heads expanding its bright colors from mountain top to the surface of the Bay is one of the most brilliant rainbows we ever saw. All is well. The sun shines, the shadows flee away, and we proceed on our journey with lightened hearts and renewed spirits. Mile after mile through the "burnt district" the railway winds along, and everywhere is blooming the "fire weed" with gorgeous fronds of purple covering up the blackened surface of the soil. We are set to moralizing, but much as it might profit our readers, our conclusions must not be paraded here.

Our journey ended, we spend a happy, busy Sabbath with our good friends in Channel, and in due time find ourselves aboard the good Str. "Bruce," headed for Sydney, and home.

If you are looking for beautiful sea-scapes, if you are seeking health, if you desire a retreat from the rush of dust-strewn city streets, if you long for an abundant catch of fish as you ply the angler's art, in short, if you are anxious to have a splendid outing with a maximum of pleasure and profit, go to Newfoundland, and we assure you that neither place nor people will disappoint you.

S. T. BARTLETT.



FISH FLAKES, NEAR ST. JOHN'S

each other. The wise man must be humble; he must be meek; he must be diligent; he must guard his tongue; but above all things he must be righteous. The fool is not necessarily the man who lacks intelligence; but the man who makes a wrong choice, who acts the part of the arrogant, the oppressor, the proud, the slothful, who gives the reins to his tongue, who chooses the part of wickedness. The wise man is commended for his conduct; but the fool comes under the severe con-

denmation of the Old Testament sage. In the Book of Ecclesiastes he is compared with the dead man to the great advantage of the latter. Thus, Eccles. xxii. 11, 12, we read:

"Weep for the dead,
For light hath failed him,
And weep for a fool,
For understanding hath failed him:

"Weep more sweetly for the dead,
Because he hath found rest;
But the life of the fool
Is worse than death."

"Seven days are the days of mourning for the dead:
But for a fool and an ungodly man, all the days of his life."

The various observations on the details of life contained in these proverbs indicate that there is a very close connection between conduct and prosperity. The wise man, the man who doeth righteousness, is the man whom God delights to honor. The righteous man dwells in perfect security, for he is under the special care of God. The fool as a result of his folly meets with misfortune.

"Evil pursueth sinners,
But the righteous shall be recompensed with good."

FURTHER SUGGESTIONS.

Assign the following subjects to a number of leaguers, and ask them to quote two or more proverbs bearing on them, giving also their own comments: Riches, Humility, The Tongue, Generosity, Diligence, etc.

What bearing has the teaching of this book on our consecration to God? On our relation to our fellowmen?

To what extent do we seek the Wisdom of God in making our life plans, and in the direction of our daily conduct. Read James i. 5.

Lymedoch.

A contributor to the Michigan Christian Advocate, pleading for more men to get interested in religious and general church work, says: "The church has a great job on hand. The bringing of this selfish, obstinate, sin-enslaved old world to Christ. It is the biggest job ever undertaken, and the strongest soldiers should be put in the advance. Too many men have been lounging on the deck of the gospel ship while, like Jacob, they put the women on the firing line. They seem to sing:

"Take my wife and let her be
Consecrated, Lord, to Thee."



CURING FISH ON THE NARROWS, ST. JOHN'S HARBOR

WISDOM PERSONIFIED.

In the first nine chapters of Proverbs we have some very excellent sonnets in which wisdom is personified. The eighth chapter contains the most elaborate and splendid short poem in all wisdom literature. We here subjoin:

AN ANALYSIS OF CHAPTER VIII.

1. Wisdom Waiting to Teach, 1-3.
2. Wisdom Announcing her Subject, 4-7.
3. Wisdom Declaring the Character of her Teaching, 8-11.
4. Wisdom Exercising a Subtle Influence, 12-21.
5. Wisdom Declaring her Origin, 22-31.
6. Wisdom Pleading to be Heard, 32-36.

How many thoughts can you find under each of these divisions? Study the text (Revised Version) with this analysis before you.

It is interesting to notice the development of the doctrine of wisdom among the O.T. sages. At first wisdom is a mere virtue, or convenient guiding principle of life. Then wisdom is recognized as something greater, having its source in God. Wisdom is now personified, and spelt with a capital letter. Later sages still more fully identified Wisdom with the Thought of God. In the N.T. we have the Thought of God, or Wisdom, expressed as the Word. Wisdom is no longer merely personified, but is now incarnated in Christ Jesus, who declares Himself to be the Truth, and Whom John speaks of as the Word. Compare Prov. viii. 23; 30; 31; 35; respectively with John i. 1-2, 3; 14; 4.

To Myself!

Let nothing make thee sad or fretful,
Or too regretful;
Be still;

What God has offered must be right;
Then find it in thine own delight,
My will.

Why shouldst thou fill to-day with sorrow
About to-morrow,
My heart?

One watches all with care most true;
Doubt not that He will give thee too
Thy part.

Only be steadfast; never waver,
Nor seek earth's favor,
But rest;

Thou knowest what God wills must be
For all His creatures, so for thee,
The best.

—Paul Fleming.

LEAGUE PROBLEMS

In this column we shall discuss such problems of the practical work of our Young Peoples' Societies as may be submitted to us. Your correspondence is solicited.

II.—All Ages Meeting Together

"We have no Junior League at present, owing to the lack of a suitable Superintendent. The President has brought all the children into our Adult League, so that our regular week-night meetings include various age, from ten years upwards. Is this a good plan?"

Evidently you have knowledge of the benefits of Junior League operations. The pastor's words "suitable" suggest that there was an active Junior department in your society sometime. And we judge that it was not very long ago or your present "children" would be out of touch with your League. That you have a number of Juniors personally interested in your services is a cause of congratulation.

Another encouraging sign is that your President is sufficiently interested in the "children" to look after them personally, even if, as we infer, he has not the full support of the League members in bringing them into your regular sessions. Evidently his heart is right, and if his plan is not really wise, it may be but temporary. As a permanent one we cannot commend it, for several reasons.

1. Children cannot be well taught or properly trained if subjected to methods inappropriate to their tender years and immature growth. It is a mistake to treat a boy as "a little man," or a girl as "a little woman." They are children who may be grown into men and women if proper principles and plans of culture be observed and applied. Otherwise they may ever be dwarfs or prigs, and while the former is deplorable, the latter would be an even worse calamity.

2. The Epworth League cannot be efficiently conducted with children of ten and under in connection. Like ones are out of place there, just as boys and girls in the Junior grades of the S. S. would be misplaced if put in an Adult Bible Class. Your whole adult League will be weakened rather than strengthened by retaining such young children in its membership. Your programmes must become juvenile if your ten-year-olds are to understand and profit by them. This you cannot afford, for there are young men and women who would be retarded in their development. An occasional union meeting between adults and juniors is an inspiration to all, but regular week-night meetings with all grades and ages together will surely tend to deterioration.

3. The homes of your people cannot afford to have the little children out late at night. We object to children of ten years of age being anywhere but under the parental eye when nine o'clock comes. Their best place is in bed. When the Junior League must meet in the evening, we insist on it being so arranged that eight o'clock may find the little ones at home or well on their way there. We have no hesitation in saying that even your regular week-night League service will be less profitable to your ten-year-olds than home and bed would be. That's good, old-fashioned sense.

Now, as to what is "a good plan?" It is regrettable that you have no "suitable Superintendent" for a Junior League. We conclude that your former Superintendent has moved away and has left no successor in office. But is it wise to conclude that you have therefore no "suitable superintendent?" We are confident that there is one person in your church with both gifts and graces sufficient for successful leadership of the young. Has an earnest, honest effort been made by your Pastor and League Executive to find this one? Or have you simply taken it for granted that there is none "suitable," and in consequence, have allowed your society to drop into a state of practical indifference to a Junior section?

If there is no visible person with outstanding qualifications for a "suitable Superintendent," why not organize a Fifth Department in your League, with several of your more experienced members on it as a committee to conduct the Junior meetings? That may be a wise and practicable course of procedure. The division of work and responsibility among several will lighten the burden on all, and at the same time strengthen those who participate. It is a mistake to conclude that extraordinary gifts are required to conduct a Junior League. With a heart of love, a fair measure of intelligence, and a willingness to do one's best in the spirit of prayer, a most ordinary Christian may lead the little ones into a life of devotion and usefulness for Christ.

We are sure you ought to have a Junior League. We believe you can. We trust you may say, "We will."

LIFE PROBLEMS

In this column we shall endeavor to assist our young people in the solution of some of the vital questions of the personal life. Your correspondence is asked.

II.—A Young Man's Difficulties About the Bible

"There are so many conflicting theories heard regarding the Bible that I hardly know what to think. Is the Bible God's Word in any unique sense? If so, how may I prove it true, and by what method may I get the most good out of it? As it is now, I read it, but I do not seem to profit much by my reading."

We submitted this problem, common to many thoughtful young people to-day, to Rev. Wm. Quance, Lambeth, Ont., and the following is his reply. It is profitable reading for all:

"Dear Young Friend,—Your questions are perfectly legitimate and natural, and the asking of them is a very hopeful sign. Let us look at your difficulties in order:

1. The "conflicting theories regarding the Bible." It is sad but true that one age may by its rigid, dogmatic definitions make difficulties for another. When, for example, such a definition of inspiration is given as to make the sacred writers the "men-of-men of the Holy Spirit," or to say that the Bible cannot be trusted in anything unless it can be trusted in everything, that it cannot be an infallible guide, even in the most vital matters of religion, unless it be so also in matters of fact, of date, or numbers. This is to eliminate one of the prominent features of the Bible, namely, its human element.

But it is more to the point to ask: What is the purpose of the Bible? Why were men moved by an impulse which they believed to be Divine to write the books which we call the Bible?

In the Bible, all theories apart, we have the record of God's self-manifestation to man. Revelation and its record are not the same thing. Revelation is before the record. Revelation does not mean causing a sacred book to be written for the religious instruction of mankind. It signifies God manifesting Himself in the history of the world in a supernatural manner and for a special purpose. Manifesting *Himself*; for the proper subject or revelation is God. In what aspect, then, did God manifest Himself whereof we have a record in the Holy Scriptures?

To that question the reply is: "The revelation recorded in the Scriptures is before all things a self-manifestation of God, as the God of grace. In that revelation God appears as one who cherishes a gracious purpose towards the human race. The revelation consists, not in the mere intimation of the purpose, but more especially in the slow but steadfast execution of it by a connected series of transactions which all point in one direction, and at length reach their goal in the realization of the end contemplated from the first."

Now, it is this purpose of Divine grace at the heart of the great evolving movement of history, that is its vital force, and the record of it in the Scriptures gives unity and uniqueness to the Sacred Volume. For from Genesis to Revelation we feel that this book is a unity. This is a fact, and on this fact faith can rest.

2. "Is the Bible the Word of God in a unique sense?" The answer to this question is decidedly in the affirmative. Of course the Bible looked at from one side is human and natural. But the very same researches which bring out its naturalness also proclaim its supernatural character. There breathes through it the Spirit of God. They make it clear that the human authors felt themselves to be moved by the Holy Spirit. They knew that they were in the hands of One mightier and more far-seeing than themselves. The whole significance of the Bible is that it contains the record of the experience of men in their dealings with God. And for this reason the Bible must be eternally true. Nothing can ever interfere with its spiritual significance, for spiritual laws do not alter with the progress of the ages.

3. "If so, how may I prove it true?" The proof is seen in the effect. What is the influence the Bible always produces, whether on the individual, the nation, or the world? The effects, or results, are always in accord with the purpose of grace which God has caused to be manifested in the history of the world, and especially in Jesus Christ.

4. "By what method may I get the most good out of the Bible?" The Bible, like any other book, must be read for the purpose for which it has been written. That purpose is to "make wise unto salvation." There is in the Bible that which differentiates it from every other book; its spirit is different, it speaks to the heart, the conscience, the will, with an authority that no other book has; it finds us as no other book does. Hence we must approach it reverently, read it carefully, ponder it with docility, humility, and prayer.

Messages from the Conference Epworth League Presidents

To the Epworth Leaguers of the Newfoundland Conference:

Has not the time come when we shall give many more young men to the ministry of our church at home and on the mission field? In union with our Sunday Schools we ought to provide the salaries of three missionaries within the next four years. The present is the most golden hour that has ever dawned upon our Methodism. It is also the hour of her greatest need. The Master has challenged our faith and devotion by flinging wide open such doors of opportunity as never were opened before. How shall we answer His pleading appeal. "Take me, Leaguers, to my sheep who perish?" He cannot reach them unless you take or send Him. Will you fail him?

Carbonear, Nfld.

T. B. DARRY.

Fellow Leaguers of the Montreal Conference:

This year bids fair to bring to us, as Christian workers, a wider range of possible activities than ever. The "temperance wave" now passing over our country challenges us to get out on our boats and ride on the crest to moral victory for our country's sake. The new missionary spirit will create a demand for volunteers to occupy new posts of service for Christ and the church in the organizations it will in part call into existence, and in part revitalize. The sociological trend that will urge us to show our faith by larger works of righteousness. In view of all this, let the motto of each League member be, "I am ready. Here I am, send me."

The record of the year will tell a tale of splendid advance in connection with all our Leagues if we prove "Ready" for the opportunities of service as they arrive.

WALTER S. LENNON.

Shawville, Que.

