

# THE CANADIAN EPWORTH ERA

Vol. XIII.

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Editor

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## OUR STANDARD TWENTY THOUSAND FOR THIS YEAR



OUR Standard for this Conference year is at least Twenty Thousand additions to the membership of the Church from our Sunday Schools. \* \* \*

Are these too many? Not if we all do our part. \* \* \*

"They brought him to Jesus," is the simple record of many a kindly action of long ago. \* \* \*

"Bring him hither to Me," was the counsel of the All-powerful One to the wearied and worried disciples. \* \* \*

All may come. None are too small, no case too hard for Him. \* \* \*

Our business is to bring boys and girls, men and women, to Jesus. It is the greatest and grandest work in life. \* \* \*

When Jesus said, "Go ye!" He meant you. When He said, "Ye shall be witnesses unto Me," He meant you.

When He said, "Ye shall receive power," He meant you. Are you fulfilling His will in the matter? \* \* \*

"He first findeth his own brother." Simple words, but they meant much to Peter, and even more, perhaps, to Andrew. Andrew found Peter, Phillip found Nathaniel, Paul found Timothy. Whom have you found? \* \* \*

"He brought him unto Jesus." Simple act, but it was the wisest and best. A kind Sunday School teacher brought a rough boy off the streets to Jesus, and he was Robert Morrison. Another sympathetic soul brought an unpromising youth to Jesus, and he was Dwight L. Moody. A simple Methodist preacher was discouraged because he had brought only a boy, but he grew into Bishop Simpson. One of our own ministers thought little of his find when he brought young Frank, but he is to-day the mighty Missionary Bishop Warne. \* \* \*

So the record might be multiplied indefinitely. Some one awaits your coming to bring him to Jesus. Will you find him? \* \* \*

Then be prompt. Time is fleeting. Satan, like a fowl bird of prey, is watching for his victims. Will he get the members of your class, or will you bring them to Jesus before the evil one has accomplished his cruel designs? Let none be lost because of your procrastination. \* \* \*

Be earnest about it. "Earnestness alone," said Carlyle, "makes life eternity." No one can win souls without it. They said of McCheyne, "He would plead as if he were dying to have men saved." \* \* \*

Such a spirit of prayer is all-powerful when followed by personal approach with the love of Jesus in the heart and the thrill of expectant hope and assurance on the lips. "While they prayed"—and you know what happened. The "gift of the knees" may be possessed by any of us. You know whether you cultivate it. So do your friends. So does God. \* \* \*

"We must, we can, we will conquer," shouted the triumphant Eddy as he looked into the future. "Forward is the word; sing and pray; Eternity dawns." \* \* \*

"As the stars for ever and ever." So shall they shine who "turn many to Righteousness." BE WISE! \* \* \*

## FROM THE EDITOR'S PEN

**R**EAD this, Pastors. It comes from a President in just such a place as many of you live in. Perhaps indeed, you know the officer who wrote it. I am sure you would like the first statement if she meant you.—“*Our Pastor is a splendid preacher.*”—that sounds like you, doesn't it? The next words are:—“*but he is unacquainted with Leagues.*”—“does that mean you? Perhaps not, but it might not mean the other man after all. And she continues,—“*So I find my work quite responsible.*”—Mind, Pastor, there is not a word of complaint in the letter. Not a whine is in anywhere, but simple facts about pastor, president and league work. To be “a splendid preacher” is a good aim if only the adjective is correctly defined. But fine sermons do not make a preacher splendid, nor do they constitute the preacher's most effective ministry among the young people. Let me whisper in your ear, and from which I have had much assistance in my work. It is just this, “*What the young people need is not more preaching, but more preachers.*” Is that will not detract one atom from the splendor of your preaching, but it will add immense brightness to the lustre of your influence. Get acquainted with your Leaguers, brother. Know them, not simply about them. Cultivate them. Lift them up to your level. Inspire them with your ideals. Fire them with your zeal. And all this not by preaching of them, but by living among them. Be “a splendid preacher,” indeed.

**H**ERE is another reference to the Pastor. It comes in a letter from the President of the Wicklow League. “*We are best in having a Pastor who has worked among us nearly forty years, and we have found in him a friend in every sense of the word. Our plans have met his approval, and by his help we have accomplished much.*” “Happy are the young people who know the minister not only as the circuit preacher, but as their friend.” And mark what the above extract implies. The “plans” were not the pastor's but the League's. Neither does the League depend on the pastor to carry out the plans, but to “help.” Such mutual friendship, consultation and co-operation between pastor and League are not only beautiful in principle but fruitful in practice, and even though, as in the case cited above, the parsonage may be “a number of miles away” from the appointment in question, no insuperable difficulty exists to prevent sympathetic and co-operative work being done by the pastor and his young friends working together. The ideal relation between the minister and his young people is so intimate that anything that generates a spirit of indifference in either towards the other is to be carefully and prayerfully avoided by both. Where a habit of “aloofness” is formed it is sure to breed distrust, and when such an atmosphere pervades the Church or community, anything like progress in League work is impossible. Pastors, be friends to your young people, and help them. Leaguers, be friends to your pastors and help them. Then you can sing “Blest be the tie that binds” with meaning.

**A**N old veteran who had accomplished much of value in his years of service, called it “The School of Hard Knocks,” when referring to the preparation he had received for his life's work. No matter how many advantages of school and college a youth may have, he must sooner or later take at least a few hard knocks in the wider sphere of practical experience. No education can be at all thorough without them, and to learn how to endure them heroically and bravely is an essential part of life's educational process. To be able to stand the brunt of unfriendly opposition, to compel success in spite of unfavorable conditions, to grow sturdy and strong even because of adverse influences and contrary storms—these are some things that must be learned in the practical school of “Hard Knocks.” I appreciated much the words of Charles Kingsley, when during the Christmas vacation I revolved in his entrancing story, “*Here-vel the Wake.*” Referring to the long-sustained struggle of the English, who, though conquered by the Norman Invader, were not subdued, he writes:—“*Hard knocks, in good humor, strict rules, fair play, and equal justice for all, high and low, this was the old outlaw spirit, which has descended to their in-lawed descendants, and makes, to this day, the life and marrow of an English public school.*” The Anglo-Saxon all the world over, in youth and manhood, must gain and prove such rugged many vigor or become a weakling. “Hard Knocks” is the only school in which the process can be learned, and no coward may expect to be strong. We need still in every walk and employment in life, the Kingsley terms “the stupid valor of the Englishman,” that “never knows when it is beaten; and, sometimes, by that self-satisfied ignorance, succeeds in not being beaten after all.” It is out of such stuff that heroes have been made, and the perseverance and inexhaustible grit, will any youth make of himself a strong man of achievement. Let none of my young readers, therefore, be afraid of what awaits them in the school of “Hard Knocks,” nor shrink fearfully from the essential experience that can be gained only in its daily grind. It makes men!

**A**INSWORTH, in his most interesting historical romance, “*The Tower of London,*” tells very vividly the sad experience of Lady Jane Grey, the nine days' queen, as she passed the months imprisoned in the Tower. I was impressed particularly with one of his statements, and suggest it as containing a prescription from the use of which many in less peril or distress than the fair prisoner of the Tower, might derive great profit to-day. After describing the sad situation of this royal lady, the author says:—“*Still, she maintained her cheerfulness, and by never allowing one moment to pass unemployed, drove away all distressing thoughts.*” And in another suggestive sentence he says:—“*She lived only in her books, and addressed herself with such ardor to her studies that her thoughts were completely abstracted.*” To be well employed, to devote one's thoughts with ardor to useful pursuits, herein lies the secret of superiority over unfavorable conditions, and the only way to dispel peace and tranquility of mind. Thebane

of many young people is mental indolence. They spend hours in criminal wastefulness; books are but for passing entertainment, and such a habit as arduous study is unknown by them. “An idle brain is the devil's workshop,” if a busy man has one, and to contend with, an idle man has a thousand,” are true sayings, even if they are trite and well-worn. “I have not time enough to be idle,” was the wise remark of one of the busiest men that ever lived. Would you know the most successful method for the realization of life's highest and best things? It is the old, old way of work, and besides it there is no other. The road may not be always easy, but true and abiding pleasure are to be found nowhere else, and thought to that may call for self-denial and heroic resolve, the attainments that lie ahead and to which this way alone leads are worth all they cost, and will repay the toll and application of the wayfarer. They are constituted in the true and abiding riches of earth and add to the wealth of heaven.

**I**T was only a short sentence of four little words that caught my eye; but what abundance of meaning and suggestion they contained! “*She made home happy.*” That was all, but it was enough to set me thinking of the importance of learning the almost divine art of home-making by all our womankind. Whether as wife, mother, daughter or sister, the influence of woman to make or mar the home is almost omnipotent. I am not going to preach, but simply invite my women and girl readers to study this art until they become proficient in its practice. The saving influences of a good mother have been told over and over again in many and various ways, and numbers of men have given some such testimony as John Randolph, the American statesman, who said, “I should have been an atheist if it had not been for one recollection—and that was the memory of the time when my departed mother used to take my little hand in hers, and cause me on my knees to say, ‘Our Father who art in heaven.’” And many other men have, like Wordsworth, been deeply impressed by a sister's character and influence. Of Dorothy, whom he describes as a blessing to both his boyhood and manhood, he wrote:

“She gave me eyes, she gave me ears,  
And humble cares, and delicate fears;  
A heart, the fountain of sweet tears,  
And love, and thought, and joy.”

How happy a man must Edmund Burke have been when he was able to write, “*England is a nation the moment I enter under my own roof!*” How beautiful was the testimony of Luther to the worth of his wife in his words, “I would not exchange my poverty with her for all the riches of Croesus without her.” I have written enough for my present purpose. “*She made home happy.*” Of you, my sister, may this be truly said, as well as of her whose name, station, or residence I know not, but to whom this tribute of domestic worth was given by one who in life enjoyed the sweet presence, and after her departure, missed her helpful ministry and congenial companionship.

**T**HERE is a plaintive note in the following extract from a President's letter recently received by me. “That there are others laboring under similar discouragements I have abundant evidence. Surely the faithful young souls who are ‘holding the fort’ with heroic faithfulness for God deserve not verbal sympathy, but practical help. The letter says, “*Our League is small, as ours are the country appointments.*” There have been times when the older members of the congregation want-

ed me helping I having less like the help spare tip for such of any are more Give up There I ought who edism whi stancee one last claf in many to pray herein lueh of the l and pr practical the ch spiritual member to all words I up. Th

**H**ER writes: ing our town, a during hard to Just at Two you at League the help is ing on these yo Christia That is similar to condemn rinks; between pleasure the are for the it. If I sume how to skate tion his when t he I jolly an my you which e no sense left a st of the amusem the com sake of thinking conon higher good. I be the

**T**O p nor is t ticularly. Yet man an Epw than th tion. If there a teachers Lord in ers of and sug Bible c poor se League to a dr wonder yawned

ed me to drop it; but I think we are helping the young people less so, and I have never felt like giving up and feel less like it than ever now; but I need the help and prayers of all who can spare time to pray for me." Thank God for such a spirit of devotion on the part of any consecrated young soul, and there are more such than many people think. Give up? Surely not! Why should you? There may be indifference where there ought to be interest, even cynical criticism where there should be prayerful assistance; but, despite it all, stick to your post. There is a surety for him in the last clause of my friend's note. How many in these busy days "can spare time to pray?" One secret of weakness is herein laid bare, for the Church is robbed of her full possible power because of the little time given to prayer. Help and prayers" form a combination that practically applied to the machinery of the churches, would make bountiful spiritual harvests sure. To the "older members" referred to by our sister, and to all like them, I commend the words in Philippians 4: 3. Look them up. They fit many a case to-day.

HERE is a practical problem. An extract from another President's letter sets it forth clearly. He writes: "Our chief difficulty is in keeping our members at work.—In a small town, where skating and hockey rule the winter months, we find it hard to keep all our members interested. Just at this hour there is a case in point. Two young ladies who should be helping at League have so much to attend to at the rink that they find it impossible to help in practice for a social are having on Monday evening next, and get these young ladies are out of our best Christian homes." Rink vs. League! That is the situation in many places similar to the little Ontario town from which our brother writes. Can't you condemn either skating or skating-rinks; but when it comes to a choice between the League service and the pleasures of the ice, my opinion is that they are weak who sacrifice the former for the latter. And there is no need for it. If Solomon were living to-day I presume he would say: "There is a time to skate." If he did not, I should question his wisdom. But that time is not when the League calls. Many a time have I gone from League meeting to a jolly and healthful skating party with my young friends for an hour, during which everybody had a grand time and no sense of duty evaded or unperformed was a thing behind. It is not a question of the value or need of recreation and amusement to our young people, but of the compromise or neglect of duty for the sake of passing pleasure, that I am thinking about. We must all have recreation, but we need never sacrifice the higher for the enjoyment of the lower good. League first, ice second, should be the order.

TO sit "a passive bucket to be pumped into," as Carlyle put it, is not a very beneficial attitude, nor is the process of "pumping," particularly interesting one to the pumper. Yet many a Sunday School class, many an Epworth League, have risen no higher than this so-called religious instruction. It would be well for all concerned if there were a return on the part of all teachers to the method employed by our Lord in common with the greatest teachers of the past, that of conversational and suggestive questioning. I was in a Bible class recently and heard a very poor sermon. The members of the Epworth League service and listened impatiently to a dry and uninteresting homily. No wonder the few scattered members vanished in utter tediousness. And I

found out afterwards by a little surreptitious detective work for my own satisfaction, that the speaker at the Sunday meeting—the minister of the church—had a clipping from the *Guardian* in his Bible, and evidently, with no previous preparation of the topic had slavishly followed the outline prepared by Mr. Rutherford, and thus inflicted on us a wearisome and spiritless discourse. Such a proceeding, and it is all too common in both Leagues and Sunday Schools, is the surest way I know of to bring the whole matter into disrepute, and it is little wonder that many of our societies are dying from dry-rot at the heart. They cannot under such circumstances retain enough vitality to more than barely exist, and are surely doomed to extinction. Are you guilty of this practice? Quit it!

THERE is danger that in teaching the young we give them but partial view of the subject, and that the one-sided view of the lessons contained in the passage we seek to explain and apply. Too many teachers fail to make clear even that measure of the truth that they themselves may apprehend. A boy had been pretty well drilled in the story of how Abraham delivered Lot from the four kings, and knew the incidents quite fully. He was re-stating the event and said, "Abraham helped Lot when he was in need." "What lesson does that teach us?" the teacher asked, as the boy halted. Then followed a moment's thought and he replied: "It teaches that my neighbors should help me in my time of need." His view-point was evident. Is not ours often equally self-centered? One little girl explained the Golden Rule to her younger sister thus—"It means that you must do whatever I want you to, and you mustn't do what I don't want you to." Is not this a popular interpretation of it with the many of to-day whose ideal of religion is getting rather than giving? Let us, as teachers, find out as fully as we can the truth contained in the passage, apply it honestly to ourselves first, and then seek by verbal instruction and living example to make it clear to those whom we aim to teach.

SEEMING a postcard in a paragonage recently, I casually noticed the opening words, "Before I forget," and then inquisitively read the rest. It was just a hurried note to the pastor from a very busy railroad man in his congregation, that a new family had come to town and were moving into such and such a house. I could not help thinking that a man who would take time to send such a message must be of some help to any pastor; but until I might write many things commending his action and recommending his example, I wish simply to press home the lesson of the three opening words quoted above. There were many things you intended to see to, but—you forgot. Be honest now, isn't that true? And you will forget many more if you put them off. It was a larger action that the man referred to, performed when he wrote that card, than appears at first sight. It signified thoughtful and sympathetic interest in that family of new arrivals, and showed a prompt decision on his part in writing his pastor at once. In the rush of his duties he might forget attending the card; but until it was sent he was responsible for remembering. How many families have been lost to Methodism because somebody forgot to report them, how many young people have dropped out of the Sunday School because the League because someone forgot to follow their removal with a post-card to the minister in the new town. Hearts have ached for a comforting word, little feet have wandered into sin, discouraged souls have sunk into

despair—just because somebody forgot. Is there some duty awaiting you? Then say, "I will do it now, 'before I forget!'"

POSTPONEMENT of present duty what ails a whole lot of us. It is surprising how many Presidents have answered my second letter who did not attend to the first, and the most frequently given is, "I laid it aside till I had more time and it was lost." Scores of our local Presidents have awakened to the fact recently that I, as your General Secretary, mean business when I write, and that I expect a similar interest in the *Business* of the Young People's Work on the part of the responsible officers in each Society. A District President called on me just now and asked, "Why don't our officers answer letters?" I wrote twenty-two on my District and have had only two replies." The reason is not that they don't intend answering them, but "not now" is the excuse given themselves for the delay. And the more convenient time never comes. No safer rule can be made and observed than to always reserve present duties *now*, for postponement means that many other similar claims will so accumulate that before you know it you are overburdened by them and stand aghast before the heap of things you haven't done. "Do it now" may be a hackneyed admonition, but it is a wonderfully wise one, and appropriate, I fear, to the most of us.

THE habit of daily prayer is one of the most beneficial that a young Christian can form. Not merely repeating a formal prayer, but the spirit of constant fellowship with God, so that at no time will any emergency arise to cause alarm. It is the basis of spiritual communion with God, and similar and sweet that no exigency will produce fright, is to know what Paul and Silas felt when the earthquake came and shook the Philippian prison to its foundations. Only by such intimacy can we face life's unexpected trials unmoved and say without a tremor what Paul said when the shipwreck threatened all with a watery grave. "I believe God." Occasional petitions to the throne of grace will not ensure such peace of mind. Habitual spiritual converse with God will. I have read that on one occasion, when a severe storm at sea was raging, and men and women were fearful of the issue, D. L. Moody was apparently unconcerned and unafraid. As one after another began to pray, the preacher asked, "Mr. Moody, why don't you pray like the rest?" The reply was brief, but pointed, "My friend, I am all prayed up." There lies the difference between a consistent and faithful disciple who cultivates his Master's society in all things and a nominal Christian whose mind is only turned to the Lord when some personal favor is sought or pressing need is to be supplied. When life's storms are raging, with the stress heavy and the strain intense, it is the person who is "all prayed up" who can stand unmoved and face the issue with supreme confidence that all is well.

NO finer example of tact in dealing with mischievous boys could easily be found than one I read of recently. It is said that when Dr. Jowett, the celebrator's society in person, came to remove to New York, was a younger man by many years than he is to-day, he inaugurated a children's service in connection with his church at Newstead. At the opening service four boys boldly blew their English flutes in the rear of the gallery. By a little strategy the youngsters were trapped, and then brought before the preacher in the vestry, where, of course, they expected a severe

reprimand. Much to their astonishment, however, Mr. Jowett asked, "Can't you play better than that on tin-whistles?" And before they could gather their wits together to know how to answer him, he added, "I must ask Mrs. Jowett to teach you how to play properly." The lady in question undertook to teach them, and in a few weeks' time these same lads gave a tin-whistle quartette at the children's service, Mrs. Jowett accompanying them on the piano. Thus they were won and used, and we are told that no better helpers could be found than these same boys became. No moralizing is necessary; but one cannot help wishing for a whole host of Jowetts, male and female, to take advantage of the valuable boy life with its limitless possibilities for God and the Kingdom, that is all about us.

**D**URING a Temperance campaign in a certain town, one of the workers interviewed a man whose face showed plainly that he was addicted to drinking intoxicating liquors. "Do you think you can make a temperance man of me?" asked the slave of the cup, some what sneeringly. "No," replied the interviewer, "perhaps we cannot do much for you; but," he added with meaning, "we are after your boy." Rather abashed by the reply, the poor inebriate said, "Well, I guess you've got me there. And say," he concluded, "if somebody had got after me when I was a boy, I would have been a different man to-day." What a sermon is here! Every man was once a boy, and many a miserable wanderer from truth and purity, now a stranger to honor and decency might have been saved to a life of sobriety and honest industry had he not been neglected when a boy. And many a boy, by similar neglect now, will pass on to fill the depleted ranks of the drunkards, as one by one drops out and goes to fill a dishonored grave, just because there are no friendly feet to go after him and, no kindly hands to lead him in the ways of virtue or trail him to habits of self-restraint and godliness. To pardon the sins of a drunkard is a great work of Divine compassion, but to prevent the formation of a drunkard's character is a greater work, and by God's grace it can be done; but someone must help. Will you?

**W**E hoped to have been able to give a complete list of Summer School places and dates in this issue, and have striven to obtain the necessary information. As far as we have been able to learn the following schools have been fixed:

At Wellington, Ont., July 3-10, Rev. S. T. Tucker, Greenwood, Ont., Secretary.

At St. Thomas, Ont., July 13-20, Rev. J. W. Baird, 4 Hyatt Ave., London, Ont., Secretary.

At Kingsville, Ont., July 17-23, Rev. A. M. Thompson, Amherstburg, Ont., Secretary.

At Rock Lake, Man., July 10-17, Rev. W. H. Leach, Miami, Man., Secretary.

