



# THE Canadian Epworth Era

Toronto

June . . . 1910

Vol. XII

No. 6

※ DO YOUR DUTY! ※

"WELL, it is all over, but I think I have done my duty." Simple words these, but what addition would you make? Lying behind and leading up to them, a sense of honorable intention and honest performance makes the mind easy and the heart at peace when the last hour of earthly life draws near. To face one's duty bravely, to do it consistently, to maintain fidelity to the end,—these are qualities that will become a man whether his place be among the mighty ones or with the lowly sons of toil. Though he live in a palace and wear a kingly crown, he is no king whose soul is base, whose aims are selfish, or whose conduct is unmanly. Judged by what he was, as well as by what he did, no more kingly man or manly king ever sat in Britain's royal throne than he whose passing hence has brought sincere mourning to many millions of loyal hearts. Not for the place he occupied but for the way he filled it will Edward VII. be long revered. Not for the power that he possessed but for the way he used it will he long live in the heart of the nation. He is gone, but is it therefore "all over"? With him, yes! but even though dead, he speaks to every member of the vast Empire over which he ruled so wisely and so well. And what is the message? Just this, "Do your duty!" What that may be, if heart is sincere and mind alert, God will make plain. The law of the kingdom over which the King of kings rules must be honored and obeyed with supreme and unquestioning loyalty. Then will all else find its fitting relation, and when the close of life's brief day draws on apace, and the sunset shadows lengthen, fearless and undismayed, because trustful and obedient even unto death, we may say with Britain's dying monarch, "I think I have done my duty." Such words, so spoken, are priceless gems to be stored forever in the nation's heart as stamping the speaker with the marks of true Christian manliness. Let us cherish them, and ever emulate the spirit that they showed forth. So may we, too, die content.

THE

# Canadian Epworth Era

DEVOTED TO THE STUDY OF PRINCIPLES AND METHODS OF  
WORK IN YOUNG PEOPLE'S SOCIETIES AND SUNDAY SCHOOLS.

## At Home with the Editor

SAMUEL T. BARTLETT,  
EDITOR

WESLEY BUILDINGS, 35 Richmond St. W., TORONTO, ONT.

WILLIAM BRIGGS,  
PUBLISHER

—The Spirit of the worker determines the character of the work.

—Work never degenerates into drudgery unless it is done by a drudge.

—Quality rather than quantity should be our first and constant aim in work for God.

—Work that may seem hard at first, becomes easy by steady and repeated efforts to perform it.

—God has so much work for us to do that no willing child of His need ever be out of steady employment.

—The Church should be God's Free Employment Bureau, finding fit work for all and fitting all to the work.

—The Christian who does not work for the welfare of his fellow men fails to follow the copy of the Divine Master Workman.

—The ways of working are many, the time for working is short, the rewards of working are sure; therefore it behoves us all to be industrious.

### The Western Fever

Writing of the condition and prospects of the Epworth League under his direction, a President, living in an Ontario city, reports that the League "at present is not in a very strong or flourishing condition owing to the 'Western fever' which has struck the members." He adds: "It seems as if they leave us faster than we can get new members," and, again, "the hard part of it is that the best and most active workers are going."

This correspondent treats of a very important matter, one which concerns many of the older places of the Eastern Provinces, and because workers are involved in it such grave questions of League membership and usefulness, we make a few suggestions.

It is to be expected that the migration of many of our young people, especially of the young men, to the newer provinces of Western Canada, will continue for years to come.

But the most of these should still be retained in League and Sunday School membership. The Methodist Church is as extensive as Canada, and local residence need not vitally affect church relationships.

Still, the fact remains that many who remove from the home circuit are lost to the church. This is true not only in the West, but equally so of Toronto. There are hundreds of people in the city, as well as in the Prairie Provinces, who used to be connected with the church in various ways "at home," who never see the inside of either Sunday School or League room now.

This ought not to be so, and might be largely prevented. But it requires co-operation. The person removing must be interested enough to obtain a removal card, letter or certificate before leaving home, and then sufficiently wise to present that credential wherever he or she may settle. And the leaders in the work of the home church must be alert and anxious enough to see that the person removing does not get away without such note of introduction to the church in the new place of residence.

Of course, no one can make the mover use the letter; but, at least, someone can write the minister in the city, town or village to which the friend has gone, and seek for him a welcome. There is always someone in the old home community who knows enough of the removed one's whereabouts to make this practicable.

Correspondence between the home School or League and the absent friend will be well repaid. This is attended to in some quarters, but not generally.

Much depends on the attitude of the person removing into any new community. Some are free and soon make friends. Others are retiring and stand aloof with unpardonable diffidence. Some value their church relationships highly, and will retain them at all cost, others are carried away with worldliness and selfish greed and soon lose their former spiritual sensitiveness. Others, in their new home come under "the cares of this life" and their relish for church associations and work is soon lost.

A three-fold injunction is in order: *First*, to the old friends.—Do not permit any of your young people to go away without a letter, and without your seeing that a notice of that removal is sent as soon as possible to some responsible person in the distant town to which your friend is going. *Second*, to the new friends.—Do not allow any young person to remain long among you without seeking him for your fellowship in all possible church connections. *Third*, to the young person himself.—Do not consent to be a stranger wherever you go. Make friends of God's people. If no one introduces you, make your own introductions. Do not stand on ceremony. If you are not sought by someone, seek someone yourself. Connect yourself with the people of God and get to work. Do it soon or you will drift and join the multitude of the lost or disappeared.

The League or Sunday School at home must fill up every gap caused by these removals. This can be done, for there are boys growing up in every community, and these should be in training continually. Do not worry over those who are gone. If they are of the right stuff they will continue to be useful wherever they may reside. Rather worry yourselves to get the growing boys in their early teens and aim at giving them such training that when they, too, many of them, shall leave the old home, they may carry with them what shall make the new home equally pure and lovely before God.

### The Secret of Good

Picking up a young lady's Bible recently, when in her home, the book opened quite casually at the early chapter of Isaiah, and verse heavily underscored, at once claimed our attention. "If ye be willing and obedient ye shall eat of the good of the land." Our young friend is a Student Volunteer, and it looked as if she had been studying fundamental principles. Not of her Bible or her use of it did we particularly think, but those two words, "willing" and "obedient," kept ringing in our ears, and pondering them, we asked questions regarding Canada and Canadians. Is the land "good"? Surely there never was a better! Is the "good of the land" in evidence? Surely there never was a land more attractive by reason of its very goodness than Canada is in the eyes of the older nations to-day! Will the "good of the land" be fully enjoyed by the people who live in it? And there we hesitated, and thought and questioned afresh. What is the popular conception of "good"? Is it mere physical bounty, the product of teeming harvests? Will the abundance of temporal supply satisfy the growing populace? Is the fruitage of field or orchard all that our people most desire? Will the output of forest or mine, the product of farm or factory be deemed sufficient "good"? Is there anything better to "eat" than "the good of the land" as realized in bursting granaries, the ingathering of well-filled fields? Surely the prophet of olden time had something more than such physical wealth in mind when he spoke of the consequent results of being "willing and obedient." And then there came the conviction that even in the material development of the nation, "the good of the land" cannot be fully enjoyed without God, and that to realize His continued blessing even in temporal possessions, the people must honor Him by "willing and obedient" service.

But "the good of the land" is not confined to the products of the soil. It is in the characters of the citizens, the very heart of a nation's life. For lack of priceless moral treasure, Judah and Jerusalem were impoverished of old, and without it Canada can never enjoy the highest "good." We need men to till the soil, to delve in mountains and dig in mines. We need the music of the axe and saw in virgin forest, and the hum of whirring machinery in busy factory. Every sphere of human industry must be active, and the labor of brain and brain be everywhere increased by God. The must be in the heart of the nation or "the good of the land" can never be fully realized. To bring about this richest harvest is the church's true mission in our land to-day, and in the process every Christian must be a worker. This is the very soul of patriotism.

"If you want to Christianize humanity you must humanize Christianity."

## The Excuse Habit

Why do so many nominal Christians lament their inability to do work for God? We have often heard young people say that they would like to do so-and-so "if" such-and-such were the case, or they really would, "but."—Oh! those "ifs" and "buts," what sorry excuses they are! You will never be able to do anything unless you exercise whatever ability you have, despite all the "ifs" and "buts" in the world. And, after all, most of these are only imaginary. Sometimes, we fear, they are the creations of our own wilful caprice that seeks some extenuating circumstance for an inward spirit of indolence. Even supposing there are real hindrances to the way of one's service, what then? Shall we cringe or falter or lose heart? None who ever accomplished anything for God was thus cowardly. The loiterers always seek excuse, the truly loyal never apologize. What you can do, do, and in the very doing of it, added power to do more will be gained. Our Master has always done the willing weak ones to do great things, and from seemingly incompetent nobodies He raises up mighty souls to do exploits. Not one reader of these words is so weak but he may become a harvester of souls.

## Definiteness in Christian Service

Where a positive religious experience has begun in the soul, its manifestation will be seen in the activities of daily life. It is often said that the most needed type of religion to-day is the practical. Was it not so in the earliest of Christian times? "Our Lord directed us all towards this kind of service." But He was careful to instruct His disciples as to their need of personal knowledge, personal fitness, personal preparedness, for this practical work for the extension of His Kingdom. And when they had these things, when they were conscious of personal experience and empowerment, they spoke with "boldness," and mighty effects were produced.

There is no new way to do work for Him. At the very core of our experience must be the absolute knowledge that we have something essentially different from that which others have, something without which we could not live, and for lack of which they are dying, before we can effectively reach them and persuade them to accept what we offer. Have we this different, this superior, this indispensable thing? If we are not sure that we have, we positively cannot do definite and effective service for Christ.

There is little of this definite personal work done, and the very uncertainty of many regarding their own spiritual state and possessions is one reason why. How can you confidently recommend the Bible to another if you do not know it to be the word of God's grace yourself? How can you advise prayer if you are uncertain about God answering your own prayers? How can you point sinners to the way of life if you doubt the forgiveness of sinners? How can you preach or teach the doctrines of the New Testament if you are not sure of their appropriateness or effectiveness?

Definite Christian work, as we see it, must be the result of definite Christian experience, or, at best, it will be done in a perfunctory manner, lacking spirit and power, and from this grows another practice that in our judgment is becoming too common.

It is an easy way to shirk individual responsibility for definite personal Christian service, by appointing a committee. Oh, the committees! The need is seen, but the initiative, and, presto! the committee is appointed and the work too often un-done. We know the value of organized, concerted, united work; but we long for the time to come when, instead of waiting for a committee to be appointed, our individual members will do what they see needs to be done.

A Relief Committee is good; but when you see a case of need, why say "That's the committee's work, let them look after it?" Lend the helping hand yourself. And so it runs through all our church machinery. Meanwhile, hundreds are spiritual weaklings for lack of something definitely and personally done. "Our League cannot do anything without a committee," was said not long ago. "And it is done then?" we asked. The answer was suggestive, "Half the time the Committee never meets." Therein is weakness. What we want is not more machinery to devise new schemes of service; but more men to work the machinery we have. What is needed is not more or better methods, but more intense and heart-springing motives. Not short-cut plans or patented processes can do God's work, but prayerful, persevering, spirit-filled workers. For lack of such, the churches are too inactive instead of being centres of busy industry for God. Such workers with but indifferent equipment have achieved marvels. With the elaborate organization of to-day, they would conquer kingdoms. Saladin, looking at the sword of Richard the Lion-hearted, expressed surprise that so ordinary a blade should have wrought such mighty deeds. Baring his arm, the English King said, "It was not the sword, but the arm of Richard that did these things." And it is only by the strength of

living personality that mighty deeds for God can be achieved in subduing the world before the march of the Conquering Christ. With the Bishop of Exeter, we say:

Give us men!  
Men who, when the tempest gathers,  
Grasp the standard of their fathers  
In the thickest fight;  
Men who strike for home and altar  
(Let the coward cringe and falter)  
God defend the right!  
True as truth, though lorn and lonely,  
Tender, as the brave are only;  
Men who tread where angels have trod—  
Men for country and for God;  
Give us men! I say again, again,  
Give us such men.

## The Call for Men

It is no new call. And it will never be an old or worn-out one. The needs of each succeeding generation can never be met without the living active age. The work of God has ever needed, and shall ever need, men. The demands of the church, as its operations extend and its activities are multiplied, are the same to-day as a hundred years ago. When William Case, in 1808, was opening up the Western work of Methodism in this country, he wrote to Bishop Asbury: "I waded through deep waters and miles on my way to the river Thames, more than two hundred miles, and one hundred yet from Detroit, preaching in different places and thinking of an unsuccessful missionary returning in disgrace. But the Lord greatly blessed my soul, and showed me in a dream, that this 'wilderness should blossom as a rose.'—And as a result, I must earnestly request that men of stability and faithfulness be sent into this new work, for some will seek to destroy it. To engage in such a mission may be a sacrifice; but what good have we attained without sacrifice? God will more than repay."

As then, so now, the need is for "men of stability and faithfulness," who shrink not at "sacrifice," and are strengthened and sustained by the knowledge that good is being attained, and that "God will more than repay."

Will the supply of such men ever fail or cease? Not if parents count it a privilege to give their sons in infancy to the work of God, and in the spirit of the apostle, they can say as they see their loved ones depart to hard and toilsome mission stations, "If I had twenty sons I should rejoice that they were all so employed, though I should never see them again." The place of dedication is the home, the time is at birth, the responsible persons are the parents. God honors and accepts such devoted sons, as He did Samuel of old, and had the world more Hannahs and Elkanahs the church would have more prophets.

Will the supply of such men cease? Not if Sunday School teachers, pastors, and Epworth League leaders are faithful. Scores of boys in our congregations might be won to a life of public service in active work for God if they were personally sought as recruits for the ministry. But if the home is failing in the primary duty of infant dedication, the church in its various activities is none the less culpable for neglect. Every boy hears more or less about the merits, prospects, claims, emoluments, and such like, of the trades and professions; but how few ever hear in personal conversation of the sublime glory, the supreme privilege, the immeasurable profit or the unspeakable joy of preaching the Gospel.

Will the supply of such men cease? Never! But the work of God may be delayed by our dilatory methods and plans, and whether we are parents, teachers, stewards, presidents or leaders, we must remember that we are responsible not only for a certain measure of work ourselves, but for the increase of workers to carry the great world plan of God to a successful completion.

Yes, the church still needs "men of stability and faithfulness," as in Case's day. Have you not a boy to give? By God's grace let us keep up the supply of men by dedicating and training our boys!

## About Our Honor Rolls

On page 141 you will find one. It represents hard, conscientious, yet pleasant study. Our friends who have written speak in glowing terms of the correspondence plan. It is not too late for you to join the ranks. Write for particulars. We want another Honor Roll. From month to month we shall print the names of those Leagues whose officers are all subscribers to our paper. How many of your officers have their names on the ERM mailing lists? As soon as all their names are there, let the Editor know, and down will go your name. What League will be the first on this Honor Roll? Surely everyone in any official position in our Young People's Societies and Sunday Schools should regularly receive this paper. Get on the Honor Roll!

"He who never changes any of his opinions never corrects any of his mistakes."

## A Talk With the President By the Editor

You have been elected on the nomination of your pastor, and by the votes of your members, to an honorable and responsible office. Perhaps it is your first term, and you are anxious. It may be your second or third term, and you are a bit over-confident or even a trifle careless. We have known just such states of mind. But you are doubtless open-minded enough to accept a little kindly intended counsel. In the hope that you are, this article is written.

Seek at the very outset to get a true conception of the importance of the organization over which you have been appointed. It exists for serious business, not pastime or play. Its aim is high, its purpose great, its possibilities many, and its influence far-reaching. A study of its objects as set forth in the Constitution will soon convince you of this. Familiarize yourself with these.

Keep these "Objects" in mind continually. Think much of the end to be reached and the means of reaching it will be the easier. If you do not maintain these supreme aims of league organization and work always uppermost in your own thought and purpose, you may have a complex organization on paper that lacks dominant motive in fact, and so will accomplish little. Remember, "it is the string of fish that counts." If you can catch them better in your own way than in anybody else's way, then your own way is best. Too many are trying to "fish" as mere automatons might, and, lacking individuality in both initiative and method, they never have a very big string. You are after "fish," and "fish" you must have. Let that be your overmastering and determined purpose, and you will find a way all right. But don't be content to "go through the motions" and land nothing or nobody. "I will make you fishers of men," said Jesus. But it was on condition that we obey His "Follow me!" Therefore, study Him. He is the great Master Teacher, the Supreme Soul-winner, and your League business is first of all: "to save souls."

With your own mind thus engaged, you must make an earnest effort to enthrone all the members of your Executive Committee with the same thought and purpose. Your Executive meetings cannot have dignity or carry weight of spiritual influence otherwise.

At your first Executive Council, lay your convictions and purposes before your officers, rather than your methods and plans. They must be positively seized of a great idea before anything of value can be accomplished. If your League stands for nothing big, or high, or noble in the minds of your officers, it can never realize anything but small results in the lives of your young people or in the community about you. Your Executive members must feel deeply, and rejoice in the conviction, that your League can fulfil its true mission only when it is used for great and mighty achievements, as set forth in the "objects" of its Constitution.

If you can bring your vice-presidents, chairmen of committees, and the other responsible officers, to feel this, you will seek to work out your plans along several lines, though perhaps not all at once.

You must study the individual member, and seek to bring that one person up to the highest possible mark of efficiency. Then you will find that the related individuals are brought into the best conditions for work. "No one liveth to himself" is the basis of good committee work. The individual alone,

by himself, in relation only to God, is of value. You must save him. But the individuals of your League, in relation to one another, are your working force, and you must use them.

The natural outgrowth now is to ask what your League as a united body of intelligent young Christian workers can do for your community. That will begin of course with a study of your own congregation. Those that are numbered among your own family thus you cannot overlook. Every one of them needs you, and you need every one of them. But your work has only begun with them. There are outsiders to reach. In some way your League should minister to them. Old people to be called on, that a song, a story, a prayer, a bit

of happy sunshine may brighten and cheer their hearts; sick ones to be visited; poor homes to be helped;—many indeed are the open channels of usefulness right around you. But there is more yet, when you are ready for it. Your League should exert its influence in all worthy aims that concern your village, town or city. Is there a Local Option contest to get into it. Are there loose ethical standards prevailing all about you, raise them. Do not shut your League out from the social, civic or political world about you. Plan to support every good thing, and to make every measure that stands for righteousness yours.

You may not do this all at once, but if you, as president, are content with a low ideal and little things, your League will not be what it should be—a power for good throughout all your community.

Never be discouraged, but always work towards perfection.

## Friendliness

By Mrs. W. B. Tapsen,  
Bowmanville, Ont.

In the rush and turmoil of this twentieth century, the men and women of the world find little time for sought but business and pleasure. In the struggle for fame, notoriety, and wealth, their finer instincts become warped; their thoughts become saturated with the very essence of selfishness. Their very lives are lived within a radius into which no breath of the sorrow, conflict and misery of the seething masses of humanity without dare even enter. Friendships are formed, 'tis true. None are so busy but time may be given to a friend; but in those lives—those empty lives—"that bubble world where colors in a moment break and fly"—not one moment can be spared to think a noble thought or do a friendly deed.

Tennyson says, "Better not be at all than not be noble." There is so much distress, so much care and anxiety, so much bitter genuine anguish in this queer, old world of ours,—and life's day is so short,—that to cultivate true nobility of character we must make time to do those things which take us out of ourselves. For

"It isn't always the things that you do,  
'Tis the things that you leave undone,  
Which give you a bit of a heartache  
At the setting of the sun."

Friendliness is one of the attributes of a truly noble life. Ruskin says, "Every noble life leaves the fibres of its life woven forever in the work of the world." We need not wait for an opportunity of doing some great heroic action, but just live with one hand outstretched always to help someone. Kindly smiles, comforting words and ready sympathy may pierce the gloom of some saddened heart like a sudden sunbeam ray.

