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READY FOR THE PICKING

many of our Eastern cities, lakes and rivers: Ontario, Niagara, Erie, Oswego, Saratoga, Ottawa, Cataract, Ticonderoga, just as western tribes have served the west: Winnipeg, Manitoba, Kamloops, Saskatchewan, Saskatoon, Kootenay, Okanagan. We get such words as chocolate, tomato, coffee, cocoa, quinine, tapoca, while the original tribes of the West Indies have also added to the Anglo-Saxon tongue: cannibal, canoe, hammock, hurricane, maize, potato and tobacco. Besides, in every case



INDIAN NAVIGATION, NAAS RIVER

where the word indicates a useful food product or drug, our obligations to the red man are likewise greatly increased for the article as well as the name. How many lives have been saved by the timely use of quinine and cocaine!

Nor must we forget the services rendered to our country by the Indian guide and pilot. To the former we must give credit for access to many almost impenetrable regions, while the Indian trail in many places has been the forerunner of the railroad and other highways of traffic. Then to the pilot, by means of whose skill and knowledge we navigate our rivers and our rapids, we are greatly indebted. All have heard of the proverbial red man who "walks circumspectly." He has cultivated through the centuries the great and useful power of observing accurately and without appearing to observe at all. As a matter of fact he does not look this way and that, like a wolf on the march. He has to pass over a difficult trail but once, or down a dangerous rapid, before he is able to guide or pilot others in safety.

Enough has been said to indicate the ignorance of the Indian in the realm of religion. To say nothing of the country which is ours by conquest but his by birthright, nor of the other numerous obligations we have briefly mentioned, how anxious we ought to be, for his sake, to give him further light and a greater impetus to higher and diviner things. Wherever conscientious efforts have been made to Christianize him a marvelous transformation is very noticeable. Mention was made of ceremonial cannibalism. William Duncan tells us that when he landed among the Tsimshians, where Port Simpson now stands, he actually saw them tearing human flesh with their teeth as each of four men, in nude condition, rushed down the open street with the quarter of a victim who was slain for the purpose. To-day they are "clothed and in their right mind," actually "sitting at the feet of Jesus," the Christ who has wrought the transformation. And what a transformation in less than half a century!

Vernon, B.C.

Her Unanswered Prayers

AT twenty-five Martha Bates found herself, after many heart-sickening delays, the teacher in charge of the little Pine Islands school.

It was not such a position as she had dreamed of in her earlier, more girlish days. Then it was with a college professorship, or later, with a medical diploma that her dreams had had to do. Because, however, of delicate health these dreams had been only dreams, and advanced scholarship a thing to be thought of with useless regret. She really was thankful for the little school. It meant bread and butter to her; but, more than that, it would give her a chance to try to help other girls and boys to acquire what she had failed to have.

She was stronger now than she had been, yet she realized that her strength must be husbanded and improved upon. Accordingly, she began a course of study by mail with a noted instructor of physical culture, passing the instruction along to her own pupils. Much of her time must be spent in out-door life, and she induced many of the boys and girls to follow her example in taking long walks, during which she led them in observing plant and bird life, and awakened in some a strong desire to study.

The young people of the village welcomed her advent, for new faces were not of everyday occurrence, and the strangers

who sometimes came were not often as companionable as the tall, slender teacher. Gradually the young fellows of the little town also began to accept the hospitality which Miss Bates' boarding mistress was glad to extend to the young people. The gatherings were simple in character, but there was good-fellowship and fun and music, with now and then modest refreshments, and the young men enjoyed the companionship which their parents had been slow to provide.

And then one day, after three years of faithful work with her boys and girls, there came into her life, as comes into the lives of most women, a new interest. A "supply" at the village church seeing her had been attracted, and had come again and again to the town that he might see and know more of the bright-faced teacher. It was the old, old story, which is unfailingly new.

She told him that she was not fitted for the position of a pastor's wife in the city church to which he had recently been called. But the young clergyman felt no hesitation in transplanting his "flower of the world," and, half-reluctantly, she prepared to leave her school, with all that the life there meant to her.

On the evening preceding her departure, her friends prepared an impromptu reception for her. There was no pretence of formality, for no one had thought of coming save as an individual to tell her what she had done for Pine Islands.

"My girls would have left home long ago," one mother said, grasping the teacher's softer hands in hers, "they were so disappointed with life."

"My boy is keen to go away," smiled the physician of the town. "I never thought he'd care for study, but Miss Bates has inspired him with a thirst after knowledge. We've much to be grateful to you for."

A little apart from the rest sat a woman whose sad face was a contrast to the others. To her Miss Bates hastened.

"I don't know what will become of my boys," she said, her voice breaking. "They were all heading straight toward the drink that killed their father until you—"

As if in answer to the cry of their mother, the four boys, young fellows from seventeen to twenty-two, entered the room, walking rapidly to the corner where the two women sat. The oldest boy spoke:

"We didn't mean to make this a scene, Miss Bates, mother, but—we wanted to show how much we appreciate



INDIAN BEAR HUNTERS—HOW THEY CARRY BIG GAME

what you've done for us, Miss Bates—and so—we decided to let you carry our temperance pledge with you. We make the promise to you and to mother."

When the teacher knelt, an hour later, in her little room, she thanked God for what He had permitted her to do. "Because Thou didst not grant my petition years ago, when I prayed for health and education, I thank Thee, else 'lean-ness of soul' might be mine to-night."—*Youth's Companion*.

Gems from the Great Convention

A FEW OF MANY EXCELLENT ADDRESSES

(DETAILED REPORT WILL BE GIVEN LATER)

Response to Addresses of Welcome on Behalf of Canada

BY REV. A. C. CREWS, D.D.

I AM glad that we have the opportunity to-day of striking the international note. It is my privilege, on behalf of the Canadian delegates, to thank you for the cordial welcome which you have extended to us. From the bottom of our hearts we can say that we are glad to be here. Ever since the first meeting in Cleveland in 1892 this Convention has been attended by delegates from two countries, and at every gathering the flags of the United States and Great Britain have been lovingly entwined, emblematic of the friendship that exists between us.

The line that separates one country from another is often called a frontier, and usually it bristles with forts, guns and bayonets. Thank God we have nothing of the sort on this continent of North America. We have abolished the frontier, and now there is nothing between us but a geographical boundary line which we could scarcely identify were it not for the custom houses that waylay us when we attempt to cross.

There are no forts between us worthy the name, and even these are slowly falling into decay. Both countries seem willing to let them crumble into dust. No war vessels patrol our lakes and we are not thinking of building any.

At the present time the war spirit is being fanned to a flame in the old world, and the people of several nations are groaning under an almost insupportable burden of taxation in supporting colossal armies and overpowering navies. It is sincerely to be hoped that this military contagion will not spread to this continent, for it is one of the greatest evils that can afflict humanity.

Let us show to the world that international differences can be settled by arbitration without appealing to the cannon and the sword, and let our splendid inland lakes remain forever unhaunted by the destroying Dreadnaughts of war. Let us pour our money into education; into the missionary enterprise; into the social uplifting of the people, and learn to trust one another.

A little time ago the statement was made that Great Britain and the United States, combined, could whip the world. Some one immediately asked: "What do they want to whip the world for?" Then another added the suggestion—I think it was Bishop McDowell—that these two great nations could save the world. There would appear to be some significance in the remark when it is remembered that seventeenth of the missionaries who are at work today in non-Christian lands have been sent out by England and America. It would seem as if God had commissioned these two English-speaking countries to evangelize the world.

A beautiful illustration of this occurred a short time ago in Pennsylvania, when the half century of Bishop Thoburn's work in India was celebrated. During the proceedings the good Bishop was presented with two envelopes, one containing a deed for a house, wrapped in the stars and stripes, the flag under which he was born, and that he has loved so dearly throughout all his life. The other envelope enclosed a cheque for \$1,000 with which to furnish the house, and this was wrapped in the folds of the Union Jack, the flag under which Bishop Thoburn's great work has been done. That is the sort of alliance that we plead for—the two Anglo-Saxon nations uniting for the enlightenment of the dark places of the earth; for the overthrow of all forms of evil, and for the universal enthronement of our Lord Christ.

The Service We Render

BY REV. E. A. SCHELL, PRESENTING IOWA WESLEYAN UNIVERSITY.

HOW can I compress into a few sentences, however ardent, the service that this generation is to render to the King Eternal?

The business of Christianity is to convert the world. The first five centuries mark the conversion of the Latin races. The next ten centuries mark the conversion of the German. It was a rude conversion, and the methods sometimes employed may be abhorrent to our modern thinking. Sometimes it was marching the legion down the Rhine, at the command of Charlemagne, and baptizing the whole crowd before breakfast. Sometimes it was the sack of a village and giving a whole people the choice of the faith or the sword, but as

Carlyle says, "finally the business of converting the German was somehow got through with." That remains Christianity's greatest victory. That great conquest still casts its glow of triumph over the Christian hosts, and were the Church dispersed by fallows it could look back to the days when Bertha carried the faith to England; when Ullias preached to the Goths, Ansgar to the fierce Northern pirates, and when fourteen Czech nobles, with their hundreds of attendants, appeared at the court of Louis and asked baptism in the hands of Methodius. It is not too much to say that since the days of the apostles no victory of the faith exceeds it. The event of such another great race conversion waits. The Jew is fair ground for a victory of the most overwhelming proportions. He already believes in the unity and holiness of God, and we who have yielded our hearts to the Rose of Sharon ought to give ourselves with such utter devotion that the sons of the men who crucified our Lord will be won back to him.

The Chinese also are the subject of immediate expectancy. It is the last great race holding out against the cross. Win him and you have the key to one hundred victories. It will imperil the success of all civilizing projects unless soon made a friend. It is vital to the progress of medieval Christianity that it should win the Teuton. Nothing could stand against Trinitarian Christianity with the German on its side. This Chinese race, like the German, is a strategic one. He stands bewildered by the shore of his great sea. Now is the time to crowd the love, sacrifice and faith of Jesus upon this saffron-faced, moon-faced race. The Chinaman is strong enough to perform the stout duties that Christianity imposes. He is ready for its vigils, its fasts and its solemn vows. He has grit and continuity. Put the Gospel into the hands of China and you will see him become the very vanguard of the church of God.

The social question offers an unparalleled opportunity for our service. So does the entrenched liquor business. We are the men who can abolish the saloon. It is the curse malignant; the foster brother of vice; the father of lust; the boon companion of murder; the spawn of hell. It is difficult to speak of it with the calmness befitting such an occasion as this. The saloon is the enemy of your son, your daughter, your wife, your husband—the enemy of your God. It violates all law; shrinks at no outrage upon justice; drags all judicial ermine in the mire.

The two serious proposals that I wish to make in this presence upon which every energy of the young people of the Epworth League should be centered are: (1) the reunion of American Methodism. Methodists the world over have a mutual interest in each other's welfare, a responsibility in each other's conduct, and are jointly trusted with their Master's honor. We have a common history. We have the same pride to the same great names. We have the same doctrines. Thank God we have the same Epworth League, the same hymn-book, the same love of Christ shed abroad by the Spirit in our hearts. We are "One army of the living God, to His command we bow." If these great Churches could be in honor re-united, it would be the beginning of an end. It is in the Providence of God. Nothing can stay it.

(2) When we have the Church shall have lengthened her cords and strengthened her stakes so as to include every land, there still remains the hardest task of all—of getting enough of the grace of God in our hearts to live the life of faith in the Son of God. Disease germs cease to exist a few miles out at sea, unable to maintain themselves in the pure salt air, and the remedy for religious lethargy, laxness and narrowness is to take our individual experiences out into the wide ocean of God's embracing love. Perhaps in that catholic, tolerant, unrestrained freedom we shall soon have come to a consecration that is renewed every hour. Let us bestir ourselves to take our unrequited paths of Christian experience and give ourselves with utter devotion to the service of our Lord. See there, as did the disciples on the Mount of Transfiguration, no man but Jesus only.

One of the earliest memories of my life is of waving a flag at a company of men in blue who marched away to the front just at the close of the war. I thought then, and I still think, that they were marching on one of the noblest errands that ever called men to battle. They were marching to redeem a race; but as I see this new generation of the Epworth League deploying for the conflicts of the future, it seems to me that God has given us a greater commission than he ever gave to our fathers. He has asked us to save the world, to plan the standard of Calvary on every rampart of

sin around this world over, and, like Sir Philip Sidney, "If there are any good works, to go do them," and to never rest until the kingdoms of this world have become the kingdoms of our Lord Jesus Christ.
Mt. Pleasant, Iowa.

"The Enthronement of Christ in the Industrial Life of the Nation"

BY REV. DR. CHOWN.

I ASSUME that there is not enough atmosphere surrounding this planet to spare one breath for a healthy idler. Christ does not en throne himself upon the hearts of parasites whether they be rich or poor. The indolent millionaire is as much a loafer as the mendicant tramp. Labour is the salt of life. It is the germ of manliness. It saves the body from effeminate languor and the soul from polluting thoughts. Labour is the economic basis of human fellowship. It is honorable as the divine means of transforming and improving the material world. It is the only principle which makes property legitimate. There is no life worth living that is not industrial.

But busy as men are making money, and devising economic schemes upon which they think Christ can be enthroned, no social scheme as presented to us to-day will finally prevail, though elements of some of them may be carried forward into the millennium.

You cannot reform society on a secular basis. A regen-

eration of the market who with jaw and paw tear out the vitals of their victims are incomparably worse than the lion Roosevelt is shooting in Africa. Christ stands for any system of trade which will produce the highest type of manhood. To him one man was worth more than all the material resources of the earth. Yes, you may be sure that Christ will always give His sanction to that system of industry which will confer the most splendid manhood upon the great mass of the people.

The greatest need of the times is the conversion of the capitalist to Jesus Christ at the point of getting money. Under the Layman's Missionary Movement they are being rapidly converted as to how they should give it, but conversion as to how they should get it goes forward but slowly. The kind of Christian we need and must have, and that we are looking for the Epworth Leaguers to produce in large quantities, is one who hates money tainted with the blood of the underpaid employee, or the over-taxed customer. We need a resurrection of the old-fashioned doctrine of stewardship, and that not simply applied to our bank account, but also to the means by which we came to have a bank account, but also to all heartily believe that if a minister should go into your pulpit and preach for the money he should receive, he should be run out of the pulpit, and you also believe that if a doctor should go to your home in time of sickness for the sake of the shekels he would get, rather than for the benefit of your health, he is utterly unworthy of his vocation. The principle of social service that controls the minister and the doctor should bear with no less effect upon every merchant, business man, and toiler of every sort, throughout the country. Observing Christ's law of service would enthrone Christ in the country's industrial life.

OUR GREATEST NEED!

Rev. Chancellor Hamilton, of the American University, Washington, went to the very heart of things in his Convention address when he said:

"We need not so much a new Patriotism as a new Puritanism, not so much the call to a deeper love of truth as to a new vision of the person of Jesus, not so much the summons to a better brotherhood as to a humbler walk with God, not so much the demand for a Christian socialism as for an uncompromising godliness. Make Jesus King.

"What America needs is a revival of piety, the kind father and mother used to have. We have here no continuing city. We are the patriots of a heavenly country. We are the sons of God. We are the trustees of posterity. On whom can the Great King call to build His throne in the life of this land but on us, the Conscripts of His Empire? Soldiers of the Empire of Jesus, consecrate yourselves to the one work of winning men to the standard of the Cross until this nation is come to the Christ! Have a passion for the planet! Exalt Jesus and Humanity."

erated society can come only through regenerated individuals. Christ will never be enthroned in the industrial world by men who clamor for their rights. He shall reach enthronement through the consecrated activities of men who every day and every hour yield to their highest sense of humanity and duty.

I have said that I do not believe the final industrial system is in sight, but I am sure the spirit of competition is wrong. Under competition this man gets all the gain he can out of that man. It is that man's privilege to get out of the way if he can, but if he cannot then it is his destiny to be crushed. Competition is atheism applied to commerce resulting in the brutality of the survival of the fittest. It is separated by the whole diameter of being from the brotherly love which is the essential gospel of Jesus Christ. He who makes money out of real estate by knowingly selling it above what it is worth to the person who must use it, the same is a thief and a robber. He who corners the wheat of a nation by the brute force of his financial strength and carries the price far beyond where the law of supply and demand places it, the same is a thief and a robber. He who washes or waters stock, or by misleading manipulation of any sort, carries it away beyond its industrial value, the same is a thief and a robber. He that entereth not by the door of brotherly love into the wealth-fold but climbeth up some other way, the same is a thief and a robber. Competition is insane, for it produces insanity. It is demonstrated that insanity has increased in Japan since the competition of Western civilization introduced the struggle for existence. The manager of a large firm found that by enlarging a pulley the machine that was turning out a certain article could be driven faster. He did not stop to think that by so doing he would drive the operator to a killing speed. The operator had to resign his position or die. We are living in the jungle, and the wild beasts

You Epworth Leaguers must develop a Christian who does not care for money for its own sake. You must develop the Christian who can actually bear the Cross, not simply sing about it.