Dear Fellow Leaguers of the Saskatchewan Conference:

Let me again remind you of our course of study in "Christian Sociology." The problems of our age are social, to know them and what they bid us to do is the sum of knowledge. It is our duty in this new land to so shape and mould all national, civic and ecclesiastical institutions and to so adjust all human relationships that man will find it as easy as possible to work out his noblest destiny.

We must drive out the liquor traffic and all its attendant evils; stand ever as an open rebuke for all forms of political corruption; guard our coasts against trusts that would oppress our citizens; make for co-operation in all industries and utilities to the highest good of all; in short, build up a Christianity that in all human activities incorporates the three laws of Christ's kingdom—service, sacrifice, and love.

E. VAL TILTON.

Davidson, Sask.

To the Epworth Leagues of Nova Scotia:

My contact with the aggressive, consolidated League work of the West has convinced me that this work can be made a success and that in Nova Scotia we have much to do to realize it. At the last meeting of the Board of Missions, in Vancouver, I was astonished at the exhibit of literature bearing on the Forward Movement for Missions. This was attractive in form, rich in content, and offered on terms which make it available to all. Some Leagues in Nova Scotia have none of this or are very inadequately supplied. A liberal supply of this literature in circulation among the members of all our Leagues would produce good results. The League should have the hearty support of the Pastor. It can win this by making itself indispensable to the Church. Much can be done by every Leaguer making an effort to be present and take some part in the Mid-week Prayer-meeting. Let us make our influence felt there. Some Leaguers are suffering because no Junior Department has been organized. Let us strive to have a complete society in every place, and to this end organize the Juniors. Every vice-president of the Conference organization should make an effort to help the Department he or she represents. Find out what is being done in your Department throughout the Conference and how the work can be strengthened. This can be done by correspondence. Let us realize that our Conference organization cannot run itself. Let us, as officers and members, by consecration and faith, seek the "Power from on High," and thus make the Epworth League the power it should be throughout the Conference.

A. C. BORDEN.

Berwick, N.S.

To the Hamilton Conference Leagues:

The most pressing duty of the Epworth League at the present juncture is to train and furnish competent leaders for the church of to-morrow. I respectfully suggest that the next set of topics for your League studies ought to contain a series of studies setting forth the claims of the ministry and the mission field on the lives of the strongest, healthiest, most cultured, and most devoted young men and young women in our church. One of the great truths which needs special emphasis is that no man or woman can attain unto any higher honor than that of being a minister or a missionary. Further, our young people must be taught to gladly accept the sacrifice involved in church leadership. Then we will hear less from graduates and their parents and friends of the trite untruth that "by serving God in the ranks of the laity one can do just as much good."

J. R. PATTERSON.

Brantford, Ont.

To the Epworth Leaguers of the Bay of Quinte Conference:

My first wish for every Leaguer is the happiness that springs from right doing and the consciousness of divine approval. Then that life's duties may all be performed with cheerful and kind faces, that you may live in daily appreciation of the beauties of nature and of all other interests that are divinely bestowed, that you will "look up" to Christ as your Great Example, "lift up" your ideals to higher planes of living and rise to their level.

My first wish for every League is that its members may labor together in harmony, giving glory to God and good-will to each other. Then that your zeal for missions may increase, and that should there be any among our students who, regarding their life-work, are halting midway between doubt and indecision, between the call of the church and the call of commerce, that the Holy Spirit may help them decide for God. I wish that the spirit of devotion may pervade every meeting, helping each member to be attentive and reverent, that the Bible may be kept open in all your studies, that it may have its proper place in every life and every league, "for then thou shalt make thy way prosperous and thou shalt have good success."

FRED. R. FOLEY.

Bowmanville, Ont.

A MESSAGE FROM THE CENTRAL OFFICE.

To the Epworth Leagues of all the Conferences:

Loyalty to wise and an enthusiastic leadership is essential to progress in our League activities. Your General Board is the organ where connexional plans are made. But your Conference Presidents are the Brigade Commanders, who, with their Executives, must arrange and manage the local campaigns.

The enthusiasm of a great enterprise may thrill us with high purpose, but a spirit of indomitable zeal is necessary to realize it. The inspiration of a great host may infuse a life into flagging spirits, but unity and co-operation all along the line, and persistence in all our undertakings, must bind us together in one grand connexional spirit, that will prove that "we are not divided, all one body we."

This call to united co-operation is the dominant note of this page. The Conference Presidents who granted our request for a "message," in time for this issue, have but one interest at heart—the prosperity of the League under their care. But devoted though they are, they cannot realize it alone. They need your help. May they depend on you? No League is so insignificant that its influence can be spared without loss. No Leaguer is so weak that his aid is of no value. For how much will you count in an advance movement in your local society? How far from your League be trusted in a Forward March of the whole connexional army?

Let no local or personal jealousies mar your peace or hamper your influence. Be true to yourself. Be loyal to your Leader. Be active in your League. The Kingdom of God in your own heart is in danger if you are either prayerless or unwary. The Kingdom of Christ in this laity is assailed by the forces of evil and an unbroken front is demanded of all Christ's followers by their Sovereign Lord. Let us all, from this Central office to the remotest League within our extended territory, unite in prayer and work for conquest over every foe to righteousness, in the Name of our Great Commander—Christ Jesus the Eternal King.

S. T. BARTLETT.

Toronto.

Is the Epworth League Fulfilling Its Mission?

BY REV. JOS. BARNES, B.A.

It must not be supposed that the Epworth League Movement is the initial effort of Methodism to promote the social, intellectual, and spiritual culture of her young people. During all the years of her eventful history, individual churches have sustained societies for the special benefit of their younger members. In recent years these organizations have multiplied until in the larger churches they have become quite common.

Frequent enquiries being made about the origin and development of the Epworth League in Canada, Rev. Dr. Crews has devoted a whole chapter in "Practical Plans" to a "Historical Sketch of the Movement." Thus from the minds of many of our young people false ideas as to the early history of the League have been eradicated.

The scope of the Epworth League, as we all know, is large. Here is opportunity for the development of the latent powers of youth—the cultivation of the devotional, by stated seasons of prayer, the broadening of the intellect by study of the Word of God, and other valuable books. Through the Missionary Department, not only have the Leaguers the privilege of obtaining a wide knowledge of the needs of the nations afar, but may also practically demonstrate the "real missionary spirit" in effective work at home.

League has realized, this it aims to accomplish, and in part has fulfilled.

Splendid equipment is provided its members. Attention to reading choice books has been a prominent plank in its platform as well as the systematic and regular study of the Bible.

In the Mission Study Classes, the persistent, thoughtful and continuous study of facts has resulted in a wider and more intelligent knowledge, a deeper interest, and a more flourishing missionary cause, through this truly educational policy of the League. Nor has it educated our young people as to the need alone, but it has done much to teach how that need may be met. It has pressed home the truth that not only must we pray and study, but give also of our substance, if the great work of evangelization is to be accomplished. True, we cannot with money alone purchase salvation, but it is a mighty factor in the world's forward missionary movement. There is no language that money cannot speak, no geographical bounds by which its power is circumscribed, and the most obscure, as well as the most prominent, may lend his influence here.

Above all, the aim has been to develop efficient workers by the habits of personal work, and here is where we need to place the emphasis to-day. We cannot by mathematical deduction determine progress in the Christian Endeavor Department. Personal work and consecration are vital parts upon which depend the real success of the Epworth League. Without these strong corner-stones we are sure to fall. It



A RESTING TRIO ON LITTLE RIVER, NEWFOUNDLAND

Then athletics, employing the attention of youth, may also be engaged in with pure motives, and the physical, too, be conserved.

So we find the Epworth League has indeed an extended mission. Has it fulfilled its mission? Some might answer in the negative.

We hear it sometimes said that the church would be better without the League, that there would be more spirituality, more devotion, and a better type of Christian if the League did not exist, that the class-meeting would be more largely attended, and that, generally, the League has displaced the weekly prayer-meeting.

But is the Epworth League to blame? We do not wish to say that the League has in every respect fulfilled its mission, nor yet met the entire expectation of its promoters, but it cannot be denied that a great and useful work has been accomplished. The greater part of the world's work in the mechanical sphere and in the realm of commerce is done by the younger men, and we are only just beginning to realize the value of youth in the work of the entire church.

If our young men were all fully consecrated to God's work, the unevangelized forces of the world would be won for Christ in this generation. In the United States and Canada there are said to be six to eight millions of members in the Young People's Societies, and if all at work, what a tremendous power they would be! The trouble is we have been spending much of our time in the conversion of hardened sinners, while the same amount of energy used among the young would have brought ten-fold the results. This the Epworth

is well to cultivate the social. It is a religious duty we owe to our fellows, as well as to God, to give liberally to spread His cause. It is indispensable that we learn God's will by the study of His Word, but our spiritual power and efficiency come only from close and intimate touch with Jesus Christ day by day.

We must ever remember that the energy, volume and quality of the spiritual life of the Epworth League will depend upon the purity and fervor of the spiritual life of each individual member, and if the League is to be a spiritual force it will be because its members are living Spirit-filled lives. There can never be any great outflow of spiritual power upon our leaguers till there has been a mighty influx into our individual hearts from the great reservoir above, nor will there be any great permanent ingathering into our League till we realize the need and practice the habit of personal work.

Weekly meetings are good, they help to enthuse, but there is no work so effective as the individual and personal work for Christ.

We should therefore so cultivate the spirit and develop the habit of personal activity for Christ that it will no longer seem to be a duty, but a delightful service. With these qualities fully developed it will no longer be necessary to ask, "Is the League fulfilling its Mission?" for its success will be so marked that even the prejudiced will see and acknowledge it.

Courtice, Ont.

Subscription price—
50 cents per year, or
clubs of six - \$2.50

Address all letters con-
taining matter for the
paper to the Managing
Editor.

EDITORIAL

REV. S. T. BARTLETT - Managing Editor
REV. WILLIAM BRIGGS, D.D. - Publisher

Office of Publication, Wesley Buildings, Toronto, Ontario

Send all orders for
League supplies to
William Briggs, Toronto, Ont.
C. W. Coates, Montreal, Que.
— or —
F. W. Mosher, Halifax, N.S.

The Church and Young Men

YOUNG men were never more highly valued than to-day. The demand for them was never greater than now. Everywhere the call is for young men of superior qualifications, well trained and efficient. Super-excellent men are in requisition in all departments of commercial, mechanical, and professional activity. Positions of great trust are committed to them. Works of exceeding magnitude are under their superintendency. Immense responsibilities rest upon them. No longer are places of commanding influence occupied exclusively by men of ripe age and extended experience. There have always been a few great outstanding young men in the forefront of human activity, but never before have men in early manhood constituted such a large proportion of the world's foremost leaders in every sphere of public enterprise.

The call for men of youth and superior parts is heard also in the church. Men of excellence were never more needed for usefulness in the work of God. But the number of young men enlisted in religious activities is far too small, and on every side is heard the lament that the church fails to effectively influence and grip the youth of the nation. That there is a large measure of truth in this will be admitted by all.

The church should have at least a majority of the young men enrolled in its activities. For their own sakes they need the church. For its own sake the church needs them. But the majority of young men are outside the direct, immediate, individual influence of the church. They do not even attend its public services with regularity.

With young women it is different. The proportion of young women to young men in our churches as a whole, is we suppose about three to one. Young women more quickly respond to the claims of religion when presented to them than young men do. Is this because the heroic element in much of the preaching and practice of the average church of to-day, is lacking? Are we presenting an effeminate type of Christianity that fails to arouse the masculine conscience and awaken the ready obedience of the strong man's will? We have not more young women than can be well utilized in work for God, but we have far too few young men. And in saying this we are not disparaging the young women. Much of the work of the church in years gone by was performed by their loving and faithful ministries, more is being done by them to-day, there will always be pressing need for their services, but more and more effective work could be done had we an increased host of young men in the working forces of the church. Men are needed for labors that women cannot perform. There is much to be done that must remain unaccomplished unless men do it. It is for these that we must seek, and never rest until they are enrolled among the toilers of the Lord's harvest-field.

Why are young men lacking in the church? Have they lost confidence in it? Or have they little faith in its officiating clergy? The former may be in some degree true and yet we believe that the average young man has in his innermost heart a deep respect for the church. The latter, we fear, is the fact regarding many young men and many preachers. Young men demand a practical, positive, workable religion. The majority of them care but little for finely spun theories or philosophical dissertations on religious topics that are often of too speculative or visionary a type to help them in the actual struggle of every-day experience with self and sin, the world and the

devil. Pointless homilies and diluted ethical essays do not arouse them. Neither do they appreciate a sentimental style of appeal that fails to awaken and stir the inner purposes of the soul to mighty enterprise. Never was the sniffling, snivelling exhortation of the emotional pietist so little valued as to-day. And to present a Christ that does not quicken all the virile strength of the stoutest nature to action, is to do both Him and it grave injustice. Never before was it so loudly demanded that the preacher must be a man's man. In himself, in his dress, in his manner, in his preaching, in his fellowship, in all his work, the preacher must be first a man, and must go after men as a man if he would win and hold those most valuable and needed in the work of the church. A preacher who knows the men of his congregation only in a professional way on Sunday, will have little influence over them between Sundays, and will soon lose them from the services of the Lord's house. He must know them at their work, in places of business and daily toil, on the street, always and everywhere, if he would win them for his Master. "That's three times I've been introduced to the doctor," said a young man to his mother when telling her of how he had met the pastor when in company with a prominent church official and the minister had failed to recognize him. What hold can such a preacher have on a young man like that? "He doesn't know me in my working clothes," a toil-stained blacksmith once remarked to the writer as together we met the minister on the street. These may be exceptional cases, but we fear they might be indefinitely multiplied. Of one of the most popular and influential preachers in Canada we were quite recently told, "He will go out early in the mornings apparently for a walk, that he may drop in with some young fellow he is after, and chat with him as he is on his way to shop, foundry, office or store." Little wonder that there is no lack of young men in his church. "Where are you worshipping now?" we asked a young man who had been in the city but a few months and whose parents in the little home town we knew were anxious about their boy. "I go to Dr. —'s church," said he. "How is that? It is a long way from your boarding-house." "Yes," was his reply, "but he looked me up and I like him because he always knows me and I am right at home over there." That was sufficient explanation and told the whole story. The preacher must be a man, must know men, must be a man among men, and win men by the very strength and magnetism of his manhood. Representative of the mightiest Man the world ever knew, he must go where men are, study what men need, and above all, supply that need by the Gospel of the Son of God, without which no one can either be a man or act a true man's part in the stress and strain of this toiling, struggling, sin-stained old world.