A little incident comes to my mind which took place in our own town. A lady told me she had heard of an old couple living not far from her home, who were very pious and she went to see them. She found them poor, and sick, and lonely; and becoming interested she went often. Some time passed and returning unexpectedly she left town. Returning in a week, she went again to see the old couple. The old man said to her, "So you've got back again." "Yes," she answered, "how did you know I was away?" "Why," said he, "you know I can see your kitchen window from here, and every evening when

it begins to grow dark I watch for the light to spring up there,—it's kind of company, you know, and lately I have missed your light. I knew you were away, and I was lonely." That light was a friendly light, it cheered a lonely heart.

Many have knelt at their open windows and watched the lights twinkling in the windows of the heavens above, sending down messages of peace, and comfort, and hope.

We walk along a street on a dark and stormy night. Hours after house is in darkness, till suddenly we come to one ablaze with light, and we linger, loth to leave the friendly gleams, to press on in the gloom beyond. So a kindly heart sheds warmth, and comfort, and hope, around those who come within its reach. It is true that good actions always help the world; that a deed of true friendliness makes one believe more in humanity. Longfellow's wholesome words cannot be quoted too often:

"Where'er a noble deed is wrought,  
Where'er is spoke a noble thought,  
Our hearts in glad surprise  
To higher levels rise,  
The tidal wave of deeper souls  
Into our inmost being rolls  
And lifts us unawares,  
Out of all meaner cares."

Yet these noble words and noble deeds can scarcely be separated from noble lives. You remember Jean Valjean when he carried his enemy Marius, through the sewers of Paris. Are there many such in the world who, for friend or foe, would have it in their hearts to do such a deed? Take the Good Samaritan of the Scriptures; how the man travelling from Jerusalem to Jericho fell among thieves, who stripped him of his raiment, and left him by the roadside half dead. You remember the priest and the Levite passing him by, but the Samaritan saw him, and walked with compassion,—kindly feeling for a fellow-being; and you know the rest: how he took him to the inn on his own beast and paid the keeper of the inn to care for him. . . . There are men and women in the valley whose skies are dull and leaden. Are your skies blue? Reach down, take the hand of another, and say to him, "I have found the sunshine, brother, come up here."

A missionary goes to a heathen country for the first time. For the sake of human souls. Mrs. Booth has sent a thrill of

"Do good to thy friend to keep him, to thy enemy to gain him."



## How to Make the League Go

hope through the prisons of America for the same reason. They may not see their results. The rain always falls on the just and the unjust. The sun always shines on the beautiful rose and the lowland daisy,—for who can tell, the desert place may yet blossom as the rose. So the rain falls lovingly; the sun shines entrancingly. Love may yet conquer.

Let me give you these few lines by Sam. Wm. Foss:

"There are hermit souls that live withdrawn  
In peace of their self-content;  
There are souls, like stars, that dwell apart  
In a fellow firmament;  
There are pioneer souls that blaze their paths  
Where highways never ran;  
But let me live by the side of the road  
And be a friend to man.

"Let me live in a house by the side of the road  
Where the race of men go by—  
The men who are good and the men who are bad,  
As good and as bad as I.  
I would not sit in the scorners' seat,  
Or hurl the cynic's ban;  
Let me live in a house by the side of the road  
And be a friend to man.

"I see from my house by the side of the road,  
By the side of the highway of life,  
The men who press with the ardor of hope,  
The men who are faint with the strife;  
But I turn not away from their smiles or their tears;  
Both parts of an infinite plan;  
Let me live in my house by the side of the road  
And be a friend to man.

"I knew there are brook-gladdened meadows ahead,  
And mountains of wearisome height;  
That the road passes on through the long afternoon,  
And stretches away to the night,  
But still I rejoice when the travellers rejoice,  
And weep with the strangers that moan,  
Nor live in my house by the side of the road  
Like a man who dwells alone.

"Let me live in my house by the side of the road  
Where the race of men go by—  
They are good, they are bad, they are weak, they are strong,  
Wise, foolish—so am I.  
Then why should I sit in the scorners' seat,  
Or hurl the cynic's ban?  
Let me live in my house by the side of the road  
And be a friend to man."

### What Is Religion?

Real religion is for this world. It has little or nothing to do with any other. It is only a farce and a shame if it does not make this world better. It has to do with clean streets and pure politics. It fearlessly faces the drink problem, and endeavors to solve it. It seeks out the poor, and supplies their wants. It finds utterance in the public press in favor of every good and humanitarian movement. It concerns itself with pure food. It champions every good cause. It finds God here and seeks to make this world worthy of His presence. Is it thus with your religion?—*Sunday Companion*.

We insert in this number a photograph of the Executive of Queen Street League, Toronto, one of the "down-town" societies that in spite of many difficulties is still making things "go." The written reports presented by the several vice-presidents at the annual meeting of the Executive have been forwarded to this office, and from them we glean something of the ways by which this aggressive League lives and thrives.

Believing that its young people have social instincts, its Social committee provides for summer "outing." Thanksgiving rambles, banquets, including toasts, and the rather unusual poetical "roasts" handed out to divers members of the Executive, winter visits to sister Leagues, and numerous other ways of drawing out the "jolly good-fellowness" and good-will of the various members.

The Literary Committee stands for intellectual development in its highest

ers and duties by utilizing evangelistic agencies to win young people for Christ and for service. Its aim is "to raise the standard of reverence for sacred things, and to promote a spirit of Christian fellowship and love among the young people." Many interesting and helpful Endeavor meetings were held during the past year. One of the most signally successful was that led by the class leaders of the church. Another took the form of an evening with the pastor's sermons, when the brightest and most suggestive thoughts of the quarter's sermons were presented in short, pithy addresses by several of the League members. Special attention was given to making every programme attractive and interesting, and in this way the meetings were always well attended, the responses to the roll-call promptly given, and the interest well sustained throughout. No little impetus was given to the success of the meetings by the fact that the committee



QUEEN STREET, TORONTO, EPWORTH LEAGUE EXECUTIVE.

Members standing—Miss L. Hill, Miss A. Pyster, and Mr. R. Mee. Seated—Miss M. Johnstone, H. Skitch, Rev. C. O. Johnston, Miss E. Freeman, and H. J. Wallace. On the floor—F. R. Leggett, and R. Belyea.

sense, and so insists upon a literary evening once a month. Not content with "evenings with the poets," and such like, the committee arranges for local concerts, the talent being drawn largely from the members, debates, mock-trials, newspaper evenings, lectures, travelogs, book reviews, and many other good things tending to stimulate thought and to develop the mental capacity of the Leaguers. As in most Leagues the Missionary Committee carries on aggressive work. In addition to the usual systematic canvass of every member for monthly contributions, the League has purchased a missionary library of 45 volumes, which, in charge of a competent librarian, are duly circulated among the givers. Mission study classes with "The Uplift of China" and "Strangers Within Our Gates" as text books, have been successfully carried on during the year. The library and the study classes indicate that this League gives missionary education its rightful place in this important department.

The Christian Endeavor Committee manifests a right conception of its pow-

er met fifteen minutes for prayer and praise before each consecration service.

Other special features of the year's work have been the distribution of flowers among the sick, the sending out to the poor of many Santa Claus baskets at Christmas, co-operation with the students in their down-town evangelistic campaign last summer, and the carrying on of special evangelistic services in its own church.

Mr. A. J. Wallace, a brilliant student at Victoria College, and one of our probationers for the ministry, was a faithful and consecrated officer of the League at the time of his late lamented death.

This thriving League is to be congratulated upon its aggressive efforts to uphold its members to high ideals and noble service by seeking to meet the varied needs of young people, and to win them for Christ and the church. Surely such work is in some measure possible to every League, and whether in city, town, village or country district, the same devoted and aggressive spirit of work will everywhere bring good results.

"There are so many who are content to be without being anything."

## Department of Christian Endeavor

"For Christ and the Church."

### July Consecration Meeting

BY REV. E. L. FAREWELL, B.A.

TOPIC: Dominion Day. A good Citizen.  
LESSON: Psa. 101; Col. 4: 8; 1 Thess.  
5: 22; 4: 6, 7.  
HYMNS: Methodist Hymn Book: 903,  
904, 906, 907, 715, 746.

Good citizenship and Christianity are closely related. Good citizenship is Christianity. It is Christianity at work upbuilding a nation. It is Christianity constructing roads, building bridges, laying steel rails, digging canals, managing industries, extending trade and commerce, developing natural resources, educating the youth, making and administering laws, solving political, social and economic problems, destroying public evils, formulating national ideals, summing obligations to the Empire, fulfilling responsibilities to the non-Christian world. Good citizenship is, in short, the permeating of every vocation and calling and activity and relationship of life with the spirit of the Christ.

What an abundance of material for a great and memorable Canadian night with our Epworth Leaguers.

The topic might be presented in many ways. And, first of all, how would it do to decorate the room in which your meeting is held with such British and Canadian flags and bunting as you can lay hold of? Above the pulpit or the leader's table you might drape the flags about the open Bible, thus creating at the very outset a patriotic, wholesome and buoyant atmosphere.

Moreover, this topic splendidly lends itself to patriotic music. Wherever possible organize a men's choir and a woman's choir. The men might sing *Men of the North or O Canada*; the women, *The Land of the Maple or The Maple Leaf*; and the combined choir, *Rule Britannia or The Red, White and Blue*.

Then you might select five or six speakers who would come prepared to discuss the topic four or five minutes each under such heads as the following:

#### I. THE POLITICAL DEVELOPMENT OF CANADA AND ITS PRESENT OUTLOOK.

One might briefly refer to the events leading up to the British North America Act, which constituted Canada a united self-governing colony within the Empire on July 1st, 1867. Mention the four provinces that came into confederation at that time and the conditions under which the other provinces have come in. Note the present agitation for the enlargement of Manitoba, Ontario and Quebec. Speak of the gradually growing independence of the Dominion in respect of the United States and the great impetus given during the past fifteen years to the development of imperial ideals and relations, as indicated by the granting of the preferential tariff, the South African War, penny postage, the colonial conferences, the assuming of defence obligations at Halifax and Esquimaux, the passing of the Naval Bill, etc. Let the leader close by giving his own conception of the place of Canada on the North American continent and in the Empire, or by a quotation from the Governor-General's response to the Address presented by the members of Parliament in Ottawa on May 4th last, as follows:

"Gentlemen, when I reflect on the vastness of your area, on the fertility of your soil, on the unlimited wealth of your natural resources—which I rejoice to see you are determining scientifically to develop, when I reflect upon the invigorating nature of your climate, and on the strenuous character of your people—when I reflect on all these great advantages which you possess in such abundance and exceptional degree, then, gentlemen, I feel convinced as I am that tomorrow's sun will rise, that if you keep true to the highest ideals of duty and disinterested service, nothing can prevent you from becoming, perhaps before the close of the present century, not only the granary, but the heart and soul and rudder of the empire.

#### II. THE TERRITORIAL EXTENT, POPULATION AND MATERIAL WEALTH OF CANADA.

The second speaker might make a comparison between the extent of Canada's territory and that of the United States, England, the British Isles, Germany, France, Russia, Europe, China, Japan, and so on. The size of these various countries and continents may be obtained from any good geography, and the comparison then becomes simply one of arithmetical calculation. So also make a comparative study of our population, immigration, foreign trade, railroad construction, development of natural resources, wheat output, etc. These statistics and many others can be obtained from the 1910 edition of *Five Thousand Years About Canada*, compiled by Frank Yeigh, Toronto, a copy of which can be obtained for 25 cents from William Briggs, Wesley Building, Toronto. Close by giving "your vision" of Canada's future in respect of immigration, population, wheat crop, foreign trade and other lines of development.

#### III. OUR RELATION AS GOOD CITIZENS TO THE MATERIAL PROGRESS OF CANADA.

We have an increasing population, vast material resources, a splendid climate, abundant optimism and hustling young Canadians. But do these constitute a great nation? Develop the theme that a nation's strength is in its righteousness and not in houses and barns and lands and wheat, and that Canada can be great only as she utilizes her material forces for the development of character in the lives of her individual citizens, and for the upbuilding and extension of Christ's Kingdom everywhere. Quote the statement of a Western trier Chairman, made a short time ago, in reference to Epworth League work in the West, as follows: "Men, young and old, and young women come here to make money, and many active workers in the East when they leave home, say, 'Good-bye, God, I am going west to make money, and have a good time! Cards, dancing, theatre and moving picture shows are destroying the taste for anything better.' Examine this statement; criticise it; moralize upon it. Work out the true relationship between the good citizen and the material forces, resources and wealth by which he is surrounded—a splendid opportunity for the discussion of Christian stewardship.

#### IV. OUR RELATION AS GOOD CITIZENS TO THE POLITICS OF CANADA.

The Epworth League stands for honor, integrity and adherence to high ideals in public life. The late Mr. Glad-

stone once said that it is the duty of The State to make it as hard as possible to do wrong and as easy as possible to do right. This is a first-rate principle upon which to base legislation. But within the past few months there have been a number of instances wherein our Parliamentary representatives have fallen far short of this standard. Instance the defeat of the Miller anti-gambling bill, the failure of the Messrs. Skill and King, and the tendency to favor corporations at the expense of the public good. Plead for a closer study and a greater interest in public questions, a more continuous and aggressive warfare against national evils, the protection and conservation of the uplifting forces of the home, and a patriotism that is patient, determined, self-sacrificing and Christian through and through.

#### V. OUR RELATION AS GOOD CITIZENS TO THE FOREIGN PROBLEM.

Discuss the motto, "Canada for the Canadians," in the light of the teaching of Jesus as set forth in Matt. 20: 25-28. If we accept this, as we must, as the standard of our individual Christian life, must we not also accept it as the test of our national life? Canada will be truly great only as she becomes a ministering servant to other peoples that they may possess the same advantages and privileges that Canadians possess. Point out the political, social, economic and moral problems produced by immigration and the supreme necessity of the Christian citizen to know and to solve these problems and to permeate the foreigners and the foreigners' children with the principles of Canadian citizenship and of the Christian conception of God and of human service. Make an appeal for Christian secular school teachers and for missionaries for the great Western field, which are one hundred to two hundred teachers and two hundred to two hundred and fifty missionaries will be required annually for the next twenty years.

#### VI. OUR DUTY AS GOOD CITIZENS TO THE NON-CHRISTIAN RACES.

Read John 1: 18-20; Matt. 28: 18-20; Acts 1: 8. Show how Canada should not only look after her own immigrants, but undertake to evangelize during the next quarter of a century her share of the non-Christian world, which share the Laymen's Missionary Movement place at 40,000,000 people. This necessitates the quadrupling of our missionary forces and the quadrupling of our missionary givings. The good citizen must needs be a world citizen. And world citizenship involves the giving of the best to all nations. The best is the Gospel, with all that the Gospel means, directly or indirectly. And therefore the good citizen must be a missionary in the broadest sense in vision and purpose and effort, seeing the needs and seeking to meet the needs of the world.

The pastor or leader might close with a brief prayer for wisdom and direction by the Holy Spirit, that all Epworth Leaguers and all Canadians may be led to be good citizens in the largest sense in this great and goodly land.

### The League in the Religious Life of the Community

BY MISS ELLA SUTTON, CLOVER BAR, ALTA.

Wherever a Junior or a Senior League has been in operation for a few years the beneficial influences are very noticeable in the general tone and character of the young people of the community. They have broader views of life, and a more unselfish spirit prevails than in a community without such an organization. The League affords greater op-

"God has a large family, but not one of them is able to walk alone."

opportunities for development in religious activity of the youth than a general prayer meeting or Sunday School does. The young people feel more freedom and more responsibility when the meeting is their own. The Sunday School develops the receptive and assimilating faculties, while the League develops the ability to propagate to others the knowledge they acquire from various sources. The League is, therefore, a school made like the young people who are trained to make a practical use of their knowledge.

The League has three great purposes in view: 1. To retain the child for Christ; 2. To reclaim those who have gone astray; and, 3. To train them for a life of service at home and abroad. It is better to guide well the youth and prevent them from falling than to reclaim them after they have gone astray or to rescue them after they have fallen.

The League has a great deal of exploring to do in order to reach the human heart, to awaken the spark of love that lies buried there, to inspire the indifferent, the world-minded, or the pleasure-seeker, to nobler, purer, and more useful desires.

If we as League workers are to accomplish this noble work of lifting up for Christ and humanity we must seek to do so through natural channels as an explorer seeks the source of a river. These natural channels are furnished in the various departments of League work. Young people are naturally sociable. I believe more young people are led astray through their social instincts than through any other channel. If we do not furnish good entertainment and surround the youth with good company and sufficient opportunity to develop their social natures in ways which will brighten their intellect and awaken desires for purity and nobility of character, they will find amusement elsewhere and will be enticed into sinful pleasures and be led astray by evil associates.

The Literary Department furnishes another channel of influence through which we may inspire many young people for a noble and useful life. By literary programmes we can encourage a taste for good literature and music. "Lives of great men all remind us we can make our lives sublime.

If the youth of our land are not supplied with good literature and their natural desires for knowledge fed with good, pure, wholesome thought, they will seek it in dime novels and other trashy literature that may fall into their hands. By developing and nourishing the desire or instinct for right knowledge and activity in intellectual life our leagues are doing a great deal towards the development of strong characters.

Through the Christian Endeavor Department we must seek to inspire a deep and sincere trust in God. It has to a certain extent awakened the human heart of that beautiful simplicity and trust which is natural to the child. By our earnest prayers and conscientious lives we can do much to restore that spirit of humility and love and trust. By relating experiences of dangers from which God has delivered us, and difficulties and temptations which He has given us strength to endure and overcome, we can throw a ray of light on the pathway of life and warn the more inexperienced of the rocks and divert his course from the shifting sands of doubt and sensuality into the deep and open sea of righteousness. We can also, by our cheerful, willing service, prove to our companions that joy and happiness that comes from a fully consecrated life in the Master's service.

Sin has to a great extent crushed out the natural love and sympathy that is so manifest in the heart and life of the

little child. Through the missionary department of our League we have a splendid opportunity of developing and retaining this spirit of love and sympathy for others, especially for those who are not so highly favored and enlightened as we are in this Christian land. On the development of this missionary spirit depends the success and life of our Leagues.

A well organized junior and senior League, with all its departments in enforcing this spirit of love and sympathy, enthusiastic working order, cannot exert a powerful influence for good on the religious life of the community, an influence such as Tenyson speaks of when he says, "Our echoes roll from soul to soul, and grow forever and forever."

### Personal Work

We are indebted to Miss Jennie Laird, Brandon, Man., the competent Secretary of the Brandon and Souris District Epworth League, for the following splendid report of what must have been a very effective address at the recent Convention at Souris:

Mr. Will J. Green, Brandon, in dealing with his subject, "Personal Work," said, "The supreme need of the world to-day is Jesus Christ. Not every man can be a great preacher to a great congregation, but every man can speak to one other if his heart is set on so doing. Jesus Christ said, "I am the light of the world." He also said, "Ye are my witnesses." Hence our duty. No man liveth to himself. Each one of us has livelihood for good or ill. Stanley was brought to Christ by the beauty of holiness in the life of Livingstone, and the atheist who visited Fenech acknowledged that if he remained long with him he would become a Christian in spite of himself. Hence our responsibility.

Personal work is the definite effort on the part of an individual to lead another to Jesus Christ, or to strengthen him in the Christian life.

In our personal work, religious considerations both of precedent and reason emphasize our duty and responsibility in the matter of personally winning disciples to Jesus Christ.

### ACCORDING TO PRECEDENT.

1. The individual way is God's way. When He planned to save the world, He sent One—His Son.

2. The individual way is Christ's way. He wins Andrew and starts a world brotherhood. He wins Nicodemus and teaches the world in all ages the theory of the new birth. He wins the Samaritan woman and levels all sex distinctions and race prejudices. He wins Paul and a world-encircling mission is begun.