After I had preached in a certain city in Canada, the president of the Board of Trade told me that he was a member of a combine controlling certain commodities, and that he thought that for some of the articles sold they were receiving more money than was honest. At the same time he declared that if he were to reduce the price the combine would turn upon him and crush him. He asked me what he was to do, and I told him I could see nothing for him except to take up the Cross. Epworth Leaguers, are you developing the kind of Christian who would do that, and thus enthrone Christ in his industrial life? You must do it or Christianity can never prevail.

On the west coast of England one day a lady sat down upon the beach when the tide was out and began to read. She became so absorbed in her book that the tide came in without her knowledge. The voice of the coastguardman recalled her to herself, but when she looked around, alarmed, she saw that the angry curling waters of the tide had come in between her and the shore. A rock stood close by, and the voice of the coastguardman cried: "You must climb the rock, you must climb the rock." Up the difficult rock, which it was hard for the fisherman's lads to climb, she made her way, where she reached a ledge where she thought she was safe, but the voice of the coastguardman called: "You must climb to the top of the rock, you must climb to the top of the rock." And then, with the blood oozing from her fingers, she pulled herself up, and, catching the root of a tree, she was able to swing herself to the top of the rock, out of the reach of tide-water, where she was perfectly safe. As I travel about in

this world I find thousands of Christians, so-called, who have climbed up to a ledge where they think they are safe, but the voice of Jesus rings out over the waters of their life, saying, "You must climb to the top of the rock." You must live upon the level of the Golden Rule. It may be, my friend, that the average Christian will get into heaven. I would not dogmatize about his destiny, but I am sure of this, that this world, with all its heartache, its sufferings, its sorrows, will never really be saved except through the activities of men who are living on the level of the Golden Rule. Christianity must reach the height in its ethical beliefs and achievements equal to that which we have reached upon the evangelistic plane. The Church cannot stand divided against itself, half slave and half free. It cannot stand in ethical slavery and evangelistic freedom. We cannot build on half rock and half sand. We cannot go on putting the telescope to the blind eye when we look at the ethical, and to the seeing eye when we look at the evangelistic side of the Christian life. We greet the coming year of the twentieth century with a prayer in our hearts and with a profound expectation in our souls, that the Christian of the day that is just dawning upon us shall be equal to the providential demands which are being thrust upon them.

Social Entertainments

BY REV. I. F. ROACH, D.D., LINCOLN, NEB.

GOD has endowed us with a social nature and purposes that it shall be developed and satisfied. Everywhere people are seeking social refreshment through many and often deceptive avenues of amusement. We are often reminded that more people attend public places of amusement than attend public worship, and that society spends more money for amusement than for schools, and three times more than is paid for churches.

To-day the Epworth League is called of God to appreciate the gravity of the situation and to aid in answering the social needs of the young life of society. The church has been too slow to meet and discharge its obligation to the social side of life. As a result of the position taken by sincere religious enthusiasts, Christianity has been misrepresented and the church made to appear to the young and pleasure-loving as an organization of penance doers. While we are putting emphasis on the need of religious instruction and spiritual growth, and the development of the powers of intellectual life, let us not leave the matter of life amusement to care for itself. In planning for social entertainments we should seek to make amusement a means of refreshing the social life and creating conditions under which holiness can be more easily experienced, therefore our social entertainments should be made attractive, pure, and wholesome. Too often they are made up of a great deal of small talk, senseless play, and indigestible refreshments. People are permitted to gather in groups and as a result a general spirit of sociability is impracticable, and what was intended to be a social gathering becomes an unsocial affair.

Relative to the environment of the programmes used in connection with our social entertainments, mark the following:

1. Make the rooms in which the entertainment is to be held as cheerful as possible.
2. Insist on the committee in charge doing its work thoroughly. Having chosen a plan, no labor should be spared in carrying it out. Carelessly arranged sociables will dishearten any League.
3. Make each member of the League feel that he is a member of the Entertainment Committee. By no means permit any to wear a badge marked "Reception Committee."
4. Be punctual and use business-like thoroughness, but avoid stiffness in carrying out the plan for the evening.
5. Insist that each individual attending shall exercise a spirit of cordiality. In meeting strangers give them a hand-sicap that means a welcome. Do not shake hands like either an oyster or a giraffe. See to it that young people are not used as mural decorations. Look after the sad-hearted and shy folks. Make strangers feel at home. Permit no clanishness. A social entertainment of an Epworth League is not for cozy corners where cliques may selfishly assemble.
6. Common sense must be used regarding the kind of entertainment to be given. Books fruitful in suggestion relative to plans are published, but not all plans are appropriate to all places. Plan to make the programme both entertaining and instructive. Intelligent plans are necessary to holding the people, therefore avoid all things that savor of silliness. Remember, also, that it is not the work of the Epworth League to compete with the all too prevalent vaudeville, but it is its business, among other things, to answer the human hunger for amusement with wholesome, life-giving food.

The literary features of the programme should be placed with those possessing talent. It is not good sense to put everybody on a literary programme. It might help some people to be put on the programme, but it will assassinate the pleasure of an evening for many.

The entertainments for the year should be so arranged that there will be awakened an interest in all departments of church work, and in the philanthropic and reform movements of the day.

Let us make the social department of the Epworth League a great glad hand of the church extended with a warm-hearted, intelligent and truly social clasp for the young who are seeking to satisfy the needs of their social natures. Let us make the social entertainments of the Epworth League such as will quicken not only the social but also the intellectual and spiritual life of the church.

Seeking New Members

BY REV. CHESTEEEN SMITH, D.D.

THE development of any organization depends upon its recruiting power. A cause, however noble in conception, that does not draw to itself adherents becomes an historic fossil rather than an historic movement. Plans of work become serviceable inasmuch as they can win workers to their support.

The phenomenal increase in the membership of the Epworth League during those first years of its life was a splendid credential to its efficiency as an organization. That it was winning the young people argued in favor of its adaptation to their religious needs. If it shall continue to hold that confidence in its ideals and methods which was aroused by its early successes, it must not lose its recruiting power. Intrinsic good needs the help of personal appeal. It is not enough that we announce to a man that his highest good will be found in enthroning Christ as Saviour; we must follow up the statement with earnest personal efforts to win him to Christ.

It is not sufficient that we merely let young people know that in the development of character, the enjoyment of social life and in equipment for service, their best can be found in the pursuit of the ideals of the Epworth League; we must make it our business to win them to a good which they do not appreciate. It is the missionary spirit which has made the truth of Christianity a vital force in winning men to righteousness. The ambassadors of the gospel of Christ have believed in the divinity of their Saviour. They have had confidence in the universal dominion of His kingdom. They have believed that His salvation is sufficient to meet the deepest needs of human nature. Believing this they have pressed the claim of Christ upon indifferent people, saying with the urgency of a great conviction, "The Master is come and calleth for thee."

If the Epworth League continues to be a real Christian organization, it must possess the *seeking spirit of the Christ*. If it continues to be a growing organization, its members must interest themselves in recruiting the ranks from the great host of the indifferent.

It may be more to our taste to make the Epworth League an exclusive company of congenial young people, and keep it running as a society for spiritual and literary culture or as a social club, but we are not true to the highest purpose of the League unless a compassionate interest sends us forth the one motive which God has given us a great truth, a splendid organization, and a large opportunity. It remains for us to follow the suggestion of Mr. Moody concerning the winning of people and GO AFTER THEM.

I need not deal with methods for seeking new members. To my mind the greatest need is to have deepened in the hearts of those upon whom God has depended as seekers, a conviction of the greatness and the urgency of the cause they represent. In inviting young people to espouse the principles of the Epworth League there is no place for an apologetic tone, for their highest good and most abiding joys are to be found in their acceptance.

Notwithstanding the progress we have made in improved methods and facilities for social life, it yet remains true that the one motive which above others will condition our success in winning new members will be the constraining love of Christ for the souls of humanity. If, like St. Francis, we may have such a vision of the cross as will fill our hearts with a Christlike love and make this the master passion of our lives, we will succeed.

"Over the mountains, and over the waves,

Under the fountains, and under the caves,

Through floods that are deepest,

Over rocks that are steepest,

Love will find out the way."

Added to this we need a conviction in the supreme worth of such a service. We may win young people to habits of study until accumulated knowledge entitles them to high rank in scholarship, but if that life has nothing more to its credit than a well-stored brain, our work is not great.

We may win young people to habits of industry and enable them to accumulate fortunes, but fortunes may be a curse as well as a blessing. We may awaken in them a love for art until they become masters, but our work will not be great unless they are something more than that eminent

artist who lived for his paintings alone, and when smitten with death looked upon them one after another and said in hopeless sadness, "And must I leave all these?"

Win young people to the ideal life represented by the Epworth League, and you are giving a bent to character that will help it gather the richest resources of present life and fit itself for future destiny. The worth of such a work is to be measured not by the standards of time but in the light of eternity.

Anderson, Indiana.

"Personal Evangelism"

By REV. J. G. MORRISON, JAMESTOWN, N.D.

THERE are two things upon which I want you to fasten your attention. First, the *importance* of personal evangelism, and, second, the *equipment* for doing that kind of work.

First, it is important because in the average church a revival on any other line is next to impossible. The day of enormous crowds flocking to hear any but the most conspicuous evangelists is not with us. Every church cannot engage a Gipsy Smith, a Billy Sunday, a Wilbur Chapman, therefore it



A MINISTERING ANGEL.

is a band of personal workers or sheer slave labour. Personal evangelism has never failed in the past when honestly tried, and is within the reach of the many or the few in great or small churches.

It is important because of the worth of a soul. Measured by its immortality, endless weal or endless woe, that soul is tremendously important. Measured by the price that Jesus paid for it, in the light of the cross, is it not worth while? Measured by its possibilities, here may be, as in Bible times, an eloquent Peter. He is worth going after. Eighty per cent. of the goods in the markets of the United States are sold by personal solicitation. Is not the "business" of the Kingdom as important?

The second thought is equipment, how to do it. One must have a great "want" to" in his heart. When Dr. Livingstone was asked why he turned again towards Africa in his mature life, he answered with wet eyes, "I love their souls!" This "want" brings that burden for souls so much desired by early Methodist workers. It begets plans for bringing things to pass, a good case of "want to" leads the worker to pay the price. Witness Moody out on the rainy Chicago street waiting for some soul to pass, to whom he might speak, because he had had but little opportunity for personal solicitation that day.

This love for souls is born of knowing Jesus. How quickly

Andrew ran for Peter when he had met the Lord! See the earnestness of new converts. Witness the zeal of those who have found the most conversational experience, told by Prof. Tholuck of Germany, the "Fire Guest." This German teacher found Halle University with but a handful of Christian students, and after a lifetime of personal evangelism there, left over five hundred witnesses to salvation.

God is ready, has always been ready. He poured salvation forth just as He promised He would at Calvary and Pentecost. He has done, is doing, His part. Will we do ours? Will we sacrifice and labor and pray that God's part may not have been done in vain?

Up, then, and at it! Speak to that young man. Invite this one to your home. Start a "win-one-club," pledged to win at least one in a year. Write an earnest, persuasive letter. Urge a fellow worker to speak to so-and-so. Angle for souls. Watch for hopeful signs, and then take the propitious moment. Call for sentence reports on "What personal work have you done this week?" at the devotional meeting. Never let a week go by without attempting something. Take for your motto, "All at it, and always at it." Practice makes perfect, and he is wise that winneth souls.

The Devotional Meeting

By REV. JAMES G. CAMPBELL, PH.D., ROCHESTER, IND.

WE do not overestimate the devotional meeting when we make it the central force around which all other work of the League is correlated. If the League be wide awake and active, the secret of this activity may be traced to the devotional meeting. If the chapter be missionary in spirit, seeking knowledge of the great mission fields and contributing liberally to the work, you will find the source of this inspiration in the devotional meeting. If the spirit of mercy and help has led out the young life into paths of sympathy and helpfulness; if the social life has been quickened and the intellectual life intensified, you may trace the cause to the centre of inspiration—the devotional meeting. I wish to emphasize some essential things well known to all successful League workers. The meeting should begin and close promptly on time. The meeting should be brought within the hour. Better a meeting of forty minutes, bright, helpful, interesting, than an hour protracted simply to fill the time.

The leader should be one self-possessed, earnest, tactful and religious, one who knows the subject in hand and can fill up the awkward pauses as well as call out free expression from others. Enough work should be apportioned beforehand to secure thoughtful participation on the part of some who rarely take part, as well as some who regularly participate in the meetings. Opportunity should always be given for free expression, not after the subject has been exhaustively treated, but at intervals during the discussions. Suggestions should be thrown out inviting response, and the young and untrained encouraged to participate. Those present should never be coerced or made to feel that they should take part simply to keep the meeting going, but in enthusiastic self-forgetfulness should find themselves unconsciously drawn into the discussion.

The devotional element is of first importance. The meeting is not literary, but devotional. It is not intended only for entertainment or instruction, but to develop spiritual life. It is not so much knowledge of Christianity but the spirit of Christ that is essential. Such a spirit is born of surrender to God with a purpose to do His will. No reading of papers or extracts clipped from helps will accomplish this. Original effort in testimony and prayer stimulates the spiritual life. Sometimes it is wise to indicate in advance some who are to take part in prayer. It is as important as preparation for any other part of the service. It will insure more intelligent and appropriate prayers and will enlist some who otherwise would not take part. Of course privilege should be given those who will volunteer. If everything is planned the meeting would lack liberty and spontaneity. In all assignments, brevity must be insisted upon. The success of the meeting depends largely on the number who take part. Long speeches and prayers and painful pauses must be eliminated.

A word about personal testimony. It is highly important, but is the most delicate and responsible part of the service. A word of personal testimony, if sincere, is most desirable; if insincere, it is deplorable. Absolute honesty and sincerity must be insisted upon, else the devotional meeting becomes a training school for falsehood and insincerity.

Our young people must be rightly trained in the devotional meeting. The young teacher who professes the patience of Jesus Christ on Sunday evening and Monday is irritable in the schoolroom, confesses to a false life. The young girl who expresses a purpose to be more Christlike, and during the succeeding days runs after every worldly thing, discredits herself before the world. The young man who professes to follow the high ideals of Christ and forgets them during the week, brings dishonor on the cause of Christ.

Of what use is it all unless our religion does in reality make us more Christlike? Here in the devotional meeting

our young people should be taught to be genuine. Out of this upper room these youthful disciples should go, endued with power to live genuine Christian lives—a new generation rising up into the resistless power of God through the Spirit.

This is a most critical age. The enemies of our Lord would strip Him of everything but His humanity. Arguments alone fail to satisfy. The testimony of a Christlike life is unanswerable. Multiply this by the two million Epworth Leaguers seaward. Multiply this by the two million Epworth Leaguers anew, and we have justified our existence by an argument which would rout the harshest critics of Christianity.

The Epworth League and the Enthronement of Christ

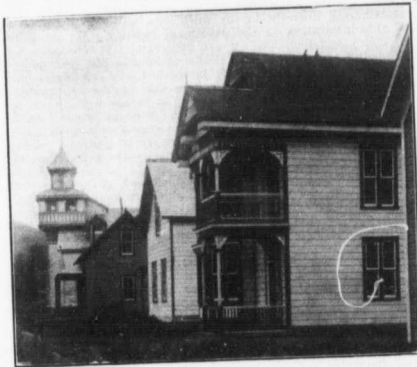
BY REV. DR. J. MCHENNY JONES, PRESIDENT W. VA. COLORED INSTITUTE.

"THE SERVICE."

IN what way can the Epworth League, by its service, contribute to the enthronement of the Christ? It is not enough that we be called and equipped, but that we give ourselves to the work of making the teachings of the Master the supreme force in the direction of the world's affairs.

The enthronement of Christ, fellow Leaguers, depends upon our wisdom to win souls for His cause. Men must humbly but cheerfully acknowledge His way and lovingly bend under His yoke.

A man's world consists of the number of persons and the objects in which he is interested. While we all live on the same globe, we do not necessarily live in the same world.



MODERN INDIAN ARCHITECTURE

We must each labor to overcome our own little world, to bring the life and light of an enthroned Saviour to act imperatively in our sphere of influence. "We must work in our own appointed sphere and wish it none other than it is."

The service is to produce, through Christ, men and women of perfect character. "Character is a unity and all of the virtues must grow in harmony." This harmonious development of the completely fashioned will must be aided by the Spirit of God. All that there is in the Bible, all that there is in the world, is simply the character of the God who made and created them. To teach men to keep the soul in adjustment with the Eternal, to supply the conditions necessary to produce character, is the heart of the service.

Methods must change with the demands of the age. What would reach men in the sixteenth century may not reach them to-day. Religion does not change, but the manner of appeal to men must vary with the nature of the people and the character of the age. We are appealing to our young people to be something, "to be, rather than to seem." Not simply copies of their neighbors, but conforming to their neighbors' higher ideals so long as these ideals conform to the law and spirit of right.

