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"I HAVE been seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay teacher would do if left to himself, all that is not desirable for children to occupy themselves with, and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historical fact that for three centuries this book has been woven into the life of all that is best and noblest in English history, that it has become the natural epic of Britain, and is as familiar to noble and simple, from John o' Groat's House to Land's End, as Dante and Tasso were once to Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the farthest limit of the oldest nations in the world. By the study of what other book could children be so much humanized, and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space between two eternities, and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?"—*Professor Huxley.*

'A League that Lives by Doing Things'

Elm St. Methodist Church, Toronto

BY REV. KENNETH J. BEATON

Elm Street! What historic memories the mention of the name of the old church rouses in the minds of Methodists, especially in Toronto. Started fifty-five years ago, for many years a flourishing family church, now facing the down-town problem, and drawing its congregation largely from the boarding-houses, the old church has seen great changes. Five years ago, when Rev. T. E. Bartley, now President of Conference, was appointed pastor, some were in doubt as to its future. He immediately organized the Epworth League for a thorough canvass of the constituency. This involved about 60,000 personal calls, but it gave him a splendid basis for operations. Such a canvass, though not so extensive, is made annually, with the result that the church has more than doubled its membership and the League has grown proportionately. Elm Street has made the League and the Sunday School, the two chief factors in her effort to solve the down-town problem. It will be easier to outline the work by departments.

The Executive consists of (1) the off-



REV. T. E. BARTLEY

cers, (2) the conveners of committees, (3) the president of each affiliated society, and meets regularly on the second Tuesday of each month. Out of 35 members the average attendance is 25. Written notices containing an itemized statement of business to be transacted are sent out for this and all other committee meetings.

CHRISTIAN ENDEAVOR DEPARTMENT.

The Programme Committee of this, as in other departments, spare no effort and expense in making the meetings interesting. A series of meetings on Doctrine, when written requests were sent to the members asking them to mail in reply answers to questions on (1) sin, (2) atonement, (3) repentance, etc., were very helpful. Separate consecration services for men and women were very successful. At these services the roll is never called. Some more original method of getting members to speak is always planned, e.g., the members were asked recently to come prepared to state seven causes of thanksgiving, one of which had

been written down each day of the preceding week. The response was gratifying.

The Evangelistic Committee arranges for (1) a service for which the League is responsible at Yonge St. Mission, the first Saturday evening of each month; (2) a prayer meeting at 6.15 p.m. each Sunday to pray for conversions in the evening service; (3) cottage prayer meetings when requested by the deacons and pastors; (4) open air meetings during the summer. Some of these services Sunday evenings after church were attended by 1,000 people. To secure the League's interest, a Monday night meeting was held in the open air, right in the heart of "the Ward." The reflex influence on the lines of the Leaguers was incalculable.

The Look-Out Committee is divided into (1) Men's Department, (2) Ladies' Department. Under each of these are three sub-committees. (a) The Absentee committee visits members who are absent from three consecutive meetings. To aid this committee each member, on joining, is given a number, the odd numbers having the odd and the ladies the even numbers. Each member registers by number with the secretary before entering the meeting Monday evening. He makes three copies through carbon paper, keeps one for his own record, and hands one to each Absentee Convener. The blanks used in Look-Out work, are in the form of receipt pads, with a stub for keeping records.

(b) The Church Strangers' Committee is so organized that a young man, and a young lady are placed in each aisle of the church and gallery to welcome strangers, secure their names and addresses, and invite them to League and Bible Classes. They are provided with cards for the purpose. The names are given to:—

(c) The New Member's Committee, who visit them during the week, and endeavor to secure them for membership. Some idea of the need of this is shown by the fact that an average of five members a week are received, yet the increase has been less than 100 in 18 months. The present membership is 250, of whom 75 are men. The average attendance at the League meetings is 150.

Everybody is forced to enter the League service through the Primary room, which is used as a business office. The Look-Out workers have a separate room. A Welcoming Committee bids strangers a hearty welcome. Many new members are secured in this way. These workers are supplied with the pledge cards, published by the League and specially adapted to the work. The Look-out workers make an average of about forty calls a week.

MISSIONARY DEPARTMENT.

The Programme Committee has so assiduously gone its work that the missionary meetings always draw the biggest crowds. Elm St. believes in developing her own members, and not more than one meeting a month is addressed by an outsider. Novel missionary programmes have been: "A Mock Trial" and a "Parliament of Missions," the material for which was prepared and given entirely by the members themselves. A unique meeting was the one when natives of India, China, Persia and Japan, dressed in native costume, spoke of the needs of their re-

spective countries. These men are students in Toronto. Their addresses were interspersed by missionary music obtained from New York by the League choir and orchestra. These number thirty, and provide plenty of lively music at every meeting. Two programmes are in course of preparation, "A Missionary Cantata" and "A Missionary Drama," in three acts, written entirely by one of the members.

The Mission Study Committee aims to have one or more mission study classes constantly at work. Marvellous results have come from this work. The League sent two delegates to the W.H.I. Conference last July. Both became volunteers. One came back so enthusiastic that he organized a class for the study of "The Moslem World," which had an attendance of from 12 to 15 during July and August. This taught us (1) that it pays to send delegates to conferences and conventions; (2) that a mission study class is possible at any time. This committee has charge of the missionary post office, the free literature bureau, and the



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League library. The library was at first entirely missionary, but a few months ago the Executive added select fiction, poetry and devotional books, mixing them among the missionary books in the catalogue. More missionary books are read now than formerly. An effort is made to add one new book every two weeks. The librarian also has charge of the Elm St. pins and the note-paper with the League crest, which are supplied to the members at cost. This distinctive crest is very useful.

The Temperance Committee does more than arrange for temperance meetings. In the recent license reduction campaign this committee added 30 names of Leaguers to the voter's list, two-thirds of whom, in order to vote, paid an income-tax of \$8 on salary which might have been exempt. The League was responsible for canvassing and getting out the vote in two subdivisions, and this was done so successfully that only two temperance votes were left unpolled. This is a record for the lower part of Ward 3.

The Mercy and Help Committee is the home missionary department of the League, and because of the proximity of the "Ward" has a great field for service. The workers are organized into:

(a) A Sewing Committee, which meets in connection with the Young Ladies' Guild, and makes up garments for the Deaconess to distribute among the deserving poor; (b) a Floral Committee, (c) a Visiting Committee, which visits the sick and "shut ins" and makes weekly visits to the Home for Incurables; (d) an Evangelistic Committee, which alternates with the Young Ladies' Bible Class in conducting a service at "The Victor Home for Girls" on Sunday afternoons; (e) the Mother's Help Committee, which does a unique work in going to homes where the mothers find it impossible to attend church, and caring for their household duties while they go to the evening service. The Mercy and Help work has changed many a careless Leaguer into an earnest Christian.

The Finance Committee endeavors to raise \$400 annually for missions. Specially stamped and dated blue envelopes are provided for the weekly contributions. Accounts are rendered monthly. The money is paid into the treasury of the "Union Forward Movement Board," which handles all the missionary money raised by the church. This Board will support a married missionary in China, to sail in September.

The Board consists of representatives from the Quarterly Board, Sunday School, Senior and Junior Leagues, Guild, and Men's Department, in addition to the pastors. It is a sort of clearing house, which harmonizes all the plans, purposes and ideals of the different organizations, and is capitalized as a joint stock company, issuing 1,200 shares at \$1 each.

LITERARY DEPARTMENT.

The Programme Committee provides literary treats for the League on the third Monday of each month. A Ladies' Oration Contest, a Men's Oration Contest, an Essay-writing Competition, a Poetry Competition, in which all work was original, indicate a few of the means taken to stimulate literary activity among the members. An "Evening in the Library Corner," in which four members gave bright, racy accounts of new books they had read from the library, served a double purpose. A study of famous "Hymns and Hymn-writers," gave good opportunity to use the choir.

The Bible Study Committee aims to stimulate interest in, and attendance at, the Friday evening Bible Study Class. This class is one of the greatest spiritual forces in the life of the whole Church.

The Educational Committee supervises the matriculation classes organized under the auspices of the League. These were rendered necessary by a number of League members volunteering for the ministry and for missionary work who had not matriculated. There is a staff of eight teachers, two of whom teach work leading up to High School Entrance, the other six teach work from Entrance to Junior Matriculation. There are at present forty students, sixteen in the Junior and twenty-four in the Senior Departments. Ten of the forty come from other churches in the city. The teachers each gave one night a week without remuneration, and the students pay only a small fee to cover running expenses.

F. L. Farewell, B.A., President Toronto Conference League, has charge of this work, which is filling a long-felt want in the life of the League.

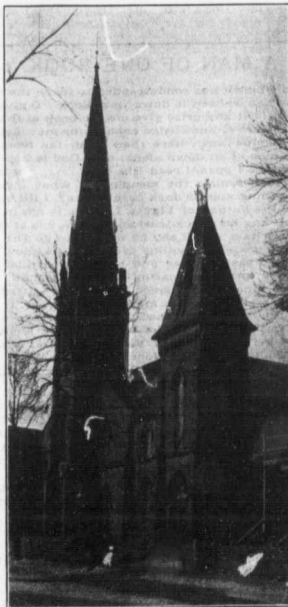
SOCIAL DEPARTMENT.

The Committees of this Department provide ushers for the League meetings; a Welcoming Committee to introduce

strangers during the League intermissions, and novel social entertainments every two months. The Social Department serves tea in the Guild room on Sunday evenings after Sunday School for those who care to stay. This is a good means of getting new members acquainted with the leading workers of the League, and brightens many a lonesome hour. They also provide at certain intervals a social hour, with light refreshments, at the close of the Sunday evening services. These meetings are much enjoyed, as Sunday in a boarding house is the most lonesome day of the whole week.

FINANCE.

Expenses in such a League are heavy. Advertising alone costs \$50 a year—but it pays. The work is financed by weekly envelope contributions. The income from this source is about \$3 a week, and col-



ELM ST. METHODIST CHURCH

lections are seldom taken. Accounts are issued quarterly. We recommend this system, as it gives dignity to the work of the League and enables the Executive to know just how much money they have to spend.

Any account of the work of the Elm street League would be incomplete without some reference to the affiliated societies. The President of each of these is a member of the Executive; their accounts and a statement of their work pass through the Executive in the form of monthly reports just the same as the other departments. The spirit of unity is very helpful.

I. THE YOUNG LADIES' GUILD.

The constitution states its purpose, as (1) To promote spiritual growth and train for Christian service, (2) To assist those in need, (3) To develop physical womanhood, (4) To provide helpful so-

cial life. Every Thursday evening, at 6.15, the girls gather in their pleasant Guild room for tea, sewing until 7.30, physical culture under a competent supervisor until 8, and Bible study until 9.15 is the order of the evening. The Guild has proved the utility of a Junior Training Class, a sort of Intermediate League, but better fitted for the peculiar circumstances of the Church. Here members have learned to speak and sing, organize and conduct meetings and then been promoted to responsible positions in the larger societies. In four years about three hundred girls have been touched, though the average attendance is not more than thirty-five.

The membership is cosmopolitan, young matrons, business women, girls who live at home, maids, students, employees of offices, stores and factories, even different nationalities are represented. The Guild is missionary and contributed \$45 to missions last year. At present a mission-study class on "The Challenge of the City," meets Thursday afternoon at 3.30. After an hour's study of the book, the members go out to study the problem at first hand by visiting in "the Ward." This is practical Christianity and is developing future missionaries.

II. THE YOUNG MEN'S SOCIAL AND ATHLETIC DEPARTMENT.

This is our Young Men's Club in a new form. Every man becomes a member by joining the League. The department aims to develop the men (1) as speakers, (2) physically, (3) intellectually. The young men have charge of the official League paper, "The Elm Street Observer," which is still kept in MSS. form and read once a month to the League members. It has been a great success. (4) Socially; being an integral part of the League organization this is much easier.

III. ELM STREET VOLUNTEER UNION.

Membership in the Union is obtained by signing the declaration: "It is my purpose, if God permit, to devote my life to some form of active Christian service." There are at present fourteen members who are looking towards the ministry, the foreign field, or deaconess work. A League which calls young men and women to such decisions is surely not living in vain.

In conclusion, it may be well to summarize and say that any success which is attending this League is due to:

- (a) Co-operation; there is an entire absence of cliques.
- (b) The cosmopolitan character of its membership.
- (c) Missionary enthusiasm, providing a strong objective.
- (d) Work, just work, hard, earnest, consecrated, unremitting work, under the inspiration of the League motto, "Every attendant a member, every member a worker, every worker a soul-winner."

No account is given here of the Junior League. It will be treated in a separate article in our special Junior number next month.

"I believe that the Bible is to be understood and received in the plain and obvious meaning of its passages; since I cannot persuade myself that a book intended for the instruction and conversion of the whole world should cover its true meaning in such mystery and doubt that none but critics and philosophers can discover it." Daniel Webster.

The Bible and Professional Men

BY FRED. W. ROUTLEY, M.D.

IN striving to set forth the value of the Bible as a guide to professional men, I take for granted two facts: first, that we believe in a Divine Creator, and second, that He has put the message of the Immortal Book into the hearts and mouths of His servants. We all believe the Bible to be of Divine origin. We all know that it has done more for the world than all other combined literature. We have only to look around us to see that many men have so devoutly searched this precious Book that they have come very near to the great heart of God. They have become so Christlike that the world comes nearer the feet of Jesus because they live.

But the strange part of it is that very few of us grasp our opportunities or live according to our knowledge. Many of us do not like to be reminded of our faults. We cannot endure plain advice, and hence we do not search the Word of God. Perhaps, however, the great bulk of us neglect this Word through carelessness and indifference. We forget that we need it as an every-day guide, but God says: "Hearken unto me, my people, for a law shall proceed from me, and I will make my judgments to rest for a light of the people."

We might well catch such a yearning to know God's will that we would follow the example of Mr. Price, who was walking one morning, reading his Testament, and when met by a friend, said, "I am reading my Father's will as I walk along." "Well, what has He led you?" "The friend. "He has bequeathed me a hundredfold more in this life, and in the world to come life everlasting."

There are four or five great divisions to professional life, viz., preachers of the Gospel, teachers, lawyers, authors and physicians. These all should be men who have obtained a liberal education, and who are using their knowledge and ability to better the condition of mankind. If we wish to be the noblest type of professional man, our motto should be the one which our loving Master gave when He said, "I came not into the world to be ministered unto, but to minister."

Consider the life of Christ in its relation to professional men. Is it the great ambition of preachers of the Gospel (and we should all be preachers) to save souls?

Then we must, by studying the Master, lay hold of His spirit, whose whole life and death was one of "seeking to save that which was lost."

If your sphere in life is the settling of men's differences,

Thought and Character

BY REV. WM. QUANCE.

"HUMAN NATURE," says Aubrey Moore, in *Luz Mundi*, "craves to be both religious and rational, and the life which is not both is neither." Religion, it is said, is life, not doctrine, or creed. But is it not so that all life, all conduct, is the outcome of some creed, of some belief? But all belief means thought, discrimination, judgment. The creed of the Christian need not be elaborate, but it must be vital, capable of growth, of expansion. For growth is the law of life. Growth in knowledge is the law of human life. Especially it is the law of the Christian life. The Christian is one who honestly and faithfully employs his faculties, and improves his opportunities. To the honest soul, even apart from illumination from above, there must come increase of religious knowledge; that is, knowledge of God, and of duty, and of himself as related to God.

There are many who seem to think that religion concerns only the sentiments and emotions; but on what are the sentiments to feed, and the emotions to be sustained apart from thought? A religion based on mere feeling is the vaguest, most unreliable, most unstable of all things. A strong, stable, religious life can be built up on no other ground than that of intelligent conviction. Christianity, therefore, addresses itself to the intelligence as well as to the heart.

It is of those who depreciate thought, and hold that it plays but a subordinate part in the religious life that Christ speaks in the parable of the Sower, where the truth is unthinkingly received, and as unthinkingly allowed to perish because unenriched by the fertile springs of thought: "It had no depthness of earth."

then study the life of One who said, "If thy neighbor offend thee and repent, forgive him, even to seventy times seven," and who gave up this life with the words upon His lips: "Father, forgive them, for they know not what they do."

Is it your desire to be a teacher in the true sense, and to lead your fellows into the path of the life that knows no dying? Then you must sit at the feet of the greatest Teacher the world ever knew, the One who in three short years so trained a handful of ordinary men that they have thrilled the world for nearly two thousand years by their words and deeds.

Can the physician do better than copy the life of the Leader of all true physicians? He had not only power to relieve bodily suffering, but ever delighted to minister to those in direct need.

Do we wish to comfort the mourning? Then let us study the lowly Jesus, who consoled Mary and Martha in their distress, and when He saw the poor widow following her dead son to the grave, restored him to life, to comfort the broken-hearted mother. Dr. Alexander MacLaren has beautifully put it: "If you and I want to show as stars in the firmament,

let us pass out where His light may shine upon us."

But the value of this Book of books does not end here. This same Jesus who will strengthen us to help others will also strengthen us in our own time of weakness. Discouragements and troubles will come, and then we hear from this Book those soothing words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Great difficulties will arise and unsurmountable obstacles loom up before us, but Jesus says, "With men it is impossible, but with God all things are possible." When temptations come and we are liable to fall, Christ says, "My grace is sufficient for thee." We may be burdened with the load of our sins, but what comfort is ours by the words, "Though our sins be as scarlet, they shall be as wool."

When in the valley of the shadow, and the end of life is near, we can rest in Jesus and our hope is made sure.

We recommend this Book to you, young people. Read it carefully. Read it prayerfully. "It is more to be desired than fine gold." It is the true light which shall lead us to the great white throne, made resplendent by the presence of the loving Master, "the Light of the World."

Maple, Ont.