The older church officials must countenance youth and co-operate with the pastor to win young men. The pastor can do much alone, but unaided he cannot do all. Where his labors among men are followed up by a hearty and cordial welcome to them by leading laymen of the congregation, a congenial and happy church home may be made for the incoming youth. But it must be a home, not a hospital or a reformatory. It is wholesome, helpful fellowship and wise leadership by tactful elders that young men most need. They are not looking for either patronage or favors. They want a place to live as part of

the family, enjoying its companionship, sharing its responsibilities, and assuming their part of the duties and labors to be done for the family welfare. There must be mutual sympathy between old and young, and the spirit of hearty, practical co-operation must always prevail.

Young men must be encouraged to take more responsibility in church affairs than has been customary. Unless they are used they will be lost. When church boards study how they may utilize the young men in actual work, as thoroughly as they have too often criticized them for leaving work undone, there will be more accomplished. One of the best ways of developing strength in a young man is to set him at work after other young men. Here is where the value of the organized League, Brotherhood, Club, Bible Class, or other industrial church society ought to manifest itself. These must increase in numbers, influence and enthusiasm by the introduction of new members regularly, or they will fail, and after dragging their weary length along for a few monotonous months, entirely cease to be.

And the weekly programme of meetings in all these societies should be a strong one. Young men know a good thing when they hear it, and can likewise place a correct value on a programme that has cost nothing in preparation. The average Epworth League programme does not appeal to young men because it is too weak. Mere "goodness" on the platform or "giddiness" in the audience will disappoint if it does not soon disgust them. But a strong vigorous thoughtful programme, thoroughly prepared and well presented, will reach and interest them, and bring them back again to the next meeting, whether the leader be a man or a woman. You may gain the attention of young men by a "cooky" bill of fare once, but you cannot hold them without strong meat. Quicken his appetite with attractive "tid-bits" if you will, but you must feed the young man well if you would keep him. Make the service inspiring from beginning to end. Many a programme has been ruined by its opening hymn. A young woman, frequently a leader of the League meeting almost invariably began the exercises with her favorite hymn, "Are you weary, are you languid, are you sore distressed?" We need hardly say that there were few young men there. But in another League we know, the majority of the company are almost invariably young men. "More young men than young women at an Epworth League service?" you ask. Yes, sometimes sixty young men to fifty young women. But in that church the minister is a man's man, the church officials are in hearty co-operation, the League services are bright and strong, the young men are out after young men as recruiting agents for Christ's fighting forces in that town, and in and through all there runs a happy unifying social element that binds all together in cordial Christian affection. Given these factors, and above all the Spirit of the Master, the church need not fail in its effort to reach the young men in His Name.

A Double Misconception

Two cases have very recently come to our table in which wrong conceptions seem to prevail as to the Epworth League and Sunday School, and both of which go to prove the timely nature of an article in our January number on "The Sunday School and Epworth League—their relation defined, their co-operation explained."

One case is that of "J. P. W." who in a contribution to the "Methodist Recorder," of Victoria, B.C., says, "The Sunday School organization is almost identical with the League. Then why both?" The other is that of a minister much nearer Toronto, who, in commencing a convention address, said that the Epworth League "was to be a sort of missing link between the Sunday School and the Church."

We desire to remove these misconceptions by saying that the Sunday School and Epworth League are not identical. They differ both in purpose and methods. Each has a distinct and separate work to do, but both as vital parts of the Church.

There is no need of a "missing link" or any other kind of a "link" between the Sunday School and the Church. The Sunday School is an integral part of the Church and not a separate organization. And similarly, the Epworth League is not a foreign society appended to the Church, or connected with it by any fictitious or artificial tie. The Sunday School is the Church assembled for the regular and systematic study of the Bible. The Epworth League is the young life of the Church in organized training for service.

Whether the time will or will not come when the necessary work for which the Epworth League was brought into existence shall be incorporated into the Sunday School, and form a part of its programme, we cannot say; but, as we pointed out in the article referred to, neither Sunday School nor Epworth League has alone successfully accomplished our whole aim for our children and youth, "and as our work is now carried on, both are needed, and the church or pastor who ignores or neglects them—either one or the other—will surely suffer loss in the damage thus done to the young life of our congregations of to-day, and consequently to the church of the future."

Brevities

—An inner choice to do right is much better than an outward restraint from doing wrong.

—Listen to the man who speaks of what he knows better than you do. He is competent to be your teacher.

—When you see a man busy following his own advice, keep him company. He is not otherwise a safe counsellor.

—The proper discharge of duty to-day is the best preparation for the performance of larger tasks to-morrow.

—Christianity is essentially a social religion, and the young Christian errs sadly who thinks to maintain faith without fellowship.

—Do your best! Work that is indifferently done may cost little time and labor, but it is the dearest in the end. Only thoroughness really pays.

—When a young man prides himself that he is the victim of but a single vice, remind him of Bishop Hall's remark: "Vices are seldom single."

—A youth with only ordinary talent, but extraordinary diligence will likely accomplish more than one who has been considered a "genius" by his friends.

—How long since you tried to get a new subscriber for our paper? If you think it worth half a dollar for three hundred pages, recommend your friends to subscribe.

—Edison was once asked by a youth, "Do you not think that genius is inspiration?" The electrical wizard replied, "No, not inspiration, but perspiration." Do you perspire?

—We have known many fathers, "good, bad, and indifferent," but we never knew one who did not want his son to be a better man than his sire, no matter how good or how bad he himself was.

—The first book a boy reads is not the Bible, but his father's life, and it is a sad thing for the son, and a sadder thing for the father if when the lad grows and reads the Book, he finds that it contradicts what he has already read in his father's life.

—Is your pastor preparing for Special Services? If so, remember that he has a right to expect your practical sympathy and assistance, and that as a loyal Leaguer you will not fail to give him your support. Every active member should be really active in local evangelism.

—Perhaps Special Services have already been held in your church this winter. If so, has your league followed them up with a personal canvass of the converts for active members in your society? If not, don't blame the young Christians if they become lukewarm. Exercise is essential to health in the spiritual as well as physical life, and the league is a good place in which to provide work for all who are willing to serve Christ.

Overheard

Pointed Paragraphs from Recent Sermons and Addresses

"There are those who say that a union of the churches in this country is not possible, because of the differences in theology and polity, but I am not one of the number. I think the difficulty is not here, so much as in a lack of 'the bond of peace,' which lack exists, because we do not live up to our conceptions of God, the all Father; and of how to promote His church amongst the great family of mankind."—Rev. R. J. Elliott, Waterloo.

"Embodied in the incomparable Christ are all the forces which go to the building up of great characters. Sympathy with Christ in thought and feeling, co-operation with Him in service, fellowship with Him in sacrifice and suffering, tend to produce great personality. Truth was His point of view. His heart was attuned to love. No sacrifice, no suffering, no shame, no crucifixion could cause Him to lose grasp of truth and love. Like produces like. To follow Christ, to be with Christ, is to be like Christ; and Christ was this world's greatest character."—Rev. G. W. F. Glendenning, S.T.B., Digby, N.S.

"It is folly for a person worth fifty thousand dollars to be pottering away with a fifty dollar business. Through pride, or fear, or laziness many of us are doing a smaller business for God than our capital demands. When I see a woman who is a magnificent entertainer in the drawing-room, with little interest in Christ and salvation, I regard it as a spectacle of thousands of capital locked up in a ten-cent business. When I see a man who commands influence in the lodge room, or in local politics, making no effort to get men acquainted with Jesus, and lead them into large life he seems as much out of place as a Morgan or Carnegie would be keeping a peanut stand."—Rev. Dr. Scott, Montreal.

"There are truth and love in the non-Christian system of the world, but Christ alone gives the perfect truth. He is not the light of Asia, but the light of the world. He is not a section of the truth, for he said, 'I am the Truth.' Hence, while the case of Brahminism is breaking up and the fires of Zoroastrianism are dying out, and the ethics of Confucianism are waning, Christ's teachings are becoming the desire of all nations. He is the supreme and final teacher for men. Science shall never antiquate His teachings. Discovery shall never put His Gospel on the shelf. Time, the great grave digger, may strew the centuries with the crumbling monuments of broken systems and shattered empires, but here is a kingdom which shall stand firm as the everlasting throne of God till rolling years have ceased to move."—Rev. E. E. Scott, Sault Ste. Marie.

"God is Interested in every life. God has a work for each one to do. God has a place for each person to fill. We are not expected to fill more than our own place, or do more than our own work. But each one is accountable for his own place and his own work. What may God accomplish if he has an unhindered opportunity in your life? We think of the fields as God's opportunity to grow harvests—of the garden to develop fruits and flowers—of the seasons of the year

to paint beautiful pictures. What did God accomplish through D. L. Moody? What returns may result if our time and talents are at His disposal? What God has made possible, we are responsible for. Being equipped and commissioned and set forth in God's world, who will measure the possibilities in the life and labors of the young people of Canadian Methodism? God may have large plans; will we fit into them? He may desire to enlarge the horizon, to widen the sphere, to make the life more productive. Will we place limitations upon His plans and purposes? Or will we allow ourselves to be used for highest possibilities of attainment in moral and spiritual life?"—Rev. G. Stafford, Lyn, Ont.

"Every man or woman here in this world goes with people he or she likes best. Every man in the life hereafter goes with the people he has here selected

SPECIAL NOTICES!

THE General Sunday School and Epworth League Board will meet in the Board Room, Wesley Buildings, Toronto, on WEDNESDAY, MARCH 31st, at 10 a.m. A personal call has been sent to each member.

THE Epworth League Convention of the Montreal Conference will be held in Winchester, Ontario, in October next, in place of the time announced in a previous issue of this paper.

THE Canadian National Congress, in connection with the Laymen's Missionary Movement, will be held in Massey Hall, Toronto, from MARCH 31st to APRIL 4th, and will assuredly be the greatest missionary gathering in Canadian history. Your congregation cannot afford to be ignorant of it or unrepresented at it. See that your church sends delegates.

as his affinity. Musical people, you notice, delight to associate and talk with lovers of music; scientific men mingle with men of science and research; college people find so much in common that they form groups; lovers of whiskey club together; lovers of lewdness herd together; lovers of gambling focus feverishly together; 'birds of a feather flock together,' not only in this life, but in the life hereafter. What kind of associations are you laying up for eternity? What friends are you making to be your companions in the great beyond? Friends of this world make heaven here and heaven hereafter. Don't tell me there is no hell. It is as real as heaven and as your soul. There is only one way out. Get into the way of the man Jesus Christ, and the greatest authority who ever lived, and He says don't presume. 'Now is the accepted time, now is the day of salvation.' As a man persists in his moral

life here, so he determines his state hereafter."—Rev. W. H. Hincks, LL.B., Toronto.

"How important our young people are commercially. Go through the leading establishments in our towns and cities, and fully nine-tenths of the clerks are young men or women. You find them everywhere, the wheels of commerce would soon stand still were it not for their strong arm. How important religiously. They are essential to the very life of the Church. Their doors are open to our young people to-day that a few years ago were barred. Youth is entering the arena of art, science, commerce, education, statesmanship and the church—to face difficulties and master situations that are only possible to the enthusiasm and endurance of youth. When our young people are abandoned to Christ greater days than Pentecost shall bless the world."—Rev. R. D. Hamilton, Lis-towel, Ont.

"I stood on the bridge of the steamer *Yadso*, she lay at anchor under the lee of Ross Spit, in conversation with Captain Johnson. The wind had been blowing a gale all day, and now at nightfall was veering round, thus making our anchorage anything but safe. The captain noting the change signalled to the engineers to stand by! 'Aye, sir,' came the voice through the speaking tube from below. 'Get ready as soon as you can,' 'Aye, sir,' came the response. In less than ten minutes' time that ship was steaming 'full speed ahead' out towards safety. Our Captain is calling to you and to me 'Get ready as soon as you can,' and that message requires prompt obedience. Delay means danger not only to ourselves, but to all those entrusted to our care. 'Am I my brother's keeper?' 'No man liveth to himself,' therefore 'Whatsoever He saith unto you, do it.'—Rev. C. F. Connor, Prince Rupert, B.C.