The service with us is to urge not only the necessity to be something but also to do something useful. The Master has no use in heaven or on earth for a lazy, doless people. A man's religion is often more evident in the way he weeds the garden than in the way he sings a psalm. Religion is a life, and what we do measures our devotion to God.

The service is not only to be something and to do something but to have something. The old notion that we are especially loved of Heaven because we are poor, has given place to the better notion that God loves us because we are pure. We are not teaching a religion devoid of proper emo-

tion, a soulless materialism, but to properly care for the blessings God puts into our hands. We are saying that as long as there is an unfed human being in the world, to waste as it is. We are coming to see that a farmer is often of as much use to the world as a reformer and that conscientiously ploughing a straight furrow forwards the enthronement of Christ.

The service is the regeneration of the masses. The route is from the college to the crowd. The man with the hoe must be reached and enlightened. The body of death that hangs around the neck of respectability in my race must be called back to life, must be quickened and saved by introducing Caliban to Cadmus.

Jesus Christ saved men by coming in touch with them. He did not sweep like an angel of light away from the crowded streets where men struggled and sinned, away from the hovels where men suffered for bread, away from the seamy side of life, and bid us behold Him in all His glory, but down in the midst of the crowd where men sweated blood, in hearing of the groans of the oppressed and dying, he made his way, too busy doing good to think of the grime that might cling to his garments. We are often so proud that we are really worthless, so constantly on guard at our own door that we are of no possible use to the rest of the army.

The clothes have their uses, but true warfare is upon the firing line. Our powers must be daily renewed in the closet, but the practice is gained in the market place, in the business centre, in contact with men.

Institute, W. Va.

The Land of Little Children

BY EMMA A. LENTE.

O, we have travelled far and wide and we have wandered long
From that dear garden-place athrill with laughter and with
song;

And, since, no bird has sung for us so merry and so sweet,
No flowers have bloomed like those that grew about our dancing
feet;

And we have felt the weight of care, and known the salt of
tears;
And many thorns have strewn the way, and many haunting
fears.

And, since, no skies have been so blue, so star-sown in the
night;
Nor any sun brought forth a day so full of tense delight.

There, heaven itself brimmed on the hills, and angels were our
kin.

And fairies hid in flowery nooks, and joys were ours to win;
And purest love and trust and faith our glad young spirits
thrilled,

And watchful care and kindly hands our cup of blessing filled.
But every gate swung outward, and the meadow-ways seemed

And so we gayly wandered on with little thought or care;
We made new friends, and learned strange things that made
us old and wise;

We found that heaven is hidden far within the trackless skies;
And we have found the way of tears, and known the pain of
loss,

And felt hot suns and chilling winds, and lifted many a cross.

Now, but in dreams we find that land—no chart have we by
day.

No guide to point the backward path, or tell us of the way:
Why did we wander far and long—why have we strayed so
wide

From that glad place of innocence,—that golden summertime?
Only in dreams we find the way to that lost land and sweet
The Land of Little Children, where the purest pleasures meet!

It is a very curious and interesting fact that the word "character," which comes into our English speech directly and without change of sound from the Greek, signifies first the sharp tool with which a seal or die is engraved, and then the inscription or object which is cut in the seal or die. Our character, then, is the image and superscription which we cut upon our life; I say which WE cut, for, however much happens to us and bears upon us from outside causes beyond our control, it is true, in the last analysis, that we determine our own character. We hold the tool which cuts the legends on our life, we grave the die, we incise the seal. What are the tools with which we cut character upon ourselves? The tools are thoughts. "As a man thinketh in his heart, so is he."—Charles Cuthbert Hall.

Life Lessons from the Epistle to the Romans

Topic for September 5.

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

The key verses of this epistle are found in Chap. 1, 16, 17. Its theme is a God-given righteousness, appropriated by faith. The chief stress in the development of this theme may be imperfectly indicated as follows:

All men are in need of righteousness, for it has been provided that both Jews and Greeks are alike under sin (1. 18; 3. 9).

Jesus Christ by His death has procured righteousness for us, which is to be appropriated by faith (3, 21-25).

Being justified by faith we have peace, and joy, and hope, and all the privileges of the Gospel (5, 1).

There is no condemnation to the man that is in Christ Jesus, for his life is brought under the influence of the Holy Spirit. The Spirit dwells in him, leads him, and controls his life (8, 1, 12-17).

In extending the privileges of the Gospel to the Gentiles as well as to the Jews, it may be asked, What becomes of the special promises given to Israel of old? Paul answers this question in chapters 9, 10 and 11.

Paul has now concluded the argument of the epistle, which is a process of very close reasoning, showing the logical character of the writer's mind. He does not close his epistle, however, without making a practical application of his teaching. In a most of Paul's epistles we notice that the first part is doctrinal, and the second part is practical. The doctrinal part of this epistle closes with chapter eleven, and the practical part commences with chapter twelve. In the first part he gives us the basis of Christian life; in the second, he enforces the practical duties of Christian life.

Our lesson to-day is based on chapter 12, the teaching of which may be summarized under four heads.

1. *The Supreme Act of Worship.* We are told in the first verse what the supreme act of worship is. It is not saying prayers, nor singing hymns, nor attending church, nor leading meetings, nor studying the Bible, nor yet the giving of a portion of our time and means to the cause of God. All these are acts of worship. Even the small acts that we place upon the collection plate, if done in the right spirit, will be received by God as an act of worship. But of no one of these can it be said that it is the supreme act of worship. The supreme act of worship is the present service. The word *service* means worship, used in the same sense as when we speak of the service that is held in the church. The preacher may say, "Let us commence the service by singing," or, "Let us worship God by singing." The word *reasonable* means thoughtful, intelligent. Hence, we are to present our bodies to God as a thoughtful, intelligent act of worship. All worship of God is to be thoughtful. The value of a meeting does not depend so much upon the extent to which our emo-

tions are aroused as it does upon the amount of thought we put into it. The man who is content to sit and sing himself away to realms of everlasting bliss is not so well pleasing to God as the man who quietly and conscientiously seeks to know what God's will is concerning himself.

The worship of God requires thought; but thought or meditation is not in itself sufficient. The true worshiper is expected to make a sacrifice. The highest act of worship requires the greatest sacrifice. It is not merely the sacrifice of a little time or a little energy, not merely the giving up of one day in seven or an extra evening in the week for God, not merely the giving of a few dollars or even one-tenth of our income, but the surrendering of our whole body. Not Sunday alone, but the whole week is to be given to God. Not the tithe alone, but the whole of our possessions is to be given to God. Not the heart alone, but the whole body, our entire being, is to be given to God. This is a living sacrifice, holy and acceptable unto God. This is the supreme act of worship, and it is not only the privi-

lilege to be admitted. All selfish purposes may have their proper place, but if they get into the chief place in our heart, they are weeds to be got rid of. There is but one supreme purpose of life, and that is, not to seek our own glory or aggrandizement, but to prove what is the will of God. This is the teaching of the second verse.

3. *The Supreme Preparation for Christian Service.* This consists in the gifts which the Spirit has given to each one of us. These are given to us that we may be useful in the service of God. The sacrifice of our bodies, which we are to present to God, is a living sacrifice; for we possess in our bodies living talents and powers, and the consecration of all of which are the gifts of the Holy Spirit to us, and all of which are to be used in carrying out what is that good and perfect and acceptable will of God. These gifts constitute our chief qualifications for service, and the consecration of these gifts, with the sacrifice of our bodies, constitute the chief proof that we are doing the will of God. (See verses 3-8.)

4. *The Supreme Motive of Christian Conduct.* This is love. See 9-21.

Love must be genuine. v. 9.
Love is tenderly affectioned one to another. v. 10.
Love by preference gives honor to another. v. 10.

The Epworth League Bulletin

ISSUED GRATUITOUSLY TO THE MEMBERS OF THE EPWORTH LEAGUE

VOL. 1. GUELPH, ONT., JUNE, 1909. NO. 1.

<p>Introductory The "Bulletin" says "Good Morning."</p>	<p>Q's and A's Q. Which is the most important committee? A. The one you are on.</p>	<p>News "Come to hold our pastor to 'Go to Hamilton.'" "We welcome his successor from that place." "We extend sympathy to Mr. and Mrs. Estes in their recent bereavement—their death the latter's brother."</p>	<p>The Constitution is rejoicing in the support it is getting. How's yours? More things are wrought by prayer than this world dreams of.—Tennison.</p>
<p>Needle Points Work. Pray, Study, Give! All at all and always at it. The Almighty have a quitter.</p>	<p>How does this strike YOU! Have you attended many of our meetings since reorganization? Watch the attendance grow the Look-Out Committee gets down to business.</p>	<p>N. B. A home church and a church home—that's Dublin St. Just register at the door before you take your seat in the meeting. And be sure to help out the new financial plan by securing envelopes from Miss Roe or Miss Galbraith.</p>	<p>WANTED Conversionists in our meeting. Leaguers to keep the Morning Watch. Everybody interested in the League success. Regard for the speakers, the place and the character of the meeting, sometimes called "good order." Many new members and workers. Every meeting better than the one preceding. That you should find it here because you help us.</p>
<p>Our Fourth V. P. always wears a smile. Right man in the right place. Are you dull? Get up against the grindstone (or attend one of our meetings). Whew! how those League Maker whiff I've breath. (No. 62 in our Hymn Book.)</p>	<p>Rev. John Wesley, A.M., founder of Methodism, born June 17th, 1703; died Mar. 2nd, 1791 (O.S.), saying, "The best of all is God is with us," and whispering the hymn, "I'll praise my Maker while I've breath." The best of all is God is with us.</p>	<p>I desire a League offensive and defensive with every soldier who breaths the name of Christ Jesus.—Rev. J. Wesley.</p>	<p>Every meeting better than the one preceding. That you should find it here because you help us.</p>

lege, but the duty of every member of the League.

2. *The Supreme Purpose of Life?* What is it? To get an education? To make a home for ourselves? To gain wealth? To gain power and influence? To secure happiness in this life? To make sure of happiness in the world to come? These are all good and praiseworthy. They have their rightful place in a man's life. But of no one of them can it be said that it should be the supreme object of life. Not even the preparation for the next world should be regarded as the supreme object of life. Some people's religion consists in an effort or desire to escape hell and gain heaven. But that is a selfish kind of religion, while the religion of Jesus is most unselfish. The supreme purpose of life should certainly not be a selfish purpose. How noble soever some of these may be in themselves, they should not be allowed to usurp the chief place in our lives. A daisy is good in its place. In the wheat-field it is a weed; in the garden it is a

Love administers to the necessities of the saints. v. 12.
Love is hospitable to all. v. 13.
Love blesses them that persecute her. v. 14.
Love always blesses and never curses. v. 14.
Love rejoices with those that are glad, and weeps with those that are sad. v. 15.
Love is sympathetic toward all, endeavoring to be of the same mind with them. v. 16.
Love is not high-minded, but humble. v. 16.
Love injures no one, not even those who have injured her. v. 17.
Love is honest and honorable. v. 17.
Love is peaceable. v. 18.
Love has her own way of seeking vengeance. v. 19, 20.
Love is the greatest motive power in heaven or earth. It was Love that sent the Son of God to be our Saviour. Love is the secret of the Christian's greatness. "God is Love."
Lynedoch, Ont.

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The Child or the Dog?

"One child is worth more than all the dogs in Toronto," said the mayor of the city when the danger to children from the stray dogs on the streets was being discussed. And it is true. Save the child, even if all the dogs must be destroyed. The streets of the city must be as safe for the girls and boys as wise, statesmanlike precaution can make and keep them. But "beware of dogs" has more than one meaning. There are other enemies to the safety of our youth than the loose canines that roam abroad with no one in charge. Traps baited with poisoned pleasures abound. The two-legged hound that would covertly lead a growing youth into sin is the scurviest dog alive. Every phase of the business that taints the heart of a boy, suggests unholly associations to a girl, or tends to a course of moral wrong in any of our growing children, is an awful menace. Whatever its character, it should share the fate of the dog whose fangs threaten the child.

The Flower Committee

During these glorious months of summer your League should regularly adorn the pulpit platform with floral offerings. They not only add a charm and grace to the place, brightening the surroundings with their voiceless praises to the great Creator, but exercise a sweet and holy influence on the minds of the assembled worshippers. They unite in a gracious call to adoration and praise. The words of Alfred Tennyson to James T. Fields are suggestive. As they walked together they came upon a bed of violets, and the great poet's soul felt the inspiration and responded to the summons of the flowers. "On your knees, man!" he said. "Violets, violets! They are an altar at which we may worship God." Flowers, suitably chosen and tastefully arranged, are always in place in the house of God. Bring them, study them, listen to their message, and then distribute them, if you will, where they may carry a cheering note to some one who was unable to attend in person the service you enjoyed in the sanctuary.

A Sacred Token

"In remembrance of me." How these words appeal to us, backed up by all the tenderness of the purest human affection. To be forgotten by those whom we have loved—how the very thought pains us! Had the Master any such apprehension when he spoke these words of loving appeal? We think so. The human heart is both fickle and forgetful. The Lord's Supper will keep him in our memories. But that is not enough. He must be more to us than the sweet memory of one who has gone away from us. He is a departed Friend, but still He is a present Saviour. Not only in memory of what he did are we to assemble around the sacred board, but in acknowledgment of what He is. So the memorial of a departed Friend becomes a parable of a present One who will never be absent from the souls that seek His fellowship. "He died for our sins. He lives for our justification." What momentous truths! Mere admiration of His character is not enough. Mere applause for his teachings is not enough. Mere wonder at His mighty signs is not enough. Christ was more than the world's best Man. He was more than the world's wisest Teacher. He was more than the world's greatest Philanthropist. He was more than the world's noblest Martyr. We may esteem Him as such, and stop far short of the sublime truth. He was the world's only and sufficient Saviour, and is so still. The sacrificial nature of His atoning death stands clearly before us as we eat and drink at His table.

And we have in it also a prophecy of a returning Friend. The Sovereignty of His kingship shall be declared when He shall again "come." King over sin and death, King over the visible Church, King over the eternal glory, we may well remember Him, fellowship with Him, and anticipate the glory that shall be revealed in the future.

Be Real

It was a striking testimony to unaffected and genuine worth when Dr. W. L. Watkinson, at the funeral service of a man who had died, said: "In any estimate of his character the note of reality must be accentuated. He affected nothing, and he did nothing for effect." This "note of reality" should be the dominant one in every life. To cultivate it as such should be the prayer and purpose of every young Christian. Not outward appearance but inward being, is of chief value in the sight of Him who "trieth the heart." A life in which this "note of reality" is struck throughout will give forth sweet and pleasant harmonies during its earthly existence and leave permanent effects behind after the visible person has passed into the unseen world. To be dissatisfied with the artificial, to seek only the real, to count nothing of value in the light of both character and destiny, save that which possesses elements that truly resemble and represent the heart of Christ, alone can give us abiding treasures that increase with the passage of the years.

Hope While You Work

To engage in any Christian enterprise with doubts as to the issue is to invite failure. To put heart into our efforts, to maintain a constant and steady purpose to succeed, to sustain an energy that will not admit of defeat, is the sure way to success. In his "Eighteen Years in Uganda," Bishop Tucker writes: "The pessimistic missionary is foredoomed to failure. Rarely, if ever, in my missionary experience have I known a missionary who doubted of success, achieve it. Nor have I seen a missionary disappointed who tackled his work in the spirit of one to whom the prospect was as bright as the promises of God could make it." How those promises hearten us when we calmly ponder them. In the hope they enkindle, by the confidence they cherish, through the strength they impart, the mightiest achievements in Christian work have been accomplished. "Why are thou cast down, O my soul? Hope thou in God." With a cheerful optimism let us face the future and do our best to accomplish the most possible for God. A doubting Christian is half-hearted, and, lacking enthusiasm, is bound to fail. Hope, and be strong.

Bread for Life

"I am that bread of life." What did he mean? In the previous chapter he has announced that he is the source of life. Here he claims to be the support of life. "Bread!" How that speaks to us of essentials! We cannot substitute anything for it. The wheat crop is supreme. Flour is the staple and indispensable article everywhere. It meets a vital and universal need. In like manner we cannot do without Christ. "Bread!" How it stands for sufficiency! Having it we have what is both wholesome and sufficient. Is it not likewise true of Christ? What a stupendous claim His becomes then! "I am indispensable to the race; and, having me, they have all they require." When this majestic statement fully seizes us we see that man cannot be all they should be without

Him. They cannot be strong to do all they ought apart from Him. And they cannot eventually go where they might if they have him not. So character, service, destiny—all depend on our appropriation of Christ. If He is sufficient, our first concern should be of Him, for only He can satisfy. And, finding in Him our satisfaction, what hopes shall be fulfilled in Him, what explanation of our mysteries He will give, what contentment of our longings! All we require, all we can obtain, all we may accomplish, in time and in eternity, are in Him. "Lord, evermore give us this Bread!" Let this be our prayer, lest we foolishly attempt to feed ourselves on husks that have not one element of vitality or nourishment in them.