Thought is the starting point of all progress, and the spring of all character. "As a man thinketh, so is his heart, so is his way." How? Why? Because thought creates the environment, the moral atmosphere in which the soul lives, and moves, and dwells. If the thought is bright, pure, true, sincere, good—in a word, if the thinker thinks God's thoughts after Him, his environment will be bright and beautiful, radiant as the dwelling-place of God. But, if the thought be dark, impure, selfish, if the thinker simply lives to gratify the lower nature, his appetites and passions, then his environment will be dark, confused, and without hope. It may be regarded as a truism that our character takes color from the thoughts and ideas which we habitually cherish. The lad who feeds on the criminal column in the newspapers, and makes the police news his study is sure to become a criminal. "Give me a great thought that I may feed upon," has been the cry of more than one great man. Character rises with great thoughts. Our characters grow or shrink with our thoughts. "The key to every man is his thought," says Emerson; and the quality and tone of a man's thoughts are ennobled or debased according to the ideas and truths among which he dwells.

The counsel of St. Paul to the Philippians may well be repeated to every youth to-day: "Whosoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Lambeth, Ont.

A MAN OF ONE BOOK

"God Himself has condescended to teach the way. He has written it down in Book O give me that Book! At any price give me the book of God! I have it. Here is knowledge enough for me. Let me be homo unius libri. Here then I am far from the ways of men. I sit down alone: only God is here. In His presence I open. I read His book . . . Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of Lights, Lord, is it not in Thy Word. If any man lack wisdom let him ask of God? . . . Thou hast said if any be willing to do Thy will He shall know. - I am willing to do. Let me know Thy will. I then search and consider parallel passages of Scripture, comparing spiritual things with spiritual. I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains I consult those who are experienced in the things of God, and then the writings whereby being dead, they yet speak. And what I thus learn, that I teach." - John Wesley.

The French and Missions

Epworth League Missionary Topic for April

REV. W. T. HALPENNY, B.A., M.D.

FRENCH Protestantism in Canada and the United States may well be regarded as one work. Although the work is carried on by different churches, French Protestants do not concern themselves much about theological differences, and so, when going from one place to another, they do not hesitate to join the church which they find in their neighborhood. Some years ago there was a flow of emigration from the Province of Quebec to the New England States. This affected French Protestants as well as others. In this way, and no doubt as well from the influence of surrounding Protestantism, there have been formed little groups of French Protestants at various points in the United States. Many, probably most, of the missionaries in charge of the churches among these people are French-Canadians, who at some time labored in Quebec. There is a constant coming and going both of ministers and of people. The organ of French Protestantism, "L'Aurore," circulates quite largely in the United States, and so the solidarity of our French Protestantism is maintained.



REV. W. T. HALPENNY

Regular work is being carried on by the different churches at forty-two points in the United States, and eighteen in Canada—the Methodist Church at six points in Canada and at seven points in the United States; the Anglican Church at three points in Canada and at two points in the United States; the Congregational Church at one point in Canada. We have thus a total of sixty-four places in Canada and fifty-eight in the United States, or a grand total of one hundred and twenty-two places where mission work is being carried on among French people.

There are four large and, for the most part, well-equipped institutes for the education of French Protestant young people as well as French Catholics who may attend, at Grande Ligne, Que. (Baptist); Chatain St., Montreal (Anglican); Green Avenue, Montreal (Methodist); Point aux Trembles, near Montreal (Presbyterian). Of course, there are a great many primary schools connected with the mission.

Our Home for French children at Montreal should be counted among the institutions.

NOTES OF PROGRESS.

At Lac des Isles—some 120 miles N.W. of Montreal—which is our newest mission, having been founded less than three years ago, we are glad to be able to report progress. The accommodation for the church and school not being satisfactory, it was decided to put up two new buildings. The people went to work with their missionary and secured the logs required which were then formed into a raft and towed down the lake to the saw mill. Here they were cut into lumber and this was again formed into a raft and brought back to the site of the church. With the aid of a carpenter, the new church and school were then constructed. When completely finished, the mission will possess an excellent equipment for carrying on its work.

At St. Jovite on account of the steady growth of the mission and the return of some persons who had gone away, it is found necessary to enlarge the church. Mr. Danthey, our devoted missionary at this point, has every reason to be encouraged with the success of his work. Not only is the number of his people increasing, but what is more important, the type of Christian life is improving.

The committee in charge of the Home for French children

at Montreal is to be congratulated in securing two such excellent workers as the matron, Miss Fisher, and her assistant, Mrs. Renaud. The Home is doing a noble work, and it is being done in the true spirit of the Master.

Encouraging reports come from our oldest and probably most substantial mission, Actonvale, where Rev. L. Massicotte is doing faithful service.

The French Institute has a full attendance this year and is maintaining its place as an effective agent in the great work of the evangelization of the French Canadian people.

The seed sown for several successive years through Colportage work of missionaries and others in the Lac Gormau region—some twenty miles from Lac des Isles—has evidently not been lost. Our Colporteur, Mr. Lariviere—a probationer for our ministry and an undergraduate of McGill University, spent some time there last year in company with Mr. Poirrier, of Lac des Isles. Though no definite results were obtained yet, the people had an opportunity to learn something further of the Gospel and had an additional proof that we are seeking to do them good.

(NOTE.—"Preparing the Way," a booklet of over 100 pages, by Principal Paul Villard, M.A., M.D., will give you abundant material for use in your League meeting. It is copiously illustrated and deals fully with the history and work of our French Institute, Montreal. Order from Rev. Dr. Stephenson, Wesley Building, Toronto, at 25c. a copy.—Ed.)

"That Is My Book!"

Many years ago, when Bibles were almost unknown in Mexico, a man in Chihuahua in some way obtained one. He read some of it, liked it, and asked the village priest about it. Curiously enough, the priest told him it was a good book and well worth reading; so the man gave it to his little son to read. The boy, who had few books, read it with delight, and in time came to know much of it by heart. As he had never seen another Bible, he believed his was the only one in the world. After the death of his father, when he was about twelve years old, he carried his beloved book to school one day to show it to his teacher. To his surprise and consternation, the master, throwing up his hands, cried, "Ave Maria! boy, where did you get that wicked book? It is one of those accursed Protestant books—give it to me at once!" The boy begged for it in vain. The teacher said he would give the dreadful book to the priest. The boy cried nearly all night for his lost book, and went the next morning to the priest to beg for its return. The priest, aware of the insidious Protestant teaching of the Bible, told the boy the book had been burned, and that to read such books meant excommunication from the church.

That was enough for the boy. He cared nothing for a church which would consider his precious book a bad one, and thereafter he led a most reckless life.

Some years after he drifted to El Paso, and one night accompanied a friend to some kind of a gathering, he did not know, or care, what it might be. He entered the place listlessly enough, but there, on a platform, was a man reading from a book. He listened a moment. It was his book!

Breaking away from his companion, who tried to detain him, he rushed up to the pulpit and cried: "Senor, have the goodness to give me back my book. That is my book you are reading; they took it away from me years ago, but it is mine. Please give it back to me!"

The preacher, astonished, asked him to explain. "It is mine, and I can prove it," he cried, and began repeating parts he had committed to memory years before, obviously believing that his was the only book of his kind.

The result was that they gave him another copy of his book, and it changed his whole life. He is now an honored physician, member of an evangelical church in a city in Chihuahua, and he still believes there is no other book in the world so good as his book.—Selected.

"... the Bible must be judged by Christ. All leads up to Him, and when the truth of Christ is revealed, all that went before must be modified, corrected, or completed. When Christ is found in the Bible, He takes you with Him to find the Bible. He opens the things concerning Himself. Certainly the Bible fails of its object unless it leads us to Christ, the Way, the Truth, and the Life. That, practically speaking, is its purpose. Apart from its power to fulfil that purpose, it would fall into a place among the religious books of the world, eminent, pre-eminent, but not essentially different from the other writings which have dealt with God and man and their mutual relations. The uniqueness of the Bible consists in its presentation of Christ, and Christ is a living personal reality with whom the soul is brought into touch, by whom it is regenerated, purified and enlightened."—Dr. Horton, in "My Belief."

The Pilgrim's Progress

Studies in the League Topics for May 9th and 16th

REV. S. L. W. HARTON, TOTTENHAM.

AFTER "Christian's" experience in the "Slough of Despond," he pursued his life journey in the right direction. Unfortunately he lent himself to the suggestions and leadings of "Mr. Worldly Wiseman." On meeting "Evangelist," however, "Christian is strengthened for his journey and makes his way to "The Wicked Gate." "Goodwill" is at the gate and "Christian" has some little conversation with him as to the burden he is carrying. This serves to increase "Christian's" determination "to gird up his loins, and to address himself to his journey." We fancy we can almost hear him say to "Goodwill" in the midst of their talk together—to put it in a modern verse—

"The past is beyond control,
I leave it and go my way,
To-morrow gives no pledge to me,
My hope lies in to-day.
Even to-day is not all mine,
Its ending none can tell;
God gives the moments one by one,
Take them—use them well."

It is only a very short step along the way till "Christian" knocks at the door of

"THE HOUSE OF THE INTERPRETER."

Knocking, he hears at length the welcome word from the voice of "The Interpreter" himself: "Come in." Knocking, knocking—yes, "Men ought always to pray and not be faint."

Humanity is weak and requires help, hence *The Need of an Interpreter*; to point out the way to live in the midst of sin untouched by it—to make known the glorious life of the Christ to men, is *The Mission of an Interpreter*. When all others fail and we still feel the need of light on our path, let us remember,

"God is His own Interpreter,
And He will make it plain."

How true to the Bible is this story. As we enter with "Christian" into "The House of the Interpreter," we meet the perfect Bible number—seven. Seven visions are beautifully portrayed, containing seven lessons rooted in the Word of God:

I. *The Picture of the Only Guide*.—On the wall of the first room into which "Interpreter" takes "Christian" is this picture. A man with eyes looking heavenward, the Best Book and a gold crown in his hand, and the truth upon his lips is pleading with men. He is unfolding dark things for warning, proclaiming the value of forsaking present pleasure for future good, and pointing the way of that life which makes a glorious reward sure. Stop! Look! Listen!

II. *The Parlor—The Human Heart*.—The unused room. Here in "The Parlor," "Interpreter" shows "Christian," that the "dust" is "sin" in the heart; that that which sweeps the "dust" to its scattering and revealing is the Divine Law, "for by the law is the knowledge of sin; and that the "water" used is the "Gospel" by which sin is settled and vanquished, and the heart made fit for God's indwelling.

III. *The Little Room and the Two Children*.—In the form of two children "Interpreter" portrays to "Christian" the striking contrast between "Passion" with its discontent and impatience to receive the treasures of this present world, and "Patience," with its quiet, willing, waiting spirit looking for neither pleasure nor reward, but laying up for the future an incorruptible treasure. The one is the picture of the man of this world, the other the man of the world to come. With the first the ordering of life is *the triumph then the trial*, with the second *the trial then the triumph*, for "the things which are seen are temporal, but the things which are not seen are eternal."

IV. *The Old Fireplace Against the Wall*.—The fire is

lighted and burning. It is the Grace of God within "Christian's" own heart that "Interpreter" shows him. The Evil One is standing by, throwing water on the fire; but Christ is standing in the secret place pouring oil upon the flame. The fire will not go out, but ever burns brightly. Man without God's Grace does not understand that secret place within the heart from which Christ, in spite of the Devil's flouting hindrances, is pouring the oil of His sweet words into the Christian's life: "My grace is sufficient for thee."

V. *The Palace in the Pleasant Place*.—A scene of beauty appeared: A "Palace," on the top of which were persons walking, clothed in gold. A crowd of men are at the Palace Door not daring to go in. The reason of their fear is evident. Within the doorway is a company of armoured men to hurt and injure all who attempt to enter. In the life spiritual "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places?" Though "Christian" is amazed as he notes the fear of the multitude, yet he is strengthened and encouraged. He sees a mass of stout countenance put on his sword and helmet, cut his way through the armoured company, and enter triumphantly the Palace Door. It is "through many tribulations we must enter into the Kingdom of God," but if we wear "the Sword of the Spirit and the Helmet of Salvation" we shall enter victoriously.

VI. *The Iron Cage in the Dark Room*.—Re-entering the house "Interpreter" takes "Christian" into a Dark Room, and in the dim light he sees a despairing man in an iron cage. The man cannot get out; he is behind prison bars with a life sentence upon him, and there is no way of escape. This is the man who has "sinned away his day of grace" "quenched the Spirit of God," and for whom there is "no forgiveness," because the possibility of repentance is past by his own hardening of himself against God.

VII. *A Trembling Man upon a Bed*.—The last of the teachings that "Interpreter" unfolds to "Christian" is pictured in a bedroom. Many a man has been alone with thoughts of God in his own room. The character here portrayed has been asleep, has dreamed of the Day of Judgment, with all that it involves, and has been awakened in the consciousness of the fact that he is not ready to meet it. After receiving this last lesson, "Christian" says to "Interpreter," and we re-echo: "It gives me hope and fear."

In rapid succession we have had a series of pictures portraying the True Minister, the Purpose of the Gospel, the Christian, and we re-echo: "It gives me hope and fear."

In rapid succession we have had a series of pictures portraying the True Minister, the Purpose of the Gospel, the Christian, and we re-echo: "It gives me hope and fear."

Struggle between Good and Evil, the Grace of God in the Heart, the Faith that Conquers, the Sin that Hardens, and the Judgment to be faced.

"The Interpreter" then asks in benediction the presence of The Comforter (The Holy Spirit) for "Christian's continued journey.

After bidding farewell to "Interpreter," "Christian" journeys the upward way with Salvation's Walls protecting him on the right hand and on the left, till in his next brief halt along the journey we see him

"AT THE CROSS."

Would space permit we might enlarge at length upon,

- (a) The Sight of the Cross;
- (b) The Falling of the Burden;
- (c) The Mouth of the Sepulchre;
- (d) The Vision of the Shining Ones;

but we merely suggest this outline as a simple method of presentation. Leaguers, keep your eye upon the Cross and its Christ, for as one of our hymns beautifully and aptly puts it:

"Gazing thus our sin we see,
Learn Thy love while gazing thus;
Sin, which laid the Cross on Thee,
Love, which bore the Cross for us."

"I have a life with Christ to live;
But ere I live it must I wait
Till learning can clear answer give
Of this and that book's date?"

"I have a life in Christ to live,
I have a death in Christ to die;
And must I wait till science give
All doubts a full reply?"

"Nay, rather, while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at Thy feet
Take but the lowest seat,
And hear Thine awful voice repeat
In gentler accents, heavenly sweet,
Come unto Me and rest:
Believe Me and be blest."

—John G. Shairp.

The Cross is to us Redemption, Salvation, and the great Example of the possible ultimate of our best and highest service.

Someone has made the unique suggestion that "Christian," when he started out upon his journey, believed he would be saved, but that when he came in full view of the Cross he believed he was saved and the Burden fell. By this thought we would have to call "Christian's" burden the Burden of Wandering Doubt. Whatever our Burden may be, there is a voice speaking within us which says:

"At the Cross of Jesus,
Let thy burden fall,
While He gently whispers:
'I'll bear it all.'"

When we enter "the Sepulchre," where the dark trials of others are hidden from the world's gaze, our own burdens are swallowed up if we help bear their burdens, as the Christ of the Cross bore ours for us. So we become like Him and "count it all joy."

The "Burden," having fallen and disappeared, the "Shining Ones" are the harbingers of Peace. The first we name Forgiveness"; the second "Renewal." And what shall we call the third? This "Shining One" gives "the marks of the Lord Jesus," and a roll which means "the promise of an inheritance." We shall give the double name "Service and Glory."

Further along the way "Christian" spies "The Three Sleeping Ones," all unaware in their slumber that their feet are fast in fetters. "Simple," "Sloth" and "Presumption," they are called. "Christian awakens them, but their fettered feet give them no alarm. They do not open their minds enough to think of making progress along the way, but are soon fast asleep again. "Christian" resumes his journey, and so we leave these three re-named: "Mr. See No Danger," "Mr. Little More Sleep," and "Mr. My Own Strength Enough." They were not far from the Cross, but destruction was not far from them.

The next experience along "Christian's" narrow way is the circumstance that interprets for him his Bible, wherein he has read: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Two men come tumbling over the wall—

"Formalist" and "Hypocrisy." These represent to us the *Form of Religion without the Power, and the Pretence of Religion without the Reality*; but they do not long keep in the way. With a little conversation about their differences, "Christian," "Formalist," and "Hypocrisy" move along the way together till they come to four corners on the road. There is, of course, the road along which they have come; leading off to one side is a road called "Danger"; straight ahead is one called "Difficulty," named after the hill up which it goes;

"But give me Lord, eyes to behold the Truth,
A seeing sense that knows the eternal right,
A heart with pity filled and gentlest ruth
A manly faith that makes all darkness light.
Give me the power to labor for mankind,
Make me the mouth of such as cannot speak,
Eyes let me be to groping men and blind,
A conscience to the base, and to the weak
Let me be hands and feet, and, to the foolish, mind,
And lead still further on such as Thy kingdom seek."

—*Theo. Parker.*

and leading off the other way the name of the road is "Destruction." "Formalist" and "Hypocrisy" not willing to climb, take the roads to the right hand and the left, thinking to round the hill and reach the main road again. One is lost in a great wood, and the other falls to rise no more in a wide field of dark and barren mountains. "Christian" marches bravely on with his eye straight ahead of him; and now we leave him until later we shall re-appear to be instructed by the lessons we may draw from the way he faces and climbs The Hill Difficulty.