At Sihal Lake, Man., July 19-25, Rev. W. B. Allison, Minnedosa, Man., Secretary.

At Winnipeg, Man., Aug. 2-9, Rev. R. McTavish, Winnipeg, Man., Secretary.

At Lumsden Beach, Sask., Aug. 10-17, Rev. A. J. Tufts, Reston, Man., Secretary.

In addition to these, we know arrangements are being made for schools at other points; but as we have been unable to secure the dates we cannot make correct announcement regarding them.

The usual interdenominational schools will be held at such places as Whitby, Ont., and Knowlton, Ont., in connection with the Young People's Forward Movement for Missions. Particulars of these may be obtained by sending to Dr. F. C. Stephenson, the Secretary for the Methodist, Wesley Buildings, Toronto.

## An Advance in Sunday School Unity

An important and far-reaching step in the development of Sunday School interests in America was taken when twenty secretaries and other officers from eleven of the denominational Sunday School boards and societies met and organized "The Interdenominational Sunday School Council."

The object of the new organization, as stated in the constitution, is, "to advance the Sunday School interests of the co-operating denominations." By conferring together in matters of common interest; by giving expression to our common views and decisions; by co-operative action on matters concerning educational, missionary, and publishing activities."

It was felt that the time had come for a better understanding and a closer and more systematic co-operation, both between the denominational Sunday School agencies and between these and the various forms of general and denominational Sunday School work. Cases were cited where friction and misunderstanding have arisen, largely through the difficulty of determining who is responsible for the doing of services, the need and value of

direction of the teaching, evangelistic, and missionary aspects of the Sunday School work.

"2. Much of the Sunday School effort put forth by all agencies is common work, and from the point of view of economy, educational betterment, and Christian brotherhood, can be better done by the denominations working together."

Concerning the various non-denominational agencies in their function of instructing Sunday School workers on points of method, the Council had this to say:

"We recognize the value of the co-operation of other than denominational organizations and agencies in Sunday School work. It is the sense of this Council, however, that all plans, standards and methods intended for the denominational Sunday Schools by said co-operating agencies and organizations should first be considered with the official representatives of the denominations, and only after their approval be put into operation among the churches."

"Of course no friend of the cause, working interdenominationally, can be expected to take the separate pleasure of all the



WINDSOR DISTRICT SUMMER SCHOOL, KINGSVILLE.

which is admitted by all. This has been particularly true in the important department of teacher training. In this department the labors of the International Sunday School Association leaders have been of great service to all the churches; but that diversity of method which has characterized denominational teacher-training efforts has made it hard for these leaders to conform their efforts to the wishes and plans of the denominations. The denominational leaders were called into conference partly for the purpose of agreement as to what those wishes and plans were; but in need for further co-operation was so obvious that a broad and permanent organization speedily resulted.

The views of the Council as to the responsibility of its members and the nature of its work are well expressed in the two following resolutions:

"1. The right and duty of a denomination, through its properly constituted Sunday School board or society, to direct the Sunday School work of that particular denomination is absolute. This carries with it the creating of the standards and ideals, the publication of lesson literature, Sunday School extension, and the educational

denominational authorities whose people he meets in the field. It has been necessary for the earnest workers among the Sunday Schools hitherto to feel their way; and in most cases they have succeeded in sensing fairly well the views of the respective churches and denominational leaders, and have tried to conform thereto. With the organization of this Council, however, a way is made for a more systematic and effective consultation and prior agreement; and it is hoped that thereby a great advance may be made in the harmony and the success of our common Sunday School efforts.

At the World's Sixth Sunday School Convention, the committee on statistics reported that in 126 different countries and groups of islands there are 285,999 Sunday Schools, 2,877,371 officers and teachers, and 25,432,323 members—a total enrollment of 28,011,194. North America leads with 161,696 Sunday Schools, 1,634,837 officers and teachers, and a total enrollment of 15,203,601. In Europe there are 83,090 Sunday Schools, and an enrollment of 10,405,000.

# A Page You Will Do Well to Preserve

## TOPIC LIST FOR WEEKLY MEETINGS IN EPWORTH LEAGUES AND OTHER YOUNG PEOPLE'S SOCIETIES, FROM MAY, 1911, TO APRIL, 1912.

Published by the General Board of Sunday Schools and Young People's Societies of the Methodist Church.

N.B.—This list is so arranged that the departments of work covered by the Epworth League Constitution should have each one meeting in every month, in order, as follows:

The first week in the month is in charge of the Christian Endeavor.

The second week in the month is Missionary.

The third week is given to the Literary and Social Department.

The fourth week is devoted to Citizenship.

Each Vice-President should, in turn, make detailed arrangements for the meetings as planned. The fifth week in the months are Special.

All necessary hints for good programmes are given in "The Canadian Epworth Era" regularly. Consult these carefully. The page references in the list below refer to the text-books of each department, thus: Missionary, "Heal the Sick" by Rev. Dr. Kilborn in 1911; and "Our Neighbors" by Rev. J. S. Woods-worth in 1912. "How We Got Our Bible," by Rev. Dr. Smyth, is for the Literary and Social Department and "Canadian Civics" for the Department of Citizenship.

- 1911.
- May 7. Studies in Bible Biography, Gideon. Judges 7: 1-23.
- " 14. The Medical Mission and the Medical Missionary. (Chaps. 1 and 2.) Luke 9: 1-8.
- " 21. The Ancient Versions and their Value in Biblical Study, The Samaritan Pentateuch, The Septuagint. Luke 4: 16-22. 2 Timothy 3: 14-17.
- " 28. Political Parties. (Pages 64 to 63.) Eccles. 7: 11-14, 19-21; 9: 13-15.
- June 4. Studies in Bible Biography, Samuel. 1 Sam. 3: 1-19, 12: 1-5.
- " 11. Chinese Drugs and Druggists, Chapters 3 and 4. John 5: 1-9.
- " 18. The Ancient Versions, concluded. The Syriac Bible, and the Vulgate. (Chapter 3, first part.) Psalm 16.
- " 25. Special Dominion Day Celebration. Deut. 11: 8-25. See Programme "The Canadian Epworth Era."
- July 2. Studies in Bible Biography, David. 1 Sam. 17: 1-49.
- " 9. Some Hindrances to the Evangelization of China. (Chapters 5 to 8.) Acts 18: 1-12.
- " 16. The Ancient Versions, concluded. Minor Eastern Versions and Quotations from the Fathers. (Chapter 3, latter part.) Psalm 78: 1-8.
- " 23. The Dominion Elections. (Pages 64 to 75.) Proverbs 24: 1-22.
- Aug. 6. Studies in Bible Biography, Solomon. Kings 1: 27-37.
- " 13. Medical Missions. (Chapters 9 and 10.) Acts 3: 1-16.
- " 20. Early English Manuscripts. (Chapter 4.) Psalm 119: 33-43.
- " 27. Departments of Government. (Pages 76-86.) Psalm 139.
- Sept. 3. Studies in Bible Biography, Elijah. 1 Kings 18: 1-46.
- " 10. Canadian Methodist Medical Missionary Work. (Chapter 11.) Luke 10: 50-37.
- " 17. Early English Manuscripts, and Weyliff's Version. (Chapter 5.) Psalm 119: 97-112.
- " 24. Taxing and Our Banking Institutions. (Pages 86 to 100.) Proverbs 16: 8-20.
- Oct. 1. Studies in Bible Biography, Elijah. Kings 2: 1-14.
- " 8. The Great Need of Our Work in West China. (Chapter 12.) Matthew 23: 1-12.
- " 15. Tyndale's Version. (Chapter 6.) Job 28: 12-28.
- " 22. Provincial Governments. (Pages 100-110.) 1 Timothy 2: 1-7.
- " 29. Special Epworth League Rally Day. Eccles. 12: 1-12.
- Nov. 5. Studies in Bible Biography, Daniel. Daniel, chapter 1.
- " 12. City Missions. Luke 4: 43; 44; 5: 1-11.
- " 19. Versions close to Tyndale's: Coverdale's, Mathew's, Taverner's, The Great Bible, the Geneva New Testament, The Bishops' Bible, The Douay Bible. (Chapter 7.) Psalm 119: 51-7: 3.
- " 26. Municipal Government. (Pages 110-126.) Proverbs 11: 1-15.

- Dec. 3. Studies in Bible Biography, Nehemiah. Nehemiah, chapter 4.
- " 10. How to Help the Poor. Matthew 25: 31-46.
- " 17. The Authorized and Revised Versions. (Chapter 8.) 1 Peter 1: 12-25.
- " 24. What Christians Should Mean to the World To-day. Luke 8: 20.
- " 31. Looking Two Ways. 1911-1912. Psalm 45: 1-14; Joshua 3: 4; Joshua 1: 8.
- 1912.
- Jan. 7. Studies in New Testament Characters, John Baptist. Luke 1: 8-17.
- " 14. People Without Church or Mission in Cities and Towns. Psalm 33: 12-22.
- " 21. Great Hymn Writers. Charles Wesley. Psalm 96.
- " 28. Christ's Doctrine of Society. Matthew 7: 14-20; 12: 51-65.
- Feb. 4. Studies in New Testament Characters, Andrew. John 1: 40-42; 6: 8-10; 12: 22-24.
- " 11. The Obligation of the Church to Settlements Where Foreign Tongues Prevalent. Romans 13: 1-10.
- " 18. Great Hymn Writers, Fanny Crosby. Psalm 116.
- " 25. Christ's Doctrine of Money. Luke 16: 11-23.
- Mar. 3. Studies in New Testament Characters, Simon Peter. Luke 5: 1-11; Acts 1: 1-11.
- " 10. Methodist Home Missions that Have Existed for a Generation or More. Luke 24: 46-49.
- " 17. Great Hymn Writers, Isaac Watts. Psalm 27.
- " 24. Priests' Attitude to the Poor. Matt. 25: 41-46.
- " 31. Epworth League or Other Young People's Society Annual Review. See Programme in "The Canadian Epworth Era." Psalm 102.
- Apr. 7. Studies in New Testament Characters, John. John 2: 12-17.
- " 14. Methodist Home Missions in New Territory. Deut. 11: 7-25.
- " 21. Great Hymn Writers, Frances Ridley Havergal. Psalm 148.
- " 28. Christ's Attitude Towards Peasants. John 2: 1-11.

Note.—The dates given are for the Sunday preceding the night of meeting. It may, therefore, be necessary to make some little rearrangement to accommodate the topic to local conditions, inasmuch as all meetings are not everywhere held on the same week-evening.

## JUNIOR EPWORTH LEAGUE WEEKLY TOPICS, MAY, 1911, TO APRIL, 1912.

Note.—The fourth week in each month is devoted to the study of Missionary Biography. The balance of the topics is arranged as a Year With Jesus. Suggestive helps for all meetings will be given in the Junior Department of this paper each month.

- 1911.
- Thought for May: The Boy Christ.
- May 7. His Name. Luke 1: 21; 2: 8-20.
- " 14. Little Child. Luke 1: 21-40.
- " 21. A Growing Boy. Luke 2: 41-50.
- " 28. William Carey. Isa. 54: 3, 4.
- Thought for June: Meeting Temptation.
- June 4. An Answer from God's Word. Matt. 4: 1-10.
- " 11. Refusing to Listen. Matt. 16: 22-23.
- " 18. Prayer for Deliverance. Luke 11: 4.
- " 25. Robert Morrison. Heb. 11: 8-16.
- Thought for July: Lessons from the Sermon on the Mount.
- July 2. Christ's Representatives. Matt. 5: 14-16.
- " 9. The Christian and His Enemies. Matt. 5: 42-48.
- " 16. Fruit Bearing. Matt. 7: 20-27.
- " 23. David Livingstone. Psalm 121.
- " 30. Shunning Temptation. Mt. 26: 41. (Temperance Meeting.)
- Thought for August: Christ's Thought for Others.
- Aug. 6. Caring for the Sick. Mark 1: 29-34.
- " 13. Feeding the Hungry. John 6: 5-13.
- " 20. Caring for Mother. John 19: 25; 26.
- " 27. Mackay of Uganda. Ps. 34: 4-7.
- Thought for September: Christ's Estimate of Love.
- Sept. 3. Obedience, the test of love. John 14: 15.
- " 10. Love for Others. John 13: 34.
- " 17. Love Proven by Service. John 21: 15-17.
- " 24. Thomas Crosby. Matt. 13: 3-8.

## Thought for October: Christ's Care For Us.

- Oct. 1. Care for the Children. Mark 10: 13-16.
- " 8. Provision for our Needs. Matt. 6: 26-34.
- " 15. Interest in Little Things. Matt. 19: 23-31; 18: 21-35.
- " 22. James Evans. Isa. 43: 2.
- " 29. Special Rally Day, Programme. See "Epworth Era."

## Thought for November: Christ's Teachings About Forgiveness.

- Nov. 5. A Lesson from the Fields. Matt. 13: 1-9; 18: 23.
- " 12. Christ and the Storm. Mark 4: 35-41.
- " 19. The Vine and the Branches. John 15: 1-8.
- " 26. Virgil Hart. John 10: 14-16.

## Thought for December: Christ's Teachings About Forgiveness.

- Dec. 3. Christ the Forgiver of Sins. Matt. 9: 2-8.
- " 10. The Law of Forgiveness. Matt. 6: 14; 18: 21-35.
- " 17. Our Brother's Forgiveness. Matt. 5: 23-25.
- " 24. Robert Emberson. Matt. 9: 36-38.
- " 31. Christ Our Example. Luke 24: 33, 34.

## Thought for January: Christ and the Bible.

- Jan. 7. The Bible a Guide. John 6: 63; Ps. 119: 105.
- " 14. The Unchangeable Word. Matt. 5: 17, 18.
- " 21. Use of Bible Study. John 6: 39; 2 Tim. 3: 15.
- " 28. John G. Paton. Ps. 27: 1-5.

## Thought for February: Christ's Teaching About Service.

- Feb. 4. The Spirit of Jesus. Luke 22: 34; 1: 17, 18.
- " 11. The Test of Greatness. Mark 10: 42-45.
- " 18. The Secret of Happiness. John 13: 12-17.
- " 25. George Young. Matt. 13: 31, 32.

## Thought for March: Christ and Prayer.

- Mar. 3. Christ a Man of Prayer. Luke 6: 12; 9: 18.
- " 10. Answers to Prayer. "Yes" or "No." John 15: 7; Matt. 26: 37-41.
- " 17. The Model Prayer. Matt. 6: 9-13.
- " 24. Prayer for Others. Luke 21: 37; 1 Cor. 12: 13.
- " 31. Samuel Crowther. Matt. 11: 28-30.

## Thought for April: Christ Our Example.

- Apr. 7. The Patience of Christ. John 14: 1-11.
- " 14. The Faith of Christ. Mark 10: 5; Luke 22: 44; 23: 26.
- " 21. The Heroic Christ. John 18: 1-8; 19: 28.
- " 28. Henry Steinhilber. Luke 4: 16-19.

## SPECIAL NOTICES!

### EPWORTH ERA AGENTS.

There are just 456 Epworth Era Agents reported and registered in the Editor's office. Is your Society represented among this number? Kindly ask your President if he has yet read the Editor's leaflet, "A Plain Talk Between Ourselves." An Agent to represent this paper in your Society is urgently pressed for. Will you kindly have one appointed at once? Send name and address promptly.

### TEACHER TRAINING ANNOUNCEMENT.

All Teacher-Training Classes, as well as individual students, who purpose taking the March Examinations will kindly write at once, E. S. T. Bartlett, 35 Richmond St. W., Toronto, stating the number of candidates writing, the subjects on which examination papers are required, and the name and address of some responsible party who will act as local presiding examiner. DO THIS NOW.



### Personal Work in Soul Winning

REV. E. W. DALGLEISH, B.A., SWIFT CURRENT, SASK.

**C**HRISt was a personal worker. The apostles were all won individually.

Some of our Lord's greatest sermons were private interviews in personal work. May we not say Paul is a trophy won by the crisis of a supreme personal effort of the Master? And still, in the person of the Spirit is He the personal worker of the heart, seeking interviews the most personal and private of all,—“Behold I stand at the door and knock.” Personal work is important, because there is a great need that can be met in no other way.

The work of the church is turned over to recognized leaders called ministers, and the rank and file discharge their obligations either by financial support, indifference, or grumbling. And thus it is that the fighting power of the church is that of an army whose regulars live even in camp, while the captains and a few lieutenants perform all the active service. Personal service is absolutely the obligation of every church member as much as of the pastor of the church, and if rendered, would make forever impossible that 75 per cent. of our youths over fourteen, should be lost to the church.

Personal work can meet a great need of modern church life,—to bridge the chasm between the institutional and the spiritual,—between the organized church and the living Christ. An increasing number of soulful Christians will be the leaven to transform the institutional and make it to shine with the light of a more spiritual meaning. The torch of faith must be lighted by the touch and fire of men whose souls are already aglow, whose hearts God has already set aflame. The whole world of men can and must be saved, man by man, as Trumbull says, “One at a time,—all in time.”

Wesley said, “Give me one hundred men who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen, they alone will shake the gates of hell.”

Paul, Silas, Luke and Timothy make an army that is the greatest that ever invaded Europe.

Personal work justifies itself, in view of its achievements and results. As a method of service it is the best possible investment any Christian can make anywhere to-day.

The personal touch is the surest of business success. This is supremely the age of the agent and commercial traveler; 70 per cent. of all goods sold, we are told, is through personal solicitation. If we wish to recruit any organization or party it is the personal method that is followed. In the commerce of the Kingdom it is not different. That remarkable soul-winner, Dr. O. Beck, says:

“So great is my conviction of the value of personal effort, as the result of a life-work of winning souls, that I cannot emphasize the method too strongly. If it were revealed to me from heaven that God had given me the certainty of ten years of life, and that as a condition of my own salvation I must win a thousand lives to Christ in that time; and if it were further conditioned to this, that I might preach every day for the ten years, but might not make any personal appeal outside the pulpit, or that I might not enter the pulpit during these ten years,

but might exclusively appeal to individuals, I would not hesitate one moment to make the choice of personal effort, as the sole means to be used in securing the conversion of the one thousand people for my salvation.”

We speak often of the pulpit power of Spurgeon, but few realize that after all, his great success was achieved through personal effort. For forty years in London, he averaged one convert a day.

Dr. Goodell says, “Looking over many years of splendid opportunity with the privilege of addressing thousands of people every Sunday, I find that I have won more to decide for Christ in their houses and offices than at the altars of the church, and in this hand-to-hand work there has come the sweetest reward of my ministry.”

For a wholesome and helpful revival this impulse of personal effort is one of the most effective. One pastor tells of winning a small band of his membership who pledged themselves to personal effort. As was their surprise is that their church in the midst of a revival atmosphere, that had not been worked up by a professional evangelist.

Personal effort on the part of the pastor is the effective answer to the plea that the unconverted will not come to revival meetings. Dr. Goodell's experience is that among those who have come to Christ through personal appeal, he found many of superior parts, persons of fine sensibilities, and deeply conscientious. After passing many revival seasons, they became averse to putting names before him; they would be uncomfortable and possibly singled out by certain tests, and nothing but personal and private effort could have prevailed on them to make public confession of their allegiance to Christ.

What amazing dividends attend this investment of personal effort. Bishop McDevitt tells of a young preacher who went home from his conference to put into practice the personal method. He thought he ought to try to win one hundred to decide for Christ. He came back on Tuesday, Wednesday he went down street; happening in the bank. The President, (who was not a Christian) reminded him that he had not intended to come back for another year. All at once it came over him, that if he was to win a hundred souls, this life must probably be one of them, and why not begin at once? He turned and said to the friend, “I did not want to come back, but I must have come for some good purpose, possibly I have come back on your account.” To his surprise, the President changed tone, and replied with manifest feeling, “May be you have.” Inside of five minutes, they were on their knees together in the office, and a life was won to Christ. Before Christmas that young pastor had won seventy-eight, for whom he began to pray at Conference time.

But not merely is there great success in the aggregate of results, but how many personal trophies have been won, that shine in the world's firmament with the glory of stars. Moody was the grand result of a Sunday School teacher's personal service. Moody says, “I had not felt I had a soul till then.”

Lord Shaftesbury, one of the greatest Christian philanthropists of the nineteenth century, was won by the effort of a servant in his father's home.

Wilbur Chapman says that when a boy, his Sunday School teacher touched him on

the elbow, and said, “Do you not think you had better make a stand”? and that one touch as much as anything else, pushed him into the Kingdom.

The whole world is our mine, and purest ore lies just beneath the surface, if only we use the divining rod of personal effort. We think people don't care for like ourselves, they do not carry their souls on their sleeve. When J. R. Mott visited McGill University in my own college days, he was a veritable magnet. It was with utter amazement the different fellows saw So-and-So, and So-and-So, waiting for a personal interview regarding life and Christ.

Personal work has an absolute relationship with normal Christian life and character. It makes certain high demands upon our life that ought to be made; and our Christian life is barren and poverty stricken because of our life-long indifference. It demands a decision, it demands courage, it demands a consistent and exemplary Christian example.