3. The individual way is the disciples' way. Seven of the twelve were so won, and in their own ministry they emphasized the same method which had brought them to the Saviour. Andrew wins Peter, Peter wins Cornelius, Philip wins Nathaniel and Paul wins Onesimus.

4. The individual way is the way of Christian leaders. Study the lives and works of Francis of Assisi, Wyclif, Wesley, Knox, Spurgeon, Drummond, and Moody, and we find that in their ministry they always favored the individual way. Beecher affirmed that the longer he lived the more convinced he was that the most effective sermon was that preached to a congregation of one.

### ACCORDING TO REASON.

1. It is Christ's will that we should personally win disciples to Himself, "All power is given unto me." "Go ye, therefore, and disciple all nations." "Lo, I am with you always." This last command should impel us to act.

2. The individual method is effective. Note its use in business and politics. The travelling salesman brings his wares to the individual customer a thousand miles from the warehouse of his firm. The political canvasser covers the entire constituency for his party. A sharp-shooter is more effective than artillery, and a personal conversation directed at one is more effective than a sermon scattered among thousands.

3. The individual method is convenient. In the public utterance of the minister there are restrictions both of time and place. An individual can be dealt with anywhere, any day, any hour, any day, any time, at his home; in those all present opportunities.

4. The great need should bring us to a realization of our duty. Though two thousand years have passed since Christ died to save the world, two-thirds of the human race as yet do not know. Trumbull says, "The best way to reach all the world in time is to reach one at a time."

### Spiritual Power

BY MISS BESSIE H. FAIRWEATHER.

Away back to the days when Christ taught his disciples Gospel truths, explained to them the teaching of the Scriptures concerning Himself, and had told them (Acts 1: 8), "Ye shall receive power, after that the Holy Ghost is come upon you," are the words, "Spiritual Power," and to what this promise meant to the disciples. We have but to think what it meant to them by thinking of their work before and after Pentecost, to realize that to-day, in our lives, we too, may share in the Pentecostal blessing, for Pentecost true service begins and daily courage comes to "attempt great things for God." How bravely shall we go forward in our League work, if we feel the Unseen Presence of the Christ!

In the golden days, the disciples could not execute their Master's commands to "teach all nations" until His living Spirit had come upon them. So to-day we need this spiritual power that we may give life to the soul and see the power of His voice in the lives of others.

Truly, we must see to it that we are "filled with the Spirit." If, in our glad service for Christ we are contentedly expecting "great things" for God. The River Nile in Egypt is practically useless as a fertilizing power until it overflows its banks. We become a power of good to others when we are filled to the point of overflowing.

Everywhere we turn we have seen marked evidences of this Spiritual power in the lives of those who walked daily with Christ. Dr. Arnold, of Rugby, wrote of an invalid sister who had been ill, quite helpless, for twenty years. "I never saw a more pure and holy, by the spirit of power, and of love, and of a sound mind; intense love, almost an annihilation of selfishness; a martyrdom for twenty years, during which she adhered to her early formed habit of never talking about herself; thoughtful about the better; humble, and of my wife's dress, about the making of a doll's cap for a child; but of herself, save only as regarded her ripening in all goodness, wholly thoughtless, enjoying everything lovely, graceful, beautiful, high-minded, whether in godly works or man's, with the keenest relish; inheriting the earth to the very fulness of the promise, and preserved through the very valley of the shadow of death from all fear or impairment; from a cloud of impaired reason which might mar the beauty of Christ's Spirit's glorious work. May God grant that I may come within one hundred degrees of her place in glory." Toronto.

**"We must seek heavenly things by doing earthly things in a heavenly spirit."**

THE FIELD  
IS  
THE WORLD

## Missionary Department

"Pray, Study, Give."

THE SEED  
IS  
THE WORD

### Missionary Meeting for June

TOPIC FOR WEEK OF JUNE 26: Our Educational Work in China.

TEXT BOOK FOR STUDY: "Our Share in China," pages 63 to 83. Order the text book from Dr. Stephenson, Methodist Mission Rooms, Toronto. Price in cloth, 50c.; paper, 35c. In addition to the text book, our League students will find the following treatment of the subject exceedingly lucid and helpful.

#### EDUCATIONAL WORK IN WEST CHINA.

REV. T. E. EGERTON SHORE, M.A.

The aristocracy of China is not one of heredity, nor of wealth, but of learning. The literary class have for many hundreds of years been the ruling class of China. This does not mean that the Chinese are a highly educated people. Authorities estimate that less than five per cent. of the Chinese Empire can read or write their own language. Nor does it mean that the literary class are cultivated according to Western standards of education. Their knowledge of Western sciences, philosophy, history, and literature is very limited. Practically only those fortunate Chinese who have studied in Japan, America, or Europe can be regarded as educated according to modern standards.

Nevertheless the Chinese Empire may be truly said to have awakened to a due sense of the importance of Western education. Their old literary traditions and the reverence paid to the Confucian classics have established an ideal, which exalts learning as one of the highest virtues; while the national shocks received in the Chinese-Japanese war, the Boxer humiliations, and the Russo-Japanese struggle on Chinese soil, have brought to the Chinese a sure knowledge of the inadequacy of their old classical learning. The appeal of the Chinese statesman Chang Chih Tung, in his book, "China's Only Hope," was a clarion call to the nation "to learn" Western education, as the only means of conserving their national existence. By imperial decree the old system of education, which had been abolished for two thousand years, was re-established. I have seen at Nanking and Chengtu, the old examination halls, remnants of the age-long civilization, deserted and demolished. New schools and universities are being established on Western lines. Already within five years over 30,000 modern schools have been started in China. One imperial and many provincial universities have been established. But the lamentable aspect of this change in China is the lack of qualified teachers to man these schools and universities. It is necessary to raise up a whole generation of teachers before a national system of education can be put into working order. China will need over one million teachers to do the work of teaching the two hundred million youths of China.

This suggests the great opportunity for the Christian mission in China. In the first place, there must meet the lack of education among the children of their own native Christians. In the second place, they can, by responding to the present ambition of the nation to be educated, and by establishing Christian

schools, to a large extent Christianize the young men who will be the future makers of Chinese civilization. In the third place, they ought to have a considerable number of higher schools, in which the future school teachers will be trained both in Western education, and in Christian religion and morality, thus indirectly influencing multitudes of children, who may never come directly under the missionary's care. In the fourth place, they must prepare a native ministry of really enormous proportions. Ultimately for a nation of 400,000,000 people, there should be at least 500,000 native preachers of the Gospel, and even then they would not have as large a proportion as we have in the so-called Christian nations.

Now, to meet our share in this responsibility, the Canadian Methodist Mission in Szechwan has organized a complete system of mission education. We have, first, the primary mission schools. These are to be found in all of our mission stations and in an increasing number of the out-stations. In most of these places the primary schools have been developed by the evangelistic missionaries. The schools are usually in a room attached to the church or street chapel. Chinese teachers who have been trained in our mission middle school are employed; and the schools are supervised by the missionaries. In one station, namely, Jungshien, Rev. E. W. Wallace has given his whole time to the organization and superintendence of mission schools. He has three in Hsien, and four or five in out-stations from five to fifteen miles away. He has several hundred Chinese children under instruction and Christian influence in these schools, and he hopes to train many of the future native ministry from the boys of these schools. Gradually the educational work in every station will be put under the distinct charge of educational missionaries; and eventually we shall have probably hundreds of these mission primary schools.

Then we have at present one school of the grade of high schools in Canada. It is called the Middle School in China. This school is in Chengtu, and is conducted as a union school by four co-operating missions. From this school we secured many of the teachers for mission and government primary schools, and here are trained in general education our prospective native ministers. Within a few years, we hope to have middle schools belonging to our stations in from five to ten provinces. These will require large sums of money for school buildings and student dormitories, and many educational missionaries.

At the head of our educational system in China, as in Canada, will be the university. For this we have been preparing for some years. Four missions, namely, the Methodist Episcopal, the American Baptist, the English Friends' and the Canadian Methodist, have combined to establish the West China Union University. It is situated just outside the walls of the city of Chengtu, on a site covering over sixty acres of ground. This site has been divided into five principal divisions, giving a rectangular plot in the very centre for the undenominational university buildings. Around the sides of this central plot are four sectional plots for the four co-operating missions. On each of these will be erected a mission college and dormi-

tories, as well as a number of houses for the professors. Our college is to be called the Hart Memorial College, in joint memory of the late Jairus Hart, through whose bequest it was chiefly founded, and of the late Rev. Dr. V. C. Hart, the founder of our West China Mission. In this college will be carried on our church's share of the union university work, and our theological training of the native ministry. Besides these, we hope to have a medical college in connection with this university, for one of the great needs of West China is the creation of a native medical fraternity; and we want to see that started under Christian auspices, so that the men who go forth to heal the physical diseases of the people will be able to minister also to the needs of their souls, or, at the least, that the Chinese doctors will be men of Christian sympathy and moral integrity.

The complete establishment of this mission educational system in West China will require upwards of \$200,000 for university, college, middle schools and primary school buildings; and will call for about fifty educational missionaries in the various grades of the work. The educational work will always be closely identified with the evangelistic work; it is indeed a part of it. It aims at Christian leadership in all departments, and especially the training of the native ministry. Its strong development is the evidence of a broadly organized and effective missionary policy; and will contribute greatly to the early evangelization of China.

### "Pray Ye"

BY MRS. M. E. HAYWARD.

(Not long ago the Rev. H. Moyer, of St. Thomas, while delivering a Missionary Address in Corinth, Ont., made the remark, "Christians, people, they need your prayers, even more than they need your money." His address embodied a very earnest appeal that prayer might be made for more workers, and gave rise to the thought in the following poem):

Matt. 9: 38.

"Pray ye the Lord of the harvest," words of His own command,  
Who gave His life to redeem them, the sin-cursed of every land.  
Words spoken in love and in longing,  
From the depths of the heart that died;  
Oh! ye who have heard His message, are ye heeding the words He said?  
For over the lands that are Christless  
broods a darkness deeper than night;  
While they wait with an unvoiced longing,  
wait for the coming light.  
They are stumbling, and fainting,  
and falling, suffering and dying in sin;  
Oh pray ye the Lord of the harvest, to send His laborers in.

Pour out your heart before Him, plead  
till your soul prevail,  
Such prayer He is pledged to answer;  
pledged and He cannot fail.  
Put yourself, and your all on the altar,  
pledge Him the gift to bless,  
His life was the price of your ransom,  
dare you in return give less?  
Give the best that your homes can offer;  
give those whom you love most true;  
Pray the Lord of the harvest to send  
them who laborers are, but few,  
Pray on, till on grow not weary, by the  
faithful; the fields are won,  
Soon the sower and reaper together, will  
rejoice in His glad "Well Done."  
Corinth, Ont.

SHOW THIS PAPER TO YOUR  
FRIENDS.

"He who wishes to secure the good of others has already secured his own."

## How to Vitalize the Missionary Department

BY MISS RUBY LAWSON, SOUBIS, MAN.

Missionary enterprise is not a phase of Christianity, but is Christianity itself. It is the law of the Spiritual Kingdom that every good thing must be shared if increase is desired. No organization or individual whose church life is self-centred can do anything else but decline. The true Christian is governed by a law which steadily makes for good and as steadily discards evil. It is always at work. How, therefore, of the League be a true Christian organization if it does not seek to do all the good it can. Its aim is to train workers for the church. The church is a vast missionary organization, so unless the Epworth League produces intelligent workers, enthused with the missionary spirit, they will not come up to the standard of worker that the church requires, and the church will fall short of its aim.

It is absolutely necessary to know the need before we can be enthused. Once the need is recognized we ask ourselves the question, "What can I do?" It is the duty of the League to lead each member to ask himself for herself this question. How are we to succeed?

1. The Missionary Committee. It must consist of enthusiastic, persistent and courageous members. They must be consecrated and efficient, never forgetting that their success lies in making the other Leaguers see an enthusiastic attitude themselves. Their aims must be definite, all members working together in harmonious unity.

2. The Study Class. The purpose of the Study Class is to lead each member to feel the world's need, and to realize his own responsibility as a Christian so forcibly that he will take definite action for the advancement of Christ's Kingdom. Points to be insisted on in the Class are regularity in meeting and system in study. System brings definite accomplishment and this will create a desire to accomplish more. Watch for current events in the daily papers on the particular country you are studying. Correspond with Missionaries in that country. Letters to Missionaries make the work more vivid than anything else. Through Missionaries get in touch with native Christians. Converse with travellers who know personally of that country. They can tell you of just as interesting things as are written in books, and you enjoy it more hearing of it in that way. By these means you will soon grow to know the needs, and active work is sure to follow.

3. The Missionary Library. Missionary inspiration and missionary information go together, so establish a library. Go to each member with a subscription list. Some will give money, others a book. Once you have the books the problem of how to induce the members to read them presents itself. Ask the Prayer Meeting Committee to let your Library Committee have charge of an evening. Give a One Book Meeting. Get as many members to take part as there are chapters. Give one minute for each to tell the most interesting item in their chapter. Have the leader read the most interesting snatches of the book, but stop just before reaching some exciting climax. If but one chapter were read without a doubt, be a demand for the book.

4. Missionary Meetings. At the Missionary Meetings do not fail to have the members of the society sit at the front. This will impress upon them their responsibility and the Leaguers will become acquainted with the committee. Variety in meetings counts for a great deal. Make Missionary students, but also Mission lovers. A large amount

of illustrative material is necessary. Curios of all kinds are most interesting, such as idols, pictures or flowers. Use them as decorations for the evening. Flags of the different countries and samples of commercial products never fail to attract attention. In the meetings strive to arouse original thought, as well as to promoting investigation.

The music will, of course, be appropriate. Have some grand old hymn of faith and tell the story that led to the hymn. Sing the national anthems of foreign countries. If at all possible have native music sung by foreigners who may be in your town.

5. Missionary Socials. The shrewd Missionary worker will not present his subject only in one stereotyped way, but in as many ways as he can think of. Especially, will he take advantage of the interest in play which all healthy young people carry on. But see that the social evening is well spent and not wasted. An evening of this kind presents an opportunity that is seldom secured in any other way, because a greater number attend a social than almost any other meeting. A mistaken idea exists that many Leagues, namely, that this department of League work is the least interesting. Give a live Missionary social and this idea will soon be abandoned.

6. And now we come to the subject of giving. In a few years the young people of to-day will be the administrators of the finances of the church, and it is most important that they should be trained to do it intelligently. Impress upon them the principle of giving, and they will not lack training in practice. It is not the amount given that is most important, but the educational value of the giving habit. Let every one give something, and give a regularity. Some best known Missionaries have been led to consecrate their lives to the cause of Missions through Missionary giving. Cyrus Hamlin dated the turning point of his career to dropping seven cents in a mite-box, and he claims that five other Missionaries from the same church were won in the same way.

Tell what good the money is doing that you gave during the past year. You will have lost much of the value of giving if you permit the Society to lose sight of their gifts. Every dollar should mean just so much more interest. The very best plan of all to arouse interest in giving is to have a Missionary assigned to your Society. A Society thus embarked on such a grand definite purpose becomes deeper and broader than ever before.

But if we do not manage to get personal Missionary work into our Missionary activity, even the study and giving of money will fall of their highest service.

Prayer. Without constant, real communion with God no genuine Missionary work can be done. Pray, and expect results. Have you ever noticed the continual appeal the Missionaries make for prayer? God has placed prayer at the disposal of the universe and it is our duty to learn how to wield this mighty, God-given force, to hasten the evangelization of the world. God means prayer to have an answer, and just as we accomplish definite results in our Missionary study by having a plan, so will we accomplish definite results by having definite plans in prayer. Paul tells us to "pray without ceasing." How can we do this? How can the eyelid, without ceasing, hold itself ever ready to protect the eye? How can I breathe and feel and hear without ceasing? Because all these are the functions of a healthy, physical life. And if the spiritual life be healthy, under the full power of the Holy Spirit, praying without ceasing will be natural. Does that refer to

prayer for ourselves or others? To both. The death of Christ brought Him to the place of everlasting Intercessor. Your death with Him to sin and self sets you free from the care of self and elevates you to the dignity of intercessor—one who can get life and blessing from God for others.

## Do It Yourself

Pray for the foreign missionary, but do not forget your own minister.

Send some one to preach in China, but do not fail to speak of Christ to your own laundryman.

Provide for the Gospel to be sent to foreign lands, but remember to offer a slice of the Bread of Life to your own banana man.

Do all you can for children thousands of miles away, but do not neglect those under your own roof, or in your own congregation.

Give money, but remember that your duty is not done when you have given it, for you cannot hire another to do the actual work God asks of you.

Yes, by all possible means, employ others to do the world of Christ; but bear in mind that the sweetest joy your heart can know is found only by telling some one of him yourself.

Certainly, support missions by your prayers, your gifts, your every power of influence; but never forget that unless your own soul is fed on the living bread and your own spiritual strength is sustained by the Word, there is nothing for you but loss.

## Summer Schools

The following list contains the schools in order as far as we know of them. For detailed particulars write the various Secretaries, whose names and addresses are given:

- July 4-11—Young People's Missionary Movement (Interdenominational), Ontario Ladies' College, Whitby, Secretary, Rev. F. C. Stephenson, 33 Richmond Street West, Toronto.
- July 4-11—Bay of Quinte Conference, Wellington, Ont. Secretary, Rev. R. W. Williams, Woodville, Ont.
- July 4-13—Southern Manitoba, Rock Lake. Secretary, Rev. A. W. Kenner, Cartwright, Man.
- July 12-19—Young People's Missionary Movement (Interdenominational), Knowlton, Quebec. Secretary, Rev. Ed. T. Capel, 205 Mansfield Street, Montreal, P.Q.
- July 14-19—Northern Manitoba, Dauphin. Secretary, Rev. A. E. Smith, Dauphin, Man.
- July 14-21—London and Hamilton Conferences, Alma College, St. Thomas, Ont. Secretary, Rev. J. W. Baird, 4 Hyatt Avenue, London.
- July 18-24—Windsor District, Kingsville. Secretary, Rev. S. L. Toll, Walkerville, Ont.
- July 20-26—Central Manitoba, Shoal Lake. Secretary, Rev. B. W. Allison, Minnedosa, Man.
- July 25-30—Montreal Conference, Pointe à la Pivoine. Secretary, Rev. G. C. Poyser, Iroquois, Ont.
- July 27-Aug. 1—Saskatchewan Conference, Oxbow. Secretary, Rev. A. J. Tufts, Roseton, Man.
- Aug. 1-5—Saskatchewan Conference, Lunenburg Beach. Secretary, Mr. F. R. Sebolt, Regina, Sask.

Summer Schools are being organized at Sault Ste. Marie, North Bay, in British Columbia, and other places. Dates and arrangements will be announced later.

Another is being arranged for British Columbia, to meet the third week in July. Of these we have no detailed particulars.

**"The aim of all living should be living for all."**





## The Literary Department

Learning for Life



### The Literary Department

BY W. G. H. GILPIN, DUNVILLE, ONT.

The church which only fills the mind with religious dogma will look in vain for patronage, but the church which takes the boy or girl, or young man or woman, deprived of the opportunities of improvement—mental, spiritual, physical—and makes of him or her a symmetrical, well-rounded character, is the church which will have unbounded prosperity. The church which proves to be the most helpful to the helpless, the most comforting to the sorrowing, the most strengthening to the weak, and provides intellectual food to untrained intellects, is the church of the future.

One of the chief features of this departmental church (if we may so term it) will be the provision it makes for literary culture.

At the present time, the only organization in the church which is doing anything along this line is the Epworth League, and I make it a point to say up to this time we, as Leaguers, have not yet been seized of the importance of this Department.

Upon the League, or more particularly upon the Literary Committee of the League rests the responsibility of developing and fostering the study of good and helpful literature.