The Young Man in the Church

IN his admirable little book, "The Young Man Master of Himself," the late Rev. F. W. Farrar, D.D., well says that the keynote to the work of the young man in the church will be struck by the way in which he uses his Sunday. If he lets the voice of Christian duty sink first to a faint whisper, and then into indignant silence; if he lets laziness and self-indulgence persuade him to eat the fruit of his own device; if he pleads that he works hard during the week, and has the right to claim Sunday for himself; that sermons are a weariness to the flesh, and services a bore; then the giving up of religious privileges will be the first step in a downward career. The young man who neglects the means of grace will assuredly not grow in grace. I have read of a young man who, remarking that he "preferred finding sermons in stones to hearing sticks preach," used to be found on Sunday lying under a tree reading "Don Juan." A sure indication that a youth is in peril of falling into the clutches of the world, the flesh and the devil, is when—with slight and contemptible excuses, which do not deceive his better self—he begins to speak his own words and seek his own pleasure on the Lord's Day.

Show a young man, of whom one is regularly seen in his parish church on Sunday, and tries to make of the service a mere time of prayer and praise; while the other spends the whole day in reading newspapers, in riding immense distances on his bicycle, refreshing himself at public houses by the way, and not interrupting by one serious word the frivolities of idleness, if not even of unhalloved talk, then I know which of the two is the safer, and which of the two will go to rest at night the more happy, and at peace with God, and with his own soul.

I think every young man should definitely identify himself with a church and with the beneficent work of that church. Do not let him be too much in a hurry to judge and reject preachers, or to pass empty, flippant and conceited criticisms upon them.

"The worst speak something good; if all want sense,
God takes the text, and preaches patience."

Every young man should regard it as a duty to take some distinct part, however small, in some definite branch of church activity. He can sing in a choir; act as usher; take up the collection; teach a class in Sunday School; go with the junior boys to their games on Saturday; undertake secretarial work; help organize pleasant evenings in the Club;

visit the sick and poor, or in many other ways identify himself with the beneficent service of others, and deepen in his own mind the conviction that these things should not be delegated to the pastor alone. Young men as members of a church have their share in the general responsibility. They will soon find in any real and self-defending work thus undertaken, not a disagreeable burden, but a source of personal advantage, and much happy experience. This form of altruism must not be regarded, however, as a mere insignificant adjunct of life, but something which gives to a young man's life its best dignity and its most essential importance. I have known not a few youths who have owed their position and rise in life to that faithfulness which led them to take part in the work of the Church of God.

Some seventy years ago, a Harrow boy of noble birth was standing not far from the school gates, when he saw with indignation the horrible levity with which some drunken men were conducting a pauper funeral—

"Rattle his bones, over the stones,
He's only a pauper whom nobody owns!"

Then and there that generous boy dedicated himself to defend through life the cause of the oppressed, to pity the sorrowful sighing of the prisoners, and to see that those in need and necessity had their rights. To this high service he felt himself to be anointed as by "the hands of invisible consecration," and nobly was his vow fulfilled. He saved the little chimney-sweeps from the brutalities to which they were subjected. He mitigated or cancelled the horrors of factories and mines. He founded ragged-schools. He went about like the knights of old, redressing human wrongs. To few men has it been given to achieve more for the amelioration of the human race. He passed, as all the best and bravest men pass, through hurricanes of calumny, and felt the heart-sickness of hope deferred amid painful isolation.

Never was there a more remarkable and beautiful sight than that of his funeral in Westminster Abbey. "For departed kings there are appointed honors, and the wealthy have their gorgeous obsequies. It was his nobler destiny to clothe a nation in spontaneous mourning, and to sink into the grave amid the benedictions of the poor." His name was Anthony Ashley, Earl of Shaftesbury. His statue stands by the western gate of the great Abbey, in marble not whiter than his life; and the two mighty monosyllables carved upon it—"LOVE, SERVE," are the best epitome of the best work of "the young man in the church."

The Call of the Pacific

BY REV. T. E. HOLLING, B.A.

THE young people of Eastern Methodism, I presume, are already beginning to seriously consider the question, "Where shall we go for a holiday this summer?" For many it is practically settled by a scanty purse, as well as by "the time limit," that a few days in the country, or at most a month at Muskoka will have to suffice.

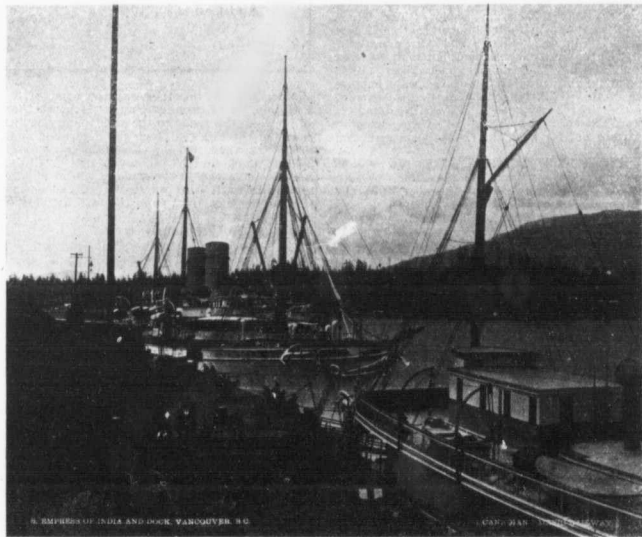
Probably others, however, are looking farther afield and are planning for a more extended trip. You have been saving up for months and promising yourselves the biggest time of your lives this summer. Possibly it is a honeymoon trip you are preparing for. The prospective groom has been doing well in business, he has also wooed and won the best girl in the Eastern Provinces, and a good, long, happy trip is coming to him. Neither river nor lake will suffice for this summer's holiday. It is a case of choosing either the Atlantic or Pacific. A host of young Leaguers, both Canadian and American, who live, and love, and labor on the Pacific slope of the North American continent, say to me: "Tell them to come to the Pacific Coast and visit the great exposition and attend the

providing a programme that will be worth travelling across the continent to enjoy.

The Archbishop of Canterbury, at a meeting in the Mansion House, in London, held a few days ago, said that British Columbia would, probably fifty years hence, be the hub of the universe, and that here East and West would meet. The Archbishop is evidently a seer of true prophetic instinct.

The part played by the Mediterranean in the past, and by the Atlantic in the present, will be played by the Pacific Ocean in the future. This is to be the theatre of future world action. The problems of race reconciliation, and of the pacification of industry are here in their acutest form.

President De Witt Hyde has, in a recent issue of *The Homeletic Review*, been advocating the case system of instruction in regard to Christian work. "In the law school, in the law review, and in the law reports, the law is reached through the analysis of concrete cases, and the general principle is drawn from and applied to particular examples. The student is not told what law is; but given cases in which it



"EMPERESS OF INDIA" AND DOCK, VANCOUVER, B.C.

International Epworth League Convention in Seattle next July." "Come and see us." What a chorus of voices take up the word of welcome! The mighty mountains lift their towering heads as if to look to the most distant field on the Atlantic Coast and give the invitation, "Come and see us." The lovely valleys laden with fruit, the rushing rivers teeming with fish, join in singing this refrain, "Come and see us." Vancouver, throbbing with life, a veritable hive of industry, ambitious, aggressive, says, "Come and watch us grow." Victoria, unrivalled for the charm of its climate, a queen of beauty in a garden of delight, also joins in the chorus of welcome. New Westminster, Nanaimo, and Nelson are other conspicuous voices that unite with the great chorus which British Columbia sings to the Leaguers of her sister Provinces. "Come and see us."

The Sound cities in general, and Seattle in particular, are preparing with characteristic enterprise to entertain their guests in royal style. The two Methodist Episcopal Churches of the United States and our Canadian Church will share in

is embodied, from which he is trained to dig it out." President Hyde argues for the same method to be adopted in the training of church workers. All this is appropos to the question under consideration in this article. Earnest, eager Epworth Leaguers will see in this International Convention on the Pacific Coast an opportunity of studying the problems in their concrete form, which are sure to loom up very ominously on the world horizon during the next few decades. The Exposition and the Convention at Seattle this summer will provide something vastly more important than a place to spend a holiday. A course of study in the university of practical life, face to face with problems that are pressing for solution and with achievements in science and art, commerce and citizenship, reason and religion, that will be an inspiration and education, and will send young people back with larger vision, deeper insight, and better equipment for the work that they must do in the coming days. All aboard for the West—the last West! Vancouver! Victoria! Seattle. Metropolitan Church, Victoria, B.C.

**ALL ABOARD
FOR
SEATTLE!**

Let us send you particulars of the trip to the Alaska-Yukon-Pacific Exposition, and a Programme of the forthcoming International E.L. Convention at Seattle, July 7-12, '09.

**JOIN OUR
E. L.
EXCURSION!**

LEAGUE PROBLEMS

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

III.—Getting Young Men

"We are anxious to get more young men into our League. Your article on the Church and young men has stirred us up somewhat. We would like our League to be like the one you wrote about, and have a lot of young men in it. How can we get about it?"

We are glad indeed to advise you in this very important matter. There is no special or patented process that we know of to get young men. Go after them—in the right spirit,—provide them something good when they attend,—create an appetite for your League bill of fare,—and see to it that they grow thereby. They will soon be your glory and strength as a society.

To be assured of our position in this case, I wrote the pastor of the League referred to, and in a personal letter he says, among other things: "The interest in our League is just as great, the young men attending as well as when you were here.

"Some of the reasons for the success of the League are as follows: We had a splendid revival, and then set the young people to work. No one in our League ever thinks of refusing to take the topic, and if they cannot possibly be there they provide a substitute. They thoroughly prepare the topic, coming there with heart full of the subject. The result is they hold the attention of others. The meetings are never formal, but hearty, holding the attention every moment of every member of the League.

"There is very great interest in missionary work. Probably the best attended meetings are the missionary, because they are always intensely interesting. They are held every month, and the Missionary Committee plan at least a month ahead for each meeting. A returned missionary is sometimes secured, but there is very great variety from month to month. The Prayers-meeting Committee often arrange for fifteen or twenty sentence prayers, in that way a large number are enlisted in the work. We mostly close with a consecration meeting, when we hear a large number of definite, telling experiences. Every committee does its work. They meet regularly, and have a mind to work, and do it.

"I may say I secured a young merchant, who had push, and put him at the head of the League for two years. He was at the work in season and out of season, always at the door at the opening, with kindly smile. He visited boarding houses and hotels, and invited young men, and they came.

"I believe young men everywhere would come if there was more heart in the Epworth League work. They are drawn by enthusiasm, earnestness, and whole-hearted consecration. The bitter disappointments of my Epworth League work have been associated with trying to make young people live in a realm into which they never have been born. They were simply aliens upon foreign soil. They had no birthright claim. The Epworth League organization, as I understand it, is for converted and growing young people. The organization, set them to pray, to work, to do something, to bring others in, and soon they become established, and the League must grow. It cannot be otherwise."

"Our friend, who did not write the above for publication, goes to the very heart of things when he emphasizes the main purpose of the Epworth League as a society for Christians to work together, not only for their own upbuilding, but for persuading other young people to become Christians and go to work as such. We are confident that he is correct in his diagnosis, and that the chief need of the League is "more heart." The first business of the League is not to entertain, amuse, or even instruct. It is to save souls. Whatever detracts from this weakens the League. The evangelistic spirit must operate if the League is to retain its chief characteristic as a Christian Young People's Society. Young men who have no taste for religious things know very well that their supreme need is religion, and in their hearts will honor the agents of the Church who approach them kindly yet sincerely, but without compromise.

"We believe that, the "supreme need" being spiritual, everything in the League's activities must centre on the salvation of the young. Their relation to God in Christ must be paramount. Then comes their enlistment in service as children in the household of their Father, and their culture and growth in whatever pertains to character and heavenly-mindedness.

You will not lose, but rather gain, in the respect and esteem of young men, if you make them feel what Paul felt when he said, "We seek not yours, but you."

LIFE PROBLEMS

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

III.—About Worry

"How can a person who is a true Christian stop worrying about his future life-work and welfare?"

No one who is conscious of doing to-day what God wants of him need fret or harass himself about the future. Each day as it arises brings its own opportunity, and in the faithful discharge of present obligation we may calmly and confidently await the leadings of Divine Providence for the coming days. If, therefore, you are now where God wants you, and doing the duties He has imposed upon you, there is positively no occasion to worry about the future. "Welfare" is determined, first, by our having right relation to God in our own souls, and then, by maintaining a spirit of fidelity in the performance of duty. If our hearts be right toward Him by a supreme affection, and our wills be obedient to His control, there is absolutely no reason why we should worry. Do not look ahead too far. A dear Christian lady who was suffering great pain asked her physician one day, "O doctor, how long must I suffer thus?" and heard him cheerily reply, "Just one day at a time." The remembrance of this would save us from much irritation and murmuring of spirit. Worry springs from weakness. It may be weakness of faith, courage, of purpose, or of body; but still it is weakness. One's nervous energies may be overtaken, one's purpose may be vacillating, one's courage may fail, one's faith in God may be weak, and worry be thus induced.

How can you "stop"? Take the best possible care of your physical health, preserve yourself in loyal, obedient attitude towards God, do your best to-day, pray for guidance for tomorrow, face each succeeding day hopefully, bravely, perseveringly, and rest absolutely on the certain assurance of your Heavenly Father's loving care.

Looking within and making sure that your heart is right toward God, you may confidently look ahead, and, saying "They will be done," lose all sense of worry in the happy assurance that all is well. But if you are not right at heart, if you are not fully complying with God's call to daily duty, you may well worry. But in such a case you would not be "a true Christian." Look up, friend; do not be discouraged. God is true. His Word is for you. Prayer will bring Him near and make His message inspiring to your heart. Trust Him and do your best, and, instead of a moan, a song will fill your soul and lighten each day's load by a happy sense of His abiding Presence.

IV.—A Timid Member

"I would like to take part in our public services; but I am so timid that when I attempt to speak or pray I really get confused, and feel so weak I cannot. I am ashamed of myself, but shall be glad of your advice."

And right gladly we give it, for our own personal experience has been such that we can most heartily sympathize with you. Long ago, when just a young inexperienced Christian, and the minister called his name for a prayer; the writer nearly faints through sheer weakness and fright. And doubtless many who read this, beside the writer, will have some such memory. You need not feel "ashamed" about your timidity. Really, it is not a bad sign. Timidity is certainly preferable to presumption, and you will be the better for starting in a lowly manner and growing stronger by practice, than assuming undue prominence or feeling. Trust self-assurance at the commencement of your Christian career in public service. The one thing you require is suggested in the word used above—practice!

At the first, and in the early stages of your experience, the sound of your own voice in prayer or testimony may startle you. The tempter may try to discourage you by magnifying your own weakness or unworthiness. You may hesitate because you cannot pray or speak like older Christians; but let none of these or other matters deter you from taking part. Do so occasionally at first; do not trouble about the verbal expression or worry about errors you may make in your forms of speech. We all err sometimes.

Just get a good, tight grip on yourself, and make a beginning. It may be weak, hesitant and faltering; but what of that? Relying on the promise of Divine assistance you may be assured that you will grow in this grace as you cultivate your humble gift.

Life Lessons for Me from the Book of Isaiah

Aids to the Study of the Topic for May 2nd—Isa. vi.

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

MOSES was the greatest of Hebrew leaders; David was the greatest of Hebrew singers; Solomon was the greatest of Hebrew sages; and Isaiah was probably the greatest of Hebrew prophets. Among the heroes of the Old Testament the name of the prophet Elijah looms up as one of the greatest. Elijah was a man of action, a man of mighty achievement; he was one of the heroes of the race. But he left us no record of his prophetic work. While Elijah is remembered because of his great deeds, Isaiah is remembered because of his great sayings. He was the greatest of the writing prophets, and seems to have been a favorite with Christ and the New Testament writers. If we may judge from the frequency with which they cite his words.

What is a prophet? The derivation of the word will help us to understand its meaning. As a "pro-noun" is a word that is used instead of a noun, so a "pro-phet" is a person that speaks instead of another. He was one who spoke for God. The people had been drawing away from God. Instead of depending on Him as in days gone by, they were now beginning to lean upon their own resources, and to look for help to the surrounding nations with whom they had formed alliances. It was the work of the prophet to oppose these methods of the rulers of his time, and to call them back to dependence on God.

In chapter vi. Isaiah gives us an account of his call to this work. The recora of this call was probably written several years after he had received it.

I. Isaiah's Vision—1-4. Don't fail to read the account of Uzziah's death in 2 Chronicles, chapter xxvi. The sad circumstances connected with this king's end made a lasting impression upon the young Isaiah. Serious thoughts entered his mind then which finally resulted in his giving himself entirely to the service of God. The stoning of Stephen, the first Christian martyr, made an impression upon the mind of the young man Saul, which may have had a close connection with his later conversion and consecration to the apostleship. So likewise there may have been a very close connection between the death of Uzziah and the conversion and consecration of Isaiah. The vision which the young man Isaiah had of the King of Heaven seated on His throne in great glory and holiness is in evident contrast with the sight he had of the king of Israel entering the temple with great presumption and uncleanness, and his hasty removal from it.

II. Isaiah's Conviction of Guilt—1. 5. A vision of the divine reveals a man's own guilt and baseness. When Job got a vision of the divine in the whirlwind, it made him feel his own unworthiness (Job xlii. 5, 6). When Peter recognized the divinity of Christ while out on Lake Galilee, he exclaimed, "Depart from me, for I am a sinful man, O Lord" (Luke v. 8). When Isaiah had a vision of God he cried, "Woe is me." He saw his own guilt, and he saw also the guilt of the nation of which he was a citizen; and he exclaimed, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Although certain punishment was meted out to Uzziah, the king, yet he was not the only sinner in Israel, for the whole nation was steeped in sin. The sin of the king—that self-arrogancy which dared to presume upon God—was also the sin of the people. We must not presume upon God while still clinging to our evil ways.

