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✱ OUR PRESENT DUTY! ✱

“THE moment which we are now living is perhaps the most critical moment there ever has been in the history of the non-Christian races—most significant and weighty upon their fate and their future. The European races have obtained the control of nearly the whole world. Our material civilization is permeating every part of the world, and telling as never before on every one of the non-Christian races. It is transforming their conditions of life. They are being exploited, and their old organization and civilization are being completely broken down. Under this shock not only the material conditions of their life, but also their traditions and beliefs, their old customs, and everything that was associated with and depended on their beliefs and customs is rapidly crumbling away.

“What I want to put up to you is the supreme importance at this moment of our doing what we can to fill that void which we have made. This is the time for us to give them the one supremest gift the world has ever received, and in which we believe the safety and future hope of the world lie—a knowledge of the life and the teachings of our Lord Jesus Christ. We are called to seize this critical moment, this favorable moment, to provide them with the means and the basis of life to take the place of that which has crumbled from beneath them. Let Christianity go to them not as a destroying force, not as being the mere profession of those who are grasping their land and trying to turn to account their labor; let it go as a beneficent power which is to fill their souls with new thoughts and new hopes, which is to be a link between them and us, a link between all the races of mankind of whatever blood or speech or color, and which is to teach them that they and we are all the children of the one Father in heaven.”—Hon. J. Bryce.

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

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A Matter for the Ministers

—A larger question than the perpetuity of any existing young people's organization confronts us.

—The Epworth League as now existent doubtless does not represent the ultimate form of Methodist young people's work.

—The problem for study and practical solution is that of the church's whole duty to the young life under its direction and care.

—This is ever pressing because the youth are ever with us, their welfare must be constantly considered, and a fitting place in the working forces of the church be provided for them.

—If the Epworth League does not make sufficient provision for the welfare of the young, if it does not afford appropriate or adequate means for their usefulness some other and better organization must be devised.

—Will the ministers who ought to be studying the problem of the church's duty to the young, who ought to have the welfare of their children and youth on their hearts, and who have allowed the Epworth League on their circuits to die, kindly tell us what they have substituted for it, and what improvements have resulted? *We want to know.*

Cheerfulness

Much of gloom in the world is produced by the tendency in too many of us to look on the dark side. There is much to dishearten, but there is more to hearten and inspire. Clouds will gather; but we need not magnify their density by our fears and forebodings of the approaching thunder. More likely than not the blackness will be dispersed without disaster overwhelming us. Be cheerful! There is sunshine everywhere. Live in it. A little girl was eating, and as she lifted the spoon from her plate, the sparkling sunbeams played upon it, and she cried out in glee, "O, mamma, I have swallowed a spoonful of sunshine." Happy child! Would that more of us knew the delights of such a wholesome beverage. It is God's best gift to humanity, and so readily obtained that none need be impoverished for lack of it. The happy art of enjoying it and popularizing the use of it, is within reach of us all. Let us become skillful in the practice. Thus shall we take to our own profit and pass on to the advantage of our neighbors, the Lord's injunction, "Be of good cheer."

Great Expectations

We have read somewhere that when the missionary William Morrison was buying his ticket in a New York ship-owner's office, the merchant remarked to him, rather sneeringly: "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" The reply was characteristic: "No, sir; I expect God will." Were his expectations well founded? Are they being realized? Is Christianity in China making an impression? A century ago there were no native Protestant Christians there. In fifty years about one thousand had been won. In twenty-five years more the numbers had increased to twenty-five thousand. To-day there are fully two hundred thousand. And we have no grounds for thinking that there will be any diminution in the rate of increase. The native

Christians are as staunch and true as in our own land. The numbers of workers are increasing yearly, and should grow with greater rapidity than ever. And back of all is God, pledged to fulfil His word. Truly, when God and man cooperate in world-wide evangelization great things may be expected, and great results will follow.

Talking With the Eyes

It was a beautiful and suggestive expression that a little child made to her mother. The daughter had been sitting on mother's knee, and quiet prevailed as sleep was being wooed. Looking up into the maternal face, the little one said: "Mamma, you're talking to me." "No, dear," said the mother. "I didn't say a word." "Yes, you did, mamma," replied baby; "I saw you talking to me with your eyes. You said, 'I love you.'" With quick native perception the child had read the story of her mother's affection, as, out of the fullness of her heart, the eyes spoke. What a wealth of suggestion the remark of the child contains. The look of affection, often more loud than spoken word, will stay by the child all day. The approving smile will encourage and hearten as truly as the frown will dispirit and discourage. Words of flattery are often insincere, but the eyes speak the true meaning of the heart, and when the soul is aglow with Divine love, one kindly glance, one approving smile, will often go farther in stimulating some of the Father's little ones than anything else. Try the contagion of a smile. Let the eyes speak hopeful, encouraging words.

The Value of Being Punctual

What a lesson in punctuality do the workings of the universe teach. Every movement of the heavenly bodies enforces it. For thousands upon thousands of years the sun, moon, and stars move on in never changing regularity. What calamity would result from the failure of any of them to be on time. The Creator sets before all who have eyes to see, this wonderful object lesson illustrating the value and importance of being punctual.

As in the great inter-related world above us, so in the social world around us. Each member of the stellar host has its own place to fill and the proper filling of it relates to the rest. In human life and intercourse, no individual is solitary and alone. Each life is related, and by its operations others are affected for weal or woe. No matter how humble our circumstances, how limited our orbit, or how feeble our powers, we affect not only ourselves but our fellows.

In doing so profitably, few habits are more desirable than punctuality. We cannot afford to be tardy, for our lateness may cause discomfort and loss to our associates. To be on-time must be the practice of each and every day. The boy at school, the clerk in the office, the teacher before the class, the choir in the gallery, the preacher in the pulpit, the chairman in the meeting,—in the performance of all their functions, in the discharge of all their duties,—everybody, everywhere should be punctual.

The sorry excuse "I hadn't time," is a poor subterfuge and leads to self-delusion. Not lack of time, but lack of order, system, plan, is to blame. Method in the use of time will en-

"God gives every bird its food, but does not throw it into the nest."

sure the desired punctuality. The counsel of Susannah Wesley to her son Samuel, written in 1709 when he was at Oxford, might be profitably followed by the vast majority of our young people to-day. She advised, "My son, you must remember that life is our Divine gift,—it is the talent given us by our Father in Heaven. I request that you throw the business of your life into a certain method and thus save the friction of making each day anew. Arise early, go to bed at a certain hour, eat at stated times, pray, read, and study by a method, and so get the most out of the moments as they swiftly pass never to return." Little wonder that the Wesleys were punctual in the discharge of their multiplied activities in adult life, and might be confidently relied on in keeping their appointments. By a similar wise employment of time, by strict adherence to the underlying principle of honesty, by studied observance of the rights of others, modern Methodists might more nearly emulate their early founders and fathers in being punctual.

Epworth League Essentials

The years pass quickly. Many of us can easily remember the occasion of that historic meeting in Cleveland, when the Epworth League came into being. But most of our readers cannot recall the time when the Epworth League was not a familiar name and a well-known society. To the large majority of our young people it has been as intimately associated in their thought with church work as the Sunday School or the mid-week prayer meeting. They are therefore, incapable of reviewing its record or of estimating its relative value in comparison with the various forms of young people's societies existing in ante-league days. Nor is it our present intention to quote figures or adduce argument to show the progress of the league. That it has filled a necessary place in the church with at least some measure of success, no one will deny. That it has accomplished all it might have done no one claims, any more than he would maintain that the pulpit has performed its whole duty, the Sunday School fulfilled its entire mission, or any other of the church organizations accomplished all it was designed to do. We have thought that sometimes a more strict account has been exacted from our Epworth Leagues than from other forms of church enterprise. We are not apologizing for the League, for there is no need. We would not magnify its successes any more than we would minify its failures. It has had both. For the former we give thanks, the repetition of the latter we would if possible prevent.

The immediate aim of the Epworth League is of course the advancement of the League. But, the organized society, either in its local or connexional sense, is not an end in itself. At the best it is only a means to an end. The end is two-fold, inasmuch as it seeks the establishment of Christ's Kingdom in our youth, and then the extension of Christ's Kingdom by our youth. In our judgment the first is essential to the second.

The church's first duty to the young people is to bring them into right relation to Christ, and then to set them to work for Him. As the Lord Himself based all right relationship and acceptable service on personal affection, the church must reach the heart of the young for Christ and then enlist and direct all their service for His Kingdom. Activity is always good, but it is never at its best unless it is prompted by a loving heart, and is the manifestation and proof of personal allegiance that binds the doer in living loyalty to Christ. We would have the League give more attention to this vital matter of evangelism, that it may multiply the number of active evangelists employed in the propagation of the Gospel throughout the whole world.

With a right heart towards Christ, the youth must be established in the faith, and no uncertainty must be permitted to weaken their position. They must know and know *why* they know. And this knowledge must find expression in testimony. Two things we, as Methodists, must insist on:—an experience and a testimony. What is Methodism without both?

Whether or not our young people are to be converted after the fashion of their fathers, or are to be held to class-meeting forms of speech as in a generation gone, are not the most im-

portant matters. However they received Him, they must know that they *have* the Saviour. However they bear witness for Him, they must let others know of their personal possession. It is not any stated form of conversion, but the *fact* of it that we stand for. It is not any prescribed manner of utterance, but the necessity of speech that we emphasize.

And we rejoice that the Epworth League has cultivated both experience and testimony. And the fruit has been seen in manifest and manifold activities. Read the testimonies given at the recent Bay of Quinte Conference Convention as reported on a succeeding page if you have any doubts of these statements.

But not what has been done, but what is before us is of the utmost importance. What is needed? Several things we would suggest:

1. A deeper sense of the importance of young people's work on the part of the whole church. This will come if—

2. A higher value is placed on the young life of our congregations, not only for its future possibilities, but for its present worth.

3. The maintenance of a wise and aggressive administration, both in the general policy of the church and the local congregation regarding organized young people's activities.

4. A connexional unity that will bind our whole denomination together from ocean to ocean, so that while local methods may vary, one aim, one purpose, one great vital principle may everywhere prevail.

5. Better pastoral oversight. Ministers must get nearer to their young people and afford them what they have a right to expect, wise and loving leadership.

6. Leadership! No word better expresses our thought here. Visible human leadership, invisible divine leadership,—both are needed. The former can be obtained only by training, the latter is promised to all who will follow.

7. Oversight by sympathetic Quarterly Boards. The business of our Boards is too rushed, the temporalities of the church rather than the spiritual interests receive almost exclusive attention. The officials must study the problems of the young and sympathetically guide in solving them.

8. Loyalty to Christ. This is the supreme element. All work that does not spring from it is in a measure, selfish. "For Christ and the Church" must be the rallying cry, and personal adherence to our Lord's call our one predominant motive in service.

Other ways and means than now exist, the General Conference may, in its wisdom, devise for the perfecting of our organization or the broadening of the plans and methods of the Epworth League, but these eight essentials in our judgment will always remain and be obligatory upon us in the furtherance of our young people's work.

For Timid Speakers

It may be some comfort to our young and inexperienced leaguers who shrink from prominence in any public capacity, to know that the first efforts of some of the most illustrious workers for God were anything but a success. This was strongly impressed on our mind recently when reading the "Personal Life of David Livingstone," a volume of Missionary biography which is of superior excellence and profit. One of the recollections therein recorded concerning the youthful aspirant for mission fields is—"One part of our duties was to prepare sermons, which were submitted to Mr. Ceell, and, when corrected, were committed to memory, and then repeated to our village congregations. Livingstone prepared one, and one Sunday the minister of Stanford Rivers, where the celebrated Isaac Taylor resided, having fallen sick after the morning service, Livingstone was sent for to preach in the evening. He took his text, read it out very deliberately, and then—then—his sermon had fled! Midnight darkness came upon him, and he abruptly said: 'Friends, I have forgotten all I had to say,' and hurrying out of the pulpit he left the chapel." But his intrepid spirit persevered, and though he never became a great public speaker, he preached many an effective sermon and left a record of faithful service equalled by few and excelled by none. So, try again!

"There is no substitute for thorough-going, ardent, sincere earnestness."

Friendship

By Miss E. E. Haycraft,
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WHAT is friendship? One writer puts it very nicely when he says: "Pure disinterested friendship, is a bright flame, emitting none of the smoke of selfishness. Its origin is divine, its operations heavenly, and its results enrapturing to the soul. It is because it is the perfection of earthly bliss that the world has ever been flooded with base counterfeit, many so thickly coated with pure metal that nothing but time can detach the base interior and ulterior designs of bogus friends."

"Disguise so near the truth doth seem to run,
'Tis doubtful whom to seek or whom to shun,
Nor know we when to spare or when to strike
Our friends and foes they seem so much alike."

Friendship is a flower that blooms in all seasons. Allied in closest companionship with its twin-sister charity, it enters the abode of sorrow and wretchedness, and causes happiness and peace. Its eternal and universal fragrance dispels the every thought of envy, and purifies the mind with a holy and priceless contentment which all the pomp and power of earth could not bestow.

True friendship can only be found to bloom in the soil of a noble and self-sacrificing heart; there it has a perennial summer, a never-ending season of felicity and joy to its happy possessor, casting a thousand rays of love and hope and peace to all around.

No one can be happy without a friend, and no one can know what friend he has until he is unhappy. Friends do not appear every day, and when one has found one he ought to value the boon and be thankful. Thomas Arnold says, "Beyond all wealth, honor and good health, is the attachment we form to noble souls, because to become one with the good, generous and true, is to become, in a measure, good, generous and true ourselves."

We must, moreover, be as careful to keep friends as to make them. If every one knew what one said of the other, Pascal assures us that "there would not be four friends in the world." This, I hope and think, is too strong; but at any rate let us try to be one of the four.

There is true enjoyment in that friendship which has its source in the innocence and uprightness of a true heart. Such pleasures do greatly sweeten life, easing it from many a bitter burden. A sympathizing heart finds an echo in sympathizing bosoms that bring back cheering music to the spirit of the lowliest. What a blessing it is to have a friend to whom we can speak fearlessly upon any subject, with whom one's deepest thoughts come simply and safely. Oh, the comfort of feeling safe with such a person—having neither to weigh the thoughts, nor measure the words, but pouring them all right out, just as they are, chaff and grain together, certain that a faithful hand will take and sift them, keep what is worth keeping and then with a breath of kindness blow the rest away.

Friendship is more than companionship. It is more than acquaintance or affection. Soldiers in a regiment may be companions, but the companionship may be physical, a bond of the lower life. Our passing acquaintances may not be

our friends. Acquaintance may bloom or fruit into friendship. It

"Is no plant of hasty growth,
Tho' planted in esteem's deep fixed soil,
The gradual culture of kind intercourse
Must bring it to perfection."

Affection may not be mutual and therefore not friendly. Unless we have an interchange of virtuous feeling, we have no friendship. It is never one-sided. Two are necessary to friendship.

Axon says:

"A perfect friendship needeth two,
The smaller number will not do;
For he who seeketh but his own,
The grace of friendship ne'er hath
known."

Love then try friend although he chide,
Turn not in angry mood aside;
And if his feet shall go astray
Entice him back to wisdom's way."

The basis of friendship is the mutual and recognized insight of two souls. People are friends who understand each other. A "fellow feeling" not only makes us "wondrous kind," but wondrous friends. It is this which some would regard as strange social affinities, but which is not properly the association of the senses but the fellowship of souls.

Christian friendship has a mutual and reciprocal interest. It is characterized by a mutual understanding. Its basis is right principles. Sin is opposed to friendship. The Devil is not a friend. He is incapable of friendship. He wins his way through the "pleasures of animals," not by the inspiration of the higher virtues. The greatest friendship do not shape themselves out of the clay of the world. The friendship of the world is not that of the church, nor is the friendship of the old covenant on the same plan with that of the new.

Great friendships have contained a moral purpose. They are not flirtations, but the delicate tendrils clinging to the oak. Platonic, in the sense that they were lifted above the plane of passion. This is notably true in the friendships of our Lord. They were weighted with an honest purpose. They concealed no strategy, no false purpose, no selfishness. They touched the hard life of His times delicately, as the snow touches the landscape, or the sun falls upon drooping flowers. They comprise those refreshing and beautiful enthusiasms of His quieter life which have never diminished in power and influence.

Our Lord had His own private friends. No man's life is exclusively public. There is always the hidden life, from which the public career derives its color and strength. The river which swells on, tossing its ships upon its currents, is fed by countless mountain streams which are unseen. So with great lives. They are dependent upon private and unseen sources. There are friends somewhere which make the life possible. We are all dependent upon others, and someone dependent upon us. It is this dependence and responsibility which make life worth living. Our Lord was no exception. In His human ministry he was assisted by others, whose names are not sounded through trumpet, but whose streams of sympathy swelled the current of our Lord's great strong life. The twelve make up the first group of sympathetic adherents, who followed Him into the deep shadows of His death. When He wished to eat the last Supper,

a good man—a stranger to us,—loathed Him the dining-room; and when He wished one separate spot in which to suffer in the loneliness of His grief, a friend loaned Him the garden of Gethsemane. After He had been crucified and there was no grave, Joseph of Arimathea offered his vacant tomb. Thus we find such names as John, Nicodemus, the good man of the house, Mary, Martha, Lazarus and others, who entered into the life of Jesus, and who in turn received from Him the precious dew of His own words, the inspiration of His own beautiful social life. "These people understood Jesus, and Jesus understood them—and that is friendship."

Friendship is more steadfast, less nervous, more tranquil, less suspicious, more confident and less passionate and fiery than love. The friendships of Christ continued with Him to the end. They followed Him to the Garden and the Cross, and greeted Him on the morning of the Resurrection. They were the perpetual bond of His earthly life, and sent up to His ascended person earth's holiest incense.

There are two elements that go to the composition of friendship, both so sovereign that I can detect no superiority in either, no reason why either should be first named: the Truth or Sincerity, and the Unselfishness. A friend is a person with whom I may be sincere. Christ is an ideal friend in His sincerity. Insincerity is the rift with love's lute. Sooner or later the melody will be lost. Love must rest on the quality of genuineness. So must friendship, else it is a house of blocks. Our Lord was the embodiment of genuineness. He never said one thing and meant another; never broke a promise or a vow, and was never false to a pledge. His word was his bond. He trusted a man. There were times when He might have doubted some of His followers. Once He revealed to Peter the hollowness of his pretended loyalty, and still He called this man the type of character upon which the church, should rest forever.

Christ was ideal in His unselfishness. Selfishness is one of the social rocks against which friendship is wrecked. The true friend seeks to give not to take; to help not to be helped; to minister not to be ministered to.

"Rejoice and men will seek you;
Grieve and they turn and go;
They want full measure of all your pleasure
But they do not need your woe.
Be glad and your friends are many;
Be sad and you lose them all—
'There are none to decline your nectar'd wine,
But alone you must drink life's gall."

Everyone may find in his list of supposed friends some whose purpose is evil, and whose profession is false. The test of love is suffering. This is the proof of Love. It is this evidence which gives the Cross authority. Love is to be measured by sacrifice and suffering. The friendship which has no gift of sacrifice is not ideal. If it fall at the point of sacrifice, it falls at the vital point. Christ proved this scripture which saith, "Greater love hath no man than this, that a man lay down his life for his friends."

This was a complete illustration of this test of friendship. He died for His friends and for His enemies, that they might become His friends.