For this work the impelling power of a mighty love is absolutely essential, a new ruling passion nobler than has been ours before. I caught myself wishing to be praying, that I was accused from Christ for my brethren, my kinsmen according to the flesh. This is Paul's phrase, “I caught myself wishing.”—“I discovered my ruling passion,—the soul breaking into the processes of the mind.” It was not a cool calculation, a deduction of logic. It was the real self, a heart note, which smothered every other, and to which he had to listen. If we had the passion for Christ which he had, we should soon be sharers of St. Paul's passions, we must surely marvel that we are not more moved by the devastation of sin, and the abundant remedy that is within our reach.

Personal effort is a call to courage, even a divine recklessness. One writes, “I have to confess that I came to this work with great trepidation of spirit. It required a greater struggle for me to undertake it than any other part of my life work. I have many a time walked around a whole city block before I could muster courage to do my part. But an errand persevered in under such circumstances was generally successful.”

When Dr. Goodell came to Calvary Church, New York, the “graveyard of ministers,” he was cautioned about the new conditions. His reply was, “What will happen here I do not know. But this true God is the same as in every other church in the world. I don't know what will happen, but I wish to see a man who keeps his eyes on Calvary Church, for something is going to happen. It will be a victory for God or the devil. All the community will know whether it goes well or ill with us.” In the February following he received into church fellowship three hundred and sixty-four people. And as a result of two years' pastorate, there has been a net increase of over one thousand. If we covet such fruitage, let us exercise more courage, for it is ours, by the will of God.

“Sin worketh, let me work too;  
Sin undoeth, let me do;  
Busy as sin, my work I'll ply,  
Till I rest in the rest of eternity.

“Time worketh, let me work too;  
Time doeth, let me do;  
Busy as time, my work I'll ply,  
Till I rest in the rest of eternity.

“Death worketh, let me work too;  
Death undoeth, let me do;  
Busy as death my work I'll ply,  
Till I rest in the rest of eternity.”

Lessons from Bible Biography

Joshua

TOPIC FOR THE WEEK OF APRIL 2ND

TO THE FIRST VICE-PRESIDENT: This meeting is under your charge. Do your best. The following outline will give any student the essential facts regarding the official life of Joshua. The paragraphs as they are paragraphs may be chosen to recount in their own language the events enumerated and described. If these paragraphs are consecutively, the whole story may be retold in a most interesting way to the meeting, and enough moralizing will be done throughout to give force to the words of the speakers. A meeting of this character must necessarily be prepared for well ahead of the night of service; the speakers must be brief, and the narrative as simply, no passages must occur, no excuses or apologies of any kind allowed, but a continuous narrative given. This is well within the powers of any orator. League if only the First Vice-President sees that plans are properly made in good time. Whatever you do, don't have a sermon or lecture on Joshua by any one person. These old records of by-gone leaders have sufficient force in the stories themselves without any undue measure of moralizing "by way of application," to make them intensely interesting.

The earlier history of Joshua (and with this only I would deal if I were preparing for a Junior League meeting) may be found in Exod. 17; 3; 24; 12; and Num. 14; 6-8; 21; 18; and the character of the man of his character, e.g., piety, faith, honesty, sincerity, fearlessness, and such like, are therein clearly shown. And if I were speaking to the Juniors I would show that as Joshua and Caleb helped one another by standing together firmly for the right, so boys to-day can unite to make and keep one another strong and steadfast for God.

Scripture Lesson for meeting—Joshua 1: 1-9, suggested.—Ed.

OUTLINE BY PARAGRAPHS.

1. *Joshua succeeds Moses* (Joshua 1: 1-9).—Restate this paragraph, showing particularly the qualities God desired in Joshua, and the conditions on which he and the Israelites might confidently expect Divine protection and blessing. Does this verse 8 contain principles of force, or is there any other way by which either individual or nation can realize prosperity or gain success?

2. *The new Leader* (Joshua 1: 10-18).—Examine this passage to find out on what grounds Joshua appealed to the people. In their response to his appeal, were they their sincere? What constitutes effective leadership, and what is embodied in faithful following?

3. *Rahab and the spies* (Joshua 2).—Read this chapter, and give your judgment as to the policy of Joshua in sending out these spies. Was it necessary or wise? What was the real motive of Rahab in befriending them? Was the compact between the woman and the spies a right one? Did the report of the spies to Joshua strengthen his faith in his enterprise? If so, how?

4. *Crossing the Jordan* (Joshua 2 and 4).—In analyzing the story, find out the significance of the ark (3: 6, 11, 13, 17). What did it symbolize to the people? What great truth did Joshua desire the multitude to realize and remember throughout (3: 10, 13; 4, 23)?

5. *A memorial in stone* (Joshua 4: 5-9; 19-24).—Why was such a monument necessary? What value is to be attached to any memorial of like sort to-day? How may we best teach the children such essential duties towards God as reverence, obedience, dependence, gratitude, faith? What is the true character of "fear," as named in chap. 4: 24?

6. *Before Jericho* (Joshua 5: 10-15).—What meaning had the Passover, mentioned in verse 10? Why did the manna cease? What did the testing of Joshua by the man with a sword prefigure? What results always follow when one is conscious of being in Divine presence? How were extraordinary zeal and humility united in Joshua? How do these qualities combine to make a man great?

7. *Jericho taken* (Joshua 6).—What

peculiarities are plain in the methods of this siege? What deeper underlying lessons were the people to learn? What are the meaning of such statements as in Joshua 4: 14 and 6: 27? How far did Joshua deserve all this high exaltation and wide fame? What is the secret of a good reputation still?

8. *Achan's Sin* (Joshua 7).—What was the real cause of this sin? Study verse 21, marking the words "saw," "coveted" and "took." What progressive steps in evil do they show? Are such downward steps still easy and frequent? What is the safeguard for us all?

9. *The Battle of Ai* (Joshua 8).—What traits as military leader did Joshua show in this incident? How far did God share the fight or determine its issue? Read verses 30-35, and see the attitude of Joshua towards God, and his concern for the people. How does knowledge of God's law affect a people towards righteousness?

10. *Combination against Joshua* (Joshua 9, 10).—Note the futility of all attempt to stay the onward march of Israel. Mark chap. 10: 40-43. Enquire carefully into the force of verse 42. In what sense did the Lord God fight for Israel? To what

extent were the repeated victories due to Joshua's strategy, strength and skill?

11. *Continued Conquests* (Joshua 11, 12).—Mark especially such verses as 11: 6, 8, 15, 23, and seek to determine the force of the principle of action contained in them. What was the source and secret of Joshua's enthusiasm? Is the same spirit desirable or right to-day, when shown in the struggle to exterminate present foes of God and righteousness in our own land, e.g., the legalized liquor traffic, and vice in its various forms and combinations?

12. *Cities of Refuge* (Joshua 20).—What was the need of such places? What the significance of them? What the force of the words "unwittingly and unawares"? Was justice maintained or compromised by these cities?

13. *Joshua's Farewell* (Joshua 24).—Why did the aged leader recount their history to the nation? In what did they base his appeal in verses 14 and 15? What test did he apply to the people? Was their resolve sincere? What provision did Joshua make as a perpetual reminder to the nation of their covenant with God? How old was Joshua when he died?

The Worth-While Devotional Meeting

REV. N. B. FLESTONE.

What is a worth-while devotional meeting?

It is one that fulfils the purpose for which it exists. Any plan or institution is worth while, or a success, only in so far as it secures the end for which instituted and maintained.

What should the devotional meeting be and do?

1. It is—  
(a) The people's meeting; only to the extent to which the people patronize it and participate in it does it fulfil its purpose.

(b) The pulse of the league, indicating the condition of its spiritual health.

(c) The thermometer of the league, showing the degree of its spiritual heat and cold.

2. It should be—

(a) A source of refreshing of the spiritual life after the week's toil, wear and care.

(b) A factor inspiring to deeper devotion, loftier aspiration, nobler purpose, warmer zeal.

(c) A means of cultivation of the spiritual life, and of drawing out and developing the individual.

(d) An evangelistic force, attracting the careless and unsaved and influencing them for Christ and His kingdom.

(e) A social factor bringing the people closer together, strengthening the social ties, in unconventional association and free and mutual participation in the exercises of the meeting. Also awakening deeper interest in the welfare of others, and bringing to action in their behalf.

How bring this about?

1. By each member recognizing and accepting his opportunity and responsibility in relation to the meeting.

2. By thoughtful and prayerful preparation on the part of both leader and people.

Who will attend?

1. You, if you are interested in the spiritual interest of the league and its power for good in the community.

2. All who feel the need of replenishing the daily losses of the soul and enjoy the refreshing peculiar to the assembling together of the saints in spiritual exercises absenting themselves only for very good reasons.

Why should I attend?

1. Because I need the meeting.

2. Because the meeting needs me.

3. Because some one whom I have asked to come out to the meeting may be

there, and, finding me absent, may discount my sincerity and lose faith in me, and I lose my influence with that person.

How can I contribute to the success of the meeting?

1. By my presence.

2. By being on time.

3. By thinking of and praying for the meeting during the week.

4. By special prayer for it just before the time of opening.

5. By coming to the meeting in a prayerful spirit.

6. By refraining from all levity and irrelevant conversation and conduct during the moments preceding the opening of the meeting.

7. By praying for the leader.

8. By talking up the meeting outside, and interesting others.

9. By inviting others to come to the meeting, being sure to be there myself to meet them when they come.

10. By bringing some one else with me.

11. By definite prayer and endeavor for some object or person.

How to kill the meeting.

1. By coming away.

2. By staying late through careless indifference.

3. By frivolousness and irrelevant conversation and conduct during the moments while waiting for the meeting to open.

4. By never praying for it.

5. By taking no part in it.

6. By forgetting all about it at the time of the meeting until time to meet again.

7. By criticising the meeting and the leader, especially before strangers.

8. By making no effort to bring any one else.

9. By asking others to come, then being absent yourself when they do come, without giving them a good reason for your absence.

10. By lack of preparation for it.

11. By coming to it with the thoughts absorbed with things having no relation to the meeting.

12. By lack of plan, purpose and definiteness.

These things will effectually kill any meeting.

What will I do?

What my sense of obligation to my Lord, myself and my fellows prompts and actuates me to do.—Pittsburg Ch. Advocate.



## Some Fundamental Principles of Missionary Work.

BY REV. J. H. M'ARTHUR, S.T.D.

### IV. MODERN MISSIONARY LESSONS FROM PAUL'S LATER MISSIONARY WORK. Acts 21: 17; 28: 31.

Topic for week beginning April 9.

SCRIPTURE LESSON: Selected passages, e.g.,  
Acts, 26th chap.

#### Outline of Paul's Later Missionary Life.

—The book of the Acts does not give us a complete narrative of Paul's life. We have no account whatever of his later missionary work. The writer of the Acts seems to think that he has finished his work when he has traced the progress of the Gospel from Jerusalem to Rome. He tells us how Paul and his fellow-missionaries, armed with the Gospel of Christ, like a mighty army marched from victory on to victory, subduing cities and gaining brilliant conquests over alien peoples until we see him enter in Rome itself, the imperial city of the Caesars. Luke closes his narrative by telling us that Paul abode in Rome for two whole years, living in his own hired house, but that he was taken to Rome as a prisoner, but in reality he entered Rome as a conqueror. The book of the Acts comes to a close after having traced the progress of Christ's Kingdom from Jerusalem, the centre of the Jewish world, to Rome the centre of the Gentile world.

The events of Paul's later life may be summed up thus: His arrest in Jerusalem. His imprisonment at Caesarea. His journey to Rome, including his shipwreck. His residence in Rome for two years, as a prisoner, it is true, but nevertheless enjoying a good degree of liberty, so that he was able to teach the Truth to those in Rome, and at the same time keep up a correspondence with the churches he had founded in different places. At this point the narrative in the Acts closes; but there seems to be sufficient evidence for believing that Paul was liberated from prison, and spent the closing years of his life in further missionary labors, when he was again committed to a Roman prison and finally suffered martyrdom for the cause of Christ.

**IX. Missionary Difficulties and How to Meet Them.**—The missionary goes to his work with faith in the Gospel, with the buoyancy of hope in his soul, and his heart filled with love for lost men. He very soon discovers that he needs all these and more. If he would successfully surmount the difficulties that lie in his way he must add to his faith, courage, tact and decision. Otherwise he would be tempted to forsake the work, as Mark deserted Paul and Barnabas in Pamphilia. We shall here take note of some of those difficulties.

(1) *Difficulties arising from race prejudice.*—Every nation has a certain amount of self-esteem. The missionary should endeavor to use this trait rather than to oppose it; he should endeavor to encourage it along right lines rather than to annihilate it. Sometimes this trait may exist in an intensified form, so that the saying of Job might be applied to them, "Ye are the people, and no man shall die with you." It requires more than ordin-

ary tact and wisdom to deal with a people who feel thus their own importance or boast of their superiority. Sometimes the enemies of the Gospel will take advantage of this race sentiment to stir up strife between the missionary and the people among whom he lives and labors. Thus we find certain sorcerers of Philippi, whose trade was in danger, appealing to race sentiment, with the intention of injuring Paul and his work. "These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans." Race prejudice was at the bottom of the Boxer movement in China, when so many native Christians and some missionaries suffered even unto death. Race prejudice was at the bottom of the riots that commenced in our own mission in West China in 1895. Sometimes, too, the natives were not able to distinguish between the Jews and the Christians, so that the Christians were sometimes held responsible for the conduct of the Jews.

This gave rise to complications that tended to hinder the work of the missionaries. Likewise in our own modern missionary work it often happens that the natives are not able to distinguish between the nominal Christians who live in their lands for the purposes of pleasure or business and the genuine Christians who live in their land for the purpose of bringing to them a knowledge of Jesus as their Saviour. One of the greatest hindrances to the progress of missions in Oriental lands is the presence in their ports of ungodly sailors and ungodly slighted or ungodly business men who hail from Christian lands. Thank God, all are not such, but too many are. I wonder if our Laymen's Missionary Movement could not do something to replace these false representatives by consecrated Christian laymen.

The missionary may overcome this race sentiment by showing in his life and teaching that he is a member of a Greater Brotherhood, and that there is in his heart a love that embraces all mankind. After all, there is no one that is so thoroughly trusted and loved in the foreign lands as the missionary.

(2) *Difficulties arising from religious prejudices.*—The enemies of Paul at Ephesus made an appeal to the religious prejudices of the people when they cried, "Great is Diana of the Ephesians." Paul's preaching was so effective in Ephesus that "there arose no small stir about that Word, so that the multitude began to rage; and when the Gospel begins to make its influence felt, The people of Asia Minor had passed through many crises in their history; they had changed their institutions, they had changed to some extent their language, they had changed their allegiance to different foreign powers; and they had changed their country; but they still clung to their old religions. The people of Korea are to-day passing through a great crisis in their history. They are changing their institutions, they are changing their government, they are changing their allegiance to a larger and more powerful nation, but the masses of them still cling to their old religions. Christianity is rapidly gaining ground in Korea, yet Buddhism is more active than ever before. Religion is one of the last things which a nation is willing to give up. Governments and laws may change, but the customs of a country may change, the most cherished customs may be given up, but the people

are slow to change their religion. It has made its way into the homes and hearts of the people; it has been their solace in times of sorrow; their light of darkness; it has been their hope; it has moulded their lives and directed their conduct; it has welded the people together as a nation, and been a bond of sympathy between the low and the high, the poor and the rich; by it their fathers lived, and by it their fathers died; it is the inheritance left them by a long line of ancestors. Religion has so fastened itself upon the traditions and literature, the customs and habits of thought, the institutions and social relations, that it seems to be inseparable from the very lives of the people. Old religions will not give way without a struggle, and this struggle may result in bitter persecutions.

Christianity can only succeed in winning its way into the hearts of the people by demonstrating its superiority over other religions, in its power to regenerate the human heart. Christianity must prove its right to the supreme place in the hearts of the people before it will be generally accepted by them.

Other difficulties may suggest themselves to the student of Paul's life, or to the student of modern missions.

X. *The Development of a Christian Literature.*—Paul wrote at least thirteen Epistles, and every one of them is a missionary letter. Some were written to churches which he had founded, some to individuals who were engaged in missionary work, and one to the people of a city which he intended to visit, namely, the Epistle to the Romans. Some of these letters were called forth by the presence of false teachers, of unprincipled Judaizers, of would-be leaders who were making havoc in the churches and causing dissension among the believers. Others were called forth for other reasons, but all bear witness to the fact that Paul carried in his heart the welfare of all the churches. To quote from Dr. Horton, "The writings of St. Paul are nothing less than the writings of a missionary, evoked by his missionary work, necessitated by the fact that his missionary stations were so numerous and so widely scattered that he could be in them only as an occasional visitor." Again he says, their "whole motive, and design, and texture are missionary, and that no one has a right to share in the truths and privileges which St. Paul unfolds to his readers who is not fired by the missionary zeal that glows in the writer's heart."

One of the most important departments of modern missionary work is the development of a Christian literature. Our printing press in West China is turning out millions of pages, which are being disseminated among the Chinese, and which will tend to strengthen Christian sentiment and build up Christian character.

In this series of missionary studies only some of the lessons have been noted out of the many that might be learned from Paul's missionary career. The writer hopes that the student of missions may push these studies further, and that every league which has followed these topics may become possessed with the missionary spirit, and that we all may learn to appreciate the fact that the Bible is the greatest missionary book in the world.

"Somebody near you is struggling alone  
Over life's desert sand;  
Faith, hope and courage together are  
Your only friend."

Reach him a helping hand,  
Turn on his darkness a beam of your  
light,  
Kindle, to guide him, a beacon fire  
bright,  
Cheer his discouragement, soothe his  
afflict,  
 Lovingly help him to stand."



## The Forward Movement for Missions

At the Cannington District Convention, recently held at Little Britain, Miss Mildred F. Davey, Victoria Road, gave an excellent address, from which the following is an extract, giving information of value to all our Leagues:

In the year 1880 the Epworth League was organized. At the end of six years, although it marshalled 75,000 young people, it had not discovered an objective great enough to arouse them to heroic action.

"While the Epworth League had been organizing the young people the Student Missionary Volunteer Movement, beginning in 1886, had been conducting a campaign for volunteers for the foreign field among the students in the colleges of North America, with the result that the Mission Boards had more men and women offering for service than could be supported.

"The Methodist students in Canada naturally applied to their own Mission Board. Although the work was in urgent need of men, and the Board was anxious to accept the volunteers, it was with great reluctance and sorrow that it was compelled, for lack of funds to refuse many who applied.

"During the quadrennium of 1892-1896 (immediately preceding the organization of the Forward Movement) the missionary income from subscriptions and collections showed a decrease of \$20,000 or ten per cent. Such were the conditions, when in 1895 the plan of using college students, in developing the young people, so that they might become a missionary force, was presented to the college men. All agreed that the problem of more men and money would be solved if the young people could be interested in the great work of the evangelizing of the world. The students were organized and a missionary campaign was begun. During the first summer months thousands of young people were pledged to pray, study and give, and the support of more than one missionary was secured. The young people had found their objective, and it was great, so absorbing, so fascinating, that it demanded their all; the students had discovered in the young people the means through which they might reach the mission field and be supported, and the Student Volunteer Movement recognized that the students, in the campaign work, had found the channel through which the missionary enthusiasm of the colleges might find its way into the churches. The Forward Movement among our Leagues was begun, and in August, 1896, its first representative, Dr. Smith, was sent to China supported by the Cobourg District.

"Until 1906 the work of our 'Young People's Forward Movement,' though previously carried on by the present secretary, under the direction of the General Board of Missions, was not a specific department. In that year the Forward Movement was made a department of the Missionary Society. The object of the movement from the outset has been to enlist the young people, and eventually the whole church, in definite daily prayer for missions, in faithful, systematic study of missions, and in systematic proportionate giving to missions. Fifteen years ago, when the Forward Movement was organized, the young people of Methodism knew very little about missions and were doing very little for missions. Since that time increased intelligence in regard to missions has resulted in ever increasing gifts of life and money. Since the inauguration of the Forward Movement the missionary income has steadily increased. Since the year of 1895-6 there has been given by the whole church \$6,137,941.30 for missions. In all departments there

has been a steady and rapid increase in the missionary income. Comparing the givings of last year with the year 1896, the missionary givings of the church from all sources show an increase of \$461,205.29 or 170 per cent, the General Board 150 per cent. increase, and the Women's Missionary Society 237 per cent. and the givings from the Epworth Leagues, in comparing these two years has increased \$47,745.00 or 944 per cent.

"The last quadrennial report shows that 32 missionaries in China and Japan and 22 in Canada had been assigned for support. At the present time all the missionaries in China and Japan, namely, 63, and 49 missions and missionaries in Canada have been assigned for support, besides all the outgoing missionaries to China and Japan have either been assigned for support, or application has been made for the privilege of supporting them.