III. Isaiah's Cleansing—6, 7. No sinner did the prophet acknowledge his sin than it was taken away. Sincere repentance always leads to confession. Repentance and confession are always followed by pardon. "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1. 9).

IV. Isaiah's Call—vs. 8. When the prophet's guilt was taken away and his heart cleansed, he was then ready for service. One of the first and strongest desires that takes possession of the new-born soul is the desire to serve God. Such an one is usually ready to accept the first work that offers itself; and when Isaiah heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" he answered, "Here am I; send me." When the call for service came to Isaiah he did not parley, nor argue that he was unfit for the work, or that the work was too hard, or that it was not congenial to him. Some men have consecrated their lives to the service of God—the ministry, for instance—because they were pressed

into it against their own will. The Church may have laid her hands on them and forced them unwillingly into the work. Others have entered the work in obedience to an inward impression that they ought to preach, which they believed to be from the Spirit of God. This impression was contrary to their own choice. They may have been preparing themselves for other lines of life. They may have had a heart set on some other profession. But the inward impression could not be shaken off, and so they yielded against their own natural inclination. But the call of Isaiah was different from any of these. He heard the general call for workers, and he answered, "Send me." He was in no sense pressed into the work, but when he heard the call he willingly offered his services, and the Lord accepted them.

How does it stand to-day with our Epworth Leaguers? Our own Methodist Church is calling for men to work in the vineyard of the Master. Our North-West country alone is calling for one hundred men, and these men are not forthcoming. Why do our Leaguers not respond to that call? Perhaps it is because they have not been the need, nor heard the summons. Unless a man is right with God, he is not likely to hear Him say, "Who will go for us?" Many people no hear the call, cannot hear the call, because they themselves have not been cleansed from sin, and their hearts are not in sympathy with God's work. But I am persuaded that many of our Epworth Leaguers do see the need and have heard the call. Why, then, is that call not responded to? Do not wait for a special call, do not wait to be pressed into the work. Do as Isaiah did—willingly offer your services. Why does the Senior Superintendent of Missions find it necessary every year to go to the British Isles to secure men to man our field in the West when we have so many capable young men in our Leagues?—Will you consent and go?

V. Isaiah's Commission, 9-16. The character of the message which Isaiah was asked to deliver sounds to us like a very strange one. But it is here described from the standpoint of its results. It had the effect of hardening the hearts of the people. Isaiah had already observed this effect of his preaching. Many a young Christian has thought in the flush of his first love that all he had to do was to tell the story of Jesus and His love, and sinners would come flocking to the cross; but, alas, he has soon been disillusioned; for when he commenced his work he did not come, but men and women were hardened. It was so with the preaching of Jesus, who uses the words of Isaiah's commission to describe the effects of his own preaching (Matt. xlii. 14, 15). And so was with the preaching of Paul, whose words proved to be a savor of death unto death to them who disbelieved (2 Cor. ii. 15, 16). As a poisonous plant takes up the good nourishment from the soil into its own body, and then transmits it into poison, so do men take that which God intended for a blessing and turn it into a curse.

The hardening of men's hearts which results from the rejecting of God's Word is followed by swift destruction. The people were to be carried into captivity, the land was to be laid waste, even the tenth that did remain were to be cut down, though not entirely destroyed. They were to be cut down as a tree is cut down, leaving only the stump behind. But this stump should still retain its life, and from its roots new shoots would be sent forth. Thus is described the hopeful remnant of Israel. It was worth while for the prophet to preach for the sake of this remnant, the hope of the future. It is worth while to proclaim the truth if only one in ten should give heed to it. If in our work meet with difficulties and disappointments, let us be encouraged by the examples of Isaiah, of Paul, of Jesus. We have more things to encourage us than the prophet had.

The question for each one of us as Leaguers to ask at this our monthly consecration meeting is, Are we consecrated to God as Isaiah was? Do we hear the call of God that invites to service? Have we the willingness of mind and the readiness of heart to answer, "Here am I; send me"? Why should the Church go begging for men? Why should the League-School go begging for teachers? Why should the Sunday languish for the lack of workers? Isaiah indicated his willingness to serve, and the Lord gave him his commission. It is ours to hold ourselves ready for service, and the Lord will allot to us our special work.

Lynedoch.

"Suppose a nation in some distant region should take the Bible for their only law-book, and every member should regulate his conduct by the precepts there exhibited. Every member would be obliged in conscience to temperance, and frugality, and industry, to justice and kindness and charity towards his fellow men, and to pity, love, and reverence toward Almighty God. In this commonwealth, no man would impair his health by gluttony, drunkenness, or lust; no man would steal, or lie, or in any way defraud his neighbor, but would live in peace and good-will with all men: no man would blaspheme his Maker or profane His worship: but a rational and manly, a sincere and unaffected piety and devotion would reign in all hearts."—John Adams, 2nd President of United States.

An Easter Meditation!

EXPECTANT and hopeful, the disciples of our Lord had followed Him in to the city, when, attended by an enthusiastic multitude, He made His triumphal entry. Their hearts beat strong with bright anticipations of a glorious future when the Messiah King should choose to declare Himself and assert His sovereign right. But all these expectations had been disappointed. They had anxiously waited the results of the judicial trial of their Leader, and when the verdict that led to the sentence of death was reached, their minds were terrorized, and their souls despaired. The successive steps of the execution but added to their gloom, and as the darkness attendant upon the dying cry of their Master

fell upon the earth and enshrouded the heavens in its gloomy mantle, all hope died within them. Sadly, despairingly, they had prepared the body for the entombment, and with all prospects blighted, had laid the sacred form away in the rock-hewn sepulchre. Weary beyond expression, they had turned from the obsequies of their Lord to the spiritless toll of heavy duty. With His departure from their midst went all brightness, all joy, all hope for the future. None among them was wise enough to unravel the tangled skein into which their thoughts had been twisted by the unexpected and crushing happenings of the preceding week. Opening, as it did, with a horizon of glorious beauty, it closed in the blackness of hopeless despair. A more thoroughly heart-broken company the earth never saw.

But, though unknown to them, a brighter day than they had ever seen was nigh to its dawning. The faithful women early at the sepulchre on that first early break of morn, on the world's most eventful day, learned the glad fact of their Lord's Resurrection. Perplexed and inquiring, they at length became assured of the mighty accomplishment of their omnipotent King, and hastily they brought the reassuring tidings of the rising again of the Conqueror. From mouth to mouth the message passed, words of courage were lovingly spoken, and their rekindled hearts gained confidence once more. Just what it all meant they did not as yet realize; but that some mightier transaction than they had ever dreamed of had actually occurred they were assured. Mary had seen the Master, the other women had heard his voice, Peter had been favored above all his fellow-men with a visitation from the One whom he had denied, two disciples brought strange, glad news of their conversation with the Stranger on the country road, and that first Easter Sunday was closing with the radiance of newly found hope and joy. And ere the night turned into morning He stood in their midst and gave them His blessing.

What followed during the forty days we know not in detail, but that every day brought new strength from a deepened spiritual understanding of the Messiah's true mission we

are sure. He talked with them in city and country, by lake shore and on mountain side, of the things pertaining to His Kingdom, and their hearts were awakened to a sense of need of that Divine Power that was to be the chief characteristic of their future ministry.

After these eventful weeks, He led them out towards Bethany, and, having commissioned them to carry His message to the very ends of the earth, He departed from them into heaven, and the last view they had of Him included the loving hands outspread in Divine benediction over them.

Those lifted hands! What sympathetic touch had been in them! Were they now forever withdrawn from tender human ministries? No, for to other hands, moved by His spirit of unselfish love, He delegated the social service that He had but begun. They must be ever busy in rendering assistance to the weak, guidance to the straying, and comfort to the needy and sorrowing souls of earth. To us who are pledged to take Him as our example, the uplifted hands of our ascended Lord make mute appeal. If we but catch the spirit that moved them in their acts of sympathy and kindness, the Easter-tide meditations in which we engage shall send us out of our quiet chambers more sympathetic and compassionate towards our suffering fellow mortals than when we entered them. Surely our Social work is enshrined here. His love was always practical. So must ours be. He calls us to "lift up" all whom we can in His compassionate spirit of personal ministry.

Those lifted hands! What mighty displays of power they had made. The awful forces of nature had been calmed by them. Sickness, disease, death, had been subdued and dispelled as He had stretched them forth in omnipotence. Herein His sovereignty speaks to us and reminds us, as we go forth to do His supreme bidding, that His "all power" attends us still, and with it working in and through us there can be no defeat.

Those lifted hands! What Divine authority they represent! "Go ye!" And so they direct and govern His disciples today. Where they point the way we may safely go. And not till the whole wide world has heard of Him whose hands were pierced for the salvation of every sin-stained soul shall the commission be fulfilled. And we are holding it on. If we are true to Him, who, "when he had offered one sacrifice for sins forever, sat down on the right hand of God; henceforth expecting till his enemies be made the footstool of his feet." What a programme of conquest opens up before us here! We dare not hesitate or delay. Let the Easter meditation to which this invites strengthen and inspire you to more heroic effort to win the world for Him; Who, though he was dead, is alive for evermore, and shall reign eternally—King over death and the grave, and Lord of life and glory.

S. T. B.



THE ASCENDING LORD

From G. Biermann's painting, "The Ascension."

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The Cost of Efficiency

No one can approximate perfection in any of the arts, instantly or easily. The price to be paid for practical skill in music is continuous practice. The expense of tuition may be high, the value of the instrument may be great; but the real worth of the teaching is settled by the personal application of the pupil to the mastery of the instrument in obedience to its laws. This is the determining factor, and the student who will not pay the price may not expect to attain proficiency. Every step in the scale of progress must be paid for in full before a higher one can be taken. The price of beginning must be discharged at the beginning, and each advancing grade follows on the same plan.

What is true of music likewise applies to all the arts. Efficiency costs much, and no compromise is permissible. The ability to use a tool or machine, or instrument well, whether it be a simple or a complex one, is not easy of attainment; but is denied to none whose desire and determination are equally strong. The lack of either of these however, will mean failure, or at best mediocrity.

And perhaps the majority of us want our case adjusted to easier terms, and blame our lack of competency to our failure to obtain such.

It was Booker T. Washington who told of an ambitious old darkey who wanted to take instruction on the guitar, and was told that the price was graded during the term of tuition. The first lesson would be three dollars, the second two, the third one, and so on in a descending scale, until the last charge would be only twenty-five cents. The old man agreed on the condition that the teacher give him the last lesson first. The point of the speaker was evident. Many desire to take what costs least, first. But what costs the most is fundamental, and must be taken at the beginning, and be paid for in full. The last will be easy enough if only this principle be recognized and honored, and the student meet the demands of the day as they arise in course.

The same law is basal in mastering the finest of all fine arts—that of living supremely for Christ. No young disciple who is unwilling to pay the price attached by the Master, at the very commencement, may expect to attain to either true holiness of character, or usefulness in service. His terms are plainly stated—deny yourself, take up the cross, follow Me. These are not arbitrary or despotic demands, but in stating his conditions of life and usefulness, our Lord announces a vital principle that is fundamental to being, and operative through the whole course of Christian development.

There have always been those who have refused to accept the stipulations of the Master, and have declined his leadership. They have wanted something for nothing, and this could not be granted them. There have always been others who have counted the cost, accepted the terms, and have gained the scholarship.

Christian culture may not be easy, but if the first price is paid at the beginning, and every day find us striving our best to learn proficiency as we study life's lessons in our Divine Master's school, nothing can prevent us from growing in grace of Christly character, and in useful ministry in His name. Young Christians may hesitate, and even shrink from a service that at first appears hard, if not impossible; but the practice of it to-day will make it comparatively easy before long, and eventually it will not be a drudgery but a joy to perform it.

The first open oral testimony for Christ, the first prayer in public, the first approach to another for a word in the Master's name, the first personal ministry to some soul in need, may cost much; but the continuance of the practice will develop a beautiful habit of unselfish devotion that will be sufficient proof of personal attachment to the Saviour, and of loyal obedience to His example.

We want all our young Christians to become skilful artisans in the world-wide enterprises of our Lord and King; but we can offer no short cut to efficiency. Will you pay the price?

Taking Care of Number One

When we speak, as we often do, of "Number One," it is understood that we use the term as a synonym of all that most nearly concerns "me." Every man speaking personally may say, "I am number one." So if he is going to take proper care of "number one" he must allow nothing to enter his programme of living that will exert a baneful influence on himself. "Number One" may seem a small and comparatively insignificant numeral when counted as but a unit in a crowd, but after all he is the most important individual on earth to the man who bears his name. And the same is true of the bearer who happens to be a member of the other sex.

We wish all our young people realized the real value of this "Number One," and paid due attention to his well-being. Greater care would be exercised in making choices if the physical health were properly valued, if the moral influences were well weighed, if something more than present gratification of a passing caprice, whim, or appetite were sought after. We are fully persuaded that many place too low a value on "Number One" in this restricted sense.

But there is more than this in "Number One," for we are all related, not independent beings. There is no absolute independence in the world. The law of interdependence prevails everywhere, and especially in the social relationships of life. So, if one speak as a parent, he may esteem his own family as "Number One." And regarding it so, he will guard it from every harmful influence. But more than that, he will guide and instruct it in the principles of the truest Christian socialism, and seek to develop its life from the view-point of the Heavenly Father. We fear that there are many parents who do not really study their own homes so, and make no adequate provision for their strength in righteousness and happiness in affectionate unity.

As loyal and true church members, Methodism should be "Number One" to us, and whatever affects the prosperity of the whole body should intimately concern all. Little can be expected from the professing Christian who has no "Number One" church, but esteems all equally little. For we are persuaded that it will be "little" esteem, not much, that he will feel for any church in such a case. Were all Methodists as loyal to the services of the church as "Number One" might reasonably ask them to be, there would be the greatest revival of religion the age ever saw. The most dreaded foes are not those who attack the church from without, but those who, through indolence, sloth, or a spirit of indifference, still wish to be counted among those who are within.

As patriots, Canada is "Number One,"—fairest and best land on which the sun of heaven shines. This being

so, not as a mere sentiment that expends itself in fireworks; but as a deeply seated affection, the citizenship of this great country will permit nothing to blast or blight the prospects of the land so loved. The greatest good will be sought, and only those chosen to legislate and enforce our statutes who are able to advance the highest welfare of the Dominion from ocean to ocean.

So "Number One" is a big subject, and taking care of him is a vital matter that should concern us all regardless of our point of view. "Number One" is worth caring for, may be successfully cared for, and shall be if we say that nothing is too good for him. This is the true science of life, and we should all study it diligently. For if I do not care for "Number One" who will? My study, attention, forethought, planning, working, are required, and if I fail no one else can take my place or realize my opportunity.

Hence the need is that we all learn the principles on which the profit of "Number One" depends, and then adopt and apply the methods by which these principles may be best carried out in practice. In politics as a patriot, in municipal government as a citizen, in church work as a Christian, in the family as a parent, in society as a unit, in personal concerns as an individual man, woman or child, study, work, pray for the lasting advancement of "Number One."

The True Measure of Success—Being or Doing?

We were considerably interested not long ago in a friendly discussion, part of which we casually overheard, between a few young people, as to the real meaning of success in life. One emphasized being as superior to doing. Another who was evidently of a very practical turn of mind, thought that the supreme value was in doing. The conversation was above the average drift of the commonplace that too often satisfies a company of young people. It set us thinking, and we give our readers, especially the younger portion of them, some of the results.

Being should be considered as preparatory to doing. We refer now to acts involving moral qualities. An immoral man may be a skilful workman, but a bad man cannot be the best workman it is within the realm of possibilities for him to be. It is not true that all good people are therefore skilful operatives, but it is true that goodness never detracts from skill. In the high purposes of life it is impossible to achieve without having first obtained for ourselves, at least in part, that for which we strive in our efforts for others. We are supposing that the young people referred to above were Christians and moved by a high purpose in their lives. Character is preparatory to service, and again the service is a wonderful energizer to the character.

So that properly speaking, doing is the result of being. Character is not self-contained. It is communicative to a striking degree. It influences all who are touched by its possessor. The strength of one's doing is measured by the thoroughness of one's being. A weak man can never accomplish great deeds, a strong one makes his strength known to all around him in what he habitually does. If he fails to do this, he loses his power. Yes, the vital force of character within, is manifest in its influence without.

And such doing is always an impulse to being. The limit to being in this sense is never reached. Inactivity invites stagnation, but industry ensures increase. The influence of action and character on each other is mutual. The effect of one on the other is always stimulative to growth of power. The better I am, the more I realize capability to act wisely and well, the better I do, the greater my desire to become. Be good and you will aim to do well. Act well and every such action will be a stimulus to better being. That is the simple statement of the truth.

Thus doing becomes recognized as a law of being. Life must give expression to itself or cease to be life. This is

true everywhere. In our highest nature we find that self-realization is impossible without self-expression. Never give out, and you will soon lose your capacity to take in. Give out even all you have, and instead of having less you will possess more. Nature illustrates this for us everywhere. The seed that gives out its life increases with the growth of harvest. That which holds its own vital principle within itself, knows no increase. As in nature, so in the realms of mind and morals. Everywhere the cry is "Give," "Give," and he who liberally responds will have still the more to give as the days go by.

"Being or Doing, which?" No, put it not that way. Rather say "Being and Doing." Not one or the other, but one and the other, for all life's possibilities for both character and service are wrapped up in the combination of both as expressed herein. Happy is he who has the art of uniting the two in fruitful expression. And this may be cultivated best by studying and emulating the glorious principle of life and practice as manifested by Him in Whom is the Life of men.