I have my doubts about the religious experience of those persons, who never deliberately, soberly, take up an instructive book for the purpose of adding to the sum total of their knowledge—be it biography, history, science, religion or what not. The man who desires to be an industrious, whole-hearted, intelligent Christian has no time to spend in frivolous nothings.

God demands intelligence in every man, and, with the opportunities at hand nowadays for securing knowledge, no man can be a Christian and willfully remain in ignorance. The development of our mental gifts is as much a religious duty as going to church. It is an obligation every man is under to his God, his neighbor and himself. "The truth shall make you free." This age demands more and more the way of such who do not appreciate that fact is strewn with burdens of difficulty.

It is a grave mistake to contend that we need no literary department. It is an absurdity to think that any amount of prayer and song will take the place of meditation and study, or that careful literary culture means falling from grace. The men who organized this society of young people within our church must have been blessed with prophetic foresight when they made provision for a literary department. This organization is the drill ground in preparation for the battle field of the church. The officers of the church will soon have spent their day, and it will be those who have received training in the League who will be best qualified to step into the breach. In this fact, if in none other, lies the necessity of the literary department. But we must always remember that this department is a means to a great end, but not the end itself.

I think the first young peoples' society I ever belonged to developed into a literary organization and every meeting was taken up with essays, recitations, readings, dialogues, tableaux, etc. It was not long before it died a violent death. A great deal of importance attaches to

the personnel of the Literary Committee. Because a young man wears glasses and long hair, it is no indication that he is a born bookworm or a poet, he may have a store for cooking than for reading. Let some one be selected who is very much interested in books, or who has had a liberal school education, if possible, to take charge, and then associate him or her with as many kindred spirits as possible, and you will have a Committee that will take a delight as well as a mere interest in their work.

With a Literary Committee of this calibre, every other Committee will be stimulated; the League as a whole will be filled with new vigor, and success will perch upon its banners.

Let us notice now some of the important things this Committee should keep in mind: The literary meetings should be stimulating; the League as a whole will be filled with new vigor, and success will perch upon its banners. Let us notice now some of the important things this Committee should keep in mind: The literary meetings should be stimulating; the League as a whole will be filled with new vigor, and success will perch upon its banners. Let us notice now some of the important things this Committee should keep in mind: The literary meetings should be stimulating; the League as a whole will be filled with new vigor, and success will perch upon its banners.

Selection.—The Popular Humpty Dumpty.

Song.—He never Even Said Good-bye.

Selection.—Since Arrah Wanna Married Barney.

Song.—Ever Loving Spooky Sam.

Song.—I Never Knew I Loved You.

The Literary Committee must know what is the character of every item to be given and not allow anybody to present anything they may take the notion to. If care is exercised, then such sentimental trash as the foregoing will not find a place upon an Epworth League programme. It is the duty then of the Literary Committee to keep up a high standard in its meetings. The motto of the League, "Look up, Lift up," applies as much to the Literary Department as to the Christian Endeavor Department.

The Literary Committee should guide the League into delightful fields of literature, each field being better than the last.

A line of reading which I am inclined to place first is the history of our church and the life and times of its founder. Here is material which will furnish instructive programmes for many literary evenings. Should any young Methodist be without a knowledge of his church's history?

An evening with the Wesleys, John and Charles; important events in John's life, together with the singing of Charles Wesley's hymns, Fitchett's "Wesley and his Century," a quite recent publication, is prepared in such style as to permit of the easy preparation of essays and short talks. Other subjects for addresses or papers might be "Our Church's Distinctive Doctrines," "Its Polity," "Its Perils and Possibilities."

Then it is as well to know something of the history of other churches and biographies of their founders. Perhaps it could be arranged for a representative of another church to give an address on the history of his church. What we are able to learn thus will furnish us with food for instructive thought.

An evening or evenings may be spent with our hymn writers, Wesley, Watts, Toplady, Newman, Faber, Fannie Crosby, Frances Ridley Havergal; short biographies of each, if possible, while their hymns may be rendered as quartettes, duets, solos, etc.

Give prominence to the history of your country. We have such works as "The Canadian Rebellion" by John Charles Dent; "Canada Under Lord Dufferin," by Dr. Stewart, and "History of the Dominion of Canada," by Dr. Withrow. How many of our geography what changes were made in our knowledge to form the new Provinces in the West and of what extent they are?

Evenings with the Poets are always instructive. We have many poems of Canadian authorship, such as a Drama on the life and death of Saul and poems on Jephthah's daughter and Jezebel by Charles Heavyside, who lived and died in Montreal; who stands in the front rank of our Canadian poets, "The Habitant," and other poems, by the late Dr. Drummond. Dr. Dwyer, a well known throughout home and foreign Methodist, has written "Songs of Life," while the poems of Llewellyn Morrison, of Toronto, and Miss Idell Rogers, of Cobourg, breathe a new poetic spirit. Miss Rogers' "Reveries in a Churchyard" has commanded the approbation of eminent critics.

I think it is a good plan to follow to have a short biography read of every author from whose works selections are made. It helps to connect the name of the author with his work and fix it in our memory.

Have you ever taken up the Book of Books as the repository of literary gems? After it comes all other books. Here are sixty-six books in one Book. Take up each of these books and study them just as you would any other and you will be surprised at how little you know about them.

The social questions of the day should be discussed, such as Social Reform, Sabbath Observance, Temperance Reform, Christian Citizenship.

While not forgetting Tennyson, Whittier, Shakespeare, Milton, Longfellow and the pleasure of an evening with any or all of them, let us have an evening with Barbara Heck, Bishop Ashbury, Bishop Simpson, Peter Cartwright and many others.

Debates and Mock Parliaments, when interesting and instructive subjects are debated, furnish opportunities for bringing out latent talents. It will stir up our interest in the great questions of the day. Subjects for debate the following may be debated with profit: "Government Ownership of Public Utilities," "Capital versus Labor," "Are Labor Unions a Benefit or a Curse," "Oriental Immigration," "Spoils in Municipal Government," "Resolved that John Wesley exerted a more beneficial influence on mankind than Martin Luther," "Resolved that early Methodism was more spiritual than modern Methodism," "Resolved that Gladstone was a greater Statesman than Bismarck," "Resolved that the Irish are a cleverer race than the Scotch."

A pronunciation match conducted in the same way as a spelling match may help you to discover how many words you mispronounce.

I think it is hardly necessary for me to say that the church papers should be in every home. Every essay should be provided with the Epworth Era. In this way only can you keep in touch with the progress of the church.

"Let knowledge grow from more to more  
But more of reverence in us dwell;  
That mind and soul according well,  
May make one music as before."

"Faith is the root, hope is the blossom, charity is the fruit of true religion."

## The Benefits of an Epworth League

BY MISS BERTA McLEOD, NORWICH, ONT.

We can best judge the benefits of an organization as we consider its aims and objects; as we study the results accomplished in the working out of its principles, both as related to the individual and community.

Then let the Epworth League pass before our mental vision for scrutiny, that we may determine somewhat of its value and review its claims to recognition.

We study its objects as given in the Constitution and find that, briefly stated, its aim is an all-round development of the mental, spiritual and social sides of one's nature, and the enlisting of all these quickened faculties for service to others at home and abroad. Let us look more closely and we perceive that it grasps the fundamentals and works up to a splendid climax.

It deals first with the individual, and rightly so, for society at large can be developed only as the elements of worth in the individual are utilized. And when we speak of the individual we mean primarily the young man or woman, for it is universally acknowledged that all the forces and powers of maturity are latent possibilities in these unfolding lives.

Consider for a moment the marvelous endowments of man! They are so numerous, and the capabilities that make him valuable to society are so varied that we can but notice them briefly.

Beginning with a purely material basis, while we are not priced by the yard or estimated as being worth so much per pound, it has been given out that man's average value is \$600 per year. Apart from a commercial consideration, this physical body, the body, is the basis of reckoning, for it is the means of expressing the soul life within. This "muscular machine" serves mind and soul continually. One has said, "Ideas are arrows, and the body is the bow that sends them flying to their aims, the body fire." The body is also represented as a show window for exhibiting the soul's stock of goods. It is at once apparent the gospel of good health, and the duty of caring for the body are not to be lightly esteemed. But when we recognize the sacredness of the body we but stand in the vestibule. We pass into the cathedral when we contemplate the God-given intellect in man.

There is a power of thought, a power to reason, a strength in memory, a mental vision that lifts man far above the animal and links him to the Eternal.

Brain is mightier than brawn. I quote from N. D. Miller, who says, "It is the number and kind of his aspirations that determines a man's place in the scale of manhood."

The power of ideals and thoughts to transmute common materials into articles of priceless value is well illustrated in the story of Millet. "He said he bought a yard of canvas for one franc, spent two more for brush and colors, painted that famous picture, *The Angelus*, and realized \$105,000 from the sale of it." "He was the one of his thought spread on canvas." But, mightier still is the story of Homer, who wrote of the ideal Greek, Achilles, and made his vision so live in the minds of his people that it became the ambition of every Athenian boy to repeat Achilles in his own heart and life. Soon the Achilles in the sky looked down upon 20,000 young Achilles walking in the streets beneath, and a rude and simple people were transformed into a nation of poets, philosophers, orators, artists. This mighty power of mental vision is emphasized in the Epworth League text-

book in these words, "Whatever things are true, whatsoever things are honest, things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." Who can estimate the benefit of a society that seeks to stimulate the intelligence to form the mind of the youth, to hold up Jesus Christ as the ideal, to promote the study of His Word?

But even this mental endowment is not man's supreme value. The result of exercising the functions of the mind and development of all our faculties, is to produce in us character, and man's worth, his very influence is determined by his character.

"Intellect weighs light as punk against the gold of character." Milton puts it this way, "There is nothing that makes men rich and strong, but that which they carry inside of them, wealth is of the heart, not of the hand." Men do not gather around a cockle or a warmth, nor do they cluster about a brilliant intellect. There is no power of man over man like the warmth of a loving heart. That society fails of its best, and degenerates, that aims only at material stimulus. The larger, truer aim is character building. The secret of success is in seeking to bring lives close up to the heart of Jesus Christ. He is our ideal and that is beautiful, but He is far more, a helper, a guide, a real personal, loving Friend.

The very motto of the Epworth League begets a spirit of loyalty that is a deep blessing to the young life. Loyalty to the good is an anchor for every life needs. Search the prison annals and you find every criminal concerning his case, and the confession of every one would be, "I loved evil and hated the law of God." Every tree not rooted goes down before a storm, and every ship unanchored will go to pieces before the hurricane. Who can calculate the benefits of a society that leads the youth to our church, instills a love for her doctrines, and trains the life to serve in her ranks?

To sum up, then we have this, a clean physical life, through which an informed and developed mind expresses itself, a heart warmed and purified by the love of Jesus, established in loyalty to His church. This in some measure the Epworth League accomplishes for the individual. But to what end does it seek to attain character? That its members may set themselves up as ornaments to society? That they may be fair specimens for others to gaze upon and admire? Ah, no. We have not perceived the highest value of character when we want it as something for our own embellishment. Not what we have for ourselves, but what we impart to others, determines our value to the world.

The law of greatness is service. And we may all serve. Hear the story of the old apple woman who lived in London. Events had appointed her to poverty, hunger, cold and two rooms in a tenement. But there were three orphan boys sleeping in an ash-box whose lot was harder. She dedicated her heart and life to the little waifs. During forty-two years she mothered and reared some twenty orphans, gave them food, clothing, and taught them all she knew, helped some to obtain a scant knowledge of the trades, helped others off to Canada and America. The author says she had mishapen features, but that an exquisite smile was on the dead face. Her life was a blossom event in London's history, whose atmosphere sweetened bitter hereditage and made evil into good.

The Master enunciated the principle, "He that would be greatest among you, let him be servant of all." His life was that truth worked out in every-day practice. Those whose names the world loves and reveres all bore witness to

this truth. But when some poor, humble soul out of little gives much, our hearts are strangely stirred. Think of what Harriet Tubman, that "Moses of the colored race," accomplished. In 1850 she escaped to Canada and the bonds of slavery were left behind for the liberty of this free land. But there came to her the memory of her fellow-sufferers left behind, and she could not rest. Between 1850 and 1860 she made nineteen trips to the south, rescuing and piloting over three hundred slaves to Canadian soil. Warning came to her one day as she lay in hiding with a party of fugitives, that \$40,000 had been offered as reward for her arrest, so incensed were the slave-owners against her. She sent her party on by a secret route, and she herself went out into the open, taking a train for the North. In the car she read for herself the notice requesting her apprehension. She left the train at the next station and took the first train for the South, trusting by her fearlessness to escape detection, and also to gather up another party for freedom.

Truly the highest speaks to and reaches the highest in man. The call to service is the call to the best of us to every heart. To hear and to obey is to enable Him to fulfil His mission in the life and lift each up from littleness to full-rolled greatness.

## An Evening With Sir Walter Scott

The following literary programme was recently rendered by the Senior and Junior members at "An evening with Sir Walter Scott" in Exmouth Street League, St. John, N.B.

1. Hymn 101, Methodist Hymn Book, written by Sir Walter.

2. Prayer.

3. Vocal Solo—"Bonnie Doon."

4. A Short Biography.

5. A Sketch of "The Lady of the Lake."

6. Recitation—Selection from "The Lady of the Lake."

7. Vocal Solo—"Bonnie Banks of Loch Lomond."

8. Recitation—"Young Lochinvar."

9. Violin Solo—"The Blue Bells of Scotland."

10. Reading—"The Taking of Linnithgow Castle."

11. Vocal Solo—"My Ain Country."

12. Reading—"The Field of Waterloo."

13. Chorus—"Annie Laurie."

The Literary Vice reports "a most instructive and entertaining evening, a considerable attendance from the older members of the Sunday School and congregation, and a close fellowship between the Senior and the Junior Leaguers."

The programme certainly suggests a rare literary treat.

## Met His Match

In the town where the Rev. Dr. Emmons was pastor lived a physician tinctured with the grossest form of pantheism, who declared that if he ever met Dr. Emmons he would easily floor him in argument. One day they met at the home of a patient. The physician abruptly asked Dr. Emmons:

"How old are you, sir?"

The doctor, astonished at his rudeness, quiply replied: "Sixty-two. May I ask, sir, how long you have lived?"

"Since the creation," was the pantheist's reply.

"Ah! I suppose, then, you were in the Garden of Eden with Adam and Eve?"

"I was there, sir."

"Well," said the wily divine, "we all knew there was a third person present."

"A good deal of talent is lost in the world for want of a little courage."

## Bible Study What Did Jesus Teach?

By Rev. John H. McArthur, S.T.D.

### XII. About Our Duty to Men

*Topic for week of July 10.*

LESSON: Matt. 7: 1-12; Luke 6: 27-42.

SUGGESTED HYMNS—"Epworth Praises," 13, 16, 43, 61, 62, 87, 91, 95, 99, 113, 134, 156. (There are plenty of good ones here for you to learn.)

Thou shalt love thy neighbor as thyself.

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them.

This is my commandment, that ye love one another, even as I have loved you.

In the teaching of our Lord our duty to men is placed next to our duty to God (Matt. 22: 39). We cannot perform our duty to God and at the same time neglect our duty to man. While religion and morality are not one and the same things, yet they are complementary elements in a man's life. Each implies the other, and in the perfected life both are made one. We cannot worship God as Father, and neglect our fellowman as brother. If we cannot discharge our duty to God while neglecting our duty to man, neither can we discharge our duty to ourselves while neglecting our duty to others.

Our supreme duty in life is to serve God, but we can only do this as we serve our fellowmen. Our supreme duty to ourselves is to build up Christian character, but our character is only perfected in proportion as we give ourselves for the benefit of others. Religion towards God, service towards our fellowmen—these cannot be separated. They all grow out of a right relation to God; and supreme proof that our relation to God is right is found in our relation to our fellowmen. If we are diligent in our efforts at cultivating our own character, but in our self-sacrificing labors for others.

Questions.—What is the aim of our schools and colleges? Is it to build up character or to qualify for service, or both? What is the aim of our Epworth League?

#### 1. *The Measure of our Duty to Men.*

What standard have we by which we may determine the extent of our duty to our fellowmen? What standards do we find prevailing among men?

(a) *The standard of heathen morals.* Even the heathen recognizes his obligation to do good to those from whom they receive good. But Jesus expects more from the Christian. "If ye salute your brethren only, what do ye more than others, do not even the Gentiles (heathens) the same?" Our whole duty to men is not discharged by remembering only those who are akin to us. We owe a duty to all men, and the teaching of certain heathen moralists, as Confucius, Epictetus and Marcus Aurelius, is very high. But the teaching of Christ is higher still. Certain heathens have ranked very high in their moral life, but the Christian in his moral life must rank still higher. Xenophon said of Socrates that he was "so just towards men as never to do any injury, even the very slightest, to any one, whilst many and great were the benefits he conferred on all with whom he had any dealings; so temperate and chaste as not to indulge any appetite or inclination at the expense of whatever was modest and becoming." But Jesus expects a Christian to be better even than a Socrates.

#### (b) *The standard of publican honor.* It

is said that there is honor among thieves. They may not respect other people's rights, but they do respect the rights of their associates. But Jesus expects us to rise to a higher sense of honor. "If ye love them that love you, what reward have ye, do not even the publicans the same?" (Matt. 5: 46, 47.)

(c) *The standard of pharisee righteousness.* A typical pharisee could say of himself that he was not "as the rest of men, extortioners, unjust, adulterers," (Luke 18: 11, 12.) He did not belong to the class of men usually recognized as sinners. His code of ethics was higher than that of the heathen or the publican. Yet Jesus expects us to live better lives than the pharisees did. Hear what he says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." (Matt. 5: 20.)

(d) *The standard of self-love.* We do not serve others as we ought to serve them if our service does not measure up to the golden rule. We do not love others as we ought to, unless we love them as we love ourselves. Jesus gave us this rule whereby we can measure our conduct towards others.

(e) *The standard of Christ's love.* If Christ's love is even higher than the last, it is his commandment that we love one another as he loved us. (John 15: 12.) Christ's love for us is an infinite love that led him to suffer and die for us. This then should be the measure of our love for others. Can we give ourselves for others as he gave himself for us?

#### 2. *The Motive and Principle of our Duty to Men is Love.*

Jesus did not give us a code of morals in the ordinary sense of the word, that is in the ordinary sense of actions, prescribed and prohibited; but he gave us something better. First, he gave us a principle according to which all our conduct should be determined. It is the principle of love. "Thou shalt love me," he said, and he gave us an example. In his own life and character he gave us a living example of love manifesting itself in the service of man. The Christian is not pointed to a code of rules for the direction of his conduct; but he is pointed to a Perfect Character, whose essence is love, and whose example he is expected to imitate.

Love is the principle of Christian ethics. Love is the motive power of Christian service. Love is the essence of Christian character. Love is the language of heaven. It is the one language that all the world understands, but not all the world has yet learned to speak it. A Latin verse puts it thus:

"Mutiae terrolicis lingue, coelestibus una."

That is, there are many languages in the earth, but only one in heaven.

Epworth Leaguer, can you speak that language? There is the hardened sinner. Can you talk to him in the language of love so that his heart of stone may be melted? There is the careless youth. Can you talk to him in the language of love that will bring conviction to his soul? There is the discouraged worker in your League or Sunday School; there is the young Christian all but overcome by temptations; there is the wayward young man; there is the bewailing mother; there is your afflicted neighbor. Can you speak to these in the language of love, so as to bring comfort, cheer and blessing into their lives? "All the world loves a lover, and when it finds a lover, it listens, and, in time, acts.

#### SUGGESTIVE THOUGHTS.

In the scripture lesson suggested for this topic are you able to find hospitality, generosity, non-resistance, forgiveness,

charitableness inculcated as so many applications of the law of love?

