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LIFE—WORK

Let me but live my life from year to year,
With forward face and unreluctant soul ;
Not hurrying to, nor turning from, the goal ;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils ; but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room ;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
“ This is my work : my blessing, not my doom ;
Of all who live, I am the one by whom
This work can best be done in the right way.”

—Henry Van Dyke.

...The...

Canadian Epworth Era

A. C. CREWS, Editor.

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Vol. X.

TORONTO, APRIL, 1908

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...What is Going On in the Religious World...

As many as 500 attend the mid-week prayer-meeting at Trinity Church, Denver.

During the past season a great revival has taken place in Central Wesleyan College, Warrentown, Mo., in which nearly every student confessed Christ in one way or another.

A pew in St. John's Episcopal Church, Washington, where Mrs. Roosevelt worships, has just been sold at auction for \$2,850; and that is the lowest price paid for a pew in that church for many years.

The Chicago Young Peoples Christian Temperance Union have started a bill board campaign and are posting immense temperance cartoons on the regular commercial bill boards—a most effective way of reaching a large class of persons who never read.

Forty-one theological seminaries in North America have a professorship partly devoted to Sunday School work, their line of effort ranging from special courses to lectureships of from two to twenty a year. Three seminaries have an instructor devoting his whole time to Sunday School lines.

The Layman's Missionary Movement has been in existence for about one year; but it has accomplished marvels during that time. At first it touched only the men of the large cities and towns, but recently there has been an awakening in the country localities, and the laymen almost everywhere are "getting busy."

The General Conference of the Methodist Episcopal Church will be held in Baltimore in May. There will be about 800 members. The body has grown so rapidly that there is now a movement to reduce its size. Our church will be worthily represented at this great gathering in Baltimore by Rev. James Henderson, D.D., and N. W. Rowell, Esq.

Rev. Dr. Gordon (Ralph Connor) of Winnipeg thinks that all church's might do better work if they would cultivate some of the features of the institutional church. This is doubtless true of most city churches. The Wesleyan Church of the old land has shown us what can be accomplished, under unfavorable conditions, by institutional methods backed up by unlimited energy and perseverance.

A very sensible and satisfactory conference held in Halifax recently between representatives of the Presbyterian and Methodist churches, resulted in a new policy in the matter of starting missions in connection with these churches. An arrangement was made by which the Methodists will be the ones to work a certain field in Halifax County and the Presbyterians the ones in a Cumberland County district.

Rev. Dr. Cadman was once a distinguished Methodist preacher, but is now pastor of a Congregational Church in Brooklyn, with 3,000 members. He preaches in the morning to a congregation which numbers about 2,000, and in the evening to 1,500, but they are entirely different people. Dr. Cadman says: "All Brooklyn Church goers are converts," Canadians, in many places, are becoming very much like them.

As far as Methodism is concerned, mission work in Cuba has been left entirely to the Methodist Episcopal Church, South, which commenced work in the island, about nine years ago. There are now 37 churches, with 2,847 members. There are 44 Sunday Schools, with 176 officers and teachers and 2,157 scholars. The Epworth League number 17, with 675 members. Bishop Candler says that "no reaction or decline is apparent in either present or prospective conditions."

In Portugal it is no longer a "crime of disrespect to the State religion" to circulate the Bible as used by Protestantism. This is the decision of the Lisbon Court of Appeals, and it is pronounced the most notable judgment ever rendered in Portugal in favor of religious tolerance. This decision was made in the case of a colporteur of the British and Foreign Bible Society, who had been charged at Elvas with selling Bibles and so "acting in a way prejudicial to the religion of the State."

The Wesleyan Methodist Church of the Transvaal has undertaken a million-dollar twentieth century thankoffering. When the million guinea offering was in process of raising in the Wesleyan Church several years ago the Transvaal was deprived from entering into the scheme by the Boer war. Now that peace reigns and prosperity prevails, this people are minded to do their part and raise \$250,000. A good start has been secured, and success is confidently expected, though a general spirit of self-denial must prevail to insure a fulfillment of the plan.