In Deep Waters

"Launch out into the deep!" How those words startled Simon and his little band of toil-worn fishers. And yet how nobly Peter responded to the Master's word. "Nevertheless at thy word," he said, and complied with his Lord's directions. What followed we very well know. What lessons for us all are here. Many of us live too near the shore in shallows, when we should be in deeper waters. We need to "launch out," to be so pliable in the hands of our Divine Commander that we shall be noble venturesome for His sake. Young disciples might enclose great and mighty truths of God's Word if they would but launch out into the deep of Bible study. How shallow our reading of it is. How fathomless are its depths for those who seek to sound them. Were we to live in the depths of personal trust what new blessings we would daily gather. But we live in the shallows of our petty questionings, and little wonder that our distrust gives us anxious forebodings. What blessedness of personal experience would be ours were we to test some of the boundless promises of our God. But we wear our lives away in the shallows of limited knowledge and restricted joy, because we live in the narrow boundaries of present vision and fear to venture out unquestioningly on the limitless ocean of the Divine faithfulness. What fruitful service we might render Christ did we but commit our all to His supreme control. Shall we do so? Then will He prove Himself to be with us, as he was with Peter—the wise arranger of events—and success in our toil will be assured us. By steady, faithful, constant obedience to His Word of command, we shall gather in a glorious harvest. Only so can we make the most of our little capital. Peter's boat, his nets, his whole stock in trade, were at the Master's disposal, and right royally did He repay the trust and submission of the apostle. He is still the same.

Brevities

- Little lies lie loudest.
- Danger dwells in duty deferred.
- Minor moralities make or mar manhood.
- Muse much if you would make mental music.
- Satan softly smiles and says:—"So small a sin!"
- The worst weariness comes from worry, not work.
- Prayer provides power, and power proves prayer.
- Bear your brother's burdens if you would have yours borne.
- Trifling temptations test the temper of the tried, but terrible tales are told through trifling with temptation.
- Daily devotions dispel doubt and develop diligence in discharge of daily duty.

The Sunday School

"To Which Class Do I Belong?"

When you have read the following classification of Sunday School teachers, made long ago by Bishop Vincent, the "father of the modern Sunday School," ask the question at the head of this note. The Doctor's analysis shows four classes of teachers:

1. Those who leave with their pupils a general and good impression, but no definite knowledge.
2. Those who at the time of the class exercise impart knowledge, but do not provide for its retention by the pupil.
3. Those who so communicate knowledge that the pupils remember just what they have received.
4. Those who so impart knowledge as to develop self-activity in the pupil, quickening his intellect to effort of its own.

"312"

The attention of every Sunday School Board of Management is respectfully called to these figures:

How many pastors or Sunday School Superintendents can even guess at their meaning?

Well, this number 312 is that of a very important paragraph in our Book of Discipline, and yet we venture the guess that only a very small percentage of our 3,500 schools ever observe its advice, and it may be that a great majority of our Superintendents do not even know of its existence.

"What is it?"

Wait!

Have you ever read or heard of a Sunday School census of town or city being taken? Assuredly you have, and have wondered at the large number of people who do not go to school who ought to go, and were thus found out.

But that was not in your neighborhood, was it? Such a house-to-house visitation is a good thing for centres of population," you say, and "it is a good idea," you think; but do you know that it is not a novel plan?

It may be news to you, but it is true that paragraph 312 of our (S. S. section) Discipline says:

"It is recommended that there be an annual house-to-house canvass upon all our circuits and missions."

Now you know! What do you think of it? Ever try it?

What a surprise it would be to your community if it were carried out. We "sound the trumpet" at Rally Day, and make a more or less (generally less) thorough and systematic effort to draw an unusual attendance; but the effort frequently fails to bring a permanent increase to the membership of the school.

When an election for civic, legislative or other public honors is on, how the voters' lists are scanned, analyzed and divided up for personal interview! And it pays! Politicians know that the success of their campaign depends not so much on brass band parades and a general "Hurrah, boys!" acclaim as on personal approach and solicitation.

Suppose your congregation was canvassed for Sunday School membership in a similar way. Don't you think it would result beneficially? From a careful study of the whole situation we believe that the total Sunday School membership of our

church might be brought up to the half a million mark within the present quadrennium if this simple, yet wise, recommendation were made effective "upon all our circuits and missions."

What force has "312" to you?

The Personality of the Teacher

It is something to find in a professional journal like the *Educational Review* so bold an indifference to scholarly attainments as is expressed by Mr. Andrew F. West. He is writing on "The Personal Touch in Teaching," and he insists that for every boy in our schools the most sacred thing in all education, his own self, shall be invigorated, lifted, rescued, perfected and ennobled by that personal touch in teaching:

"And so it all comes back to the personality of the teacher. Give me a good teacher, a good man or a good woman of noble nature, and I am comparatively indifferent to his or her scholarly attainments. The attainments will follow, like the 'other things' added when the Kingdom of Heaven is sought first. Of what use, for educating our boys and girls, would it be to have the most gifted historian or linguist, or physician or teacher of any art, if that teacher is him-

"For the mass of mankind the favorite books must be those which express the common aspirations, the common consolations and the common creed; in the common language. It is this, for example, that has made the Bible, for so many centuries and so many millions of men and women, ignorant and lettered, in health and sickness, joy and sorrow, the incomparable Book."—*Nattor*.

self a small-natured, mean-natured, close-natured, little-natured soul?"

The main effect on the student is the effect of the man. The old Greek proverb remains true, that "the workman is greater than his work."

In the Early Days

What a contrast the Sunday School army of the world in these days presents to that of the long ago. The *Delineator* puts it thus:

"Bobby Wild Goose and his ragged army," was the name hooted after Robert Raikes, the reputed first modern Sunday School advocate, and his scholars. The thoroughfare was 'Sooty alley,' and the scholars were the ragged boys who tolled in the pin factories of Gloucester, England. Robert Raikes paid Mrs. Brandon, a poor woman, one shilling each Sunday to teach the boys the Bible. That was in 1780. Four years later there were 250,000 boys and girls attending Sunday School in the kingdom.

"To-day the Sunday School hour in city or village, the civilized world over, resembles Lilliputian land on dress parade. Streets leading to churches are bonny with lads and lassies, not ragged, but dressed in their best, going happily to 'hear the wondrous story.' Thousands now do the work Robert Raikes started."

Keeping the Class Attendance Record

When in Petrolia recently we observed the method of recording the attendance of members present at the men's Bible Class session. A board was set on an easel near the door. On it were some one hundred or more of hooks. For every hook was a tag. Each tag corresponded with a member. Either the scholar's name or a number representing him may be on the tag. As he enters, the member removes his tag from its place on the hook and deposits it in a drawer on the base of the board. This does away with calling the roll, and the secretary can easily make the record in his book. It is a noiseless, quiet and thorough method that is growing in favor and use.

A Diamond in the Rough

Adam was the only man who ever lived who was not once a boy.

And everybody knows that he turned out badly.

A boy once said that the reason why Adam was never a little baby was because "there wasn't anybody to nurse him."

Boys are the stuff you make men of. Girls are worth as much.

There is no such thing in the world as "a good for nothing boy," or "a good for nothing girl."

They sometimes look rough—so do diamonds before they are ground.

But it pays to find them.

And it pays to grind them.

A diamond in the rough,

Is a diamond sure enough.

For, before it ever sparkles

It is made of diamond stuff.

Of course, some one must find it,

Or it never will be found.

And then some one must grind it,

Or it never will be ground.

But when it's found, and when it's ground,

And when it's burnished bright,

That diamond's everlastingly

Just flashing out its light.

O! Teacher in the Sunday School,

Don't say, "I've done enough,"

That worst boy in your class may be

A diamond in the rough.

Perhaps you think he's "grinding" you?

And, possibly you're right,

But may be you need grinding,

To burnish you up bright.

—S. S. Advocate.

An Essential "Help"

In enumerating necessary "helps" for a Sunday School teacher, one young student in her examination paper closed the list by rather unexpectedly suggesting "Meditation." While this is not given in the text-book, it is a very necessary and oft-neglected help, both for the upbuilding of one's own spiritual life and the proper presentation of Bible truths to others.

"The Adult Class"

This is the title of the newest Sunday School publication issued by our Book Room. The contents of the first number give great promise for the future. Our Adult Classes should be well supplied with best materials, and in this monthly, Dr. Crews has made adequate provision for their needs. Send for a sample copy.

"The Joint of the Harness"

This is the term given by Marion Lawrence to the Intermediate Department of the Sunday School. Probably less attention is given in the ordinary school to this department than to any other. But a better day is dawning, and the organization of this grade is provided for and being worked out. It is "the latest born of the international family of departments." So Frank L. Brown, Superintendent, terms it. It provides for the age most critical in the Sunday School life of our scholars, for it is then that most of the boys and girls just advancing into the years of later youth are lost to the school. In speaking on the subject at Louisville last summer, Mr. Brown well said: "Supplemental work that fits the Intermediate must take into consideration the most important characteristics of this period, some of which are:

RAPID PHYSICAL GROWTH.

From twelve to fourteen years of age is the time of the greatest growth in girls, and from fourteen to sixteen in boys. Because of this rapid physical growth it is the awkward age. This physical transition manifests itself in giggling, crude jokes, blushing, loud talking, boisterous actions, and sometimes laziness.

KEEN SENSE OF HUMOR.

Boys and girls of this period are especially fond of funny stories. Things are funny to them that are a bore to adults. Teachers who do not appreciate the "rude" fun of the intermediates do not get into their inner lives.

Pupils of this period generally will not "tell on each other." The practical thought for the teacher is this: This dawning sense of honor should be fully recognized and developed.

LOVE OF THE THRILLING.

This is the time when "blood and thunder" stories are in demand. Boys demand stories filled with daring activity and hazardous adventures. Girls take great pleasure in reading books written for boys, as well as those written for themselves. Boys care little or nothing for girls' books and papers.

NEW RELIGIOUS EXPERIENCE.

At this time every boy has his hero and every girl her hero. These ideal personages have much to do in the moulding of character. Find the boy's hero and you have found "the point of contact."

FIGHTING.

This characteristic is confined almost exclusively to the boy. He would "rather fight than eat." If he cannot find someone to fight, he will encourage smaller ones to enter into a "scrap." That characteristic which manifests itself in this unpleasant way is a virtue wrongly directed. "The fighting" period shows the dawning of the sense of heroism. The boy wants to be a hero, and he falsely thinks that "fighting" is the best way to express this desire. Show the boy that it is more heroic not to fight than to fight, and you cannot compel him to fight.

To win the boy or girl of this grade to personal faith in Christ, to secure an open confession of this faith, and to lead to decision for life-long service in the kingdom of God is surely a priceless privilege, and the teacher who is content with any less results than these is not realizing the golden opportunity or fully filling the real obligation of the teaching

office. "It is the golden period, the turning point, the top of the wave, the opportune moment when the word may change the life. The teacher is here the high priest of the soul."

The Sunday School Idea—No Modern Fad!

It is sometimes charged against those who stand for the earliest possible instruction of the youth in the knowledge of the Scriptures, that they are clamoring for a modern fad. It cannot be too fully emphasized that this is an error. The Sunday School is modern only in its methods. The foundation principle on which the organization has been erected is very ancient. The Jews, centuries ago, stoutly maintained the essential need of early instructing their children in the truths of Scripture. Take a few extracts from Josephus to prove this: In his Antiquities IV. 8, 12, he says, "Let the children also learn the laws, as the first thing they are taught, which will be the best thing they can be taught, and will be the cause of their future felicity." Against Aplon Book I, 12, he says: "Our principal care of all is this: to educate our children well; and we think it to be the most necessary business of our whole life to observe the laws that have been given us, and to keep those rules of piety that have been delivered down to us."

Referring to Moses, he says, Aplon Book II, 18: "He demonstrated the law to be the best and most necessary; instruction of all others, permitting the people to leave off their other employments, and to assemble together for the hearing of the law and to learn it accurately, and this not once or twice, or oftener, but every week, which thing all the other legislators seem to have neglected."

Weekly schools for religious instruction were no new thing even to Josephus. So thorough was the instruction given in them that he says: "But for our people, if any body do but ask any one of them about our laws, he will more readily tell him all than he will tell his own name, and this in consequence of our having learned them immediately as soon as ever we became sensible of anything, and of our having them as it were engraven on our souls." When we read such passages as these, and they might be multiplied greatly, how shallow must be our present-day religious instruction seems. Truly we have not distanced the past in this regard.

AN OLD-TIME MODEL SCHOOL.

Read this extract from Edersehml's Life and Times of Jesus, Vol. 1, pp. 230, 231, and see if you can improve on the standard of instruction he illustrates. He says: ". . . the children were gathered in the synagogues or school-houses, where, at first they either stood, teacher and pupil alike, or else sat on the ground in a semi-circle, facing the teacher. . . . Thus, encircled by his pupils. . . the teacher. . . impart to them the precious knowledge of the law, with constant adaptation to their capacity, with unwearied patience, intense earnestness, strictness tempered by kindness; but, above all, with the highest object of their training ever in view. To keep children from all contact with vice, to train them to gentleness. . . to show sin in its repulsiveness. . . to train to strict truthfulness; to avoid all that might lead to disagreeable or indelicate thoughts, and to do all without showing partiality, either under severity, or laxity of discipline, with judicious increase of study and work, with careful attention

to acquirement of knowledge. . . all this and more contained the ideal set before the teacher, and had his office of such high esteem in Israel."

Do you, teacher, after reading this paragraph, think the Teacher Training agitation of to-day exorbitant in its claims? And do you think we are very far in advance of those who preceded us some two thousand odd years in the work of instructing the youth? Some of those old Jewish teachers would lift their hands in horror at the slipshod methods of many a present-day teacher in the modern Sunday School. The example of the past, the standard of long ago, the close personal contact between teacher and pupil of the ages gone, all call upon us to seek the highest possible degree of fitness to face our classes and impart to them the living truth of the Eternal Word, as we meet them on each succeeding Sabbath day.

Toronto S. S. Union

The annual convention of the Toronto Methodist Sunday School Union was held in St. Paul's Sunday School, Tuesday afternoon and evening, Feb. 23, the opening exercises being conducted by Rev. J. W. Stewart. "The Primary Department and its Work" was ably demonstrated by Miss E. M. Russell. "The Sunday School and Canada's Coming Temperance Men" was the subject of an address by Mr. E. J. Moore, editor of the Pioneer, who referred to the urgent need of better temperance teaching in our schools: "He gave some excellent suggestions as to the carrying on of the work among the scholars.

A splendid demonstration of "The Use of the Lantern" in the Sunday School was given by Mr. W. K. Doherty. This feature is rapidly gaining ground in many of our city schools. He explained clearly the various details in connection with the successful operation of the lantern and the advantages accruing therefrom. He maintained that from a sanitary point of view the slides and screen were well worth the expense. He proved to the audience that acquaintance with art, with the Scriptures, illustrations of lessons, teaching of new hymns, even advertising of church entertainments, could all be accomplished and the perfect attention of scholars maintained throughout. Dr. Crews conducted a very helpful round-table conference, in which many took part.

During the tea hour, while enjoying the good things provided by the ladies of the convention church, short addresses were given by workers.

The evening session was opened by Rev. W. L. Armstrong, B.A. The roll call of schools and report of secretary-treasurer were encouraging.

Rev. S. T. Bartlett, general secretary of Sunday schools, delivered a forceful address, taking for his theme "The Sunday School Ideal"—that which we should have as the standard of excellence in the supreme work of the Sabbath school.

Some of the latest moving pictures from the mission fields were then shown by Dr. F. C. Stephenson, and an inspiring and intensely interesting convention closed, a wider horizon and a clearer vision having been given to each waiting delegate.

The newly-elected officers are as follows: President, Mr. G. K. Quarrington; vice-presidents, (1) Dr. A. W. Thornton, (2) Mr. W. G. Watson, (3) Mr. John Ashdown, secretary-treasurer, Mr. S. H. Moore; other officers, secretary, Mr. A. Chisholm; statistical secretary, Mr. Ammon Davis.

A Presidential Quartette

To the Epworth Leaguers of Toronto Conference:

The work of the Epworth Leaguer of to-day is greater and more important and far-reaching than any he has yet attempted. It is a work of character-forming, of home-perfecting, of nation-building, and of world-evangelization. Large



F. L. FAREWELL, B.A.

faith, aggressive effort, and sane leadership are absolutely essential to its success. A love moving to service must be the principle running through and actuating all. To put first things first, to cultivate the best gifts, to stimulate, educate, and develop one's powers of initiative and leadership, to be tolerant, steady, far-seeing, responsive to the will of God, to think, and investigate, and conserve, and overturn, and reconstruct, and build up, to be divinely optimistic—



REV. J. P. WESTMAN

these are marks of the Epworth Leaguer having the mind of the Christ and surcharged with the power of the Spirit.

And so to the Epworth Leaguer of Toronto Conference we would say: Think large thoughts, speak sane words, do big

deeds, and thereby learn to know thyself and God's purpose for you here and now. Apply these principles to your district and local work, and thereby make Epworth Leagues everywhere veritable hives of activity for the salvation of young people, the development of character, and the strengthening and expanding of the Kingdom of Jesus.

Toronto. F. L. FAREWELL.

To the London Conference Epworth League:

Dear Leaguers,—Oh, that we may know our Lord and the power of His resurrection, that our acquaintance with Him should be so intimate that He might lead us into the way of all truth and righteousness, that our lives might be hid with Christ in God, and that we might be able to comprehend something of the breadth and length and depth and height, and realize the magnitude of that love which passeth knowledge.

Are you not persuaded that the privilege of His leadership and counsel and companionship are our greatest assets for success in this life and hope in the next? Would it not help you "to apprehend that for which also you are apprehended of Christ Jesus?"