"The Methodist Church appreciates the fundamental importance of training and guiding the young people in their work

for missions, and she has shown much wisdom in her encouragement of the young people, by providing for their missionary education and training, and by allowing them to assume the responsibility of supporting missionaries and special objects. This policy has tended to make the work of the young people serious and progressive.

"The Forward Movement published literature during the past four years amounting to \$19,241.00. The stock on hand at present amounts to \$8,026.00. The sale of missionary literature is not a commercial enterprise. The aim is not to make money, but to make missionaries and missionary supporters. The missionary library is most and drink to the missionary life of the League. We cannot expect the people to continue to pray for the heathen of whom they know nothing. If they do not pray with the understanding they will not give systematically. All our colleges are contributing men and money on the Forward Movement plan to the work, under the General Board of Missions. Some can go; can you? Most can give; do you? All can pray; will you?"

## The Student Volunteer Movement

DOES IT SEND OUT MISSIONARIES?

No. The volunteers offer themselves to the regular Missionary Boards, and when ready are sent out by these. Fifty denominational Boards and many special agencies have sent out these Volunteers.

WHAT HAS IT ACCOMPLISHED?

1. It has reached by its propaganda nearly, if not quite, 1,000 institutions of higher learning in North America.
2. It has inaugurated a mission study campaign, and this has given rise to the Young People's Missionary Movement.
3. It has prepared and issued at low cost, excellent text-books upon general and specific themes of foreign mission work.
4. It has raised the standard of qualifications for intending missionaries.
5. It has led tens of thousands of college students to acquire the habit of systematic and proportionate giving to missions.
6. It has furnished 3,861 volunteers who prior to January 1, 1909, had reached the mission field.
7. It has a list of several thousand young people now studying at the various educational institutions of our land with the dominant purpose of preparing themselves for foreign mission work.

DOES THE VOLUNTEER MOVEMENT HOLD MEETINGS?

Once in four years an International Convention is held. The sixth of these was at Rochester, N.Y., December 29, 1909, to January 2, 1910. 2549 student delegates attended. 735 institutions of learning were represented. 405 presidents and professors in colleges testified by their presence the importance they attach to the movement. Speakers, missionaries and officers of mission boards swelled the enrolled attendance to 3747.

"If man aspires to reach the throne of God,  
O'er the dull plains of Earth must lie the road.  
He who best does his lowly duty here,  
Shall mount the highest in a nobler sphere;  
At God's own feet our spirits seek their rest,  
And he is nearest Him who serves Him best."

WHAT IS THE STUDENT VOLUNTEER MOVEMENT?

It is a recruiting agency for foreign missions in colleges and other institutions of learning. Its sublime purpose is to give all men in our day, an adequate opportunity to know and receive the living Christ. It encourages students to dedicate their lives to foreign missionary service, and sign the declaration:

"It is my purpose, if God permit, to become a foreign missionary."

WHEN, WHERE AND HOW DID IT ORIGINATE?

At the first international conference of Christian college students, held at Mt. Hermon, Mass., in 1886, at the invitation of D. L. Moody, 251 men from 89 colleges were present, and 100 of these registered their purpose to become missionaries. Four students were appointed to visit colleges. In 1888 permanent organization was effected, taking the name Student Volunteer Movement for Foreign Missions. Mr. John R. Mott was chosen chairman, and has continued to hold that position.

WHAT IS ITS FIELD?

The institutions of higher learning in the United States and Canada, in which more than 250,000 students are enrolled. There are corresponding movements among young people in Great Britain, on the Continent, in Australasia and South Africa.

HOW DOES IT WORK?

A staff of secretaries is employed, and conferences and conventions are held. A number of traveling secretaries who are student volunteers soon to go to the mission field, visit the colleges, deliver addresses on missions, organize mission study classes and student volunteer bands.

# HOW WE GOT OUR BIBLE

## The Ancient Manuscripts

REV. PROF. A. P. MISENER, Ph.D.

(Topic for week of March 19.)

**Text-book.** "How We Got Our Bible," by Rev. Dr. Smyth, 20 cents, postpaid. Send in your orders, and see that your Leagues are well supplied.

**Study pages** 19 to 29 of the text-book.

**Consult also** "The Ancestry of our English Bible" (Price) chapters 12 and 14.

**Suggested Scripture Lesson for Meeting—**  
 Kings 2: 1-3; Psalm 1.

We begin our study of these ancient documents with the Greek manuscripts, because we have manuscripts in this language much older than the oldest Hebrew manuscript of the Old Testament. In as far, therefore, as these Greek manuscripts contain parts of the Old Testament, they will belong to some version of the Old Testament, as its language was originally Hebrew.

The earliest Greek manuscripts at present known come from the fourth century A.D. (about three centuries after the writing of the books of the New Testament), and we have these manuscripts from this early time all the way down to the fifteenth century, when the art of printing was introduced. Their number is very great, running up into the thousands. They may be found in public and private libraries and collections in nearly all civilized countries. The most of them contain only parts of the New Testament, but some of the oldest, as we shall see, have parts of the Old Testament as well. They are divided according to the character of their writing into two classes:

- (1) *Uncials*, that is, those written in capital letters; and
- (2) *Cursives*, those written in a running hand. Under the uncials are included some of the oldest manuscripts down to the ninth century, while the cursives were written from the ninth to the fifteenth centuries.

No manuscript before the ninth century bears a date. The question of determining the date of a manuscript is a difficult one, but there are certain characteristics about them which enable scholars to determine it, at least approximately. Some of the means of fixing the date are (1) the material on which a document is written, (2) the form of the letters, (3) the style of writing, (4) the presence or absence of punctuation marks, or of initial letters larger than the rest, and (4) the ornamentation—the later a manuscript is the more highly is it ornamented.

The oldest uncials are written on costly and durable vellum or parchment. The leaves are of about quarto or folio size, while the writing is arranged in two, three or four columns on each page. These manuscripts have usually no spaces between the words, no accents, and but few pausal marks, while there are no marks at all to indicate the ends of sentences. Certain familiar words are often abbreviated, the abbreviation being indicated by a line above the word. Words are sometimes written smaller as they approach the end of the line. All this was done to save space, for writing material was very expensive in those early days. At present only one hundred and twelve of these uncials are known, and of these only two contain the entire New Testament. The following in English letters will illustrate about the appearance of an early uncial manuscript (from John 1: 1-4).

INTHEBEGINNINGWASTHEWORD  
 ANDTHEWORDWASWITHGDAND  
 THEWORDWASGDTHE SAMEVA S  
 INTHEBEGINNINGWITHGTA L L  
 THINGSWEREMADETHROUGHGHH  
 ANDWITHOUTHIMWASNO T A N Y  
 THINGMADETHATHATHBEE NMADE

The cursive manuscripts were produced from the ninth to the fifteenth centuries. They number several thousands, some 3,702 having been already catalogued by Nestle. Every great library possesses one or more of these. Some of them are of great value (viz., those copied from very early texts), but many are relatively unimportant. They were written in great numbers by the monks of the Middle Ages. Every monastery—and there were multitudes of them—had its scribes, whose business it was to copy the Scriptures. Only a small number of the many cursives that have been preserved have been closely studied, and their variant readings collated.

These cursives, being thus comparatively modern, are not so helpful in determining the original text as three or four very ancient uncials which have recently been discovered, and are now in different libraries of Europe. The story of the discovery of some of these manuscripts is as interesting as any tale of travel or adventure. Indeed, amongst the most fascinating of Biblical stories are those connected with the discovery, transmission and preservation of early manuscripts. Their production was sometimes a matter of imperial edict, as when Constantine the Great ordered from Eusebius, the famed historian and Bible scholar of the fourth century, for the churches of Constantinople, the preparation of fifty manuscripts of the Bible, to be written on artificially wrought skins by skillful calligraphers. The persecutions and wars of the Middle Ages destroyed such documents in large numbers. Fire, flood and fanaticism combined to wipe out these perishable treasures of Christendom. But some were sheltered in out-of-the-way fastnesses, in monasteries upon the mountain side, in the sacred precincts of carefully guarded churches, and in the palaces of kings. They were given as presents, they were borrowed, bought and stolen, their intrinsic value was almost always undervalued, and they were subjected to inexcusable risks of being hopelessly lost. Fortunately, however, there were some haunts unreachd by the demons of destruction, wherein these treasures were preserved. Large-hearted benefactors and low-hearted Christian statesmen alike, among these documents and deposited them where they are safe and can be available for scholars through all time.

We shall now look somewhat closely at three of these uncials which have been freely used in recent Bible revision but none of which were available in 1611 when the many *Authorized Version* was prepared. These are: (1) the *Vatican*, (2) the *Sinaitic*, (3) the *Alexandrian*. Let us remember as we study these manuscripts that they are the *oldest copies of the Bible* (or part of the Bible) *now known*, having been written in the fourth century A.D. This is the *Vatican Manuscript* (Codex B). This is a manuscript of the Greek Bible now preserved in the Vatican Library at Rome. It was brought there by Pope Nicholas V. in 1448. Its real character and value remained unobscured for centuries, because the Roman

authorities would not allow Protestant scholars to study it for any length of time. Several fruitless attempts were made. Dr. Tischendorf, one of the ablest of modern text students, tried to consult it in the year 1845, but was permitted to look at it for only six hours. In 1845 Dr. Tragelias, another eminent scholar, also tried to study it. He tells how he was forbidden to copy a word. Before entering the room his pockets were searched, and all writing materials taken from him. If he became too intent on any passage the priests appointed to watch him would snatch the volume from him. In later years, however, the papal authorities became more liberally disposed, and in 1868 Tischendorf was allowed to study it, under supervision, for three hours a day. After some alterations with the authorities, he was able, the following year, to bring out an edition of the text. In 1868 it a very complete edition was published in Rome. It was the best edition of all, however, was the photographic facsimile of the entire work which was issued in 1889-90 by the order of Pope Pius IX. This edition made this most valuable manuscript accessible to all scholars, and a facsimile of it is now to be seen in our chief public libraries.

"Vaticanus" was written in uncials on fine vellum, three columns to the page, 10 inches wide by 10½ inches high. The writing is plain and simple. There are no enlarged letters, no pauses, no divisions into chapters or sections. The peculiar characteristics have led scholars to date it somewhere in the fourth century. It originally contained the whole Greek Bible. After the ravages of time and use it now lacks Genesis 1: 1; 46: 28; Psalm 106:138; all of Hebrews, following chap. 9; the Catholic Epistles; and the Apocalypse. This manuscript was largely used by Westcott and Hort in their revised text of the Greek New Testament.

2. *The Sinaitic Manuscript* (Codex Aleph) was the first uncial in the monastery at the foot of Mt. Sinai, but is now in the imperial library at St. Petersburg. This manuscript is regarded as the greatest Biblical treasure of the Greek Church. The story of its discovery and acquisition by the celebrated German scholar Tischendorf is of fascinating interest. In the year 1844 he began a tour of the Orient, especially of its monasteries, in search of Biblical manuscripts, to the study and discovery of which he devoted his life. His quest brought him to the out-of-the-way monastery of St. Catharine at the foot of Mt. Sinai. The monks were graciously showing him their library, when, on glancing around he saw in what appeared to be a basket of waste paper a number of leaves, on which he observed some Greek inscriptions of a fascinating character. Then he had never before seen. They proved to be parts of the famous Greek version of the Old Testament known as the Septuagint. There were forty-three leaves in all. These Tischendorf was allowed to take away with him, but was not given permission to see the remainder of the manuscript from which they had been taken. The librarian told him that two basketfuls of such leaves had already been used to kindle the fire. He foolishly told the monks that he had the rest of the European edition, and he deposited his precious sheets in the court library at Leipzig, Germany. These leaves contained parts of 1 Chronicles and Jeremiah, with Nehemiah and Esther complete. He published their contents in 1846, and the court library produced a great sensation in the literary world. In 1853 he again visited the monastery, with the hope of getting the rest of the manuscript. But the monks were wary and he could get only one sheet containing eleven lines. This, however, was enough to whet his appetite, for these lines were

from that take Old visi 1855 the ver leav peac he l his stiew takl stew dori men the Tre man soot non mer the two Epl Hen sen cer the gra wor "In gavn that pred a d exco nite ject. A prov cri be a docu Gre sect man on Egy his 110. In it to the lea his he b of perr para Fin Imp in a four m be a poss is in a sim T 346 v are writ colu the the of Al the one time Test with read the the pend of t New ers' port

from the Book of Genesis, and he knew that the manuscript from which they were taken had originally contained all of the Old Testament. With persistent zeal he visited the monastery a third time in 1853, this time under the patronage of the Czar of Russia. At first he was with very little success, and was just about to leave the monastery, when a quite unexpected event put him in possession of what he has himself termed "the pearl of all his researches." After a walk with the steward of the convent, while they were taking some refreshment together in the steward's room, the latter showed Tischendorf a bundle of loose leaves of parchment, wrapped in cloth. Here was the treasure he had so long sought. The dream of his life was now in material form before his eyes, for he soon found that the parcel contained not only part of the Old Testament, (the poetical books complete) but the entire New Testament and parts of two of the Apocryphal books (the Epistle of Barnabas and Shepherd of Hermas). He this time had sufficient presence of mind to conceal his joy while he carelessly asked permission to examine the document in his room. This was granted. And now we must have his words of exultation from his own pen, in the presence of me, the found treasure it was not possible for me to sleep. I gave way to my transports of joy. I knew that I held in my hand one of the most precious Biblical treasures in existence, a document whose age and importance exceeded that of any I had ever seen after twenty years' study of the subject."

At this point the influence of the czar proved of great advantage. Tischendorf cried to persuade the monks that it would be a gracious act to present this Biblical document to the supreme head of the Greek church. He was successful in securing a "temporary loan" of the manuscript. It was carried by Bedouins on a camel's back from Mt. Sinai to Cairo, Egypt. Here, with the help of two of his countrymen, Tischendorf copied the 110,000 lines of the Codex, and noted more than 12,000 changes by later hands. In October, 1859, he was allowed to take it to Europe as a conditional present to the Czar, merely for the purpose of publication. On his way to Russia he showed his treasure to several of the crowned heads of Europe. In November he laid it before the czar and the Holy Synod of St. Petersburg. Tischendorf was then permitted to use it in Leipzig in the preparation of his full edition of the Codex. Finally, in 1869, it was returned to the Imperial Library in St. Petersburg, where, in return for imperial presents to the monks of St. Catharine's monastery, it found a permanent home. Here it may be seen to-day, the most valuable public possession of the Russian Government. It is now accessible to scholars in the facsimiles in all the great libraries.

The original manuscript consists of 346½ leaves of vellum made from the very finest of antelope skins. The leaves are 13½ inches wide by 14 7/8 inches high, written in large uncial characters in columns of forty-eight lines each. It is the nearest complete, and the oldest, with the exception of the Vatican Manuscript, of all the Greek Manuscripts so far known. Tischendorf assigns it to the middle of the fourth century. In addition to being one of the most ancient it is at the same time one of the most valuable of the New Testament manuscripts. It often agrees with the Vatican Codex as against the readings of many later manuscripts. In other texts, thus proving itself an independent authority. Those who make use of the variant readings printed in the New Testament, in the Variorum Teachers' Bible, will recognize at once the importance of this very ancient Greek manuscript.

## The Man vs. The Place

BY THE LATE REV. WAYLAND HOYT, D.D., LL.D.

One of the most interesting places to me in London is No. 25, Cheyne Row, Chelsea. It is the house in which Thomas Carlyle lived so long, from 1824 to 1881. It is by no means a very sumptuous house or elegant, or even convenient.

There is no such thing as a back entrance to the house. Even the coal had to be carried in through the front door. There is no bath-room, nor are any of the rooms large or furnished but in the plainest fashion.

One of the most interesting and pathetic things I ever saw is a little torn scrap of paper covered with writing, and carefully treasured in that house. It is the only fragment of the first manuscript of Mr. Carlyle's first volume of his splendid prose-poem, "The French Revolution."

A friend of Mr. Carlyle's, to whom the manuscript had been lent, sat up far into the small hours, intensely interested in reading it. On his going to bed at last the precious manuscript was left lying on the library table. In the morning Betty, the housemaid, enters the room to kindle the coal fire in the grate, warms some

stones. The walls of all the rooms are so low you can almost touch their ceilings.

Yet for many a year the poet Wordsworth lived in this lowly house, and in it wrought many of his loftiest poems. A narrow place need not prevent one from doing large and splendid work, if one is only bound to do it.

There is another spot I always seek. It is Charles Kingsley's parish of Eversley.

There is no specially enticing stretch of country round Eversley. It is far away from any railway. I have seen many parish churches in England; of all I have seen I think this church at Eversley the ugliest, the most inconvenient. No historical association, so far as I know, hangs about the church to redeem and brighten it. When Charles Kingsley became rector there, everything—the church, the rectory, the village—was in sad dilapidation. The church communion service was a broken earthen bowl. The people to whom Charles Kingsley must minister were at first, almost without exception, of the dull, stolid, ignorant English agricultural sort.

Yet how Charles Kingsley, by steady



MONASTERY OF ST. CATHERINE—MT. SINAI.

kindling with which to start the fire, sees this loose lot of scribbled paper lying on the table, thinks it just the thing, seizes it, dumps it into the grate, piles upon it the coal, lights the fire; and so the precious manuscript goes up in flame and smoke. And this poor shred of paper is all that somehow escaped the flame. So months and months of the hardest, toughest toil were gone to nothing.

Then Thomas Carlyle, and without the least complaining of the careless friend, set himself to the long task of rewriting the volume, and finally accomplished it.

But I never go to the old house that I do not find myself hanging over that poor scrap of paper; and as I look at it and think of the whole fine story of it, I find myself gathering fresh purpose and impulse for strong endeavor and against whatever discouragements. It is not necessary to have a palace before you can get a chance to do a noble and heroic deed.

Another house in England full of fascination for me is Dove Cottage, in the Lake region. It used to be an old tavern. It stands plumply on the road. It is very small. The lower room is floored with

green service, changed and achieved, even in that poor parish; made the fame of it world-wide; transformed it to a shrine of pilgrimage for multitudes whom his books and poems have helped and incited.

No. 25, Cheyne Row, Chelsea, Dove Cottage, Eversley parish—how eloquent and insistent are these places, which would usually be thought limited and even hindering, how eloquent are these places of the great teaching that it is the man who really makes the place; never so much the place that makes the man!

Let me be and do what I ought and can anywhere, and, as surely as the sun shines, what I really and nobly am, and work will glorify that anywhere, even though that anywhere be a narrow and apparently most preventing place.

"And I count this thing to be grandly true,  
That a noble step is a step toward  
God,  
Lifting the soul from the common  
clod  
To a purer air and a wider view."



### Short Studies in the Money Problem

BY REV. C. T. SCOTT, D.D. BRANTFORD, ONT.  
III.

IF it is conceded, as we think it ought to be that the Christian is called to be rich, i.e., to produce more than he consumes, the question arises, should he accumulate his surplus earnings, and so to what extent? No fast rule can be laid down in answer to this question. Some persons may be called to keep themselves free from all entanglements of money that they may devote their lives to holy ministries in some other way. Yet it would seem to be the duty of those who have no children to care for them, to at least make such provision for a possible decrepit old age that they would not then be dependent upon charity. But the Christian, generally speaking ought to go much further than this. Our obligations to our Saviour and God involve a larger responsibility to the future as well as to the present. Our Lord's teaching points us to a coming world conquest on the part of this religion. As the demands for Christianized money will increase with the expansion of our Saviour's Kingdom, it would seem to be the duty of the Christian to prepare to serve future responsibilities as well as to serve present ones. So without anticipating the question of our spendings, we may admit the seeming necessity for most Christians to accumulate money. This then brings us to

#### THE PROBLEM OF INVESTMENTS.

Money is the product of labor. A person's money is simply an extension of himself, for it is only his labor in reserve. Hence it is the duty of the Christian to see that his money earns money. When a Christian invests money he wants to be sure it will earn money legitimately. At this point clear and earnest thinking is demanded. To-day we find capital and labor organized into two companies, and their antagonism breeds bitterness and strife. How can we bring peace into this warring world? How may we lead these two great sources of wealth to a Christian marriage altar and say "Whom God hath joined together let no man put asunder?"

A little reflection will show that the crux of the whole is between capital and labor lies in this question—By what right does capital claim the larger share of the joint earnings of capital and labor? It has been urged in answer to this question that capital has to take greater risks than labor. This answer will not bear examination, for it is continually taking risks in all departments of life. Wherever there are large industries that are being run at a loss, either the business is mismanaged, or the man who planned the enterprise made a mistake in undertaking an unnecessary line of production. In doing so he not only risked his own capital, but he induced labor to enter into channels where the laborer must ultimately suffer loss, and the laborer's risk in entering that business was probably proportionately as great as that of the capitalist. Such an answer does not suffice. It has also been urged that capital has superior claims because it is often directed by the superior genius of the capitalist. In any instance where this is true the capitalist is entitled to his

reward for work and that in the ranks of skilled workmen; but it does not justify him in claiming for his capital the major portion of the earnings of the combination of labor and capital. No! We will need to ask ourselves the question again, and yet again, why does capital appropriate the greater portion of the earnings of capital and labor? When we ponder this question we will be forced to lay down for the guidance of Christians some such principle as this—Money is entitled to what it can legitimately earn as accumulated labor. Money of itself can produce nothing. Money of itself has

### THE "OTHER MAN"

If every man would do the things the "other man" should do,  
Attack the robber, catch the thief, and watch the nasal crew,  
We'd have a perfect city, and a perfect country, too,  
A sober land, an honest land, where men are good and true;  
There'd be no more misgovernment, nor graft, nor mobs to rue,  
If every man would do the things the "other man" should do.