Training the Vines

Watching a friend recently busily arranging cords for some climbing nasturtiums, we remarked that it was somewhat early for such provision, as the plants were but young and so far had evinced no disposition to run. The answer was to the effect that she would rather that they should find something to cling to as soon as they needed it than straggle all over and become a matted mass needing a lot of difficult later treatment and care. And that was wise philosophy. It set up a line of thought that suggested an application to training children from the very commencement of developing life, and reminded us of Horace Mann's statement: "Where there is anything growing, one former is worth a thousand reformers." Our little people are alive. They will grow. Whether the course shall be as their true nature prompts or not, depends much on the provision we make for them. The nature of our friend's nasturtiums was to climb, but they surely would have crawled had she not provided otherwise. As she afforded them the guiding and supporting string, must we both direct and strengthen every faculty for growth in moral beauty in our children. Otherwise they, too, will crawl, and God never made one of them for such ignoble ends.

The Worst Infidelity

There is an infidelity more to be dreaded than that of the intellect. It is the unfaithfulness of the heart. The trunancy of the affections is one of the deadliest diseases that can attack the spiritual nature of a young Christian. The heart is, after all, the source and centre of life. From it issues moral and spiritual power, and by it are great enterprises sustained. It is supreme. Not that right thinking is unimportant. It is of great weight; but right living is more important. And love is the motive power in such living. The ancient lawgiver put his appeals in proper order, and "Thou shalt love the Lord thy God with all thine heart" came first. It must be ever so. We need not fear the intellectual questionings of a youth whose heart is supremely set towards God. Wrong opinions of the Bible will not long prevail in the minds of young Christians whose affections are definitely fixed on Christ and who study the Word with a passionate love for its Author. We are more concerned for what our Leaguers feel than for what they think. We are more anxious that our young Christians shall have and maintain a healthy personal religious experience than that their theological views shall be after one pattern. For we are persuaded that unless the heart be right towards Christ as Saviour and Lord, no acceptance of creeds, no compliance with forms, no observance of ceremonies, no subscription to dogmas, no obedience to statutes, can be effective of the highest good. When the heart is aglow with the love of Christ, and His Word is studied in the spirit of affectionate communion with His Spirit, the doctrines will not be far astray. As long as the Bible is used as a personal communication from God to the soul of the individual, as long as it is interpreted in the light of a controlling affection for Jesus Christ, it will not be other than the positive Word of the Lord. Not by any processes of reason alone may we develop the highest characters, but when we have an experience that is sure and well founded, the believers will not dishonor God, and the resultant growth of spiritual being will glorify His

Name and verify the constructive power of His Word. We are supremely anxious that our young Methodists shall have what constituted one of the chief glories of their fathers—an experience so personal and definite that they shall be able in happy confidence to say, "One thing I know," and thus "publish to the sons of men the signs infallible."

When We Have More Time!

We heard an experienced minister reprove a youth once. The young man had excused himself for not doing a certain piece of work by saying, "I hadn't the time," and quick as a flash the older man replied, "You have all the time there is." The statement is true. The trouble with the most of us is not the lack of time, but the failure to wisely arrange and expend it. The waste of time is the most extravagant and disastrous of all wastes, and the majority of our young people are more or less guilty of it. There are twenty-four hours in every day, and yet to many persons the day is much shorter, for only that period of time is worth counting that is well used. Spurgeon once said, "They who have most time have no time to waste," by which remark he intended to teach the priceless value of every hour and the need of utilizing it to advantage. Not when we have more time will we do more and better work, but when we learn the judicious and economical use of the time we have. On this point Susannah Geweher son most excellent advice, and we commend it to every young Methodist still. She wrote to her son Samuel in 1709, when he was at Oxford: "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 time, pray, read and study by a method, and so get the most out of the moments as they swiftly pass never to return. Allow yourself so much time for sleep, so much for private devotion, so much for recreation. Above all, my son, act on principle, and do not live like the rest of mankind who float through the world like straws upon a river." In many of her letters to both John and Charles, Mrs. Wesley gives such advice as this: "We are creatures of habit; we must cultivate good habits, for they soon master us, and we must be controlled by what is good. Life is very precious. We must give it back to God some day, so let us get the most from it. Let us methodize the hours so we may best improve them."

It was this economy of time that resulted from the practice of studied method in the use of it that enabled the Wesleys to accomplish so much. Modern Methodists might well exemplify and emulate their habits in this regard.

Making the Best of Everything

It was a beautiful tribute we heard recently given to a young lady's kindly social disposition: "She makes the best of everything." Few words were in the statement, but they contained a gracious significance. And coming as they did from her own associates, they meant very much. What a different world this would soon be if this habit were generally cultivated. We so easily make the worst of everything that it is little wonder troubles are multiplied and heart-aches abound. To see the best side in another's character, to impute the best possible motives to another's actions, to allow no selfish thought to control us in passing judgment on another's record; these surely are most excellent and commendatory traits that should be encouraged. And have we not a duty to perform in making the best of one another? Few people do this to the extent they should in the various relations of life. What bickerings would be prevented in the home if this duty were daily done. What misunderstandings among friends would never arise if it were the prevailing habit. Everywhere the world would be the brighter and millions of hearts be lightened of heavy loads, if men and women, boys and girls, would thoroughly cultivate the happy Christian disposition ascribed to our young friend above.

DISTRICT LEAGUE EXECUTIVE

Demonstration Meeting given at S. S. and E. L. Institute, in Metropolitan Church, Toronto, March 29th and 30th, 1909.

(This Report has been revised & prepared for publication by our Associate Secretary, REV. F. L. FAREWELL, B.A., and we recommend that at our Conference and District League Conventions the whole exercise be given as a part of the Convention Programme.—Ed.)

PRESIDENT—

Fellow Members of the Show-How District League Executive:

I congratulate you, and also myself, on being chosen by the delegates assembled at the recent Convention held in Sparkle River, to fill the various offices which you each represent.

We feel assured, by your presence, of that sympathy and hearty co-operation so essential to our success. It is, indeed, a happy circumstance that finds us complete executive, with only one absentee, the past President.

As touching the past, we recall from the various reports of the officers presented to the Convention that the new year, which is just past, was not void of fruit.

But the past will not do for the present. We must map out our work on broad grounds, and untidily press on to take up the larger work before us.

In laying our plans for the year, there are many problems which we must consider, and by mutual interchange of ideas we will arrive at the best decisions in respect of our several departments.

We have viewed, some of us with anxiety, the ever-increasing number of transients, including the workers in factory town, railway centre, and plough land, due to the floods of immigration. On these young men and young women passing through our district, we must stamp our seal for Christ.

We note with gratitude to our Father the on-sweeping surge of the movement for temperance in our land, and we must, to the fullest extent of our powers, put our district under Local Option, and keep it there.

There are some appointments on our district without Leagues, and in each is an opportunity for his help.

The annual contributions of the District Leagues to the General Epworth League Board are exceedingly meagre. For instance last year was only \$33, a contribution last year was only \$33, an average of about \$2 per League. This handicap greatly the work of the General Secretary and his associates, and until the Sunday School and Epworth League Fund is placed upon an equal footing with the other funds of our church, we should raise at least from \$5 to \$10 per League for the work of our General Board.

The Missionary Department is alive in some of our Leagues but dormant in others, and here we must not let our esteemed 2nd Vice-President carry all the burden.

The Treasurer will present to us a plan whereby we may hold our executive meetings regularly, and also efficiently campaign our district in the interest of all departments.

We are indeed glad to welcome to our meeting the District S. S. Secretary, and trust his counsel may be of great benefit to us, and that his presence will help to solve the problem of bringing the Sunday School and Epworth League into closer relationship.

We will ask each Vice-President to present his or her plans for the year,

and in true devotion to our Heavenly Father seek to help all within our reach and follow those leaving our midst until we see them in active service in their new homes.

The Secretary will please read the minutes of the last meeting.

SECRETARY—

Minutes of a meeting of Show-How District Executive, held at Sparkle River, Thursday, June 23, 1909.

Present—President, 1st Vice-President, 2nd Vice-President, 5th Vice-President, Treasurer and Secretary.

The minutes of the previous meeting were read and adopted.

Communications were to hand from Dr. F. C. Stephenson in respect of Summer schools and from the Secretary of the Conference League suggesting the re-organization of the finances of the District and Conference Leagues, respectively, with a view of putting them on a surer and more permanent basis, etc.

(Then follow a series of resolutions dealing with the appointment of committees in respect of summer schools, better financial methods, passing of accounts, reports of officers, arrangements for visitation of certain Leagues, etc. The minutes are, of course, adopted.)

PRESIDENT—Reading of Communications.

SECRETARY—I have received the following letters:

QUEEN CITY, March 12th, 1909.

To the President of the Show-How District League:

Dear Fellow-Worker,—I notice by the *Canadian Epworth Era* that your District League meets at Gotown on Monday, the 29th inst., and that you have made a new department, inasmuch as you have invited the District Sunday School Secretary to be present.

On behalf of the Conference Epworth League I congratulate you and your co-workers upon their election to office. The work you have undertaken is perhaps the most important work to which we as young people can be called, for it is a work which makes for the salvation of men, the development of character, the uplifting of our homes, the laying of a strong foundation for nation-building, and, in fact, the lifting up of the whole world of humanity to higher spheres of life and usefulness. I trust, therefore, that you may all enter upon the year's work feeling that God has honored you by making you leaders in your district.

There are three or four matters that I should like to bring briefly to your attention. The first that I would mention is for summer schools. The ideal plan is for each district or a small group of districts to have a summer school which is convenient to the several Leagues whose representatives might wish to attend, and I would strongly urge upon you as soon as possible to arrange to hold such a Summer School on your district, not only for the Missionary Department, but for other departments, especially the Christian Endeavor Department as well.

Second, I should like to see closer relations between the District League and the Conference Executive. It should be a matter of interest for you to discuss in your district as to whether you should not see that your representative attends at least one of the meetings of its Conference Executive during the year.

Third, you have probably noted that the idea of a larger co-operation between the Sunday School and Epworth League in active Christian service is making great headway, and you have at least shown a progressive spirit in inviting the District Sunday School Secretary to be present. I have no doubt that you will make good use of him and point out to him that the League and the School may be of mutual assistance to each other in the cause of extending the Kingdom.

Kindly see that these suggestions are laid before your Executive and that some action is taken thereon.

Wishing you every success in your work for the coming year, believe me,

Yours faithfully,

SAMUEL FAIRBAX,
President of Summerhill Conference League.

QUEEN CITY, March 8th, 1909.

To the Secretary of the Show-How District Executive:

My Dear Brother,—Will you kindly call the attention of the members of your Executive to the fact that next Fall the Biennial Conference Convention will be held. We wish to make this the most up-to-date and helpful Convention in the history of our Conference. I shall be glad to have suggestions from you as to where this Convention should be held, what matters should be taken up for discussion, or any other suggestions which you should like to lay before the Conference Executive. Please make sure that at least twenty-five representatives from your District will be present at this Convention.

Yours in Christian Service,

GEORGE HOPEFUL,
Secretary Summerhill Conference.

QUEEN CITY, March 15th, 1909.

To the Secretary of the Show-How Executive:

My Dear Co-Worker,—You are aware that one year ago at the Joint Sunday School and Epworth League Institute which was held in the Metropolitan Church at Toronto, a five-year policy was adopted, a copy of which I beg to enclose. I feel sure that it is your desire that the suggestions contained therein shall be carried out, and to that end the committee depend upon your District to see that plans are laid at the coming Executive Meeting to ensure success. I would specially call your attention to the fact that missionary givings are to be increased 20 per cent. each year, and also to the effort that should be made to establish an Adult Bible Class in every Sunday School throughout the Conference. In this the Epworth Leagues can very greatly assist. Rally around the Sunday

School and you will see that the Sunday School will rally around you.

Yours in Christian effort,

JAMES RALLY.

Associate Secretary of the S. S.
and E. L. Standing Committee.

SPARKLE RIVER, March 17th, 1909.

To the Secretary of Show-How District Executive:

Dear Mr. Secretary,—The members of Sparkle River League extend to you and to the other members of the Executive best wishes that your term of office may be one of great blessing to all of the local Leagues. We know that you are great workers, and therefore open to suggestion. I have been authorized by the members of our League to suggest that a literature depot be established on the District. It would not be a bad idea also to have in connection therewith a small library, dealing with the best methods of Sunday School and Epworth League work. Someone, of course, would have to be in charge of the library and literature depot. I understand that the incoming Literary Vice-President is very anxious to adopt some progressive ideas, and I would suggest that he be appointed by the Executive, to see if such a depot and central library could not be established.

Wishing you God-speed in your work, believe me,

Yours faithfully,

CHAS. WORKER,

Secretary of the Sparkle River Epworth League.

YOUNG PEOPLE'S FORWARD MOVEMENT DEPARTMENT, METHODIST MISSION ROOMS,

Toronto, March 26th, 1909.

To the Members of Show-How District Executive:

My Dear Co-Workers,—The Missionary and Educational societies of our Church are co-operating in launching a campaign, with the aim of organizing Sunday Schools along missionary lines, and the educating of our people to deeper and more intelligent interest and co-operation in the great work of giving the Gospel to the whole world. The campaign will be under the direction and supervision of the Chairman of the District, the District Sunday School Secretary, and the District Epworth League Executive.

A number of students, who have been studying and making special preparation for this work for the last few months, will be equipped with stereopticon lantern and slides, and an exhibit of Missionary literature, and sent forth to take up this work. It is proposed to send two students out together. The campaign will receive \$5 per week from the Educational Society of our Church, and it is hoped will make their expenses and \$5 per week each from the collections which it is proposed shall be taken at each of the evening meetings.

The campaigners will deliver stereopticon lectures at the evening sessions, and also meet the local workers for conference, if desired. During the day, committee meetings and conferences will be arranged with the workers of the various organizations of the church. The exhibit of Missionary literature will be fully explained at these conferences, and the latest and most successful methods of work in connection with the Sunday School and Young People's Societies presented. Wherever possible, the Sunday Schools will be organized for Missions, along lines similar to those used in the Epworth League.

Will you kindly have the matter of a Missionary Campaign on your District thoroughly discussed at the next meet-

ing of your District Executive, and appoint a committee of perhaps two members to co-operate with the Chairman of your District and the District Sunday School Secretary in arranging for an itinerary, advising me of the action which you may decide to take in this matter.

I would recommend that you arrange for at least one member of your Executive to be present with the campaigners at every appointment on the itinerary. This will greatly strengthen the work done by the campaigners, and will also keep the District Executive in close touch with the campaign. I would also suggest that you consider the possibility of holding a District Summer School at the close of the campaign, or, if in the winter, an Institute for the purpose of training workers and leaders to follow up the work of the campaigners.

Awaiting your reply, I am,

Yours very sincerely,

F. C. STEPHENSON.

PRESIDENT—We shall take up these letters under new business. Are there any reports of Special Committees?

SECRETARY—I have here a report from the Committee appointed to look into the matter of Summer Schools.

The Secretary, of the Show-How District E. L. Executive:

The Committee appointed to look into the matter of Summer Schools begs to report as follows:

We have investigated the results attending the efforts of such schools, and find that wherever held the inspiration and benefits derived are great. Our attention has been called especially to the work done on the St. Thomas District, where last year the attendance at the District Summer School reached as high as 125. There have come from this District ten volunteers, and great good resulting from the evangelistic work which grew out of the School, and which was carried on by these volunteers and the District Officers under the auspices of the local League.

Summer Schools for the most part emphasize the Missionary Department. While this is good, at the same time we should not permit our Leagues and Sunday School workers to feel that the other departments can be sacrificed. Your Committee, after due consideration, recommend the following plan of campaign:

1st. That Summer Schools be held in our District during the coming summer for Sunday School and Epworth League workers.

2nd. That a committee comprising the Chairman of the District, the District Epworth League President, District Sunday School Secretary; and the Conference representative and the First Vice-President, be a committee to arrange the date, place and programme, after consultation so far as possible with the local Leagues and Sunday Schools. 3rd. That this committee be authorized in preparing the programme to have regard for any or all the departments of our League work, with special reference to the Department of Christian Endeavor.

4th. Leading up to this Summer School, there should be an evangelistic campaign carried on by campaigners which may be sent to the District, associated with the Sunday School Secretary and the representative of the District Executive, separate meetings to be held under the auspices of the local Sunday School and Epworth League. During this campaign, special attention shall be paid to soul-winning, increase of numbers, organization of new Leagues, introduction of Bible Study, inauguration of Mission Study Classes, Junior League

work, and possibly co-operation between the Adult Bible Class, teachers of the School, and League workers.

5th. To meet the expenses of the campaign and the Summer School campaign to follow, each delegate shall pay a registration fee of fifty cents, either through the local League or Sunday School, or personally.