"There can be no such thing as an impure gentleman. The two words contradict each other. A gentleman must be pure. He may not have fine clothes. He may be of lowly birth. He may have had few advantages. But he must be pure. And though he may have all outward grace and gift and call himself a gentleman, if he be inwardly unclean, he is none. Purity is essential to manliness. It is a sign of strength, of courage, of conquest. Impurity is a mark of cowardice, of weakness, of defeat. It is a waste of dreary blackness blurring the blue sky through which the soul looks up to God. It not only shuts those whom it soils out of the fellowship of all true men, but it bars to them the doors of the heavenly communion.

"Beyond our sight a city four-square lieth, Above the mists and fogs and clouds of earth, And none but souls that Jesus purifieth Can taste its joys or hear its holy mirth."

—Rev. W. J. M. Cragg, B.A., Fenelon Falls.

"We are sometimes apt to think that the difficulties in the way of belief are greater in our day than in any previous period of the world's history. Yet a very little thought will make manifest the fact that it has never been, and never can be, an easy thing to transcend the visible and sensuous, and grasp the 'things that are unseen and eternal.' The environment, intellectual and otherwise, in which we move and live, and in which our higher and better life must work itself out is, it is true, very differ-

ent from that of any former generation. This arises from the increase of knowledge, of the physical world, of history, and of man himself. Then, "the world is so much with us, late and soon." Life to its lower side is so absorbing, and its rewards so great, that unconsciously many drift into a purely materialistic attitude. The things seen and temporal are so near, so real, and apparently so precious, that the unseen and eternal are easily and almost naturally overlooked. Men find it hard to believe, not because they have any intellectual reasons to allege as the grounds of their unbelief, but simply because the whole bias and tendency of their nature are against the things of faith and in favor of the things of sight."—Rev. Wm. Quance, Lambeth, Ont.

"The great dangers lie within ourselves. What matters it what threatens our head or our purse? Let us think only of that which threatens our soul."—Victor Hugo.

Roosevelt and Missions

During the inauguration of the Africa Diamond Jubilee campaign of the Board of Foreign Missions of the Methodist Episcopal Church in Washington, D.C., President Roosevelt made a notable address on missions at the great mass meeting Monday night, January 18, 1909. One striking paragraph from the address is the following: "Self-interest and competition will, I believe, unite in making the governments fair to the people, and the indomitable energy of the adventurous settlers and the wealth of the nations behind them will result in exploiting the vast commercial resources of the continents. But there is a question that is larger than either government or trade, and that is the moral well-being of these vast millions who have come under the protection of modern governments. The representative of the Christian religion must have his place side by side with the man of government and trade, and for generations that representative must be supplied in the person of the foreign missionary from America and Europe. Civilization can only be permanent and continue a blessing to any people if, in addition to promoting their material well-being it also stands for an orderly individual liberty, for the growth of intelligence, and for equal justice in the administration of law. Christianity alone meets these fundamental requirements."

Lincoln and the Liquor Traffic

"The liquor traffic is a cancer in society, eating out its vitals and threatening destruction, and all attempts to regulate it will not only prove abortive, but aggravate the evil. If the prohibition of slavery is good for the black man, the prohibition of the liquor traffic is equally good and constitutional for the white man.

"There must be more than attempts to regulate the cancer; it must be eradicated; for until this be done, all classes must continue exposed to become the victims of strong drink.

"The most effectual remedy would be the passage of a law altogether abolishing the liquor traffic.

"Law must protect and conserve right things, and punish wrong things, and if there is any evil in the land that threatens society or individuals more than another, it is the liquor traffic."

Missionary Photograph Social

The Epworth League at Athens, Ont., held a very enjoyable Missionary Photograph Social some weeks ago, a detailed account of which has been sent by Miss Towrias, and may prove helpful to other Leagues.

For four meetings previous to this social, study classes had been held when short sketches of the lives of forty missionaries supported by the Leagues, were given. Seven copies of the large group pictures of seventy missionaries were hung about the room in suitable places. From the group were selected forty, whose pictures appear on the badges of the "Who Am I?" contest. Thus some information concerning them was obtained from this source, which was supplemented by reading other literature. Three "teachers" were appointed, who studied the lives of certain missionaries assigned to them. Each "teacher" had an evening to transmit the knowledge gained regarding his or her little group of missionaries, then one evening was devoted to review.

For the "Missionary Social" the picture of each of the selected missionaries, which had been in the meantime cut from the large group picture, was mounted upon white cardboard, resembling forty photographs, each being also numbered. When the contest began, the forty photographs were pinned upon as many young people and every person given a card upon which was written or

printed the names of the forty missionaries.

All present moved about freely, pencil in hand, placing opposite the names the corresponding number as they found it pinned upon some Leaguer. After a time had elapsed the lists were examined, and to the one whose list was correct, a silver Epworth League pin was awarded.

For those who had not attended the study classes or who failed to complete the lists, puzzles and rebuses were left on the back of the cards for the solution of them.

One of the Leaguers, a clever artist, made charcoal sketches, constituting four puzzles, arranging the same round the room. Then on the blackboard were five problems in "Pictorial Arithmetic," so that all found ample material to employ the allotted hour. After the contest, a short literary and musical programme was given, followed by refreshments. The Bill of Fare advertised by the Social Department read thus:

- Country cousin's comfort.
- Oppressed coagulated curd.
- Renais currant cookies.
- A fine redible cocoanut cake.
- Commendable chocolate cake.
- Heering Chinese Cordial.
- Artfully concocted coffee.
- Georgical Company.
- Courteous Cordiality.
- Comfortable Chairs.
- COME.

The Adult Bible Class at the Parsonage

At our request, Rev. A. Lund, teacher of the Adult Bible Class of the Shelburne, N.S., Sunday School, gives the main social features of a pleasant evening the "Ergons" recently spent at the Parsonage. The following programme was carried out. It may be suggestive to other classes. The different items were arranged beforehand by those in charge and one thing followed the other in quick succession:

1. Peanut hunt. Some thirty nuts had been hidden through the parlors and hall, in all conceivable places, and at a given signal each one started on the quest with the object of finding the most nuts. At the end of ten minutes a chord struck on the piano announced the close of the hunt. Needless to say this banished stiffness and all were ready for a good time.

2. Name contest. Twelve names of the members of the class, which most easily lent themselves to a little word play, were selected. To each guest was given a slip of paper containing twelve phrases which in some way indicated a member's name, e.g., A Royal Mail Service (Allen). A blissful place for two (Bower). Pencils were provided and ten minutes allowed for the supplying of the names.

3. Hidden names. The letters from the names of towns in the Province were formed into words and in these words those present had to find the towns, e.g., Hen be slur (Shelburne), Ann is a top (Annapolis). This was conducted in the same way as the name contest.

Prizes were given to the winners in the above three contests, which consisted of a picture postcard, mounted on a white mat, and decorated with the Inter. A.B.C. letters in water colors.

4. Drawing contest. Each person was given a slip of paper on which was the name of a familiar animal. This they were to draw on a numbered square on the blackboard, while the rest had to

guess the name of the object which was being drawn.

5. A test of the members' poetical ability. A blackboard was hung on the wall and the teacher wrote down each line as it was given by any of the number. The pastor started it with the line "When I was young and gay," and then followed twenty-two lines in quick succession:

When I was young and gay,
And my wife was far away,
With a fair one I did stray
On an evening light as day.
Many sweet things I did say
On that blissful eve in May;
But now my hair is gray,
And the hairs are rather stray,
'Cause my wife she had her way
And I didn't dare say nay!
Many husbands she did slay,
And it was no use to pray
On that terrible day,
And we had an awful fray
As we drove in an open sleigh
(No: I think it was a chaise)
Before we went away,
And the hens forgot to lay
'Cause my own sweet Maggie May
Beat the rooster twice a day,
And the minister got his pay
Which is more than I can say,
So here shall end my lay.

At the close of this flight of fancy, which caused much amusement, a few old-fashioned games followed and then, for an hour, we gathered around the dining-table, where light refreshments were served, when, after singing and prayer, the class left pronouncing it a successful evening.

Notes from the Field

Wiarion District

The Annual Sunday School and Epworth League Convention was held in Tara on Jan. 26 and 27. The attendance was good. Interest was sustained throughout by the consideration of a varied programme of papers dealing with "The Conversion and Christian Culture of Children," "The Sunday School Superintendent and His Work," "Elements of Power in the S.S. Work," "Temperance in the Sunday School," "The Junior League," "The League as an Evangelistic Force," "Methods of Work in the Missionary Department," "The Social and Literary Evening," and "Our Pledge."

Rev. A. J. Irwin, B.A., B.D., conducted a very fruitful Bible Study on Acts, and Rev. Dr. Ross gave a most instructive address on Church Union. At the evening sessions addresses were given by Rev. W. R. Smith on "The Way to the City of Child Soul," by Rev. Dr. Ross, on "Youth the Hope of the Church," by Rev. Mr. Waddell on "Missions," and on "Citizenship," by Rev. H. S. Magee.

The officers elect are Hon. Pres. Rev. A. J. Irwin, B.A., B.D., Tara; Pres. Rev. A. O. W. Foreman, B.A., Shallow Lake; Vice-presidents: (1) Mrs. Ferguson, Hepworth, (2) Mrs. Marshall, Lion's Head, (4) Miss Ida Evans, Parkhead, (5) Miss Atkey, Wiarion; Sec., Miss Phoebe Robinson, Hepworth; Treas., Mr. Harvey Merriman, Tara.

Lindsay District

The Annual Epworth League Convention was held in Omemee on Feb. 8th. Every League on the district was represented. A marked spirit of unity and enterprise characterized the sessions. The reports from the Leagues were encouraging. While attention was carefully given to other interests, the claims of the Missionary Department were most prominent. A change in district co-operation for the support of Missionary Emberson, made this necessary. Lindsay and Canning districts are now attempting to fill support of the missionary, leaving Napanee and Madoc Districts free to undertake other work. Rev. H. W. Foley, carefully and well presented the plan, and the convention joyfully accepted it, the Leagues pledging themselves to a hearty effort to increase the Forward Movement income by 50 per cent. during the present year. An invitation was also, by resolution, extended to the Sunday Schools to cooperate, so that the District Leagues and schools may assume full responsibility in the near future for Mr. Emberson's support without Canning to the District's help, thus making it possible for Canning to support its own District representative in the Mission Field also. A programme of District League visitation was adopted in the interests of this commendable enterprise. Choice papers were given at the afternoon session on the Christian Endeavor Department and on Junior work. A Round Table Conference, conducted by the General Secretary, added to the profit of the meeting. In the evening stirring addresses were given by the Rev. W. J. M. Craig and the General Secretary. The officers elect were all present, and received a most hearty welcome as they

were in turn introduced by the President of the Conference, Rev. R. McCulloch. The new Executive is thus constituted: Hon. Pres., Rev. R. McCulloch, Omemee; Pres., Mr. G. A. Robson, Lindsay; Vice-Presidents, (1) Miss Jennie Fee, Lindsay; (2) Rev. H. W. Foley, B.A., Bobcaygeon; (3) Miss N. Riches, Cambray; (4) Miss L. Anderson, Omemee; (5) Miss Maud Littleton, Fenelon Falls; Sec.-Treas., Mr. A. B. Musselman, Lindsay; Conference Rep., Mr. A. W. Terrill, Fenelon Falls.

Cobourg District

The representatives of the Sunday Schools and Epworth Leagues of this District met in annual convention in Port Hope on Jan. 13. After routine opening exercises a report of the District was given by Mr. C. E. Clarke, Cobourg, Secretary. A profitable discussion on the District work followed. On the general topic, "What should be the aim of those who teach and train in the Church of God?" Revs. A. H. Hoare, B.A., Canton, and M. H. Winter, Wicklow, spoke. Rev. J. L. Stewart, returned missionary from China, gave a most practical, earnest and interesting address on our missionary work there. A Round Table Conference on League work was conducted by the President. A resolution expressing the sorrow of the District over the death of the late Dr. Withrow

Reports of League Meetings, Conventions and other items of news for this paper are requested as early after the events occur as possible.

was unanimously adopted. The evening session was marked by able and inspiring addresses by Rev. W. G. Clarke, E.A., on "The Place of the Epworth League in the Church," and by addresses from Rev. J. L. Stewart and Dr. S. J. Shorey.

The officers for the ensuing year are—Hon. Pres., Rev. S. J. Shorey, D.D., Pres. Rev. W. Higgs, Centreton; Vice-Presidents: (1) Mr. T. Wickett, Port Hope; (2) Miss Loretta Winter, Wicklow, (3) Mr. F. Hawkins, Canton, (4) Mr. E. Harper, Camborne; (5) Miss E. Hagerman, Port Hope; Sec. Miss I. Rogers, Cobourg; Treas., Miss Ida Clarke, Cobourg; Dist. Rep., Rev. F. Johnston, Camborne.