If we forgot the talents by the "other man" possessed,  
And never thought to envy him the feathers of his nest,  
And only thought to grasp from him this chance to do the best,  
To dare the deed, and meet the need, and stand the fiercer test,We'd have a model country, north, south, and east and west,If we forgot the talents by the "other man" possessed.

If every man would think himself to be the "other man,"  
Become his own reformer on a self-respecting plan,  
And calmly, boldly, set himself to do the thing he can,  
Nor wait to find some other man to push into the van,  
The world's entire iniquity would be put beneath the ban,  
If every man would think himself to be the "other man."  
—anon.

no genius, and so cannot claim the rewards of genius. It is simply dead labor that is only capable of production when combined with living labor.

Happily many capitalists throughout the Christian world see the illegitimacy of the superior appropriations of capital and are endeavoring to Christianize their wealth by

#### SYSTEMS OF PROFIT-SHARING.

These systems vary according to the ideas of the promoters, and we may say an ideal system has not yet been developed. I know one large manufacturer in Ontario who takes the entire wage-roll of his employees as their investment in the business and gives it an equal claim with his capital upon the profits of the business, then the dividend is yearly apportioned to the men according to their wages. Whilst the method is not ideal, the effort to be commended as a fair attempt on the part of this manufacturer to Christianize his business. The many employers of labor who are now organizing their business on some such basis

give splendid augury of the triumph of Christian principles.

There is another way in which we must make discrimination in the matter of investments. The vast majority of Christians can be investors only in a small way and their capital must necessarily go into enterprises that lie beyond their control. In the ramifications of modern business life it is difficult for one to be sure that his capital, when invested, is earning money in ways that are consistent with his character and convictions. For instance, some railway companies own and operate hotels where liquor is sold. It is confessedly small business for such great corporations, but the profits of their liquor selling go into the dividends. Can a person who looks upon the earnings of the liquor traffic as "blood money" take such dividends and keep his conscience sensitive? A certain Christian gentleman told me he had refused to invest his money in the stock of a certain street railway company because he could not reconcile his conscience to taking profits from a business which earned money by Sunday labor. A young friend, heir and executor of his father's estate, pointed out to me a city building belonging to the estate for which they had been offered a rental of four thousand dollars a year by a vaudeville theatre company, but they refused the offer because they would look upon such revenues as

#### TAINTED MONEY.

They were renting the property for two thousand dollars a year and thus were sacrificing two thousand dollars a year for their Christian convictions. Such instances as these show us that rich men deserve our sympathy. But these facts are also very encouraging as indicating how the sense of righteousness is permeating all ranks of society, and that men are coming to feel that before God they are responsible for their dollars as well as their deeds.

### How Parliament Does Business

Topic of week beginning March 26.

REV. F. L. FARWELL, B.A.

SUGGESTED SCRIPTURE LESSON FOR MEETING.  
Prov. 28: 18-30.

Information respecting this topic can be obtained from our Text-book "Canadian Civics," pages 28-46, inclusive. If one wants further sidelights he has but to look up the reports from Ottawa as contained in the daily papers to confirm and illustrate what the author has set forth. These will be especially interesting and illuminative at this time, as Parliament takes up and discusses during February and March the reciprocity negotiations.

The chapter is divided into fourteen sub-heads, viz.:—The Speaker, other officers of the House, The Speech from the

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Throne, Good Manners in Parliament, Debate, Division, The Senate and the Commons, Committees, Supremacy of the House of Commons, Senators, Members of the House of Commons, The Number of Members in the Commons, Census, Constituents.

Here are three ways in which the programme may be made of interest and profit.

1. Assign each sub-head to a league member for a two-minute address in which he is careful to set forth all the facts of the text-book pertaining to his theme. Follow the addresses by a review from the leader in the form of an old-time spelling match, viz.: Assign two leaders to choose up sides, and line them up opposite each other and have the programme leader put the questions alternately to either side. The questions, of course, should be based upon the text-book and should be simple and easy to cut, for example: What are the duties of the Speaker? How is he elected? What is the function of the clerk? The Sergeant-at-Arms? What is the Speech from the Throne? Wherein does it differ to-day from that of the earlier centuries in British history? Give an instance of unparliamentary language in debate. Name the steps through which a Bill passes before it becomes an Act of Parliament. What is meant by the House going into "Committee of the Whole"? What is the force of the statement, "The Bill was killed in Committee"? Why is the House of Commons supreme? When must a government resign? How is a Senator appointed? What are his qualifications? What is the number of Senators from Ontario? What is a constituency? How does a division take place? What is the census? What part does the province of Quebec play in determining the number of members of the House of Commons from the other provinces? etc. You may add to them as you will.

If the sides are chosen two or three weeks before the meeting so as to give time for preparation, so much the better.

2. In case you cannot secure fourteen members to take part, divide the topic into sub-heads, as follows: The Speaker and other officers of the House, How a Bill becomes an Act of Parliament, The Membership of and Mode of Election to the Senate and the House of Commons, Committees and their Work, The Supremacy of the House of Commons, etc. Follow these addresses of three or four minutes each by some such review as is outlined above, or by a further six or eight minute address on: A Study in Comparison and Contrast in Respect of the British House of Parliament, The Canadian House of Parliament and the United States Congress.

3. Give a practical demonstration of the chapter by throwing your league into the form of a House of Commons in actual session. Appoint through the executive or citizenship committee the Governor-General, the Speaker, the Sergeant-at-Arms, the Clerk, the Pages, the Leader of the Opposition, the Prime Minister and Cabinet who might be the members of the League executive; for the League by alternate choice of the Premier and Opposition Leader into the Government and Opposition sides. Prepare the Speech from the Throne and the debate thereon, name characteristically the constituencies represented (e.g., Blind Valley Mt. Optimist, etc.), arrange for the introduction of Bills, their discussion in Committee of the Whole, etc., etc. In short have a Mock Parliament. In this way all the facts contained in the chapter may be clearly brought out and illustrated.

A summary of the proceedings at the close, say, by the Pastor, who, by the way, might act as Speaker of the House, might bring to an end a highly interesting and educational programme.

The Fun of Doing Well

It is related of the late Lord Napier that once he played a trick on some officers to find out the right man for a certain post. The story is that he had three ambitious officers to choose from, all of whom would like to be colonels at once. Lord Napier sent for these young men, and in due order detailed them to some ordinary routine work to be done. They went to their work without suspecting that the general wished to test them and was having them watched for that purpose. The first two, whom I will call A and B, considered the duties very much in a beneath them, and discharged them in a very careless and perfunctory manner, while complaining of the affront which they had received in being asked to discharge those duties. The third young officer was prompt, energetic and thorough, and acquitted himself with credit.

"How is it," demanded Lord Napier, "that you thought such matters worthy

Selected Points About Work

Recognize that work is the thing that dignifies and ennobles life.

Choose, if it is possible, the vocation for which nature has fitted you.

See how much you can put into it, instead of how much you can take out of it.

Remember that it is only through your work that you can grow to your full height.

Train the eye, the ear, the hands, the mind—all the faculties—in the faithful doing of it.

Remember that every vocation has some advantages and disadvantages not found in any other.

Regard it as a sacred task given you to make you a better citizen, and help the world along.

Remember that every neglected or poorly done piece of work stamps itself ineffaceably on your character.

Refuse to be discouraged if the standard



PRIVY COUNCIL CHAMBERS, PARLIAMENT BUILDINGS, OTTAWA.

of so much care?" The young fellow flushed. He thought the general believed that he was an officer who had wasted too much energy on matters of no great moment.

"Beg pardon, general," he answered, "but it was just the fun of seeing how well I could do them."

The grim old general's face relaxed into a pleasant smile, and he said: "You are promoted to a captaincy. Go and see how much fun you can get in doing your best in that position."

Do your little bit right, and influence will in time back you up.—Dr. Coats, in *Young Men*.

Ingratitude

"That was a disgusting tramp I helped this morning," said old Mrs. Smythe.

"I gave him a pie and asked him to saw some wood, and about ten minutes later he came in and asked me if I'd mind if he ate the wood and sawed the pie!"

"Our hopes are frail, our talk is vain;  
We merit censure, blame, not pity;  
When we, for sake of party gain,  
Vote fools and knaves to rule the city."

you have reached does not satisfy you; that it is a proof that you are an artist, not an artisan.

Educate yourself in other directions than the line of your work, so that you will be a broader, more liberal, more intelligent worker.

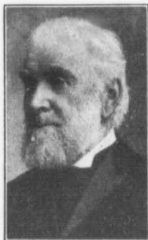
Regard it not merely as a means of making a living, but first of all as a means of making a life—a larger, nobler specimen of manhood.

**3** KNOW no more animating thought for a young man entering life and conscious of power than the reflection that he is not living for himself alone, but that all his own strivings after excellence and after a higher life are distinct even though humble contributions to the improvement of the race to which he belongs. Every race he learns, every sweet and graceful image which a poet may have helped him to harbor on his heart, every piece of good work he achieves, does something to alter for the better the conditions of life for those with whom he comes in contact. It helps to make the path of duty and of honorable ambition easier, safer, more accessible, more attractive to all who come after him. And perchance it may enable some of them to say years hence, "We are grateful for his memory. This world is a better world for us to live in because he lived in it."—Sir Joshua FITCH.

# OUR JUNIORS

## The Conversion of Children

REV. J. E. SANDERSON, M.A., TORONTO.



REV. J. E. SANDERSON, M.A.

A little three year old girl nearing the end of her short pilgrimage whispered,—"Papa, I'm going home!" A mother coming home from a journey found her youngest son dying from a sudden attack of inflammation. Weeping over him she exclaimed,—"If I knew he were safe I could give him up!" "Mother I am saved!" was his quick reply. What parent would discredit such assurances?

What father or mother would be willing to see their children of even tender years pass away from them without some such evidence that they were going to be "forever with the Lord"? And yet how generally do we find parents neglecting the conversion of their children. Not neglect only but unbelief regarding early conversions. Many seem to think little ones of five or ten years incapable of so understanding sin, repentance, the love and power of Christ, to receive, as truly to repent, believe, and rejoice in the assurance of pardon. But happily instances of child conversion have been so numerous as to forbid such unbelief.

The words of our Saviour—"Suffer little children to come unto me and forbid them not, for of such is the Kingdom of God," warrant parents still in bringing their children, even their little ones to Him for his blessing; and also clearly reprove the unbelief that would forbid or delay their being brought. Children are quick to learn, quick to discern between good and evil; they are early responsive to love; they understand and appreciate the love of father and mother, and almost as early can understand and prize the love of Jesus. Their little hearts respond readily to the wonderful story of their Saviour's sufferings and death, and in the simplicity, sincerity and trustfulness of childhood they accept the great salvation. Too many defer sowing the good seed in this early fruitful soil until tares and thorns have gained possession, then to find their efforts difficult, perhaps fruitless.

"'Twill save us from a thousand snares  
To mind religion young."

Many a son and daughter, now wandering in sin, might have been safely folded. Many parents and teachers are lamenting the failure of later efforts who might be rejoicing in the rich rewards of earlier, more believing and more persevering endeavors for the salvation of children intrusted to them.

The attitude of too many Christians and Churches is distinctly discouraging if not adverse to early conversion. Family religion, devotional and prayerful reading of the Scriptures, with a definite, believing expectation and desire for the early conversion of every member of the family, is rather the exception than the rule. This responsibility is too generally left

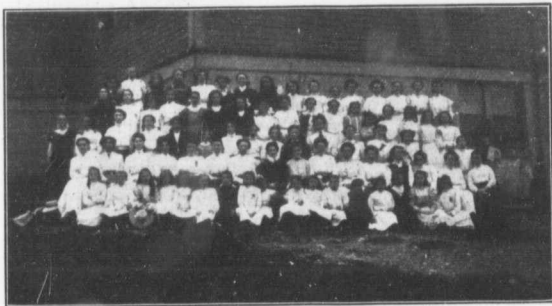
to the Sunday School, where but once a week a few minutes are given to Scripture study, and that sometimes without the impressive earnestness and prayerful solicitude that might induce thoughtfulness and lead to Christ. The ordinary preaching we hear and the general influence of church members seem calculated to teach young children that they are not expected to be converted and become real Christians until they reach riper years. Thus early impressions and resolutions are blighted; ways and inducements to many forms of worldliness open before unsuspecting and unguarded little ones, making their recovery both difficult and doubtful.

The encouraging words of Christ, the quickening power of the Holy Spirit, the real conversion and faithful lives of many brought early to Christ, together with the danger of delay, should arouse all who have the care of children to give themselves no rest until they know those children are gathered into the fold.

## "The Girls' Own"

Becoming interested in this society, of which we had heard some good accounts, we obtained from the pastor of the Coghane Street Church, Rev. Fred. Matthews, B.A., the following account of the work being done. It is most commendable and the leaders are to be congratulated on their success.

"The 'Girls' Own' of Coghane Street Church, St. John's Newfoundland, is an association of young ladies organized by our deaconess, Miss Hattie Beard, shortly after her arrival in the fall of 1909. The organization has been a success from the



"THE GIRLS' OWN," ST. JOHN'S, NEWFOUNDLAND.

start. Miss Beard has gathered around her a capable staff of workers who take a deep interest in the undertaking. As far as this city is concerned the organization is unique. The membership has grown to nearly 150, with an average attendance of 80. Three departments of work are undertaken. The sewing and needle work has several classes of ten in each class, under an instructor. Fancy needlework is undertaken as well as practical sewing and cutting. Many garments are made and sold at cost.

"Education is not compulsory here. The problem is difficult owing to the great

number of very small settlements in some places quite isolated. From these homes girls come to our city. The department of instruction is under the leadership of Mrs. Burt. Many have been helped who might otherwise be deprived of even the simplest education.

Physical culture is taught by Mr. Berry, a manual training teacher of our college. Many reasons make this culture important, chief amongst which is the lack of such instruction in our public schools.

"Recently the 'Girls' Own' gave an entertainment in aid of the Methodist Orphanage. It was a surprise to all, especially the array of new talent developed. The orphans were entertained by the young ladies at Christmas and all were given a present from the tree. The accompanying group was taken at a picnic in the Orphanage grounds last summer.

"The whole work has been an eminent success owing to the fact a good and capable leader has a sphere of work hitherto untouched."

## How Does Your Garden Grow?

Question. I buried a satin shoe and it came up as—Answer. A lady's slipper.

Question. I buried a race-horse, and it came up as—Answer. Speedwell.

Question. I buried a tramp, and he came up as—Answer. Ragged Robin.

Question. I buried my sorrows, and they came up as—Answer. Sweet peas (peace).

Question. I buried a kiss, and it came up as—Answer. A peony (pony).

Question. I buried a special dog, and it came up as—Answer. A cauliflower (collie).

I buried the seashore, and it came up as—Answer. A beech (beach).

Question. I buried a secret, and it came up as—Answer. Inviolata (violet).

Question. I buried the Union Jack and Stars and Stripes, and they came up as—Answer. Flags.

Question. I buried a well-dressed soci-

ety hero, and he came up as—Answer. A Dandelion.

Question. I buried a bird and a piece of metal, and they came up as—Answer. Larkspur.

Question. I buried a pony's hoof, and it came up as—Answer. Colt's-foot.

Question. I buried two invalid bachelors, and they came up as—Answer. Cyclamen (sickly men).

—From "G. O. P."

SHOW THIS COPY TO  
A FRIEND.

The Boy, The Home and The World

The Boy, the Home, and the World—three large and engrossing subjects for consideration here, or elsewhere, and taken all together, and in relation with each other, of vast import, public and private. There can be, and of course there are, many homes without the boy; but we who inhabit this particular earth of ours can fancy no world wherein the boy has not his place in the eternal arrangement of things. To the man of forty years who permits his memory to go back now and then to his boyhood days, the boy is a wondrous and an august personage. Kings on their thrones, mighty captains at the head of their armies, great statesmen guiding the affairs of nations—these, indeed do big things, and receive the ungrudging plaudits of the people; yet these with all their greatness cannot enter the royal realm of the boy, save when he bids them come.

Unconsciously he is the sole monarch of his own marvellous domain, and when at length he steps from boyhood into manhood, he has left the domain, never to enter it again.

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The mighty temples of Karnak, in Egypt, were erected thousands of years ago. Much have they crumbled and fallen, but they still remain to aid a colossal piece of architecture, of overwhelming majesty even in their ruins. And if their great builders could return at this hour and view them as they stand, they could easily recognize their splendid handiwork. But where in the old and new form, dimmed eyes, and wrinkled face and silvered hair. Three-score Years-and-Ten shall you see the shape and lineaments of the boy? Old Three-score-and-Ten deserted the realm of boyhood half a century ago, and only in his thoughts did he ever view it again. And yet again, even in his thoughts, did he revel in its joys or mourn in its woes.

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Therefore it behoves grown-up folks to pay more than passing attention to the boy. For, although he is monarch of his own domain, he is not very much of a ruler. In fact, he is a good deal of a freebooter, and it is really not his fault that he is not a regular pirate.

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In truth, if the destructive proclivities of the boy were given full swing, there would be nothing left for the most fearful earthquake to topple over.

Hence there are large reasons why the boy deserves and needs earnest consideration. And where he deserves and needs it first, the most, is in the home. The home is the capital of the boy's realm.

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Now, a monarch like that needs a guiding hand, sensible advice, and loving watchfulness in the home. He is so incalculably valuable and precious himself, being the material out of which man is made, that the home cannot be for him too much of a haven nor too much of a heaven. That he is noisy, obstreperous, and flighty, is no reason for denying that he is a splendid human being, the possessor of an immortal soul, and the owner of potentialities that may make him a wonder as a man.

So the boy requires a home that has love and solicitude and firmness and decency and sensibleness in it.

He needs a home where idleness is a shame, and evil a terror; where good examples of right living are plenty, and where there is due appreciation of his real worth.

He needs a home where labor is upheld

as a dignity, and where is preached the doctrine that it is better to work than to loaf.

He needs a home where the parents love and are loved; where play is abundant and work not lacking; where kindness and courtesy to others are considered virtues, and where is taught that real chivalry which recognizes and defends at home or abroad the innate sacredness of womanhood.

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If the boy shall have such a home, then the relations of the boy, the home, and the world will be very promising and very comforting.

For out of the realm of the home the boy passes into the world. And once there he is the man, and becomes either a monarch or a slave. And the Home will have been very instrumental in making the man. Whatever it was, he will never forget that home. Not only will his charms, his worries, and his tragedies linger in his mind; but its influences will have indelibly impressed themselves upon his soul, and they will, in many ways, affect and guide his actions until he goes down to the grave.

—The Sunday Companion.

Our Boys' Column

PUZZLES AND TRICKS

Toeing the Line

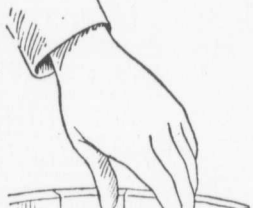
Here is a difficult exercise: Toeing a line. The competitor bends his knees, and, putting the right hand beneath the right leg, draws a line with a piece of chalk as far forward as possible. The game is won, of course, by the person who makes his mark out the longest distance from the line without moving his feet or using his hands, but to stretch, when huddled up as directed, more than about five inches without falling forward, is more difficult than it might be thought until the experiment is made.

Circling the Walking-Stick

One of the best balancing sports with a walking-stick consists in holding a walking-stick upright on the floor, and then placing your forehead against the top, look fixedly at the ferrule, and walk four or five times round the stick. You must walk across the room and strike with the stick some object that has been placed previously in position. So giddy, however, will you become in the meanwhile, that you will find it impossible to walk in a straight line, but will lurch helplessly in all directions but the one you desire.

To Make a Number of Corks Float Upright in the Water

Everybody knows that the form of the cork, being that of an elongated cylinder, in length about double its diameter, compels it, when it floats, to lie prone on the water, with the axis of the cylinder horizontal. To make it float in an upright position place one of the corks upright upon the table, and six others round it with the same position. Seize the group with one hand, and plunge it under water, so



HERE is a suggestion of a very practical kind coming from the work done last year by the Juniors of Oban, Ont. In a bright letter describing a year of splendid services, the Superintendent says: "One bright Saturday afternoon last spring the Juniors all met at the church and pulled all the weeds in the graveyard. Besides this they cleared all the rubbish away from where the old church stood, and this spring they intend to plant a flower-garden on this spot, so that we may have something to remember it by. We are hoping and working so that this year may be successful as the past one was." And it was so without a doubt. "Hoping and working" those Juniors are together. If we work hopefully we can do flowers instead of weeds. Many other boys and girls, we are sure, would be glad to help clear out the unsightly weeds that gather in many a country graveyard, to the discredit of the neighborhood, and in a general crusade against weeds this summer boys and girls should be early to plan for the work. Will you help?