All of which is respectfully submitted.

Yours faithfully,

(Names of Committee.)

PRESIDENT—Any other reports?

SECRETARY—No, Mr. President.

PRESIDENT—We shall take up this report under new business. It might now be in order to call upon the different officers of the Executive to outline briefly plans for the work of the different departments for the year. We shall first hear from our First Vice-President.

FIRST VICE-PRESIDENT—Since my election to the position of First Vice-President of this District, I have given serious thought to the best means of furthering the interest of this Department.

Doubtless one need in this Department of our Leagues is more competent leaders; that while almost without exception the First Vice-Presidents are sincere, earnest, young Christians, desirous of using every effort to further its best interests, many of them realize their lack of training and of knowledge as to the best means of carrying on their work. It seems to me, Mr. President, that our Executive should be a central agency, constantly on the watch for improved methods of work, and disseminating this information to all the Leagues of our District.

While some of this work could be done by correspondence, from past experience in local work we believe that for it to bear fruit it is first necessary that there should be personal acquaintance between the different workers brought about by visiting each League in the District.

*TREASURER—Such visitation would cost money; more than we can afford.

FIRST VICE-PRESIDENT—Yes, Mr. President, we realize that such is the case. Our income is an uncertain quantity, and at the best very limited, and inadequate to accomplish the work, and therefore we have had to do things on the cheap plan, unduly curtailing the results which we desired, but we are hoping for better things.

To return to the subject in hand, what we would like to see is a visit to each League by our District officers; let the work be explained to the members, and their co-operation secured, and then let the work thus started be followed up by correspondence where further visitation is impractical.

Some of the subjects which it might be well to thus lay before our Leagues are:

The development of the prayer spirit among our members, and the encouragement of the Quiet Hour.

Increased study of God's Word, and the formation of Study Classes for that purpose similar to those for Mission Study.

Development of the work of the Look-out Committee, both in regard to the League itself, and also where feasible in conjunction with the Sunday School, as outlined at the Epworth League and Sunday School Institute last year.

I think we are agreed that the Christian Endeavor Departments of our Leagues are not doing their best work. There must be enthusiasm aroused, there must be old members spiritualized and new members brought in, there must be the process of training and developing, there must be a systematic

study of what programmes make the strongest appeal to the hearer, and above all, the Christian Endeavor Department must seek to win souls for the Kingdom. If it falls here, then it falls everywhere.

With these aims in view, with your earnest co-operation and in the guidance and power of the Holy Spirit, I shall endeavor to do during the coming year my very best for this Department. I hope:

1st. To meet personally every First Vice-President of the District, either in the local League or at some central point, the first preferably.

2nd. To inaugurate and carry through this summer an evangelistic campaign, whereby some of the members of the Executive, together with one or two campaigners whom we might get for the supreme purpose of soul-winning, and touching as many local points as possible.

3rd. To encourage every member of our League to identify himself with the Sunday School, for three reasons: To develop himself, to help the School, and to win recruits for the League.

4th. To make a special effort to introduce the most up-to-date Look-out methods in every local society.

5th. To strengthen the Christian Endeavor programme by dealing as exhaustively as possible with problems and experiences of human life in all its phases, that the League meetings may be a great uplift in the lives of the members, and do more to equip them for service in the Master's Kingdom.

PRES.—Shall this report be adopted, members?

MEMBERS—Carried.

PRES.—What big plans has the Missionary Vice-President for us this year?

MISSIONARY VICE-PRES.—Mr. President, you have requested me to outline my plan of work for the year upon which we are just entering. In doing so, there are two or three recommendations which I would like to make to this Executive Committee.

First, I wish to recommend that our District aim to support a missionary of our own. As you know, we have been associated with two other Districts in our missionary work, the three districts together supporting one missionary and his wife in China. Of the amount required to do this, our District has raised during the past year \$400, not quite two cents per week per member. I would like to point out that if we can but raise \$1,000 during the coming year, which would mean about five cents per week per member, we may have a missionary of our own, and also have a surplus toward paying his out-going expenses to the field.

TREASURER.—Do you mean to say that you can more than double our givings within a year without doing a work which none of us has time to do?

MISSIONARY VICE-PRES.—I admit that there is not sufficient interest at the present time, but I believe that if the local Missionary Vice-Presidents can but be kept in close touch with the District organization, receiving inspiration and the latest helps for missionary work, they will in turn be enabled to inspire and arouse their members, and it is my plan, therefore, to keep in personal touch with every Missionary Vice-President on the District who is unable to represent. At the end of each month I propose to send a letter to every Missionary Vice-President, encouraging them to state their difficulties, and to ask for help and suggestions in the preparation of the monthly meetings in their Leagues. I shall each month send out a list of questions regarding the success of their meetings, number of systematic subscribers, amount

raised to date, committee meetings held, and so on. Their requests for assistance will be answered when the next monthly letter is sent out.

TREASURER.—I am sorry to say there is nothing in the treasury at the present time. In fact, we are \$3.45 in debt.

MISSIONARY VICE-PRES.—I suppose this is a matter which can be taken up again. This work, of course, requires a considerable amount to be expended on postage alone.

Now regarding helps for the financial side of the Missionary work in the local Leagues. Doubtless you have all seen the record folders and envelopes. (I have samples with me). I understand that Dr. F. C. Stephenson of the Forward Movement Department has kindly offered to supply each League organized for the Forward Movement with these helps, free of charge, so I have made a list of the Leagues on the District, and forwarded it to Dr. Stephenson's office, requesting him to send samples of the record folder, collecting envelopes, and pledge cards, and I am explaining their use, and offering them a quantity in my first letter for the year, which I am about to send out. I am recommending that every Vice-President appoint a Missionary Collector for every eighth person in the Society, and a Missionary Treasurer to take charge of the financial end. The Treasurer will thus relieve the Vice-President entirely of the financial part of the work, leaving him free for his numerous other duties, and this plan will also train and interest the treasurers and collectors. Giving our young people something to do is one of the best ways of holding them.

They are also planning to lay strong emphasis on Missionary Education. We shall never thoroughly arouse our young people to the importance of the work of world-evangelization until we make provision for a systematic and intelligent study of conditions. Doubtless you are all familiar with Mission Study Class work—perhaps the most successful plan of missionary education at the present time. We hope to have at least one Study Class in every League on our District. A splendid new book on the Immigration Problem in Canada has just been published by the Forward Movement Department, "Strangers Within Our Gates."

SECRETARY.—Well, I wish you success in your venture. Where in the world you will find leaders for this work I do not know. Why, we have had only three Study Classes on the whole District the past year.

MISSIONARY VICE-PRES.—That is true, but what other Districts can do, we can do. Take for instance the St. Thomas District. They held a Summer School every year. Each League is supposed to send at least one delegate to the School, and here plans and methods of work are outlined and illustrated by missionary specialists and instruction for the leading of Mission Study Classes is given. Such a School means the inspiring and arousing of the entire District.

From the Port Burwell Schools, just mentioned, have come eleven volunteers this year, and these volunteers formed themselves into a band and campaigned the District, a general awakening resulting. Study Classes have been organized in almost every League on the District. Some in the smaller centres, where such work was deemed an impossibility there were 125 delegates at this School. The question comes to me, why can we not have such a Summer School?

TREASURER.—Well, that beats everything I ever heard of. We could not do that.

MISSIONARY VICE-PRES.—Yes, I think we could, if we only will. I am delighted

to see that we have present with us tonight the District Sunday School Secretary. He is invaluable in working up a Summer School. The work of the Sunday School should be kept well to the front at such a gathering. In fact, in all our League Missionary work we should work side by side with the Sunday School. Do you not think that there should be in every Sunday School a Missionary Committee such as we have in our Epworth Leagues, and that the Missionary Committees of these two organizations should co-operate in planning for their respective monthly programmes, organizing Study Classes, and in promoting systematic and proportionate giving to Missions? With the aid of the Sunday Schools on our District we could not only support one missionary, but two, and that with no very great effort or sacrifice.

In closing, I would recommend that the District officers, unitedly or separately, visit each League during the coming year, and that the officers canvass the Leagues in the interest of securing a missionary of our own. All we not take as ours the motto, "SHALL AT IT AND ALWAYS AT IT FOR LIFE-LONG AND WORLD-WIDE SERVICE."

PRESIDENT.—This outline of the Missionary Vice-President's plans has been very helpful, and I am sure that she will have the enthusiastic support of every member of this Executive. Shall we adopt this report as presented?

MEMBERS—Carried.

PRESIDENT.—These reports are certainly very good. Shall we now call upon the Vice-President to outline his work for the year?

3RD VICE-PRES.—Mr. President, the 1st and 2nd Vice-Presidents have evidently served as District officers before. Consequently, they have their plans matured, but this is my first experience as Literary Vice-President for the District. However, I am anxious to develop and have come here expecting to learn the best methods of work rather than to impart them. Since my appointment, a number of questions have been puzzling me, which some of you may be able to solve. First, then, what is the definite object I am to aim at as Literary Vice-President for this year?

PRESIDENT.—We appreciate the Literary Vice-President's inquiring mind, and I am sure members of the Executive will be glad to offer suggestions. What do you say, Mr. Treasurer?

TREASURER.—Mr. President, this Executive may regard me as its odd member, but, Sir, I believe in being frank, and while I assume that the Literary Department is for the purpose of literary culture, I for one believe that we should seek to encourage and familiarize ourselves our Leagues to the social and political problems which confront us in individual, church and national life. Therefore, I am convinced that we ought to encourage our young men to read such newspapers and magazines as have in them a tone of literary, suggestiveness and strength. Let us develop in ourselves the art of carrying our Christian principles into every phase of human life. This we cannot do until we understand somewhat the problems of life. For instance, the *Montreal Witness* and *Canadian Life* and *Resources* are types of newspapers and magazines, respectively, which every young man ought to have in his home. Of course, in reading newspapers, we must learn discrimination and judgment. I would suggest also that the ladies be encouraged to use their minds with information which pertains to the highest and best in woman's world, but I'm afraid I am presuming in offering this advice.

1ST VICE-PRES.—I would suggest the gradual collection of a District Reference Library, comprised of books and literature pertaining to Bible study, Mission study, History of the Church, History of Protestantism, History of Methodism, Child Psychology, History of the Sunday School, what young people are doing in other churches and countries, and in fact I would suggest gradually enlarging this library to cover all phases of Sunday School and Epworth League work.

LITERARY VICE-PRES.—This idea of a library is a good one, and I am ready to give it a fair trial. I believe it can be made a success.

5TH VICE-PRES.—I suppose the Treasurer does not wish to exclude the study of the poets and our great essayists?

TREASURER.—No, not at all; but I would suggest that rather than study an individual poet like Tennyson, or an essayist like Carlyle, literary periods to be taken up. By so doing the reading class can get a clearer idea of the literary age and the periods in which these great writers lived and wrote.

LITERARY VICE-PRES.—These suggestions are splendid. We must have that library, including Bible text-books and us for the magazines and newspapers. I have not the least objection to becoming agent for them, provided we are working along the right lines.

S. S. SECRETARY.—Mr. President, you will pardon me for breaking in at this moment, but I think the suggestion of the library is along the right line. So far as I am concerned, I shall find every possible aid, and shall be glad to cooperate with the 3rd Vice-President in working out the idea.

4TH VICE-PRES.—I would be glad to say a word about the EPWORTH ERA. This is our young people's organ, and I feel sure that Mr. Bartlett, the General Secretary, would be glad to have you feel that it is your organ. You will find an abundance of things in it that are helpful and inspiring, and I feel that the Literary Vice-President ought to make a special effort this year to double its circulation in this District, which by our last report was only 55.

LITERARY VICE-PRES.—In my visits to the local Leagues I shall certainly endeavor to get subscriptions for this most valuable paper. Mr. President, I think that these suggestions will keep me busy until the next meeting, when I hope to bring before you a good report. I should like to give notice of motion that show how District establish a reference library, for the use of the League and Sunday School members of this District.

PRESIDENT.—These outlines for the Literary Department should mean for us a great literary interest among our members. We shall now hear from the Social Vice-President.

4TH VICE-PRES.—Mr. Chairman, we find, on referring to the District Constitution, Article II, "Object, That in the proper and efficient organization of District work, four essentials are necessary: (a) Increase of spirituality. (b) Improvement of methods of work. (c) To become better acquainted, so as to be more helpful to each other. (d) To assist in organizing new Leagues on the District, and promoting in every possible way the efficiency of those already organized.

In our report of last year it was intimated that the Social Department had under consideration, plans of work which would be more fully outlined at some future meeting of the Executive. Since my re-election to this important office, we have not had the opportunity of meeting in conference, such as this.

Your officer nevertheless has not been altogether idle, in her own opinion, for out of the sixteen Leagues eleven have been personally visited, and the moonlight drives thoroughly enjoyed as well.

MEMBERS.—Hear, hear.

TREASURER.—The Secretary must have been busy.

In our visitations we have found that an interchange of society or inter-visitations occasionally took place between the League at Succés Point and Dilatory Harbor, with the result that the latter saw that to keep abreast of the times she had to "get a move on" in regard to the arrangement of her programmes and work of their departments especially, to retain within their ranks the young men of their church, who were seeking stronger food than mush.

WELCOME.—Home Bay we found Workers extending their helpfulness to the pastor at the Sabbath services, in the Sunday School, and other departments of church.

At Hopeful Valley they provide ushers at the regular church services, thus often lifting the burden from the mind of some older, who had the matter in charge. In addition, two members of the Social Committee are to be found at regular entrances of the church, welcoming strangers, or long-absent church members, giving them a cordial handshake and seeing further that the ushers conduct them to an agreeable seat, in full view of the preacher. At the close of the service, these same young men are on the watch, and a supplementary band of young women for young women. Invitation cards are given to strangers, on the back of which is printed a list of the regular church services, name of pastor, officers, etc.

At Up-to-date Harbor the different departments are emphasizing the fact that they were all drawing members or strangers toward Christ from different positions or viewpoints, and the Social Department is making a splendid impression, drawing on the Social side. Constantly new features are being tried, and adapted to the local needs. For instance, we learned that the following had been tested successfully:

Topic Social.
Accommodation Social.
Calendar Exhibition.
L. U. B. A. Social.
Social to Serve.
Peanut Wrinkle.
G-U-Ess.
Geographical Social.
Missionary Photo Social.
The \$100 Social.
D. F. Social.
Business Social.
Break Up Cliques Social, etc.

SECRETARY.—Do you mean to say all these things are just different ways of holding social evenings? Where do you find them?

SOCIAL VICE-PRES.—Oh! I thought you had a copy of Dr. Crews' little book, called "Practical Plans," from which most of these are culled by the various Leagues. It can be purchased for the small sum of thirty-five cents. Every officer in our Leagues should be in possession of this book, valuable for any department. Then our Leaguers use their own originality, and think out ways and means. Might I just refer you to our League paper, THE CANADIAN EPWORTH ERA, February issue, page 39, and March issue, page 63, in which two excellent types of Socials are depicted—Bible Games and Missionary Socials.

At Christmas we visited the League at Co-Operation Point. The regular service was omitted, and instead the Leaguers assisted the Sunday School Superintendent and officers in the annual Xmas Festival and Distribution. They gladly

shared the burden so long borne by the few, and for them the Christmas bells rang out the merrier, as they told of One Who knew not to do His Own will, but Who came to bear the burdens of others.

SECRETARY.—I have been to social evenings where there has been novelty, pretty decorations, pretty dresses, pretty invitation cards, etc., and yet the attendance was small. Why was that?

SOCIAL VICE-PRES.—Because that social lacked an adequate purpose. It appealed only to the senses, and not to the soul.

SECRETARY.—Do you mean to say that at a Social evening the Missionary Committee, Look-out Committee, and every other committee, ought to get after the strangers and worry the life out of them?

SOCIAL VICE-PRES.—No, by no means. I do not know that it is wise for any committee to do such work. The Social Committee, of course, should obtain the names and addresses of all visitors, hand them to the other department, whose committees may later call upon them. But what I mean by saying that an appeal must be made to the soul is simply this:

The members of the Social Committee should be among the most unselfish and consecrated members of the League. Their plans, their welcome, their handshake, their invitations to "come again," must be sincere, always sincere. The recipient must feel that behind the manifestation of sociability there is real good will and interest. Sham sociability fails, for it is hypocritical. Sincere sociability wins, because it is motivated by sympathy and love.

Consequently, I strongly urge on all Social Vice-Presidents the absolute necessity of having on the committee, members who naturally would be selected for the Christian Endeavor and Missionary Departments, members whose hearts are sound and true and human, filled with the Spirit of our Lord Jesus Christ, to be social to save. To do this is to put into operation a powerful force to lift up our fellow young men and women for Christ.

Mr. President, you have heard this admirable report from our 4th Vice-President. I think she has struck the right note. Let us not be *shams* in this year's work. Let us be sincere and loyal and energetic, and our District work will develop and multiply.

Shall this report be adopted?