Northern Alberta

A convention of Sunday School and Epworth League workers representing the five Northern Districts of the Alberta Conference was held in McDougall Church, Edmonton, on February 2 and 3. The presence and services of the Western Associate Secretary, Rev. J. A. Doyle, assisted very materially to make the convention a most helpful and inspiring one. Excellent addresses were given on the teacher as a servant in the school and out of the school, by Commissioner Butchart and Y.M.C.A. Secretary Ward. Emphasis was laid on the greatness of the Sunday School teacher's business, which was shown to be full of golden opportunities and great responsibilities. Dr. Riddell and the

Western Secretary spoke on the Leaguer, out of and in the League. The strength of character and extent of usefulness that the League should develop and exert were well treated. Bro. McDonald also spoke, and personal work was the keynote of his address. A profitable Round Table Conference on Epworth League problems was conducted by Rev. E. E. Marshall, Mr. W. W. Chown outlined the relation borne by the Sunday School and Epworth League to the Laymen's Missionary Movement as Mr. Tuttle presented the claims of the Junior Department. A feature of the second afternoon was the discussion of object teaching in the Sunday School by Mr. W. W. Gould, of the Education Department. At the last session, Rev. C. H. Huestis, spoke on the Convention Motif, "What to Serve," and Rev. J. Doyle gave the closing address on, "What of the Future?" He strongly presented the needs of Western Canada, where it is said seventy-five languages are spoken. The officers elect are: Hon. Pres., Rev. E. E. Marshall, Edmonton; Pres., M. Vail, Edmonton; Vice-Pres., (1) A. A. P. McDowell, Daysland; (2) Miss Violet Porter, Edmonton; (3) Rev. W. E. Galloway, Sedgwick; (4) Miss Lily Hare, Good Hope; (5) Mrs. L. R. McDonald, Vegreville; Sec., Rev. F. J. Johnson, Clover Bar; Treas., Miss Jessie Edmunds, Edmonton; Conference Rep., Rev. Jos Coulter, Edmonton.

Sunday School Institute

A Sunday School Institute was held in Varna Methodist Church on January 6, at which a large number of Sunday School workers from the Bayfield and Varna circuits were present. The first subject, "The Sunday School in Relation to the Church," was ably handled by J. Keys, of Goshen, in which he showed the numerical importance of the Sunday School as a world-wide saving institution, and a place for character building. In the discussion which followed, the importance of studying the catechism, memorizing Scripture, and parents bringing rather than sending their children to the Sunday School was dwelt on. Miss E. Elliott, of Porter's Hill, gave a bright and interesting paper on "The Relation of the Sunday School to Missions." If the boundless energy and enthusiasm of child life be aroused to definite action by incidents from the Bible and daily life, it would soon endorse the idea of daily prayer, missionary instruction, and systematic personal giving, and thus contribute for himself to missionary as well as to local purposes. Mr. S. H. Whitmore, of Brucefield, gave a very forceful paper on "The Sunday School and Temperance." Where ever the liquor traffic exists, it is a menace to the youth of our land. If the temperance pledge is taken and the temperance lessons taught, the scholars will develop into enthusiastic temperance workers, and will remove temptation from their brother's way. Mrs. John McKinley, of Goshen, gave a well thought out paper on "The Sunday School in Relation to the Home." All the church should be in the Sunday School.

Mr. J. E. Harwell, of Varna, admirably handled the difficult task of showing how to teach the Sunday School lesson.

The first address of the evening session was by Mr. W. H. Johnston, of Brucefield, who gave a masterly presentation of the subject, "The Laymen's Missionary Movement."

Rev. W. H. Hiles, B.A., of Bayfield, very ably presented the subject, "The Sunday School as an Evangelistic Force." If the child is properly trained in the

home and in the Sunday School, his life can be kept pure, and at a very early age he will seek for a solution of the mysteries of human life and Divine Providence. The fact that over 13,000 from the ranks of the Sunday School united with our church last year should encourage every teacher to win their class for Christ. Rev. A. H. Brown, the District Sunday School Secretary, presided at both sessions. The convention was an inspiration and incentive to all interested in Sunday School work.

Notes

An Epworth League was recently organized at Grafton with Mr. Frank Hare, President, and Miss M. A. Hinman, Secretary. The League starts out with bright prospects.

On the evening of Feb. 2nd, the Epworth League of Metcalf St. Church, Oshawa, gave a very successful music and literary evening. The musical selections were interspersed with original readings by Mrs. Jean Blewett, of Toronto. All parts of the programme were exceptionally good.

The Acton Epworth League has recently had an addition of sixty-seven members to its roll. These are the harvest of a canvass conducted by the "reds" and the "whites" of the League, and such a splendid result is evidence of what may be done to increase the League membership when the committees are really active.

The record of the Washington Epworth League of the Sections, Seattle, Toronto Conference, is certainly proof that the League is a grand training school for public Christian work. Every ex-President of the League named, with one exception, has entered the ranks of the Methodist ministry, and the one who has not is now doing splendid service as a layman in the lumber camps of a Western province. The present President is also preparing for the ministry, a member of the '09 Arts Class in Victoria.

On Friday evening, Jan. 22nd, 1909, the young men of Laurel Epworth League presented the "Parliament of Missions" in Laurel Methodist Church, before a large and enthusiastic audience, composed of members of three of the other Leagues on the circuit and local League members and friends. The members gave very fine addresses, and the debate aroused much interest. At the close of the session the young ladies of the League entertained the members and their friends to a luncheon in the Sunday School room of the church.

The Bowmanville Epworth League held recently a very successful "Telegram Evening." Appropriate music was rendered. An essay on "The Origin of Telegraphy," was read by Mr. Elmer Elliott, and Mr. M. A. James gave interesting information as to how the world's news is gathered and distributed, to newspapers. Telegrams were received and read from General Conference officers, also from Conference League officers, and former local League members. The duties of messenger boys were ably performed by two of the Junior members.

"Character is not cut in marble—it is not something solid and unalterable. It is something living and changing, and may become diseased as our bodies do."—G. Elliot.

Our Promise to Pray!

BY REV. T. H. IBBOTT, P.H.B., A.Y.B. ONT.

"I will make it the rule of my life to pray and to read the Bible every day."

Prayer includes two things—*gift* and *grace*. The gift may be without the grace; but the grace is never without some measure of the gift; and the grace, well exercised, will undoubtedly increase the gift.

Our Epworth League meetings are designed to improve both; but the grace of prayer is first to be sought. Join the disciples in saying, "Lord, teach us how to pray," and try to distinguish between the gift and the grace.

Do not despise any whose gift may be small, but whose grace is great. Condemn not the smallness of grace, but thank God for its reality, and pray to Him to make it eminent as well as real.

Remember, always, what prayer is—the offering up of the desires of the heart. Endeavor to understand clearly the meaning of praying in the name of Christ by the Spirit. Seek that His name which apprehends Christ; pray in His name, and expect that the blessings you ask for, you shall surely receive. Never suppose that you have the grace of prayer unless you pray regularly in secret; not only you habitually and with sincerity obey the precept of Christ, in regard to this duty: "When thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking. Be ye not, therefore,

like unto them, for your Father knoweth what things ye have need of before ye ask him."

Seeking first the grace of prayer, exercise this grace; and having the right beginning in grace, go on to possess and improve the gift. It will profit you and comfort you in personal, secret meditation and prayer. It will be a means of usefulness and comfort to others. It will be valuable in the family and in the Sabbath School—in the Epworth League and in the Church.

The society of which you are members is designed as a nursery for both the grace and the gift of prayer.

Distinguish the parts of prayer—adoration, confession, petition and thanksgiving. Prefer Scriptural expression under each and all these parts. Make yourselves familiar with some examples under each.

Observe method in prayer, not always the same, but method so as to avoid confusion and vain repetition, the use of words without meaning or real fervor of spirit.

Never pray without asking help in prayer; asking, either secretly or openly, and seeking to say "Amen" both in faith and in desire.

With regard to the reading of the Bible, this ought to be done as a daily duty and with daily prayer. In reference to your Epworth League meeting, you ought to remember and consider beforehand the particular subjects which belongs in part, all, but especially to those who take part in the meetings.

Let me recommend, particularly, consideration of the context and marginal references upon the verse of Scripture to be explained and applied. None can know, without trial, how much light this will often throw upon a verse and verify the saying that "Scripture best interprets Scripture."

Two Bits of Cheer

From the late C. H. Spurgeon.

Christian! do not dishonor your religion by always wearing a brow of care; come, cast your burden upon the Lord. You are staggering beneath a weight which your Father would not feel. What seems to you a crushing burden would be to Him but as the small dust of the balance.

What a serene and quiet life might you lead if you would leave providing to the God of providence! With a little oil in the cruse, and a handful of meal in the barrel, Elijah outlived the famine, and you will do the same. If God cares for you, why need you care too? Can you trust Him for your soul, and not for your body? He has never refused to bear your burdens; He has never failed under their weight. Come then, soul! have done with fretful care, and leave all thy concerns in the hand of a gracious God.

The weakest living creature, by concentrating his powers on a single object, can accomplish something, whereas the strongest, by dispersing his over many, may fail to accomplish anything.—Thomas Carlyle.

Dr. Lorenz, of Vienna, states that he is not a temperance agitator, but that he is a surgeon, and he must not drink. He further states that no one can take alcoholic liquors without blunting physical powers, which, as a physician, he must always keep on edge.

Visitor's Card

One Epworth League, which looks very carefully after strangers and visitors, is in the habit of handing every newcomer, on entering, a card which reads as follows:

DEAR FRIEND,—

We are glad for your presence among us. May this meeting be a blessing to you. We should be pleased to welcome you again.

Kindly fill out this blank, as we keep a record of visitors.

Name
Residence
Present Address

These cards are collected before the service closes. In this way the League gets hold of many candidates for membership. It is a plan worth trying.

Use lantern slides in the Epworth League, Sunday School, and Mission Study Class. They are invaluable in connection with these departments of work.

Use them for an evening's entertainment. They will be found beautiful, interesting and instructive.

For terms write to Dr. F. C. Stephenson, Lantern Slide Department, Methodist Mission Rooms, 33 Richmond St. W., Toronto.

When we hear a man say that he is going to church to "hear Dr. So-and-so preach," we wonder whether he needs God, and worship Him in His holy temple.

For Students of the Topics

The Unseen Presence

When days are drear and clouds hang low,
And friends seem few, and life is slow,
When loneliness is on my heart
The Unseen One is my best part.

And arms so strong, around me thrown,
That claim me tenderly His own,
I feel as well as if I saw,
And unto Him in love I draw.

This Unseen Presence fills all space,
My stay in life, my fount of grace;
Though out of sight not out of mind,
His wealth of love I joy to find.

If leagues of space and years of time
Upon my future may combine,
Go where I will, I still shall know
He with me will not fail to go.

—W. Bowman Tucker.

Risen With Christ

The Epworth League Easter Meeting—
Study based on Col. 1-4.

BY S. T. R.

There was nothing more certain to the Apostles than the resurrection of their Lord. All the record clearly shows that the fact was firmly fixed in their minds. Of it they spoke with absolute confidence. It formed the subject-matter of their public address—they preached Jesus and the resurrection everywhere and always.

Their consciousness of Christ as actually alive wrought a wonderful transformation in them. They had seen him dead, embroiled, and entombed. They had mourned him as one departed, and with sad hearts had counted his cause lost. But they had also seen him risen and alive from the dead. He had appeared to them, conversed with them, eaten in their company and with heavenward gaze they had beheld him return to his primal glory. They had risen with him, and as new men they went forth to preach all that a living, reigning Lord meant to them and to the world.

Perhaps we do not question the Gospel records or doubt the historic fact of the resurrection of Jesus. But if we know no more about it than is contained in the statements of the Apostles' Creed, of what profit is it to us? A merely intellectual acceptance of the dogma is of very limited value. Yet that is about all a great many nominal Christians can claim.

The death of Christ involves my death to sin if I would know its efficacy. "Ye died!" says the Apostle, "dead unto sin," he asserts concerning true believers.

The resurrection of Christ implies my resurrection if I would know its power. "Ye were raised together with Christ" is the fact involved in His resurrection. "Alive unto God," shows the wonderful contrast between their present and their past.

It is to a study of this risen life that our topic invites us.

Mark the initial word "if." Everything depends on this condition. Having the experimental fact of our resurrection from a state of death in sin to one of conscious vital communion with the risen Lord established, three great new possibilities are here opened up before us.

1. A new search for the best things.

Formerly these were to be found below, now they are "above." The "set" of the mind is changed. In the old life of self, "the earth" and earthly "things" were counted of supreme value. Now the entire standard has been altered. Heavenly mindedness is the constant desire of the risen soul, and to cultivate it is the one controlling purpose of the will. Surely there is a very practical test possible to all here. Let us apply it, asking honestly what is our chief aim, our most earnest desire, our prevailing purpose from day to day. If we know that our affection is centred in Christ, that our overmastering passion is to resemble Him, we may safely conclude that we are proving the power of His resurrection.

2. A new source of life. The risen disciple realizes that with "Christ in God" contains the secret of all blessedness. The more abundant life which His Lord brought him, becomes his in some personal possession. It matters not that the world knows it not. He does. It is "hid," not from God, not from the believer; but from the world. Those whose mind is engrossed by "earthly things" do not understand or appreciate it. But to the disciple who has been "raised together with Christ" it is a glad experimental certainty, and no dry, spiritless doctrine. As with the source, so with the communication of this new life. It is maintained by communion with His Lord. The joys of such fellowship are also "hid" from the world; but the true disciple's heart rejoices at the infowing tide of spiritual blessing which is borne in upon his soul in personal intercourse with Christ.

3. A new hope for the future. Christ is our life, and in the final manifestation of His glory, we, as previous sharers in his death, will also participate in his eternity of life. "With Him be manifested in glory." It is not as mere spectators that we are to be there. But "with him" in a more particular sense. It is the glory of holy character, of developed being, of consummated human effort, of final triumph over the flesh, of complete victory over Satan. What a destiny! "Glory" such as was revealed in limited measure on the Mount of Transfiguration, on the Mount of Ascension, to Paul on the Damascus road, to John on lonely Patmos Isle, to many a martyr, many a dying saint, as the undimmed, unobstructed view of the heavenly world has burst on opened eyes, and "the glory of the Lord" has been apparent.