Terrible Temptation

An eminent English surgeon, whose brusqueness with grown-ups recalls that of the famous Abernathy, is quite another person when children are his patients. Then he is as amiable as an angel or a big St. Bernard dog.

A short time ago, according to *St. James' Budget*, this gentle giant got up out of a warm bed at three o'clock of a bitter morning to attend a tiny boy in piteous plight from diphtheria. He performed the operation of tracheotomy and saved the child's life.

Times went on and his general condition improved, but there was one disturbing symptom. He refused to eat his voice. When he was questioned, he nodded or shook his head, but would not speak. Finally the surgeon found a way. One morning he talked at his side for a little patient.

"I'm sorry can't speak to me, nurse," the surgeon said, "because I'm going up to London tomorrow and shan't know whether to bring him a horse or a gun."

There was a brief silence. The surgeon and nurse waited breathlessly. Then a tiny finger stole up to a wounded throat, and the ghost of a baby's voice said:

"Please, doctor, bring me a tickle gun!"  
—The Presbyterian.

that each cork shall be completely wetted; bring them again to the surface and leave them to themselves. The water, which, by force of capillary attraction, has held them bound together, will now separate, and the corks individually will be in the condition of unstable equilibrium. The general mass thus obtained will be stable, because the weight of the single corks which compose it.

The Magic Dart

Take an ordinary sewing-needle of medium size, with a very sharp point. Stand at three paces distance from a door or wooden partition, and holding the needle between your finger and thumb, try, by throwing it as strongly as you can, to make it strike in the woodwork. Try as you may, however, you will never succeed. Now, bit of thread and try again. You will succeed every time in planting the needle target. The thread you have chosen as your transformed your needle into an effective dart, and makes its point, as a matter of course, strike and penetrate the object against which it is thrown.



### "Evangelism in the Sunday School"

(From Address delivered at E. L. and S. S. Convention at Durham.)

BY REV. W. G. BULL, B.A., B.D., MONTICELLO.

It is evident that our subject naturally has two divisions; World Evangelism through the Sunday School and Personal Evangelism in the Sunday School. Both are fruitful fields and will bear emphasis. We, however, believe that it is the intention of the committee that we deal with the latter.

**Personal Evangelism:** What do we mean by the term? We mean simply the personal salvation of the members of the Sunday School. And certainly it should demand the serious attention of this Convention. The report of the District School Secretary of the District shows that we need to get down to business. Out of a total force of Sunday School scholars of 1,460 only 29 united with the Church last year as against 84 the year before. These things ought not so to be.

The Methodist Church has ever stood for the principle and practice of personal evangelism. That has been the outstanding feature of her work. It, however, was a significant spectacle that was seen in a Methodist Preachers' Meeting in New York a year or so ago, when an Episcopalian layman, Mr. Don O. Shelton, stood before one hundred Methodist Ministers and pleaded with them "not to forsake the old traditions which had caused Methodism to be known far and wide as an Evangelistic Church." It surely is a striking and suggestive thing that a layman of the Anglican Church should deem it necessary to urge a warmer and more aggressive evangelism upon an audience of Methodist ministers. If there is not a tendency in our church to fall away from the practices that have accounted for our life, why do we hear these words from one of a persuasion so different? Surely facts and figures call loudly for action.

The proper attitude of the church toward the child is presented in Ruth, 4: 16, "And Naomi took the child and laid it in her bosom and became nurse unto it." This has not always been the attitude of cultured civilization toward the child. An expert tells us that not one book for children was ever written by a Greek or Roman author. Plato taught that all babies should be reared by the state in a common enclosure. Seneca praises the drowning of weak children. The world, however, has been simply fascinated by the words of Jesus when He says: "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven." And thus from every Christian bedside, from every pulpit, from every Sabbath School come pleadingly these earnest words: "Take heed that ye despise not one of these little ones."

TWO DUTIES ARE CLEARLY LAID UPON THE SABBATH SCHOOL.

1. To save the children from ever being lost.
2. To save those already lost and keep them saved.

*To save the children from ever being lost.* What rational law of human or Divine Economy can there be that would make it necessary to serve an apprenticeship in evil as introductory to a good

Christian life? It is a great calamity to allow a child to drift away into the paths of evil because we think they are too young to be troubled about church matters. And, moreover, it is an extremely risky practice. Many a parent has withheld instruction, intending to begin after a certain time, only to find the child grown away from them with the word "lost" written across the young life. Let us remember that evangelism consists as much in keeping people from being lost as in saving those already lost. If in the Sunday School we fail to do something definite for the children in the way of personal salvation the world will do its part. They will be sealed one way or the other.

It is natural for the child to look up towards God. This is a divinely given qualification for his early acceptance of Christianity. Let us seize this natural upward tendency of the young life before it is perverted or lost, and lead him onward to a consciousness of personal salvation. Not long ago it was my privilege of the men on my circuit who told me of an event that took place shortly after his wife died. The children one summer's day were playing beneath the window on the west side of the house. They were talking about their mother. One of them drew the attention of the others to a dark thunder-cloud rising in the western sky, and said: "I think if we could get up on top of that cloud we could see mother." They all rejoiced at the thought. The father had to turn away from the window. These are the ideas that are in their minds. God has let them be wasted on the desert air. Just take these God-given qualifications for Christianity and lead them through them to Christ. And don't let us forget that eighty-five per cent. of those who accept Christianity accept it during childhood. Little do we know of the movements or of the prayers of the child mind. Let him speak for himself. Teacher, hear his little prayer as he thus addresses it through you to God:—

"I'm not too young to sin,

I'm not too young to die,

I'm not so little to begin

Jesus, I love of faith and joy.

Just, I love thy name;

From ever let me free;

And ever keep thy feeble lambs

Who put their trust in Thee."

If the children are not brought during the period of childhood to confess Christ as their Saviour, and to unite with the church, the probability is that they will be drawn utterly away. Childhood is the proper time.

*To save the lost and keep them saved.* It is to the credit of the Sabbath School to save the lost, though it is not to her credit that they have become lost. We must start at the tide of influences that tend to bear the boy downward, and we must take him with us against the stream. Boys learn to do evil very young. When going along the street in Toronto one day a little lad stepped up to me with one hand behind his back and the other extended and said, "Please sir! Will you give me a match?" "What do you want it for?" said I. "To light this," said he, showing a cigarette. Another day I saw a young lad run out to a coachman who was driving down Yonge St., put up his hand and receive a stub of a cigar

he was about to throw away. In this and many other ways, the boy is being caught in the maelstrom to be drawn down, down into the very depths of evil. Save the boy! Sin is treading down many a promising life. Many a child is thrown beneath the feet of the tramping monster. By falling to rescue, you join in the treading process, and are therefore a party to his fall.

HOW ARE WE TO ACCOMPLISH THIS WORK OF PERSONAL EVANGELISM.

*The Teacher must be an Evangelist.* I do not wish to say that he must be schooled in all the arts of the evangelist. But he must be an evangelist in spirit. Whilst we as Christians value highly the wholesome teaching imparted to us in our earliest days in the Sabbath School, we wish to emphasize that that which impressed us most was the Christian zeal of our teachers and the anxiety on our behalf. I have in my home a Bible which I received from one of my first Sunday School teachers which I prize above any other Bible in my home. He gave each scholar a Bible. Frequently he would invite us to his home for a pleasant evening with us, closing it with a light lunch and prayer. We talked about it. Another teacher showed great interest in us. As she taught the great tear would start down her cheek. We never forgot that tear. Teacher, your child who has that great good little personal interest in the boy will do. Some years ago a young man sixteen years of age was brought into a Sunday School in Boston. He had never been in such a place before. He was put into a class of boys about his own age. The teacher welcomed him warmly and said, "Our lesson is in John 13, please turn to it." He did not know the Bible much, and had not been raised in a Christian home. He began looking at Genesis, and the young men commenced to laugh at him. The teacher immediately handed him his Bible and said, "There it is my friend, just read the tenth verse." He read it with great difficulty. He became so embarrassed by their continual whispering and looking at him that he decided never to go to another Sunday School. The teacher, however, secured his name and address and said, "I hope you will come back again." He said nothing however, and went out. The teacher visited him during the week, and in closing said, "I shall expect to see you back next Sunday." "Well," said he, "I did not intend to go back any more, but since you have been so kind as to see me, I will come on your account." And he did come. And the teacher kept with him until he was converted. That young man has now opened the world as no other man has. It was D. L. Moody. Suppose that teacher had thought his duty done with the explanation of the lesson, and had said to himself, "Well, what if he doesn't come back? He'll never amount to much." D. L. Moody might have been lost to the world. Teacher, it may be that beneath the rough exterior you have a Moody in your class. Save him for God and the world.

Pray to God to help you to save each boy.

Teach the lesson always keeping in view the salvation of each boy.

Bring it down where he stands and show him the way in, and pray him in.

Follow it up with tactful personal work.

*Let Teachers and Officers unite upon this great purpose.* Let it become a

operative concern between the teachers and officers on the one side and the pupil

on the other. Each Sunday should be a time of special effort. Yet we are glad that our church has put its seal on the

methods of Decision Day and recommends

it. For then we can focus all our efforts

upon a great climax. Personally, I would

like to see Decision Day exercises extend

over two weeks or a month, having the

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children at work with their teachers to reach all for Christ. By the exercise of great care children may be induced to engage in most earnest thought and planning for their own personal salvation. And some of the best and most abiding and most powerful results for the Master's Kingdom are wrought out in this way.

Let us become enthusiastic over this matter of salvation of the children. Let it possess us till our hearts burn with concern for the salvation of all. Let teachers and officers besiege the throne with earnest entreaty and then besiege the citadel of the young lives with earnest endeavor. When Dr. Chapman was at work in Philadelphia in revival campaign one of the city pastors sent word to him requesting an interview in his church. When the Dr. came he found the man of God with his head buried in his hands weeping bitterly. The Dr. approached him and asked him the trouble. He replied, "Oh, it's my church, my church!" Many a sleepless night he had spent burdened for the life of that church. So, dear teacher, and officer of the school, let the never dying interests of the lives of the children burn their way right to your heart so that you shall exclaim with the aforementioned minister: "Oh, it's my class, my class!" If you do so the problem of "Evangelism in the Sabbath School" will be solved, and our Standard of Twenty Thousand souls for Christ this year will be gloriously achieved.

### Loyalty to the Sunday School

BY MISS JEAN CALDER.

Loyalty to the Sunday School means that we are its true and staunch supporters. We should convince ourselves whether or not the Sunday School is worthy of our loyalty.

Consider its objects—to broaden knowledge of the Bible, to develop the spiritual side of life, and extend the study and practice of Christian work. The influence of the Sunday School upon all who come in contact with it is most perceptible in the young who attend, for there is no more opportune time for us mind and character of a person to be influenced than the dawn of life. But the Sunday School also helps the older people. It arouses their interest in what is being done for the good of their children, and gives them a desire to share the many blessings found there. In many cases the personal knowledge of the Bible has become rusty, and by attending school they have it both restored and increased.

There are many ways in which to show our loyalty. We should attend the school regularly, whether from duty or pleasure. We are, of course, at times surrounded with many tempting pleasures, such as a story book, a chat with a friend, or a long, pleasant walk, but if we are to be loyal to the school we must make sacrifice of these, whether we are superintendent, officer, teacher or scholar. But attendance is only one way of showing our fidelity. We should always have a kindly word for the school, and also be careful what comments we make about it. A word spoken disapprovingly might keep others away, and thus shut them out from all the good that they might learn there.

We should also try to bring others into the Sunday School. There is nothing more encouraging and helpful to the superintendent and teachers than a continued increase in its members, and many, craving the better side of life and longing to learn the beautiful thoughts contained within the Book of books, are merely waiting for an invitation to come into the Sunday School class. If we are loyal to the Sunday School we will learn our lessons perfectly for each day, whether teachers or taught. If the scholar do this, it makes

things brighter, and also aids the teachers greatly. Parents, too, have a part to play in securing Sunday School loyalty. If they do not themselves attend, they can at least send their children, and see that they make the most of the opportunity prepared for the day's studies. Teachers should be very careful to make the lesson interesting, and yet must not be satisfied with the immediate influence exerted upon the scholars in the short class session, but should, to be truly loyal, utilize every little opportunity given in ascertaining their true characters and habits, and counsel them about overcoming their daily temptations. Then loyalty is shown by practical self-denial, in order to give our offerings to the work of the school. This trains children in the idea that giving is a part of worship and a Christian duty, as well as a privilege.

Lastly, if we are loyal to the Sunday School and that which it stands for, we will not forget it in our prayers, for much good is accomplished by it, as expressed in the familiar words:

"More things are wrought by prayer  
Than this world dreams of."

Colborne, Ont.

### Our Standard

#### A Well-Organized Sunday School

We should at least aim at having all our Sunday Schools organized and managed somewhat after the following standard:—

1. *Graded*.—The basis of grading to be: Elementary Department; (1) The Cradle Roll for infants up to 4 years of age; (2) Beginners' Class or Classes, from 4 to 6 years; (3) Primary, for children from 6 to 9 years; (4) Junior, for boys and girls from 9 to 12 years. Advanced Grades: (1) Intermediate, from 12 to 16 years; (2) Senior, from 16 to 19 years. Adult Classes: (1) Organized, according to the International Standard, 20 to 100 years; (2) The Home Department, for all who cannot personally attend the regular sessions of the school.

2. *A Teacher Training Class*.

3. *Regular Meetings of the Committee of Management*, according to the Constitution provided in the Discipline.

4. *Weekly Meeting of the Teachers*.

5. *Supplemental Lessons* conducted by the teacher in each class.

6. *An Annual Rally Day* on the last Sunday in September.

7. *Occasional Decision days*, as the state of the work may require.

8. *Missionary Committee*, for promoting the missionary spirit of the school as cording to the Constitution given in the Discipline.

9. *Quarterly Temperance Meetings and Pledge Signing*.

10. *An Annual Offering for the General Sunday School Fund* as required by General Conference from all congregations and schools for the support and extension of the work committed to the General Board.

11. *Our Own Sunday School Publications* for all grades of the school.

12. *Of Course*, the school open all the year.

SUPERINTENDENT.

You may think that you cannot realize anything like this for your school; but if you try you will certainly accomplish more and better work than if you let your school run along in any old way.

"The devil is dead, some people have said.  
With a very self-satisfied smile;  
But I meekly replied, who then, since he died,  
Is doing his work all the while!"

### Living Questions on the Sunday School Lessons

For Personal Study  
and Public Discussion

By REV. J. H. McARTHUR, S.T.D.

#### March 26.—Review Lesson.

1. Does national or individual sin ever go unpunished?
2. Is good government a necessary consequence of the piety of the rulers?
3. Does prosperity sometimes make a man proud so that he forgets God?
4. Does national prosperity tend to steal our hearts away from God?
5. Does history repeat itself? If so, in what respects is the history of Israel and Judah being repeated in modern times?
6. What lessons might present day reformers learn from Elijah? His character? His method? His dependence on God?
7. Compare Elijah and Elisha as to their character? As to their work?
8. In what way was the hand of God revealed in Jewish history?

#### April 2.—Text, 2 Kings 5.

1. Is worldly wealth and influence any protection against disease?
2. To whom was Naaman most indebted? To the little Jewish maid, or to Elisha?
3. Why did the prophet undertake what seemed impossible to the King?
4. Which is the most powerful,—one man with God, or a king and his army without God? Illustrate your answer?
5. What bearing has this lesson on the objection,—that as long as we have heathen at home we ought not to be expected to send the gospel to the heathen abroad?
6. Is there anything more effective than affliction to humble a man (v. 11, 14)?
7. Which is easier,—to do some great thing or to render obedience in simple matters?
8. What use does our Lord make of this incident (Luke 4: 27)?

#### April 9.—Text, 2 Kings 6: 8-23.

1. What is the value of "Man of God" as an asset to a nation?
2. Is a man inviolable and invulnerable so long as he is in the path of duty?
3. Is the protection of God as real to-day?
4. Are spiritual forces as real as physical? May we be just as conscious of them?
5. What prevents us from seeing God in our midst? How may we have our eyes opened?
6. Which are the stronger forces in a man's life,—the visible or the invisible?

#### April 16.—Text, 2 Kings 11: 1-20.

1. Which is more cunning and powerful,—a woman's ruthlessness (v. 1), or a woman's love (v. 2)?
2. What possibilities lay in the boy Joash?
3. What is a seven year old boy worth?
4. How can the possibilities of a boy be preserved and developed?
5. Was Joash better off or worse off through having been left an orphan? Why?
6. Can man ever successfully take providence into his own hands?
7. Do all who seek to frustrate God's plan come to a bad end (v. 20)?
8. What place does the Bible occupy in the civil and political life of a nation (v. 12)?
9. What is the value of a pledge (v. 17, 18)?

# OUR MONTHLY MEETING

"Can you suggest a plan to get every one to take part in the meetings?"

Strange that the second communication read, after the one from which above question was taken, contained this sentence, "The secret of success in League work is to interest the greatest possible number in every meeting by giving them something definite to do." Let that suffice as an answer. It "touches the spot."

"Do you consider it wise to have a lady president of the society?"

Yes, if she is the best person you have for the place. No, if there are young men who could fill the position better. It is not a question of sex, and sometimes the best man is a woman. Fitness is the first essential, not sex. Some young fellows are old women, and some young women have splendid executive abilities. "It all depends," you know.

"How can we get our members to come to League on time?"

Be on time yourself. Start on time. Get through on time. Go home on time. Lateness is a habit. So is punctuality. If you have only a few present, go ahead. You will not need to give many such lessons. Don't preach about it. Practice! If your meeting is over a time or two, before your late-comers get to the place, never mind; teach them by example and they will catch the habit of punctuality before long.

"We intend holding a mock trial, charging the vice-presidents with negligence. I think it will help the League."

This statement is made by a president. The mock trial will doubtless be interesting and perhaps profitable; but why not have a real trial each and every month? That is what a well conducted business meeting is. The department and committee "heads" are to give an actual account of their work. They are on trial before their peers, and if such systematic business methods were introduced and practised, no president would be under the necessity of having a mock trial, which at best is more of a burlesque, and seldom if ever is taken seriously.

"What course would you advise me to take with young people who let everything and anything interfere with their coming to the League meetings?"

Are you not just a trifle severe in your judgment? Everything and anything" are very strong words. However, if I were in your case I think I should work a look-out committee and if that were impracticable I should personally interview the irregular ones on the matter. Why do they prefer other exercises to those of the League, or turn aside so easily from the plans of meetings? Are there elements lacking in your services that would appeal to them? If so, why not introduce them? When they come do they find a congenial atmosphere, a pleasant greeting, an inspiring service? Do you aim to distribute your exercises among many rather than to concern them in a few? It may be that there is a measure of blame in the leaders. If so, it can be easily remedied. But if the fault is in the lack of sincerity and solid purpose in your young people, the trouble

is more deep-seated. Still prayer and personal effort can remedy it. Try both.

"How can I get the officers to do the work the position they hold demands them to do?"

As president it is your business to see that they do it or know why they do not. Call them to kind but strict account at a regular monthly business meeting. Accept excuses only once, apologies only twice, and kindly insist on work being actually done. Set a good example of thorough activity yourself. Don't scold. Encourage, but do not put up long with paper officers or sham committees. Live people are necessary to run an Epworth League. Dead ones should be buried.

"Do you not think it a good plan to have each Department take charge of the meeting one night each month?"

That is the very plan we do believe in, and if you study the year's Topic list given in this issue, you will see that provision has been made for just what you ask. This is necessary if we are to have Epworth Leagues that will be worthy of the name and an honor to the Constitution and organization. An Epworth League is a Young People's prayer meeting, and more. An Epworth League is a Missionary Society, and more. An Epworth League is a Social and Literary Circle, and more. An Epworth League is a Young Men's Club, and more. It is Young Methodism learning the principles and practicing the methods of personal Christian character and united Christian work for the inbringing of the universal reign of Jesus Christ. Every department must play its part in perfecting the work of the whole. Give each one its proper place.

"Which plan do you consider the best, to tax each member a certain amount per month or to take up a collection?"

The latter plan certainly! If your members have some income, and are really trying to be stewards of money for God, they will give. Some will readily give a voluntary, stated sum, no doubt. Others may be able to give only occasionally; but by their freewill offerings your members will support your funds. If they do not, it will be probably through some oversight; and the use of envelopes to encourage system and regularity will be advisable.

"Do you think a League will flourish under a president who, although a good Christian, is not a capable leader?"