Friendship is governed by law. It cannot be given to those who do not want it. We "make friends" by law; sometimes apparently by accident, through the higher law of reciprocity,

"A friendship that makes the least noise is often the most useful."

we discover affinities and find the kindred spirit by laws of mutual attraction. We do not make friends as we make houses, but discover them as we do the arbutus under the leaves of our lives, concealed in our experience. There are those who share our feelings, participate in our joys and our sorrows. This participation leads to the loftiest companionships. Emerson says: "There is ever a great deal more kindness than is ever spoken. Maugre all the selfishness, that chills like east winds the world, the whole human family is bathed with an element of love like a fine ether. How many persons we meet in houses to whom we scarcely speak, yet which we honor and who honor us? How many we see in the street or sit with in church, whom,

though silently, we warmly rejoice to be with!" Read the language of these wakening eye beams. The heart knoweth. Christ says "Ye are my friends if ye do whatsoever I command you," and again He saith, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth," but I have called you my friends, for all things that I have heard of my Father I have made known unto you." To enjoy the friendship of Christ is to be a Christian. Discipleship is friendship. To be a Christian is not to be a servant but a friend—a member of the Lord's spiritual household. Ye are my friends if ye do whatsoever I command you. In this lies the ideal friendship of Christ and the law of its realization.

both worthily. Goethe said: "Wherever thou art be all there." Enthusiasm is being "all there," body, soul, and spirit. It means being engaged in work that is honourable and true, work into which you can throw your all without any reserve.

That is the price of the world's redemption always—the whole man. Salvation is never cheaply won. Every saved man is the price of blood—Christ's? Yes; and some other man's—yours, mine? You may depend upon that. We are to give ourselves.

Someone told the late Mr. W. S. Cairne, M.P., that it was not convenient for him to be a total abstainer.

"Not convenient?" cried Mr. Cairne. "Do you think it was convenient to be crucified?"

Oh, I want to plead for intensity of life, for your own sake, for the world's sake, for God's sake!

Not only must the whole man be cultivated, but the whole life must be lived. We are in the world to redeem it in every part of its life. There is nothing "goodly-goody" about a Christian man or woman. We are not to be knock-kneed, nervous sentimentalists—we are to touch life at all points.

The Recorder of Newcastle not long ago said: "If we could only kindly among the young men of this country a higher sense of duty, nobler aims, loftier aspirations, those great qualities which are perplexing the men sent to Parliament, and which are occupying the thoughts of philanthropists and political economists, would become living questions of the day, and secure a speedy and safe solution."

The world is waiting to see what you will do for these questions, what you will do with the drink curse, the gambling devilry, with uncleanness; it is waiting to see whether you will stay in your meetings and leave these head-headed monsters of evil to rankle and gangrene in the hearts of the men and women of this great country. It expects you to rise as one man to save the land from moral corruption. Will you do it? Will you live the full life? Will you let your religion urinate and drench every part of the world's life that it may be redeemed? We must carry our passion for righteousness into the life about us. We might ask our part in that life, be interested in its interests, and share in its responsibilities.

Our young people's societies must raise men and women who will be out and out Christians; men and women who will put religion into their business, into labor, into politics, into amusements; men and women who will give God first place in their lives—in a word, *enthusiasts*. These alone will save the world.—*Sunday Companion*.

What Is Sunshine?

- A little gold amidst the gray—
That's sunshine;
- A little brightness on the way—
That's sunshine;
- A little spreading of the blue,
A little widening of the view,
A little heaven breaking through—
That's sunshine.
- A little looking for the light—
That's sunshine;
- A little patience through the night—
That's sunshine;
- A little bowing of the will,
A little resting on the hill,
A little standing very still—
That's sunshine.
- A little smiling through the tears—
That's sunshine;
- A little faith behind the fears—
That's sunshine;
- A little folding of the hand,
A little yielding of demand,
A little grace to understand—
That's sunshine.

—ANSWERS

A Good Word for Mr. Enthusiasm

By Rev. James Learmonth.

A DAILY paper not long ago said: "The question with young people nowadays is not What is my duty? but What is my inclination? Not What I ought to do; but What can I get out of doing? Not What is the best way to-day; but What pleasure can I get out of to-day?" That is the newspaper, not the preacher.

Personally, I would say this: I do not find too much enthusiasm where I ought to find it, among young men and women. Most people are a bit tired. A college professor, speaking not long ago, said that it is very hard nowadays to find such a thing as a green, gawky freshman. The boy appears rather to be a tired man of the world before he enters college. He wants it distinctly understood that he has cut his eye-teeth, that he knows what is what, and that there is not much that his elders or his younger can teach him.

Oliver Wendell Holmes once said that the world was full of people who belong to the class of the "Pooh, poohs." When anyone else was glowing with enthusiasm, and filled with a noble ambition, or fired with a righteous indignation, and determined to do some great thing, they always cry: "Pooh, pooh." It can't be done. I have sympathy with the man who says that when he sees such people he feels as if he wanted to be an Indian, and the tribe he wants to join is the Kickapoos.

Let us put the matter in logical order. Let us begin here—God is enthusiastic. Indeed, we might say that just as God is Love, so God is Enthusiasm. There is always intensity and boundless earnestness in all God says and does: if we turn to the Old Testament we read about God, and read phrases like these: "The zeal of the Lord of hosts shall do this." "He was clad with zeal as a cloak." When we behold Him in creation we see the enthusiasm and boundlessness of His work—millions and millions of suns testify to His earnestness and energy. When we turn to the greatest revelation of God—Jesus Christ—we see the explanation of God and all that He has done before. His is the enthusiasm of love. "Jesus went about doing good." And whether He stands with flashing eyes, with the "scourge of cords" cleansing the Temple, or whether He prays, or helps, or blesses, it is always with boundless untiring energy and enthusiasm. When we look at God in Christ we see the enthusiasm of love always and everywhere. And the beauty of God in Christ is that He is always pouring out His life for man—all God's enthusiasm is for the human race. Nothing is so great as the sacrifice was too great when man was the object. God always cries: "Ye, I will rejoice over them to do them good, and I will plant them in this land assuredly with

My whole heart and with My whole soul."

Now if enthusiasm is the life of God, can we be religious without enthusiasm? The very word "enthusiasm" (in theos, God in us) indicates that enthusiasm is a life, an incarnation, is the Christ born in us acting through us every day.

Now, we see where we are. Enthusiasm is not a matter of choice with the real born Christian—it is his very life. He is enthusiastic, he is enthusiastic, because the Christ Who is incarnate, Who is born in him, is enthusiastic.

Friend, are you desirous of doing great things. Well, the amount of enthusiasm will determine the amount of work you are able to do. We are sometimes accused with our multiplicity of committees and efforts, of doing too much. I wish the charge were true. We have "too many irons in the fire." Well, as one has said, that all depends upon the size of your fire. There are fires into which it would be supremely folly to put a single iron—fires which are black with smoke from which there issues little warmth and no brightness. But there are furnaces like these which melt the iron ore until the hard metal runs like snow in the sunshine. Into these white-hot-furnaces—heated above all ordinary temperature measurement—it seems impossible to put too much ore to be melted. Well, this is the degree of enthusiasm which we may all possess and that enthusiasm will be the measure of our labor.

Now if enthusiasm is the life of God in the Christian, it will be sane and well balanced. It will make us whole men and women. Our Christianity will be in more attendance at meetings, in more church going and services, we must live in every chamber of our being. We are body, mind, and spirit, and we must be alive in all. Fanaticism comes of being all soul with no mind or body. It is madness of life we need to balance the whole of our work. We must aim at completeness, we must avoid disproportion; we must not grow in one part of our nature and grow pale with anemia in the others. We only impress as much as we are and no more. We must burn and shine. Life—the Christian life—must be as bright as it is warm, as much a light as a flame. Not like the Bunsen burner flame. There light is sacrificed to heat. But when light is sacrificed to heat in life, it becomes fanaticism. Paul said God had given him "a sound mind."

And you will not misunderstand me when I say that you are not always to be on your knees, except in your mind. Live religiously always. But our great need just now is all-round development. We need more careful thought and study, the mind must be filled as the soul, and the body must not be neglected if it is to carry

"Prudence with many people is only another name for cowardice."

Department of Christian Endeavor

"For Christ and the Church."

The May Consecration Meeting

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

TOPIC: Christ Our Exemplar.

LESSON: 1 Peter 2: 21; Phil. 2: 5-11; John 13: 15.

SUGGESTED HYMNS: 87, 104, 127, 132, 151, 152, 154, 156, 161, 164, in "Epworth Praises." (Make your own selection from these fine numbers.)

A TALK WITH THE LEADER.

My Dear Leader,—You are expected to take charge of the first meeting of the month of May; and it is a consecration meeting, too. How will you conduct it?

The real value of the meeting as a consecration service will depend largely upon you. Resolve to make it a success. See to it that you yourself are fully consecrated to the service of the Master, and then you shall be in a position to lead others in renewing their consecration to God. You must be prepared, and your very first and best preparation is in prayer, personal prayer. Pray that you yourself may have grace given to make your consecration complete. Pray that you may have wisdom given to conduct the meeting wisely and well. Don't think of undertaking this meeting without much prayer.

Your next step in preparation for the meeting is study. Study beforehand. Have your plan. Select suitable hymns: study their meaning; be ready to make pointed comments on them bearing on the idea of consecration. When the topic has been given (if by another person), be ready to emphasize the lesson by an apt illustration, or pertinent thought.

In the roll-call or testimony meeting seek to exalt Christ as the great example of a life of consecrated service. Perhaps you can make some use of the questions at the end of this topic study. They might be used as a means of drawing out the ideas of other members of the league.

THOUGHTS ON THE LESSON.

In the Scriptures, Christ is presented to us as Prophet, Priest, and King; as Redeemer, Teacher, and Example.

We are now to consider Christ as our Exemplar. He taught us not only by precept, but also by example. He not only told us what we ought to do, but he showed us how to do it. He not only told us to live a pure and noble and self-sacrificing life, but He also showed us how to live such a life. It is important that we have right teaching on the subject of pure and noble living; it is more important that we have that teaching embodied in a perfect life for our example; but more important still is it for us that we practice that teaching and imitate that example in our own lives.

Progress in individual or national life depends upon the faculties of imitation and invention. He who depends largely on imitation makes progress faster, but he who uses the faculty of invention makes progress farther. Imitation is used in the earlier stages of life as in childhood; invention is used in the advanced stages of life when we begin to improve upon the methods of our fathers which we imitated in our earlier days.

The faculty of imitation is more or less highly developed in every individual; and so long as it exists, we must have examples to imitate. So long as there

are in this world men who are purer, nobler, braver, more scholarly, more devoted, more Christ-like, than we are, there will be no lack of examples for us to imitate.

The great inspiring examples in a nation are its heroes, for in them are national ideals embodied. England has its King Alfred, the United States have their George Washington, Switzerland has its William Tell, Poland has its Kosciusko, Japan has its Fujiwara; but *Jesus belongs to the whole world*. All that is good and true and high in the ideals of the human race are embodied in the person and life of Jesus.

History supplies us with many examples of successful men in the various lines of life. Bishop Taylor is an example of the successful missionary; Edison, of the successful inventor; Chinese Gordon, of the successful Christian soldier; Gladstone, of the successful Christian statesman; Moody, of the successful evangelist; Burbank, of the successful fruit-grower; but in Jesus Christ we have an example of perfect manhood. His is *the only example of a perfect life*. (Other examples of successful men and national heroes will occur to the leaguer.)

1. *Christ is a perfect example of religious manhood.* He was devout. He was faithful in the performance of his religious duties. It was his custom to attend the services of the synagogue in His native town. In doing so this ideal man has shown us that it is a manly thing to attend the services of the church.

Religion can no longer be regarded as something that is good for women and children, but not for men. It was a proverb of the middle ages that there were three sexes—men, women, and children. This was regarded as a slur upon the church of the day; and it was perhaps a well-deserved slur at a time when religion was so corrupt that it failed to produce true manhood. The church of Christ's day was corrupt, but that was not regarded as a sufficient reason for separating Himself from it. Members of the church had wronged Him, but still He recognized its value and its authority. "Go," said He to the cleansed leper, "show thyself to the priest."

As a religious man He was a student of the Word. In these days there may be a great deal of reading of the Bible, but not so much study of the Bible as there should be.

He was a man of prayer; rising up a great while before day that He might save time to pray. One great lack in our leagues is the lack of praying members.

2. *Christ is a perfect example of true manhood.* He was genuine. He was full of truth. He was a hater of shams. He dared to live the truth, whatever its consequences might be. He dared to ignore the traditions of the elders, and to trample upon the opinions of society. He dared to do a bold thing when He sat down to feast with publicans and sinners. He dared to do anything simply to please the company He was in. There are men who can either talk like a saint, or swear like a demon according to the company they are in, and whose good opinion they covet. Such an one is a sham, his religion is a sham, and his home is everywhere. Christ denounced the hypocrites of his time, and revealed in His own life the meaning of true manhood.

3. *Christ is a perfect example of self-sacrificing manhood.* He was full of love. Whatever your life calling may be there will be room in it for self-sac-

rificing service for your fellow men. Jesus' life was a successful life because He gave it for others. When He expired upon the cross, the Jews said that He lost His life; but the history of the Christian church has proven that His death was the crowning act which has led to His success during nineteenth centuries. Did David Livingstone gain or lose his life when he gave it to the black men of Africa? Did Father Damien gain or lose his life when he gave it to the loathed lepers of the east? Would you make a success of life? Then follow the example of Jesus.

Questions.—How can we profit by the example of Jesus?

1. In helping the needy, and the sick? (Mark 1: 32.)
 2. In showing sympathy to the unfortunate? (Luke 7: 44-48.)
 3. In showing ourselves friendly to those who are outside the pale of society? (Matt. 9: 10.)
 4. In going after the unchurched masses? (Luke 13: 2-10.)
 5. In showing ourselves to be genial companions? (Luke 24: 14, 15.)
 6. In making ourselves a blessing in the home? (Luke 10: 38-42.)
 7. In solicitation for our parents? (John 19: 26, 27.)
 8. In becoming a servant to the Servant of servants? (Matt. 8: 13.)
 9. In investing humble service with dignity? (John 13: 14.)
- Lynedoch, Ont.

The Lookout Committee's Opportunities

BY REV. M. E. CONROB, B.A.

What is an opportunity? Instead of philosophizing on this let history teach us by an example. We have often thought of those long, dim ages in Europe when might alone, seemed to rule, with this as her motto: that they should keep who can. In the beginning of the tenth century, clerics, priests, then, must have longed for a land where the people themselves would have another chance to work out a free life and government in the light of what civilization Europe had gained and yet unfettered by the cruel chains she dragged along. And all the while their faint dream lay, an actual possibility—even America, unfettered by the grim past, fair and free. We wonder how the longing eyes of Europe should have watched the flaming western sunsets of a thousand years and yet not read their secret of another country; a good land of plenty and peace whereof they were but the reflected glory seen afar. From the beginning of history America was a world's possibility where might be developed and whence irradiated beneficent world influences. But it remained only a possibility until Columbus sailed to search the secret of the western savior and discovered a new continent. Then it became an opportunity—the world's opportunity.

And this is the lesson for us. An opportunity is always a possibility discovered.

And what possibilities there are lying revealed all around us. I walk down the principal streets of the town and see shoals of young men at the corners, round the billiard rooms, in the tobacco shops and hotels. And few of these are really bad. Almost all of them are well-meaning, the great majority good-hearted. They would not, indeed, if occasion offered, take a definite stand for Jesus Christ as their personal Lord and Saviour. But if refused to accept their higher natures against this decision of their lower natures. For many of them, I know, have virtues and good

"God does not want the Christian out of the world but the world out of the Christian."

qualities which would put me to shame. If it were man's duty merely to make a living respectably we might with some degree of confidence leave to themselves the great majority of these. But man's duty is not primarily to make a living but to make a life. Young people, let us remember this always: we were not sent into this world merely to be good, but to do our best. And none of us can do our best in our own strength. Neither can these or any young men or young women that are living in themselves. They need to be touched with a sense of eternity and trained with a skill for service.

And nowhere can this be done better than in a young people's meeting where the Spirit who inspired our League motto, however veiled at first from weak eyes, is the dominating presence incessantly. We need them at our meetings. And they need us. Such a two-fold need constitutes a necessity. And in a moral universe a necessity always implies a possibility and a possibility always, to the Spirit-led brightens into an opportunity.

And if any Look Out Committee are in doubt of this they may prove it. Let them draw up a list of the young men and women whom they feel an ideal League should reach in their neighborhood, and then with all the insight and wisdom they can command divide up these names, allotting so many to each of themselves. Proof of our proposition will be found before the members of the Committee have covered all their names once. A frank conversation, unforced but not aimless, with these young people, will reveal to members of the Committee a marvellous degree of hunger and thirst after the highest things. This will be mixed in with much apparent indifference which will not deceive a determined Committee member. This may bring out some to the League, but in any case the main work has yet to come; consisting of relentless following-up tactics when each Committee member must stick to his man as closely as a scrum-player in a championship rugby match, but with even more tact and alertness. Then will come proof positive if only these two things are remembered. As your shadow on the stream scares the trout from which you are trying to get a rise, so will the self-made fruitless the most determined efforts of a "Fisher of men." Moody put this clearly, once, our second point. "I never knew a case," he declared from his worldly experience, "where a man used a discouraged man or woman to accomplish great things." If any man is to be done it must be done. That is the whole pattern. It is no use to speak of discouragements.

One other point must be noted. You know how soon a small boy would fail to appreciate the privilege of merely watching while a roaring game of "pump-pump-pull-away" was going on among his companions. Seldom more permanent is the interest of any young person who is merely a looker-on in League work. And here the Look-Out Committee members, from the knowledge gained as to his disposition and inclination in first inducing him to attend, may be now of great service in helping to place him in the League activities.

But you ask, all this is setting a tremendous pace for the Look-Out Committee. Doubtless. Much too gruelling a pace for any ordinary enthusiasm, however confident at first. But to the Chris-

tian the word opportunity may be spelt in another way. "Our talents," one has said, "are our opportunities for doing good." Which surely means, if there is any truth in algebraical formulae that our opportunities are our talents. Which is only a modern way of putting that old promise, "As our days—with all their demands perpetual and imperative,—so shall our strength be."

In conclusion, let us consider the condition and secret of it all. It is, somehow, to have in our lives that note of passion which Paul had in his, which drove him onward through a life of shocks to victory. Dr. Meyer has nobly clothed in words this compulsive passion of Paul's great life, "Like as a night-lost wanderer looks for day—it is Paul's life speaking—like as the shipwrecked mariner longs for a sail,—

So, even I, but with a pang more thrilling,

So, even I, but with a hope more sweet, Yearn for the sign, O Christ, of Thy fulfilling

Faint for the flaming of Thine advent feet."

Galt, Oct.



EARLY POTATOES

Sane Suggestions

In a recent address, Rev. S. A. Kemp, of Plainfield, Ont., well said of the First Department:—

Let your vice-president be a thoroughly consecrated person and a wide-awake worker. Let him be ever looking for opportunities to set others to work—the best way to retain active members is to keep them active. Self activity is a condition of self-development, Christian usefulness and godly character are often marred if not destroyed by inactivity.

Keep the evangelistic purpose and plan always in the forefront. While in every department we are laboring to bring souls to Christ, this is pre-eminently the aim of the first department. Let there be personal effort among the members. The lookout committee has a supremely important duty. It should be constantly on the lookout for new members. It must seek to restrain the old from indifference, indolence, and neglect. Personal conversation is what counts when the work is done privately.

Induce members to take part by making it easy for the weakest to do so. Do not forget the value of sentence prayers.

A dozen short prayers, even from timid members, are better than one long prayer offered by a veteran. Invite occasionally your younger members to quote appropriate Scripture texts as prayers. Many such are always fitting and proper. It is good to have an occasional brief paper on "prayer," "Christ our Example in Prayer," "Old Testament Prayers," "the quiet hour," "early morning prayer," "prayer and thanksgiving," and similar themes.

Follow up your meetings by some form of active Christian work when the meeting is over, and you will make the department doubly useful. Always Be Active.

Christianity in Shaving

A barber in a large Yorkshire village had a rival. Our hero is an earnest Christian and local preacher. He noticed, in a recent week, a great increase of customers, and on making inquiry learnt that the practitioner at the other end of the village was ill. At the end of the week the barber made a calculation, and all he had taken above his average he took

to his brother of the razor, with the warm expression of his Christian sympathy.

Little Attentions

- A cup of water timely brought,
- An offered easy chair,
- A turning of the window blind,
- That all may feel the air;
- An early flower bestowed unasked,
- A light and cautious tread,
- A voice to softest whisper hushed,
- To spare an aching head—
- Oh, things like these, though little things,
- The purest love disclose,
- As fragrant atoms in the air,
- Reveal the hidden rose.