"What is our present duty? Verse five should not be overlooked here. It is essential. "Put to death"—all that would come between you and your Lord, for they are harmful, and if cherished will surely do you hurt. It is possible to us all to prove the glorious truth with which Paul closes the paragraph, and with him witness that "Christ is all, and all in Christ" for evermore.

"When one can't have his own way," says a cheerful thinker, "he may help the other person to have his way." Our own happiness isn't any more important than the next man's; and it is great fun helping other people to be happy—so much fun that we very soon forget to be miserable because some person's joy is denied us, and "look on the things of others" instead.

Why We Observe the Lord's Day

The Epworth League Topic for April 18th is based on Mark 16: 1-8;
Acts 20: 7; 1 Cor. 16: 2;
Rev. 1: 10.

REV. T. A. WILSON, PH.D., NORTH SYDNEY,
N.S.

A word to the Leader: Further light than our space here permits, may be obtained from Hastings' Bible Dictionary and the Dictionary of the Gospels, in which most of this article is based. We suggest a distribution of the points among the League members a week ahead. In connection with this the League could also take up: 1. Why we observe the Lord's Day as a day of rest. 2. As a day of worship.

1. The Lord's Day is the first day of the week. It is called the Lord's Day because on it Jesus rose from the dead. "It is significant that the first meeting of the disciples after the evening when they saw their newly-risen Master was, as far as the Gospel tells us, 'On . . . the first day of the week.'" John 20: 26. No one knows when the term Lord's Day originated. John uses it in Rev. 1: 10, but it was probably in use earlier than that or he would have had to explain what that day he meant. That the observance of the day celebrates the Resurrection of Jesus, see Matt. 28: 1; Mark 16: 2, 9; Luke 24: 1; John 20: 1, 19. "At sometime, then, between A.D. 57 and A.D. 96, the term Lord's Day arose, and it was probably first used in Churches that had to contend with Judaism."

2. The day was observed in a religious manner by the Apostles and early Christians. Acts 20: 7; also 1 Cor. 16: 2, which indicates that it was a public assembly at which the offering was taken, otherwise no particular day would likely have been mentioned for taking such offering. The Lord's Day was certainly sanctioned by inspired Apostles, and thus consecrated stands on a level with ordination . . . as an institution as much beyond the power of the Church to alter or to abrogate as it would be for her to change the number of the Gospels.

3. It was natural that the Apostles should observe in a religious manner the great event of the Resurrection of Jesus; for see what it had brought to them. Look at them on the day of the crucifixion, and again when they found that the Lord had risen. Contrast the gloom and fear with the confidence and joy. "The Lord's Day is, therefore, in an especial sense, the feast of life. The Resurrection of Jesus Christ was not merely the rising to life of an individual man but of human nature. On the first Lord's Day our nature entered on a new life." Moreover, if so many Bible scholars think, Pentecost fell on the first day of the week that year, then it was on the Lord's Day that the Christian Church had its birth.

4. It is well understood that Christianity was to succeed Judaism. The charge laid by his accusers against Stephen was doubtless correct. "We have heard him say that this Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered unto us." Acts 6: 14; also Acts 21: 28. "When Jesus uttered the cry, 'It is finished,' the sentence of dispensation virtually passed away. His Resurrection, Ascension and Outpouring of the Holy Spirit were successive affirmations of the great fact, and the destruction of the temple made it plain to all but the blindest. Even in the meantime nothing is more striking than the tender way in which the Apostles

and Christians of Jewish birth were weaned from the old religion. The dead leaves of Judaism fell off gradually, they were not rudely torn off by man. The new facts, the new dogmas, the new ordinances, first established themselves and then, little by little, the incompatibility of the old and the new was revealed, which necessarily issued in casting out the old." The old things of Judaism were made new in Christianity. As far as the Sabbath goes it: "The first disciples kept both days; the Sabbath for rest, the Sunday for worship. The Christian Church made no formal, but a gradual, and almost unconscious, transference of the one day to the other. She had been led by the Spirit, whose revelations are continuous, whose inspiration is permanent, to make her week a constant remembrance of her Lord. On Wednesday she recalled His betrayal; on Thursday His ascension; on Friday His crucifixion; on Sunday, His resurrection. She set the clock of her history, as someone has said, to the epochs of His history. She meant his Sunday to be 'a sort of Easter Day in every week'; and 'as the sunflower turns morning and evening to the sun,' so the early Church turned forever to the Sun of Righteousness who had risen with healing in his wings. We may be perfectly at our ease about a change in which we follow the authority of every branch of Christ's universal Church."

5. There is abundant evidence of the observance of the Lord's Day. In the days immediately following the death of our apostle. The epistle of Barnabas, written probably early in the second century, says: "We keep the eighth day for rejoicing in the which also Jesus rose from the dead." Ignatius, who is thought to have been a disciple of St. John, speaks of Christians no longer observing the Sabbath, but fashioning their lives after the Lord's Day. Justin Martyr, born about A.D. 100, describes the assembling on the day called Sun-

day, and Dionysius of Corinth, A.D. 171, calls Sunday the Lord's Day.

Thus looking back on all the evidence for observing the Lord's Day we may say with Schaft: "The day was transferred from the seventh to the first day of the week, not on the ground of a particular command, but by the free spirit of the Gospels and by the power of certain great facts which lie at the foundation of the Christian Church. It was on that day that Christ rose from the dead; that He appeared to the first disciples of Emmaus, and the assembled Apostles; that He poured out His Spirit and founded the Church; and that He revealed to His beloved disciple the mysteries of the future. Hence, the first day was already in the apostolic age honorably designated as 'the Lord's Day.' On that day Paul met with the disciples at Troas and preached till midnight. On that day he ordered the Galatian and Corinthian Christians to make (no doubt in connection with divine services) their weekly contribution to charitable objects according to their ability. It appears, therefore, from the New Testament itself, that Sunday was observed as a day of worship, and in special commemoration of the Resurrection, wherefore the work of redemption was finished. The universal and uncontradicted Sunday observance in the second century can only be explained by the fact that it had its roots in apostolic practice. Such observance is the more to be appreciated as it had no support in civil legislation before the age of Constantine, and must have been connected mainly with inconveniences, considering the lowly social condition of the majority of Christians and their dependence upon their heathen masters and employers. Sunday thus became, by an easy and natural transformation, the Christian Sabbath or weekly day of rest, and answering to the typical import of the Jewish Sabbath, and itself forming in turn a type of the eternal rest of the people of God in the heavenly Canaan."

From the Editor's Mail

Perhaps you would like to read some of the items your General Secretary receives from many quarters. Well here are a few:

"We are now receiving about fifteen copies of the Era on this circuit, half the number being added within the last three months."

Good for Lyn. There are plenty of others who might well follow its example. And they are waking up to that fact as this extract from a city League shows: "If we could have many copies of the Epworth Era coming to our members it would be a great help. Kindly send me a few sample copies."

Certainly they were sent, and you may have a few also for your League if you will use them for the formation of a club among your members.

"I have read your first number of the Era with the greatest satisfaction. It is smaller in size but not one whit dull or lacking."

So writes an ex-president of one of our central conferences. Thanks!

"I was very much pleased with your first number of the Era, especially the lighted with your treatment of the topic, 'Waiting on God,' and your article on the relation of the League and the Sunday School. I think a 24-page paper contains as much matter as the readers will care to read, and perhaps they will read it a little more thoroughly than they would if the paper was larger."

That is from a man whose opinion is worth much.

At the Master's Feet

From all vain pomps and shows,
From the pride that overflows,
And the false conceits of men;
From all the narrow rules
And subtleties of schools,
And the craft of tongue and pen:
Bewildered in its search,
Bewildered with the cry;
Lo, here! lo, there, the church!
Poor, sad humanity
Through all the dust and heat
Turns back with bleeding feet,
By the weary road it came,
Unto the simple thought
By the great Master taught,
And that remaineth still:
Not he that repeateth the name,
But he that doeth the will!

—Longfellow.

from letters that come to our desk almost every day. A probationer in Alberta writes:

"There are quite a number of children on my mission field, but on account of the depression of homesteading in the far north in the Pembina region, the finances are very low indeed, but a Sunday School is indeed urgent."

Another writes from the same Conference:

"To give you a slight idea of conditions I may say that this winter I have been surrounded by several families on the verge of starvation, to prevent which, I have driven into the neighboring towns, 50 miles away, in order to raise help for them in food and clothing. So you see it would be impossible to ask money of them for S.S. papers, and yet the literature is practically the life of the School. I feel very grateful for the help rendered by the Fund."

A young woman, a school teacher in Newfoundland shows a grand spirit, and we were glad to assist her in the matter of supplies. She says:

"I am teaching at _____, and so have started a Sunday School, as there has never been any S.S. here before. Our number is small, but not too small, but we can do some good. Our means are limited. I hardly know how to get the money to supply the S.S. with papers, but I intend to send the money myself and get it if I can. I would like you to help us."

Here is an extract that will surely touch your heart and show you that missionary work is not confined to foreign lands. From a remote section of Newfoundland this letter comes:

"I cannot say that we have any school at all. We live in a lonely part of the vineyard. We are shut out from privileges most people enjoy. We have five school, and we see the minister five or six times in a year. Four years ago six of us started to build a little school chapel. When we got it far enough ahead my wife and I started to keep what we called Sunday School. How near it is to it I cannot say for neither one of us had the pleasure to attend a Sunday School. The bit of learning we got, we picked up here and there without any teacher."

And so the letters come in from far and near, encouraging and critical; but all helpful and full of stimulus to better work for our Department. We might multiply our extracts many times. If these will increase your hearty interest in our labors, we shall be satisfied. Surely an annual contribution of five cents a member to our fund is not an exorbitant request for our General Board to make of our Leagues and Schools.

A VISIT TO ALL PEOPLES' MISSION, WINNIPEG.—A. D. S.

MARCH 28—THE MISSIONARY TRIP
AROUND THE WORLD.

A SUGGESTED PROGRAMME.

Hymn 425.

Prayer—For our new settlers.
Scripture Lesson—Acts 17. 16-31 (ex-
planation by Superintendent).

Hymn 164.

Map talk by the Superintendent—Our
new settlers and the lands from
which they come. (Use maps of
Europe and Asia).

Hymn 431.

Winnipeg, the "Gateway of the West"—
A Guide.

Hymn 263.
A Visit to All Peoples' Mission—A News
Agent.

Mizpah Benediction.

References: "Strangers Within Our
Gates," paper, 35 cents; cloth, 60 cents;
Report of All Peoples' Mission, free; the
Pleasant Hours; the Missionary Report.

WINNIPEG AND "ALL PEOPLES' MISSION."

Winnipeg is called "The Gateway of
the West," because a gateway means an
entrance, and Winnipeg is the entrance
to the great broad prairies stretching
away to the foot-hills of the Rocky
Mountains. But it is much more than a
gateway, for it is a great city with wide
streets, fine buildings, beautiful homes,
public schools, universities and every-
thing else one expects in such a large
place. Besides these, Winnipeg has
some things which we find in no other
city in Canada. Shops, street cars,
houses, banks, churches all put together
would not make Winnipeg. The real
city is the people who work in the shops,
ride in the street cars, live in the houses,
carry on banking, fill the churches and
crowd the streets. There were 139,863
people in Winnipeg in 1908; in 1870
there were only 241. Where have all the
people come from?

Some have come from "down East,"—



A kitchengarden class of foreign children at All Peoples' Mission,
Winnipeg, Man.

Ontario, New Brunswick, Nova Scotia,
Quebec and Newfoundland; some from
England and Ireland and Scotland; and
some from the United States. All these
speak English. But a great many come

from Europe; these cannot speak Eng-
lish. Mr. Woodsworth, of All Peoples'
Mission, says, about from one-quarter to
one-third of the people in Winnipeg are
foreigners, and the Bible is sold in fifty-
five languages.

The people have come from Austria,
Hungary, Belgium, Denmark, France,
Germany, Greece, Holland, Iceland, Italy,
Norway, Sweden, Roumania, Russia, Spain,
Portugal, Switzerland, Turkey— from all
Europe to settle in the
new land. Others have
come from China,
Japan, Syria, the West
Indies, and other coun-
tries. Very few of these
foreigners can speak
English, but the mothers
and fathers have come
to Canada to stay, and
will try hard to learn
enough English to be
understood; the girls
and boys will soon
speak as well as Cana-
dians.

Last October, when I
was in Winnipeg, I
went with one of the
workers of All Peoples'
Mission to see how
some of the foreigners
lived in this new country. We went
away to the Foreign Part—the north
end of the city. The signs of the
shops, and on some of the houses, and
many of the people we saw in the streets
looked strange to us. We saw a great
many strange-looking churches, all built
for foreigners; they have brought their
own priests with them, but they are not
taught much about the truths of the
Bible.

"Come in here," my guide said, as we
stopped before a plain, gray wooden
house. It looked very clean on the out-
side, but inside! We
went first down cellar—
where there were many
rooms rented for homes,
cheerless and cold-look-
ing they were. I won-
dered how so many peo-
ple could live in them.
Then we went upstairs
and down the long hall
—my guide knew the
place.

"I'll let you see a
home of the better
class," he said, as he
opened the door. While
he said "good-day" I
saw beds, stove, table,
cradle, wash-tubs and
people—this house of
one room was clean.

"The people are al-
ways glad to see us;
we visit here regularly,"
my guide remarked.