The "Presbyterian," of this city, has an appreciative article on the Wesleyan West London Mission, by Rev. Louis H. Jordan, B.D., formerly of Toronto. In speaking of the Superintendent, Rev. J. E. Rattenbury, he says: "As regards the Gospel that he preaches, Mr. Rattenbury combines what is old with what is new. Like Rev. Dr. Clifford, of Westwood Park, and Rev. R. J. Campbell, of the City Temple, he believes emphatically in a social Gospel. He holds that the material and temporal betterment of London is one of the supreme demands of the moment, and already he has thrown himself into this cause with his whole heart. His sympathetic action has served to draw public attention to the West London Mission, and very quickly Kingsway Hall began to be uncomfortably crowded."

A Japan missionary writes: "Things are going on well out here. The new Union Church is taking hold of the situation. Bishop Honda travels from one end of these islands to the other, preaching and inspiring pastors and people. Special evangelistic meetings have been held in many cities. A group of prominent preachers, headed by Bishop Honda, has traveled widely and the meetings have been very successful, especially in the reclamation of backsliders. In our Tokio Central Church more than one hundred seekers presented themselves during the week of the meetings."

In speaking recently in Toronto on "men for the ministry," Mr. John R. Mott dealt with the scandalous maintenance of the ministry that prevails in many quarters. Mr. Mott pointed out that the glory of the ministry is shut in all ages it has not shrunk from sacrifice. The heroic spirit has not died out, and men would be willing to make as great sacrifices to-day as in the brightest periods of the past if it were necessary. They are not willing to spend their lives in the service of men and women who are lavish in their expenditure upon themselves and generous in their support of everything but the ministry.

The First Presbyterian Church of Seattle is open from 8 o'clock Monday morning till 10 o'clock Sunday night, and there is some kind of service, committee meeting, class meeting, or organization doing its work or conducting its service every day and every night in the week. The church undertakes to deal with the bodies, minds, souls, and lives of the individuals coming under its influence. This church has received more people on confession of faith for six consecutive years than any other church in the United States. Last year it received eight hundred and thirty-eight members, six hundred and thirteen of whom were received on profession of faith.

Our readers will be interested in the following statistical report of the churches of England and Wales, taken from a late issue of the "Methodist Times" of London. From this return it appears that Free Churches, as a whole, outnumber the Established Church in the number of sittings, of communicants, of Sunday School teachers, and of Sunday School scholars. The gross figures are as follows: Sittings—Free Churches, 8,453,925; Established Church, 7,240,136. Communicants—Free Churches, 2,183,914; Established Church, 2,053,455. Sunday School teachers—Free Churches, 405,391; Church of England, 206,573. Sunday School scholars—Free Churches, 3,471,276; Established Church, 2,538,240. Under all these heads the Wesleyan Methodist Church occupies the leading position among the Free Churches of the country."

Street Scenes in Naples

BY THE EDITOR.

BEAUTIFUL for situation, surrounded by many places of historic interest, and within easy reach of unusual scenic attractions, Naples is one of the most interesting cities in the world. Its chief distinctive feature is the variety and uniqueness of its street scenes, sounds, and it may be added, smells. Other cities may have more spacious thoroughfares, more inspiring public squares, finer public buildings and parks, but nowhere is there so much that is strange and interesting as in the street life of "Napoli," as the Italians always call it.

In the older part of the city the streets are exceedingly narrow, often not more than twelve feet wide, admitting in many places little light or air. Under these conditions the houses must be very close, so that everybody aims at getting as much of the fresh air as possible. Doors and windows

often better than he looks. The drivers crack their whips and shout at their horses, sending them along with considerable speed where the way is clear.

In the narrow and crowded streets, of course, they must necessarily go slowly. For a journey to almost any part of the city the legal fare, for one or two persons, is fourteen cents, or thirty cents by the hour. The driver always expects a small tip in addition, but almost any single journey can be made inside of twenty cents. Like all others of the same fraternity, these cabbies must be carefully watched or they will cheat the tourist unmercifully.

The street cars are also very cheap, and what may seem almost incredible to an American, are never crowded and scarcely ever full. On some of the important routes there is only a single line, and switches are used for cars to meet one another. The service is slow and infrequent, but no matter how long one waits he is almost sure of getting a seat. This is probably explained by the fact that the population is very much crowded, and many of the people are too poor to ride, even though it costs only a penny. Naples has more than twice as many people as Toronto, but they are packed into about one-fourth of the space. Talk about St. John's Ward, in Toronto, being congested! It is nothing to certain sections of Naples.