—Household Journal.

Wesley Epworth League, St. John's, Nfld., received twenty-eight new members at the February Consecration meeting, and twenty more in March. The pastor, Rev. J. K. Curtis, has formed a class of twelve young men for the study of theology, for the ministry. Reason: They have had a revival.

"The riches of Christ will never make a man independent."

THE FIELD IS THE WORLD	Missionary Department "Pray, Study, Give."	THE SEED IS THE WORD
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The April Missionary Meeting

BY THE EDITOR.

TOPIC: Kiating (Jahdin), Jenshow (Renshow), and Jungshien (Yuin-shan).

SUBJECT MATTER: Chapters five and six of "Our Share in China."

SUGGESTED SCRIPTURE LESSON: Isaiah 68:1-9.

APPROPRIATE HYMNS: "Epworth Praises," 196, 170, 155, 150, 142, 136, 119, 111, 66, 62.

FOR THE LEADER.

It is necessary that you have at least a few copies of the text-book in your League. And really we do not see how you can do intelligent work without a wall map of our West China Mission Field. The Reference Library on China is also of great value. All these and other helps in making your Missionary Department increasingly useful you can secure from Dr. F. C. Stephenson, Methodist Mission Rooms, Toronto. "Our Share in China" is 35 cents in paper and 50 cents in cloth binding, postpaid.

QUESTION ANALYSIS ON THE TOPIC.

1. *What and where is Kiating?* It is a large walled city of about 60,000 people, situated at the junction of the Chengtu and Tong rivers, about 100 miles south of the city of Chengtu. (Let someone locate it on the map.)

2. *What are the chief industries of Kiating?* Silk, white wax and salt. (Appoint some young member to re-state what Mr. Bond has said about these on p. 87 and p. 88.)

3. *What makes Kiating of commercial importance?* It is the main distributing centre for all traffic on the various rivers that lead from it. It is also the farthest point in West China to which the flat-bottomed river gunboats of France, Germany and Great Britain come during the high water of summer.

4. *Where and what is Mt. Omei?* It is one of the noted sacred mountains of China, about 25 miles west of Kiating. (Many very graphic descriptions of this beautiful mountain are given in the Missionaries' letters in the *Bulletin*. Have at least one of these vivid letters read.)

5. *Give five facts regarding the early days of our evangelistic work at Kiating.* (Let five young members state them.)

(a) Rev. Dr. Kilborn opened the work there in 1894.

(b) In 1895, Dr. Hart, Dr. Hare and Rev. J. Endicott went to live there.

(c) In 1895 the dreadful riots occurred and forced our missionaries to retire.

(d) In 1896 Mr. Endicott and Dr. Hare re-opened the station.

(e) In June, 1897, the church was built, and at its dedication the first convert was baptized. Mr. Endicott became pastor.

6. *When was the printing press started?* In Sept., 1897, by Dr. Hart, in a small brick building which he had built during the summer.

7. *When was our first school opened for the free use of boys and girls?* In February, 1898.

8. *Name some other missionaries who have been in work at Kiating?* Dr. Smith, Dr. Adams, Mr. Mortimore, Dr. Service, Mr. Quirnbach, Dr. Crawford and Mr. Bowles.

9. *Describe the Kiating church and its services?* It is of brick, about 25x40 feet, will seat about 200 people, and is near the west gate of the city. Near by is the "parsonage," and also a large class-room for church use. The services are Sunday morning at 10.30 and Sunday School at 1. The Sunday School has nine classes, with five Chinese and four foreign teachers. A class-meeting is held on Tuesday evening with Sunday School teachers' meeting afterwards. Prayer meeting is held each Thursday evening, much in the style of our Epworth League services at home.

10. *Give some account of the street chapel.* (Have some member re-state the paragraph on p. 92.)

11. *What about the boys' school?* (Arrange for a member to talk over in his or her own way what Mr. Bond says on p. 93.)

12. *Describe briefly the out-station work connected with Kiating.* (See pages 94, 95.)

13. *Give eleven facts regarding the medical work at Kiating.* (Let as many members speak.)

(a) Our hospital is the only hospital there.

(b) Dr. Kilborn commenced medical work in 1894.

(c) In June, 1896 (the year after the riots), Dr. Hare began the erection of the hospital.

(d) After the Boxer uprising in 1900, Dr. Smith was in charge for two years, 1901-1903.

(e) Medical work began on a more extensive scale under Dr. Service in 1905.

(f) The hospital consists of three buildings, a men's ward, a women's ward, and a third building for various uses.

(g) The hospital has accommodation for thirty patients, 15 male and as many female. It has been overcrowded.

(h) Many patients are treated for the cure of the drug habit. The use of opium has been very disastrous, but is growing less.

(i) Religious services are conducted every morning in the hospital by the doctor, an evangelist, and the Bible woman.

(j) The hospital staff consists of one doctor, two dispensers, two nurses, a cook, a coolie, and a gate-man.

(k) The hospital is closed during the heat of summer, but medical work is continued at Mt. Omei, where the missionaries mostly reside during the term of excessive heat.

ADDITIONAL SUGGESTIONS.

Do not crowd too much into one meeting.

Chapter six of the text-book may be treated as we have treated chapter five here.

Better learn what we have suggested regarding Kiating than try to cover more ground and not do it well.

Not what you say, but what your members can remember, determine whether or not you have had a good meeting.

Therefore review, review, REVIEW! There is nothing like it. Use the black-board. Put names, dates, figures, facts down on it. Let your League see as well as hear.

Prepare a set of cards as we recommended last month. Make use of the "contest" plan. Your meeting may as well be entertaining as dull, and in all kindness, let us say, it will be your fault if it is not. But you cannot prepare for it in an hour. Once more, REVIEW.

"Alive Forevermore"

"Behold, I am alive forevermore!" With humble, joyous hearts let us adore Our loving, blessed, ever-living Lord, Who said these tender, sacred words record, To comfort those whose hearts with grief are sad, And with this gentle message make them glad.

"Alive forevermore!" The message thrills Our souls with joy this blessed Easter-time. Just as the bells ring out the Easter chime, That all the air with gladsome music fills, And bids us now remember, Christ arose Triumphant over death, "the last of foes."

"Alive forevermore!" Our Jesus lives! No more hath death dominion over Him! For he hath overcome the monster grim; What joy to us this blest assurance gives! He lives forever in the Heaven above, And looks on us in everlasting love.

"Alive forevermore!" Immortal King! Our songs of praise arise from grateful hearts, For all the joy this message sweet imparts; O Saviour dear! how can we help but sing, When Thou hast said, "Alive forevermore!" Thee, risen Saviour, let our hearts adore!

—Lillian A. Y. Finch.

If These Didn't, Who Did?

Read and Find Out!

BY THE EDITOR.

A Test of Your Missionary Knowledge.

1. Dr. W. E. Smith wrote "The Heart of Szechwan."

2. Admiral Judson opened the first Christian mission in the Southern Pacific Archipelago.

3. Dr. Kilborn founded our hospital work in Pagan, Alta.

4. Dr. Cochran opened our first mission in West China.

5. Miss Munroe commenced the work of our W.M.S. in Japan in 1882.

6. Dr. Sutherland recently completed a round-the-world trip for the study of missions at first hand.

7. Bishop Hartzel labored for many years in India.

8. Bishop Taylor superintended Methodist Episcopal missions in Africa.

9. Dr. Carman first organized the Forward Movement in Canadian Methodism.

10. John G. Paton died a martyr in Eromanga.

11. Dr. F. C. Stephenson wrote "The Heart of Japan."

12. Dr. Meacham labored many years as our leading missionary among the Indians in British Columbia.

13. Rev. D. Norman and Dr. Crummy went as two members of our first missionary contingent in China.

14. Rev. J. Woodsworth wrote "Our Share in China."

15. Dr. Crews founded "The Missionary Bulletin."

16. Robert Morrison opened up pioneer missionary work in Africa.

17. Dr. McKenzie was our first medical missionary in Japan.

18. Miss Brackbill went to China as first doctor for the W.M.S. in 1893.

19. Bishop Thoburn labored for many years in the Sandwich Islands.

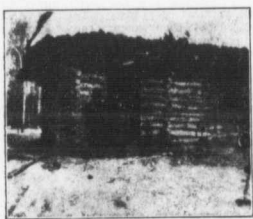
20. Dr. Crosby was made first Principal of the French Methodist Institute in Montreal.

"Gold is never so bright as when it is used in doing good."

21. James Evans was frozen to death on the plains of Western Canada.
22. George McDougall first gave the Cree Indians a written language.
23. David Livingstone made three famous missionary journeys from Antioch.
24. Dr. Hart built the Tokyo Tabernacle, and preached and lectured there for many years.
25. Rev. George Bond wrote "The Strangers Within Our Gates."
26. The Apostle Paul said "The world is my parish."

THE PRACTICAL TEST.

Note.—Only one of the above statements is correct. Which one is it?



RUSSIAN SETTLER'S HOME

Twenty-four are incorrect. Correct them. If you do not know who did the things stated, you ought to know, you may know. Do not stop your search until you do know. And to encourage you in your study, Dr. Stephenson has kindly offered to give to every person sending a complete list of corrections by May 1st, either a copy of "Our Share in China," "Strangers Within Our Gates," or a year's subscription to "The Missionary Bulletin." Now, get busy, and address your replies to F. C. Stephenson, Methodist Mission Room, Wesley Buildings, Toronto

The Call of the Strangers

We have been privileged to see a letter from Rev. J. K. Smith, of Chipman, Alta., to Dr. Stephenson, and because it has the true ring to it, and contains a strong appeal for our own land, we quote from it freely in the hope that some who read, or who hear it read, may help in the solution of the great problems involved in our great western heritage:

"After travelling three years in Alberta, I went to Victoria College, and while there the needs of the foreign field came before me so strongly that I volunteered and placed myself in the hands of the Mission Board to go to China (or anywhere) if they saw fit to send me. Before my appointment, however, there came an appeal from the Superintendent of Missions of my conference urging that I consider the work among Galicians in Alberta, and saying that for years they had been looking for a helper to Dr. Lawford to give himself to evangelistic work, and had decided that I was fitted for the work. Here was a call from my own conference to go to a growing colony of fifteen thousand persons whose need had often appealed to me, and I felt that I could not pass this field for another. So here I am, and after six months' teaching in a Public school as an introduction to the people. I long to tell them of Jesus in their own language. The name of Christianity is familiar to them, but the fact is buried far out of sight. The doctrine of baptismal regeneration, and endless round of dazzling ceremony, the duplicity of an immoral priesthood seemed to have divorced Christianity from morality. Last week a kind farmer gave me

an urgent invitation to a service at his place on the following Saturday, for the priest was to be there, and he (the farmer) was on his way to Edmonton for 'lots of beer.'

"Now, there are individuals here and there looking for a better gospel. They are breaking from Roman superstition. They must find other attachments. That fact appeals for our help. A vacant church stands within six miles of where I am writing, under the interdict of Rome because the trustees would not have the priest transferred from them to the Roman Church. About ten families are "ministered to" by the priest in private houses, and the other families of the parish are well—not under Rome, that is all."

An Immigrant Ship

An immigrant ship in mid-ocean! Here is more of human interest to the cubic foot than is to be found anywhere else on the face of the globe. Alone on the rolling deep—cut off from all the world—a little world in itself. Half-way between the Old World and the New—what a history lies behind, what possibilities ahead.

That speck on the waters is a Noah's Ark in which are all peoples after their kind, male and female of all flesh where-in is the breath of life. It is set upon being carried to unknown shores where the old life will be perpetuated with endless variations. Here we have the fruit of the ages, the germ of time to be an epitome of older civilization—a prophecy of the coming days.

What a field for study! Does the artist seek picturesque groups? Let him take passage on a West-bound Atlantic liner. Here they are—Galician peasants in their sheepskins; fair-haired, clear-skinned Swedes; dark-eyed, eager Italian children; here a withered old Russian woman in her outlandish dress, with her little grandchild—diminutive copy of herself; there a bent-shouldered Jew; yonder a young Syrian pedler. And what moods are developed during a sea voyage. The deck is the place alike for lovers and suicides. Our artist friend will find something more than forms and colors; he will find the lights and shadows, the gladness and tragedy of life.

Is a man interested in social life and social problems? Let him study the first, second and third class decks. All classes and types are represented. You have only to go up or down a few steps to ascend or descend in the "social scale." The people have been sorted out by the money-test. On top, here as everywhere, the well-to-do people; below them, the people of more moderate circumstances; on the lower deck, the "poorer classes." One cannot but wonder if we have yet gotten at a true principle of classification. Look at that weedy-looking young fellow with a cigarette who has never done anything all his life. Why should he have every luxury, while the men who till his father's lands are crowded together in the steerage below, leaving the air for the sake of his children? Why? Why? Why? Is the question that forces itself upon us at every turn.

Our theologian can here study to advantage all shades of creed and conduct. Our novelists could collect "material" for more books than they will ever write. If only we could know the life-stories of our fellow-passengers! To study a mixed group of immigrants is in itself a liberal education.

Let us give a list of acquaintances during a recent trip. An English girl on her way to Winnipeg to try her fortune as lady's help; she had no friends,

but was ambitious to "do better" than she could "at home"; an Englishman and his wife en route to the mines in British Columbia; he was born in India, educated in Scotland and England, served in the army in Africa and Australia, and had been mining in Australia; an English girl on her way to join a sister in Ottawa; she would probably find a place in a shop or office; a young English girl who had been a cook, was joining a brother in Western Ontario, he had sent her passage money; a Hollander bound for Winnipeg on a tour of inspection with a view to investing money in the West; a young English gardener with his bride on their way to start life near Montreal; an English woman with her baby, she was joining her husband who had a position in a departmental store in Winnipeg; a young woman from a seaport town in England booked to Fort Arthur where she expected to marry a young man—if she liked him; an elderly Irish woman returning to Saskatchewan from a visit to Ireland and taking with her a "real Irish" niece; a middle-aged Englishman, in the hotel business, who believes Canada a promising field; a young Englishman and his wife on his way to Edmonton. So we might go on. This will give an idea of the "better class" immigrants.—From *The Stranger Within Our Gates*.

Missionary Enthusiasm

The starting point of all missionary enthusiasm must ever be a profound conviction, derived from the example and teaching of Jesus Christ, that every soul is worth the saving. And so we come to see that in order worthily to respond to His call we must possess something of the *all-inclusiveness* of Christ and, on the other hand, something of the *exclusiveness* of Christ. How all-embracing was His concern and sympathy! He never said anything smaller than this: "The field is the world!" Our Christian ac-



A RUSSIAN COUPLE

tivities must ever be universal. A church which is not a missionary church will soon cease to be a church at all.

The boys of Millbrook Junior League held a Laymen's Missionary Banquet, recently. The whole evening's exercise was most enjoyable. The pastor, says that not only were the boys given an object lesson in what the best men of our land are doing, but they were given an opportunity of expressing themselves as men, and received an impetus towards the noblest service.

"Earthly Arithmetic, Give and want; Heavenly Arithmetic, Give and grow rich."



The Literary Department

Learning for Life



The Best Literature for Young Canadians

BY MISS B. MABEL DUNHAM, B.A.

PART II.

It is a sad mistake to imagine that one can read good literature without mental effort, or that one should follow one's personal inclination in the choice of literature. Until a taste for good literature has been cultivated, reading good books requires a strong resolution, a well developed power of discrimination and sufficient nerve to reject the unprofitable. In childhood's days, the insurmountable multiplication-table looms up in huge, mathematical proportions. The child must be brought short of an arithmetical prodigy who does not prefer the easy way of addition and subtraction to the untried complications of multiplication and division, yet, by a strong effort of the will, supplemented by the continuous prodigings of a more or less patient instructor, the twelve-times-twelve is reached, and the way is opened to an unknown world of science beyond. The popularity of the first-book work of literature and the scarcity of literary-minded pedagogues who volunteer to do the prodding may account for the few who climb the Hill of Difficulty in literature. But Minerva is a bountiful as well as a jealous goddess. To those who have reached the summit, she reveals the higher heights beyond; and to those who have used five talents in the climbing, she grants five talents more.

There is a "struggle for existence" and a "survival of the fittest" among books as well as in animal and plant life. The world has judged the best books everywhere, and none may question her verdict without defying the ridicule of æon. If the classics are unpopular, it is because of their great literary pre-eminence and the scarcity of men of sufficient up to them, or is it because Paradise Lost, once more lost to the world, the Inferno, Faust, and other treasures of the ages have been buried beneath the debris of modern literary refuse, and digging has gone out of fashion?

Books are like friends and should be as carefully chosen. There is the same splash and dash about a new book as if often remarked about a new arrival in town. It is the novelty that attracts; but the charm, being of the morning, glories variety, is soon forgotten. A good book, like an old friend, should never be sacrificed to a new, and no new book deserves the barest recognition if novelty is the only credential it bears. The influence of books may be as powerful for good or evil as that of human friendships, and a carelessness in the choice of books is as dangerous as promiscuous association with every chance acquaintance. One may meet, in a single book, the extreme types of all the great human qualities, thieves, adulterers, murderers, and, if these are not all reclaimed or duly punished, if vice is not depicted as a thing to be abhorred, and virtue as a quality to be admired, if there is a compromise with evil and a suggestion of leniency, that, if care is exercised, a just punishment may be averted, then the book becomes an encyclopedia of criminology and the reader takes his first lessons in vice from masters whom he would despise if presented in human form. Petrarch said of his books: "I have friends

whose society is extremely agreeable to me; they are of all ages and of every country; it is easy to gain access to them for they are always at my service, and I admit them to my company and dismiss them from it whenever I please. They are never troublesome, but immediately answer every question I ask them. Some, by their vivacity, drive away my cares, while others give fortitude to my mind and teach me to restrain my desires and to depend wholly upon myself." Petrarch must have been very happy in his choice of books as the man who said: "In my study I am sure to converse with none but wise men; but abroad it is impossible for me to avoid the society of fools."

It is to be deplored that more people do not cultivate a personal acquaintance with authors. Every book bears the unmistakable stamp of its author, but few readers ever see it. The reader who falls to acquaint himself with the details of the author's life, and has seen nothing of the culter's beauty of his being, will miss the greatest joy in reading,—the ability to recognize the niceties of literature, to discover, when least expecting it, some reference to the social or family life of the man, some inkling of his religious or intellectual bias. Indeed, it is in the best classics that the greatest personal touch is found. John Milton was a man of repute in the world, but he should long since have been forgotten had not God laid His hand across his eyes and turned the marked orbs toward the sublimer sunlight within. The greatest allegory in the history of literature was written in the quiet of Bedford jail when all that John Bunyan was allowed to see, outside of his own walls, the bars was an English prison cell. It was during a period of sad bereavement that the soul of Tennyson poured forth for his Jonathan, the greatest lament of English literature. The world withholds her greatest laurels for those who, impelled by a divine compulsion from within, do not shrink from invading the sanctity of the soul and disclosing the beauty of the inner life.

But such men are the exception in modern literature. Scribblers of to-day have more mundane objects in writing. Instead of retiring from the world, they court publicity. They write, not to still the tumult in their own bosoms, but to cause a flutter in the hearts of others. They do not die in want, but live in affluence. They do not resign, nor would they care if they did,—that he who aspires to more than a transitory reputation in the world of letters must forge his books at the heart and fashion them by a superior intellect. There is like the man who, lacking the ability to dig for himself a sure foundation in the rock, builds his house upon the sands.

It is said that, years ago, a literary man of Scotland divided his library into two parts. A huge, solemn-eyed owl presided over the books which he read from time to time, and a graceful, quivering bird guarded the books which afforded him pleasure or brought him profit. One wonders, if he were a young Canadian of modern times, would he have a third division for recent fiction where the ubiquitous sparrow might hold dominion and, if he had, how much territory he would assign to each bird.