MEMBERS.—Carried.

PRESIDENT.—What about the Junior work on the District?

5TH VICE-PRES.—Mr. President, I wish that I could make the whole Executive, as well as the whole District, feel as I do—that this is the most important branch of our Epworth League work.

1ST VICE-PRES.—How many of our Leagues have Junior Departments?

5TH VICE-PRES.—I am sorry to say only five. Two others have catechumen classes, which there take the place of the Junior League, but, in the remaining nine, no effort outside the Sunday School is being made to train the children.

PRESIDENT.—Have you organized any Leagues this year?

5TH VICE-PRES.—Two only. I have visited every League on the District, and where there is no Junior Department I have urged that one be organized, but there has been considerable indifference. Then, it is very hard to get a person who is properly qualified to take hold of this work. However, things are more encouraging than they were last year.

PRESIDENT.—How about the societies that are organized—are they doing good work?

5TH VICE-PRES.—In some cases very good; in others fair. The state of the work, Mr. President, in this, more than in any other department, depends upon the person who is at the head. I find that some superintendents make the mistake of trying to do everything themselves, instead of simply directing the efforts of the children. One Junior effort of the League on Sparkle River. I refer to the one at Sparkle River. It has as superintendent an energetic young lady, who has made a thorough study of Junior methods. She is a very busy person, but she finds time to keep posted, and in addition, she is a great lover of children. The League is organized along the same lines as the Senior League, with a number of sub-departments, and the members are all on committees. Each department is under the direction of an assistant superintendent. The boys and girls take part in the programmes, and it is really wonderful how well they can conduct a meeting.

2ND VICE-PRES.—What missionary work are the Juniors doing?

5TH VICE-PRES.—I believe you dream about missions. Yes, in some of our Leagues they are following the Junior Missionary Trip. This has been so successful where it has been tried that I have urged it upon every superintendent, and I hope before the end of the year to have it introduced into every one of the societies. The Junior League and the Sunday School are the places in which the boys and girls should receive their missionary training.

2ND VICE-PRES.—How about the givings?

5TH VICE-PRES.—In that, too, the Juniors are doing well. I have found that where they had something definite before them, such as the Chinese Hospital or the Japan Orphanage work, there has been a greater interest shown, and the contributions have been larger. Some of the Superintendents are endeavoring to cultivate the habit of systematic giving among the children, but that is not general yet. The money is usually given through a monthly collection.

1ST VICE-PRES.—How are the running expenses of the League met?

5TH VICE-PRES.—Mostly by a collection once a month. One or two of the senior societies support the Junior Department, and this I believe to be the ideal way.

3RD VICE-PRES.—Do you not think that the superintendents should for the most part be day school teachers, or at least those who understand child life. It seems to me there are wonderful possibilities along the line of Junior League work. But we should be careful in the selection of our Superintendents. They should be able to discriminate the stages of development in the child life, and distinguish between the likes and dislikes of boys and girls, be more or less students of nature, in order that they may accompany the members in nature rambles, etc.

5TH VICE-PRES.—I quite agree with what the Literary Vice has said, and feel quite confident that if the Junior Department is to do its best work it must speedily be placed in the hands of superintendents who are thoroughly acquainted with child life.

PRESIDENT.—What are your plans for the future?

5TH VICE-PRES.—In the first place, I am going to try to put a Junior Department into at least five of the nine Leagues where there are none now. We shall endeavor to extend the plan of systematic giving, and more than ever to train the children for active Christian service. The Junior League, as I said before, is the most important department

of our work, and I want the earnest prayer and co-operation of every member of our Executive, in order that we may train the Juniors on our District for active, definite service for Christ and the Church.

PRESIDENT.—You have listened to this encouraging report of our 5th Vice-President. Shall it be adopted?

MEMBERS—CARR. ED.

PRESIDENT.—We shall now hear from our representative to the Conference League.

CON. REP.—As District Representative to the Conference Epworth League, it gives me a great deal of pleasure to make my report to this meeting. I esteem it a great privilege to be thought worthy to represent you on the Conference Epworth League Executive Committee, and I would indeed be sorry to miss the inspiration and help which I have there received, and which I will report in part as much as possible to the officers and workers of the District. And just here let me say it is really a shame that so few of our District Representatives attend the Conference League.

Some matters which have been discussed by the Conference League from time to time might be summed up as follows:

1. Best methods of look-out work, i.e., how to hold old members and win new ones.

2. Plans for keeping records of attendance, methods of visitation, etc.

3. Suggestions for a five years' programme, which if adopted and realized would mean unbounded progress for our Epworth League.

4. Plans for co-operation with the Sunday School. Suggestions were normal looking to the organization of a normal training class in the Epworth League, and that all members should be members of an Adult Bible Class. On the other hand, it was pointed out how the Sunday School Superintendent and teachers, being to some extent in the League, might graduate younger scholars into the Junior League, and the adult scholars into the Senior League, where under well-trained officers they might obtain a preparation for active Christian service.

We have also discussed, although not sufficient to arrive at any satisfactory plan, the question of how the young men can be attracted to and held in the Epworth League, especially in view of the fact that in some cases it looks as if the young men's clubs which were organized a few years ago would discontinue.

In fact, the idea of the Conference League is to make the Epworth League the working organization in the Church, and consequently a force to be reckoned with against sin, and in the building up of the local church work.

Now, Mr. President, I would make one or two suggestions, and I am through.

Inasmuch as there is so little interest shown in the Conference Executive by the District Representative, and inasmuch as we should have men present at the meetings of the Conference League who are closely identified with the District work, I would suggest that the District Representative to the Conference League be in every case the District President. This would keep him in touch constantly with the work which the Conference Executive are endeavoring to do on the District.

TREASURER.—I thought it was the duty of the Conference League only to prepare for the biennial convention.

CON. REP.—No, it seems not. The Discipline provides for their assistance in the District work, and from what I have heard at the meetings of the Executive, it would be a splendid thing if District

officers kept in touch more with the Conference officers.

4TH VICE-PRES.—Well, I have been a District officer for some time, and only once have I received any communication from a Conference officer.

CON. REP.—That may be. But the idea that there should be closer relations between the Conference and the Districts is growing. And I believe, moreover, that the Conference officers should be the very best young people of the Conference—experts in their departments—whose duty it will be to obtain for us the best suggestions from every source, and to devise big plans for the whole Conference, which the Districts might work out.

PRESIDENT.—This, then, shall stand as a notice of motion. At our next meeting, the Conference Representative will move that henceforth the President of the District Executive be our representative to the Conference Executive.

PRESIDENT.—The Treasurer's Report.

TREASURER.—Mr. President, the Treasurer's report to-night is not one to call for much congratulation, but when we take all things into consideration, there is perhaps something to be very thankful for in the fact that the showing is as good as this.

Receipts from collection at last Convention	\$11 00
Disbursements:	
Gotown Convention Printing Expenses	4 50
Postage, etc.	1 05
2nd Vice-Pres., to set of Maps on China	5 00
President's Travelling Expenses	3 90
Deficit	\$3 45

As I stated previously, the showing is not as favorable as I would like, and I would, therefore, suggest that we consider the advisability of requesting each League to assist the Conference League and the District Executives, on the following basis: \$1.00 for Leagues with a membership of 50 or under; \$2.00 for Leagues who have over 50 to 100 members, and \$3.00 for those that have over 100 members, monies to be collected by Conference Treasurer, and distributed.

In making this suggestion, in order to strengthen our finances and influence, I do so feeling that it is rather humiliating for any organization, be it ever so successful in carrying out the work for which it was founded, when the expenditure exceeds the receipts.

If the Leagues were approached, and the needs of the District placed before them in a forcible manner, their income would be augmented, and the Executive would be in a position to carry out their work more energetically.

Mr. President, the plan as outlined appears to me the most feasible at present, and until the Epworth League and Sunday School Department of our Church be placed on the same footing as the Educational, Superannation, Educational, or any other schemes of our Church, and the Church as a whole appealed to for an annual collection in support of these most worthy departments.

PRESIDENT.—We shall deal with this report under new deal. We have with us at our Executive meeting the District Sunday School Secretary, and the office created at the last meeting of the General Conference for the purpose of stimulating and developing interest in Sunday School work. We are glad to have him with us. We realize that the spirit of unity and co-operation between the Epworth League and the Sunday School is in the air, and shall, therefore,

be glad to hear from our brother Secretary.

S. S. SECRETARY—Mr. President and members of the District Executive, I must thank you cordially for your thoughtful kindness in extending to me an invitation to be present with you at a meeting of your District Executive. I have come to the conclusion that until such time as there may be a federation of all the young people forces in the Church, the Sunday School and Epworth League can do much by co-operating in their work. I think we are seeing more and more that the work of the Sunday School is essentially to teach the scholar Bible truths and principles which will enable him to develop a sturdy Christian character, while the work of the League is rather that of training. The organization of the League is such that the scholar of the school, whether boy or girl or adult, can find ample scope to practically work out the laws of the Kingdom and of self-development which he has learned from the superintendent and from his teacher. It will be seen, therefore, that these two organizations do not oppose each other, nor do they cover the same ground. They are rather complementary, and in working together with a perfect organization and high ideals will bring about a condition in the Church which would be most conducive to the best and highest life. I am here, therefore, to seek your co-operation; not only your sympathy, but your active assistance in developing and expanding our Sunday School work on the District.

First, I should like to see co-operation in interesting the ministers more in our Sunday School work.

TREASURER—Do you mean to say that there are some pastors who do not take much interest in the Sunday School?

S. S. SECRETARY—Yes, I am afraid this is true. Sometimes, of course, our pastors have not the time. Visitation, financial problems, and other worries absorb their minutes so that they have not a minute to give to the growth and development of the Sunday School, except in a very general way. Other pastors are more or less indifferent to our Sunday School work. Now, the greatest importance that our ministerial leaders should be prophets and seers, and as such they must be brought to see that the success of the Methodist Church on this District and throughout Canada depends upon the Sunday School and young people's societies of the present. Who is to lead unless the preacher? I am confident that if the Committee of the District Epworth League, co-operating with the District Sunday School Secretary, would take it upon themselves to interest every pastor personally in his local League and school, we shall have accomplished much for our organization.

In the second place, I seek your co-operation to inaugurate and develop the Forward Movement for Missions in our schools. I was struck by the plans unfolded by your 2nd Vice-President in respect of the work to be attempted for the present year. I am coming to feel, however, that the greatest field of Missionary effort is neither in the Epworth League or in the Church, but in the Sunday School. Why, I am told that there is a Sunday School in Toronto whose membership is only 500, and whose average attendance is only 300—Elm Street Sunday School. They call it a school that raised two years ago for Missions \$500, and last year \$528. This same school has already this year subscribed \$450. The school is comparatively a poor one, and yet gives on an average \$1 per member in your time up the minutes I find that the number of scholars in the Sunday Schools on this

District is 2,600. At a dollar per member this would mean a contribution to Missions from the schools of \$2,600, while now we contribute only \$174. And not only could we raise money for Missions in this way, but we could teach the boy and girl how to contribute systematically to all branches of Church work and not only so, but by proper teaching of Missions in the school, through travels and text-books, etc., we could make real missionaries of a large number of them. Now, my point is this. He is the work that can be done in the school. You have the workers to do it. Co-operate with us in the school, and I guarantee that we will astonish you by our givings.

4TH VICE-PRES.—What do you mean by co-operate? Do you mean in givings or in help?

S. S. SECRETARY—We do not want your givings. We are desirous that you should contribute through your League more and more, but we do want your help. For instance, I understand the League has a strong Missionary organization at Sparkle River, but at that appointment the Sunday School contributes nothing to Missions. Now what is to prevent the Missionary Vice-President, on visiting Sparkle River League, to get in touch with the pastor and Superintendent of the school, and one or two members of the League, who are teachers in the school, and Missionary enthusiasts, and organize a Sunday School Missionary Committee, having as Chairman a League member who is competent to interest the teachers through Mission Study to interest their scholars, with a view to their contributing systematically to Missions?

In the third place, the Epworth League may co-operate with the Sunday School in Bible study. I do not wish to be at the expense of the League, but I must say that your members are shamefully deficient in Bible knowledge. As you know, the A. B. C. Movement is expanding very rapidly. It is my purpose to organize an Adult Bible Class in every Sunday School on this District, and I shall look to you as Active members of the League to see that your members, both Active and Associate, unite wherever possible with such class. It is easy to see wherein this co-operation would mutually help the two organizations.

In the fourth place, the Epworth League should supplement the Sunday School teaching staff. A short time ago I stated that the League was the training organization of the Church. I think you will agree with me that this is true, and if it be true, then you should give some practical demonstration of your profession. In every Sunday School in this District trained teachers are needed. I would suggest that you consider the organization of normal training classes in your local Leagues, with the idea of assisting the Superintendent to properly man his school.

As I have already said, I was most interested in hearing the Treasurer outline his plan for the District reference library. I think we should see to it that the departments of Sunday Schools and Epworth Leagues should keep us all in touch with the latest and best in normal training, child psychology, the development of the boy and the girl, methods of Sunday School and Epworth League work, etc. This District library would also perhaps assist us in working out later a system of correspondence, or even a correspondence school, under the auspices of the General Secretary and his Associates, which would enable us to pass regular examinations in these several subjects.

But, Mr. President, I do not want to longer trespass on your time. I simply wish to bring these few suggestions before you, to show that there are practi-

cal ways in which you as leaders in the Epworth League can be of valuable assistance to us in our Sunday School work, and I want to once more assure you of my active sympathy with you in all departments of the Young People's work.

PRESIDENT—The Sunday School Secretary is certainly aggressive and up-to-date, and not afraid to blaze out new lines of work. I can assure him of our willingness to co-operate with him in the work he has suggested, and before we adjourn I trust some step will be taken to effect such co-operation.

S. S. SECRETARY—I have been very interested in what the Sunday School Secretary has said. I am afraid I have sometimes thought that the Sunday School did not give the League its due, and perhaps on some occasions it was justified in so doing. But the Secretary of our District has certainly shown an appreciation of the League's effort, to which we must respond. I should like to point out, however, that he has presented only one side of the question, viz. How the League can help the School. As the Secretary will see, there is another side to the question, and a very important one from the standpoint of the League, that is, How can the Sunday School help the Epworth League? One of the difficulties which the League has is to organize and carry out a perfect look-out and visitation system. This part of our work is essential, and it is undoubtedly essential to the Sunday School as well as to the Epworth League. I have often thought that it might be possible for the Sunday School and League to co-operate in look-out work, for the purpose of looking after absent members, and securing new members from time to time, and among other things, to get them to do. I see no reason why representatives of the teachers and the Adult Bible Class should not join with the Look-out Committee of the League in working the Church and the community in the interest of both of the Sunday School and Epworth League, and incidentally of the whole Church. Moreover, if the teachers of the school were more interested in the work of the Epworth League, there should be no reason why they should not influence their scholars at a certain age to become active members of the League, and so provide opportunity for their development. In fact, there should be no reason why the teacher should not at an opportune time bring his whole class of girls or boys, as the case may be, into the League. The organizations of the Church are many, but the work of the Church is one, and the organizations, therefore, ought to work in harmony and co-operation.

S. S. SECRETARY—I am quite prepared to admit that there is the other side to this question, and I am glad that the League has brought it out, and I can only once more state my willingness to co-operate with you for the purpose of mutual benefit and help.

SECRETARY—If in order, Mr. President, I will like making a motion at this point?

PRESIDENT—I suppose this matter really should come up under new business, but if you are agreeable we will have any motion on this matter just now.

SECRETARY—I move that the President and the 1st and 2nd Vice-Presidents be a committee to co-operate with the Sunday School Secretary in making a survey of our District, with a view of uniting our forces in Christian effort along such lines as have been suggested to-day.

4TH VICE-PRES.—I have pleasure in seconding this motion. I believe that there should be a closer relation between the intermediate scholars of the school and the Junior League, and I trust that this Committee in their deliberations

will have regard for this side of the work.

S. S. SECRETARY—I should be very glad to co-operate with such a committee.

PRESIDENT—Are you ready for this motion? All who favor its adoption, please signify. Carried unanimously. Is there any unfinished business?

TREASURER—Your bill still remains unpaid, Mr. President, and I regret very much to say that there are no funds on hand. I am hoping that the new plan which I have to submit to-day will obviate this difficulty in future, and that your bill, sir, will be paid shortly.

PRESIDENT—That will be quite satisfactory. Is there any further unfinished business, Mr. Secretary? I might also say that the Committee appointed for the preparation of the programme for the Annual Convention is making some progress, and hopes to work out something which will prove helpful and interesting.

SECRETARY—I think there is nothing further under the head of unfinished business.

PRESIDENT—Is there any new business? We have before us several communications, and it is now in order for the Executive to deal with them. Here is a letter from Samuel Fairfax, President of the Endeavor Conference League, calling our attention to Summer Schools, closer relations between the District League and the Conference League, and the possibilities of co-operation between the Sunday School and Epworth League. What shall we do with these recommendations?