No! Not every "good Christian" has the essential qualities of leadership. Read the duties of a president as given in answer to another question in this section this month, and draw your own conclusions. Every president should be "a good Christian," of course; but he needs many things that may be lacking in the equally good, but in character, not equally capable. We will give you an article on this next month. Look out for it!

"What is the best method to hold a League together?"

By attraction from within rather than by compulsion from without. Bind the

members together by one common purpose, unite them in the enthusiasm of one great act, combine them by cooperation in helpful committees, prevent distinctions by management rather than by constraint. Don't say, "You ought to," but "Let us"; and if that means that your leaders are ready to lead in the working out of some definite plan, you will hold your League together all right. Lack of purpose, disjointed machinery, unsystematic methods, prayerless leadership, absence of enthusiasm,—these are some of the things that spell disunion and decay in many a League. Avoid them, and then practise Heb. 10: 24.

"Do you think it is good policy to have unconverted members lead the meetings?"

Much depends on the character of the meeting and on the good sense of all concerned in its management. No wise officer would ask an unconverted person to lead a consecration meeting, and no sane unconverted person would think of leading it. The management should consist of a literary programme, a Social evening or even a Missionary meeting. There are some things an unconverted person may do. Let him do them. There are others he would not think of doing. Do not ask him to do them. Your unconverted members probably have as high a standard for your League as any of the rest of you. Do not ask them to lower it or to compromise by doing what they cannot conscientiously do.

"We have just sufficient workers to form an Executive. What would be the best plan to pursue?"

Work them! You are to be congratulated if the members of your Executive are really "workers." Too often the committee exists on paper only. Undertake what you can do, and do it. Do not try everything if your numbers are but few. I once knew a League of eleven, which was a splendid success because that number represented about all the available members in a small community, and every one meant business. If you have young people unreached by your League, seek them out and add to your numbers, but do not think that even a few cannot do effective work for God.

"Will you kindly suggest a practical method by which the entire membership may be induced to take part in the Christian Endeavor Department?"

What you ask is impossible as long as one person is expected to "take the topics" and either read a paper, deliver an address, or preach a sermon on it. How can "the entire membership take part" if one person monopolizes all the time as is quite generally done? If you follow the monthly studies in Bible biography in some such plan of treatment as is always given on our Christian Endeavor news, you will arrange for a goodly number to assist in the meeting. If you want a general participation in the meeting you must plan and prepare accordingly. Your Consecration meeting ought to mean something more than a prayer-meeting or that a most pertinent recall; but positively there is no mechanical plan or method to make it so. The great need is life.

"Has the Epworth League ever had a 'Week of Prayer' for the whole Dominion of Canada? If not, could not one be arranged?"

Not that we know of. It might be arranged, and if it helped to develop a spirit of unity and connextional loyalty it would be worth while. It is a doubtful matter if the leagues generally would observe it. An enlarged spirit and practice of prayer every week would be a great

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blessing to about all the Leagues I know. Write your plans if you have any to the General Secretary.

*"How are we to bring the young men into the League?"*

This question is asked by a President in one of the Leagues of a city in Hamilton Conference. Another president, in the same city, wrote this the previous week, "We had a heart-searching Consecration meeting to-night, and I think some of our young men have almost decided for Christ. We are trying to do more personal work, and hope at our next meeting to see many take a stand for God and His work."

There is no secret in this process. If you are in earnest, and want young men, you are anybody else for that matter, badly enough to go after them, you have taken the first necessary step. And if you want to retain young men, and want to badly enough to fit your League to minister to these young men and give them the means to minister to one another and still others of their fellows, you have taken the next step. Plenty of people who prate about reaching young men do nothing but talk; and some Leagues, even if a score of young men were persuaded to join them, couldn't hold them a month. You can't hold young men in a nursery. They need a workshop, and we have more nurseries than workshops in the Church yet—more's the pity. Which is yours?

*"Why can we get a good crowd of young people out to a social evening but cannot get them back regularly to our other meetings?"*

Suppose you had "a social evening," according to the popular meaning, every week. How often would your young people come in "a good crowd"? Not very long! Suppose you had sociability in every meeting. Would it be necessary to even set apart a whole evening to nothing but "a social time"? I think not. It is not the atmosphere of gaiety and some element of novelty that give attractiveness to a "social evening"? Why should these elements be lacking in any meeting? Avoid extremes. Give each department a chance to provide a meeting once a month and there is no reason in the world why all meetings should not be equally attractive and helpful. Have an Epworth League!

*"Ours is a purely Junior Society, but our trouble is to get our boys to take an active part. How can we do so?"*

I am glad that you have the boys. Believe in them. Study them. Adapt your plans to them. Do not ask them to do a man's task, nor expect them to be goody-goody-girl-boys. Do not think that just the part they take in the meeting is of the most importance. Use them between meetings. Familiarize yourself with their school lessons, their home surroundings, their associations. Appeal to the heroic in their natures. Help them to be 20th Century Knights. Form them into a separate section of the League, if need be, and let them be under their own management in organized work as far as possible. Don't scold or threaten. Lead.

THE FOLLOWING HAVE BEEN  
ANSWERED BY REV. F. L.  
FAREWELL, B.A.

*"How can we get our young members to lead in prayer?"*

By seeing in the first instance that the older and more experienced members pray. Example is always better than precept. And more, the prayer of the older members should not be mechanical and stereotyped, but what it surely is, a simple expression of the real life to one

who knows and understands and yearns for the fulfillment of our largest selves. Let the executive be such a prayer circle, and let the executive meet often; let each departmental committee be such a prayer circle; let the mission study class be such another prayer circle. Draw the younger members into one or other of these circles and they will gradually come to engage in prayer as the most natural way to commune with a Father who knows all about us and desires us to be and to do our very best.

*"How can we make our meetings so interesting and helpful that all the members will want to attend regularly?"*

If you would have all the members present regularly, first of all, have no cliques; secondly, have a well-kept, well-lighted, well-ventilated, nicely decorated room with an atmosphere of gladness and good-will all about; thirdly, have a splendidly prepared programme on the respective topics for discussion; fourthly, feel an individual and League responsibility for reaching out and winning for Christ and your society every young man and woman and youth in your community; fifthly, have regular meetings of the executive and other committees to plan this work; sixthly, relate every member of the League to its end and purpose in such a way as to give to each and all a bit of real work to do. In short, if you have each member interested in some one or two others along evangelistic, educational or missionary lines, their regular attendance at the League meetings is guaranteed.

*"Kindly state in brief the duties of a President. I have been recently elected and do not understand my work in a way I would like to."*

Some of your duties:—

1. To have general oversight of the work of the League.
  2. To preside at the regular monthly meetings of the executive.
  3. To be responsible for initiating the policy of the League from time to time.
  4. To be the inspirer and supporter of the executive and their committees.
  5. To see that all committees are properly organized and working.
  6. To assist the leader as he may require it to find material for programmes, etc., and be ever ready to give variety and strength and direction to any meeting.
  7. To be in close touch with the pastor, the Sunday School superintendent and other church leaders, with a view to co-operating with them in their work.
  8. To offer suggestions re the organization of Bible study classes, mission study classes, teacher training classes, evangelistic work and every other activity pertaining to League extension work.
  9. To see that the names of all possible candidates for League membership, with data concerning them, are on record, and that efforts are made through the various committees to reach and win them.
  10. To see that the League does its best as a training school for its members in the various lines of Christian activity.
- These duties are worth while taking up, aren't they?

*"Our young people are very enthusiastic in preparing Sunday School entertainments and in getting up a Literary Society. How can we get them as interested and enthusiastic in League work?"*

Those who are interested in literary societies and entertainments only have not yet caught the real meaning of life. It remains for you and others to give them that meaning. Perhaps by throwing yourself heart and soul into these

very activities, however, you would find a point of contact between you and them. But you must do more. If I were a member of your society I think I should try to have the members of the executive and the pastor meet once or twice, or three times, or more if necessary, to pray over the situation and to work out a definite plan, brood on its comprehensiveness, which somehow might require for its realization the assistance of these very literary people—and then get after them. I cannot work this out in detail, for to do this one must know exactly your local conditions. But you catch the meaning. The Christ, His kingdom and His service—this constitutes the greatest force for interesting and winning men.

*"What do you mean of charging a membership fee of say ten cents a month to cover League expenses?"*

What you have in mind, viz., to secure systematic and continuous financial support for general League work is good. But do not call it a "charge." It is better to call for a voluntary pledge, say so much a month for such a purpose. Collect the same through the envelope system. Better still, if you have the Forward Movement for Missions in your League, use the monthly duplex envelope for missions and general League purposes respectively. Have the treasurer on hand every night to receive payment and be sure that an exact account is kept with every member. This method has been adopted by a number of Leagues with splendid results.

*"Please tell us how to get the League interested in missions."*

Introduce the Forward Movement for Missions. Pray, study, give into your League. You say, "That is old; give us some other way to get the League." You may have to begin on a small scale by organizing a mission study class of six or eight, or even three or four. If these three or four are really desirous of studying missions, you have your problem solved. A little heaven you know leaves the whole lump. So be satisfied to begin with yourself and two or three others. Take as a text-book "Strangers within our Gates," "Our share in China," "The Decisive Hour of Christian Missions," "Heal the Sick," or some other interesting book. At the end of eight or ten weeks, when you have completed one of them, you and your fellow-students will begin to feel the throbb and thrill of Christian missions and out from your lives will go the inspiration, compelling enthusiasm and personal touch that will arouse the interest of your fellow members in this great work. It cannot fail.

*"How shall we proceed to get the young of a country village and community to join as members?"*

The same principles of success hold good in rural districts as in town or city. And so, first of all make your League meeting the most interesting service of the week. Live music, good cheer, spiritual jollity, all programmes and a worth-while purpose all contribute to this end. Then the members who are interested must go out to bring others, one by one to this feast of good things. This can be done only by carefully planned look-out organization and personal work with the emphasis on the personal. In short, the laws of success here are elsewhere are simply these, vision, purpose, power, doing, now and all the time. Hard work along right lines always brings abundant success. But it must be work, and the work must be hard, with a heart and a purpose in and through it all.



## MANITOBA CONFERENCE

### SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION.

(Held at Portage la Prairie, Man., Jan. 25th and 26th.)

REV. R. O. ARMSTRONG, M.A., WINNIPEG, MAN.

#### "What kind of a Convention did you have at Portage?"

The delegates who had been at former Conventions said it was the best ever held. The attendance was good, and representative of all parts of the Province. Over one hundred delegates were at the fringes. Things started off with earnestness, went forward with snap, and closed in a spirit of enthusiasm. The officers were in their places and stayed with their job to the end.

#### "To what was the success of the Convention attributed?"

So far as credit is due to any individuals, a large share should be given to the Secretary, Rev. R. E. McCullagh, whose alertness and diligence in keeping the Convention to the front for months beforehand had much to do in bringing out the crowd. Rev. M. Doyle is what they call a live President, and does not hold office just for the honor there is in it. Then the field work of Rev. J. A. Doyle, who spent a few busy weeks in the Conference previous to the Convention, helped create a deeper interest in the problems dealt with. His address on "Our Future," delivered in his own interesting style, made it clear to all

system, and only three have offered any formal objections.

#### "The General Conference established a new Department of Citizenship. Does this seem to be popular with the young Methodists?"

Yes, nothing before the Convention met with more hearty approval. Rev. A. E. Smith, of Dauphin, was elected Vice-President of that department. Mr. Smith gave an address on this work, which was brimful of suggestions. He thinks this new gospel of social reform, which we fear so much, is none other than the old Gospel of Christ and the prophet. "Social reform is going to win the day," he affirmed.

#### "Did your President have any special message for the Young People in an official address?"

Nothing specially radical. He emphasized the need of renewed effort in the missionary propaganda—thought there should be some definite campaigning of the Districts by men alive to the work. He recommended the appointment of another Field Secretary, and in view of the enlarging boundaries of our Conference thought we could use one all the time ourselves. He urged the Leagues to keep the spiritual ideal before them. The work is not an end in itself. He encouraged looking more carefully into our responsibility for our own Church work. His address was in general optimistic, yet gave the impression that there were grave problems to deal with.

#### "I see that two of the speakers discussed R. S. and E. L. problems. What questions in particular were emphasized?"

Rev. J. E. Lane and Rev. W. R. Allison dwelt on these problems, and showed they had given them their very careful consideration.

Mr. Lane maintained that the Church did not yet have an adequate conception of the work of the S.—Church Boards do not make the provision that they should for School work. The morning service, he thought, should be given up to the Sunday School. He urged more parental leadership, circumspect, teacher training and missionary work. Incidentally he brought out the fact that "family Mtars" are fast disappearing. In one town probably one-third of the young people who they knew only three, the ministers "Conserve the immortal energies of the boys and girls" in the home.

Mr. Allison emphasized the need of teaching the young people of to-day that they fathers have concerns with Christian duty. "Get ready for the next world," was the old keynote; while the new one is, "Get ready for this world."

Both this address and others showed where the emphasis in Christian work is being placed to-day as compared with that of the past generation. We are more concerned about Christian living where our fathers were concerned with Christian dying. "Get ready for the next world," was the old keynote; while the new one is, "Get ready for this world."

#### "Did the Convention make any declaration of its principles in relation to Provincial questions?"

Yes, they certainly did. A strong resolution went through to lend constant endeavor towards securing a provincial Prohibition party, and to have the hands of the electors asking for a referendum to abolish the bar was approved unanimously. It was urged also that a people's convention be called in the interests of prohibition. A strong resolution was passed asking that the prohibition law should be adopted. Unfortunately this is made a political question in Manitoba, so the Moloch of party politics

slays thousands of our youth or dooms them to a life of ignorance and inferiority.

#### "Do you think that there is a danger of the tragic work of the Church being overlooked?"

There is always danger, you know. We must remember that the work is not merely of these discussions was spiritual. The evangelistic spirit can manifest itself in more ways than one. A large number placed themselves in the closing meeting to do definite work in soul-winning. Dr. Chown's appeal for men for the ministry we have reason to believe made a deep impression and had some immediate effect. That looks after the right spiritual work with us.

Of course there were many suggestive and helpful talks and discussions that I have not mentioned. There was Dr. Stephenson's talks on missionary literature for the whole family; Rev. G. B. Adams' vigorous address on young people and missions; there was Rev. J. C. Switzer's paper on the Adult Bible Class Movement; and last, but not least, Miss Palk's enchanting talk on the place of the story in child life.

### SARNIA DISTRICT.

The Sunday School and Epworth League Convention assembled at Forest on February 14th, having been called by a local rally in the Central Methodist Church, Sarnia, at which addresses were delivered by Rev. G. B. Adams and Rev. J. C. Switzer. (Although the Convention day was one of the most disagreeable, there was a splendid attendance and the young people of the District being well represented. The three sessions were eminently practical. The sessions of the District, the Sunday School Secretary of the District, in addition to the District League officers, added much to the interest and profit of the day, while the General Secretary and Rev. G. E. Hartwell contributed addresses at the Round Table Conference to the general benefit of the sessions.

### CANNINGTON DISTRICT.

The Annual Epworth League Convention was held at Little Britain, on January 31st, and proved to be one of the very best in many years. The attendance was representative, and the programme excellent. The Chairman of District was present throughout the sessions. A number of excellent papers were given—a lengthy extract of one of them appears on page 7 of this issue. The General Secretary conducted a very practical and suggestive Round Table Conference at 11 o'clock in the afternoon, and gave a convincing address at the evening session. The missionary address was in brief, but the closing of the Convention, was most appropriate. Plans for the furtherance of the district work were discussed, and the future looks bright with promise. Much is expected, and much will doubtless be achieved.

### KEEPEE DISTRICT.

The annual Epworth League and Sunday School Convention was held at Henall on January 14th, and was a decided success. The attendance from the various Leagues and Sunday Schools was in advance of previous years. A fine spirit pervaded all the sessions. At the morning session Rev. R. Hobbs led in a spiritual conference, which consisted of the Holy Ghost power in all our work.

In the afternoon Mr. R. W. R. Vance gave a very interesting address on "What Our Juniors Can Do." Mr. W. G. Medd gave a very interesting address on "The New Methods of the Adult Bible Class Teacher," which was followed by a paper on "Missionary Work in the Sunday School" by Mr. Switzer. Rev. B. Snell conducted a "Round Table Conference," when questions and answers followed each other in quick succession, bringing out much useful information about child study and child study. The address given by the choir was a pleasing feature of the evening session. Two addresses were given by Mr. G. Switzer. "The Influence of Our Sunday Schools on Citizenship." This was followed by a powerful address on "Our Missionary Obligations," by Rev. G. N. Hazen.

The delegates and friends were entertained by the local League, dinner and tea being served in the lecture room of the church. It was a most enjoyable and profitable of new and sustained effort by our S. S. and Epworth Leagues.

The following resolutions were adopted among others: heartily recommend all the Sunday Schools of this District to observe Decision Day after thorough and careful preparation, and to be engaged in a most careful shepherding following.

"That we express our great pleasure in the fact that a member of this District,

### BETWEEN SESSIONS AT LITTLE BRITAIN.

that the future depends on what we are doing now, and is not so mysterious as people suppose.

#### "What kind of a programme did you have?"

The speakers and essayists were carefully selected. The combined programme covering the problems of both Leagues and Schools, made it impossible to go minutely into any question. Some were disappointed in this respect, having come as representatives of only one of the two organizations. We had Rev. Dr. Chown, Dr. F. C. Stephenson, and Miss Helen Palk among the speakers. Rev. F. M. Bell, Smith conducted a splendid song service each evening before the regular programme.

#### "I understand that the Graded Lesson system was under discussion. What was the opinion of the Convention about it?"

Yes, that was the first question taken up. Mrs. Jas. Sherriff, of Portage, gave a brief sketch of the system. Her remarks carried conviction, because she is a firm believer in the method, and has been using it for eight years. Rev. S. East of Winnipeg, led the discussion. "Scientific pedagogy has been altogether neglected in our Sunday Schools hitherto," he remarked, and then proceeded to show the advantages of the new system. He urged that "the sooner the better." With this there seemed to be general agreement. About 70 schools in the Conference have adopted the

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Rev. A. E. Johns, is our representative on the foreign field, and we most heartily recommend the district to assume and provide his full support.

"That we have a motto for all the Sunday Schools, namely: (a) That each Sunday School provide annually one worker for God, giving his or her time wholly to the medical doctor, trained nurse, missionary, Master's service as a minister, missionary, or any other equally important work. (b) That each Sunday School undertake as an ultimate aim an average annual contribution of at least one dollar per member for missions, and that we seek to reach that ideal by this year endeavoring to make our

the Sunday School." is printed on the Sunday School pages of this issue. A Round Table Conference was conducted by the General Secretary, who also gave a stirring address on our young people's work at the evening session, following a beautiful presentation of the best thing in a Christian's life as made by the District Chairman, Rev. A. J. Irwin. The two main practical points pressed home were: "That things that Jesus commanded can be done," and "We have to go out and do them in His power."

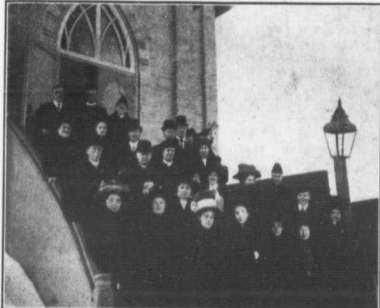
"Our Missionary in Japan" was ably done with J. McLachlan, and the final address of the Convention was given by Rev. C. W. Consens on our annual assembly. What the League and Sunday School can do for it. The President of the District, J. Kearns, ably presided over the sessions.

- The officers-elect are:  
 Hon. Pres., Rev. A. J. Irwin;  
 Bull., Monticello, Rev. W. G. Marsh;  
 Vice-Presidents (1), Rev. A. E. Marshall, Halesite; (2) Miss McLachlan, Artur; (3), Miss G. Waters, Kenilworth; (4), Rev. J. E. Todd, Conn.; (5), Mrs. Edmonson, Grand Valley;  
 Sec., Miss H. C. Hildreth, Kenilworth; Treas., Miss S. E. Knight, Mt. Forest;  
 Conf. Rep., the President.

**LINDSAY DISTRICT.**

The Epworth League and Sunday School Convention of the District was held in Canby, the Street Church, Lindsay, on Tuesday, February 7th, opening at 10 a. m. by Rev. D. Balfour with devotional exercises. After the appointment of committees, a consecration service was conducted by Rev. J. P. Wilson, who also presided over the afternoon session.

A conference on "Our District Missionary Problem" was led by Rev. H. W. Foley, and an address given by Rev. F. H. Howard on "Keeping 'Up the League'." Rev. R. A. Whittam brought a missionary message from Cannington District. A Round Table Conference was conducted by Rev. S. F. Bartlett, General Secretary. Tea was served to delegates and friends in the basement of the church by local Leaguers. The evening session opened at 7.30 with a Song Service led by Dr. H. A. Keshbit, and after devotional exercises the report of the Business Committee was read and the new officers inducted. Rev. D. Balfour, the newly elected President, delivered a brief address. Rev. H. W. Foley spoke on Mission in the Sunday School. Rev. S. F. Bartlett addressed the Convention



EARLY ARRIVALS FOR THE CONVENTION AT DURHAM

average contributions double that of last year.