I hope I may not be accused of having unduly incited the owl and the dipperbird to join forces against the defenceless sparrow. If anyone has quarrel between the lines an uncalled for severity in

the criticism of modern fiction, let him charge it to my prejudice in favor of the owl and dipperbird rather than to any malicious intent upon the sparrow. A good novel has its place in the world of letters though it savors of the ridiculous to seek in this diluted form more than a saving knowledge of the mysteries of science, the theory and practice of politics, the teachings of history, the problems of society, or the experiences of religion. The mind becomes of the same fibre as that upon which it feeds and, when nurtured only by the "sugar plums" of literature,—it soon becomes weak and diseased. "Treat yourself to a novel as you take a pleasure trip and, because you do it rarely, let it be a good one. Having selected your novel with the greatest care, give yourself up to it; lend to its fancy the wings of your own imagination; revel in it without constraint; float on its tide whether it glides serenely to happy ends or sweeps dark and tumultuous to tragic destinies." One cannot brand as bad even books of modern fiction but, "if, when I read a book about God, I find that it has put Him farther from me; or about man, that it has put me farther from him; or about the universe, that it has shaken down upon it a new desolation, turning a green field into a wild moor; or about life, that it has made it seem a little less worth living; or about moral principles, that they are not quite so clear and strong as they were when the author began to talk; then I know that, for me, it is a bad book. It may chime in with some lurking appetite in my own nature, and so seem to be as sweet as honey to my taste, but it comes to bitter, bad results. If the book I read shall touch these first great things at all, it shall touch them to my profit. The light and wrong shall grow more clear, life in and about me more divine; I shall come nearer to my fellows and God nearer to me or the thing is a poison." My little candles are burning low in their sockets. By their dim, uncertain light we have taken a few steps into the night and now, as we pause and bemoan how few they have been, our unpretentious candles slowly die away. But, by the light of the last, flickering sputter, I would have you catch a glimpse of the great ocean of truth that lies beyond. We prize our handful of gems but they are but as pebbles on the shore of that great sea where, in lofty lighthouses, worthier hands than mine have turned the button for eternity. My mission is to light the path to the sea.

Berlin, Ont.

Special Anniversary Programme

SUGGESTED BY REV. R. J. ELLIOTT WATERLOO, ONT.

May 15.—*The Epworth League's Coming of Age—Twenty-one Fruitful Years.* (Psalm 103; Matt. 6: 1-12.)

1. The organization of the Epworth League and the causes leading up thereto.
2. Its growth and development,—giving statistics and facts, especially as to membership and missionary growth.
3. Its Literature. ERA, Reading Courses etc.
4. Its Leaders. (a) Official—Dr. Wintrow, Dr. Crews, the present secretaries. (b) Local Leaders. Past and present (Get messages from absent Past-Presidents and have others give brief addresses.)
5. A Spiritual Force. (Tell your own experiences as Leaguers after the manner of the Bay of Fundy Experience Meeting on a previous page.)
6. Its outlook—the League of the future. (State your plans. Let each of

"There is nothing like a fact for exploding a delusion."

ficer gave a brief pre-view of the work in hand or contemplated.)

7. An appreciation. (Preferably by the pastor, who should be asked to give not words of flattery, but of counsel, advice, and co-operation.)

This programme is a suggestion and is given to the Literary Club President and Executives, only as such, with the hope that it may aid in a fitting and helpful celebration of the "Epworth League's Coming of Age." Put some of your own thought into its arrangement. The League can best plan its annual part of the programme. Consult Dr. Crew's "Practical Plans" for statistics and other helpful matter. I have several articles from this number read during the evening.

The Tests

The great teacher entered; and to the laughing college group, who fell silent, and then rose veneration, it was thus that the teacher spoke:

"Let us talk to-day of tests: of those criteria by which we may measure our degree of education, cultivation, refinement, formation of fine character, and consequent fitness for living, in this life and the next. There are some ready and simple tests which we may all apply.

"If you prefer the photograph of a picture to the picture itself, or any mechanical reproduction to the first-hand work of an artist, depend upon it there is something wrong with your taste. If you are a 'mugwump' in politics, depend upon it there is something wrong with your humanity. If you cannot feel the yearning to pray or the holiness and fitness of worship, depend upon it there is something wrong with your soul. If you are cynical and pessimistic, depend upon it there is something wrong with your heart. If you would rather see a "musical comedy" played than *As You Like It*, there is something wrong with your intellect.

"As you like it, indeed, is the test in all these things—the test of whether you have learned and fitted yourselves to know and enjoy the best that has been thought and said in the world, or whether you are contented with the mediocre, enthusiastic over the vulgar, or besotted with the base.

"If you really prefer the *Adventures of Raffles* to the *Adventures of Harry Richmond*, you are still ineult. If you can understand a photograph of a horse, dog, or baby picture, but cannot appreciate a landscape by old Cromie or David Cox, then artistically and intellectually you are crude. If the *Merry Widow* waltz pleases you better than the *Last Waltz* by Weber, the soul of music is not within you yet. If you grumble at the length of an earnest sermon, but applaud and lose count of time while you listen to an amateur's imitations of musical "turns," there is something very wrong with you, be sure. If you revel in penny and threepenny fiction, but think Scott, Thackeray, and Dickens old-fashioned and long-winded; or if you would rather listen to a dozen gramophone "records" than an organ recital; depend upon it, you are not in the true main current of taste and intellect—you are in a ditch, a puddle, or a drain.

"Show me your lending-library list, your bookcase, your music cabinet, the pictures you buy, the entertainments you attend, and I will tell you whether you are a Philistine or one of the children of light. Tell me how and where you spend your Sundays, your evenings and your holidays, and I will tell you what you have so far come to be. I will test and judge you by the newspapers you read, and the people you admire. To admire mean things means mean things, to read the mark and sign-manual of a snob.

"Get understanding" is graven in the frieze of the inner bailey at Great Bookham; 'get understanding' is inscribed over door after door as you penetrate within; and 'get understanding' exhorts us from even the innermost walls. For self from after wisdom and goodness and self-discipline is unending, the longest and fullest life leaves the search incomplete. So we cannot begin the quest too soon. How far have you gone on that road? Appear the tests I have mentioned, and the others of the kind which the mind and heart and conscience will suggest if you listen to them in a stillness. 'How far have I gone on that road?' is the question for each of us. Applying the tests, we shall know.

"Little Bookham lies on the way, and many of us get no farther than Little Bookham. Little Bookham is everywhere, at every music hall, every popularity shop, every cheap and tawdry picture framer's, almost every subscription library, and every newspaper stall; across a desert of Little Bookhams lies the route to the Great Bookham of the soul.

"And thither to that difficult haven, if they defy the fire and the pillar of cloud, the children of light shall go up—the thin and scattered tribes of the Lord. There shall we find our soul, and 'make' it. And thence, if we have hearts worth loving, we shall return, filled with pity and lowly desire to help, to be guides and saviors of the unwise, the clumsy, and the beguiled, who linger in the desert, amusing themselves with petty toys, and 'tolling in immeasurable sand."

"Do you know the poem called *Rugby Chapel*?

"See! in the rocks of the world
Marches the host of mankind,
A feeble, wavering line.
Where are they tending? A God
Marshall'd them, gave them their goal—
Ah, but the way is so long!

And shall we not wish to aid them, guide them, encourage them, by teaching or preaching or writing, and by examples of life, by sacrifice of self? If we do not long to do that, there is something very wrong with us; we are callously selfish, which is almost the worst vice of all.

"But if we return to their aid; if we move through the ranks, recall The stragglers, refresh the outworn, Praise, re-inspire the brave, Fill up the gaps in the files, Strengthen the wavering line;

then on with them, and on the better ourselves because we are aiding them, we shall go

"On, to the bound of the waste,
On, to the City of God.

The teacher bowed his head in silence; then, gathering his robe about him, he departed from the dais. Those of the listeners who grinned behind his back, and sneered aloud when he had departed, shall hardly "come to their end in a full age, like as a shock of corn in his season." But of those who had ears to hear, maybe the Keeper of the Record shall write a fair Flin, at the end of the quest, on the scroll of a life well lived.—*Sir J. Yorall, M.P., in The Guild.*

Living Bibles

"He was my Bible," said a Japanese convert, pointing to her pastor, when asked what passage of Scripture led her to Christ. "She was my Bible," said the daughter, pointing to her mother. "The first thing that arrested my attention was the change in my mother." Are those who are nearest to us, and casual acquaintances as well, irresistibly convinced of the practical gain of Christian truth by our daily life exposition of the Bible? Let the Bible live—in you.

Fun in the Library

Librarians and their attendants have many experiences appealing to their sense of humor, thereby lessening the dullness of the methodical routine of their lives.

The story is declared to be true that a reader went into the library connected with a public institution, and said to the librarian: "I should like to get a copy of the Koran."

"Koran? Koran?" said the attendant. "Don't think I know it. Who is the author?"

"Mohammed."

"Mohammed? Mohammed? What is his other name, please?"

A woman came into a library and said to one of the attendants: "Have you a book called Who Is Your Schoolmaster?"

Investigation revealed the fact that she meant The Hooster Schoolmaster.

Another woman who wanted The Heavenly Twins asked for "that new book called The Angelic Children." This was as amusing as the case of the woman who wanted A Bow of Orange Ribbon, and who said: "I can't recall the exact title of the book I want, but I think that it is The Orange Necktie."

One applicant for Snow-Bound, by John G. Whittier, asked for Snow-Fast, by James G. Whittaker. Another woman with equally vague ideas regarding books and authors came into a branch of the Boston Public Library, and said: "Have you Browning's book called Parolusius?"

"We have Robert Browning's Paracelsus. Perhaps that is what you want," said the attendant.

"Like enough it is. My daughter has joined a Browning Club, and she wanted me to stop and see if you had the book. She wrote it down on a slip of paper, but I lost it, and the nearest I could remember it was Parolusius."

One librarian is ready to vouch for the truth of the following incident. A badly over-dressed woman, with what might be called a "fussy" manner, came to the librarian, and said: "Now, I'll tell you just what I want. I have to prepare a paper to read before my club. It is to be about the Empress Josephine, and I'll own up that I know hardly anything about her. Of course I do have a general idea about her. I know all about him divorcing his first wife, Queen Elizabeth, in order to marry Josephine and it seems to me that she was a fascinating girl at a theatre. Anyhow, there was something scandalous about it, and I must look it all up. I wonder if you have anything that I could read in an hour or two, and get all the facts I want for my paper. Was it or wasn't it Josephine who sold her jewels and gave the money to Columbus to fit out a vessel to search for America? Nothing mixes me up so badly as history, and I really oughtn't to try to write about it; but I hated to refuse, for fear the other members of the club would think that I didn't know anything about it."

One applicant wanted a copy of Victor Hugo's *Les Miserable* and another, who had asked a village librarian to suggest a "real good story" for her to read, did not think that she would care for *The Man with the Iron Mask* because she had no interest in ball players and they were the only persons she knew of who wore iron masks.

One applicant wanted a copy of The Newcomers, by Thackeray, and said that, if The Newcomers was out, she guessed she would take Martin Shuzzlewit, by the same author.

One card-holder had he wanted the book of "mixed selections" containing the poem called "Spartacus to the Alligators." He came to the conclusion later that "Spartacus to the Gladiators" was what he really wanted.—*Christian Endeavor World.*

"As in a building so in character, the most important things are not seen."

Bible Study

What Did
Jesus Teach?

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

IX. About Providence

Topic for week beginning May 8.

SCRIPTURE LESSON: Matt. 10: 28-31; 5:45
Luke 12: 6, 7, 22-30; 21: 18, 19.

SUGGESTED HYMNS— "Methodist Hymn
Book," 103, 105, 107, 101, 97, 93, 94.
(Have someone recite 104.)

The atheist says that the world is faultily and ill made, and that nature does not efficiently minister to the needs of man; she freezes him with her cold and scorches him with her heat. The unfortunate man sometimes says that the fates are against him, and that in order to succeed in this world he must fight his way both against nature and against man. The moral philosopher of ancient times who knew not God as a Father, being how sin triumphed and the oppressor went free, could not always bring himself to believe that there was justice in Heaven. Shi-basen, in writing the history of China, refers to the short life of a worthy disciple, a contemporary of Confucius, who, though a very good and useful man, was cut off when still young; while Tose-ki, a notorious robber, lived to be a very old man. Shi-basen, in thinking about these things exclaims, "Is the way of Heaven right or wrong. I wonder?" Sometimes the burden of pain borne down by the adversities of life, in which he is not able to see any meaning, allows his soul to be overcast with clouds of doubt, while the enemy in derision asks, "Where is thy God?"

From all these doubts and fears we find refuge in the teaching of Jesus, who assures us that we are in the hands of a loving Father who exercises over us a wise and tender providence.

1. *Jesus bases the doctrine of divine providence on the minuteness of the divine knowledge.*

This is illustrated by a reference to the sparrows. They are among the most insignificant of birds. It takes two of them to be worth a farthing, the smallest coin in use. But not one of them falls to the ground without His notice. We are of more value than many birds, hence His knowledge of us will not be less complete. He knows us even to the minutest details of our lives. He knows the ever-changing number of hairs in our head. His care over us is as complete as His knowledge.

Cicero said, "The gods take care of the great things and disregard the small." But Jesus teaches us that our heavenly Father is sensitive to the smallest needs of our being. He is able to provide for us because He knows our needs. The generous-hearted Christian may sometimes fail to relieve his needy brother because he does not know of his need. In every land and city there are those who die of starvation and neglect because the right persons do not know of their necessities. But our Father's providence over His children is never thwarted through lack of knowledge.

2. *The doctrine of divine providence is based on God's sovereignty over nature.*

Man's daily needs, so far as his physical being is concerned are supplied through the forces of nature. But these forces all yield a ready obedience to the divine will. God is in nature, God is over nature, and God works through nature. It is He who clothes the grass of the field; it is He who arrays the lily with unexcelled beauty; it is He who causes the seed to grow, and ripens the yellow harvest that

the needs of man may be supplied. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Christ Himself demonstrated His lordship over nature. He turned water into wine; He fed the multitudes in a desert place; He walked upon the water and stilled the storm, so that men exclaimed, "What manner of man is this that even the wind and the sea obey him?"

We quote the following from Stearn in his *Present Day Theology*: "If we admit that the human will, that unseen spiritual power, by setting free an infinitesimal amount of energy in the material substance of the brain, can set in operation a train of physical and material processes which will result in the explosion of a mine, or the starting of complicated machinery a thousand miles away, I do not see what difficulty there is in supposing that the divine will, by the liberation in any part of the universe of minute quantities of energy, may accomplish the greatest results."

3. *The doctrine of divine providence is based on the infinite love of God.*

In His providence God has in view the highest welfare of man. If at times our

knows that we have need of them. Why then allow ourselves to be distracted about them? There is absolutely no need of worry; for, since

"God's in His Heaven
All's right with the world."

there is absolutely no use in worrying, for in so doing we can add one cubit to the measure of our life. Worry is worse than useless, it is absurd, for instead of adding to one's life it takes away. A man's days are shortened and his usefulness lessened by worry. The more one worries, the more he becomes the prey of an uncontrolled imagination. He has no cause for worry, but he imagines he has. Fear sits in the window of his soul and continues to harass him by her false reports of the prospects of life. She whispers danger when there is no danger. The man who is under the hypnotic spell of the hypnotist is made to believe all kinds of illusions. Here he sees a lion, and there he sees a bear, while others are convulsed with laughter at what to them seems so absurd. It is with the man who worries. Hypnotized by fear, he is made to believe all sorts of illusions suggested to him by a disordered imagination. I do not know whether the angels in heaven have any sense of humor or not, but if they have I am sure that they many times laugh at the frantic efforts of men to free themselves from life's imaginary ills. True, we are not always able to comprehend the whole of God's plan concerning us, we are sometimes in the dark as to the meaning of God's dealings with us, but those are the times when we ought to trust the more. He who is afraid to trust God where he cannot clearly see His purpose is like the child that recoils from an exciting game with fear, "The hobgoblins will get me."

QUOTABLE SAYINGS.

"Every man is better for thinking up to the line of painfulness; but the moment that forelocking touches the experience of fret and suffering, it ceases to be beneficial."

"A man ought to be ashamed if a bird can get a living, and he cannot! What is the use of all the difference between a bird and man, if it only leads to vexations?"

"Taking the average of men's lives, they suffer more from things that never happen than from things that do happen."

"There are many people who not only suffer, but seek suffering. They look at everything on the dark side."—The above are from *Beecher*.

"The work of the Supreme Governor over all is "to dispose of everyone in the world in such a manner, as might best render virtue glorious and triumphant over vice."—*Plato*.

"The chief providence is and employment of divine Providence is the economy of souls."—*Ralph Cudworth*.

"Anxiety does not empty to-morrow of its sorrows, but it does empty to-day of its strength."—Quoted by *George Jackson*.

"I will trust and not be afraid."—*Isaiah*.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—*Jesus*.

"If the teachings of the Bible were removed," says President Roosevelt, "we should lose almost all the standards by which we now judge both public and private morals; all the standards towards which we, with more or less of resolution, strive to raise ourselves. Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible."

AN APPRECIATION!

THIS is from one of our highly esteemed ministers, who has seen our first question sheet:

"Your first set of questions is interesting. I should like to know just how this matter is succeeding. It is something new, and may take some time before many of our Leagues will fall in line with it; but it is certainly worth the experiment; indeed, worth an earnest effort to make it a success. There are so very few people in the world who are students of the Word, or God, or their own thinking. To read the young people of our church to read study of the Word, and to develop among them independence of thought is surely a worthy aim. I hope you may succeed in this department of your work."

Full particulars of this Correspondence Bible Study Course may be obtained by writing the General Secretary and Editor. Look into it!

temporal needs seem to be neglected it is in order that our spiritual welfare may be advanced. A lower good may be sacrificed for the interests of a higher. Sometimes we fail to see a meaning in the events of Providence, simply because we persist in looking only upon the lower side of life. We are either unable or unwilling to see the higher purpose which God has in view. As a loving Father, He is willing and able to supply all our needs both great and small, and only refuses a lower good when to do so is in the interest of a higher. But so soon as a lower good becomes a hindrance to a higher it ceases to be a good, so that it still remains true that "no good thing will he withhold from them that walk uprightly."

To quote Stearn again: "The chief end of Providence is the establishment of the Kingdom of God or the redemption of mankind. This furnishes us with the key to all the divine operations in nature and in the human sphere. . . . All that God does, whether in the realm of nature or in that of grace, is a means to this end."

4. *Our duty and privilege is to trust in Providence for our daily needs.*

Jesus tells us not to be anxious about these things. Our heavenly Father

"Satan may hedge us around, but he cannot roof us in."

Book Shelf

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

Do it to a Finish. By C. S. Marden. Published by T. Y. Crowell & Co., New York. 60 pages. Price, 30 cents.

This book is little only in size. It is big in the quality of its contents, and its message to youth is a great one. Every page glows with inspiration to high being and noble doing. Its call is to thoroughness. Precept and example are freely quoted to hearten young people to both holy aspiration and heroic endeavor. The message throughout is "only the best is good enough." No more wholesome or helpful book of its size has ever come to our table.

A New Heaven and a New Earth. By Chas. E. Patterson. Published by T. Y. Crowell & Co., New York. 255 pages. Cloth, \$1.25 net.

To those interested in the study of the occult, to students of the "New Thought" this book will be of use. But to the ordinary reader much in it will be meaningless, and the orthodox Christian believer will find something on many pages which he will follow with a big interrogation point. We confess to our failure to follow the author in many of his statements; but that, of course, may not condemn the book. Incomprehensible and incredible are words that in our judgment characterize much of its contents, though, of course, there are many good things, many helpful things, on its pages.

Faith and Health. By Charles R. Brown, author of "The Young Man's Affairs." Published by Thomas Y. Crowell & Co., New York. 240 pages. Cloth, \$1.00 net.