"The true Christian will not be content to remain a Christian in general, but he will strive to become a Christian in the particulars of his daily life."—*Smythe, in Christian Ethics.*

"For ever and for ever it is true that better than to be rich, or to be clever, or to be famous, or to be a ruler, or to be good,—*Prof. George Jackson, B.A.*

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these first props of the duties of men and citizens."—*George Washington.*

"The change in the conscious aim of higher education from character to service, which has taken place in a single generation, is significant of a corresponding change which has taken place in civilization. The former was the expression of the old individualistic spirit. The latter is the expression of the new social spirit."—*Josiah Strong.*

"Social service is the high law of duty."—*Dr. Woodrow Wilson, President of Princeton University.*

"The object of all education is to fit men for service."—*President James of the University of Illinois.*

### XIII. About the Sabbath

*Topic for week beginning July 17.*

SCRIPTURE LESSON: Mark 2: 23; 3: 6.—Jesus' doctrine of the Sabbath. Mark 1: 21-24. A specimen Sabbath day's work.

SUGGESTED HYMNS—"Methodist Hymn Book, 642-656. (Select from these.)"

#### STUDY THE FOLLOWING PASSAGES.

*Jesus Healing on the Sabbath.*—Mark 6: 1-6; Luke 4: 31-37; 38: 39; 40: 41; 6: 6-11; 13: 10-17; 14: 1-6; John 5: 5; 7: 21-24; 9: 1-34.

*Jesus Teaching on the Sabbath.*—Mark 6: 2; Luke 4: 16; 31, 32; 6: 6; 13: 10; *Jesus Vindicats His Sabbath Conduct.* (Study the preceding passages.)

Six times, either directly or indirectly, was Jesus accused of Sabbath-breaking. But he justifies his conduct by substituting for the letter of the law a general principle. *The Sabbath was made for man, and not man for the Sabbath.* After stating this principle he asserts his freedom. *The Son of Man is lord also of the Sabbath.* This claim he makes not only for himself, but for all men of whom he is the head. He further justifies his conduct by the argument that the Sabbath law must be surrendered in favor of a higher law, such as the law of necessity or of mercy. The argument he supports by a number of examples, as follows: David broke the law pertaining to the shewbread, thus proving that the ceremonial law must yield to the law of necessity. The priests violate the law of the Sabbath in the performance of their temple duties, showing that the Sabbath law is subservient to the requirements of the temple. A man is circumcised on the Sabbath, thus placing the law of circumcision above the Sabbath law. A man will lift a mill that is in the way of the Sabbath, showing that the law of mercy to animals supercedes the Sabbath law. And in as much as a man is greater than a sheep it cannot be wrong to show mercy to a man on the Sabbath day.

#### I. THE PHILOSOPHY OF THE SABBATH DAY.

Consider the following propositions. Perhaps they are not all self-evident, but

"Sabbath days,—quiet islands on the tossing sea of life."

it would take up too much space to develop and illustrate them.

(a) Every law is the expression of an underlying reality which gives to the law binding force.

(b) There are three kinds of law, moral, natural and positive. A moral law is based upon a principle of morals; a natural law, upon a principle of nature, and a positive law is based upon an authoritative will.

(c) The letter of the law is not always an adequate expression of the principle involved. The limitation of the letter is not sufficient to destroy the fullness of the spirit. In the perfected state of society the principle will be substituted for the letter.

(d) A lower law may be suspended or set aside in the interest of a higher one.

(e) The moral law is supreme. It is invested with the character of *oughtness* which makes it inviolable. It must not be set aside on any account. It is supreme even over life itself. A man should choose rather to die than to surrender a moral principle.

(f) The Sabbath law is both positive and natural. So far as it refers to any particular day being set apart for Sabbath rest, the law is positive, springing out of an authoritative will. The Jews set apart the seventh day of the week, the Christians the first, and this is sanctioned by the law of our land. There is no natural or moral reason why one day rather than another should be observed. The Christian church for obvious reasons changed the day from the seventh to the first.

In so far as the Sabbath law makes provision for rest, it is a natural law springing out of the necessities of man's nature. Even the proportion of time, one day in seven, seems to be based on the same necessity. Even the fact that history goes to prove that one day in five is too much, while one in ten is not sufficient. France at one time undertook to observe one day in ten as a day of rest. In the mortality of the people increased to such an alarming extent that they found it necessary to return to the observance of one day in seven. Many eminent scientists have proven by careful investigation that the human body needs not only the rest of the night, but, in addition, one full day's rest in seven. Their experiments have proven the Sabbath to be a natural law, and a scientific necessity for men. Scientists also tell us that telegraph wires are better conductors on Monday than on Saturday because of their Sunday rest; that even jewels require an occasional "sleep" in order to retain their brilliancy; that diamonds, rubies and sapphires look "rested and refreshed" after being put away in total darkness for a time. While Lord Kelvin asserts that a rest of the seventh part of the working hours is absolutely necessary for the proper preservation of machinery.

Jesus' statement that the Sabbath was made for man fits the Sabbath law out of the moral order and places it in the natural order. He did not and could not make such a statement concerning any moral law. He said that the Son of Man was lord of the Sabbath, but he could not say that the Son of Man was lord of any moral law. The Sabbath is, therefore, a natural law springing out of the underlying principle, that man's nature requires recurring periods of rest. The law was made for man because of the necessities of his nature, physical, mental and spiritual. Man may be lord of the Sabbath, but he is not lord of his own nature which requires weekly rest.

It was right here that the Pharisees made a mistake in interpreting the Sabbath day. They placed it in the same category as moral laws. And they attached to it the supremacy that belongs only to moral laws. Hence they

maintained that the necessities of man's nature must yield to the requirements of the Sabbath law; while Jesus taught that the law must yield to man's necessities. They said that the Sabbath was written in the book of the law; he said that it was written in man's nature. They based the obligation to observe the Sabbath on the sacredness of the law; while he based the obligation on the sacredness of the nature of man. In their zeal for religion, they kept the letter of the law, but they violated the law of love; while Christ in his zeal for God and humanity breaks the letter of the law, but keeps the law of love inviolate. They in their selfishness will contrive to save a sheep on the Sabbath; but He, in his unbounded love, will venture to save a man on the Sabbath. The Sabbath is a natural law made for man, and, therefore, it must yield to the higher laws of necessity and mercy.

II. THE CHARACTER OF THE SABBATH REST.

The character of the Sabbath rest will be determined by the character of man's needs. Because of the expenditure of mental and physical energy through the week, his Sabbath rest should be of such a character as will enable him to regain his lost energy. This implies the cessation of all labor. But this ceasing from toil does not satisfy all the needs of man's nature. The work of the week tends to make men worldly and selfish. It tends to blunt their spiritual faculties. Their thoughts have been centred upon the things of the earth, earthly. The rest of the Sabbath should be of such a character as will tend to tone up the spiritual side of his nature. His thoughts should be turned from things worldly to things spiritual; from the extension of his own business to the extension of God's kingdom.

If a man gives to his family and his employees immunity from toil, and wishes for himself and them nothing more, he will find that there is something lacking. Those Sabbaths are the happiest and the purest and the richest in blessing when the spiritual side of our nature is attended to. Bodily rest is found in inactivity, but the rest of the spirit is found only in exercise. In the quiet hour on the Sabbath day, when our thoughts are turned heavenward and awe and worship are in full exercise, our spiritual natures are wonderfully refreshed. Then do we begin to see that we are greater than the affairs of the world which have taken up our attention through the week; then do we begin to see that we have a relation to God; then do we begin to see a larger meaning in life, and we begin to understand that God has a higher purpose for us than the drudgery of the week would seem to indicate. This is rest indeed. This is reinvigoration. After such a Sabbath it is desirable to enter upon Monday's duties with a new zest, which tells not only of a body and mind rested, but also of a higher purpose in life gained.

SUGGESTIVE THOUGHTS.

One day in seven is observed unto the Lord as a token that every day belongs unto the Lord.

"I owe my life and vigor, through a long and busy life, to the Sabbath day, with its blessed surcease of toil."—*Gladstone*.

"Rules make Pharisees; principles make Christians."—*Proverb*.

Stirring Words from the West

From one of our most successful workers in British Columbia, who desires to be known as "An Epworth League President," we have received this splendid letter. Whether you like the opening paragraph or not, please

give particular heed to the last forty words, for they surely mean you. The letter runs:

"Dear Editor,—As you have not heard from our Epworth League recently, I think it but justice to express our appreciation of your valuable paper, THE EPWORTH ERA. It is so bright and interesting, instructive to the front, and, though but a small League numerically, we can find plenty of channels for missionary activities even in a Western town. With a cosmopolitan population ever on the move, we find it acceptable to distribute Gospel texts in foreign languages, such as Hindu, Polish, Slavonian, Italian, Chinese, Japanese, and others. Another wise plan is the following of a member upon removal with a personal letter of a bright, cheery paper. This link is very much appreciated by Christians, and in the case of non-Christians the tiny action often leads to serious thoughts and decision for Christ. In this way the one who has frequently led into the Master's service, and they in turn become missionaries to others, and the result is an extension of the Kingdom. To increase the interest in the missionary cause we arranged a few missionary tableaux, which attracted the youth of that age when they are neither men nor boys, the period when it is most difficult to retain them within the pale of the church. Then, in our reading circle, we study in succession the excellent missionary literature issued by Dr. Stephenson. Another step under discussion is the formation of a Chinese Mission Class under the auspices of the Missionary department of the League. We do not at present have a trail to foreign country to find the heathen, so they come to us in the form of 'Strangers Within the Gates.' One such, a Japanese, in the City of Vancouver, on the West Pacific coast, has written me that he had never heard of the Bible, and he has a mission work to be accomplished within a radius of every Epworth League as well as far beyond the seas. Epworth Leaguers, the call of to-day is for missionaries right here and now. Will you answer, 'Here am I!'"

Honor Roll

Of those who have written on our examination covering studies 1 to 6 in this series, the following have won a place on our Honor Roll, all of them having received over 75 per cent. We congratulate each one and hope to have a longer list in our next examination. The test questions on studies 7 to 11, as they appeared in the March, April and May ERA, are now ready, and the examination paper will be freely sent to anyone desiring to make thoughtful and systematic review of the work covered. You are invited to write.

LIST OF HONOR.

Miss J. Cook	100
Miss W. J. Cook	97
Mrs. M. C. Hayward	97
Miss V. M. Torryberry	97
J. W. Watton	96
Miss Eva M. Pencock	95
Wm. E. Harrison	94
B. M. Cuppie	93
Miss Emma Bell	93
Miss Florence Hall	92
Miss Annie Rogers	92
Miss Effie Knox	92
Miss Lillian Finch	91
J. H. Jull	90
Miss Mabel Erratt	87
Miss Mabel Erratt	87
Miss Amelia Spencer	85
John Lambert	81
Miss C. Hill	79
Miss Luella Bell	79
W. Steigenthal	78

"The Savings Bank of human existence is the weekly Sabbath."

## Section of Social Service

"Look Up, Lift Up."

### A Day with a Deaconess

MISS C. G. WALLACE, TORONTO, ONT.

The weather was not conducive to cheerfulness, for it was a raw, cold, misty day when we set out. But the bright, happy face of the Deaconess, that after all this world was indeed a beautiful place to live in. We trudged along the windy streets together, and visited some of our city homes.

We shall not soon forget the first, which gives shelter to a father, a mother and a daughter. It was in a basement of an old frame house, on one of the busy thoroughfares. Deaconess M. knocked at the door, which was presently opened by a frail-looking man, who was delighted to welcome the visitors.

Following him down a narrow passageway, we entered a rather dark room, for but one small window allows the light to penetrate into that little kitchen, which serves also as dining-room and "recreation" room. We wish someone with a pen of eloquence could picture the circumstances there. The husband and father, on account of ill-health, not being able to retain a permanent position, cannot do much towards the maintenance of the little family, so the mother and daughter work day in and day out in one of our factories, the father being practically the "house-keeper."

The room in which we sat was cold, the small box stove being minus a fire. As the man chatted with the Deaconess, he was busy trying to saw some staves of a barrel which had been given to him, to kindle a fire to cook the evening meal for the tired ones returning after their day's toil.

The kitchen utensils hanging on the wall, the arrangement of the few pieces of furniture, and the neatness of the adjoining bedroom, betokened an honest effort to keep things tidy in the midst of most adverse circumstances. The desire to have the weekly cottage prayer-meeting in his home made one's heart rejoice.

We wonder at times if there is not work for the young men of our clubs and for our Leaguers in addition to what they are seeking to do among their own members. Are we alert as we might be to the needs of humanity? Is it possible that in many instances we have actually become self-centred, and after responding to an earnest appeal for money to further the interests of some worthy cause, we rest satisfied that our services are no longer required? Are we as pastors, presidents and leaders, training in the fullest sense of the term, boys and girls, young men and maidens, to cope with the problems

which every true citizen must necessarily face?

In the eastern section of this great city a number of homes were visited in respectable localities near the downtown section. On a bed in the front room of one, we saw a man suffering from cancer of the eye. His wife was glad to receive a call from the Deaconess, whose words of love and at times of admonition were most timely, and had their apparent effect, for Deaconess M. knew well the difficulties and sin connected with the life of the one with whom she conversed. The Deaconess can enter where others would not dare to tread, bringing the Message of the Cross.

Now, come with us and sit for a while with a dear old lady, whose warm hand-clasp and bright face emphasized the



THE ALLEY SCHOOL

fact that God's love could not but shine through the windows of her soul. No pessimistic note was sounded in all her conversation, and her intense love for the Deaconess was very marked.

Not many blocks away a friendly call was made. Though not a palatial home, the residents therein were rich. A sweet babe was in the carriage in the kitchen, where the good mother of the home has the dinner cooking upon the fire, making one feel hungry. A dear little girl watched our movements. Before leaving, the mother drew our attention to a picture in the parlor of a darling boy, not long since taken from the happy family circle to the Master's School, and in tears she referred affectionately to her treasure, once of earth, now in the Father's Fold. So into the homes of poverty, sickness and sorrow, the Dea-

coness goes carrying hope, consolation and joy.

Towards evening we were sitting for a few minutes in the splendid club rooms for the girls of the Fred Victor Mission. Then we witnessed some of the kitchen garden work. A number of little girls entered, soon donned white caps and pinafores, and sitting on little chairs in a semi-circle, under the direction of Deaconess B., delighted us in song and also in drills. A breakfast table, afterwards re-arranged for dinner, was set by the girls, and we imagined we were eating good things, even though the dishes were empty. Some of the answers to the questions of the Deaconess might be of interest.

"What will we have for breakfast?"  
 "Bread, dripping and cold water."  
 "Only father gets ham and eggs."  
 "Mother serves till all are done, then she eats her dinner of what is left."

Back to girlhood's days we were carried as we joined hands in the ring, and sang heartily, "King William was King George's Son," etc., after which the happy circle was broken, the life of each girl having been brightened by an hour of instruction and recreation.

A few days passed, and one evening the telephone rang. Taking down the receiver with the customary salutation, a voice at the other end of the line was heard to say: "Have you gone into the Deaconess work? I have been told by three different people that you were seen to-day carrying a black nurse's bag in company with Deaconess C." Yes, for that morning, in the clear, crisp, wintry air a number of calls were made with the nurse Deaconess. "Nothing of special interest to-day, I fear, have we for you," was her pleasant greeting, "but I am glad to have you accompany me."

Special interest, indeed! Every case was intensely interesting. That was Irish laddie (for the family had been out from Emerald Isle only a year), with his red face and fat fists wonderfully appealed to the visitor after his morning bath. He certainly lustily rebelled at being placed alone for a time on such a hard bed as the dining-room table, even though he was wrapt in soft

garments. As soon as the mother had the attentions of the nurse, the babe fell asleep in the arms of his benefactor. We tried in vain to make a bargain with his little brother to be allowed to take this "Valentine" baby away. The father, washing up the breakfast dishes in the kitchen, appeared very fond of his family, though, sad to relate, he forgot his added responsibility the night after the babe was born, and returned at the midnight hour, having imbibed freely of that which draws down to the lowest depths.

Let us keep alert to the fact that in our growing towns and cities we must, even in connection with our churches, have more places into which boys and men may go, to be helped, uplifted and upheld in true nobility of character.

In the tidy cottage of a working man

**"A woman's strength is most potent when robed in gentleness."**



we found a sweet girl, who was most welcome. While the nurse was busy, the visitor closely watched the little maid, who apparently did not seem to appreciate the kind offices of the lady in uniform. With a marvellous pair of lungs she made us understand that she was very much alive. For a time she refused to be comforted, until at last she peacefully slept. Let us hope that with a voice equally as strong, and an activity as great, she may be a daughter of the King.

Before returning we wended our way through the snow up one of our lanes, arriving at length at a little shack, for it is not much else, situated in the midst of a number of stables, the floor lying beneath the level of the roadway. "Think of it! How would you like to pay rent for such a place?" In response to the knock upon the door, a little girl greeted us. Poverty was plainly visible, and the nurse took the hint, for from its mother's arms, sitting beside a miserable fire in the dirty kitchen, we thought, in the midst of such unwholesome, unhealthy, and cold surroundings, even the most stalwart of human beings would have a fight for existence. The visitor asked the little daughter if she attended school. "Oh, yes, mam," was the quick reply, "but me and my brother couldn't go until Miss M. (the Deaconess) brought us some new boots, she see! I am going this afternoon." Into such a home no one is more welcome than the good, kind Deaconess.

The bright little woman down another side street was equally glad to receive a morning call, apologizing because her house was not in order so early in the day. Her baby was not, too. It was amusing to hear of some of the remedies she had applied. In her own tactful way nurse C. sought to enlighten a tiny girl perched upon a bench, who was busily engaged rolling out biscuits for "baby foot", with an empty glass jar. She was "helping" mother.

Who like the poor are so kind to the poor?

In this home we learned that a very old lady, not a relative, had taken up her abode in one of the rooms. In glowing terms the mother of the household spoke of the old lady's neatness, cleanliness, order, etc., and with sympathy referred to her need of some care. The bright little woman, who all her troubles and difficulties, made us feel happier because of our visit, and we had been taught something more of the love of human hearts.

Yet another home will we peep into. Here we found two children joyous and happy, playing with their mother, who industriously attended to household tasks. Words of gratitude were spoken to the Deaconess, for not long ago her services had been needed and cheerfully given in that home.

Everywhere it was evident that the Deaconess had entered as an angel of love and mercy, to take possession for a time at least of the humble abode. We indeed felt on these two occasions that a veritable benediction had been bestowed whoso'er she entered. It was a great privilege to be permitted to spend a day with these devoted Christian women, who like Christ "came not to be ministered unto but to minister."

If you are really interested in mission work, here is one of the grandest opportunities ever presented to the young women of our church. Think seriously about it, pray often over it, become more informed concerning the Deaconess Movement, then offer yourselves to enter more fully into the Master's service.

If circumstances are such that it is impossible for you to engage in this great work yourself, you surely can help to send one in your place.

## Our Fire Bird and Some of His Neighbors

The following exercise has been prepared by the Rev. Jos. Philp, B.D., of Essex, Ont. It is intended for social evenings for Epworth Leagues, and its purpose is to increase our knowledge of and love for the little feathered fairies of our forests and fields. Mr. Philp contributed to the February Era of 1908 an exercise known as "A Floral Romance, or Love Among the Flowers." This was so popular that enquiries for the solution came from every province of the Dominion, and from eight States of the Union. We have no doubt that this exercise will prove to be equally attractive and useful. Mark the "N.B." at the close.—Ed.

'Twas early morning, fourth of May,  
A bright and lovely springtime day,  
I saw what seemed a burning coal,  
But proved a charming 1.\_\_\_\_\_

With mate he sought, as proper reigns,  
A slender branch of stately 2.\_\_\_\_\_  
A 3.\_\_\_\_\_ nest built of various things,  
As horse-hair, rags and 4.\_\_\_\_\_ and  
5.\_\_\_\_\_

Of neighbors he'd the very best,  
So brave and true, they stood the test  
Of "gentle 6.\_\_\_\_\_" and "wandering  
7.\_\_\_\_\_"  
Voices of love, heralds of 7.\_\_\_\_\_

A gray-backed finch, with striped breast,  
And blue-white eggs in grass-lined nest,  
Would sing all day, so free from sorrow,  
A five-songed friend was this 8.\_\_\_\_\_

An apple tree with branching boughs,  
Supplied a place for neat 9.\_\_\_\_\_  
house,  
Where 10.\_\_\_\_\_ redbreast neighbor  
strong,  
Would sing all day his 11.\_\_\_\_\_ song.