LITERARY VICE-PRES.—I think the adoption of the report of the Committee on Summer Schools meets the reference to that line of work.

TREASURER—It seems to me that the idea of closer relations between the District League and the Conference League is a good one. I understand that the District Representative very seldom attends the Conference Executive. Consequently, there is scarcely any connection between them. In order to establish this relation, I would move that this Executive recommend the election of the President of the District League for the time being as representative of the District to the Conference League, and that a copy of this resolution be forwarded to the Conference League Secretary. In order that the recommendation may be handed to the other Districts of the Conference.

SOCIAL VICE-PRESIDENT—I am somewhat loath to second the motion, as our own representative has been exceedingly loyal to the Conference League, but from what he has said tonight, he is the only representative who attends, and consequently I second the motion.

PRESIDENT—Does this motion meet with your favor?

MEMBERS—Carried.

PRESIDENT—We have here a letter from George Hopeful, Secretary of the Endeavor Conference League, in respect of the Biennial Convention next fall, and asking for suggestions for the programme, etc.

1ST VICE-PRES.—I move, Mr. President, that the Secretary be instructed to write Mr. Hopeful, promising our sympathy and co-operation in the Convention, and guaranteeing an attendance of twenty-five members from our District, and that we recommend strongly that the programme deal with big things in a practical way. I for one think that we as Leaguers deal too much with trivial matters, and do not appreciate sufficiently our opportunities and advantages in this age.

5TH VICE-PRES.—I second the motion.

PRESIDENT—If you favor this motion, please signify.

CARRIED.

PRESIDENT—Shall we take any action in respect of the letter of Charles Worker, Secretary of Sparhawk River League, in connection with the establishment of a District reference library for the use of Sunday School and Epworth League leaders and workers?

LITERARY VICE-PRES.—I appreciate the fact that there are some difficulties in the way of the establishment of such a library, especially as we are a rural district. However, I shall be prepared to co-operate with the Sunday School Secretary to advertise and look after the books if they are secured.

TREASURER—Mr. President, we cannot secure these books without funds, and so far as I can see we have no way of raising money at the present time. Would it not be better to appoint a committee to investigate the need, and how the need might be met, and report to a special meeting of the Executive. In fact, I will move that a committee, consisting of yourself and the Literary Vice-President, be appointed to co-operate with the District Sunday School Secretary to do this.

MISSIONARY VICE-PRESIDENT—I second the motion, and would ask the Committee not to forget missions.

1ST VICE-PRES.—While I endorse the motion heartily, I would ask the Committee to especially consider the possibility of securing text-books which might assist us as a District in the study of the Bible, and pamphlets which would aid us in look-out work.

PRESIDENT—I take it for granted that the need of all departments will be fully considered by this Committee.

MEMBERS—Carried.

PRESIDENT—James Rally, Associate Secretary of the Sunday School and Epworth League Standing Committee, has a letter here which calls our attention to the five-year policy which was adopted by the Sunday School and Epworth League Institute, at the Metropolitan Church in April, 1908. What shall we do with this letter? Perhaps it might be well to ask the Secretary to read this policy.

SECRETARY reads:

Sunday School and Epworth League Institute, Metropolitan Church, Toronto, April 1st, 2nd, and 3rd, 1908.

"Suggestions for a Five-Year Policy for the Sunday Schools and Epworth Leagues of Toronto Conference."

We, the delegates and representatives of the various Sunday Schools and Epworth Leagues of Toronto Conference, assembled in this Sunday School and Epworth League Institute, believing that work in its several departments, and believing that to this end we should have in mind aims and lines of policy which are at once sane, practical and statesmanlike, do hereby undertake, God being our helper, to carry into actual realization, wherever possible, during the next five years, the following suggestions:

1. To establish at least one Bible Study Class supplementary to the International Lesson series in every church.
2. To plan and carry into effect an aggressive Missionary campaign, involving the realization of the following suggestions:

- (a) To organize the Sunday Schools and Epworth Leagues and other Young People's Societies not yet touched by the Forward Movement along the lines of "Pray, Study, Give."

- (b) To organize and establish at least one Mission Study Class in every church.

- (c) To increase our united givings

through the Forward Movement at least 20 per cent. every year.

- (d) To consider more thoughtfully and prayerfully our individual relation and responsibility to definite personal work, the ministry of our Church in all its branches, and the great Missionary enterprise at home and abroad.

3. To organize in every church and continue a normal training class, comprising members of the Sunday School and Epworth League, with a view to their work in the Sunday School.

4. To organize and instruct in every church Catechumen Classes among the juniors of our schools and Leagues, and to introduce wherever advisable a Junior Department in the League, for the purpose of bringing our boys and girls into active church membership.

5. To organize and establish in every Sunday School the Adult Bible Classes, along the lines of the A. B. C. Movement.

6. To perfect our Look-out Department in the League and the school, and wherever expedient to organize a joint Look-out Board in every church, whose duty it shall be, in the absence of the pastor, to take charge of the Look-out work of such church.

7. To make in every church at least for the beginnings of such a library for the beginnings of a benevolent to all Sunday School and Epworth League workers, and to pursue, through the Literary Department, such courses of study as will contribute to our culture and development along lines of Christian citizenship.

8. To strengthen our Social Department such a way as to intensify our interest in the solution of the social problems which confront us, having special regard to the prosecution of temperance and moral reforms.

9. To systematically and continuously pray for God's blessing upon our joint and several efforts in the extension of His Kingdom, and to do everything in our power to encourage co-operation between the Sunday School and Epworth Leagues along the lines above suggested, and in every department of Christian work.

PRESIDENT—I feel that this is something definite and concrete that we might carry out in our own District during the five-year period. Shall we attempt it?

S. S. SECRETARY—If you will permit me, Mr. President, I would say that insofar as I can be of any assistance in realizing this policy, I shall gladly do so, and moreover, shall gladly co-operate with you or any of the Committee which you may feel disposed to appoint, to extend the work along the lines mentioned in the policy.

MISSIONARY VICE-PRES.—Mr. President, I move that we adopt this policy as our District Policy, and that each of the President and Sunday School and Secretary be a committee to act individually, and as a committee, to carry out the policy.

LITERARY VICE-PRES.—I second this motion, and shall certainly do my best to see it through.

PRESIDENT—All who favor the adoption of this policy, and will guarantee to give their active support, please rise.

(Motion carried by standing vote.)

PRESIDENT—There remains the letter of Dr. P. C. Stephenson, in respect of summer campaign work. What is your pleasure in this matter?

2ND VICE-PRES.—I think we should not adjourn without taking some definite action herein. As I have already indicated, we hope to leave our district on broader lines this year, and I think it would be fitting to open our work by a big Missionary campaign. I would, therefore, move that the President, and, if I may sug-

gest, the 2nd Vice-President, be a committee to co-operate with the Chairman of the District and the District Sunday School Secretary in arranging for the itinerary, and discussing the advisability of holding a Summer School at the close of the campaign, and, in short, to have the whole matter in charge.

TREASURER—I would second that motion, but would suggest that no heavy indebtedness be incurred.

PRESIDENT—Are you ready for the question? If in favor, please indicate. Carried.

There is also the report of the Committee on Summer Schools.

3rd VICE-PRES.—Might I point out, Mr. President, that the report of this Committee is very much along the line of work for the doing of which we have just appointed a committee. I would move, therefore, that this report be handed over to this special committee on the understanding that they are to have regard for its recommendations in working out their campaign and preparing for the Summer School.

CONV. REP.—I second this motion. I might further say that, although I have not taken much part in the discussions, I have learned a great deal, and shall endeavor to present some of the ideas which you have adopted to the next meeting of the Conference Executive, in order that other Districts may be stimulated to map out a similar campaign.

PRESIDENT—Are you ready for the question? Those who favor the adoption of this motion, please signify. Carried.

PRESIDENT—By the way, we still have the Treasurer's report to pass upon. What is your wish in respect of this report? You will remember that the main feature was that the findings of the local League should be collected by the Conference Treasurer, and that he should distribute the proceeds among the District Treasurers. Do you agree to this principle?

CONV. REP.—So far as the District is concerned, I feel that the plan submitted by the Treasurer would be more immediately successful if the collection were made by the District Treasurer, and the proportion going to the Conference Treasurer forwarded to him. However, I can readily see that the Treasurer's plan of having the money collected by the Conference Treasurer, and distributed through him, will result in a closer relation between the Conference Executive and the District Executive, and as this is what we are striving to bring about, I move that the report be adopted, and that it be presented to the Conference Executive for confirmation, with a view to having it placed in the Epworth League Constitution. In the meantime, I suppose we will have to rely upon the old plan of the Convention collection, and so on.

1st VICE-PRES.—The same thought occurred to me, but I am prepared to waive any immediate results for the larger results which I trust will work out. I second the motion.

PRESIDENT—Are you prepared to accept this motion that the report of the Treasurer be adopted?

MEMBERS—Carried.

Is there any further business? If not, a motion for adjournment is in order. Before adjournment, however, I wish to thank you for your attendance, and for the enthusiasm and practical interest you have shown in the work for the meeting. We are certainly attempting to do large things, but I feel sure that through prayer and co-operation one with the other, we can accomplish all that we are attempting. I am confident that you and I will feel that we are responsible not only for the

work of our own District, but that our influence and our efforts may be felt throughout our Conference and nation; that, in fact, we are associated with other Districts and other organizations in the work of redeeming the world. There is everything, therefore, to encourage us and to inspire us to put forth our best efforts in the extension of Christ's Kingdom. I bespeak for each of you throughout the year a rich Christian experience, and abundant success in your special line of work. A motion for adjournment is now in order.

CON. REP.—I move that we adjourn.

TREASURER—I second the motion.

PRESIDENT—Carried. This meeting is adjourned.

The I. B. R. A.

This abbreviation should be familiar to all as meaning "International Bible Reading Association." This great organization works for the deepening of the spiritual life of the people. It adopts as a method a system of daily readings in connection with the International Sunday School Lessons so familiar to us all. These daily readings are found in nearly all Sunday School periodicals as the "daily readings." But the I. B. R. A.

and the people together daily. We hope to revive the old custom of daily family worship. That these daily readings are found in the Sunday School periodicals is in part accidental. The publishers of these papers, seeing the help these readings would be to the people, and perhaps secure a wider use of the paper, have requested and obtained permission to print these readings. For this privilege editors usually give a contribution toward the extension of the work of the Association. The central office of the I. B. R. A. is in London, England, under a Committee of the Sunday School Union, with Mr. Charles Waters as the chief secretary. The Ontario District Secretary is Frank D. Price, 351 Sherbourne Street, Toronto, to whom all applications for information or supplies may be sent. This great work is engaging the hearts of many of our most prominent Christian workers. We ask the co-operation and sympathy of young people especially, and hope that many more will volunteer to become "Branch Secretaries." **FRANK D. PRICE.**

Fort William Epworth League

The Epworth League Reading Circle of Wesley Methodist Church, Fort Wil-



E. L. READING CIRCLE, FORT WILLIAM, ONT., 1909

has a literature and membership of its own. It publishes a yearly card of membership, on which are found the Sunday School lessons, subjects and daily readings; also a leaflet for each month on which are the titles, lessons, golden texts, daily readings, and comments on each day's reading; also a quarterly circular letter. These are supplied free to branches or individuals, who in Ontario pay an annual fee of five cents per member. Leaflets A and B give general information, and are supplied free. Thus a "branch" may be formed in connection with a church, Sunday School, an Epworth League, or other society. It is especially helpful in the League, in assisting the members to keep the part of the pledge, "to read a portion of the Bible daily." It is supplied to classes in the Sunday School or in the Home Department. At present the enrolled membership in English-speaking branches is over 950,000, besides foreign-speaking members. Branches are formed in more than eighty countries. We have more than 5,000 enrolled members in Ontario. In addition to this, through the Department of Education, we are supplying the teachers of the public and high schools in Ontario, over 9,000 in number. Thus we hope that nearly 200,000 pupils will daily hear the Word of God read in the schools. We aim at getting the Bible

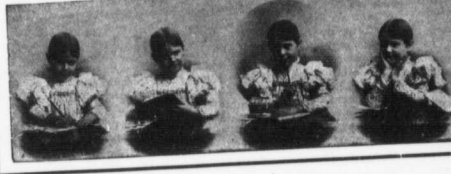
ham, have spent many profitable hours during the past few months in study.

The meetings were interesting and inspiring. Many lessons were learned as they studied, "The Apostle of the North" (Young), giving an account of Rev. James Evans' work among the Indians; "Golden Deeds" (Yonge), relating many acts of bravery, and "Back to Oxford, or The Origin of Methodism" (Potts).

The Circle met weekly for mental improvement. Two leaders had charge of each meeting, and after two hours' thoughtful study, refreshments were served, and arrangements made for the next meeting. There was a membership of twenty-three. Visitors and strangers were always welcomed.

In a city like Fort William, where there are so many contra attractions, a course such as this proved very helpful and a great blessing to the young people. It encouraged the backward members to take more active part in the meetings, and was an excellent method of entertaining strangers, and thus interesting them in the work of the League.

The Circle has disorganized for the summer, but purpose forming another this fall. We hope that many other similar ones will be formed.



OUR JUNIOR DEPARTMENT

A Junior League Superintendent Must Learn

- The way to a child's heart.
- The practical value of a smile.
- How to obtain and maintain order.
- The best way to promote reverence.
- The utility of system in arranging meetings.
- That juniors require personal treatment.
- How to utilize the busy activities of the children.
- The nature of the junior's home surroundings.
- The co-operative usefulness of committees.
- That patience is a supreme virtue.
- How to train leaders for future League service.
- The secret omnipotence of love.
- To combine the study, and working use of the Bible.
- That no work done for Christ among His little ones can go unrewarded.

Weekly Topics

AUGUST 22.—OBEDIENCE TO PAR-
ENTS.—Eph. 6. 1, 2.

1. What is the fifth commandment? Ex. 20. 12.
2. What promise goes with it? Eph. 6. 3.
3. How are children to obey? Eph. 6. 1; Col. 3. 20.
4. What does "in the Lord" mean? (As the Lord would wish.)
5. Does it mean that the parents are to be living "in the Lord" when they command, or that the children are to obey "in the Lord," or both?
6. "For this is right." What does he mean? Is it "right" for a parent to command a child to do anything that the Lord would not wish to have done? (Explain that it is never right to do a wrong act, no matter who may tell us to do it.)
7. How are parents to bring up their children? See verse 4. Both go together—the parent and child—in the spirit of obedience to Christ. Then, the parent never asks his child to do anything but what is "right," "in the Lord," and the child is "right" in obeying. This obedience "is well pleasing unto the Lord."
8. Name some ways in which children may dishonor their parents.
9. Find some things that Solomon said long ago about disobedient and rebellious children.
10. Name some Bible sons who dishonored their father, and brought ruin upon themselves.
11. Name a New Testament boy who was true to his mother's teaching, and became a very useful man.

AUGUST 29.—FROM JAPAN TO
CHENTU, WEST CHINA. A visit to
our new hospital at Chentu. (Mis-
sionary Meeting.)

SHANGHAI.

It is a week since we left Japan, and here we are in China, at the mouth of the Woosung River. We must leave the *Empress of China*, the ship which brought us from Japan. Look, there on the wharf are Mr. Hartwell and Mr. Endicott, two of our missionaries from Sz-Chuan. They are so glad to see us that we feel we have met old friends. "Come along, girls and boys, this way. We take these little steam launches to Shanghai, which is about twelve miles up the Woosung River, and has a population greater than Montreal and Toronto put together, about 650,000." Mr. Endicott and Mr. Hartwell can answer questions about China as fast as we can ask them. "Here we are at Shanghai," Mr. Endicott calls out. We are all glad to go ashore. "There's the old Union Jack hoisted high on that big flag pole." "Did you see all the warships in the harbor; weren't those Chinese junk quere?" "Look at those wheelbarrows—why, people are riding on them." "Whizz! Whew! There go those automobiles! and look at those coolies carrying bundles and baskets swung on poles!" We shall never forget our day in this city. We are all tired and ready to go on the beautiful river steamer which will take us up the Yangtze River to Hankow, 500 miles from Shanghai.

FROM SHANGHAI TO ICHANG.

Mr. Endicott stayed in Shanghai, while Mr. Hartwell is conducting our large party to Sz-Chuan Province, where we will visit our Mission Stations. Our steamer is like one of the St. Lawrence River steamers. Here we are at Nanking, 250 miles up the Yangtze. We have the pleasure of calling on Dr. Wong, who lived in Canada for four years, and graduated from Toronto University. Hankow is our next stop. Here we take a smaller steamer. Mr. Hartwell has told us many things about Hankow; it is the largest tea market in the world, and is one of three cities all close together, the combined population of which is 2,000,000. We are going slow, and Mr. Hartwell says the sand in the river bed changes so often that the captain must be careful or we would stick.

ICHANG.