This book is valuable in all its sections. Thoroughly sane, reasonable and wholesome in all its teachings, it can exert a healing but a beneficial influence on its readers. It contains seven chapters, viz.: "The Healing Miracles of Christ," "Modern Faith Cures," "The Pros and Cons of Christian Science," "The Healing Power of Suggestion," "The Emmanuel Movement," "The Gospel of Good Health," and "The Church and Disease." In these days when absurd claims are made by the conflicting and confusing cults, it is refreshing and assuring to read Dr. Brown's words. The first chapter is one that every young student of the gospels should be familiar with, the third is about as conclusive a bit of reasoning as we have ever seen on Christian Science, and the sixth is full of good cheer, an invigorating tonic, with message of life abundant. We would like to see a copy of this splendid book in every Sunday School and Epworth League library.

The Christian Pastor in the New Age. By Dr. Albert J. Lyman. Published by Thomas Y. Crowell & Co., New York. 184 pages. Cloth, \$1.00 net.

This is a volume comprising five lectures delivered to the students of the Bangor Theological Seminary. They are not after the usual order. In our mind, they are a great improvement on the stereotyped lectures to such an audience. Young preachers just going into the active work of the pastorate will be greatly helped by the clear-cut, practical, and practicable suggestions of Dr. Lyman. The subjects are "The Pastoral Spirit," "The Pastor as Comrade and Counselor," "The Pastor as Spiritual Sponsor and Social Mediator," "The Pastor as Parish Organizer and Leader," and "The Pastor as Preacher." Out of a rich experience the lecturer was enabled to give wise counsel to the young preachers before him, and as the printed text retains the direct address of the speaker, the lectures are delightful reading.



Practical League Problems



Is the Epworth League a Disappointment?

Under the above caption, Charles O. Ransford, in our namesake of the Methodist Episcopal Church South, discusses the problems of the Epworth League of Southern Methodism. So much of his excellent article is appropriate to our work in this northern clime, that we give our readers the benefit of the following terse and convincing paragraphs:

It is a bold question to ask if any individual, work, or institution meets expectation; but I believe we can say without fear of being considered rash or unduly enthusiastic that the League properly organized and conducted, has met and even surpassed the expectations of the Church. If it be charged that Leagues have been organized and failed, or that in any community the young people have misused the hour appointed for the League service, I believe it will be found on investigation that the young people were organized and turned loose without a leader or directions, and that portions of adult members of the church who should have been interested and looked after the work and workers, failed to do their part.

No one with any knowledge of conditions in our Church previous to 1886, the rise of the Christian Endeavor, and almost immediately following, the Epworth League and Baptist Young People's Union, and the present state of intelligent organized devout young life in the churches, will doubt for one moment that the League has supplied a great defect in the work, and in giving the young people a need work and field has rendered the Church invaluable service.

I remember well as a boy in a large city church about this time, that we had no young people's meeting, and how the good man of God under whose ministry I was converted sought to interest us and hold us to the church. By announcements, personal appeal, and letters we were called together one week evening, and under his direction were helped to perfect an organization. We had no literature concerning the work, no constitution and by-laws, and no special tokens. Green hands that we were, pastor as well as young people, we set to work to do our very best and prepared constitution, by-laws, and weekly topics: It is needless to say that the organization was crude and imperfect; but the faithful pastor and willing hearts working harmoniously enabled us to have helpful and interesting meetings. But what a contrast to-day! Now we have a tried and tested organization with literature discussing every phase of the work, and speaking directions for organizing and conducting every department. Most excellent subjects are selected for weekly study in the devotional meetings and a fine, well-edited paper, the EPWORTH ERA, intelligently discussing the work in every part, and furnishing an excellent exposition of the League lessons, may be had at a nominal price.

If no more has been accomplished than the organization of these young people to meet regularly once each week for prayer and Bible study and devotion to Christ, the church would have done a great work. But the organization is of a small part—that is, but the enlistment for service. Who can estimate the benefit to these young lives or to the Church of the many who through the years have

been under the direction of the League in training for service? The deeper spiritual note, the wider vision, the clearer grasp of the purposes of Christ's expanding kingdom, the consecrated, intelligent leadership among laymen and lay women, and a better-trained ministry that makes the Church so hopeful to-day, have at least in part resulted from this divinely raised up and providentially guided movement.

At the beginning of the League movement the anti-missionary spirit was all but universal. In places it was manifested in ignorant prejudice, opposition, and meagre giving. But this is almost overcome and soon no longer will exist. It cannot stifle or fore the development of intelligent interest and enthusiastic sympathies awakened in the Mission Study Classes that have enrolled thousands of our brightest and most consecrated young people.

No small part of the League's contribution to the general development of our Church life and loyalty is in the intellectual equipment and teaching in doctrine and policy resulting from the Literary Department, a constituent part of the League organization.

And what shall we say of the tender words, the sympathetic visits to the sick and shut-ins, the flowers and fruits taken them, the provisions and clothing for the needy, and the multitude of "little nameless, unremembered acts, the deeds of kindness and of love" rendered in Christ's name and for His sake by the League?

But it becomes us as the youngest child of the Church to be modest and let others praise us. Our works bear witness of us as of Him whom we serve. By our fruits we are known.

It is probable that the expectation of some who looked for the solution of the whole problem of the young people in the organization of the League may have been disappointed. Yet instead of solving the problem it has raised another problem—that is, how to manage the League itself and meet the eager, enthusiastic host of buoyant spirits so willing to be taught, so anxious to serve the Church and their Lord. The League is but in its beginning. Its membership for the most part should comprise the adolescent part of the Church. It may at times seem irregular, even awkward and perhaps intractable, but the heart is right. Christ himself has declared they should be suffered to come to Him, for of such is the kingdom of heaven, and pastors, parents, and Church leaders should do the very best to guide them in the perfect way.

A heathen woman once said to a religious mother: "Take this child away, and nurse it for me, and I will give thee thy wages." And the woman took the child and nursed it." That child so religiously trained because in an hour of the world's dark night of distress and sore need God's representative before a great world power and an oppressed people's deliverance. That child, Moses, all men will agree marvellously surpassed all his contemporaries' expectations. Let the Church take her young life, so precious and so full of promise, and through the League train it in righteousness and intelligent service for Christ, and expectation and faith and prayer will be confounded in the larger achievements of this mighty and enthusiastic host of loyal and valiant Epworth Leaguers.

"Do your duty and a little more."

Section of Social Service

"Look Up, Lift Up."

The Fourth Department

The Editor sees with great satisfaction the growing desire that the social work of our Young People shall consist of something more than pleasant programmes, hearty handshakes, and tasty teas. These are good; but there is more to be done than give our young people a warm welcome or glad greeting to our meetings.

Beginning with the New Year we placed at the heading of the pages of this department "Section of Social Service" with a purpose in mind. The last word must be emphasized and our youth must be trained in all that pertains to the duties of Christian citizenship. For months past we have been thinking of a few good, suitable books that should be in every League and similar society of young people, and have conferred with Dr. Chown as to ways and means whereby the S.S. and E.L. and Temperance, Prohibition and Moral Reform Departments might co-operate in selecting and employing the forces of young Canadian Methodism in the work to which God calls for the redemption and purification of our great country. We heartily join with Dr. Chown in recommending the following books for study by our young men and women:

1. John Wesley as a Social Reformer.
2. How to Win the Boys—Steidle.
3. Canadian Civics.—Jenkins.
4. Sin and Society.—Prof. Ross.

Whether or not it will be practicable to make effective a course of study in sociological and economic problems among our societies, is yet to be thought out. That such will be attempted, we have no doubt. And that the General Conference will be memorialized to enlarge the scope of the Social Department and provide for practical co-operation with the Moral Reform Department is most probable. We must seek not only a good time; but a good country, and study, pray, and labor accordingly.

Encourage the Social Department

From a paper read at the Day of Quinte Conference Epworth League Convention, at Cobourg, by the Fourth Vice-President, Miss Florence E. Hall.

The objects of the Epworth League are to save the young people, to promote in them intelligent, spiritual experience, and to train them in Christian character and service. The social department draws to Christ from the social side, and when properly managed, leads up to and facilitates the work of the other departments.

People must be won before they can be helped, and the social department holds the key to hearts. It unlocks the door and opens the way for further activity.

The Social Department endeavors to elevate the social life of the whole community by a practical demonstration. It aims to develop the home life of the church by encouraging friendliness, sympathy and love for one another, thus fulfilling the law of Christ. Once the Christian home life of the church is fully established, it will exert such an influence that all the members will meet as brothers and sisters—a family whose

home is the church and whose acknowledged Father is our God.

Rev. B. Devitt Beck writes: "The church, Sunday School and devotional meetings of the League are the chief centres of purely religious influence. There the Gospels are taught and sung. There the net is cast—but if those whom we are trying to reach—not there our efforts fall on them. How can we get there then? We cannot go out and compel them, therefore, we must entice them in, and to do this we must have something enticing. No use to bait a mousetrap with something which the mouse does not like. It is just as useless to attempt to get our young people interested in League work by something which they care nothing for."

Everywhere are people seeking social refreshment, and if they cannot have it one way they will in another. What an opportunity for Epworth Leaguers! God has called us to see the gravity of the situation, and wants us to aid in answering the needs of the young life of society. We cannot expect to get many members through the efforts of the devotional committee. Young people are at first afraid of religious services. They do not know how to act, but they do know what to do at a social. Once they become acquainted with the friendly leaguers, they want to be where they are and soon attend the devotional meetings of the League. The feeling of strangeness wears away; they become interested in the higher things of life, and it is not long until the same young people are members.

To be social is to appreciate the true meaning of life—to put first the Kingdom of God and His Righteousness. We must forget self and remember Christ. Each member of the League must be a consecrated worker and social to save.

We do not prize the friendship of those who speak to-day and do not know us to-morrow. To have friends one must show himself friendly, and if we are to be Christ's friends and be successful in winning others to Him, we must be friendly not only at League on social evening, but on every evening, at church on every day and on every day of the week. The true test of a social committee comes, not in the social but the day after. The soul-saving spirit that cannot last longer than a few hours will never win a convert. Epworth League Socials are merely to set the stitches—the solid knitting together of life must go on after the social is over, or the stitches will all be dropped.

We all have had the experience of being a stranger in a strange church and of knowing what a warm spot is left in the heart when the pastor and others come to pray and speak to us. All the week the knowledge that they have spoken to us—strangers—helps us to be kind to others. The good that is done by a smile—a friendly greeting—can never be known in this world. "More things are wrought by whcn a storm came on which threatened serious consequences. The doctor, a big, powerful man, was accompanied by a clerical friend of diminutive size and small appearance, who began to speak seriously to the boatman of their danger, and proposed that all present should join in prayer. "Na, na," said the chief boatman. "Let the little one gang to pray, but I'll the big one manna tak an' or."

disagreeable people—to leave your work—you cannot be social, and unless to win souls to Christ you are trying to forget self in service you cannot be social—to save."

How can we expect to save souls unless we are social? Not all of us have lips eloquent to preach and plead, nor hands skilled to push our pen along lines of power. We cannot preach Christ but we can smile Christ. We cannot argue young people into the kingdom, but we can love and sympathize them in. Several things are necessary to make our League Socials attractive. One thing which never fails is the serving and partaking of something good to eat. It puts people in good humor and that it is when pastors are able to reach many who are exceedingly hard to approach at any other time. It encourages interchange of thought, breaks up monotony. Another such a form of entertainment having so many good qualities to commend it would be hard to find. Another thing necessary is life. At Toronto Exhibition the most attractive exhibits are those which show machinery in motion, and of course life and movement are always interesting. Have something to take away the feeling of strangeness from visitors and make them feel at home. We persons would rather talk to our Leaguers; but the sacrifice of pleasure we make will be amply repaid when we have won a soul to God. It is only by personal work that we can become soul-winners.

One of the greatest encouraging features of our League Socials is that in trying to make others feel at home we lose the feeling of self-consciousness and gain a confidence which helps us in the devotional meetings. Not until we lose self-consciousness can we accomplish the work which God has given us.

In no other way than by becoming acquainted with our fellow-belongs can we learn their needs which the devotional meetings of the League must help, and in no other way can we lose the feeling of fear of our fellow-belongs, so that we can venture to help them. We must emphasize not only the indirect spiritual influence to be wrought by social intercourse, but that social duties can be rightly performed only after a thorough personal consecration, and that real success can only follow a continual reliance on our Saviour for help and guidance. Then while we are putting such emphasis on religious instruction and spiritual growth, let us not leave life's amusement to care for itself. That is one of the most important parts of our League work and one from which we may realize the most encouragement.

"Wherever in the world I am

In what so e'er estate
I have a fellowship with hearts
To keep and cultivate;
And a work of lowly love to do
For the Lord on whom I wait."

Wicklow, Ont.

An Oar for the Big One

This is an old illustration of the adage, "Trust in God and keep your powder dry." As told in Ramsey's recollections the experience is attributed to a well-known Scotch divine.

Dr. McLeod was on a Highland loch when a storm came on which threatened serious consequences. The doctor, a big, powerful man, was accompanied by a clerical friend of diminutive size and small appearance, who began to speak seriously to the boatman of their danger, and proposed that all present should join in prayer.

"Na, na," said the chief boatman. "Let the little one gang to pray, but I'll the big one manna tak an' or."

"Deeds talk, and they are always sure of an audience."

Bay of Quinte Conference Epworth League Convention

THE EXPERIENCE MEETING.

The question asked was simply, "How has the Epworth League helped you?" From many testimonies given we quote the following. No attempt has been made to identify the speakers, nor is the list at all complete. The ones we have chosen are representative, and are in the speakers' own words:—

"The Epworth League is my spiritual mother."

"The League has helped me by giving me an active interest in all God's work."

"Words cannot express how much I owe to the Epworth League. By putting me to work for my Master, it has brought me nearer, nearer to Him."

"The Epworth League has been a great help to me spiritually by making me more interested in those who are out of the fold, to do something by some little act of kindness that I may bring them in."

"It has brought the truths of God closer home to me."

"The League helped me to find Christ as a personal Friend, and in the call to active service I found the joy in religion I had not known before."

working in all delicate ways, love which demands not to be served, honored, and helped, but thinks continually of serving and helping others."

"The League has deepened my own spiritual life, it has broadened my conceptions of the possibilities of my young people. On many occasions I have entrusted the Sunday evening service to the League and it has wonderfully helped the work of the church."

"The League has helped me to take part in church work, which I was always backward to do before."

"I cannot express what a friendly handshake did for me, but I know it brought me in as an active member, and I later came to be President. May all the young men be brought within the fold."

"The League has given me a training that I could not have received in any other way. It has helped me to overcome a man-fearing spirit and to look to Christ for strength to own Him to the world."

"The League has shown me that I can do work that I was sure I could not do."

"It has kept me close to my Saviour and Friend."

"It has led me to feel my dependence on God to live a Christian life and to do work in His service."

"As a Leaguer I try to help some one

findence in me by electing me President.

"With God's help, I accepted the office."

"I am taking part in work that I never would have done had it not been for the League."

"I fail to express in words what the League has done for me. To-day I owe my all to the Epworth League that I am what I am."

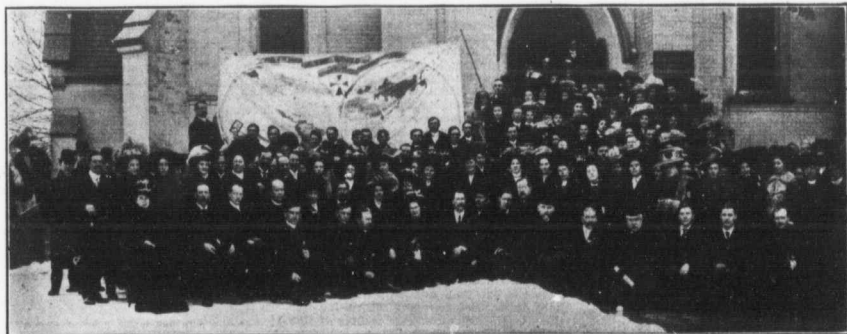
"The work of our Young People's Societies found me, twenty years ago, a timid lad with whom religion was largely looking in. That work enlisted me and led me to see that religion was also looking out upon others."

"In the preparation of the topics I have learned truths and experiences that I would never have known otherwise. I would be ashamed to get up in our League with an unprepared topic."

"Before starting in Epworth League work I was unable to pray publicly or even to do any public speaking, but I let no opportunity pass until it is now easy to testify for my Saviour."

"The League has instilled into me principles and truths which have made a man of me, and which will keep me in the hour of temptation."

"Through the Missionary Department a realization of what Christianity really means has been brought to me. And now my greatest positive joy is to study and



Kriep-Hoff, Photo.

BAY OF QUINTE CONFERENCE EPWORTH LEAGUE CONVENTION, COBOURG

"I am much indebted to the Epworth League for it has been the means of keeping me and strengthening me in the way of Christ."

"The League taught me the supreme value of a child and that to keep young I must live very close to the hearts of the children."

"The Epworth League has helped me to find out that young people hunger for opportunity to serve God, and only need the helping hand and loving sympathy to be useful in the Church."

"I have always found that whenever I prepared a short address or paper for the League meeting I received more profit than when I went to the League with nothing to do."

"By giving to me the clearest view I ever had of the possibilities and needs of work for other people's children, the Epworth League has shown me how to be a better and wiser father to my own boys."

"The League has helped me spiritually in the experience meeting, and has taught me to take part in the prayer service."

"If I am of any use to the public I owe it to the Epworth League."

"If I had not become a member (associate at first) I believe I would never have been conquered for Christ."

"The Epworth League has helped me to understand and practice that thoughtfulness which Dr. Miller describes as 'love

else and by helping others I am helped myself."

"The Epworth League work with its little difficulties helps me to lean on the everlasting Arm."

"The League has helped me to forget myself and try to make others happy. Also I have become more interested in missions and the study of the Bible."

"It has been the means of teaching me to pray and to speak for my Master."

"The League has helped me by giving me work to do which I thought at the time very hard, but by asking God to help me and by doing my best, I find I always receive a blessing."

"I owe my Christian life to a Christian home, but I owe a great deal to the Epworth League for the training which it is giving me. The inspiration of this Convention will enable me to be a more faithful worker for Christ."

"Particularly along the line of missionary work the League has been a help to me. It has shown me the world's great need and has given me a longing to do my duty in giving the Gospel to those who know not Christ."

"I thank God for calling me to Epworth League work. I attended the meetings for some time before taking the Associate Members' pledge, and finding some work to do. But they led me to Christ and my fellow-leaguers have placed con-

help all Christian work, especially missions."

"Though only a Junior Leaguer, I have already been greatly helped in the six months that I have been a member."

"My first training in Christian service was in the Epworth League. Through its influence I was led to see my need of a Saviour and to join the church."

"The League has enabled me to throw off a feeling of reserve and nervousness which is really only selfishness caused by a fear of the opinion of our fellows regarding ourselves. It has taught me to care more for the esteem of our Heavenly Father."

"As a member of a Junior League I commenced work and I have been helped to overcome as well as being kept from many temptations which I would otherwise have."

"The League has helped me by bringing to the front any qualities I have for Christian service."

"I have organized several senior and Junior Leagues and have been helped much. Perhaps the one best help was from a prayer offered by a little girl about ten years old, a member of the Vennachar Junior League. It left an impression that can never be effaced. Though fifteen years since, the sweetness of that prayer is a fresh inspiration every time I think of it."

"They who wait on the Lord seldom have to sit still."

OUR JUNIORS

"Train up a Child According to His Way."

Home Prize Bible Contest

AWARDS FOR FEBRUARY.

In class one, for Juniors under ten, the prize goes to Amy Burdett (9), Foxwarren, Man. In class two, under thirteen, the best postcard account of the story told in Daniel, chapter 3, was given by Helena Werry, Enniskillen. Ont. Hers was an exceptionally neat card, and read as follows:

Enniskillen, Feb. 26th, 1910.