W. E. MILLSON, President.
Kingsville, Ont.

To the Epworth Leagues of the New Brunswick and Prince Edward Island Conference:

The religious world is moving along grandly. We must not be dead weights, retarding its progress. As thrilling, pulsating forces, energized by the spirit of our Master, we must accelerate the world's pace. This age, as no other yet ever did, is placing under tribute the service of youth. Under our League banner the youth of our beloved Methodism is enlisted. We must respond to the challenge to take up the active service of the church, and do it devoutly and heroically for God. If this is the age of youth's opportunity, it is also that of our obligation. Look not upon life as a time for sport and recreation, or for a social round of amusements only. Leave not the real religious activities of the church to the older members of the home and community. If when a few years since the bugle blast of war sounded along our shores and echoed among our hills the youth of Canada had been so preoccupied with trifling and unprofitable things that they failed to respond, and our aged fathers had felt compelled to shoulder their rifles, a shameful condition would have been revealed. It is not less unchivalrous for vigorous young people to listen so intently to the siren voice of indulgence that they cannot hear the call to service on the firing line of Christ's Kingdom. Let us respond to the challenge He makes to the noble and chivalrous in our youth, and do our part.

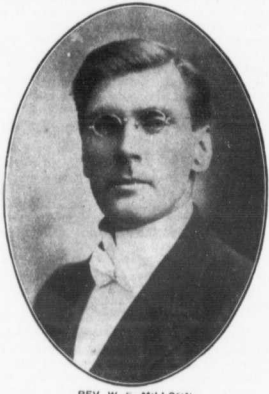
St. John, N.B. NEIL McLAUGHLAN.

Dear Fellow-Workers in the British Columbia Epworth League:

Let me congratulate you all on the increased enthusiasm manifest each year in regard to our missionary enterprises. I expect that when the reports are all in at conference time the finances will far surpass that of any former year.

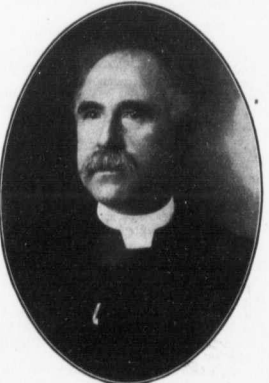
Have we all felt the real purpose for which we are organized? "To look up and lift up" have now become familiar terms. We should build up and bring up; go up and lead up. Having had a vision of what we should be and may be

by the proper exertion of our powers, we also see what others may be if they exert themselves in the using of their powers in the proper direction. It is our duty to direct others in the proper channels of life. Let us aim to raise the standard of every department to such a degree that the work will be attractive to all. Let us broaden our horizon, and in this jubilee year of British Columbia Methodism not only glory in the past, but catch the inspiration of the greater things yet to be. Be not content to work in the



REV. W. E. MILLSON

old shell, but break loose into a fuller sphere. Do not long for the old form and dried, but create a new one. Do not desire the easy path or "sigh for a soft and gentle wind," but rather crave the "smoothing breeze and white waves heaving high," such as shall demand all your efforts. Aim at high things; aim at knowing why some stand on the outside; seek the evil and pursue it, and provide the means of escape. Ever more give the bread to eat, and young men and women will run after it as in the days of the Great Master, who always looked up,



REV. N. McLAUGHLAN, B.A.

and also lifted up by the power of the life which he contained within Himself. May this indeed be a jubilee year for all League workers. Catch the inspiration and rejoice.

J. P. WESTMAN.
Vancouver, B.C.

The League at Work

A Working Missionary Committee

As a sample of work done, we present the following report of the Missionary Department of the Colborne Street Epworth League of Brantford, given by the district second vice-president at the recent convention in Cainsville. Most of our leagues might accomplish more if the admirable spirit prevailing in this league were operative in them.

As the work of any department may best be judged by the tangible results forthcoming, we first report the amount of money raised by our society for the Forward Movement for Missions.

Two years ago our league gave for missions \$135. This year we expect to reach the \$225 mark—a splendid evidence of our growing interest along missionary lines. Added to this, we may say that most of our givers also contribute to the General Mission Board as well, and have not decreased their givings in that cause to increase those to the Forward Movement.

We hold one meeting a month and always endeavor to have bright, helpful meetings. We find an instrumental solo or duet is greatly appreciated along with our one or other special number, such as solo, reading, or quartette. A little programme adds to the centre theme of the meeting itself. Often we use "the missionary calendar" in the Epworth Era for our meeting, in place of our regular scripture reading, each leaguer (31) rising and reading the short, inspiring messages from our missionaries in the foreign field.

You're looking for ideas? Try a live missionary debate. We had one—"Resolved that foreign missions need our support more than home missions." It proved itself very interesting. A good missionary Bible reading is equally helpful. "Paul's Missionary Trips" make a splendid topic as an example. Have a deaconess evening. Take up the deaconess work, or better, have a real deaconess come and explain about the training school. The work itself many of our leaguers know nothing about it. We tried this, and had a splendid evening with Miss Howe, deaconess at our mother church, in charge.

Another evening is a social evening; to tie a very missionary form, and entitled "A Trip Around the World." The idea is to have a number of small rooms de- orated to represent the different countries in which missionary work is being carried on, with curios and other things of interest displayed in each room; also with helpers costumed in each, serving light refreshments in keeping with the country, as, for instance, in the Japanese and Chinese room: Rice cakes, boiled rice with jelly, add a tiny cup of tea; Indian room: Sardine sandwiches served from a tiffin, etc., etc. Each room supposed to have someone who talks on missionary facts pertaining to the country represented, mission stations established, missionaries, the number there, the number needed, etc., and a short programme to be given in turn by each room, each being limited to one or two numbers. This has proven a wonderful success wherever it has been tried.

Missionary letters from the Bulletin have been separated, sewn together, and given to each leaguer to read at their leisure at home.

We enjoyed also an evening when we had ably and thoroughly explained to us the great "Laymen's Missionary Movement," now so prominently brought to the

fore. This meeting increased our knowledge and our interest.

One other item that is essential to the proper working of every missionary department is this: A separate missionary treasury account is necessary. We speak from experience. He, with his able band of assistants, have the work so divided that each have a certain number of leaguers to be personally responsible for, to keep same leaguers in touch, and to see that they are posted as to how their mission-ary account stands until such accounts are settled, the account ledger being kept by the said treasurer.

These items, in brief, are a few of the plans tried and recommended by our branch of our society. If they prove helpful to others, we shall deem it a privilege to have given the report."

NETTIE M. LAMING.

A Sock Social

The Young Ladies' Mission Circle of Parkdale Methodist Church, Toronto, requested the presence of their friends at a sock social and musicale in the lecture room on Tuesday evening, February 16. For some time prior to the event the girls had busied themselves making little cotton socks of various hues. These they personally distributed at the different homes of the congregation, enclosed with an attractive invitation, on which appeared the following unique plea:

"LEST YE FORGET."

This little sock we give to you
Is not for you to wear,
Please multiply your size by two
And place therein with care,
In pennies, cents or silver rare,
Just twice the number that you wear.

'Tis all we ask, it isn't much,
And hardly any trouble,
And if a friend you bring with you,
Why, then just drop in double.
We hope your size is quite immense
For No. 10 means twenty cents.

We are a merry lot of girls,
Sometimes, perhaps, too funny,
But yet we want to help the world,
And so must make some money.
For missionaries cannot live
Unless some help to them we give.

We promise you a jolly treat,
But what, we dare not tell;
With something good besides, to eat,
In this we do excel.
Bring children, friends and neighbors
all,
Tall and thin, both great and small,
We want to see you, but if not,
Be sure to fill and send your sock.

A pleasing programme was rendered, consisting of solos, readings and selections on mandolin and violin, after which refreshments were served from a table lighted with red candles set in brass candlesticks, mounting a base of ferns. Dainty sandwiches, small "sock" cakes and coffee rapidly disappeared and the efforts of the young ladies rewarded by the sum of \$54 being emptied from the socks for missions.

The Epworth League of New Hamburg recently enjoyed a most helpful lecture on "The Consecrated Cobler," given by Rev. S. E. Marshall, B.A., of Berlin. Many inspiring lessons were drawn from the life and work of William Carey, the pioneer modern missionary.

For a Social Evening

Book Contest

Have the desired number of copies printed or typewritten, giving the names of the various authors, but leaving blanks for the titles of their books, which, when filled in make a pretty little love story. Prizes may be given to the persons guessing the greatest number of books—a dainty copy of one of Dickens' or a paper cast of a favorite author being most acceptable.

A girl whose name was (Whittier) is the heroine of this story. She was born in (Goldsmith),

and was as good and beautiful as a (Spencer). For the purpose of educating their daughter, her parents left their native town for a larger city, where they resided (Hawthorne). Here they hoped their daughter would become (Scott) of some worthy man, and would be able to furnish them with plenty of (Chas. Reade); however, (Haggard) refused to carry out their wishes, and the family for a while had (Dickens) instead of having their (Dickens) realized. Her most intimate friend was a beautiful blonde with (Hardy) and was called (Marlitt). As they had some artistic ability, they decided to keep a (Irving); this afforded them much amusement, as it did also a young man to whom they had often showed it, and whom they styled (Dickens).

Soon our heroine became suspicious that the young man was more attentive to her friend than to herself, so she began to play (Cooper) upon him. (Charles Reade) and you can understand how he felt; her worst fears were soon realized, for she saw the young man give her friend (Thackeray), and heard the young lady say he might call in (Barrie).

As they lived in a seaport town, the couple took one of the (B. Harnden) and at once started (Chas. Kingsley). Meanwhile, the parents of our heroine were compelled to keep (Dickens) for a livelihood, and finally returned to their native (Shakespeare). The girl was alone in her room one evening when she heard someone singing (Tennyson); she obeyed the request, and found the singer to be a young man known in the village as (Barrie). Not very long after a friend met them at the station waiting for a train. (Stenkiewicz) he said to them, and with a smile and a blush they told him they were on (Howells).

KEY.
Maud Muller.
The Deserted Village.
Fairie Queen.
The House of Seven Gables.
The Betrothed.
Hard Cash.
She.
Hard Times.
Great Expectations.
A Pair of Blue Eyes.
Gold Elsie.
Sketch Book.
Our Mutual Friend.
The Spy.
Put Yourself in His Place.
The Ring.
The Little Minister.
Ships That Pass in the Night.
Westward, Ho!
The Old Curiosity Shop.
Hamlet.
Come Into the Garden, Maud.
Sentimental Tommy.
Quo Vadis.
Their Wedding Journey.

Notes from the Field

Cannington District

The Sunday School and Epworth League convention of this district was held at Woodville in January. A good attendance of workers was at all the sessions. The principal features of the convention were: A paper on "The Social Element in League Work," by Mr. Snelgrove, of Beaverton; a round-table conference on Sunday school methods, by Mr. R. W. Clarke, Millbrook; "The Essential Elements of Success in Epworth League Work," by Mr. Thomas Lane, Oakwood. These occupied the afternoon hours. At the evening session Mr. C. E. Weekes, an enthusiastic Sunday school worker, gave a helpful address, dealing with practical problems of Sunday school effort. The other speaker was Rev. D. R. Clare, B.A., B.D., whose subject was missions. He made an earnest appeal for personal consecration as the basis of all missionary work and gift. The officers of the district are: Honorary president, Rev. H. V. Mounter, Cannington; president, Rev. W. Elliott, Oakwood; vice-presidents (1) Rev. J. G. Brown, B.A., Beaverton; (2) Rev. A. Whattam, Woodville; (3) Miss A. Alton, Victoria Road; (4) Miss M. Smith, Little Britain; (5) Miss Annie Metherall, Little Britain; treasurer, Miss Phillips, Cannington; secretary, Rev. D. E. Johnston, Wilfrid; conference representative, Rev. D. R. Clare, B.A., Atherley.

Brighton District

The annual Sunday school convention was held in Colborne on Monday, March 8th. The services in the local church were conducted on the preceding day by the general secretary, and were a fitting preparation for the convention exercises. A good representation of the schools of the district assembled at the morning session, and, in addition to usual routine business, excellent treatment was given "The Sunday School in Session" by Miss Laura Down, Trenton, and "The Adult Bible Class," by Rev. E. Farnsworth. Miss Down's paper will appear in our "Era" in due time.

At the afternoon session Miss S. Ratray read an admirable paper on "The Primary Class at Work." Mr. C. A. Lapp dealt with "The Sunday School and Missions." The general secretary conducted a very profitable round-table conference, with splendid results.

Three addresses were given at the evening service in addition to the report of the secretary of the district, Rev. S. C. Moore, Trenton. The first address outlined "the true idea and aim of the Sunday school." Mr. Bellamy dealt with this subject under three main divisions—the education given in Bible truths, the conversion of the scholar for a life of Christian service, the culture of character for growth of spiritual being. He was followed by Mr. F. G. Joblin, who showed "the teacher's part in realizing the aim of the Sunday school." He appealed for more thoroughly trained and prepared teachers, that there might be larger results realized. The general secretary, Rev. S. T. Bartlett, gave an impressive address on "The Promotion of Bible Study," and caused all to realize that the essential need of the Sunday school is better study of the whole Word of God as revealing the grace of God in Jesus Christ, and dealing throughout with salvation. The address was much appreciated.

The chairman of the district, Rev. G. Brown, presided with his characteristic grace, and expressed at the close of the sessions his confidence that the day's exercises would give a healthy stimulus to the Sunday school work of the district. The closing exercises were led by Rev. J. S. McMullen, Frankford. To the Sunday school district secretary, Rev. S. C. Moore, much credit is due for the success of the convention.

Seattle, July 7-12, 1909

This emblem, to be used by the Eighth International Epworth League Convention as above, is explained as follows: The mountain at the top is Ranier, 14,444 ft. tall. It can be seen from Seattle, although about fifty miles away. The flags are the Union Jack and the Stars and Stripes. The League pin contains the mottoes of the Epworth Leagues of the three methodisms—"Look Up, Lift Up," and



"All for Christ." The motto around the cross is the subject of all papers for the great convention—"Enthroning Christ." Below is the date of the Alaska-Yukon Pacific Exposition, and a little section of the water-front of Seattle, on Puget Sound.

Brantford District

The fifteenth annual convention of the Brantford District Epworth League was held in Cainsville on February 24th last. The president, Mr. D. B. Butler, made an efficient chairman. A good representation of the district league assembled from the various circuits, and a spirit of progress was manifested in all the sessions. Excellent reports were given by the district officers, who have proved themselves to be competent and aggressive. At the afternoon session an excellent address was given by Rev. F. J. Mansell on "Personal Work." We hope to be able to print this in our paper, that our leaguers generally may have the benefit of his wise counsel. At the evening meeting a strong presentation of the Laymen's Missionary Movement was made by Mr. Manly Orr, of Brantford. Seldom have we heard a more striking and inspiring address than this. The writer contributed to both sessions as occasion seemed to require. A most commendable feature of this convention

was the time given to the reports of the various departmental officers. Too often these are but indifferently treated, but the detail work of this district was given with praiseworthy fulness by each officer, and all of these were personally present. The Cainsville League, with characteristic hospitality, provided tea for all the visiting delegates in the schoolroom of the church. The officers-elect are: Honorary president, Rev. Dr. Gee, Brantford; president, Mr. Chester Smith, St. George; vice-presidents (1) Mr. I. D. Scruton, Brantford; (2) Mr. S. D. Smith, Cainsville; (3) Miss R. Hartley, Brantford; (4) Miss Taylor, Paris; (5) Miss Bowers, Brantford; secretary, Mr. Lloyd Miller, Brantford; treasurer, Mr. R. Humphrey, Troy; representative to conference executive, Rev. I. M. Moyer, Lynden.

Unless all prospects fail, a year of abundant prosperity is ahead of this district. It is not only a blessing, but asserting its claim for the full support of a missionary in the foreign field, in succession to Rev. W. W. Prudham, B.A., returned from Japan.

We propose to print some of the reports read at this convention elsewhere in the ERA, as samples of work actually accomplished.

S. T. B.

Sunday School Institute

The second annual Sunday School Institute of the Galt District was held in Elmira on Feb. 11, 1909. Notwithstanding the inclemency of the weather, quite a number of Sunday school workers from the various circuits were present. The pastor of the church conducted the opening exercises, and Rev. R. J. Elliott, chairman of the district, presided.

The first subject, "How to Make Our Sunday Schools More Efficient," was well presented by Rev. S. T. Bartlett, who gave some excellent advice. In the afternoon Dr. W. L. Hilliard, Waterloo, gave a bright address on "Our Denominational Sunday School Literature." The discussion which followed tended to strengthen our loyalty to the publications of our own Book Room. Mr. George W. Tabb, Hespeler, gave a very forceful paper on "How to Increase Our Sunday School Interest in Missions." A full discussion of plans and methods in this important department followed. By special request the general secretary spoke on "How to Have a Successful Decision Day," and led us to realize the urgent need of bringing all our scholars as early as possible into living, conscious union with Christ. He warned against being satisfied with mere signing of cards, and advised the careful shepherdship of the young church members by the pastor, class-leaders, Sunday school and Epworth League officers. Careful preparation for decision day must be followed by loving care of those gathered in on the day, lest the youthful disciples die from sheer neglect. After basin-ful reports Mr. Bartlett admirably handled the difficult task of conducting an hour's round-table conference on Sunday school work, and many lessons on school management, teaching, etc. were tactfully drawn out of the delegates and emphasized by the leader.

Tea was served by the Elmira ladies in the Sunday school room, and a pleasant social hour thus spent together.

The evening's session was one that will not be forgotten for some time. The president-elect, Mr. J. P. Luchkard, Sunday school superintendent of Elora, was introduced, and gave a short but earnest address. He was followed by the general secretary, who delivered a masterly address on our Sunday school work. All present were impressed with the dignity and importance of the Sunday school teacher's office and with the greatness of his opportunity.

The officers-elect are: Honorary president, Rev. R. J. Elliott, Galt, chairman of district; president, Mr. J. P. Luchardt, Elora; vice-presidents, (1) Mr. George W. Tebbs, Hespeler; (2) Dr. W. L. Hilliard, Waterloo; (3) Miss E. K. Egerton, Galt; secretary-treasurer, Rev. T. H. Ibbott, Ph.B., Ayr, Sunday school secretary for the district.