Here we leave the steamer, for it cannot go up the rapids in the river, which just above Ichang. Look at the begin just above Ichang. Look at the strings of cash—coppers with holes in them strung on a cord—and the lumps of silver, such queer money, but we hire the houseboat men with it.

A number of us think a houseboat is something like a scow, with a woodshed

built on the middle. At one end the captain and his family and the cook live, and at the other end our trackers, the men who pull us up the rapids. Now the captain is killing a rooster for good luck, and putting the feathers and blood over the bow of the boat. We are off at last, and expect to live on the houseboat two months, and travel 1,000 miles in it to Kiating.

CHUNGKING.

We hire a new set of men for the rest of the way. Here we find missionaries of several denominations. The rapids are past, and evening and morning as we hold service we ask God to take care of us and keep us from danger, and we thank Him for His care. Our next stop is Lu-Chow, where Mr. and Mrs. Jolliffe and Dr. and Mrs. Ferguson visited our boats.

KIATING.

It is just a month since we left Chungking, and here we are at Kiating. Mr. and Mrs. Quirnbach and Dr. and Mrs. Crawford are delighted to see us. We feel as if we know Mr. Quirnbach, since we have read his book, "From Opium Field to Preacher."

The hospital, the church, and the school, are very interesting. Kiating was one of our first mission stations in West China.

CHENTU.

Between Kiating and Chentu there are a large number of market towns. Our missionaries visit as many of these as they can. Chentu is the capital of our province, and the headquarters of our mission. Mr. Hartwell says there is a wonderful work being done in the town which he visits north of Chentu. Here is the old hospital; it looks very small. Over there is the new hospital which we have been in the new hospital which we see it? We have thought about it so often. I wonder which are the bricks that we helped to put in. We feel that a large part of this building belongs to us, because we were working and praying, for those who were here in China. Dr. Ewan took us through the building, and explained everything to us. The roof is on, but of course there is a great deal of work to be done yet before patients can be received. After we had been all through, Dr. Ewan took us out on the wall of the city, to let us see what a fine view of the building we can get from there. I think we all feel more glad than ever that we boys and girls have had such a great opportunity of helping Dr. Ewan and all the other missionaries in West China.

SUPPLIES.

The Story of Blake and Young, 5 cents; Hospital Cards, Programme, free; Gifts for Juniors, 10 cents. Order from F. C. Stephenson, Methodist Mission Rooms, Toronto.—A. D. S.

SEPT. 5.—ARMOUR WE MAY WEAR.
Eph. 6. 10-17.

1. How may we be strong? v. 10.
2. How can God's power make us mighty?
3. What is "armour" for?
4. What does "stand against" mean?
5. Against whom must we stand? Why?
6. What kind of a spirit in us will help us "stand"?
7. How many pieces can you find in the lesson that are included in the Christian's armour?
8. Is there any armour for the back? Why not?
9. If a Christian does not "withstand in the evil day," what may he expect?
10. If he bravely fights against everything that is evil, will he be delivered, and how?
11. Think of some of the great victories that the brave soldiers of God have won, and win your own. Don't forget "praying always," and "watching," if you would do good fighting in the army of the Lord.

SEPT. 12.—CONTENTED ALL THE TIME. Phil. 4. 11, 12.

1. Paul is speaking of worldly possessions.
2. He had not all that others had.
3. But he had no ambition to be a rich man.
4. He was in the way of duty for Christ.
5. He knew that his Master was pleased with him.
6. So did not trouble about gratifying his bodily appetites.
7. He was content with *enough*, and did not seek abundance of earthly goods.
8. The reason was that he would sooner serve Christ and go hungry than deny Him, and live richly.
9. The secret of all is in v. 13. There is the true Strength.
10. Why are so many of us discontented with what we have?

Victor's Victory

BY LOUISE MULKHAISER.

Victor and his mother were having a confidential chat. Mothers cannot always be with their boys, and this mother had been seriously pondering, with some secret twinges of heartache. She must be blind or deaf to allow herself to believe that the boy was not daily exposed to much that was contrary to the teaching of a Christian home.

Would the virtue of that teaching be strong enough to cope with evils which, perhaps, had become definite habits of those with whom he must daily mingle? The best way to secure satisfaction of mind was to talk with the boy.

"Victor," she said, "sometimes when out walking, I hear the boys, at play on the streets, using bad language, and that has caused me to wonder if your companions at school sometimes swear, too." She paused. Victor looked into his mother's eyes steadily for a moment or two. She was waiting for the answer, which he knew he must supply.

"Yes, mother, some of them do," at last, he said.

"Do you, sometimes say bad words, too?" was her next question.

Victor looked again at his mother, with the same thoughtful expression in his brown eyes. For a moment he hesitated; then he said, slowly, "Yes, mother—sometimes."

"Oh, Victor, mother feels very badly!"

He heard the anguish in her tone.

"Well, mother," he blurted, seeking to justify himself, "I don't want to, but when other boys say bad words they keep coming up in my mind; and, somehow, I say one before I know it."

"But Victor," said the father, who had been listening to the conversation, "the crows fly over your head, but you do not need to let them light on you. What would you think of me if I should swear just because I hear other men doing so?"

"Oh, but then, you're a man," said the little lad, impulsively.

"The remedy lies in making up your mind that you will do right, my boy. Boys may do that, as well as men," said the father.

And then the mother spoke.

"Best of all, if you ask God, He will help you not to say the naughty word when it comes into your mind; then, after a while, it will never find room in your thoughts. Will you remember,

don't say those bad words any more, now."

"Thank God," said the mother, "but keep on praying, my son, for we can never be good without His help."

And that mother went back to her work with the words, "My prayer is helping me," ringing in her thoughts. Only that day she had felt almost overcome with the burden of the petty detail of life, and the added weight of greater cares. She had prayed, but with a heart of stone. But now she had received a message. God was helping—had helped—and would help. And then she prayed, "believing."



"MIND YOUR FINGERS"

every night, in your prayer, to ask God to help you to conquer?"

"Yes, mother, I will," was the answer.

Now, Victor was a manly little fellow, and when he made a promise his mother knew he would keep his word.

In this family the children had the old-fashioned habit of praying at the mother's knee, before retiring for the night. One evening, some weeks after, when Victor had finished his prayer, which had included the petition, "Keep me from saying bad words," he lifted his head, and looked earnestly at his mother. Then, in his simple, childlike way, he said:

"Mother, my prayer is helping me. I

Nine Generations of Preachers

Heredity and environment are often used in these days as excuses for wasted lives, but they may be equally applied the other way. A striking instance of this truth was given at the anniversary meeting of the Sheffield Mission by Dr. James Moulton, when he mentioned that he was the son of a Methodist preacher, and that his grandfather, great-grandfather, and great-great-grandfather, and even his great-great-great-grandfather were Methodist preachers. Thus his children are direct descendants of nine generations of Methodist ministers.

Pilgrim's Progress Series

VANITY FAIR

Topic for September, 1910.

"Vanity Fair is one of John Bunyan's universally admitted masterpieces. The very name of the fair is one of his happiest strokes. Thackeray's famous book owes half its popularity to the happy name he borrowed from John Bunyan." (Dr. Whyte.) But the great novelist could not borrow that superb artistic skill which crowded these pages with so many characters, each perfectly sketched in the fewest possible words. Thackeray had great powers, but he could not equal this. His satire is keen, but Bunyan's is keener. His characters are interesting; Bunyan's are alive, crossing our paths every day.

This town, with its perpetual Fair, through which every pilgrim toward Zion had to pass, is just the evil world which is ever about us, from which there is no escape except that taken by Faithful—the way of ascension. We can never satisfactorily explain what we mean by "the world," yet we all know its power. It includes everything which hides or distorts the truth, which exalts material and sensual things above the spiritual, which leads us away from Christ, to lower levels of thought and endeavor. These are its leading features emphasized: (1) *Its perpetuity*; "it is no new-created business, but a thing of ancient standing." The fashions of the world may change; the spirit of the world abides. It is the same for us as for Christ at the beginning of His ministry— but He had no mind to merchandise, and therefore left the town without laying out so much as one farthing upon these vanities." (2) *Its confusion*; for it has no fixed standards of value, no satisfactory spiritual "vision" or moral judgment, good and evil being hopelessly confounded. Some of the articles on its list of merchandise are good, which means great peril for those who are not on their guard. We may be very worldly even in dealing with things which in themselves are right and necessary. (3) *It is universal*, varying only in some of its features as it manifests itself in different nations. "Here is the Britain Row, the French Row, the Italian Row, the Spanish Row, the German Row, where several sorts of vanities are to be sold."

These three characteristics of the world remind us that there has never been a pure and noble life without the very difficulties which confront us to-day. The great old saints of other days and of other lands had to pass this way; if things are confused for us they found confusion also; if giving our testimony brings loss and shame, let us not forget that millions of others have suffered in the same way. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

Further, Bunyan goes on to emphasize the fact that between the Christian and "the man of the world" there should be certain marked distinctions: (1) In the manner of their dress; (2) In the tone and quality of their speech; (3) In their attitude toward the material things and the vulgar delights which mean so much to Vanity Fair. Does anyone call this antiquated Puritanism? If so, he has yet to learn the first principles of the Christian life. This is emphatically a message for our own time. In every class of society to-day, those who profess to follow Christ ought to set themselves intelligently and resolutely against pride and extravagance in dress, against the talk that is unclean and degrading, against that spirit which puts the "wares" of the world before the buying of "the truth."

But we must not begin with these points of outward distinction, or we shall, in all probability, develop into fads and cracks, mistaking secondary things for essentials. We must begin with inward principles. In what way and to what extent should my dress, my speech, my attitude, differ from that of against him that is higher than the highest." There is the principle which each one may, and must, apply to his own case. We ought to set ourselves against everything that sets us against Christ, which tends to supplant Him in our affections and purposes. Whatever leads us, however slowly, away from Christ is worldly. It may be something in dress, or in our mode of speech, or in our business life; it may be innocent things, such as a bicycle, or golf club, or cricket, or some prize at school; but if it interferes with Christ's supremacy as "higher than the highest" in our lives, then it must be resisted.

The consequences of resisting the world are much the same in every age. Christian and faithful had to suffer from some mocking, some taunting, some speaking reproachfully. . . . a great hubbub and stir in the fair."

These are ever the ways of the world toward those who dare to follow Christ. If it no longer grieves the faithful with "knives," nor hurls the "stones," nor burns at the stake, yet it still "besmears with mud," still mocks and taunts as though Christians were fanatics. Judge Hategood is not yet dead, nor his remarkable Jury discharged, while Envy, Superstition and Pickthank are still about their contemptible business of bearing false witness. "In the world ye shall have tribulation." Those who are persecuted for righteousness' sake are ever in the highest company.

But look at the results! Not only did Faithful himself find that death was only a step into the chariot of the Lord, but the conduct of these two Christian men made a profound impression in Vanity Fair, and at least one of the spectators was constrained to set out on the heavenly pilgrimage. Others are watching us day by day, and we never know what issues we are helping to determine by our fidelity or carelessness.—Rev. F. Cox, in The Guild.

Ten Commandments from the Mother

1. Be healthy.
2. Be joyful.
3. Be beautiful.
4. Be gentle and placid.
5. Be firm without severity.
6. Do not stint with your mother's love. Tenderness is not effeminacy. Because life often is cold and hard and cruel, a sunny, bright, glad childhood is a blessing for the whole life.
7. Discipline as life disciplines. It does not scold; it does not plead; it does not feed a passion. It simply teaches that every deed has its adequate effect.
8. Do not laugh at the little sorrows and pains of child life. Nothing wounds a child more than to find ridicule where it looked for sympathy.
9. In illness and danger, nurse, protect, cherish and cheer as much as in your power; and do not weaken your

vitality by giving way to anguish or sorrowing. What must be done should be done as well as possible.

10. Do not forget—the happiness of having a child includes the duty of endowing him with health, gladness, courage, vigor; of finally letting him live his own life freely and in his own way. Your pay you have had in advance, for your sorrowing was happiness and a sacrificing joy.—The Purity Advocate.

'Temperance in All Things'

Topic for Sept. 12: 1 Cor. 9. 23-27.

If you will consult the Revised Version, you will read, "Self-control in all things." This conveys the meaning of St. Paul perhaps better than the word "temperance," as ordinarily employed in popular speech. By "temperance" we are therefore to understand not merely the practice of total abstinence from intoxicants, but the habitual moderation of indulgence of any natural desire or appetite.

The body is to be a servant, never a master. Physical activities are to be used to minister to the man's welfare, never indulged for the sake of mere gratification. In proportion as the body is supreme does the soul become enslaved, and the man degenerates into a serf, instead of ruling as a king.

But Paul does not study this great art of self-control simply for his own sake. The opening verse makes this plain. All sense of selfishness in thought or desire, in plan or purpose, is lost in his supreme aim to live "for the Gospel's sake."

He would "gain the weak" by demonstrating to them the supremacy of spiritual strength. The thought of personal influence is prominent here. His own well-being of great value, but the salvation of others is uppermost in the inner realm of motive with him. Such unselfish devotion to another's good is to be our constraining principle in all things. Apply it to indulgence in any matter that may seem to us harmless, but which may affect disastrously another. Ought we to do it?

The highest good! That is the great desire of his heart for both himself and others. And that can never be realized if an lower aim govern or control us.

Then mark how he illustrates this from the daily habits of the runners of Corinth. The fleet-footed contestants in the games could not hope to win unless in the best of condition. This was ever the result of self-discipline. (Modern "Marathoners" have proven the principle sound. The craze for long-distance racing that has come over the athletic world of to-day easily verifies the statements of the Apostle. The incomparable Longboat was not always won, because he has too often been "out of condition." Shrub had seldom been beaten, because of his studied self-control and practice in the best of condition. Such self-illustrations will occur to your Leaguers.)

Paul's contention is that if in the realm of physical stamina such self-control pays, why the less is it profitable in the higher realm of spiritual being.

Hence the great lesson is that we must deny ourselves all habits that would in any degree lessen our spiritual growth, or limit our Christian usefulness.

This may be applied in various ways: The amusement question, worldly companionships, questionable books, excessive fashions in dress, lavish expenditure on any form of self-indulgence—these, and many more, may be included with the "fleshly lusts that war against the soul," and which dwarf the usefulness of the life.

Everything that enters into our life

comes either by our own choice or consent. The lesson for all is that we must not choose for ourselves, nor consent that any other shall impose upon us, any form or habit of conduct that will dwarf our spiritual growth or militate against our Christian usefulness. How much would "the simple life" profit were it generally practised!—Ed.

The Junior League

At the Lindsay District Epworth League Convention, held in Omemee a few weeks ago, Miss M. Puley gave an admirable paper on the work of the Junior Department. She said that the Junior League is a place where boys and girls should be cultivated physically, intellectually, morally, socially, and pre-eminently spiritually. Every meeting held should tend to this in some degree.

The Sunday School plays a very important part in the religious culture of the children, but the teachings given there are not sufficient. In Sunday School the children learn the source of right thinking and all good habits, but in the Junior League they are trained to put into practice the teachings received. Sunday School and Junior League must go hand in hand for the accomplishment of one great purpose, the winning of our boys and girls to a life of loving service for Jesus Christ. Neither is the home influence sufficient, for the very best home does not provide all that is needed by the growing child in the line of service.

If in early life, when the children are most easily influenced for either good or evil, the church does not claim and use them, Satan will. In thus using them the Junior branch of the Epworth League performs an office that no other department of the church provides for. A boy may be won for Christ at a very early age in his own home, but as he becomes older and goes out to associate with other boys, he is exposed to all forms of temptation, and unless there be some other restraining and educative influence than the average home provides, he will not long be kept safe from the pitfalls of sin and vice.

The Junior League may thus be termed a training school, in which boys and girls are fitted for personal service "for Christ and the Church," and it is therefore the future church's best ally.

The Junior and Senior Leagues are not two different societies; but together they form one. And no League is complete without a fifth vice-president, the superintendent of the Junior division. The meetings of the Junior section may be satisfactorily conducted after the same methods as the Senior Leagues with the various departments and committees. The details of these are best worked out according to local conditions and needs.

There are discouraging features in connection with the work, but these are very few and insignificant in comparison with the delight and joy that follow even the training of one young disciple for lifelong service for the Master.

The duty of every pastor and Senior Epworth Leaguer is to form a Junior Society in connection with the local church. By this means both church and Senior League will be strengthened, for upon the boys and girls of to-day depends the success of the work of the church and League of the future.

"When a man has his own respect he need not care much for his standing with others. Keep square with yourself. Jealousy is 'cruel as the grave' in more respects than one. They say that when a bee stings it forfeits its life. Jealousy is suicidal.



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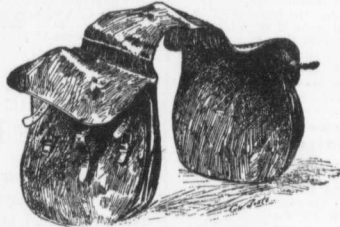
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