Some of the homes
we saw made me think
that the mothers and
fathers should be glad
to have the children go

to the kindergarten, and so for part of
the day at least, enjoy healthy surround-
ings.

We'll visit our new institute first. It
is a splendid building, with gym-

nasium, baths, a swimming tank, parlor,
class rooms, and kitchen. We came to
see the kindergarten class, and there
they were, such dear little girls and
boys!

"How many here were born in Can-
ada?" the Superintendent asked. One of
all that large class, only one, stood up to
say he was born a Canadian. Then we
visited the kitchengarden classes, where
the girls are taught to make beds, set the
table, sweep, sew, dust and wash, so that
they may be able to help mother, and
sometimes show her how to keep their
homes tidy and clean.

While the kindergarten schools do



A room in which six people live.

much during the week to train the chil-
dren, they also bring the deaconesses into
close touch with the little ones, and
their mothers. Many of the children
who attend these kindergartens are
found in the Sunday Schools. Some of
the children were delighted to have their
pictures taken for the Juniors who read
the Eka.

The Superintendent told us about the
Fresh Air Camp, and the good times the
children had last summer when they
were taken into the country for a real
holiday. On Sunday we went to two
Sunday Schools of All Peoples' Mission.
At one of the schools, the superintendent
asked me to give the children a talk
about missions. I told them about some
of the children in our orphanage in

**We have in course of prepara-
tion a "Special Junior" Number for
May. Any contributions for it will
be gladly received, if you want
extra copies, order early. \$2.00
per 100 by express.**

Japan. They were very quiet, and well-
behaved while I spoke. We all agreed
that every girl and boy in that mission
could do something for the girls and
boys in Japan who do not know about
the true God. Almost everyone promised
to pray for them. I found that nearly
all bought candy, very often. After
hearing about the Japanese girls and
boys, a great many promised to do with-
out some candy and give the coppers
thus saved to missions.

These Juniors in All Peoples' Mission
are bright, lovable girls and boys who
some day will take their places as Cana-
dian citizens. We are trying to help
them to become Christians as well as
Canadians.

The Sunday School

What is the Matter?

BY MILFORD W. POSHAY.

"Did you notice when the secretary read his report that he said our class had an attendance of ten to-day?"

"No," Bronson replied, "I didn't notice. Why?"

"Well," Stevens went on, "the class is about the same size it was six months ago."

"What of it? What are you driving at?" Bronson queried.

"How many do you suppose have drifted in and out of the class during these months?" Stevens still questioned.

"I don't know, I am sure," Bronson responded, slowly and thoughtfully, as he received an inkling of the other's meaning. "There have been a good many, come to think about it."

"Yes, come to think about it." And I guess that's what we ought to have been doing before this."

"Why? I don't see any way to make them stick, if they don't want to keep on coming."

"But have we tried?"

"The class was a mixed one of young people from eighteen to twenty-five, and had numbered about the same membership for perhaps two years. During this time, but especially in the last six months, many had dropped into the class for a Sunday or two, and then were seen no more. That that of few where it met was growing rapidly—new people moving in all the time. This accounted for the visitors; but it was only recently that Stevens noticed the fact that the class was not growing permanently, and it set him to thinking of the possible cause.

Class organization had been attempted a year before this, but it did not seem to go. Some were not in sympathy with it; others thought the membership too small to make it necessary; and, all taken together, it had languished. It was now felt by Stevens that if they had a committee to look after newcomers results might be obtained in view of the influx to the neighborhood.

"Not in any particular way, perhaps," Bronson answered to his friend's question after a short pause; "but they are always welcomed to the class, and isn't that enough?"

"No, I don't think it is!" was Stevens's emphatic reply. "The fact that we don't make 'em stick proves I'm right. They wouldn't come at all if they were not available material; and I believe it's time we woke up and thought about who the matter. I've been trying to do some of it, and I want your co-operation in a little plan. We're not organized, you know, although our teacher was in favor of it; so he'll be glad to have us do a bit of organized work. Let us constitute ourselves a committee to make transients over into regular members of the class. My plan is simply this: When any one drops in, as has been occurring nearly every Sunday for several months, let us get his or her name and address, and find out whether or not he is a member of any other school. Of course he will receive the usual invitation to return, but I think it will be better not to try to get him to become a regular member. Somehow or other, this seems to scare them away. I've found that numbers of people seem to be afraid of being committed to something definite. But when any of those whose names we secure do not come back, let us look them up and show that we are interested. I know

what it is to be a young fellow in a strange locality, and he usually needs to be drawn into the right acquaintanceship. What do you say?"

"The idea is all right," Bronson answered heartily. "Anyhow it's worth trying, although I hadn't thought about doing anything before."

"That's exactly what's the matter. We haven't been doing enough thinking, and so we've let opportunities slip."

Now, it so happened that on the Monday morning preceding the Sunday when Stevens and Bronson were to operate their plan two young men went to work at the Orrin Tool Company's plant, in the neighborhood of the school. When Sunday morning came round, both attended for the two reasons that they were strangers and had nothing else to do and because they were in the habit of going to Sunday School when at home.

They liked the class passably well, their names and addresses were secured quietly by the new committee, and each went his way.

On the following Sunday James Dimock attended the school again, and was welcomed, especially by Stevens and Bronson. When the latter remarked on the fact of his presence the second time, and hinted at the possibility of his becoming a regular member, he laughed and said: "Yes, I rather think I shall. I'm used to going to Sunday School, and the fact that you cared enough to get the name and address of a stranger makes a fellow feel a little at home right away."

The two members of the self-appointed

"This education forms the common mind.

Just as the twig is bent the tree's inclined."

—Pope.

committee exchanged smiles of satisfaction, and got together after the session to talk over the absence of the other young man, Sanford Mills. They made an appointment to call at his boarding house on a certain evening. They went early and found him preparing to go out, so they made their visit brief. After explaining the reason for their presence, they chatted a few minutes about their desire to make their Sunday School a meeting place for strangers in the neighborhood, expressed the hope that he would come on Sunday, and arose to go.

"Well, now," Mills said frankly, "I think I'll be on hand. The fact is, I went the first Sunday because I didn't have anything else to do; but during the week I became acquainted with some of the boys, and we went for a stroll last Sunday morning. But now that you've taken the trouble to look me up, I think I'll take the trouble to respond," and he smilingly bowed them out.

He kept his promise, and was enrolled as a member of the class. The committee went on with its work, receiving active co-operation from the newcomers. The class doubled its numbers in six months; and when Stevens and Bronson talked over the development, the latter said: "The whole matter of former stagnation lay in not sizing up the situation for ways of improvement— sheer negligence. The right procedure is to be constantly thinking, and then see that the 'think' gets to work."

The Big Brother Plan

The Big Brother plan, with modifications, is being introduced into New Movement classes to some extent. How much it may mean in the future, we cannot say. Much will depend on the wisdom of those who give it shape. It is of course in full accord with New Movement ideas, and will naturally find ready acceptance in case the little brother can be provided for in some way, in connection with the Sunday School, or in the class itself. The organized Bible Class Department of the New York State Sunday School Association has recently issued a leaflet in the interest of this movement, entitled, "A Message to Big Brothers," which will be found interesting reading. A leaflet of suggestions to Big Brothers is issued by the Executive Council of the New York City branch of this association, which is also valuable.

The plan has met with large success in the most cases. One worthy find ready acceptance is the teacher. Mr. Rockefeller believes in a more practical Christianity than that frequently expounded. He believes men should be helped, not by gifts of money, but by the practical help that one brother can extend to another. He and he has carefully worked out details of a plan for a national organization including every Bible Class in the country, and which is to adopt as one of its features the Big Brother Plan. If it succeeds, as he has every reason to hope it will, every neglected boy in the country will have a "big brother."

The plan is simple and effective. The work laid out for the Big Brother is as follows: "He is expected to call on the boy in his home and get acquainted with the parents, to find out what the lad's native interests are and plan some beneficial outlet for his energy, to take him to innocent places of amusement, to find him work or get him into school, to induce him to go to church and Sunday school, to give him something to read, to train him in good manners and in good habits, to invite him home, and in general to be a hearty, interested friend.

At a meeting of the Men's Club of the Central Presbyterian Church of New York, the matter under discussion was what to do with boys accused of minor misdemeanors before the Juvenile Courts. The decision was reached—a very wise one—that these boys need nothing so much as a strong brotherly friend to look after them when put on honor by the court and paroled. Left to themselves, they would drift into evil company and evil courses, and become in time hardened criminals. But taken by the hand, guided, encouraged, it might be expected that they would develop into useful citizens.

At that first meeting forty men pledged themselves to act as "big brothers." The judge having wayward boys in charge was more than glad to use these consecrated men, to each one of whom he assigned a lad.

At present there are more than five hundred Big Brothers in that one association of workers. A central office has been opened for the purpose of keeping records of the work done. Many hundreds of boys have already been assigned to the care of these workers, and only about a dozen have been reported to the court as incorrigible. The others are on the way to becoming good members of society.—A. B. C. Monthly.

"Good manners pay even if they do not make friends, because we cannot try to make others happy and to radiate sunshine without feeling better and purer ourselves."



Do It Now

If you've found a task worth doing.
Do it now.
In delay there's danger brewing.
Do it now.
Don't you be a by-and-byer
And a sluggish patience-tryer;
If there's aught you would acquire,
Do it now.
If you'd earn a prize worth owning.
Do it now.
Drop all waiting and postponing.
Do it now.
Say, "I will!" and then stick to it.
Choose your purpose and pursue it.
There's but one right way to do it.
Do it now.
All we have is just this minute.
Do it now.
Find your duty and begin it.
Do it now.
Surely you're not always going
To be "a going-to-be," and knowing
You must sometime make a showing.
Do it now.

—Success.

Work Among the Juniors

BY MISS BESSIE FAIRWEATHER, MONCTON, N.B.

5th Vice-President N.B. and P.E.I. Conference League.

Down here in New Brunswick, some of us take the ground that the most important work is that of the Junior League. When we visit a town where in connection with the Methodist Church of that place there is not a Junior Society, we tell them that they are making a great mistake in leaving the Juniors out of the church work. Sometimes they reason that they have a Mission Band or organization of various kinds—which is doing good work—but which really could not be called a "Junior League"; sometimes they say they would gladly have this League could they secure a suitable leader; sometimes they say they have not enough young people, and sometimes a plea such as "over-organization" is given. As a rule, they are willing to have the League, but the material required bothers them. However, these opinions are not shared by all. One Leaguer, most enthusiastic in the work of his Junior League, writes: "Our main object is to gather in the boys for at least one evening of the week to discuss in a friendly way the different topics and to interweave Christ's blessed teachings between the threads of everyday life. Our policy is to get hold of the boy and help and equip him to meet the enemies of a Christian life."

Rev. S. T. Bartlett said, "Allow no side-tracking of the interests of the Juniors," so quite frequently it happens

OUR JUNIORS

Winter will soon be gone. Spring will soon be here. What fun you have had in the snow. What jolly times on the ice. March may bluster and blow, almost whirling you and your umbrella away, but in a few weeks the "peep" "peep" of chickens and the chatter of the birds will all speak of happy Spring time, with its new life. Good-bye, Winter! we enjoyed you while here. Welcome, Spring! we await you coming gladly.



that we must vehemently protest against certain proceedings and cry, "Remember the Juniors!" When we consider our Active Member's Pledge of the Senior League, especially the part which says, "and will endeavor by kindly words and deeds to cultivate the spirit of Christian friendship and bring my young associates to Christ," surely all will wake up to the fact that in the Junior League there are opportunities for emphasizing this particular clause of the pledge, and in our Provinces of New Brunswick and Prince Edward Island more attention will be given to the Juniors, understanding that they have a right to be recognized and a right to have a League "of their very own."

When this clause means and includes the Juniors of to-day and the Seniors of to-morrow, it does seem clear to us that in order to have real, live, "Active" members, the training must commence while they are Juniors, and, if they are faithfully "brought up" in League methods, if that Junior League has for its aim, "Christ for the Juniors; the Juniors for Christ," and if these Juniors are determined to do their utmost "for Christ and the Church" now, there need be no anxiety in the minds of any as to the future of the Senior League. And it does seem to us that such a Junior League would require the help of the parents, the pastor, the Sunday School and the Senior League, all agreeing that the Junior is not to be overlooked or that Junior's position in the church life. If, on the other hand, there is no Junior League to reinforce the Senior Society from time to time, the question of keeping the boys and girls in the church will come up quite often. One pastor gives the following reason in support of Junior organization:

"1. The Junior League affords an opportunity for quiet, face-to-face and heart-to-heart talk with the young folk that no other part of the church work affords.

"2. Junior League affords ground for training a young contingent to take their place efficiently in the Senior League when they become too old for the Junior League.

"3. Junior League at a very susceptible period gives to the minds of the members a strong bias towards the Christian Church, even in cases where conversion for the time being is not secured. I now speak from observation, not from theory." This Junior League is in the City of St. John, New Brunswick, is looked after by the pastor, who says that it is to him the most delightful part of his work. Good for Portland St. Methodist! From the Frederickton Meth. Boys' League came this report, which endorses the work also: "The main object which I had in view when we started our Junior

League for the boys was the providing of male members for the Senior League in the years to come. It seems to be impossible to induce young men in any numbers to join our League, and if we can 'grow' new members by means of the Junior League, we shall have solved a difficult problem."