Notes

Brother Doyle, during the three months of hardest winter in the West, visited fifty-five appointments, attended ten conventions, and delivered one hundred and four addresses—a commendable record.

An evidence of the rapid growth of our western work is given by Secretary Doyle, who, referring to the Balcarres District, said: "Three and a half years ago this north end of the present Balcarres District was just being settled, and we sent our first probationers in. Now we have six splendid fields and three ordained men on the ground."

The Epworth League at the Chapman Valley appointment on the Magnetawan and Dunchurch Mission, though numerically small and at a disadvantage because of locality, is doing admirable work. As an evidence of the evangelistic spirit displayed revival services were conducted last autumn. One of the young converts asked for a prayer meeting at his home. Results were a week of prayer in the church, cottage prayer meetings weekly, and a Sunday school class meets every Sunday morning at his home.

A very pleasant and profitable union young people's service was recently held in Cobourg. The evening was spent in a debate between the Young People's Guild of St. Andrew's Presbyterian Church and the Epworth League. The subject debated was "Resolved that local option would be in the interests of the town of Cobourg." The judicial committee awarded the decision to the affirmative. The pastors of both churches were present, and spoke encouragingly and approvingly to the young people assembled.

"In this new town of Wilkie, Sask., barely a year old, we have a nice, neat little church, with a seating capacity of 150. We have organized an Epworth league, and are meeting with marked success in our meetings. We have a membership roll of 35, while our average attendance is somewhat larger. This or-

"In cherishing a high and reverent esteem for the Scriptures we only follow Christ's own example. He ever spoke of the Hebrew writings in a manner involving expressed or implied recognition of their Divine truth and worth. . . . His verdict was in effect: The book is divine, full of the spirit of truth, and wisdom, and goodness, supremely useful for guidance in life, setting forth views of God and man and duty to which one can with a pure conscience say Amen."—*Dr. A. B. Bruce.*

ganization was completed without outside help, and gives promise of great usefulness among our young people." So writes the pastor, Rev. Clarke B. Lawson, and we look for a bright and useful future for this young society under his pastoral oversight and the capable guidance of Mr. F. W. Morton, the president.

The Epworth Leagues of Unionville and Ebenezer appointments on the Unionville Circuit were visited by Miss Clara Wallace, of Toronto, the former on Friday evening, March 5th, the latter on the following Sabbath night. Coming from the office of the General Secretary, helpful suggestions for further plans in the various departments of work were given by Miss Wallace, and her services were very highly appreciated.

Under the efficient and capable presidency of Mr. R. E. Morton at Unionville and Mr. Clayton at Ebenezer, the Leaguers will carry on an aggressive campaign in systematic missionary effort, are trained and developed first in the Christian Endeavor Department. At Ebenezer the League is composed of mem-

bers that we could get about twenty to attend, so we decided to start a league. Besides our Honorary President we elected a President, a Vice-President of Christian Endeavor and Missionary Department, another for Literary and Social Department, and a Secretary. We decided to elect our officers every three months and to hold our meetings every Tuesday evening. For weeks every Tuesday was rainy, but nevertheless we had good attendance, which steadily increased. As there is no prayer-meeting on our circuit the older people began to come and take part. We now have a membership of about forty. At the end of three months we re-elected our President, and also elected four Vice-Presidents, a Secretary and a Treasurer. We have a good



BALCARRES DISTRICT CONVENTION DELEGATES

bers from youth to old age, and a delightful harmony exists, but the actual work is done by the young folks, the committees not being inert, but active. A regular Era agent is appointed, with excellent results. We wish them continued success in their good work.

The Case of a Small Country League

As evidence of the possibility of carrying out the plan we suggested in our League Problem of January issue, we are pleased to be able to give the following report which we have received from a small society that grew by the interest and energy displayed by its promoters. But the letter will explain itself: "Although not a year old we have improved so much in a few months as to hardly recognize ourselves. For the sake of those who are in any community where there is no League work done, let me tell you the story of how our League came to be started.

A few in our neighborhood wished for a young people's meeting, but the need was not fully realized until last spring when we held a successful concert in the church. For weeks the young people had met, almost every night, at one place or another for practise. This created a happier and more sociable feeling than had been felt before for some time, but after it was over the lack of something to do and somewhere to go became apparent to all, and made us feel still. It was the right time to suggest starting a young people's meeting, which happily someone did. With the hearty support of our minister, we called a meeting to arrange for something of this kind. About seventeen came. It was found by including the younger boys and girls

choir and try to have as interesting a programme at each meeting as we can. They consist of three or four hymns, a lesson, prayer, anthem, two or more papers on the topic, and most always a solo or a reading followed by a discussion and the Mizpah.

In July we had an ice cream social and made \$29. Not long ago we had a literary and social evening combined, and invited the neighboring League of an adjoining circuit to be with us. We had a sketch of the life and works of Tennyson, also quotations and songs from his poems. At the end cake and lemonade were served. The evening was enjoyed by all. We hope to have more of these evenings with the poets and also some of the famous hymn writers. Our missionary meetings have been a decided success, and although we have not made many contributions to missionary funds we expect to greatly increase our givings before the end of this year.

Since we started our League two others on the circuit have started and are doing good work. If you haven't enough workers among the older people give the boys and girls something to do. They can sing and read, and love to help. Just how much our League has done to help and strengthen us in Christian work is hard to tell. I know it has done a great deal in developing talents in the young people and older ones, too, that they did not dream they possessed, and I know also that I never studied my Bible before half as much as I do now. But I have found out that it is those who do the most work who derive the most benefit. I would ask your prayers to be with us in our work."

What one place has done may be done in others with similar earnestness in the workers.



OUR JUNIORS

WHY WE LOVE THEM

We love the blossoms fair and bright,
The leaves up in the trees—
We love the sunbeams' golden light,
The soft and balmy breeze.

We love the birds that fill the air;
With happy notes of song,
We love the brook that murmurs there,
And gaily slips along.

They braved the winter, long and cold,
They braved its storm and strife—
We love them, for the proof they hold,
Of everlasting life.

Edith Stanford Tillotson.



Prize Home Work

The prize for best set of answers written on a postcard, as called for in our February offer, is awarded to Helen M. Matthews, Moncton, N.B. We received some well-written and correct answers from other Juniors, but they were not postcard answers. It is surprising how much one can write on a card when care is exercised. Here is Helen's card, or at least what she had on it:

REV. MR. BARTLETT.

Dear Sir,—I am a member of the Junior League of Central Methodist Church, Moncton, and we were asked to try this puzzle. I hope my answers are correct.

YOURS truly,
HELEN M. MATTHEWS,
51 Railway Avenue,
Moncton, N.B., Feb. 12th, '09.

SOME WELLS OF THE BIBLE.

1. Well (fountain) in the way to Shur. Gen. 16. 7.
2. Wells of Esau, Sitnah, and Rehoboth. Gen. 26 ch. verses 20-22.
3. Well in the wilderness of Beer-sheba. Gen. 21 ch. verse 19.
4. Well in the land of Midian. Ex. 2. verses 15-17.
5. Well of Haran. Gen. 29 ch. 2 verse.
6. Wells of Elim. Ex. 15 ch. 27 verse.
7. Well in the wilderness. Dugged by the direction of the Law-giver. Well of Beer. Num. 21 ch. 18 verse.
8. Well of Bethelhem. 1 Chron. 11 ch. 17 verse.
9. Well in Lehi. Judges 15 ch. 19 verse.
10. Upper and nether springs. Judges 1 ch. 15 verse.
11. Wells in the desert. Dugged by King Uzriah, because he had much cattle. 2 Chron. 26 ch. 10 verse.
12. Jacob's well in Samaria. John 4 ch. 6 verse.

This month we give you an exercise on "Houses," and will let you have until May 1st to send in your answers; but mind, they must be written on a postcard. We want to teach you to write neatly, compactly, and with care. A book prize will be given to the Junior who does the best work.

"SOME HOUSES OF THE BIBLE."

1. Who by his great strength caused a house to fall upon his enemies?
2. In whose house, and by whom, was a boy who had died restored to life?
3. In what widow's house was a miracle performed which delivered her sons from bondage?
4. On the roof of whose house were two men hidden from their enemies?
5. Who at the risk of his life continued to pray to God with the windows of his house opened towards Jerusalem?
6. Into whose house did our Lord enter to heal one who was sick of the palsy?
7. In whose house was our Lord anointed with costly ointment?

8. Who made a great feast in his house to which our Lord was invited?

9. What woman remained in the house while her sister went to meet our Lord?

10. Who went on the housetop to pray and had a wonderful vision?

11. To whose house did an apostle come, having been delivered from prison?

12. Whose house was greatly blessed because of faithfulness to God in a time of great trial?

Topic Studies

APRIL 18.—THE ANGEL AT THE IRON GATE. Acts 12. 5-10.

Who was the king that killed the Apostle James? V. 1, 2.

Why did he put the Apostle Peter in prison? V. 3.

What did the church do about it? V. 5.

How was the prisoner Peter secured?

Who came into the prison to help Peter? V. 7.

Find five things that the angel told Peter to do for himself. V. 7, 8.

What did the angel do for Peter that he could not do alone? (Read about the "chains" and the "gate.")

Did Peter could do anything for Peter that Peter could do for himself? If not, why not?

Was there anything left undone by the angel for Peter that Peter could not do for himself?

Learn: 1. God expects us to do all we can for ourselves.

2. We may ask Him to do the rest.

3. If we do what we can, we may expect Him to do what we cannot for our help.

APRIL 25.—THE INDIAN BOYS AND GIRLS (MISSIONARY MEETING).

TRIP AROUND THE WORLD.

Suggested Programme: Hymn 173. Prayer—For the Indian children and for those who are working among them. Scripture lesson—Matt. 19: 13-15. Map talk—Showing location of schools to be visited, Brandon and Coqualeetza Institutes and homes at Kitamaat and Port Simpson. Address—Who the Indians Are and Where They Come From (a news agent). Guides' reports of visits to the institutes. Hymn 335. Benediction.

References—"The B. C. Indian and His Future," 5 cents; "Indian Education in the W. N.," 5 cents; "David Sallosalton," 10 cents. Order from Dr. Stephenson, Wesley Building, Toronto.

Last month we visited All Peoples' Mission, Winnipeg. This month we will visit our Indian institutes, and see the girls and boys whose ancestors were the people of Canada long before John Cabot or Jacques Cartier started out on their

great voyages and discovered this beautiful land.

In the old days before the white man came the Indians hunted where they pleased, from the Atlantic to the Pacific Ocean, but people have been coming for about four hundred years, and the old hunting grounds of the Indians have become farms, ranches, cities, and towns. Instead of the Indian trail over the great prairies and through our forests, and the Indian canoe on the lakes and rivers, there are railroads and great steamers.

You are wondering what has become of the Indians. During all these years many changes have taken place, and now this great country is called "The Dominion of Canada," and has become a very important part of the British Empire. The Canadian Government made treaties with many of the Indians, gave certain lands to different tribes (reserves), and provided schools for the children. The missionaries have gone to the Indians and taught them about the true God, so that many of them are Christians.

Our Missionary Society, with help from the Government, is training several hundred boys and girls in our Indian institutes to be useful men and women. Some of you remember that last year we visited Muncey Institute, down near St. Thomas, Ont., but this year we are going West. Our first stop was at Brandon.

As the train stopped at Brandon our superintendent said: "We're all right; there's Mr. Ferrier on the platform."

"Come this way, boys and girls," we heard Mr. Ferrier call, and in a few minutes we were ready for the half-hour's ride to the institute.

It didn't take us long to find out that the Indian girls and boys were just like our own juniors. First we went to one of the schoolrooms. The arithmetic examples, the questions in grammar, the drawing, and the map of North America, which were on the blackboards, were just the same as we have in our own school. Mr. Ferrier asked the girls to sing for us, and we joined in the chorus. Then we went through the bedrooms. Everything was very clean and tidy. Our superintendent said: "I wonder if my juniors are as tidy as the girls and boys who live here." The juniors all laughed.

We visited the laundry, the dining-room, the storeroom, and the great kitchen. The girls and boys do the work, so that half go to school in the morning and the other half in the afternoon.

Although we enjoyed what we saw in the institute but the barns, stables, and pigs interested the boys more than school rooms and laundry.

"Some of our boys are splendid farmers," Mr. Ferrier told us. "And they can play football as well as they can farm," he added.

Mr. Ferrier told us that some of the girls and boys came from beyond Lake Winnipeg, and from several tribes of Indians.

It was a long trip from Brandon to Port Simpson, seven hundred miles north of Vancouver, but we enjoyed the ride through the Rockies and the ocean journey up the coast. We all knew about Mr. Crosby, who started the first home for Indians in British Columbia in his own house. Mr. Reley, the missionary, took us to the Girls' Home, which Mr. Crosby started; then to the Boys' Home.

"School hours, work, and play-time are all planned," the superintendent told us as we went through the Girls' Home. "These girls are taught to be good housekeepers, and many of them are sincere Christians."

We stayed over Sunday at Port Simpson. Our superintendent talked to the girls and boys in the Sunday school, and we were sorry to leave when our steamer came to take us to Kitamaat.

I have not time to tell you much about Kitamaat. The new Girls' Home has just been opened. Mr. Reddick, the missionary, told us of the good work they are doing among the boys and girls. We saw Baby Marjorie Reddick, the first white baby born in Kitamaat.

On the way down to Vancouver, we saw a great many Indian children, who looked neglected and quite different from the clean, happy girls and boys in the institutes.

The work of the Coqualeetza Institute is something like that at Brandon. It is built in the beautiful Chilliwack Valley, which is one of the best farming districts in British Columbia. The school has played "God Save the King" to welcome us, and it was not long before we felt quite at home. The kindergarten was fine, and if you would like to see some quick adding and good singing go to this institute.

Our superintendent told us there are thousands of Indians in Canada who are heathen, and that only a very few of the girls and boys are having the advantages of training such as is given in the institutes we visited.

MAY 2—DAILY BIBLE READING. Acts 17, 11 (Consecration Meeting).

There are two chief things told us about the Bereans: "They received the word," and "they searched the Scriptures." Who were the preachers? v. 10. What "word" do you think they preached? v. 3. How did the Bereans receive mean to you? If the preaching was about Jesus, what "Scriptures" did they search? (Isa 34:16, Lu. 16:29; Lu. 24:27). Does "search" mean more than to just read? What kind of searching did the Bereans do? "Daily," v. 11. What is our promise about reading the Bible? "Every day." The Bereans heard, received, searched—then what? v. 12. So we may prove for ourselves that God's word is true, and believe it, because we know it so. We cannot know it without study—searching.

MAY 9—THE BONFIRE AT EPHESUS. Acts 19, 17-20.

How long had Paul been preaching in Ephesus? v. 10.
 What was the general result? v. 17.
 "The name of the Lord Jesus was magnified."
 What does verse 20 say? When God's word grew mightily, what false books were worthless? v. 19.
 What did they do with these bad books? v. 19.

LESSONS.

No book that in any way keeps us from loving the name of the Lord Jesus is a good book.

Any book that prevents us studying the Bible is sure to do us harm.

Every bad book would be better if burned.

The Bible has the best stories ever written, and the story of Jesus is the best of all.

When we really know the Bible we do not want bad books; but if we read bad books we cannot love the Bible.

Thin Places

"There! my darnin is done" for this week—every hole is mended!"
 "And the thin places?"

"Thin places! Why, auntie, I never look for thin places! There are always holes enough to keep me busy."

"When I was a little girl," said auntie, "I had a dear old grandmother who taught me to mend and darn, and with the teaching she slipped in many a lesson about higher things. 'Look out for thin places,' she used to say. 'It'll save thee a deal of time and trouble.' A few runs back and forth with the needle will save a half-hour's darnin next week. 'There are a few thin places in thy character,' she said one day, 'that the'd better attend to—little fallings that will soon break into sins.' I did not quite understand her; so, sweetening her talk with a bit of chocolate she carried for the bairns, she said: 'I see thy mother pickin' up thy coat and hat; putting away

ashamed to own up. Oh, I see how thin places become holes, and I mean to look out."

"With God's help," said auntie, softly; and Grace, giving her a hug, ran to put away her rubbers and dust the sitting-room.

How about your thin places?—Christian Standard.

Good to Hold On

The fault with many a boy is that he wont hold on to anything. He gets a job to-day and to-morrow he throws it up and begins tramping around in search of another. If he begins to read a good book he goes through a few chapters, gets tired and then quits. The same fault is just as often found in girls. There are some "grown-ups" who possess the same fault. Such people will never amount to much unless they overcome this fault. The following incident shows the make-up of a boy who has since become known as a great author:

When Rudyard Kipling, the famous writer, was a lad, he went on a sea voyage with his father, Lockwood Kipling. Soon after the vessel got under way Mr. Kipling went below, leaving the boy on deck. Presently there was a great commotion overhead, and one of the officers ran down and banged at Mr. Kipling's



COME ONE AND ALL

Come one and all with songs of joy to welcome Easter morning. Let every heart and every voice unite in praise to-day: The world with exultation rings to greet the holy dawning. Let all who know the Risen Lord, the Angel call obey.

Let every one a welcome bring to Christ the King victorious. Assemble in the house of God to worship and adore. To hail the great Redeemer in His majesty all-glorious. To honor and to praise Him, and to crown Him evermore.

Edith Stanford Tillson.



thy rubbers again and again. I hear thee sometimes speak pretty sharply when someone interrupts thee at thy story-reading. I heard thee offer to dust the parlor several days ago, but thee forgot it, and to-day thy mother put down her sewing to do it."

"I felt so ashamed that I never forgot about the thin places after that, though I am afraid that I did not always attend to them a once."