Dear Mr. Bartlett,—

"Nebuchadnezzar was a king over Babylon about 600 years before Christ was born. He made a very large image and set it up where it could be seen, and sent a command to all his rulers to come and worship the image. When they were gathered together a herald was sent among them proclaiming that as soon as they heard the sound of musical instruments they must fall down and worship the image, and that if they did not, they would be cast into a large burning furnace. Three Jews—Shadrach, Meshach and Abednego—who were among the king's rulers, would not worship the image, and it was told the king that they did not obey his orders. The king gave them another chance, but they told him that they would not worship any but their own God. The king got very angry and he commanded that the furnace be heated seven times hotter, and that they be cast into it. The fire was so great that it killed the men who cast the Jews in. The king soon noticed that the Jews were not hurt by the fire, and that they were another like the Son of God, walking with them in the furnace. He called Shadrach, Meshach and Abednego to come out, and they came out, and not even the smell of the fire was on them. Then the king when he saw how their God could deliver them, blessed the God of the Jews and made a decree that all his subjects should worship the living God, and promoted the three Jews to higher offices in his kingdom.—From Helena Werry.

Another beautifully written card, nearly as good as Helena's, came from Mary A. Howard, St. Stephen, N.B. It was so good that we have sent her a book prize also. These two cards are on exhibition in the Editor's office, and have been admired very much.

Now, then, get to work, and see if you cannot get a card on this honor roll also.

This month's subjects:—

I. FOR JUNIORS UNDER TEN.

Read Mark, chapter 10, verses 13 to 17, and then tell in your own words what you can about it.

II. JUNIORS UNDER THIRTEEN.

Read Psalm 1, and then restate in your own words what you can of the teachings of the Psalm.

III. JUNIORS UNDER SIXTEEN.

Read II. Chron. 34: 1-3, and then give in your own words some account of the character of the young king there described.

(Answers must be sent to the Editor on a postcard, and must be postmarked not later than May 1st. Do not think these subjects hard. We want to help you think, and then write your own thoughts clearly and well. Only good work, remember, can win; but yours will stand an equal chance with all others. So do your best.)

Weekly Topic Studies

APRIL 24.—THE FRENCH-CANADIAN GIRLS AND BOYS. (MISSIONARY MEETING.)

Tell in simple story of the discovery of Canada, and the voyages of the early explorers—the Cabots, Jacques Cartier and Frontenac. Make as real as possible the conditions under which the colonists lived. They brought with them the customs and the life of old France, and the life of each little settlement was wholly French. Then came the war between France and England, culminating in the capture of Quebec, 1759, and the ceding of the whole country to the British. For many years Protestant churches have been engaged in mission work in the Province of Quebec, and very encouraging results have been obtained, though in many cases the converts have had to leave their homes, owing to the bitter persecution to which they have been subjected. Until the Bible is in the homes and hands of all the people for personal study, Protestant mission work will be a necessity. The work among the boys and the girls of French-Roman Catholic Quebec is most promising. The French Methodist Institute in Montreal formerly received both English and French pupils, but latterly, owing to lack of room, only French-Canadians are admitted, and now, the building is overcrowded, and applications are reluctantly refused.

An interesting feature of the programme just here would be to have two Juniors, impersonating pupils in the Institute, tell of the life there, and their reasons for entering. This will give an excellent opportunity for describing the atmosphere in which the pupils live, for the Institute is a home in the best sense of the word. Not only are the boys and girls instructed in the ordinary school subjects, but they are trained in household duties, and more perfectly fitted for life. One of the strongest features of the Institute life is the religious influence which is thrown about the pupils, and many become earnest Christians.

A Junior girl might tell of a visit to one of the French missions while a boy could describe the experience of a colporteur on one of his country trips, and emphasis should be laid upon the great importance of the work among our French-Canadian fellow citizens.—C. C. S.

MAY 1.—THE POOR WHOM JESUS BE-FRIENDED. Luke 7: 11-17.

The Master and His disciples had been at Capernaum where Jesus had been preaching, teaching and healing. A great crowd had followed Him after His sermon on the mount, and many were still interested in Him. They had started on the shores of the city then met a funeral procession. A Jewish mother with a long line of mourners and friends, was on the way to a cemetery outside the city, to bury an only son. The heart of Jesus was sad and tender, and our lesson tells us how He gave back to the mother her joy. (Contrast the Jewish manner of burial with that of our own day.) Here we have a striking example of Christ's

love. He always had a heart of pity, and a hand to help the poor. Take the picture of the widow putting her two mites (some farthing) into the box at the Temple. Notice what Jesus said concerning her. How He praised her! What lesson can we learn from this? Then find what He said about the rich man with the poor man at his gate. You remember how the Jews hated the Samaritans, but Jesus, though a Jew, shared some of their unkind spirit. Review the story of the woman at the well, of the Priest and the Levite. Jesus had none of the foolish, unworthy pride so often seen to-day. What did He do in regard to the "Pharisees"? Did He ever think anyone beneath His notice and love? Tell the story of Zacchaeus and now, for the first time, someone took an interest in him. It is a faithful saying and worthy of all acceptance that He came into the world to save sinners, even the chief. See also Romans 8: 32.—C. G. W.

MAY 5.—CHRIST'S TRUE FRIENDS AND KINDRED. Matt. 12: 46-50.

There are many companions of Jesus, about whom there is very little to tell, as we have scarcely any account of them. But we know they loved Him and gave to Him faithful service. Matt. 13: 56 says, "Whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister and mother." See also Romans 8: 16-17.

In quiet and often hidden places as well as in public ways we can work for Jesus as true friends. You remember Andrew was the first home missionary, and he sets us the example, teaching us to speak to our friends and bring them to Jesus.

Then Philip was never afraid to confess his ignorance and ask for help. He was one of the dull followers, but Jesus was very patient, and Philip grew strong and was always on the lookout to lead somebody to his Saviour. Are we as ready to tell about our pastor's helpful talks and sermons, about our splendid Sunday School's work, and to invite those to our League who ought to be among our members? Solomon says in Prov. 18: 24: "He that hath friends must show himself friendly." How can we as boys and girls be a friend to those who are not so blessed as we?

Let the Juniors write a brief essay on "True Friendship." Have some of these read in the meeting.

Ask the Juniors to select pointed passages of scripture on friendship. (Analyze Miss Haycraft's article on a previous page.)

MAY 15.—SOME WOMEN WHO HELPED JESUS. Luke 8: 1-3.

The busy life of Jesus and the glad services from those whom He helped are shown in the three verses of our lesson. (Some may wonder what the "unclean" and Magdala found on Sea of Galilee.) We are reminded that women were among the friends and helpers of Jesus. We read of one Mary Magdalene, who, when Jesus first met her, was very sick. She had within her heart fierce tempests of passion, and a weary heart. Tell the story of how a change was wrought and how the world to her became joyous and bright. Note her thankfulness and emphasize the fact that she was eager to embrace every opportunity to help Jesus and the disciples. She had money and used it rightly often as she was cured by the medicine of love. Do we make as good use of our money and opportunities? If busy doing good can we go astray?

Joanna who had been brave and fearless as she was the wife of one of the officers of Herod. But she was not afraid to be a friend of Jesus. Many of our missionaries have told of such bravery in the history of to-day in China and

"God begins his work in children."—John Wesley.

Japan. Find and recite such incidents. Susanna loved Jesus, too, first giving herself, then her money. Love enriches our lives to-day because of the Gospel. Should we not more earnestly try to end it to our own Northwest, where many girls and women should be taught to help Jesus?

MAY 22—CHRIST'S COMPANIONS IN DANGER. Mark 4: 35-41.

1. Study the Sea of Galilee as to size, shape, mountains about it, and sudden storms.
2. Locate the cities round its shore—C. M. T. B. etc.
3. Why did Jesus say, "O ye of little faith?"
4. Peter, we know, was quick to speak. Tell some of his fine traits of character.
5. Which Gospel gives "Peace be still"?
6. Have we ever been on a "sea"?
7. Has Jesus said to us "Peace be still"?
8. Are there other instances of the water of sea or river obeying the Lord? (Have number 403 in The Canadian Hymnal recited, and Number 375 sung during the meeting.)

Our Junior League

A report prepared and read by Russell A. Williams, Napanee.

Our Junior League is an Epworth League for the boys and girls. It is an Epworth League which is suited to the requirements of its members, and our aim as Junior Leaguers is to bring boys and girls to Christ. We desire moreover to stimulate in our members an interest in church, Sunday School and League, for we think that if we are good enthusiastic Juniors, we will not fail to be the same as Seniors, when, after a time, we cease to be Juniors and enter the older Epworth League.

When our Junior League was re-organized under new officers, some time since, with Mr. Louis Ming as our faithful and painstaking president, our membership was only fifteen. Now we have seventy members and think that in the near future our number will reach the mark where it will have to be written in three figures, namely, 100 or more members.

We are trying to help other boys and girls and last year we sent forty-nine scrap books to the Sick Children's Hospital, and this year, God willing, we are going to send a donation of money. For this purpose we have nearly seventeen dollars in the treasury. Last week we Junior Leaguers sent a bundle of clothing to some children who were in need. And by such acts, and with our influence, we are trying to show that the Junior League is a necessity in our Western Methodist Church.

Different means are employed to keep up interest among the members. Two or three social evenings are held every season. Last summer we had an excursion to Picton, and as it was such a success another may be expected this summer.

Another profitable form of amusement which we have every week is the Bible references. One of the officers reads out the name of one of the books of the Bible and a certain chapter and verse of it. The first boy or girl who finds the reference is permitted to read it aloud. This is certain verses of the Bible, and it is enjoyed by all the Junior Leaguers.

Mr. W. H. Knapp, a prominent Junior League promoter in Michigan, said that "parents who look no interest in Junior League and Sunday School need blame only themselves if their children found that going to League and Sunday School was an unpleasant or irksome duty." And for this reason we, as members of the

Western Methodist Junior League, desire and solicit the help and co-operation of the parents and older members of the church in all our efforts to obtain new members and to do good.

A Very Short Lesson

A READING.

"Oh, dear!" whined James, "I just hate to do errands. Does Sarah need the sugar right away?"

"Right away," said mamma. "She is baking doughnuts, and wants the powdered sugar to roll them in while they are warm. Run, dear, and get it as soon as you can."

"When I get big I'll never do a single thing that I don't want to," said James, when he was back at his play once more. "It seems little boys have to do all the mean jobs, and it isn't fair."

"But you like doughnuts so well," said mamma, "and Sarah does so many nice things for you that I should think you would like to do errands for her once in a while. Do you think you would be happy if you only did the things you enjoy?"

"Course," said James, promptly. "I'd like to try that way for a while."

"Well, suppose you do this week. We'll all do just the things we like, and say if we go alone better. I think you will be ready to go back to the old way before supper time, though."

"Indeed, I won't, mamma. That is the best thing you could say, for I want to play in the sand-pile all day at my fort without having to do a single thing. Are you sure you mean it?"

"Perfectly certain, James. We will wait till you are ready to go back to the old way, if that is a month."

"Nothing but bread and butter for dinner?" said James, in great surprise. "I'm hungry as anything."

"I told Sarah to get some other things," said Mamma, buttering a slice of bread for herself, "but she said she wanted to finish canning her berries. She hates cooking, anyway. Don't you want anything for dinner?"

"Yes, please spread me some bread, mamma."

"I just hate to spread bread, dear. Help yourself."

"This is the afternoon of the party, mamma," said James, watching the hands of the clock drag slowly around to three. He thought that surely he would get something besides bread and butter at the party, and he was so hungry! When he asked Sarah for a doughnut in the kitchen she was too busy to do more than complain because he bothered her.

"Is that so?" asked mamma, without looking up from her book.

"When will you get me ready, mamma?" went on James, as the big hand moved a little farther. "I'm afraid I'll be late."

"I don't want to stop reading," said mamma. "I thought we were to do only the things we liked to-day, and I don't like to leave this comfortable chair." James went slowly to his room and began to put on his new suit by himself, but everything went wrong. A button came off, and he couldn't find his shoes, and his hands looked dirty in spite of all his efforts, and the first thing anybody knew the big tears were rolling down his cheeks. "I want to go back to the old way, mamma," he sobbed, throwing himself down on the floor by her side. "I didn't know how horrid it was to be selfish till to-day."

"Are you sure?" asked mamma, lifting the little head from her lap to look straight into the tearful eyes. "Do you want to do the hard jobs along with the easy ones?"

"Indeed I do; and, mamma, won't you

please hurry so I can go? I am so hungry!"

"Well, well," said Sarah, next day, "how's this? My kindling basket is full, and I didn't have to say a word about the scraps for the chickens. I think a small boy must have had a very good time at the party yesterday."

"I did; but I found out before I went that it doesn't pay to be mean and selfish," said James. "Could I have a cookie Sarah?"

"Half a dozen if you want them," said Sarah, heartily. "I wish all boys and girls would learn that lesson, and the world would be a lot nicer place then."—*United Presbyterian.*

Peppermint Fudge

Two cups of soft brown sugar,
Three-quarters cup of cream,
And butter size of walnut
Give richness in extreme.

Boil these till thick and creamy.
And meanwhile stir it all
Until a bit in water dropped
Will form a waxy ball.

Then, just before you take from fire
Vanilla bear in mind,
And oil of peppermint also,
The strongest you can find.

Now beat until it's sugary,
Pour into buttered plate;
Then cut in squares when cool, and
serve
This tidbit up-to-date.

—St. Nicholas.

A Pretty Cantata

An enjoyable cantata was recently given by the Junior League of the Yonge Street Church, Toronto. The cantata was called the Junior Garden, representing the garden of life in all its phases. The children in costume and song carried out this idea, the platform being beautifully arranged with palms and shrubs to represent a garden. Miss Myrna Grainger, depicting Christian Endeavor, is showing the garden to a young girl (Miss Evelyn Withrow) and a young lad (Harold Pickering) who wish to join the garden and make many anxious inquiries concerning it.

First the boys with their spades come to break the earth, then chorus of little girls dressed in yellow and brown paper dresses representing seeds, come to sow the seeds, singing an appropriate song. Then comes a chorus of little chaps singing the rain song and watering the earth, followed by the sunshine girls dressed in different shades of yellow, carrying golden "suns," while they sing their sunshine song. Next the weed song, and the boys wield their hoes with a good will while they sing it.

Now coming in quick succession we have the beautiful flowers, the lilies in their white and green dresses the emblems of purity; the wee folks as violets, portraying modesty; the poppies in red, standing for joy and brightness, and roses in various shades of red, emblems of love and kindness, each group introducing itself in song.

As they sing their closing song, the platform is a scene of rare beauty, the girls in their bright-hued paper dresses and the boys with their garden hats and implements, showing to a great advantage the palms and shrubbery on all sides of them.

The entertainment reflected great credit on the musical director, Mrs. Withrow, and on the superintendent, Mr. H. Doney,

"It is good to be wise, but it is wiser to be good."

THE SUNDAY SCHOOL

"The Bible Studying Service of the Church."

Our Sunday Schools

The State of the Work

February was a busy month in the General Secretary's office. In addition to regular duties and eighteen services in the field, the Secretary had the great joy of receiving nearly 900 personal letters from as many Sunday School superintendents living in points scattered all the way from Bermuda and Newfoundland on the east, to the Pacific Coast on the west.

These letters were in reply to a general circular letter sent from the central office on Jan. 25th. Two questions were asked, "What has given you in 1918, the greatest satisfaction in your work?" and "What, in your judgment, is the greatest need of the Sunday School in 1919?" About 700 superintendents answered clearly and definitely, and the important truths that their statements conveyed, we shall make known in detail in our next issue, which, as stated elsewhere, will be a special Sunday School number.

That the state of our work generally is full of both encouragement and promise is evident from the optimistic view expressed by the great majority of our superintendents, and that there is a great and glorious harvest awaiting us if we are true to our call and faithful in our labors, is also sure.

We cannot give here any analysis of the answers to our questions. This will appear next month. But from the hundreds of splendid letters we have received, we make a few extracts, which may be taken as messages from superintendents to superintendents, and which will, we hope, but whet the appetite of all concerned for our May number.

EXTRACTS FROM LETTERS RECEIVED.

"Be conversions many or few from year to year, I can scarcely feel safe in office unless there are some."—*J. R. Ford, Ottawa, Ont.*

"... Thoroughly trained teachers whose Sunday School work is not merely a side issue."—*Dr. H. P. Galloway, Winnipeg, Man.*

"It matters not how good the machinery may be, if we lack love of souls we are become as sounding brass."—*A. Saunderson, Caledon East, Ont.*

"... more help from the men of our church, the work of the Sunday School all being left to the women."—*Mrs. G. H. Parker, Millerton, N. B.*

"... A soul-burdening sense of our eternal responsibility will beget in us much prayer and in the schools a genuine revival."—*M. Madden, Prince Albert, Ont.*

"I look often with pity upon some of our young girls and boys who are called upon to teach a class when, really, they themselves ought to be taught. We look for competent teachers in our day schools and for capable men in our pulpits, while often our Sunday School teachers have very little knowledge of God's Word and know not the art of questioning the members of their class. The most important part, the informing of the child's mind to distinguish between right and wrong, is sadly neglected."—*A. E. Hopper, Dawn Mills, Ont.*

"Our school is doing better work than for a number of years, and as I am nearing my forty years as Superintendent, this is very pleasing to me."—*J. C. Dale, Madoc, Ont.*

"I give it as my opinion that we need teachers so filled with the earnest work that visiting friends cannot keep them from their schools."—*C. L. Wingrove, Hillman, Ont.*

"... It is a great pleasure to know that I belong to the greatest organization in the world, and that for the year I have given my best to help it along."—*L. Crabb, Chambers, Ont.*

"We are using our Methodist Catechism, but badly need a Catechism for juveniles and infant classes, much simpler and plainer, to suit their minds and mental grasp."—*G. Dunkley, Hiawatha, Ont.*

"On Temperance Sunday nearly everyone in the school signed the temperance pledge. ... Some way to keep the boys and girls aged from 15 to 18 in the Sunday School is the greatest problem I know of."—*W. Gay, Kelowna, B.C.*

OUR NEXT NUMBER!

THE May issue of this paper will be a special Sunday School edition. May 22nd is World's Sunday School Day, and we must all do our part in celebrating it. Our Sunday School number will help. Copies may be ordered at 5 cts. each, postpaid. We expect to give you the biggest bargain in Sunday School information that you ever had for the price. Order enough to put an Ema in every family in your school. You will not be disappointed. Send your order to Dr. Briggs, or to the Editor.

"I have received greatest satisfaction in my Sunday School work by seeing so many giving their hearts to God, joining the church, and some of the senior boys preparing for the mission field and ministry."—*F. Coz, Prince Albert, Sask.*

"... a band of men God hath touched, whose eyes have been opened to their responsibility to the rising generation of the church, who are prompted to service, not by 'banquets,' but by the impelling power of love—love for the Lover of children. In a word, men who can experimentally say, 'The love of Christ constraineth me.' May God multiply the number of such men in all our churches."—*F. A. Larke, Brockville, Ont.*

"I think the greatest need of the Sunday School and church is the care of the children. Born in the Kingdom, baptized in church, adopted in the new covenant, kept in the fold, why should all the children be considered outside the fold and lost? The labor of the Sunday School and church is then to get them back in the Kingdom again, and in this I think the Sunday School and church are both lacking."—*P. Myers, Jeddore, N.S.*

"... The faithfulness of my staff of teachers. Without a single exception they are all married men and women who have strenuous home duties, yet only two have been absent once, each for causes utterly unavoidable."—*Mrs. Webster, Lucknow, Ont.*

"... to be able to interest the parents to come with the children. It seems as though they like to have the children go away that they may have a good sleep. I don't see what else to work for than the salvation of both children and parents."—*E. Henry, Sombra, Ont.*

"In these days pretty nearly everything is done by proxy, and what is needed is that all our officers and teachers should get down to personal work with the individual. It is much easier to speak to a crowd than to deal with one particular individual, and I think the lack of this is in all our churches."—*A. O. Dawson, Montreal, Que.*

"The greatest satisfaction in my work is that God is with us. In our weakest moments, we turn unworship to such an important duty. He can help us, for He alone knows our need. It is a great help to realize that our Father is so good, all-wise, and loving, and that He owns us in our poor efforts for His children."—*Mrs. G. Doze, River Hills, Alta.*

"I would say the greatest need of the Sunday School is a deeper and more profound sense of obligation to class work and official duties. Where this obligation is recognized it leads to a more complete consecration to the work, which is seen, and permeates the entire school, creating an environment that inevitably leads to the attainment of higher ideals in the work of the school, and stimulating the individual to seek his highest experience in a divine life."—*J. Teek, Port Arthur, Ont.*

"My greatest satisfaction has been to see half the children led to know Christ as their Saviour from sin and now confessing Him before the people. The greatest need of the school in 1919 will be, through the grace of God, to encourage those He has brought into His fold, and to win the other half for the Master."—*R. Hooper, Port au Port, Newfoundland.* (Surely that extract has the ring of conquest in it. Get "the other half."—*Ed.*)

"I believe in teaching our boys and girls loyalty to our church and school, and have no hesitation in telling them that we have the best in the city, for I believe we have. Let the other think the same if they want to, ours is the best to me, and like everything else, if we believe that enough we will make it true."—*W. J. Cairns, Ottawa, Ont.*

(That word "loyalty" is one we should both explain and emphasize. It is a bond of strength in every school.—*Ed.*)

"... The greatest need of the Sunday School is concentration. Having chosen this field, our workers should make it their first and chief work, for not to give a halfhearted, divided attention to, but study to become specialists in whatever offices they may be called upon to fill. In these days of the strenuous life, under present-day volunteer service, our young people should not be expected to attend the multiplicity of church services every week, giving up so much of their hours of recreation, and home life, and the needed time for reading and self-improvement. I believe young people should be repeatedly informed that the doing of one thing well is a great accomplishment in the service of God, as well as in our secular work."—*S. H. Moore, Toronto, Ont.*

"Responsibility walks hand in hand with capacity and power."