The nest was full of callow birds,  
Whose mouths spoke hunger if not  
words;  
The father brought them every hour  
12.\_\_\_\_\_ and 13.\_\_\_\_\_ to devour.

Within a shrub quite near the ground  
A cup-shaped hair-lined nest was found,  
The chipping 14.\_\_\_\_\_, lively clip,  
Who owned it sang his 15.\_\_\_\_\_  
16.\_\_\_\_\_ 17.\_\_\_\_\_.

In fence rail near the elm tree  
A hole two feet, or perhaps three,  
Was home for birds with wings of blue,  
18.\_\_\_\_\_ whose songs no harsh notes  
knew.

A crevice in a gate-post high  
Was filled with grass and weeds and rye,  
Where little House 19.\_\_\_\_\_ built a  
home,  
20.\_\_\_\_\_ to nurse Jimmy to roam.

A slate-gray friend, with large dark  
eyes,  
Would warn of foes with strange wild  
cries,  
A mocking-bird whose song was heard  
From spruce tree near, th's strange  
21.\_\_\_\_\_.

In meadow sweet a merry mink  
Lived black-and-white-robed 22.\_\_\_\_\_;  
His mate, the color of the ground,  
The nest and young are seldom found.

In pasture green, with shielded breasts,  
Large yellow birds had low-built nests,  
Where rats and cats in deeds most dark  
Would slay each youthful 23.\_\_\_\_\_.

In gentle stream, not deep or wide,  
Two belted birds their labor plied,  
By fishing in the stream all day  
24.\_\_\_\_\_— you should say.

By marshy pond some rods away  
Two red-winged 25.\_\_\_\_\_ loved to stay.  
On 26.\_\_\_\_\_ fed they cried with glee  
To dragon-flies now 27.\_\_\_\_\_

Another pair, good for defence,  
Ate flies and bees, 'twas just immense,  
They'd fight like gun, claim everything,  
For she was 28.\_\_\_\_\_ and he was  
29.\_\_\_\_\_.

From out the forest, clear and strong,  
There came a patriotic song,  
A white-throat sang at close of day,  
30.\_\_\_\_\_.

Our golden Robin, Oriole,  
Our Fire Bird, like a living coal,  
Our hero had just one name more,  
A city name, 'twas 31.\_\_\_\_\_.

N.B.—To obtain the key to above,  
send to The Editor, or to Rev. J. Philp,  
B.D., Essex, Ont., enclosing ten cents.

## A Sample Programme

The Stayner Epworth League had an enjoyable evening not long ago after the following order, which may be suggestive to you:

SUBJECT: SEVEN OPEN THINGS, Acts 16.

### Programme.

- Opening Exercises Conducted by  
President Mr. G. A. Clemence.
1. An Open Door—Service, v. 9. By Mr. J. O. Carter.
  2. An Open Ear—Sincerity, v. 14. By Miss Millie Wilson.
  3. Solo. By Miss Jean Thistlethwaite.
  4. An Open Heart—Salvation, v. 14. By Mr. Vernon Johnson.
  5. An Open House—Sympathy, v. 15. By Miss Cassie Baker.
  6. An Open Mouth—Supplication and Song, v. 25. By Miss Essie Bizar.
  7. Solo. By Miss Pearl Z. Baker.
  8. An Open Prison—Safety, v. 26. By Mr. Douglas.
  9. An Open Hand—Success, v. 33-34. By Mr. A. Brown.
- Closing.

## Phctograph Social

Miss Mabel Smith, corresponding secretary of the Little Britain Epworth League, thus describes an entertaining social hour which the members recently spent together: "After an interesting literary and musical programme, part of which consisted of the reports of the Co-bourg Convention from our delegates, we had a Photo Contest. Each member had been requested to hand to the Social Committee a photo of his or her own, taken when under ten years of age. These were arranged on small tables, each photo being numbered. Booklets, bearing corresponding numbers, and also pencils, were distributed among the members, and for a short time all mingled freely together, guessing the photographs at the same time. A correct list was afterwards read by the president, after which refreshments were served."

## Request!

If your League officers have not already been reported to the General Secretary, will you kindly send their names and post office addresses to the Central office at once? We need them every one.

"It takes more than Sunday dreams of heaven to make a heavenly week."



## OUR JUNIORS

"Train up a Child According to His Way."



### Home Prize Bible Contest

AWARDS FOR APRIL.

Class 1, for Juniors under ten, Gordon N. Ellis, Renfrew, Ont. In Class 2, under thirteen, Florence Parlee, Moncton, N.B. In Class 3, under sixteen, Pearl Pounder, Hoard's Station, Ont. These were all good. As a sample of one of the cards, we give that of the youngest competitor, who is the winner in Class 1. This is the way Gordon tells in his own words the Story of Mark 10: 13-17. Read the verses and see if he has not done well.

*"The people brought young children to Jesus and asked Him to touch them, thinking that this might best them. The disciples thought this would bother Jesus and told the people not to bring them. But Jesus let the children come, for they belong to the Kingdom of Heaven. Not only so, but who ever would get into Heaven must become like little children. Then He took them in his arms and prayed that they might be good."*

THIS MONTH'S CONTEST.

We are giving you something different this time. Anyone under fifteen years of age, that is, who has not yet had a fifteenth birthday, may compete. Any unruled paper may be used, plain drawing paper will be best. The work is—draw a map of Palestine, giving the provinces, rivers, lakes, and the principal cities and towns visited by our Lord. This will help you fix the Sunday School Lessons in your mind. The size of the map coming to us must not be larger than an ordinary sheet of writing paper, or about 9 by 11 inches. To give you time enough, you need not mail your map until July 25th, the winning map is real good it will be reproduced in the ERA. The prizes offered are one dollar in cash for the best boy's map and one dollar in cash for the best girl's map. But the winning map must be a good one and not colored. Just black ink on white paper is asked for, as that will make the best engraving. Take time, do your best, and send map to Rev. S. T. Bartlett, 35 Richmond Street West, Toronto, Ont., by July 25. Write your name, address, and age in the corner.

### Weekly Topic Studies

JUNE 19.—A GROUP OF CHILDREN WHOM JESUS BLESSED. Mark 10: 13-16.

See that the Juniors commit these four beautiful verses to memory. A few Sabbaths ago we visited one of our large hospitals, where a dear old lady has been for some time. "How old are you now, Sarah?" we asked, for we had always called her that when she was a faithful attendant to the children in our home. "I was born on the same day in the same year as good Queen Victoria," was the reply. "How old?" As we chatted she could dimly see us, but the heart is still young, and passage after passage and verse after verse from the Bible was quoted to us. When asked how and when all these had been learned, she quickly said: "Why, I was one of a group of children long ago whom Jesus blessed. I was taught these in a little schoolhouse, where I learned to know Jesus, and now, though I cannot see to read, I love to recall many of the fine passages used to recite when I went to Sabbath School." The

lesson she taught us made an indelible impression upon our minds.

The disciples of Jesus had been hearing much about the Kingdom of Heaven, and they wondered which of them would be the greatest there. Calling from a group nearby, a little child, Jesus, placing his hand upon its head, said: "Whoever shall humble himself as this little child, the same is the greatest in the Kingdom of Heaven."

Not the largest in size, not the most learned, but the most teachable and trustful, such as have within the spirit of the child, these are the "great." What a wonderful power the boys and girls wield in this world to-day. Every child who grows up in a true home is a constant teacher, and its opening life, like a rosebud, diffuses sweetness all about. Many a home has been transformed by the ministry of a child. The experiences of children become a means of grace to their elders. They teach us lessons of patience in our constant care and training of them. We are trained to gentler moods as we see their outward sufferings, as we watch their temptations and struggles.

No little child in the most sheltered home was ever carried so safely in the loving thought and care of earthly parents as is the least of God's little ones in the heart of Jesus Christ.—C. G. W.

JUNE 26.—ALL PEOPLES' MISSIONS, MONTREAL AND WINNIPEG (MISSIONARY MEETING).

Canada is a land which is rapidly becoming so fastidious. Away over the sea, where there are poverty, over-crowding and, in some cases, persecution, the news of this land of freedom and opportunity has spread, and people are coming to us, to help or to hinder in the building of a great nation. Whether they shall help or hinder us depends upon the welcome which we give them, whether we meet them with the open Bible or whether we leave them alone, to follow their old customs and ideals.

Let the Superintendent tell something of the lands from which our immigrants have come—the crowded cities, the oppression of Church and State. Let one of the Juniors tell of the preparation for leaving the old home, and of the long ocean voyage.

The work of All Peoples' Missions, Montreal, may then be described, showing especially the efforts that are put forth to make the boys and the girls of the Canadian citizens. This may then be followed by an account of the work at All Peoples' in Winnipeg, where more extended forms of work are carried on than in Montreal. Maps of Europe and of Canada, on which the journeys of the immigrants may be traced, and pictures of the mission buildings, the various classes, etc., will add very much to the interest of this session.

The Superintendent will have the opportunity once again of impressing upon the Juniors the necessity of a right attitude toward the boys and girls of other nationalities with whom they may come in daily contact.

Information for the use of the Superintendent will be found in "Strangers Within Our Gates," Appendices A and G, cloth, 50c., paper, 35c.; or the Reports of All Peoples' Missions, Winnipeg and Montreal, will be sent free; the Missionary Report (free). Order from F. C. Stephenson, Methodist Mission Rooms, Toronto.—C. C. S.

JULY 3.—A FAMILY THAT JESUS VISITED. Luke 10: 38-42.

Three of the dearest friends of Jesus lived in a little village not far from Jerusalem. Some beautiful stories are told of this peaceful home in Bethany, where dwelt two sisters and a brother. On the occasion of our brother, Lazarus, was absent, perhaps attending the Feast of Tabernacles at Jerusalem. The sisters made Jesus welcome. Mary and Martha loved each other, although in disposition they were quite different. Martha thought she could at once prepare a meal for the visitor and guest. Mary, however, showed her love, not by bustling about, but by sitting down quietly and listening to His words. Martha grew impatient, and referred to Mary's conduct. While Jesus prized Martha's good qualities, He said she was too much troubled about household tasks, and Mary had chosen "the better part." What lesson does this little incident teach us?

We next hear of the little family circle being in sorrow. The brother took very sick and died. Christ's power and love were manifested, and Lazarus was restored to life again. Tell the story, and give the blessed tidings therein.

We come back to Bethany and find a great supper being given in the house of one Simon. (What had Jesus done for him?) Lazarus was at the supper. Martha, no doubt, had been there after Lazarus' death, among whom was Jesus, and soon Mary entered carrying a beautiful vase of sweet-smelling spikenard. Refer to her special act. What did this act typify? What promise was declared? Has it been fulfilled? What is there in such an act for us?—C. G. W.

JULY 10.—HIS COMPANIONS ON THE MOUNTAIN TOP. Matt. 17: 1-13.

It was probably at the end of the Sabbath day, when Jesus, with Peter, James and John, had taken a path leading up the mountain-side. We believe it was Mt. Hermon. (Locate this mountain on the map and describe it.) While up there Jesus was praying, and suddenly He was "transfigured" or "transformed." His disciples saw his face "shine as the sun and His garments became white as the light." (Recall other times besides the transfiguration when Jesus prayed.) What lessons are we to take from such incidents? Have the Juniors bring references to prayer from the Bible, as well as from human life.

Two men, Moses and Elijah, appeared on the mountain-top with Jesus, and they heard a voice. What did the voice say? What is the truth taught? What did the disciples want to do? Why do you think they wanted to do so?

The following morning the disciples came down from the mountain-top to the valley. Does Jesus tell us to have little faith, or a faith to do something? What did Jesus do after he came down into the valley? Recall the lessons as found in Mal. 4: 5; Luke 1: 17; Matt. 11: 14.—C. G. W.

### Always Helping Mother

Our friend and fellow-Leaguer, R. H. Smith, of Souris, Man., tells the following pretty story. The incident and Mr. Smith's comment on it are well worth the attention of all our readers:

"A little boy was walking down the street the other day, carrying an armful of bread. I said to him, 'You have a pretty big load, my boy.' He looked up and said, 'I am always helping mother, running up-town and down again.' The thought came to me, as a Leaguer: That is the spirit I should have, always helping Jesus. And a beautiful motto of the League. What a beautiful motto for

"Train up a child in the way he should go but go that way yourself."

every Leaguer, always helping Jesus, at home, in the office, on the street, at league, and in the church. May every Leaguer be filled with the spirit of helping others."

### Hints on Junior League Management

At the recent convention of the Brandon-Souris District Epworth League, Miss Goddard, Brandon, gave a most instructive paper on Junior League work. "The Junior League," said Miss Goddard, "is to the boys and girls between the ages of six and sixteen what the Epworth League is to the young men and women—a place where they may be trained in the knowledge and use of the Bible, drilled in the doctrines, history and institutions of the church, developed in Christian character, and fitted for the practical and social life of the church. Wesley termed the Sunday School the 'Nursery of the Church.' We may surely call the Junior League its 'drill shed.'"

In Junior work the main objects are to build up the character so that the child will find his or her happiness in right-doing and unselfish living, and to train him to do his share of work in the church.

There is much discouragement attached to the work, but start where you are with what you have and work up to something better. Arouse the interest of the children by the entertainments made by the Pastor and Superintendent, calling the interested ones together at some suitable time and place. After singing one or two suitable hymns, follow by prayer, present the Junior League idea, outline briefly each department of work; send to each family present a copy of the Junior League constitution, to be studied at home. It would also be wise to send a note to every mother whose children desire to unite with the League, so gaining the co-operation of the parents and bringing them into practical touch with your work.

At the second meeting have the pledge explained and give a copy of it to each child. At the third meeting begin your roll, but go slowly. It is easier to enroll the children than it is to get them to fulfill their obligations.

Do not try to form more committees than you can really work, but see that all you do form are worked. After carefully electing your officers, viz., President, Secretary, Treasurer, First Vice-President and Second Vice-President, have your Prayer-meeting and Look-out Committees get to work. Be careful to let your League be a growth; do not try to have everything you have heard of at once. Go slowly, and your society will always have something ahead to which it reaches out. The aim should be definite, the work planned.

How are we going to get the boys and girls to take part in the meetings so that when they go into the senior society they will have confidence in themselves and feel that they are not raw recruits, but soldiers of Christ already trained and familiar with the work required of them? Have them write short essays on the topic, sing solos, announce the songs, make the first short prayer, or have a number of sentence prayers, read the Scripture lessons, and always have a Junior fill the chair. Let them feel it is their meeting. Have the roll-call at every meeting, and have the members respond with a verse of Scripture. Have the social committee arrange for social evenings occasionally, and work in a Missionary meeting every month.

Avoid monotony. Change or vary your order of service at every meeting. Do not discourage the most imperfect ac-

tion, but stimulate to better things. Strive to overcome the evil and develop the good in each individual character. Always remember that it is "not by might or by power, but by My spirit, saith the Lord of Hosts."

### A Step-Friend

Phyllis came up the stone steps and into the hall with an energy that gave her mother smile. She had been watching from the window, and was not surprised when her daughter began:

"Mamma, she tags me every step. She kept hold of my dress all the way to school this morning and this afternoon, and she wanted to look in store windows, and said 'Hullo to an ice man. What do you think of that?' Right on the street. And the girls laughed and said, 'Oh, you're Silly Proctor's friend. They say 'Silly' instead of 'Sylvy,' because she isn't."

"Sit right down here, dear, and we'll talk it over. I have been thinking about

school began she thought if you would be willing to let Sylvya go and come with you, she would feel perfectly easy. She wants you to be a sor-fair sister—not an older one, but a brighter and stronger sister."

"Mamma, I'm no sister to Sylvya Proctor."  
"Well, call it step-sister, then. You know Lulu Webb is Himmie's step-sister, but she takes care of him and loves him—"

"He's a dear, cuddly baby. I couldn't be that big girl's step-sister, nor step-cousin, nor—just even her step-friend."  
"Phyllis' eyes were full of hot tears, and she could scarcely speak for the choking in her throat."

"Never mind, then. Go up stairs and get ready for dinner and see how you feel about it to-morrow morning."

Phyllis ran away to her room, but because she was a girl who had to think of things, she could not forget Sylvya.

"She can find some other girl to be her sister—that's his'd hope," she said to herself, scrubbing her face in cold water.

Over the mirror before which she brushed out her curly hair hung a text of which Phyllis had been quite proud the Christmas before. It had been sent from her old home by her old Sabbath-school teacher, and she had not seen it until it was handed down from the Christmas tree of her new church home.

The number of postage stamps on the wrapper had excited the curiosity of a set of little girls, and when she finally got it free from the strings and paper she exclaimed over the lovely frame, reading the words wonderingly, "For even Christ pleased not himself."

"That means we shouldn't be selfish," Phyllis explained, "and my teacher use to talk a lot about poor folks and the heathen and as giving help to 'em."

But now, standing with her brush uplifted, Phyllis saw something in the words which made her toss her head and say:

"But that doesn't mean for me to take care of Sylvy, I sh'd hope. It would wear me out."

After dinner she said to her mother:

"I've thought of a good way! I'm just going to sneak out of our back door and go to school round by Elm street to-morrow morning. Then Sylvya can wait all day out in front if she wants to."

As Phyllis was packing her book-bag, she said in a motherly tone: "As long as Sylvya likes me best, maybe I'd ought to take care of her till she gets acquainted, so I'm going to be just a step-friend. But, mamma"—and the little girl's voice quivered—"I'd rather take care of a real lame girl than a girl that is lame in her brains."

Her mother kissed her twice, and then watched at the window as she went bravely down the stone walk. Sylvya came across the street, timidly and awkwardly, as if she hardly dared walk alone, but her face brightened as she reached Phyllis and grasped her skirt. Then Phyllis gently loosened her hold and evidently told her how she must walk, squaring her shoulders and lifting her chin. Sylvya immediately straightened up, and the two girls started briskly down the street.

The lace curtains at the front window in Sylvya's home were as gently as her mother turned away with a great sense of relief, saying:

"That dear little Graham girl has taken Sylvya under her wing, and I really believe she will do more for her than all the doctors."

And the "dear little Graham girl's" mother turned from her window at the same time with tears in her eyes because she was so glad that Phyllis had had courage to do a hard thing.

"Bless that little step-friend," she said.—*Southern Presbyterian.*



"I WANT A RIDE"

you, for Sylvya's mother came in to see me this morning."

"Sylvya's mother?"

"Yes, and I'm sure you would have been interested in her story."

Phyllis drew her chair nearer, drew a long breath, and waited.

"You see, when Sylvya was a tiny girl she had a long sickness, and they thought she would die. But by and by she got better. Then they said that she must begin her life over again. She was five years old, but she had to learn to walk and talk—just like a baby. Her brain was weak, and Mrs. Proctor feared she would never be able to go to school and learn like other girls. They had a nurse to take care of her, and a teacher just as soon as she was strong enough to study, and for eight years that has been the way she had lived. But now the doctor says all she needs is to be with other children. He told Mrs. Proctor that having a nurse kept a little child dependent. And she is thirteen years old."

"And I'm only eleven, and she holds my dress and tags—"

"Yes, but let me tell you. Her mother said she didn't know what to do till we moved here last June, and Sylvya took such a fancy to you. Then when

"Live the life of love that others may love the life you live."



## THE SUNDAY SCHOOL

"The Bible Studying Service of the Church."



### Secrets of Success

BY R. J. ROBINSON, EDMONTON, ALTA.