There are usually two conductors on the cars; one takes the fare and hands the passenger a little ticket, which, if he is wise, he will keep, as it must be shown to the inspector, who comes around in a few minutes after the collector and punches the ticket. Seats without cushions are second class and can be occupied a cent or two cheaper than the first class.

Great loads of all kinds are seen passing through the streets of Naples, drawn on peculiar looking carts with two very large wheels, to which are usually attached three horses. In some cases the driver cracks his whip over a huge ox, a horse and a donkey, which appear to pull together very well.

As the visitor to Naples turns the corner of one of the streets, even in the better parts of the city, he is frequently confronted by a herd of goats which very often take complete possession of the sidewalk, crowding the pedestrian off. These are being driven around from door to door to be milked, which is the usual method of milk delivery. Cows are taken from house to house in the same way. In order to make sure that his supply of lacteal fluid is not watered, the Neapolitan superintends personally the operation of obtaining it from the original source. Thirsty men on the street will see a cow approaching and walk over to get a drink. A penny's worth of milk is soon obtained, and the customer is satisfied.

Nearly all kinds of business is done on the street, and every vendor cries his wares, usually in a loud, clear voice, with a peculiar inflection of his own. Early in the morning the vegetable dealer comes around with his cart loaded with fresh products of the garden; then follow the flower seller, the fish seller, the grocer, the baker, all shouting their wares. The street cries of Naples are quite musical, and at first are rather interesting to a visitor. After a few days, however, they become a trifle monotonous. The water of Naples is exceedingly good, but there are scarcely any drinking fountains, and the water is carted round and sold in small bottles for a trifle. In many places there are drinking booths, where a delicious glass of water can be obtained for one cent.

When the house-wife who lives in a flat on the fourth story



A TYPICAL STREET IN NAPLES

are thrown wide open, and all industrial and domestic pursuits are carried on in public. The shoemaker pounds his last, the carpenter pushes his plane, the house-wife runs her sewing machine right out on the pavement, while the family washing, in the poorer sections, is invariably done immediately outside the front door. Consequently, all one needs to do to study the life of these people is to stroll leisurely up and down these lanes, which are dignified by the name of streets. It is not necessary to walk either, for conveyances are numerous and cheap.

The old saying, "See Naples and die," has been changed to "See Naples and ride," as it costs very little to engage a carriage.

The Neapolitan cab is a tiny affair, intended for two passengers, and is usually drawn by a diminutive steed that is

wants some vegetables for her dinner, she simply goes to the window, when she hears the call of the garden man, and lets down a basket attached to a long rope. After some little dickerings the basket is filled and drawn up. If everything is satisfactory the money is sent down by the same means. It is a wonderfully convenient arrangement that in some respects beats the telephone, for the goods can be inspected before being purchased.

The shoemaker goes about with his kit of tools, ready to mend boots and shoes at any doorway, and some streets are almost entirely given up to shoe shops, where all the work is done out on the pavement. Even itinerant dry goods stores are frequently seen while the city swarms with vendors of curiosities, ornaments, etc. These fellows are an intolerable nuisance, for they will not take no for an answer, but

Strange to say, that peculiarly Italian institution, the hand-organ, is scarcely ever seen in Naples, and when heard is generally used as an accompaniment for a company of singers. In the evenings bands of singers and players go from hotel to hotel, rendering fairly good music on the street.

From every part of Naples old Vesuvius towers up grandly, and the view over the bay with the surrounding towns and villages is unsurpassed in the world. Ambitious visitors climb to the crater of Vesuvius, but unless the day is very clear the journey scarcely pays, as it is expensive and tiresome. The most interesting side trip is the run out to Pompeii. The temptation is strong to write an account of a day spent in Pompeii, but this must be resisted, as the place has already been described in these pages and it is more or less familiar to everybody.



SHELL FISH SELLER

FRUIT SELLER
STREET CRIERS IN NAPLES

SHOEMAKER

follow a stranger for quite a distance, urging their goods for acceptance. They usually ask about twice as much as they are willing to take for what they have to sell. A dealer will sometimes try first to get six francs for an article, and will gradually reduce his price until he will let it go for one.