“ So many removals having taken place from our church, our school was depleted of many of our best members, but concentration of consecrated efforts promises a very encouraging outlook for 1910.”—*J. Hodgkinson, Elgin, Man.*
 (What a splendid story of devotion, compelling success, is suggested by these heroic words.—*Ed.*)

“Although my time is fully occupied in my business as a P. O. Inspector, the extra duties of my office proved no burden, but brought new joy and pleasure into my life, and have greatly strengthened my faith in the Bible and my love for Jesus as my personal Saviour.”—*J. F. Wheare, Charlottetown, P. E. I.*

(Eighty-five letters contained some such expression of joy in the work of the school. What a happy man the busy Sunday School superintendent is whose heart is in his work.—*Ed.*)

“Perhaps the greatest satisfaction comes to me from the consciousness of being privileged to participate in the work of one of the greatest and best organizations in the world, the principal aims of which are to educate all people (not the young alone), in the knowledge of God and His Word, to incite and develop the noblest, best, and most commendable traits in human character, and to establish and maintain sweetest relationships between human beings and God, between man and man, and nation and nation.”—*W. E. DeForest, Springfield, Ont.*

(That is a comprehensive idea of the Sunday School, isn't it? If all Christians had it, what a transformation would be immediately effected.—*Ed.*)

“What has given me in 1909 the greatest satisfaction? 1. To see three Chinese and one Japanese come to Christ. Now, two of these boys are gone away, and they write and tell me how they are getting along. One is in China and the other in Calgary. The Japanese works out in the country and walks in three miles and looks some more Japanese up and brings them to the Sunday School. 2. A Chinaman by the name of L. W. Jim. He is the best Christian I ever knew. He is always at his Bible, and when given opportunity, he always speaks on the great love of God.”—*S. Rolston, Vernon, B. C.*

“ I mean by that, that we should not only teach the class in a collective manner, but privately try and reach the individual scholar. A word spoken to a child alone has often done more good than all the lessons it may have heard in the Sunday School class. My Sunday School superintendent once conversed with me when he caught me at his home, and he was alone, on matters relative to my spiritual welfare, and soon after I became a Christian. I still remember that conversation, while I have forgotten much that I heard at the Sunday School. The reason is, I think, that there seems to be to the child a sameness in hearing the lesson Sunday after Sunday from the teacher in the class, while a private talk with a boy or girl leads them to see that their teacher is certainly interested in their souls, and thus will more likely reach the ear, and finally the heart.”—*E. C. Stuckless, Piley's Is., Newfoundland.*

Such extracts as the above might be given in larger number, but enough have been quoted to set us all thinking of some very important matters connected with Sunday School operations, and our next issue will sum up the “teaching points” of all the letters, in another way, and for the benefit of all our noble army of Sunday School workers.



A WORD OF GREETING TO CANADIAN METHODIST SUNDAY SCHOOL WORKERS

IT is good of your Editor to invite me to say a few words to you through the channel of this splendid publication. I avail myself of this privilege with much pleasure, because of the hearty co-operation we have always had in our great International work from your people.

We trust that, as we start upon this 8,000 mile Sunday School Tour with President F. B. Meyer, Bishop Hartzell, Professor Excell and others, you will bear us up in prayer that God may preserve life and health, and give us great success for the cause we love.

It is a source of sorrow to me that we do not touch any Canadian cities, but this is at Dr. Meyer's own request, as he stated that he was expecting to spend some time in Canada after the World's Convention in Washington.

The chief thought of my mind as I look into your faces is that of the World's Sunday School Day, May 22nd, 1910. An appropriate exercise has been prepared, which may be had by applying to our Chairman, Dr. Geo. W. Bailey, at Philadelphia, for use in all the Sunday Schools. Word comes this morning from Portugal that it is to be printed and used in all parts of their country.

It is estimated that this leaflet will be printed in more than 200 languages and be used in every country on the face of the earth where there are Sunday Schools. It will be a great day in Washington and throughout the world when the united prayers of all God's people will be directed toward the Sunday School.

The thought of the meetings in Washington that day is centered around three words. In the forenoon it is “Communion”; the afternoon, “Conservation”; the night, “Conquest.” In the morning all churches that are so disposed will celebrate the Lord's Supper after their own manner. In the afternoon there will be ten simultaneous meetings for boys and girls at three o'clock. At four o'clock there will be ten simultaneous meetings with a uniform programme, the thought being equipment for service and consecration.

At night there will be one hundred or more simultaneous meetings in the various churches, each to be addressed by a missionary from a foreign land, and followed by a Sunday School worker from America or Great Britain. The missionary will tell the condition and needs of the child life of the country he represents, and the Sunday School worker will tell how we propose to meet that need.

We are hoping many of our Canadian brethren will be present to participate in this great Convention. It is also my earnest wish that your Sunday Schools may show great advance during the year to come and make substantial headway along every line.

With assurances of an affectionate Christian regard,

MARION LAWRENCE,
General Secretary.

“To see, open your eyes; to see more, close them.”

REPORTS FROM THE FIELD

THE BAY OF QUINTE CONFERENCE.

Epworth League Policy.

The "policy" adopted at Cobourg, Feb. 10th, and sent to the members of the Epworth League by the Secretary, Mr. Wm. Ketcham, might be, as follows:—

"1. To establish in every League a circle of silent workers, members pledged to spend more time in private prayer, ready when called upon to lead in public prayer, and use personal effort in winning associates to Christ.

"2. Adopt a more uniform and systematic course of daily reading in accordance with our pledge, "to read a portion of the Bible daily," following along the line of the International Bible Reading Association, which has a direct bearing upon the Sunday School lesson, and can be secured from the Secretary, Dr. Frank D. Price, 351 Scarborough Street, Toronto. Also recommend to our Leagues the course of systematic studies in the teachings of Christ as running in the current numbers of the "Epworth Era," and urge them to take the written examinations thereon as provided by the General Secretary.

"3. Revive the time-honored custom of daily family worship, and request every pastor to preach a sermon on that subject.

"4. Co-operate with the pastor in maintaining the mid-week meeting of the church, and, where no such service is held, seek to have one established.

"5. Plan and execute a more aggressive missionary educational policy; (a) by establishing a mission study class in every church to study carefully at least one missionary book each year; (b) to issue upon our young people definite and urgent demands for the ministry of our church in all its enterprises at home and abroad; (c) missionary for every district from the district; (d) increase our givings through the Forward Movement to at least 10 cents per month per member; (e) by organizing a Forward Movement Club at each appointment where there is no League.

"6. To undertake a more aggressive policy for the education of our young people in the duties and privileges of Christian citizenship, and to co-operate with the Department of Temperance and Moral Reform in every campaign making for the total abolition of liquor traffic and every form of legalized vice.

"7. Extend the duties of the Look-Out Committee, that it will be charged not only of the incoming membership, but also those leaving for other places to see they are given proper credentials and introductions.

"8. Unite with the Sunday School in providing a good reference library, including encyclopaedia, standard authors, and histories of church and mission fields.

"9. Organize if possible wherever there is a Sunday School, a juvenile society for the purpose of bringing our boys and girls into church membership and active Christian service."

Surely the Bay Conference E. L. does not propose to go to sleep, or remain inactive. We have known of such resolutions, recommendations, etc., that were adopted in Conventions, and never went into effect. Not so with our "Bay" officials. They have been pushers in the past, and intend to keep pushing right along.

A WORTHY AIM.

In a letter recently received, Mr. G. B. Cooper, reporting progress in the Epworth League work at Edinboro, Ont., says:—"The aim of our League is to help build up a nation in righteousness in this great West.—For this, our organized young people's work must pray and labor incessantly, unweariedly, without fear of the issue. "Righteousness." What a significant word! It "exalteth a nation" as nothing else can. It is the only way to preach it but above all, they should exemplify it. Many of our young people have moved West, but many have not. Into the new world of the Great West. Are they all active for "righteousness?" Many of them are; but many we fear have caught the money fever, the wheat fever, the land fever, and for cause or excuse not at all justifying themselves, are not as actively engaged in Christian work as they should be. All honor to those who, moving West, are seeking to save the

country for God. Shame on those who have forgotten Him and are putting self first. As our western Leagues both pray and toil, surely we in the east can at least pray God's blessing on the labors of Canada as they move westward. It must be said to His glory it must be built up in "righteousness." And from our Leagues everywhere should be coming young men and women to go into our western mission fields and there labor with life-long fidelity as preachers and teachers, as deaconesses and nurses, for the glory of God, the honor of Methodism, and the salvation of the country."

MANITOBA EPWORTH LEAGUE CONVENTION.

Reported by Rev. A. W. Kenner, B.A.

The third convention of the Manitoba Conference League was held in Broadway Church during Bonspiel week. Every district was represented and a very lively interest was manifested in all the questions. Considering the importance of the Conference Convention has never had the most cordial support from the pastors. The leaders for a number of years organized the district organizations and while these have been brought to a degree of efficiency, we have lacked the inspiration of a great Conference gathering. The Conference League Executive has

PERSONAL REQUESTS!

1. Kindly show this paper to your Sunday School superintendent, and call his special attention to pages 90 and 91. See the important announcement regarding our next issue there.

2. As soon as your Annual Meeting has been held, see that a full list of your new League officers is sent to the General Secretary. This is very important.

3. The time for making remittance of your Annual Epworth League and Sunday School Aid and Extension Fund collections, is drawing near. Please be as liberal as you can, and make sure that your pastor has a good report to give of your offerings, at the Annual District Meeting. Your money will be well used by the General Board.

always kept the work in mind, and has indicated various lines of activity, and to the credit of our Leagues, we must say, they have responded in almost every instance.

The programme was a good one in every particular, and the reception of the address by Rev. Dr. Sutherland, was carried out as arranged. The part taken by the convention in conference was admirable, and the Rev. Dr. Crummy, Henry Irvine and G. H. Williams won a warm place in the esteem of the delegates for the interest displayed. It would be impossible to give an adequate treatment of the various subjects within the limits of this article, and the writer believes more would be accomplished by giving the resolutions adopted, for these after all show the spirit of the convention and committee as to definite forward movement policy.

It was recommended that:

1. A committee be appointed by the Conference League Executive who will take into consideration the preparation and publication of several studies for the Leagues based upon the social teachings of Jesus, and that libraries of works and sociological subjects be established in each city.

2. That a department be established in the S. S. publications of our church for the series of articles termed "Classics," dealing with the lessons from the standpoint of the social teachings of Jesus.

3. The time has arrived when the Young

People's work of this Conference demands the undivided attention of a field secretary, and we hereby recommend that the executive take the proper steps to bring this matter before the attention of the Conference in order to have it placed before the General Conference.

4. The President of the Conference League should be requested to visit all the summer schools and district conventions for the purpose of creating a spirit of unity during the coming year, and that a fund be raised to pay his expenses.

5. In the operation of our convention it is desirable to announce that the policy of this Conference League does not recognize any responsibility for the financial or financial support of inter-denominational work among young people, and we ask our local leagues to support it as they may.

6. We recommend steps to be taken by local leagues on any circuit where opportunity offers to teach the work among the young people of the foreign citizens, with a view to getting them associated with the league and the church.

7. The following rearrangement of districts for the support of missionaries was suggested for the coming year:—

Winnipeg, Port Arthur, Rainy River, and Wesley College—Rev. Arthur, Endicott, Woodworth and Kern.

Carman—Dr. Cox.

Rolland—Rev. H. Sibley.

Birtle—Arthur Lowe.

Portage, Dauphin, Swan River—Rev. W. B. Albertson.

It is expected that the Neepawa district will request the privilege of supporting Mr. Arthur Rose, of Wesley College, as he proposes to spend some time in the study of the Portage district.

The Crystal City district will be asked to build a home for a missionary and when this is accomplished a missionary may be appointed. All these suggestions will be forwarded to the executives of the districts for their consideration.

Rev. Mansel Woyle, B.A., is the new League president, and Rev. R. E. McCulloch, B.A., secretary. More counties could not have been selected, and we may expect progress in every department.

NEEPAWA DISTRICT.

The District E. L. and S. S. Convention was held in Neepawa, March 3rd, and the attendance was not up to the mark, but the quality and general character of the convention were quite satisfactory. The opening exercises were conducted by President Fred C. Vickery, the Rev. A. B. Oster, Ph.D., leading the devotions.

After the opening exercises the topic, "How to make the League go," those taking part were: Rev. E. J. Beaton, Editor Neepawa Register; S. Watson, Pres. Winchester League; Joseph Orton, 2nd Vice-Pres.; C. Peck, Secy.; Miss Cora Wilford, City; Rev. F. C. Middleton of Brockville and Jas. McIntosh, Neepawa.

Rev. E. W. Allison spoke on "Recommendations for the Conference League Convention." The request of the Conference League that Neepawa District Leagues and Sunday Schools assume responsibility for the support of Arthur O. Rose, B.A.—a Michigan boy, and brother of F. Rose, the Rhodes scholar, now teaching in Wesley College—was received by the Convention with much enthusiasm. Mr. Rose will devote his life to work among the Slavonic people in Canada. He will go to Austria to study the language.

A bright song service led by Rev. F. C. Middleton closed the first session. In the evening Rev. F. B. Stacey, B.A., presided, and introduced two excellent speakers: Messrs. S. Watson and F. Beaton, who discussed in a capable manner the new graded Lesson System. Mrs. Harrison is a member of the Epworth League, and has become quite a specialist in this work.

The second speaker was Rev. F. W. Locke, of Carberry, who gave a practical and pleasing address on "An All-round Manhood."

A duet by Miss Besale Parsons and Mr. Middleton closed the evening session. The morning session, March 3rd, was devoted entirely to Sunday School work, the president being Rev. John E. Lane, B.A., District S. S. Secretary.

The outstanding feature of the session was an address given by Rev. John E. Lane, B.A., District S. S. Secretary.

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The next City Convention will be held in Gladstone. The officers elected are: Hon. President—Rev. E. B. Stacey, B.A. President—Gen. F. Minick, B.A.

"There is no resurrection for a lost opportunity."

Sec. Treasurer—C. W. Wickert, Neepawa.
1st Vice-President—J. W. Elliott, Eden.
2nd Vice-President—Miss Maud Howden, Totonka.
3rd Vice-President—Rev. P. C. Middleton, Brookdale.
4th Vice-President—John Edwards, Arden.
5th Vice-President—Miss Johnston, Minnedosa.
Rep. Con. League—Rev. A. B. Osterhout, Ph.B.
The Neepawa's hospitality too much could not be said. A beautiful luncheon was provided by the ladies in the basement of the church.—J. E. L.

BRANTFORD DISTRICT.

We have received a letter from the President, Mr. Ira D. Scruton that is so full of good things we give it as a sample of what we would like to get from all our District League Presidents. It was written the last of February, and in it Bro. Scruton says:

"Someone has said: 'Things move along so rapidly nowadays that people who say 'it can't be done' are interrupted by someone, at least, the instance,—Harrisburg. As First Vice-President of the district last year, I suggested to the president that we that there was a good opening. His report was that it was useless to try. We have a very flourishing league there this year. I had occasion to be present at a social evening in the young church early in the term and took occasion to test the feeling of the young people. It was most gratifying. The pastor, who was also present (Rev. Mr. Daniels), showed tact and said, 'Well if you want a league, you shall have it.' He began special services shortly afterwards and the result increased the desire. Result—a flourishing League, where it was said it can't be done."

"An amusing incident in connection with the establishment of this society is the fact that we already had two presidents, and both have gone and done it—not married. The first, a fine and experienced teacher, having married a Methodist minister; and the second, a gentleman, who went to the home for his wife. This was not a case of the League being a "sparkling school" as they call it. We League."

"Sydenham St., Brantford, my home society, has organized a most promising junior league, and the attendance has been excellent and the interest surprising. Thirty have joined this league and so far the average attend has once has been twenty. Lynden has also organized a senior League. They have a number of members. Rev. I. Moyer, the pastor, and two members of the executive assure me that they are very much alive. An increase of three leagues so far is certainly very gratifying to the officers."

"We expect the missionary spirit to receive a great impetus through the fact that we have a definite object for our missionary efforts and giving. Rev. A. J. Ellison, B. A., having left for China as our own representative. Many of our Leaguers in the district have met him, and this together with his true worth and concentration should help a great deal in the work. We have a first-rate missionary vice-president to push things along. Enclosed find a copy of a pastoral letter I sent to the presidents of most of the leagues. It might help some. Don't you think so? Is this the best method to adopt? (This letter from the President to the local leaders is an excellent plan, and all district officers must read it.—Ed.) I intend to make a series of visits to most of the leagues, at least those in the outlying districts (the ones that do not need it so much). This I will do when the weather moderates and the roads become passable. I have a number of the "country leagues" appreciate and desire, almost demand, visits from the district league officers. It is our duty to think our district league officers should be "laymen" or "lay-women." This statement I make for the purpose of realizing that it is a hard thing to get leaguers who have the time, or who will make the time to take up this work. It means sacrifice, but it has rewards. It is easier for an active league worker, (who is not of the cloth), to make suggestions, and they seem to be more readily

grasped and acted upon—at least this is my experience. This is not casting any reflections on ministers, but simply shows that leaguers appreciate advice from those who are actively engaged and interested in the work themselves for the good they receive and can do, and as the suggestions come from those who they consider as common as themselves, is all the more acceptable."

I appreciate the "Era" very much. It is very helpful, and no active leaguer should be without it. The officer who reads it closely can always find some hint to help out in a difficult moment."

(Progressive music, such as Mr. Scruton is following on Brantford District will bring large dividends in increased work everywhere.—Ed.)

The Oshawa correspondent of the Canadian Statesman reports that the Medical St. League held a very successful Poverty Social. The ladies wore calico gowns and aprons, while the sterner sex came minus "holed" shirts, collars, etc. The musical part of the programme consisted of choruses "The Old Oaken Bucket," "Away down upon the Swance River," and "Scotland's Burning;" a piano solo by Miss Louie Hawkins, and a vocal duet by Fleming Bros., after which doughnuts and coffee were served. Prizes were awarded Olive Bickell and Mr. H. Gray for the most original costumes. The meeting was in charge of the social vice-president, Miss Rose Goyne, who received many congratulations on the jolly evening.

co-operation of parents, pastors, superintendents and teachers, in an endeavor, culminating in Decision Days, to bring all the scholars to a personal acceptance of Christ.

5. That we cultivate the Spirit of Missions and Temperance in all our scholars, and in all our schools adopt some plan of systematic missionary and temperance education and contribution.