First let me mention some of the qualifications and duties of a successful Sabbath School Superintendent. He should be a wholesome Christian, enthusiastic and in earnest; faithful, systematic, tactful; clean, using neither tobacco or liquor, a strong disciplinarian, and yet able to rule by kindness, with a determination to make his school the best. He should have a love for the work and the ability to lead and to get others working.

WHAT ARE SOME OF HIS DUTIES.

To be always in his place at least twenty minutes before the time of starting the school. Thirty minutes is better, especially in large towns or cities.

To come prepared: to have the hymns selected, the announcements ready, his remarks thought out, especially if he conducts the opening exercises himself.

He should have this twenty minutes to advise or help teachers or scholars; to welcome strangers, and see that they are conducted to suitable classes.

With the assistance of the secretary he should keep track of all new scholars, getting their name and address, and as soon as possible give this information to the pastor. Here is a splendid opportunity to place the pastor in a position to give valuable aid by early visits to the newcomer.

He should have an Assistant Superintendent, to whom is given a fair share of the work. He should also have a number of assistant teachers whom he could call upon to fill vacancies and if possible have all vacancies filled before the school opens.

He should keep in close touch with the boys and girls and try to be able to recognize them when he meets them during the week. If it is possible, he should also get acquainted with the parents of his scholars.

Have regular teachers' meetings, and discuss with them the needs of the school. Make them feel their responsibility not only to the Sunday School and the church, but to God. Have prayer-meeting as often as possible. The pastor might help the work along by taking the Sunday School lesson as his topic at the midweek prayer-meeting.

Try and get the scholars interested in some form of Christian work; if nothing else, to bring back the Sunday School papers to be sent to some other school which cannot afford to buy them.

Encourage missionary givings. Have regular dates when the collections are to go to missions. Instead of giving gifts at Christmas or anniversary seasons, encourage the scholars to contribute clothing, food or other things to the poor. This has been found to work well. Most children fully believe in that beautiful motto: "It is more blessed to give than to receive."

Stimulate a desire on the part of every scholar for regular attendance. Make the motto "Every teacher, every scholar present every Sunday."

I have found the Star Class system to be a valuable aid to accomplish this end.

Impress the scholars with the fact that they have an important part in the school, and that it cannot do its best work without them. Do not bribe children to come to the school, but enthruse them.

Where possible have the Senior classes organized.

Vary the methods of opening and closing the school. Have an occasional solo, duet, or other music.

I would not advise any Superintendent to conduct all the opening or closing exercises. Put part of the work on the Assistant or get teachers to help. This will help educate others to do the work.

I would strongly advise the Superintendent to keep a Roll Book of his own, and thus be informed as to who are attending and who are not.

Have suitable postcards printed for the different grades. When a scholar has missed two Sundays at most, send him a postcard. This will help the teacher who are supposed to have visited the absentees.

Observe Rally Day, and let people know you are going to do so. Invite the parents and friends of the scholars to be present. Don't be afraid to spend a few dollars on printing. Send out invitations. Get the people and scholars talking about it. Have a good programme and success is yours.

Don't forget to have a rousing Temperance Sunday occasionally. Vary your programme and have nothing long.

Decision Day is the most important of them all. Have a teachers' meeting some weeks before the date. Make it a matter of earnest prayer. Have the pastor explain to the parents and guardians what it means. Have the teachers explain to the scholars what joining the church means, and, if possible, speak to the parents about it.

A pastoral letter to each teacher will be a good service to help reap the harvest of souls for the Master as the result of the seed-sowing.

### THE TEACHERS.

Now, as to the teachers—great care should be taken in their selection as far as possible. Have male teachers for the young men and senior boys, and female teachers for the girls whenever possible. Sometimes you will get a class that this rule will not work well at first. Good, earnest, Christian parents make good teachers, but in selecting them, be sure that they are a success in managing their own families. Paul, in writing to Timothy, said: "If a man know not how to rule his own house, how can he teach the children of God?"

Insist on the teachers being at their place ten minutes before time of opening the school. These ten minutes are very valuable; they can have a few minutes' conversation with their scholars. Most children like to tell their teacher about their joys and pleasures, and sometimes the troubles they have had during the week. Then, again, the teacher gets the start. Show me a teacher that is mostly late and I will show in most cases a noisy class. Show me a teacher who does not study his or her lesson thoroughly, and that has to read the question out of the "help," and I will show you a teacher that is not a success. He or she cannot keep the attention of a class of live boys. In a very short time the class gets a bad name, when it is not the fault of the boys, but of the teacher. They tell us that even the lion can be made to slink away by the steady gaze, and the lion's eye is also the teacher who has the lesson prepared and goes before the class with the open Bible in hand, perhaps a few notes only thereon, can look

straight at the boy, and ask him a question, and, if no one in the class can answer it, can (without looking at the book) give the class the answer. With teachers of this stamp we will seldom hear of the bad boys' class.

Then, again, there is the careless teacher, who prepares the lesson fairly well. He comes about the hour of opening, occasionally misses a Sunday, has not much of an excuse, does not think it worth while to notify the Superintendent—the less said about them the better.

The teacher should have the name and address of each scholar, and when a new one comes to the class, should immediately notify the Superintendent or Secretary. He should as soon as possible get acquainted with the parents of each scholar. Should any of their class be absent, he may visit them at their home, but, if that is not possible, write them a letter.

No teacher should be personally absent from the class without giving the Superintendent due notice, where possible. Such excuses as "I had a friend call," or "Mr. So-and-So was giving a lecture that Sunday afternoon and I wanted to hear him," or "the Salvation Army Band was to parade that afternoon, and I do so love music"; none of these things constitute a sufficient reason for a teacher being absent from the class.

I fear many of us do not realize our responsibility before God. Are we not in many cases the only medium between heaven and hell with some of our boys and girls? So many of our scholars come from homes where they know not God, where their Bible is as good as dead, and the knee is never bent in supplication to Him. The successful teacher in the Sunday School is the one who thinks of these things, who before leaving home gets on his knees in private and pleads for God's aid and will faith for God's blessing on the class; never for a moment forgetting that we are part of God's great army, whose duty it is to carry on His work here, just where we are.

The greatest care should be taken in selecting teachers for the Primary classes. Get some lady who knows something about organization and teaching and make her responsible for the rest.

Do not make the classes too large. Groups of eight or ten each are much better than larger numbers.

Have something special occasionally at the regular sessions. Invite the parents to be present. Have the pastor present. Perhaps some little ones to baptize will help to create a greater interest. A good way to interest the parents is to be at home to the parents and scholars of the department occasionally some weekday in the afternoon.

### Our Teachers' Leaflet

We have received numerous letters of appreciation of the Leaflet issued some time ago. We regret that there were any of our Superintendents who failed to take advantage of our offer. Over 16,000 leaflets were mailed from our office. The following extract from a letter written by Mr. J. H. Rush, Superintendent of Tillsonburg Sunday School, voices the general opinion well, and we appreciate it highly. He says:

"These leaflets should be productive of great good. To me, the excellent thoughts put forth have already been of benefit. I was much impressed with Mr. Addison's talk on the preparation of the lesson, and the facts produced on page eleven regarding our knowledge of men of the Bible was quite an inspiration to me. So much so, that I immediately arranged with six of our young men of fifteen to seventeen years to each

"They that govern the most make the least noise."

give a paper on some one of the following:—David, Jonathan, Elisha, Samson, Gideon, and Eli. This programme was given yesterday, taking part of the time of our quarterly review. Some of the boys read papers, while two of them gave eight-minute addresses, which were simply excellent. I found this exercise not only greatly interested the school, but got the boys down to study. I purpose following this plan up later with other girls and boys.

That is the right thing to do. And we advise our friends to accept every offer the General Secretary makes, even if the cost is practically nothing. We shall issue another Leaflet before long, and want every School to get it. Watch these pages.

### The Pastor and the Sunday School

BY REV. E. J. ELLIOTT, WATERLOO, ONT.

Should the pastor attend the Sunday School? is a question not seldom asked. There is but one answer, and that is in the affirmative. Again, should he teach a class? Not necessarily; much better if he can, and does; but he should always be there.

It is impossible for a pastor to get and keep in touch with the throbbing, growing life of his congregation, unless he is regularly in the Sunday School. He will know little of the joy and satisfaction of—

"Work, through the morning hours;

Work, while the dew is sparkling;

Work, 'mid the springing flowers;"

unless he is in the garden of the church, definitely and interestedly. Time spent with the morning hours of childhood and the budding period of life cannot be spent in vain. Nor is it insignificant work, or beneath the dignity and culture of any pastor—no matter who or what he is.

If his charge be a metropolitan pulpit, with a metropolitan Sunday School, his opportunity is only the greater, as is his responsibility also. The growing life of his great church demands that he adjust himself to it—the school. If he is the pastor of a smaller constituency, he will have the splendid privilege of winning and folding the lambs of his flock. The sympathy of all is with the country pastor who has three or more churches, several miles apart. He cannot do as he would like; but is nevertheless under obligation to make some shift, by which he may keep in touch with the young blood of his charge.

The Methodist pastor who has gathered a large percentage of his Sunday School into the church during his term has accomplished a great and lasting work. He may not add just at the time to the financial showing of the church, but in a few short years a hundred-fold strength and power will be added to every department of the church's work. Feeding the lambs—nourishing, training them,—is without any exception, the most satisfying and profitable work of the pastorate; and great has been the gain as the result of it. The Lord God has been glorified in the lives of a multitude of noble men and women who were definitely won for Him in their childhood.

The greatest asset of the church in Canada to-day is the youth, both the native born and the foreign boys and girls who live in the East and in the West of this vast and rapidly developing country.

Pastors, keep your eye and hand well on this section—a large one—of the flock, and you shall have the constant joy of soul-winning, as well as the satisfaction of being partners in a mighty evangelism.

"He that winneth souls is wise."

### The Supreme Mission of the Sunday School

BY REV. A. F. BRACE, B.D., RICHMOND HILL.

"When the morning stars sang together" it was the accompaniment to the song of the Child who was to make this world what it ought to be by bringing "Peace and Good-will to men."

Lamentable ignorance of the force in our hands has led to disastrous results, and when those results have astounded and saddened us, we have at length resignedly and piously looked up and wondered: Why this dispensation of Divine Providence? Rather should there have been humiliating self-condemnation at the recognition of criminal human impotence. Especially should this be the attitude when we remember how willing and how near is Divine co-operation, and how apparent is our mission and its importance as we "touch" our younger people every day.

While we have been looking every where in earth and sky for profitable investments, have got forth creditable schemes to renovate society and to evangelize the world, we have largely overlooked the fact that the key of the whole lay in our hands in the family and in the Sabbath School. The greatest investment for the here and the hereat, the quickest method of transforming society, and the surest way to evangelize the world is to immediately recognize the early, remarkable possibilities which are open to us in the raw material placed by God in our hands.

The supreme mission of the steel plant, with all its marvellous processes employing the most skilled minds in the world, is the producing of the finest finished products possible from the raw material.

The supreme mission of Edison, the great electrical wizard, and others, is to so open up the possibilities and to direct that subtle energy as to produce the most practical results for the benefit of man.

We in the Sabbath School are dealing with a life, a year more than a life, a spark of the eternal energy of the Divine, and we may well consider carefully the charge assigned to us. It may well tax the highest talents of the most skilled, magnetic, intellectual and spiritual giants, for according to faithfulness and sanctified skill in this work will be the wealth, joy, and betterment of this world, and the glory of the next.

This life comes to us overlaid with the debris of centuries of human frailty, and the admitted tendency to iniquitous habits. But our pulses quicken as we recognize "the bloom" indicating that not far below, the possibilities of Divine treasure are there. This should send us feverishly onward in the supreme quest of early development.

Home and the school are a joint stock company of unlimited capital—too often, unfortunately, one or the other has been a sleeping partner—to bring to self-recognition the golden treasure of Christlikeness. The supreme mission of this company, the single purpose of their God-given charter, is the unravelling to the inner eyes of this young life the Divine relationship. As they recognize this—Instantly—the Holy Spirit, that eternal, subtle, personal power operates, and His free play on that life will produce in the willing heart results most wonderful and far-reaching.

"Call this the point of new birth, if you will, it is certainly most be the Divine seal of such, no matter at what period in that life it occurs. Though the human embryo is living long prior, it is not said to

be born till its eyes receive contact from the light of this birth. The youngest child is most certainly a member of "the Kingdom of Heaven," and the new birth may be said to have undoubtedly taken place the moment the inner sight either of itself or of our direction under Divine guidance, beholds "the Light of the World" by seeing the loving Divine fatherly relationship.

Thus our supreme mission in all departments of our Sabbath School work must be to bring those in our care to this awakening, and all our ideals must cluster round this object.

Before leaving this topic we shall briefly summarize our ideals, our procedure in their attainment, the results we achieve, and the influence of such a conception on the future.

Our ideals must lead us to be so keenly alive to our privileges that we shall be ever alert to use every means to discover the untold possibilities of the child nature in our hands and to be ourselves in such harmonious relationship with the Divine Spirit as to know His purpose and to be willing to follow with sanctified judgment the Divine plan in direct line the moral and spiritual potentialities of those under our care. Thus shall we be able to do for our children what Christ did for the disciples—that to such self-surrender and self-discovery as will bring them to seek the Divine plan and guidance for its largest results.

To do this our procedure may be simple, but it must focalize every power and every purpose of a consecrated mind to accomplish such world-moving impulse. To this end the plan will be to marshal our every force and our multiple and complex organization into a judiciously effective operation, such as will bring the most productive results from the material—the child-life and energy—with which we have been entrusted by the Great Master. We shall not consider any effort too taxing, any sacrifice too great, in order that our youth may be led into harmony with the Divine, in Christian service with Him and for Him.

What a power in human hands! What Christ-like honor! Permitted to be Divine lateral forces, whilst He with perpendicular power gives His nature "from above," we are able to give character by our "touch." How important that this "touch" shall be always Divine.

But are we actualizing the vision we have thus caught of our supreme mission? Is our work "Advance" or is it "Mark Time"? Is manhood becoming more divine? Is society being transformed? Is the world being better than Christ? Is the Golden Rule more than ever operative? These are, and will be, only as we are each for himself actualizing our vision of the supreme mission of the Sabbath School: as we are willing to "take up the cross" and submit "daily" to vicarious sacrifice.

Then with the earlier awakenings of the truest manhood and womanhood because of the removal of those things which have so long seared and scarred the Godlike, the future shall see: An improved fatherhood and motherhood, an increasingly enriched ancestry, moral, social and political problems solved, a great world-wide movement of the truest missionary character, an emigration and an immigration from the home and to the Sabbath School, and that school so operating that not a member or a talent shall be without some form of activity.

Then will be fulfilled our great motto: "All the Church in the Sabbath School, and all the Sabbath School in the Church." Then the terms Sabbath School and Church will be synonymous.

"Happiness is not the end of life, Character is."



## From the General Secretary's Mail

Pointed Paragraphs for Practical People

### A Good Subject for Debate.

Mr. John Shelton, the reporter for Hochelaga Epworth League, sends a most encouraging account of the growth of that society since its organization in early winter, 1907. The League has had some profitable debates during the past season. Among the subjects was one which strikes us as containing excellent scope for both pleasant study and profitable discussion by our young people: "Resolved, That the Methodists of Wesley's day were more aggressive than those of to-day." Think it over, read it up, and let us know what you think of it.

### As It Should Be.

Writing of loss by removals, a correspondent refers to "the removal of two of our best families," and adds, wisely and philosophically, "However, we should not lament this loss, as they are all in League work in the vicinity to which they have moved." What a glorious thing it would be if all who have moved were likewise active in their new surroundings. But many, too many, drop out and are lost. See what we have to say about this elsewhere in this issue. It is important.

### The Secret of Success.

"Our entire executive is composed of young and comparatively inexperienced talent, but each one does his or her share of the work faithfully, thus ensuring our present prosperity." This is as it should be. Young people become expert by doing their best every time. They learn executive efficiency in League work by doing their best every time together. We wish that every other village League would testify as the President quoted above has done for his Society.

### Heavy Losses!

"We have sustained heavy losses in the removal of some of our best workers from among our oldest and most reliable members." \* \* \* "We have never seen fit to organize a Junior Department here." These two statements are from the same letter, and refer to the one place. Is there any connection in them? There surely is. We rather think, and we have the best of grounds for thinking so, that any League that develops the Juniors will not have room for the discouragement that our correspondent goes on to express. For every one that moves away from the active working forces there should be another ready for the work. Young people who have never been interested and used in church work cannot be expected to show ability in it; but boys and girls who grow up in League associations and activities may be expected to take the places of their elders who from various causes move away from the home society. Do not neglect a Junior Department!

### Is "Urging" the Best Way?

"Our young people don't realize their duty in taking part as they should, but I am urging them \* \* \*." We do not think "duty" and "urging" are the best words. Make it a matter of pleasure and privilege for the young people to take part and they will not need to be urged so much. This can only be accomplished by so arranging for your meetings that the young people will want to attend them. They will take

part if they be guided and led by a leader whose leading traits are sympathy and tact, not compulsion. You can draw young people when you cannot drive, and the most powerfully attractive magnet is spelled *l-o-v-e*.

### "The Back Country," but not "A Back Number."

Rev. H. Wilkinson sends a cheery note from Carnarvon. "After reading the ERA, which is certainly a fine paper, I write to assure you that although we are in 'the back country,' and have no such thing as telephone or telegraph, and the mail only gets here twice a week, yet we have a League and have celebrated our first birthday. We have a record, that I, as pastor, am, I hope pardonably, proud of. Our League has never missed a regular meeting throughout the year, and our First Vice-Presi-



"MY POOR DOLLY!"

dent has been present every time, although this often meant a walk of a mile and a half on everything but nice roads." This is a splendid record, and we should feel like blaming the pastor if he were not proud of it. It shows, too, what kind of people many of our young friends are in "the back country." It takes both grace and grit to do as they have been doing at Carnarvon. Well done!

### God Bless the Old Members!

"I have determined to stay in the League as long as the Lord wants me there, and the young people show a loving spirit towards me, which they always do." Now, that is a beautiful spirit. Never mind who she is or where she lives. This sister is right. And she rejoices in having a son now taking his B.D. course at Victoria, and while she

styles herself "one of the ancients," has a heart of gratitude for the fact that three young men have got from the League to which she belongs into the ministry. We heartily concur in her judgment when in closing a most interesting letter she says, "I believe the Lord wants me to work for Him." Query: Why are there not more such "ancients" at home in work with our young people. Do take young people fall in courtesy and respect? Do they fail to cultivate the older people's presence and counsel, or is the fault with the men and women? We recently heard one of our most prominent ministers tell his people from the pulpit that since he came among them (then seven months), he had not seen one who would be ordinarily termed an adult member of the congregation at the Epworth League service. Is this general? If so, who is to blame?

### Adaptation!

The wife of one of our ministers in a Western city, who before moving west was one of our most successful League leaders in an old Ontario town, writes about the new conditions as they exist and women? We recently heard one of our most prominent ministers tell his people from the pulpit that since he came among them (then seven months), he had not seen one who would be ordinarily termed an adult member of the congregation at the Epworth League service. Is this general? If so, who is to blame?

condition, the methods of work, and the disposition of the members are all so different from what I was used to at home years ago that past experience does not profit as much as one would expect. The and past methods have to be changed." And so they changed them. And wisely so. The law of adaptation is one that is not sufficiently studied and observed in Christian work. Our friend says further: "There are so many strangers coming in constantly, that we find it necessary to emphasize the social side of our League work, having frequent 'at homes' in church or parsonage to get strangers acquainted and to give to many, debarred from the associations of home life, a pleasant evening among Christian surroundings. We aim to have bright, interesting meetings, all tending to spiritual influence." All of this goes to show that the power to adapt methods to the working out of one supreme purpose is one of the most desirable elements in successful League work. We advise you to cultivate this skill, tact, and wisdom in adaptation in whatever place you fill in work for God. For lack of it many good people are poor workers. Without it committees fall and Leagues die.