The following officers were elected for the ensuing year: Hon. Pres., Rev. Wm. Gowlin, Parkhill; Pres., Miss May Wilson, Greenwood; Vice Presidents, (1) Miss Lucy Hummerston, Hensall; (2), Rev. A. T. F. Bull, Parkhill; (3), Miss Winnie Esmyer, Centralia; (4) Dr. Roulston, Exeter; (5), Mrs. W. B. Vance, Woodham; Sec., Mr. W. G. Medd, Winchester; Treas., Miss Bancro, Crediton; Con. Rep., Rev. T. A. Steadman, Corbett.

**WILTON DISTRICT.**

The S. S. and E. L. Convention was held at Wilton on January 14 and 15. The first two sessions being devoted to Sunday School affairs. The presence and help of Rev. F. L. Farewell, B.A., contributed very materially to the success of the gathering. An excellent S. S. address was given at the evening session of the 24th by Rev. J. A. Jackson, Tara. The relations of the Word, the Teacher and the Scholar to each other were explained and emphasized. At the morning session of the second day Rev. C. T. Bennett, Chairman of District, gave an impressive address on the work of the Holy Spirit. Miss Robinson then gave a report of the Conference Convention at Berlin, and was followed by Rev. F. C. Copp, who spoke clearly and strongly of the elements of success in E. L. work. In the afternoon Rev. G. W. Down dealt with "How to Make the League More Effective," and the "Resistive Force." A paper on Junior League was given by Mrs. Nichols was then read. This was followed by a general discussion of Missionary Methods, in which special emphasis was laid on the importance of study classes. At the evening session Rev. J. T. Morris gave a stirring address on Allegiance to Christ, and Mr. Farewell spoke of the Missionary Problems Facing the Church To-day in Canada. The attendance throughout was representative, the interest well sustained, and the results will certainly be seen in better work.

The following officers were duly elected: Hon. Pres., Rev. C. T. Bennett; Pres., Rev. G. W. Down; Dobbie's Vice-Pres. (1) Mr. A. Aiken, Allenford; (2), Miss J. Gilbey, Wilton; (3), Miss E. Hambley, Heworth; (4) Rev. J. S. Given, Lion's Head; Sec., T. Atkey, Wilton; Sec. Miss Phoebe Robinson, Tolmie; Treas., Mr. H. Merriam, Tara.

**MOUNT FOREST DISTRICT.**

The S. S. and E. L. Convention was held in Durham on Jan. 17 and 18. The sessions, three in number, were full of instruction and help. At the opening and closing sessions Rev. Dr. McArthur conducted two profitable studies in Christian Work, based on incidents in the career of the Great Teacher. In the absence, through illness in the home, of Rev. S. M. Roadhouse, Sec. of the District, a review of the state of the work was given by Rev. W. G. Bull, whose later address on "Evangelism In

on "The Secret of Power." Despite the very stormy weather and blocked roads there was a splendid attendance of delegates and manifest enthusiasm.

The following officers were elected: President, Rev. D. Esfour, Lindsay; Vice-Presidents (1), Miss E. Dawson, Lindsay; (2), Rev. F. H. Howard; (3), F. Johnston, Omeuca; (4), Allen Terrill, Fenelon Falls; (5), Miss F. Anderson, Cameron; Sec. Treas., Miss V. Lunny, Lindsay; Dist. Rep., Rev. H. W. Foley, Hobeysgon.

**NOTES AND COMMENTS.**

Here is a queer state of affairs. Writing of the League in a busy Ontario town, our correspondent says that "it was neglected during our Local Option campaign, and has hardly yet just got rightly started as it was two years ago." The statement like this might please the "ants," but it is not to our taste. A brief statement like "elected" under such conditions is an anomaly, surely. Why, the piece of the League was right in the first place. Where were the League leaders that they did not organize the members for action? If that League had been actually leagued for the contest, and its membership had been live, active fighters and ready to stand shoulder to shoulder for the prohibition of the liquor traffic, it would not have suffered during the campaign. Organize your League forces under an aggressive four vice-president, and work, fight, pray; don't go to sleep when the temperance battle rages. If the Epworth League that is inactive during a Local Option campaign does not count for much, and may expect to suffer, if not die.

Some idea of the difficulties met with in field work in the West this winter may be gathered from the following extracts from letters received from Secretary Doyle: "Was delayed at Balfour two days, had then to drive to Balfour to catch a mixed train into Brandon. We started out about seven hours late with two passenger cars and a baggage car drawn by two engines and an engine and snow plow running ahead." When reaching Brandon on the train now they do not know just an when they may return. The extreme weather conditions are the worst I have met since I have been in this work. I had planned three days last week for the Balfour District in Institute work, but the worst blizzard in years passed over the province and it was called off. I left on Saturday last for a church opening at Semans. Got there on a belated train about 3 o'clock Sunday morning. Left there a little after midnight expecting to arrive in Winnipeg at 4.30 Monday afternoon, but when three miles from Semans we got stuck in a snowbank and our engine died. They sent back to Waterous for another. It ran off the bank at Nokomis. Then they sent to Melville for help, but it was 17 hours before we got out of the first trouble. And trouble had just commenced. We ran out of water. Food was limited. The dining car froze up. The other cars had very little heat. The air inside was grey with tobacco smoke and blue with profanity. The temperature outside ran from 20 to 40 below zero. Well, the story is a long one, for it was Wednesday midnight when it was pulled into Winnipeg." Still, through all this Bro. Doyle has kept hard at it. Like the devoted worker he is, and an ever so long and hard circuit he travels as far and as long, and with as good success as any man under such circumstances could be expected to or should be asked to.

The Campbellford Herald reports a splendid meeting of the Epworth League on the "Citizenship night of a 100," and says that "the programme was very educative from start to finish, and was greatly appre-



A LIVELY LOT OF LINDSAY LEAGUERS.

ciated by all who were present." After describing the programme, which was based on a study and discussion of the first two chapters in "Covenant Living," and contained stirring patriotic songs and choruses, the report concludes with the comment: "A meeting of this nature ought to be a great inspiration to all young people." The Herald's report and the fact that follow the official topic list from week to week should find the fourth night in the month one of unsurpassed pleasure and profit.

A good suggestion that many "dull" Leagues might well profit by, thereby brightening up their meetings, at least occasionally, is given in the following: "Sometimes we have a Round Table or Question Drawer. Either we ask the pastor questions or he asks us. We find it very helpful." Certainly! And pastors everywhere ought to be on such intimate terms with their Leagues as is implied in this plan. In like manner Leagues should be on terms of sufficient familiarity with their pastors that they naturally and without hesitation or fear turn to them with their questions. We wish all our pastors and their young people were living on such terms of friendly intercourse and helpful fellowship.

The Lockport Epworth League has recently added thirteen new members as the result of earnest work. The secretary writes just what we would like to hear of every other League: "We have a good League, well attended, and always have helpful meetings. The interest is growing. We expect to have better meetings and to greatly increase our numbers as the months pass." Such a hopeful outlook will always result from earnest, systematic planning and sustained work.

Here is a good plan, given in brief by the League President of Plattsville: "A junior member is put down to lead the meeting, one of the older members is given the topic, and still another to lead in the discussion. We have three sections, 'Cokes,' 'Esthers' and 'Mirlams,' with leaders for each group, a motto and song. This has stimulated attendance. Offering and may be easily adapted to any Junior League. We have each month a Business, Temperance and Missionary meeting. There is an attendance of from 40 to 50 each Wednesday. The work among our boys and girls gives us much joy. No Senior League can be complete without a carefully planned Junior Department." While no Society will question the correctness of Miss Lambly's last statement, we wish we could see every League practicing it.



FLASHLIGHT PHOTO OF COLLEGE ST.

Miss I. A. Lambly, Superintendent of the Mount Royal Avenue Junior League, Montreal, reports that, her Juniors "have been divided into three sections, 'Cokes,' 'Esthers' and 'Mirlams,' with leaders for each group, a motto and song. This has stimulated attendance. Offering and may be easily adapted to any Junior League. We have each month a Business, Temperance and Missionary meeting. There is an attendance of from 40 to 50 each Wednesday. The work among our boys and girls gives us much joy. No Senior League can be complete without a carefully planned Junior Department." While no Society will question the correctness of Miss Lambly's last statement, we wish we could see every League practicing it.

The Dundas Street Methodist Church Epworth League, Vancouver, B.C., held a special Missionary Meeting on January 10th. The Pastor, Rev. H. M. Thompson, secured the Rev. Dr. White, Superintendent of Missions in British Columbia, who gave a grand panoramic view of the coast and inland scenes with his optical lantern, accompanied by an interesting and pleasing lecture. The church was crowded to the doors. The League has twenty-five members who are giving \$100 to Missions. Miss M. M. Stewart has secured eighteen new subscribers for the "Epworth Era" making now all twenty-one subscribers for the League.

The keynote of achievement is sounded in this one sentence written by Rev. B. W. Hing to the recent Conference Convention Here it is: "We have planned for the biggest and best year's work in our Conference, and believe we can realize our hopes. How big are your plans? How strong is

your faith? How hard do you work? These are pertinent questions and should be honestly asked, not only in Manitoba, but in every Young People's Society throughout all Methodism. Success depends very largely on the answers given.

In a bright and cheerful letter relating to the work of the Wicklow Epworth League, the President writes of a plan that will awaken interest and increase attendance when ordinary announcements fail. She says: "We have had a special service to each home in our congregation asking them all to come to our meeting the next week as we had a special service or we had refreshments to attract them, but just a regular meeting. It was our next citizenship evening. We had a talk on the flag, readings on patriotic subjects, a young men's chorus, 'O Canada,' and our music was in keeping throughout with the subject. Our League room was decorated suitably, and we had a large attendance. Everyone did not come, but we did not expect that. God answered our prayers except for we did pray for that evening. We do not expect to have as large an attendance every week, but we are hoping to accomplish more each time." Work wins every time.

The Montreal Epworth League Union is doing things, and that they do not intend to go to sleep, we have known some others to do is evident from this extract from the enterprising President, Mr. C. S. Madill, who writes: "The big thing that is before us at present is what we are pleased to call an Epworth League Day. For this purpose we have entered into close relations with the Ministerial Association, and our idea is

question of curfew bell for fifteen or twenty minutes, and then voted upon the measure. Motions were introduced to enforce by-laws re dumping of ashes on street corners, cleaning sidewalks after snow-storms, and a by-law passed to make stippling on the sidewalks a punishable offence. The meeting was a distinct success. The boys entered into the spirit of the debates enthusiastically. You will note from topic card that we held a similar meeting in February, when we propose to sit as a Parliament with speaker and six or seven members and a similar or less number of opposition members, and carry through a debate on provincial prohibition. I really do not know whether the idea is original, it certainly is with our League.

This is practical work, and not only gives the young people much-needed instruction in principles of government, but trains them in methods of procedure and affords a favorable opportunity for the cultivation of public speaking, an art toward the growth of which in our young men many of our Leagues are doing positively nothing. We hope that the course of our Maritime friends will be very profitable, and that their example will, in some form, be copied by a host of other societies now running in a deplorable rut.

The Secretary of the Avon League gives a brief account of "An evening with the Era," as held by their Society recently. The Leader wrote on the blackboard the following seven questions, and seven Era subscribers, to read young men even them in turn. "Give one reason why we should take the Era?" "Give one reason why we do not take it?" "Give one criticism of the paper." "Give one best wish

(TORONTO) "BEREAN" ORGANIZED ADULT BIBLE CLASS. ANNUAL REUNION

to turn the day of April 9th into an Epworth League Day—both church services in all of the Methodist churches of the city will be in the interests of League work. To this we are also adding a mass meeting in Dominion Square Methodist Church at eleven o'clock in the morning, and also one at 8:30 in the evening in St. James'. The Ministerial Association has agreed to change pulpits in the morning, and in the evening the services are to be conducted by those who have known some others as they see fit, with the suggestion that the meeting take the form of a platform service. Whether the Executive Conference, District or local, it must inaugurate plans to bring the Young People's League to the front and push it aggressively, or it will lose vitality and die. We need more men of the responsible officers who are supposed to lead, and lacking such wide-awake leadership we may as well stop the work to fall. Montreal is doing things.

Writing from Morrisburg, Ont., late in January, Mr. Wm. MacKenzie, President of the Epworth League in that town, gives such an interesting account of the inauguration of the Citizenship Department that many other Leagues may wake up and begin to realize the possibilities of this feature. The Epworth Era makes the point: "Our new Department of Citizenship is well organized and will certainly be a great help to our young men and women of the League. We held our first meeting Dec. 30th, when a deputation of young boys presented a petition to Council to pass a by-law re curfew bell. Six young men took positions of Reeve, Town Clerk and four Councillors, as in an ordinary Town Council meeting. The Council discussed the

for it." "Give a short selection from the Era." "Give one shortcoming of the paper?" "Give one subscription to the Era." The Secretary does not tell how these subjects were treated, but says: "We had a very profitable evening and appointed Claire McIntyre our Era agent. Good! Who is the Era agent in your League?"

Among other items showing fine progress in the Mount Pleasant Society recently, Wallace Clarke, Ontario President, reports the following, which goes to show how easy it is to reach young men even rural sections when the right way is taken. On January 22nd the Citizenship Department, recently organized, was successfully launched. The meeting was entirely in charge of the young men, and was held in the auditorium of the church, the centre seats being occupied by about 75 young men. A special programme, consisting of addresses, recitation, and instrumental music, was prepared. A patriotic sentiment prevailed throughout the entire service. Mr. Fred Manning, Fourth Vice-President, delivered an excellent address on the topic, "Canada's Relation to the Empire." Short addresses were also delivered by the pastor, Rev. Jas. Efford, and Mr. E. L. Robinson, ex-President. Mr. James Kinsman very ably filled the position of chairman, while the pastor presided at the organ. The attendance was one of the largest in the history of the Society."

The following suggestive report of a meeting, the like of which might be profitably arranged anywhere, comes from Bobcaygeon, Ont.: "One of our interesting meetings recently held was in charge of the Citizenship Committee. The main part of the programme was in the form of a mock meeting

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of our village Council. The chairman for the evening was a young man from the Citizenship Committee, who conducted the opening exercises, consisting of hymn, prayer and Scripture lesson.

The village Council was then organized with their places at the front of the church. The Citizenship Vice-President, acting as Reeve, sat at the head of the table. Around the table were the four Corporation members, the Village Clerk, with the Treasurer and Constable close at hand (all members of the Citizenship Committee). The minutes of the Clerk's minutes will show the business brought before the Council meeting.

The minutes of last Council meeting were read and on motion confirmed. Communications were read by the Reeve as follows:

"From W. M., applying for the snow-ploughing on the sidewalks of the church."

"From the Women's Institute asking the Council to co-operate with them for the destruction of weeds and in beautifying of the streets, homes and lawns, and in the general scenic improvement of our beautiful village."

"From R. T., complaining that his neighbor's dog keeps his family awake all night by barking under his window. What will the Council do about it?"

"From Miss D., asking for a sidewalk to the station."

A. A. deputation of citizens headed by the pastor of the Methodist church, who acted as spokesman, was heard. The deputation claimed that as Local Option is a by-law of the village and a child of the village Council, it is the duty of the Council to use its influence to the best in enforcing of the by-law the same as any other by-law. The Council was asked to make this work a part of the duties of the Constable according to the provisions of the Liquor Act.

Each of these and other questions were dealt with and decided by vote of the Council, each upon its merits. Some very interesting and amusing facts were given. The programme was eagerly followed by about fifty who were present, and was pronounced a great success."

The report given herewith was written by a young lady of the Bethel League, Lindsay District, and helps to answer the oft-repeated question as to how to interest the young men:

"Our boys were indifferent and would not take an active part in the meetings. In preparing our programme we arranged for a 'Boy's Night.' It was in the future and we had the feeling that it would be a blank night. However, when the time came they showed us that they could not only work in League, but that they could manage a whole meeting, and they did. They themselves occupied the middle portion of the building, and the young ladies were ushered to the side seats. They had their own choir and furnished good music. The opening exercises were as usual. Then came several ten-minute talks on 'Boys.' Next one of the men discussed the topic. The novelty of seeing one of the boys at the organ and the young men doing everything made it seem like a dream to the young women. Then came the social part. Here a dozen young men passed the sandwiches and tea, which they had prepared wholly with their own hands. The ice was broken, and at the annual meeting, which came soon after, we elected one of the boys an organist. He proved to be very faithful, and before long we had others at work. Go and do likewise."

**Book Shelf**

All books mentioned here can be procured from the Methodist Book and Publishing House, Toronto.

**Among the Immortals.** By Rev. R. Walter Wright, B.D. Published by Wm. Briggs, Toronto.

This is not the first and we hope will not be the last volume of poetry from the pen of this gifted writer. It is a dream of religious throughout, and the heroic spirit of the grand old Hebrew characters described, must prove in most cases a profitable reader. Based on the men and the messages of the holy Scriptures, it lifts a sympathetic student above the woes and trials of earth into the calm trust and well-grounded assurance of the Divine presence and leadership, assuring of spiritual conquests and eternal victory. Keep this volume by you for frequent perusal. It will do you good.

**We Young Men.** By Hans Wedegar. Published by the Vir Publishing Company. Price 70 cents net.

This book on a subject of supreme importance to all young men, with matters too frequently avoided, and through ignorance of which much harm is done. It is written in clear, concise, intelligible language and presents the intricate matters of sex in a most illuminating manner. The author has treated his delicate subject in a way that will commend itself to the approval of his readers, and his book should

do untold good to the young men who are desirous of facing and solving the problems involved in highest, purest and noblest manhood.

**The Land of Living Men.** By Ralph Waldo Trine. Published by T. Y. Crowell & Co., New York. Price \$1.25.

The author is widely known through his series of "Life Books." This book is different inasmuch as it deals with problems of government in which the weal of the whole people is intimately concerned. The author endeavors to point out the grave errors and irremediable losses of corruption, mismanagement and waste that are steadily sapping the very foundations of public well-being and national prosperity. All who read it may not fully agree with the opinions stated and conclusions drawn; but it is a strongly written book, and well worth more than casual or passing attention.

**Methodism in Canada.** By Rev. J. E. Sanderson, M.A. Published by Wm. Briggs. \$1.25 net.

This is the second volume of the author's valuable history of the "First Century of Methodism in Canada." It covers a period of nearly half a century culminating in the Union of 1882. The historical data contained in the book is of great value to every student of Methodist history, but the addition of over 150 portraits of leading men and women in the church, lends a delightful personal charm to its pages. This book.

with its companion volume, represents the fruit of many years of hard and diligent study and prolonged research, and presents in living shape the great outstanding facts of modern Canadian Methodist history that have combined to give us the church of today. It is a work that should be in every Minister's library and widely circulated among our Sunday Schools and Young People's Societies.

**The Ancestry of Our English Bible.** By Ira Maurice Price, Ph.D. Published by The Sunday School Times Company, Philadelphia, Pa.

This is most excellent book on a subject of paramount interest to all lovers of the English Bible. In its twenty-five chapters the scholarly author traces the history and growth of our printed English Bible from its earliest sources. The text is illustrated by upwards of fifty high class engravings of many rare and priceless manuscripts, editions, and translations. While this book is of great worth to all our readers, it will prove of special value to our text-book prescribers, and in connection with the series of articles by Dr. Misner, now running in our pages, it will afford an invaluable mine of wealth on the subject. It should be in every Sunday School and in every League Library, and be regularly consulted by all leaders in charge of the monthly literary programme during the current year.

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### Which?

A little city-bred boy who had never seen a cow, was on a visit to his uncle's in the country. He was walking across a field, when he saw a cow.

"What is that, uncle?"

"Why, that is only a cow," was the reply.

"What are those things on her head?"

"Horns," said uncle.

The two walked on and presently the cow moaned loud and long. The boy was amazed, and looking back, he exclaimed:

"Which horn did he blow, uncle?"

### On a Business Footing

Like most negroes, Dr. Booker Washington possesses a fund of humor, and is never weary of telling good anecdotes of his colored brethren. In the following story he tells of a dusky pastor who was having some difficulty with his flock.

"The old fellow came to me and asked me to help him out. I went down to the little backwoods country church with him one Sunday. Incidentally I took occasion to inquire among the parishioners a little, and found that they had not paid the old man his salary.

"Upon this basis of information I started to admonish the members of the congregation. I told them that they should pay their pastor; that he had to live; that he had to have his salary. All in all, I was making a pretty good speech. I had most of the congregation convinced, I think.

"But there was one old fellow in the back of the church that was mumbling during my talk. He would snicker a little, and duck his eyes below the old soft hat he held up to his face.

"'We ain't goin' to pay 'im any more salary this year.'

"The old fellow became so obstreperous that I re-monstrated with him.

"'Brother, why are you not going to pay your pastor more salary?'

"'Because we done paid him for them same sermons last y'ar,' was the decisive response."

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