"Why, Aunt Mary! If you hadn't said grandmamma, I'd think you meant me. There are my rubbers under the stove, and I promised mamma to dust the sitting-room this very day! But I don't quite understand what holes she meant."

"If you can't find thy things and are in a hurry, what might happen, Grace?"

Grace colored, and her eyes fell.
 "I did get real mad about my grammar. I was sure I had put it in my desk!"

"And you found it on the divan. Then if you promise and do not perform, does it not lower your notion of truthfulness, and so give Satan more power over you?"

"Why, auntie, dear, I went right up and tidied my room!"

"I don't understand, Grace!"
 "I thought you knew," said the girl, in a shamefaced whisper. "I told mamma I had tidied my room (for I promised I would) when I had forgotten it, and was

door. "Mr. Kipling," he cried, "your ones speak pretty sharply on the yardarm, and if he lets go he'll drown!"

"Yes," said Mr. Kipling, glad to know that nothing serious was the matter, "but he won't let go."—The Friend for Boys and Girls.

A Hero

The bravest boys are not always those who are ready to fight. Here is the story of one who showed the right spirit when provoked by his comrades. A poor boy was attending school one day with a large patch on his trousers.

One of his schoolmates made fun of him for this and called him "Old Patch."

"Why don't you fight him?" cried one of the boys. "I'd give it to him if he called me so."

"Oh," said the boy, "you don't suppose I'm ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of rags. I am proud of my patch for her sake."

Paul, at the age of 4, was asked one morning by his papa: "What is the name of the first meal of the day?"

"Oatmeal," responded little Paul promptly.

For Your Temperance Meeting

-- "Alcohol and the Human Body" --

Herbert Spencer wisely said that "for complete living it is necessary that there shall be escaping the intricacies and the slow annihilations which unwise habits entail." That the drink habit incapacitates multitudes and leads to fierce ravages is strongly set forth in a manifesto which was placarded officially in various parts of Paris several years ago by the Committee of Supervision of the relief of the Poor. One of the statements of the report was: "Alcoholism is one of the most frightful scourges, whether it be regarded from the point of view of the health of the individual, of the existence of the family, or of the future of the country."

It is worthy of note that in France, as well as in other continental countries, the medical profession has been striving for some time to arouse public anxiety on this matter of the danger of alcohol, a danger which that country as a whole is now beginning to recognize. The scientific study of the whole question of the influence of alcohol on the human system is being widely prosecuted. This question is one of fact alone, and not even the tragedies and the poverty which result from its habitual use can prejudice its consideration. The present state of knowledge of alcohol solely on the basis of experimental, anatomical, and statistical evidence is set forth with greater clearness than we have ever seen elsewhere in the book whose title appears at the head of this article. Written by Sir Victor Horsley and Mary D. Sturge, with a chapter by Arthur Newsholme on "The Influence of the Drinking of Alcoholic Beverages on the National Health," and published by the Macmillan Company of Canada, Toronto, at a net price of 75 cents, it will afford our young people an unequalled opportunity of acquainting themselves with the results of the most thorough scientific investigation that has perhaps ever been put before the public in any one volume.

The first chapter is devoted to the examination of alcohol as a drug, and official figures are given to show that in recent years, in the best hospitals, alcohol and milk have practically changed places as regards the extensiveness of their use. Where a few years ago alcohol was freely used, milk is now substituted, with infinitely better results. Prof. Flek says that there is no reason for being in doubt as to the justice of calling this substance (alcohol) a poison, and the judgment of the late Sir Andrew Clark is fully borne out: "Alcohol is a poison; so is strychnine; so is arsenic; so is opium. It ranks with these agents. Health is always in some way or other injured by it." The weakening influence of the use of alcoholic drinks on even the strongest nerves is summarized in the terse sentence: "A man who desires to use his entire force on behalf of himself or his fellow-men can do so best and longest by entirely avoiding alcohol."

Following this preliminary view of the special nature of alcohol, succeeding chapters show how it acts upon the various tissues and systems of the body, prefacing the discussion of these effects with a chapter on what alcohol is from a chemical point of view.

It is demonstrated clearly that animal and vegetable protoplasm is deleteriously affected by even very small quantities of alcohol, which is, in fact, thus proved to be a drug which is very poisonous to living tissues and cell-life. The bearing of this upon the question of the effect of relatively small doses upon the constitu-

ent elements of the human body is obviously most important.

The influence of alcohol on the nervous system—the changes it causes in the intellect, the emotions, the volition, and the functions of the brain—are shown to be most damaging, and the result is summed up in several logical conclusions, one of which is thus stated: "It is now beyond question that alcohol, even in so-called dietic quantities, diminished the output of muscular work, both in quantity and quality, and that the best physical results are obtained under total abstinence from its use." The evidence given by Dr. Robert Jones before the Inter-Departmental Council on Physical Deterioration, is fully sustained by the scientific investigations described: "Alcohol perverts the moral nature, affects the judgment, and impairs the memory; it, moreover, especially affects the motor system, and creates an enormous loss to the community through destroying the productiveness of the skilled craftsman."

The degeneration and disease of the nervous system, due to alcohol, are given extended examination. Alcohol tends to shorten life, both by causing widespread deterioration and also by bringing on prematurely the special changes of old age. In the case of the nervous system these are, of course especially to be dreaded, because of the accompanying mental degeneration, which frequently makes life a misery, and which, at the very least, renders it useless and ineffective. The report of Dr. Clouston, of the Morningside Asylum, says: "Alcoholic insanity steadily goes up. . . . It is certain that for every man in whom excessive drinking causes absolute insanity there are twenty in whom it injures the brain, blunts the moral sense, and lessens the capacity for work in lesser degrees. It is most sad and discouraging that this preventable cause of the most terrible of all human diseases should thus continue to increase. It is a veritable plague spot in our social life."

Alcohol lowers the temperature of the body instead of raising it, as is popularly supposed, and this lowering of the temperature often ends in loss of life. Many cases of so-called "deaths from exposure" are due in reality to alcohol, and many verdicts would be more accurate if they stated that death was due to the combined effects of alcohol and exposure. The experience of all Arctic explorers is unanimous on this matter: indeed, it is regarded by them as indicating a lack of energy if a man takes alcohol with a view of warming himself, seeing that by so doing he is in reality cooling his body and possibly risking his life. In fact, the failure of certain expeditions has been partly due to ignorance or neglect of warning on this point. Sir Ross many years ago testified: "I was twenty years older than any of the officers or crew, yet I could stand the cold better than any of them, who all made use of tobacco and spirits. I entirely abstained from them. The irresistible proof of the value of abstinence was when we abandoned our ship and were obliged to leave behind us all our wine and spirits. It was remarkable to observe how much stronger and more able the men were to do their work when they had nothing but water to drink." And Dr. Hansen writes: "My experience leads me to take a decided stand against the use of stimulants and narcotics of all kinds. . . . The best course is to banish alcoholic drinks from the list of necessities for an Arctic expedition."

The influence of alcohol on the digestive system is carefully analyzed, and its impairment of the various organs of the body concerned in the digestive process fully set forth. "The pertinent question is asked: 'Is it worth while, for the sake of a fleeting pleasure, to take a substance which is continually urging glands to secrete and which delays the operation of digestion?' Above all, can it be worth while to take a drug like alcohol, which has ultimately such an injurious influence upon the digestive system, upon the liver, and upon tissues vitally as a whole?"

That alcohol is not a food and never ought to be called such is urged on the ground that it is unscientific to describe as a "food" any drug like alcohol, which so entirely fails to fulfil the functions of a food-stuff, or to come up to the standard of what we expect and obtain from genuine food—i.e., something which, while being wholly innocuous in its effects on the body, is also able to afford ample means of work production and of tissue growth.

The effect of alcohol on the liver, kidneys, heart, and blood circulation is examined and described, and it is shown, as the late Sir Andrew Clark maintained, that more than three-fourths of the disorders in what we call "fashionable life" arise from the use of alcohol.

The tables illustrating the diseases caused by alcohol are startling. Indeed, it is shown that the normal, healthy chemical changes going on in the body by the use of strong drink, and that, as Dr. Harley exclaimed, "for every real drunkard there are fifty others suffering from the effects of alcohol." The terrible results of the use of alcohol, as shown in the children of drinking parents, is accompanied by a warning against the influence of parental alcoholism upon the race, and the undoubted conclusion of all who weigh the evidence of this character is that alcohol affects diastase—the children of drinking parents and unborn children and babies in whom it is born. Lunier, Paris, is true when he says: "Alcoholism strikes a man not only in his own person, but also in his descendants," and fully bears out the report of the Royal Commission on Feeble-minded, 1908: "Alcoholism in one of both parents exerts its influence. . . . In the production of feeble-mindedness, and epilepsy, and also by lowering the normal resistive power in the offspring renders them liable to break down under various stresses later in life, and so become insane."

The added chapter bearing on "The Influence of Drinking Alcoholic Beverages on the National Health" is very conclusive, and compels one to the decision that even what is commonly called moderate drinking has a most injurious effect on health and life, and that the best practice, both in the interests of health and morality consists in the total avoidance of alcoholic drinks as a beverage. The words of Mr. Joseph Chamberlain are in point: "If I could destroy to-morrow the desire for strong drink in the people of England, what changes we should see! We should see our jails and workhouses empty. We should see our lives saved in many months than are consumed in a century of bitter and savage war." Prof. Brouardel spoke truly when he said: "A universal cry of despair rises from the whole universe at the sight of the diseases caused by alcoholism. . . . This invasion of alcoholism ought to be regarded by everyone as a public danger, and the principle that the future of the world will be in the hands of the temperate ought to be inculcated into the masses as a truth that is incontestable."

It is surprising to us that a book so comprehensive, so splendidly illustrated, and so well bound can be sold at so low a figure.

S. T. B.

International Epworth League Convention
SEATTLE, JULY 7-12, 1909

Exceptional opportunities for sight-seeing and travel are accorded to Epworth Leaguers in holding the international convention at Seattle, Washington, July 7 to 12 of this year.

No point in the country is better adapted to the needs of a summer vacation, and when, to the pleasures of a delightful trip are added the attractions of an International Convention for Epworth Leaguers, the attendance is certain to be large.

The local committee in charge of the convention arrangements in Seattle is expecting a large crowd, and preparing to entertain them in a way that will make their stay in Seattle pleasant and memorable. In this they are meeting with the support of the general public of Seattle in liberal donations to the fund being raised to meet convention expenses.

The programme for the convention will be announced in due time. The sessions will be held in the new Armory building just completed in Seattle for the use of the Washington National Guard. It has a seating capacity of about 8,000 and the acoustics are said to be good.

Aside from the spiritual pleasure and growth to be obtained from attendance at the convention, there is much of lesser pleasure in the trip itself. The country through which one passes to reach Seattle is of the wildest. The Rocky Mountains Cascade ranges must be crossed, and for hundreds of miles one passes through the heavy timber of the Northwest.

Seattle is a beautiful city, situated on Puget Sound, an arm of the Pacific Ocean. It is between and in full view of two mountain ranges, the Cascades on the East and the Olympics on the West. Mt. Ranier, the highest mountain in the United States, looms up but seventy miles away.

Seattle is a beautiful city in July. The roses are blooming in profusion and everything is green with the verdure of following spring rains. The days of the most part are clear and cool. In the evening a wrap is not unwelcome. Hot days are very rare.

Seattle is a city of hills, commanding beautiful views of valleys, sound, and mountains. It is also a city of beautiful homes and fine hotels. In spite of the fact that the Alaska-Yukon-Pacific Exposition will be in full progress during the convention, the local committee does not anticipate difficulty in finding accommodation for visiting Epworth Leaguers.

The Alaska-Yukon-Pacific Exposition is an added attraction for many of the exhibitors, exploiting the resources of the Pacific coast and the great Northwest, including Alaska, will open June 1. It represents an investment of over \$12,000,000 exclusive of exhibits, and will represent over \$50,000,000 of value with exhibits installed. Many of the exhibits are unique and many are beautiful, showing as they will, the best work of all degrees of men from the Alaska Indians to the best of French artists and Italian sculpturers.

Send your name and address to this office if you would like full particulars of our excursion route, rates, etc. The Editor will be pleased to supply you with all possible information.

"Ruth," said the mother of a little miss who was entertaining a couple of small playmates, "why don't you play something, instead of sitting still and looking miserably?"

Ruth—"We're playing we are grown-up women making a call."

The French and Missions

SUGGESTED PROGRAMME.

Monthly Missionary Meetings—Epworth Leagues.

(Canadian Hymnal used.)

Hymn 459.
Scripture lesson—John 14: 6-21.
Prayer.

Hymn 79.
Ten-minute address on "The French in Quebec"—(a) Their history; (b) Protestant missions in Quebec; (c) their importance in the future development of our country; why we should evangelize the French.

Hymn 259.
Ten-minute address on "Our Work Among the French in Quebec"—(a) The French Methodist Institute; (b) the French churches; (c) the day schools.

Five minutes for "Facts about the French in Quebec, and what Missionary Work is Being Done Among Them," given by league members.

Hymn 211.
Five-minute address, "The Bible and Education as a Force in Papal Lands."

Doxology.
Benediction.

References—A good Canadian history—see the Quebec Act and the Treaty of Paris; Missionary Outlook for April; the Christian Guardian; Preparing the Way, 25 cents; Problems in French Evangelization, 10 cents; From Rome to Protestantism, 25 cents; Strangers Within Our Gates, cloth, 50 cents; paper, 35 cents; The Methodist Church and Missions in Canada and Newfoundland, cloth, 50 cents; paper, 35 cents; Missionary Report; Report of Woman's Missionary Society.

Order from F. C. Stephenson, Methodist Mission Rooms, Toronto.

Topic for May—"Our New Settlers—Russians, Galicians, and Poles."

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For one dollar we will send the following books:

Preparing the Way, the story of the French Methodist Institute.....\$0 25
Problems in French Evangelization 10
From Rome to Protestantism 25
Strangers Within Our Gates, paper. 35
The Methodist Church and Missions in Canada and Newfoundland 35

\$1.30

All the above for \$1.

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"Last November we opened our home to the young people of the church every Wednesday evening for the winter months. One hour was given to the study of missions, then one hour and a half was given to a social time, after which lunch was served. The missionary part was often prolonged into the social part, and the young people said that they enjoyed the missionary part the best.

We had speaking matches on names of China, map-drawing from memory, locating mountains and rivers, lakes, cities, canals, etc. We also studied about the missionaries who are laboring there; also the government habits of living, educational system, religions, etc. On the last Tuesday evening of February, after league, the young people assembled at our home and gave us a surprise. They gave us a gift of eight dollars and twenty-five cents, to be used by us any way we wished for missions. We decided to use it in connection with the boys' class, in aid of Chentus Hospital."—A. G. Fleming, Sask.

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:: AND ::

Every Minister

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A book pure and sweet and fresh as a breath from the ocean. No country has such a romantic history as Canada. The Old Loyalist is a descendant of those noble men and women known as United Empire Loyalists, who braved unknown perils and who suffered terrible hardships as a result of their love for their flag and country and adherence to principles which they held inviolable.

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A San Francisco attorney has a new office boy. The last boy with whom he was associated resigned a few days ago, because the law business did not suit his peculiar temperament.

"How long have you been here?" asked the lawyer when the small boy made known his intention to seek a different vocation.

"Six weeks," replied the boy.

"And you don't like the law business?"

"Naw, it's no good. I'm sorry I learned it."

While inspecting examination papers recently a teacher found various humorous answers to questions. A class of boys, averaging about 12 years of age, had been examined in geography, the previous day having been devoted to grammar. Among the geographical questions was the following: "Name the zones." One promising youth of 11 years of age, who had mixed the two subjects, wrote: "There are two zones, masculine and feminine. The masculine is either temperate or intemperate; the feminine is either torrid or frigid!"

A well-known novelist was touring through Lancashire in order to learn something of the lives of the inhabitants when he came upon an old man breaking stones on the roadside, and, thinking he might gain some knowledge from him, addressed him thus:

"How far is it to Fleetwood, my man?"

"You'll see a milestone a bit farther on," was the gruff reply.

"What's the use, if I can't read?" said the novelist, eager to draw the old man into a conversation.

"Then it'll just suit you, for there's nowt on it," said the old fellow.

The little Wabash River was on a rampage. Its waters were all over the bottom-lands and many farms were inundated, in some cases the water coming up 16 and all around the farmers' homes. Among the houses to be completely surrounded was that of one Patrick O'Brien. A neighbor of Pat's, rowing a boat down the middle of the road during the flood, perceived Pat wading around out in the back yard, a tin bucket in one hand and a long stick in the other. He was advancing cautiously, and at the same time poking about in the water with the stick at every step. Wondering what Pat could be about, the rower shipped oars and called out:

"What's the matter, Pat?"

"Sure an' I'm a-lookin' fer me well, to get a pull o' wather out!" was O'Brien's reply.

Riding across the country one day, Dr. Blank noticed an old negro who had been for quite a while perched motionless upon a little bridge, fishing silently from the stream beneath. For some time he watched him from a distance, but finally, overcome by the old fellow's unmoved patience, he rode up and accosted him:

"Hello, Wash! What are you doing up there?"

"Fishin', sah," came the reply.

"Not getting many, are you?"

"No, sah."

"Well, it seems to me you'd get tired fishing so long without a bite."

"I doesn't want no bite, cap'n."

"Well, that's funny. Why don't you want a bite, Wash?"

"Hit's this-a-way, cap'n: when I gits a lots o' bites hit takes all meh time to get the fish off'n meh line, an' I doesn't have no time fish fishin'."

NO TOTAL ABSTAINER

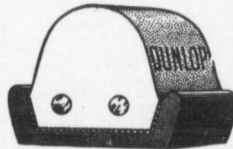
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