The meetings of the Institute are followed up by personal correspondence with the various Superintendent, with encouraging results.

We have had the able co-operation of Bro. Bruce, of Richmond Hill, Conference S. S. Secretary, which added much to the success of the work. Rev. A. P. Latter, Abiston, who was with us for four gatherings, and F. L. Farwell, Associate Secretary, who attended three Institutes, also rendered assistance worthy of special mention.

DISTRICT INSTITUTES.

During the past month a series of S. S. Institutes have been conducted in Exeter, Wingham, Strathroy, Sarnia and London Districts of London Conference under the direction of the District S. S. Secretary, the Conference Secretary and the Eastern Associate Secretary, Stratford, Ridgeway and St. Thomas will have been covered by April 1st. These Institutes have to do with the school experimentally, so that they have made an attempt to reach and influence the local schools directly. The



TRANSPLANTING IN QUEBEC

BRADFORD DISTRICT.

Rev. A. P. McKenzie, one of our most active and energetic District Sunday School Secretaries, writes as follows of the work on the Bradford District, of which he is the Secretary:

"We have completed our tour of the District in our S. S. work. Seven Institutes were held, each with a number of the workers from the Sunday Schools in the immediate vicinity. In the Round Table Conference the difficulties and the possibilities were brought out, and most encouraging results are already apparent. If possible every member of our Church and families in some department of our school.

1. To so organize our Cradle Roll, Home Department, and Adult Bible Class, as to further the work of the General Sunday School Executive, especially in our support of the Sunday School Aid and Extension Fund, amounting at least to five cents a member.

2. That each school, wherever practicable, hold a Rally Day, and also do what we can to further the work of the General Sunday School Executive, especially in our support of the Sunday School Aid and Extension Fund, amounting at least to five cents a member.

4. That we emphasize the Spiritual work of the school, and endeavor to secure the

discussions have been free and easy and withal practical. Pastor, superintendents, teachers and workers have freely participated and have gone back to their respective schools with a larger version of the possibilities of S. S. work and with the determination to strengthen the local organization, increase its efficiency and devote greater energy to the work. The girls and young people for Christ and the training of them for service in the Kingdom.

Throughout the series emphasis has been laid upon the S. S. aim, the Cradle Roll, Organized Adult Bible Classes and the Home Department, these three being the means through which all the members of the Church and the community may be brought into touch with the school, reading the school, the graded lesson series, annual promotion day and teacher training, the piece of the Total Abstinence Pledge, the importance of regular meetings of the Local Committee of Management, the recognition and use of the Home Department, the S. S. and world-wide missions, etc. Teacher training was an especially popular topic. A number of classes were organized and many individual teachers and others expressed a desire to take up the work.

Resolutions were passed by the respective institutes authorizing the District S. S. Secretary to forward recommendations along the above lines to the superintendent of the various schools with the request of

"I have no time to be in a hurry."—John Wesley.

that some action be taken therein within one month. It is hoped that such practical good may result from these institutes.

WINGHAM DISTRICT.

At the last meeting of the Epworth League Executive a review of the whole work of the District was made and the following plan was adopted for campaign work: Rev. J. E. Ford to visit Wingham and Ashfield Leagues; Rev. E. Sawyer to visit Lucknow and Saleem Leagues; Rev. M. D. Madden to visit Ripley and Kincardine Leagues; Rev. C. W. Givens to visit Berville and Bethel Leagues; Mr. Roy Pryne to visit Ethel and Wroxeter Leagues; Mr. T. W. Hall to visit Beterave, Bluevale and Teaswater Leagues; Miss May Reid to visit White Church and Teaswater Leagues; Rev. C. W. Givens to visit Gorrie, Fordwich and Brussels Leagues; Miss Ida M. Cole to visit all the Junior Leagues in the district.

The object of these visits is to encourage and stimulate the League workers on general lines of Missionary, Literary, Social, securing subscriptions for the "Epworth Era," and where possible to organize new leagues, and to resurrect old ones where they have died out.

GALT DISTRICT.

Rev. J. J. Redditt reports a splendid S. S. Institute on Galt District, and the papers speak highly of the splendid services rendered there by Mr. Redditt. His address on "The Sunday School of tomorrow," gave suggestions in the organization of the Sunday School so as to accomplish good results which could be profitably followed out. He advocated fewer classes and consequently fewer teachers, and three grades of classes, primary, intermediate and senior. He indicated the advantages of having a teachers' training class, from which would be recruited the teachers of the Sunday School. He did not minimize the work being done by the present teachers in the Sunday School, but thought that this method in obtaining teachers would produce to still greater success in the carrying on of Sunday School work in a manner more helpful and efficient.

Much of the success of the gathering is due to the active interest of Rev. R. J. Elliott, chairman of the district, and the untiring efforts of Rev. D. H. Taylor, S. S. Secretary.

WATERLOO BROTHERHOOD.

The members of the Brotherhood of the Methodist Church, Waterloo, were most hospitably entertained at the spacious residence of Mr. and Mrs. M. C. Hallmark on the occasion being the first annual banquet of the organization.

Mr. Bush acted as toastmaster, as toasts were proposed to the "King," "Canada," "Our Brotherhood," "Our Church," "Our Guests" and "Ladies."

The toasts were very ably presented and the responses were most happy. Especially did the members themselves possess of talent and ability and in course of years should develop and grow into orators and public speakers of high ability. The Brotherhood provides opportunity for the discussion of various topics by the young men, and enables them to gain necessary experience and knowledge in the art of public speaking.

Plans are being considered for the establishment of a gymnasium, recreation and reading rooms in quarters suitable for the purpose in connection with the Brotherhood, which should further enhance the good work being done.

OUR TOPIC TRACT APPRECIATED.

From a number of letters recently received, we quote two typical references. Mrs. Towris, Athens, Ont., writes, "The list of questions, February 'Era,' page 22, was just what we needed. I used them after topic had been well handled. . . . All seemed to enjoy them. Give me a similar list for each chapter of our most interesting text-book—'Our share in China.' It makes us sit up and take notice, when we know there is to be a review.—Good. Follow the suggested treatment as given in the missionary papers and you will have profitable meetings."

Mr. S. Cook, Collingwood, reports "one of the best consecration services. He described the March meeting, says that after dealing with 'Paul's ambition and ours'

in a general way, all the supplementary topics given in the 'Era' were dealt with by different members, most of whom had never taken part before.—This is what we desire. The more persons you can use in your programme the better, so long as you do not crowd too much, or break up the unity of the meeting."

We have a number of letters appreciating the "Era," and hope to make the paper interesting to our workers, more of whom should have it regularly and personally.

NEWFOUNDLAND TO THE FORT!

Rev. J. K. Curtis, B.A., of St. John's, Nfld., reports that "the forces of the E. L. will be splendidly augmented as a result of a gracious revival in Wesley Church. Scores of young people were converted and some of them are already planning to study for the church. It could scarcely be otherwise under such magnificent and inspiring leadership as Bro. Curtis gives his people. The Sunday School with the devoted A. W. Martin as superintendent is in splendid condition with all available space filled. The pastor's wife is repeating her splendid record at twilight. Starting with a class with a Bible class of four, she now has over fifty members. The class is thoroughly organized and most enthusiastic. Mr. Rooney, in the same school, is at the head of a class of men numbering over a class and doing exceedingly well. We congratulate our friends at Wesley Church on their bright prospects and wish them abundant success."

A GREAT OPPORTUNITY

ALL who can possibly do so should attend the fifth of the season's Missionary Lectures, as conducted by the Epworth Leagues of Toronto, and hear that celebrated Missionary Leader,

REV. HARLAN P. BEACH, M.A.,
F.R.C.S.,

whose subject is of extreme importance, "The World for Christ: What That Means for Us."

The Lecture will be delivered in Carlton St. Methodist Church on Tuesday, April 12, at 8 p.m. Tickets 25 cents each—proceeds devoted to missions.

BLACKSTOCK S. S. INSTITUTE.

The following letter from Bro. Irwin to all the S. S. Superintendents of Bowmanville District will explain itself. It is a sample of many being sent by our alert wideawake District S. S. Secretaries in many places. Good results must follow.

"Despite the fierce storm of Wednesday, 23rd Inst., which prevented so many of us from reaching our Sunday School institute at Blackstock, there was a goodly attendance of local workers, and a very helpful convention. As ministers were few the laity present had ample opportunity to enter into the discussions which they did with splendid results. Many encouraging facts concerning our District S. S. work were brought out; also many points in our schools, which it is well for us to know. The efforts of last year to increase our missionary givings were crowned with great success, showing an increase of over 100 per cent., which gives us first place among the Districts of our province in the work. Let us keep up the pace! But the following recommendations made by our Institute, indicate the progress in our schools, which is well improved; we urge them upon the mind and heart of every worker.

"1. To organize a Cradle Roll in every school where none now exists.
"2. To institute a Home Department where there is none now.
"3. To give special attention to the organization of Adult Bible Classes.
"4. To make a systematic canvass of the neighborhood in order to secure all persons possible in the membership of the school.
"5. To give emphasis to Total Abstinence and pledge-signing in the school at least once a quarter.
"6. To observe Rally Day as advised by

the General Board, with envelope offerings for the S. S. Aid and Extension Fund."

"7. That the S. S. Secretary be requested to send a copy of these recommendations to every S. S. Superintendent in the District with the request that they be presented to the S. S. Committee of Management ('Teachers' Meeting) within one month of this date.

"A. Mansell Irwin.

District S. S. Sec'y

"Newcastle, Feb. 25th, 1910.

Conventions and Institutes must be followed up. If permanent good is to result, and we are rejoiced at the way many of our District Secretaries are pressing the work for practical and beneficial results.

PETERBORO DISTRICT.

The E. L. and S. S. Convention was held in Millbrook on Feb. 15.

The sessions were fairly well attended, the inclemency of the weather, however, preventing many from being present. The programme was excellent, inspiration and enthusiasm characterized the sessions and higher aims and greater efforts should mark each institution represented.

The Convention was presided over by Rev. G. W. Henderson and assisted by Rev. W. Rogers. S. S. Sec. ably assisted him. President of the District, Bro. J. W. McCann also took part. The presence and help of the General Secretary and of Rev. L. S. Wright, President of the Conference League, assisted much in making the sessions profitable. Rev. J. G. McEwen was elected President for the ensuing term.

OUR DISTRICT S. S. INSTITUTES COMMENDED.

Rev. R. J. Currie, Oil Springs, writes enthusiastically of the work being done in conjunction with the District S. S. Sec. London, Ontario. The District S. S. Institutes have been held. Of the one at Oil Springs, Bro. Currie writes: "It was the best ever held in our district. The S. S. work came. Something definite was handed out as a working plan.

At such brief intervals kept right at the work and we could have such an institute in Oil Springs every year I am sure there would be the same success." We value highly such testimony. The policy of our General Board is to hold these local Institutes all through our Districts from coast to coast. Mr. Currie has voiced the feeling and desire of many regarding them.

MONTREAL S. L. UNION.

We learn from Bro. C. S. Madill, Secretary, of a successful Union Rally in Douglas Hall, for March. The largest attendance ever known at an executive meeting, over thirty members being present, gave a fine business atmosphere to the gathering. Supper was served from 7 to 8 o'clock, with a number of five minute speeches following, on subjects of practical import to the Union. Mr. Fred White, Educational Y. M. C. A. Sec. gave an address on "The Future of the Epworth League," which was a very superior quality. The Secretary reports with commendable success, "The 'Era' is getting down to definite work. We are confident of much progress in the Montreal Districts under its wise administration."

Mr. H. J. Knott, President of the 6th Avenue Epworth League, Vancouver, B.C., writes: "I am glad to hear of the progress of our League. Our Consecration Service was the best in the history of the League. We adopted the plan outlined in the January number of the 'Era,' the members responding without names being called, the secretary putting down each name on a black-board as the names were called, and under a heading, 'Enrollment of soldiers enlisted under the banner of the King' a number of our young people, who had never made a public confession, asked to have their names entered, with the exception of about three, every person in the room responded. We had a formal reception service for the new members, a close and received about fifteen new members."

Bowmanville Epworth Leaguers, numbering about eighty, visited the Simcoe St. Oshawa League, recently, and enjoyed a pleasant evening with their neighbors.

"Work is only done well when it is done with a will."—Ruskin.

THE Canadian Epworth Era

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

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NOTES.

Bro. Doyle reports the organization of several new leagues, one at Trepanak on the Methven circuit, Souris District, as the fruit of revival services, another at Griswold, and still another at the Wesleyan. Parewell tells of a new league at Wesley on the Birt circuit and another at Bryans-ton. Let us hear of many more.

The Epworth League of Queen St. Church, Toronto, under the efficient leadership of H. J. Wallace, President, is following up last season's Student Evangelistic Campaign by a systematic canvass of their neighborhood. An attractive letter is used to reach as many as possible, and to interest them in the Church and League services. It is an excellent plan.

Exeter District reports a very successful Convention, and Bro. Hibbert, S. S. Sec. of London District, writes most appreciatively of the services of Bro. Parewell and his staff at the three S. S. Institutes of that District, at Thorndale, London and Bryans-ton. Excellent sessions were held and such practical work covered. The S. S. interests of London Conference are being well developed.

Upwards of 160 visiting members from adjacent Leagues gathered at the Convention of the Epworth League at Arthur, Ont., for a social evening. The exercises were participated in by the various Leagues represented, and a delightful service was much enjoyed by all. Much might be written in support of these inter-League visitations, and we strongly advise that arrangements be made for many such enthusiastic gatherings as our Arthur friends have enjoyed.

We are glad to learn that after a series of revival services conducted by the pastor, Rev. A. B. Sanderson, the Medford St. League, Oshawa, held its consecration service, when over a hundred young people assembled to renew their pledge and extend the right-hand of fellowship to some fifty new, active members. Not far from a year ago, a similar such success as that of the present time, due to the efforts of an untiring pastor, a faithful president and a live executive committee.

The Carp, Ont., League reports in preparation a contest on "Our Church." The contest will be conducted after the manner of an old-fashioned spelling match, and will consist of answers to questions on various such subjects as "Our Punds," The Annual Conference, "General Conference," "District Meeting," "Quartette active workers," "The Itinerant Pastorate," "The Faith of our Fathers," and kindred themes. They contemplate still later studying the life of John Wesley by similar methods.

Wesley Memorial League, Moncton, N.B., recently received twenty-eight active members and eight associate members "admitted into the ranks of the active workers." We like this way of putting it, for it is an advance that more of our leaguers should aim at and work for.

This same League has good times socially having a social hour at the close of each business meeting on the first Tuesday of the month. At the close of a regular prayer meeting in January the leaguers went for a snowshoe trip to the winter houses chosen, who led the party on a merry chase, and all returned to the church after an hour's good wholesome and healthful exercise. Driving and skating parties are parts of the winter's bill of fare in this splendid league. The statement of our correspondent we know that such social

evenings go a long way toward making our league work a success," is correct and we commend it to all. He is right, too, when he adds that they tend to break up cliques and make a more genuine Christian Fellowship prevail. They do away with the solemn and long-faced idea too many people have of the "Christian religion"; surely this is both good reasoning and commendable practice.

A recent "Epworth Era" evening in this same league resulted in the addition of thirteen new names to our subscription list. That is "commendable practice also." Excellent! We call it "Boosting the Era." Let everybody "boost."

WESTERN NOTES.

FROM BRO. DOYLE.
 A number of the young ladies connected with the Metropolitan Methodist Church, Regina, Sask., felt that they should attend Sunday School. They got together, and after choosing a teacher, in the person of Mr. G. S. Gamble, they organized under the name of the "Metropolitan Young Ladies Bible Class." With the beginning of the New Year they gave the superintendent of the school a surprise by walking into the school, thirty-five strong, and asking for a place of meeting to be assigned to them. The class continues to grow.

Some of the young men on Western mission fields, where they have not been able to find leaders to take charge of the Sunday School, have found it possible themselves to conduct a combination Sunday School and preaching service. They report a good degree of satisfaction and success. In one case this effort, on the part of the young minister, was the means of discovering as bright and efficient a staff of Sunday School workers as can be found anywhere. Young men, it is worth trying.

The energetic chairman of the Battleford District, Rev. C. Endicott, is campaigning in his whole district with the aid of a lantern and a variety of slides, in the interest of missions, Leagues, Sunday Schools and work generally. His district is 375 miles in length. It has twenty-six circuits and missions and only six ordained men. Here is a sentence from one of the chairman's letters, "I have paid up my mind that there is to be a Sunday School or Home Department at every station on the district. Also four new Leagues."

He is "starting at Jerusalem." The League and Sunday School at North Battleford are both in a flourishing condition.

Arrangements are well under way for six summer schools, to be held in the Prairie Provinces next summer.

Manitoba Leagues are planning for three. One for the Southern Districts at Rock Lake is dated for July 4-13. Shoal Lake school, to be held July 20-26, will accommodate the central section of the conference and the needs of the north will be met by the Lake Dauphin school. The dates are July 13-20.

Saskatchewan Conference will hold two schools. One at Okavay, for the south, to be held July 26-Aug. 1. And the other at Lumsden Beach dated for Aug. 1-10.

One school is being arranged for the Alberta Conference. It is to be held this year at Silver Lake, about twelve miles west of Red Deer.

A little girl's prayer was suggestive to those who overheard it: "O Lord, please to make me have a good time all day, for when I have a good time all the other folks has one, and I don't want to say anything that a thoroughly happy and comfortable person is a public benefactor.—Sel.

A teacher asked a class of boys in a Sabbath school what their idea of heaven was. The smallest one answered, "A place where—where you're never sorry.—Sel.

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Why He Put the Threepenny In

"Here, Benny," said Mr. Johnson to his little boy as the latter started to church, "is a shilling-piece and a threepenny-piece. You can put which you please in the church plate."

Benny thanked his papa, and went to church. Curious to know what coin Benny had given, his papa asked him when he returned, and Benny replied:

"Well, papa, it was this way. The preacher said that the Lord loved a cheerful giver, and I knew I could give a threepenny a good deal more cheerfully than I could a shilling, so I put the threepenny in."

The Better Man

A Presbyterian minister recalls with delight how a loyal little girl in his Sunday School proved to a playmate that the minister was a better preacher than the minister of the church which the small playmate attended.

It had become well known in the community that the Presbyterian preacher believed in short sermons, while the preference of his ministerial neighbour seemed to be just the opposite. And by this point the little Presbyterian clinched her final argument:

"Everybody knows that your preacher preaches fifty minutes and puts the people all to sleep, and our preacher can do the same thing just as well in ten minutes."

Did It Sound Well?

A clergyman in a Yorkshire parish having allowed his church to get into a bad state of disrepair, was about to restore it. He commenced with the sounding-board over the pulpit, and, after putting it right, he called his coachman with a view to testing it, and made a speech from the pulpit.

"How does that sound, James?"

"It sounds very well, sir; I heard every word," replied the coachman.

"Now, James, you change places with me, and say something."

James at once entered the pulpit, and said, very distinctly, and even emphatically:

"I haven't had my wages for a month. How does that sound, sir?"

How to Deal With Him

A characteristic story has recently been recalled of Archbishop Whately.

At one time he took upon himself the final examination of candidates for ordination. Striding into the room, he flung himself on a chair, and commenced abruptly with the words:

"Now gentlemen, we will suppose I am an infidel. How would you deal with me?"

One after another of the candidates would make timid efforts at converting their formidable opponent, only to be cut short by his resolute "No, no." Then came the quick remark of a young Irishman, who said, "Faith, your Grace, I'd ask ye to prove that you are an infidel." And this answer was hailed with a shout of satisfaction.

Unreasonable shopper are caricatured by the Washington Star.

"How is this?" said a woman to the shopkeeper. "You ask as much for these thermometers as you did for those you showed me last August."

"Why, of course; they are the same thermometers."

"Indeed, they are not. Those you showed me in the summer had almost twice as much mercury in them. These certainly ought to be cheaper."—Exchange.

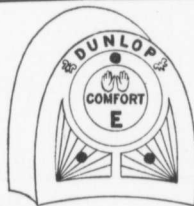
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