### How They Had an ERA Meeting.

Miss Dron, Secretary of Moorefield League, writes: "Perhaps it would be of interest to you to know how we planned getting subscribers for THE EPWORTH ERA. We gave to members or adherents of our League old numbers of THE EPWORTH ERA and asked them to pick out some reading which they thought would be of most interest to our League. Then at our next meeting, after the opening exercises and the topic had been taken by leader assigned, we arranged a programme, consisting of these readings (chosen by the different members), mixed with duets and a number of selection on the gramophone. The President then passed around a subscription list, with results as you find

"Much of so-called spiritual peace is laziness in a religious gown."



## REPORTS FROM THE FIELD

### Epworth League Contests

We are able to give this month accounts of two such competitions. The first is reported for us by the pastor, Rev. D. N. McCamus, as follows:—

#### I.

"A very successful competition, extending over six weeks, has been conducted in the Epworth League, St. Mary's. In many respects the contest has been instructive, not imitation, competition or rivalry but emulation was the watchword. Each side, in a good degree, preserved the spirit of the words, 'In honor preferring one another.' The programmes were wholly conducted by those wearing badges and were of more than ordinary merit. Latent powers were brought to light. The inactive became active. They were 'at it, all at it, and always at it,' as was recorded of the early Methodists. The judges adopted a uniform plan

of marking, as evenly as to ability as possible.

3. The conditions to be observed should be determined by the judges and the Executive, and a copy given to each leader.

4. The pastor should not be one of the judges. He should be free to act as an impartial counsellor for both sides.

5. The contest should not be prolonged beyond a fixed period of about six weeks.

As a result of our six weeks' work we have sixteen new members, a very substantial increase of missionary money, a united and ambitious society of young people, who believe that a contest wisely conducted is a benediction."

#### II.

The second report shows how a League had its membership doubled in a month. The report comes from "F. C. W.," and shows that an Executive meeting of Central Methodist

dated. Before the contest twenty members present was considered fair. Before the contest closed one hundred and twenty was established. The present membership numbers one hundred and forty-three, a marked increase from fifty-eight.

The contest closed on March 6th, and on March 14th a banquet for members only was given. Nearly a hundred and fifty were present. (See the flash-light photo which shows a part of this happy company.)

Is that all? Will things fall right back into the old rut again? Oh, no. Trust the President to see about that. A second contest is on. This time the "Reds" and the "Whites" vie with each other in securing at the next five consecration meetings the attendance of as large a percentage as possible of their membership. The winning side will enjoy a picnic at the expense of the others.

We do not believe in devoting all our energy to contests for the sake of numbers, but innovations of this kind now and again serve to arouse a healthy interest, which is of value to any organization.

Plan for some such aggressive campaign work in your League for the early fall. Commence to talk it up now.

### Toronto Conference

#### EPWORTH LEAGUE WORK.

This being the season for the election of officers in all our Epworth Leagues, the Toronto Conference Executive desires to bring before all officers of District and Local Leagues the resolutions adopted at the last convention, held in Central Church, Toronto, with the hope that they may receive the earnest attention of all concerned.

Resolution concerning the evangelization of the *unchurched*:

Resolved, that it is the opinion of this Conference, that the Christian Church must definitely accept its responsibility for the evangelization of all sections of the community, and whereas it has been demonstrated that the present organization and plan of campaign has failed to attract or hold the very large section of society inhabiting the thickly populated districts of our cities.

Be it resolved that it is the duty of our Leagues to make a conscientious study of our organization with a view to adapting the same to present social conditions:

And that it is the duty of our Leagues and churches to set before themselves the solution of the problem:

And that where possible all our city Leagues, in addition to financial aid, should give themselves to personal work in our down-town districts, and where our country Leagues cannot get personally into touch with the work, they should assume some definite financial responsibility, either to support a deaconess or some other department of the work;

And that all young Leagues should see to it that all young people coming to the cities from their localities should be brought into communication with the church and League in the place to which they go;

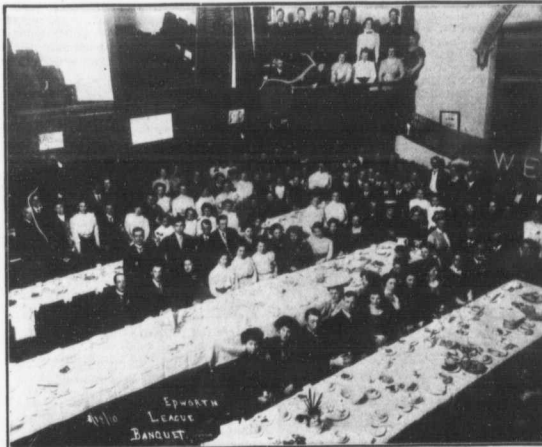
And that all Leagues should endeavor to get into touch, through periodical canvass or otherwise, with all the people of their district.

#### DEPARTMENTAL RESOLUTIONS.

As a result of the Departmental Conferences, the following reports were presented and adopted by the Conference as a whole:

#### JUNIOR LEAGUE.

That, whereas the discipline of the Methodist Church definitely states that



FLASHLIGHT PHOTO OF SAULT STE MARIE EPWORTH LEAGUE BANQUET.

of marking, and each judge kept his record privately until the day of decision. Marks were given for manner of conducting the meeting, the programme, the attendance, number of new members secured—active or associate—and the amount of missionary money raised. The badges were "white" and "red." The "whites" scored the higher percentage and raised the larger amount of money. The losing side entertained their successful friends at a social that in every respect was worthy of an Epworth League code of honor.

Competitions are hazardous. To conduct them safely we have found that some conditions are essential:

1. A contingent of experienced, strong, sensible Leaguers determined to preserve the Christian integrity of the League.

2. Judges chosen outside of the League membership, who with the leaders shall divide the Leaguers into two

Church League, Sault Ste. Marie, Ont., on the 24th of January last, the President, Dr. F. H. Goodfellow, asked, "What can we do to stimulate interest in and attendance at our meetings?" A membership contest was decided on.

Captains were appointed, and at the next League meeting the members who had been present during January were chosen on the competing sides, the "Reds" and "Whites." Each member wore a ribbon of appropriate color.

1. Every new member received into the League to count one for the side securing him.

2. Every old member not present in January, but present at least once during the contest, to count one for the side securing him.

3. Every associate member who signs an active membership pledge shall count one for the side to which he belongs.

Interest and attendance were stimu-

"Skill is stronger than strength."

it is the duty of every superintendent minister to enroll the children of his congregation in catechumen classes for religious instruction, with a view to their being publicly received into the membership of the church;

And, whereas the object of the Junior League is definitely stated to be to systematize the work of and assist the pastor and those appointed by him in the instruction and nurture of the catechumen classes, as provided in the Discipline, it is manifest that there should be in every congregation either a class of catechumens or a Junior Epworth League;

And, whereas the Toronto Conference has 534 preaching appointments, it appears, therefore, that if our circuits were organized for the care of the children, as provided by the Discipline, there would be at least a large majority of the congregations in which either catechumen classes or their equivalent in the Junior League would be organized.

According to the Minutes of Conference, there are only 56 circuits reporting catechumen classes, and 69 Junior Leagues are also recorded.

It appears, therefore, that there are only 125 places where there is like systematic work to hold the children in the church and train them for the church's activities is being done—

Therefore be it resolved, that this Epworth League of the Toronto Conference, in convention assembled do hereby respectfully call the attention of all the ministers to the provisions of the Discipline regarding our children, and would respectfully urge upon them the supreme importance of making provision in every congregation for the salvation and spiritual culture of every child under their charge;

And whereas we have 225 Epworth Leagues in the Toronto conference, with only 69 Junior Leagues, it is manifest that there are 156 Epworth Leagues without the Junior Department;

And whereas we realize the absolute necessity of introducing constantly into the League new members from among our boys and girls, that our Leagues may retain their distinctive characteristic as young people's societies;

And whereas the Sunday School and Epworth League Institute, held in this city, April 1-3, 1908, pledged itself by formal resolution "to organize and instruct in every church catechumen classes among the Juniors of our schools and Leagues, and to introduce wherever advisable a Junior Department in the League for the purpose of bringing our boys and girls into active church membership,"

Be it therefore resolved that we respectfully urge on all our Epworth Leagues to organize a Junior Department.

The following resolutions were added by the Conference in regard to this department:

1. While we are in the most thorough and hearty accord with the training of our boys and girls in missions by the formation of Mission Bands, we cannot admit that the organization of a Mission Band in any of our congregations is sufficient to fulfill the obligation of the church to the children under its care.

While Mission Bands good, and should be encouraged, they provide for at best, only a part of the obligation of the church for its children.

We recommend that where there are Mission Bands, and the existence of a Band is held as justification for the absence of a Junior League, that a Junior League be organized so as to include the Mission Band as its Missionary Department. This would simply mean that all the boys and girls would be included in the Junior League, and that those who pay the necessary annual fee of 10 cents be the Mission Band in connection with the Women's Missionary Society,

and that the whole Junior League would meet three times a month, and the Mission Band, as the Missionary Department of the Junior League, would hold its regular monthly meeting as provided for in the Mission Band Constitution. It is also suggested that the pastor be requested to visit the Junior League at least once a month.

#### CHRISTIAN ENDEAVOR DEPARTMENT.

It was recognized that the great foundation of success in this as well as in all other departments was committee work. A great weakness is the fact that committee meetings are not held, and it was urged that committee meetings be held in the homes where, by leading in prayer, timid members be encouraged to lead in prayer, and in other ways take part in the larger meetings.

#### LOOK-OUT WORK.

Various plans for look-out work were discussed.

The method of securing new members by competition between two parties in the League was explained.

The members of outside Leagues were

particularly asked that they follow their members when they remove to the cities, by letter to Leagues and pastors, and if uncertain as to whom to write, to communicate with Rev. S. T. Bartlett at the Central Office. The Look-Out Committee should watch for strangers in the church and divide the church district. It should look after the absentees and co-operate with the Sunday School Committee.

#### MISSIONARY DEPARTMENT.

The Missionary Committee, as well as any other committee, must map out a definite policy at the beginning of the year. A reasonable amount of work should be planned. Missionary Committees work is helpful if divided into the following departments or sub-committees:—

1. Financial,
2. Educational,
3. Programme,
4. Temperance and Moral Reform,
5. Visitation and Relief.

It was suggested that the Missionary Post-office plan be adopted as the best (Continued on page 152.)



## Books for the Lovers of Nature!

No hobby or study is more inspiring, interesting, healthy or profitable than the learning of the wonders of Nature's miracles. Young and old, rich and poor—in fact, everybody—can, by the aid of the helps here listed, derive many an hour's enjoyment learning Nature's secrets.

## Study Nature whilst the Sun Shines!

### BIRDS AND BIRDS' NESTS.

- "BIRD NEIGHBORS," by Nettie Blanchan. Introduction by John Burroughs. 48 colored plates, \$1.25.
- "BIRDS THAT HUNT AND ARE HUNTED," by Nettie Blanchan. Introduction by G. O. Shields ("Co-quina"). 48 colored plates, \$2.00.
- "BIRD HOMES," by A. R. Dagmore. 16 colored plates, 32 black and white illustrations, cloth, \$2.50 net, postage extra.
- "BIRDS IN NATURAL COLORS," 60 illustrations, by color photography. A guide to the study of bird-life; over 200 pages, 10x7½. Price \$1.50.
- "COLOR KEY TO NORTH AMERICAN BIRDS," by Frank M. Chapman and Chester A. Reed. Over 800 illustrations, in color, 6½x9, 320 pages, cloth, \$5.50 net, postage extra.
- "BIRD LIFE"—A guide to the study of our common birds, by Frank M. Chapman. 75 full-page color illustrations, 8½x5½, cloth, \$2.00. Postage extra.
- "BIRDS EVERY CHILD SHOULD KNOW," by Nettie Blanchan. 53 pages of photographic reproduction; nearly 300 pages. \$1.20. Postage extra.

### MAMMALS.

- "AMERICAN ANIMALS," by Witmer Stone and Wm. Everitt Crum. 6 color plates and over 100 photographs from life, \$3.00 net. Postage 24 cents extra.

### FISH.

- "AMERICAN FOOD AND GAME FISHES," by David Starr Jordan and Barton W. Evermann. 10 color plates, 100 photographs of live fish in the water, and 200 text cuts. \$4.00 net. Postage 34 cents extra.

### WILD FLOWERS.

- "NATURE'S GARDEN," by Nettie Blanchan. 32 colored plates, 48 black and white. \$3.00 net. Postage 30 cents extra.
- "MOUNTAIN WILD FLOWERS IN CANADA," by Julia W. Henshaw. A simple and popular guide to the names and descriptions of the flowers that bloom above the clouds. Profusely illustrated. Price \$2.00.
- "STUDIES OF PLANT LIFE IN CANADA," by Catharine Farr Traill. New and revised edition. Describing in an interesting way the wild flowers, flowering shrubs and grasses. Eight illustrations in natural colors and twelve half-tone engravings. \$2.00 net.
- "CANADIAN WILD FLOWERS," by C. F. Traill. Illustrated by Mrs. A. Chamberlain. With colored plates, \$6.00; uncolored plates, \$2.50.
- "A GUIDE TO THE WILD FLOWERS," by Alice Lounsbury. With 64 colored and 100 black and white plates and 64 diagrams, by Mrs. Ellis Rowan. 4th edition; nearly 350 pages, 8x5½. Price \$1.75.
- "HOW TO KNOW THE WILD FLOWERS"—A guide to the names, haunts and habits of our common wild flowers, by Wm. Williams Starr. 24. 48 colored plates, 110 full-color illustrations. Cr. 8vo. Price \$2.00.
- "OUR NATIVE TREES AND HOW TO IDENTIFY THEM"—A popular study of their habits and their peculiarities, by Harriet L. Keeler. 178 illustrations from photographs and 162 illustrations from drawings. 6th edition. Cr. 8vo, over 500 pages. Price \$2.00.

All Books sent postpaid unless otherwise stated.

## WILLIAM BRIGGS

Publisher and Bookseller 29-37 Richmond St. W., TORONTO

And of all Booksellers.

## THE Canadian Epworth Era

Published Monthly in the interests of Sunday  
Schools and Young People's Societies  
of the Methodist Church.

Subscription Price: 50 cents a year. A Club of six, \$2.50.  
The Paper will not be sent after term of subscription  
expires.  
Subscriptions should always be sent to the Publisher,  
WILLIAM BRADSHAW, Wesley Buildings, Toronto, Ont.  
All other matters concerning the Paper should be sent to  
the Editor, REV. S. T. BARTLETT, 35 Richmond St.,  
West, Toronto.

OFFICERS OF THE GENERAL S. S. AND  
E. L. BOARD.

REV. A. CARMAN, General Superintendent, West, Toronto.  
REV. S. T. BARTLETT, 35 Richmond St. West, Toronto,  
General Secretary.  
REV. J. A. DOYLE, Regina, Sask., Western Associate Sec-  
retary.  
REV. F. L. FARWELL, B.A., 35 Richmond St. West,  
Toronto, Associate Secretary.  
DR. W. E. WILKINSON, General Treasurer E. L. Fund.  
MR. E. S. CARWELL, General Treasurer S. S. Fund.

### TORONTO CONFERENCE.

(Continued from page 151.)

method of distributing the *Missionary  
Bulletin* and other literature.

Suggested that the missionary vice-  
presidents pay particular attention to  
the presentation of the mission field and  
home ministry as an investment for con-  
secration of life, making it a matter of  
special prayer in the Missionary Com-  
mittee.

Suggested that each League write a  
quarterly letter to their representative in  
the mission field, and whenever practicable  
a monthly letter.

That wherever possible, mission study  
classes for the systematic study of mis-  
sions be organized.

(Signed) C. E. LANCELEY, Secretary,  
270 Brunswick Avenue.  
G. S. FAIRCLOTH, President.

### Our Sunday School Number

There are a few hundred copies left  
of the thousands of Extras printed of  
our May issue. It has met with univer-  
sal favor and praise. If your Sunday  
School wants to invest a dollar to best  
advantage you had better send to Dr.  
Triggs or the Editor for twenty copies  
for distribution among your families.  
Thousands of copies have been sold at  
five cents each delivered. Get a bundle  
before the edition is exhausted. The  
number will be of permanent value.

### No Time to Pray

There is many a business man to-day  
who will tell you he has no time to pray;  
his business is so pressing that he cannot  
call his family around him, and ask God  
to bless them. He is so busy that he  
cannot ask God to keep him and them  
from the temptations of every day.  
"Business is so pressing." I am re-  
minded of the words of an old Methodist  
minister: "If you have so much business  
to attend to that you have no time to  
pray, depend upon it you have more busi-  
ness on hand than God ever intended you  
should have."

But look at Daniel. He had the whole,  
or nearly the whole, of the King's busi-  
ness to attend to. He was Prime Minister,  
Secretary of State, and Secretary of the  
Treasury all in one. He had to at-  
tend to all his own work, and to give an  
eye to the work of lots of other men,  
and yet he found time to pray; not just  
now and then, nor once in a while, nor  
just when he happened to have a few  
moments to spare, but "three times a  
day."—Sel.

## SPECIAL PRICES TO YOUNG MEN

Total abstainers should get their  
insurance at specially low prices,  
and they can do so from the

## Equity Life Assurance Company of Canada

The average premium charged by  
the Equity for a twenty-pay-  
ment Life Policy is less than the  
average premium charged by other  
Companies for a twenty-five-pay-  
ment Policy—a clear saving of  
five per cent. Is a saving of one-  
fifth the cost any object to the  
reader? If so, ask for particulars.  
Address

H. SUTHERLAND, President  
Confederation Building, TORONTO



## Walk Easier on Dunlop Rubber Heels

You have no idea how the con-  
stant bump, bump of your hard leath-  
er heels against the hard sidewalk  
contributes to nervous strain. You  
will conclude a day a-foot feeling  
less tired if you put Dunlop Rubber  
Heels between your nerves and the  
sidewalk. Made of live rubber—the  
kind that gives spring and elasticity  
to the step and wear well. Put on  
by all Shoe Dealers. 50c. the pair.

## THE Alexander Engraving Co.

16 Adelaide Street West  
TORONTO

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

GET A PRACTICAL EDUCATION  
BY ATTENDING THE FAMOUS

ELLIOTT  
*Business College.*

TORONTO, ONT. If he had others, it will pay you.  
Write to-day for our handsome Catalogue.

## MANY YOUNG LADIES

(the number increases every  
year) find that

## ALMA COLLEGE

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

For CATALOGUE address—

PRINCIPAL WARNER, St. Thomas, Ont.

## Albert College, School of Finance Belleville, Ont.

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

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

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

A staff of experienced specialist—give individ-  
ual instruction in five distinct courses. An even-  
ing class FREE for all registered students in this  
department. GRADUATES HOLDING THE BEST  
POSITIONS. Candidates prepared yearly for the  
examinations held by the Institute of Chartered  
Accountants of Ontario and for Commercial  
Specialists.

25¢ Special attention given to Matriculation,  
Teachers' Courses, Elocution, Fine Art, Physical  
Culture.

For Illustrated Calendar, address—

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



## Ontario Ladies' College

and Ontario Conservatory of  
Music and Art, Whitby, Ont.  
Ideal home life in a beautiful  
castle, modelled after one of  
the palatial homes of English  
aristocracy.  
The latest and best equipment in every  
department, backed up by the largest and  
strongest staff of specialists to be found in  
any similar college in Canada. Sufficiently  
near the city to enjoy its advantages in con-  
certs, etc., and yet away from its distrac-  
tions, in an atmosphere and environment  
most conducive to mental, moral and phys-  
ical stamina. Send for new illustrated cal-  
endar to—

REV. J. J. HARR, Ph.D., Principal.

## 3½%

ALLOWED ON

## Savings Accounts

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

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