Copies of the Junior League Constitution have been sent to all the ministers of the New Brunswick and Prince Edward Island Conference, where Junior Leagues do not exist in connection with the churches, also letters, post cards, Junior League items, etc., so we think if all could only see what a help such an organization is to "our little men and women," as well as to the Church, why, the Junior League history of nineteen hundred and nine will be worth reading.

Weekly Topics

MARCH 21—A GREAT LIGHT ON THE DAMASCUS' ROAD. Acts 9. 1-7.

What is the first record we have of Saul of Tarsus? Acts 7. 58; 8. 1.

What followed the stoning of Stephen? Acts 8. 1.

Who was a leader in persecuting the disciples? Acts 8. 3.

What was Saul doing when our lesson opens? Acts 9. 1-3.

What does Acts 9. 1 show us of his spirit? What does Acts 9. 2 tell us of his intention?

How was his purpose prevented? Acts 9. 3-5.

Who was Saul really persecuting? Acts 9. 4, 5.

What change came over Saul's plan? Acts 9. 6.

Did he enter Damascus as he had expected? Acts 9. 8.

What effect did this have on his body? Acts 9. 9.

Who brought him relief? Acts 9. 10-19

LESSONS.

A cruel act once done leads to one still more cruel.

Our hearts are hardened by cherishing malice and hate.

The most cruel thing the world has ever seen is religion without love.

God does not forget those who suffer for Christ's sake.

Their enemies are His enemies too, and do Him wrong.

When Christ calls we should at once answer.

He will always guide those who are willing.

Wrong done to Christ through wrong doing to His followers will always bring judgment on the wrongdoers.

APRIL 4—CONSECRATION MEETING.
A LIFE LIVED FOR OTHERS. Acts 9, 36-43.

The central thought of this topic is in verse thirty-six. It should emphasize and illustrate the practical character of true Christianity. "This woman was full of good works and almsdeeds which she did." What these works and deeds were is evident from verse 39. No wonder many societies of women have since then been called "Dorcas" societies. Press home some such practical lessons as these: Not what we say about Christ but what we do for Him is most important. It is better to say little and do much than have a lot to say and do nothing. There are always some around us whom we can help for Christ's sake. Help given to His poor will not be overlooked by Him. If our lives merit it, others will speak well of our kindly deeds. What the world most needs is kindness. A loving heart should prompt us to do helpful deeds to others. The best place for us to be kind and helpful is at home. The Junior Leaguer who does not live for others will soon grow so selfish that no one will seek his company when alive or mourn him when dead.

APRIL 11—CARING FOR ALL SORTS OF PEOPLE. Acts 10, 34, 35.

Peter was learning to be unselfish. His thoughts of others had not been God's thoughts. His idea was that none of the Gentiles were as much loved by God as the Jews. His plan of work did not reach out to include the world outside the Jewish nation. This was because he thought that God had favorites. In this he was wrong, as our topic clearly teaches us this week. It does not matter to God what the color of the skin may be, nor where a person lives. He wants clean hearts and righteous lives. Every body who is trying to live like that is acceptable to Him. This lesson teaches us not to be narrow or bigoted—not to think that we are better than the rest—not to despise any person anywhere—but to teach those who do not know what "worketh righteousness" means, and how they may live it before God. There are many millions of little children in the world who will grow up heathens if somebody does not teach them Christ. Peter was sent to the Gentiles. So are we, for by "Gentiles" we mean all who are not Christians. God loves them all, wants them to live rightly. But we must teach them from His Word.

The Epworth League Pledge

By ANNIE D. STEPHENSON.

Time—50 "Canadian Hymnal"

Taking Christ as my example,
By the Spirit's power
I will do my Father's will
Every hour.

Daily I God's Word will study,
I His will would know,
And aside with God in prayer
Daily go.

I will give myself for service,
In the Church and League.
And from God, for ever: duty,
Strength receive.

I will honor with my substance
God Who giveth all,
And for blessing on my pleasures
On Him call.

Living Christ in word and deed,
I will try to bring,
Others to the joy of serving
Christ my King.

Keeping Hold of the Boys

There were once two boys in a home I know, and after a few happy years one was taken into the Shepherd's arms.

The two boys and their mother had always knelt together for the bedtime prayer, and each had offered a simple petition. The first night there were only two to kneel, the sobbing voice of the lonely brother uttered but one sentence, "Dear Lord, keep mother and me intimate."

Said the mother years after, "I consecrated my life to answer that prayer."

Did she have to give up anything? Yes, receptions and calls were secondary matters when the boy's friends needed entertaining.

Embroidered dollies and hand-painted screens were of no account whatever beside the cultivation of intimacy with her boy, and the answering of his prayer. "Always give me the first chance to help you, dear," she would say; and he did. Whatever was dear to his boyish heart found glad sympathy in her.

Perhaps mothers do not always realize how soon a boy begins to think toward manhood, and so they treat him like a child to be watched and scolded instead of helped and trusted.

This mother's boy was just as active

the tender, loyal "mother-friend," and he was sure of comfort.

"Do you think it paid?" When she reads in the papers the theories on "How to get hold of the boys," she thanks God she has never lost her hold on hers. And in the answering of the boyish prayer the mother has not only grown more and more intimate with him, but both have grown intimate with Christ. Mother, you have no "charge to keep" half so sacred as the heart of your boy. Are you true to your trust?—Christian Work.

For Mother

He was only a mite of a boy, dirty and ragged, and he had stopped for a little while in one of the city's free playgrounds to watch a game of ball between boys of his own and a rival neighborhood. Tatters and grime were painfully in evidence on every side; but this little fellow attracted the attention of a group of visitors, and one of them, reaching over the child's shoulders as he sat on the ground, gave him a luscious golden pear. The boy's eyes sparkled; but the eyes were the only things as he looked back to see from whence the gift had come, and then turned his face away again, too shy or too much aston-



HIS FIRST MESSAGE

and self-willed as you often find. But she had a few rules that helped wonderfully. Shall I copy them for you?

1. I will work and be patient.
2. I will strive to "grow in grace and in the knowledge of God."
3. No matter what happens I will try to hold my tongue.
4. I will try never to scold and never to reprove or punish in anger.
5. I will listen patiently and tenderly to my boy's side of a grievance.

You will notice that these rules are to govern the mother instead of the boy; and is not that the secret of success? Mother, do you want to keep your boy? Then control yourself. Not the fashionable attempt at stoicism that says it is not "good form" to display emotion, but the real holding of one's self in hand.

Fashion would tie the mettlesome steed fast. Control harnesses him to life and lets Christ hold the reins.

This mother's boy made many a blunder, he had his days of waywardness and times of unreasonableness, but never a time when he was not sure that his mother was ready to listen, advise and help. There were times when his impulsiveness made him sore trouble, but the first place he turned for help was to

shout to speak. But from that time on his attention was divided between the game and his new treasure. He patted the pear; he looked at it; and at last, as if to assure himself that it was as delicious as it appeared, he lifted it to his lips and cautiously bit out a tiny piece near the stem. Then with a long sigh of satisfaction and assurance he tucked the prize safely inside his dirty little blouse.

"Why don't you eat it, Tony?" demanded a watchful acquaintance.

"Eat it? All myself? Ain't I savin' it for mother?"

The tone, with its mingling of resentment and loyalty, made further speech unnecessary. Whatever Tony lacked, and it seemed to be nearly everything, he had learned humanity's loftiest lesson; he had another dearer than self, and knew the joy of sacrifice.—Selected.

When a minister and his people look at each other's many good qualities, and see little of the few less desirable ones, the work of God will progress much more rapidly.

Selected Spice

The following extract from a letter of thanks is cherished by its recipient:

"The beautiful clock you sent us came in perfect condition, and is now in the parlor on top of the bookshelves, where we hope to see you soon, and your husband also, if he can make it convenient."

"Dolan," said Mr. RaFerty, as he looked up at the city postoffice, "what does them letters 'M'DCCCXCVII' mean?"

"They mean eighteen hundred and ninety-seven."

"Dolan," came the query after a thoughtful pause, "don't yer think they're overdoin' this spellin' reform a bit?"

A southerner, hearing a great commotion in his chicken-house one dark night, took his revolver and went to investigate.

"Who's there?" he sternly demanded, opening the door.

"Who's there? Answer or I'll shoot!" A trembling voice from the farthest corner:

"Deed, sah, dey ain't nobody hyah 'ceptin us chickens."

A certain college president was entertaining a freshman at dinner, when the conversation turned upon football. To the student's surprise, the president displayed a thorough familiarity with the game, and proceeded to discuss it as earnestly as though it had been Greek or mathematics. Indeed, his treatment of the topic brought out so many points that the freshman had overlooked, that the youth was moved to remark to his hostess:

"Well, this talk with President Blank has showed me how true it is we never meet anyone from whom we can't learn something!"

A tourist in an out-of-the-way region of England put up one night at an amiable old lady's cottage, the village inn being full.

Now the tourist was very deaf, which fact he took pains to impress upon the old lady, together with instructions to wake him at a particular hour in the morning.

On waking a good deal later than the time appointed, he found that the amiable old lady, with a commendable regard for propriety, had slipped under his door a slip of paper on which was written,

"Sir, it is half-past eight."

3 1/2%

ALLOWED ON

Savings Accounts

WE ESPECIALLY SOLICIT ACCOUNTS WITH OUT-OF-TOWN CLIENTS, OFFERING SPECIAL FACILITIES FOR DEPOSITING BY MAIL.

CENTRAL CANADA
LOAN & SAVINGS COY.
26 KING ST. E. TORONTO

NO TOTAL ABSTAINER

CAN READ THE FIFTH ANNUAL REPORT OF

The Equity Life Assurance Company

Without realizing that abstainers should have distinctly letter terms for their life insurance than non-abstainers. A postal card addressed to the President of the Company will bring any person interested very valuable information that cannot be had elsewhere.

H. SUTHERLAND

President Equity Life Assurance Co.
Confederation Building, - TORONTO

THE

Alexander Engraving Co.

16 Adelaide Street West

TORONTO

Will supply Churches, Leagues and Sunday Schools with Cuts for Illustrating Programmes, Church Reports, Topic Cards, etc. First class work at mod-erate prices.

STOCK-TAKING BARGAIN

Books of Inspiration Reduced to Very Special Prices

	For mer	Sale	Price.
Talks with Great Workers.....	\$1.50	\$1.00	.60
By ORISON SWETT MARDEN.			
"The world makes way for determined men."			
Helps for Ambitious Boys.....	1.50	1.00	.60
By WM. DRYSDALE.			
"He that sips of many arts drinks of none."			
How Success is Won.....	1.00	.50	
By S. K. BOLTON.			
The Making of a Man.....	1.25	.50	
By O. S. MARDEN.			
Famous English Authors ..	1.50	.50	
By S. K. BOLTON.			
Men I Have Known.....	1.75	.90	
By DEAN FARBAE.			
Turning Points in Successful Careers.....	1.50	.60	
By W. M. THAYER.			
"The chance of a lifetime comes to every man."			
Helps for Ambitious Girls..	1.50	.60	
By W. DRYSDALE.			
"Nature fits all her children with something to do."			
Famous Men of Science ..	1.50	.60	
By S. K. BOLTON.			
The Warriors.....	1.00	.50	
By ANNA ROBERTSON BROWN			
LITONIA, P.M.D.			

Postpaid at above prices.

AT ALL BOOKSELLERS.

WILLIAM BRIGGS

29-33 Richmond St. West, TORONTO

EPWORTH LEAGUERS

make fine business people. We have trained a large number for good business appointments, and pleased many business firms by recommending good material-ability and honesty combined.

We are open to train many more, and invite correspondence and patronage. Any Leaguer who wants our Catalogue and our assistance will please write to

Central Toronto College Toronto

W. H. SHAW - President

MANY YOUNG LADIES

(the number increases every year) find that

ALMA COLLEGE

is just the kind of school they have been looking for. It is NOT ONE OF THE MOST EXPENSIVE schools, but it is ONE OF THE BEST. It stands for health, instruction, refinement, vigor, sincerity and good sense in the education of girls and young women.

For CATALOGUE address—

PRINCIPAL WARNER, St. Thomas, Ont.

Albert College,

School of Finance **Belleville, Ont.**

is one of the leading schools of practical education in Canada. Attendance doubled in the last three years.

\$54.00 pays Board, Room, Tuition, Electric Light, use of Baths, Gymnasium, all but books and laundry, for twelve weeks—longer period at reduced prices.

\$30.00 pays Tuition alone for the entire school year.

A staff of experienced specialist give individual instruction in five distinct courses. An evening class FREE for all registered students in this department. GRADUATES HOLDING THE BEST POSITIONS. Candidates prepared ready for the examinations held by the Institute of Chartered Accountants of Ontario and for Commercial Specialties.

Special attention given to Matriculation, Teachers' Courses, Education, Fine Art, Physical Culture.

College Re-opens Tuesday, September 8th, 1908

For Illustrated Calendar, address—

PRINCIPAL DYER, M.A., D.D.



ONTARIO LADIES' COLLEGE and Ontario Conservatory of Music and Art, Whitty, Ont. Ideal home life in a beautiful castle, modelled after one of the palatial homes of English aristocracy.

The latest and best equipment in every department, backed up by the largest and strongest staff of specialists to be found in any similar college in Canada. Sufficiently near the city to enjoy its advantages in concerts, etc., and yet a way from its distractions, in an atmosphere and environment most conducive to mental, moral and physical training. Send for new illustrated calendar to

REV. J. J. HARE, Ph.D., Principal.