Beggars are to be seen everywhere with their sad look, whining appeal and outstretched hand. On some of the stairways leading to the upper section of the city one can scarcely pass at any hour of the day or night without seeing these mendicants asking alms. It is often very pitiful to find little children doubled up on the stone steps sound asleep from weariness at eleven o'clock at night, while the mother is eagerly looking into the face of every passer-by in the hope of obtaining help.

Nothing is more striking than the contrasts of Naples. Splendid avenue and squalid lane are within a stone's throw of each other, while wealth and poverty jostle one another on the street; abounding life and gayety are intermingled with wretchedness and want. Along the bay there is a splendid driveway where, in the evening, the rich and aristocratic families take an airing in their magnificent equipages. One would travel a long way to see finer horses, more elegant carriages, or better dressed people, but only a short distance away there are many men and women in the direst need, and living on the merest pittance. However, they all appear to be happy, for a jollier city it would be hard to find.

It is not an uncommon sight to find an altar and shrine in one of the squares devoted to all kinds of trade, and while the hum of business is going on all around them, humble devotees will kneel before the sacred place and worship. It is impossible to walk very far in the streets of Naples without seeing a funeral, which is a more or less imposing affair. The hearse is drawn by six draped horses, and the roof of every cab that follows is covered with flowers. The procession trots along quietly, and nobody pays much attention to it.

Aspiration

A trailing vine hard pressed beneath the spreading tree
Had set itself to seek the pathway of the free,
Resolved no heart nor hours to waste in vain lament
Nor pine itself away in sickly discontent.

Whence, while imbibing dew and sunlight's strengthening ray
My humble vine fulfilled its self-set task each day,
And by its mastery of the unpropitious glen
Mute messenger of life became to thinking men.

O'er other forms of life, and up the garden fence
Long yards of ground it crossed, as if alive with sense,
And persevering on its mystic, measured way
Climbed wires and trees as if athirst for sun-lit day.

Space counted naught, for o'er a full five feet or more
Itself from lower branch to higher one it bore,
As if with eyes attent upon the distant good
It stretched itself to clasp the same, and understood.

Till over all its ills it climbed triumphantly
And on the swaying boughs in sunshine's lap it lay.
What though no eloquence attends its simple speech?
It's sweet suggestiveness my faltering heart doth reach.

And thus herein I learn: if eyeless plants can see
And toward the light aspire, much more in wisdom we,
Whose organs formed of God are fit for truth's strong fire,
Should use the powers God-given, and earnestly aspire.

For consciousness is king, and all creation waits
Attendant on man's will, as steps to higher states,
Nor does man crown himself, nor is he crowned of God
Till leaving self's low plane, the hills of truth are trod.

St. Johns, Que.

—W. Bowman Tucker.

Ireland and the Irish

BY REV. H. W. CREWS, M.A.

NATURE has done much for the land of the Shamrock. Ireland is a land of great fertility and many resources.

Her crystal lakes, bold, majestic hills, and fields eternally green, give it a scenery of very much attractiveness and beauty.

The people of the Emerald Isle inherit from their Celtic ancestors minds characterized by perception, alertness, and a sense of wit and humor which have become proverbial the world over.

Ireland is the land of such men of genius as Burke, O'Connell, Moore and Goldsmith, and yet we say "Poor Ireland"! Why should such a goodly land be the subject of our commiseration any more than England or Scotland? The answer is



AN IRISH MARKET CART
(Photo by H. W. Crews.)

at hand—Ireland is retrograding. She is less in population by many thousands than a few years ago, multitudes of her people are paupers. In the stately city of Dublin you will see as many beggars as in Naples. The wages received by the average working man are sufficient only to maintain a meagre existence.

Having heard of the poverty of many of the Irish peasantry I with three ministerial friends resolved to draw our own conclusions from personal observation. Hiring a jaunting car, we asked our driver to take us to the most comfortable farm home in the district of Killarney and afterward to take us to the poorest. He did his work well. The first home visited was a lowly thatched cottage, well coated with whitewash and bearing every evidence of thrift and cleanliness. A genuine Irish welcome and Irish hospitality were accorded us. The farmer was one of the number who had been benefited by the recent legislation of the British government. He had a herd of twenty cows and fruitful fields which gave evidence of thought and industry. We were afterward taken to two homes which in western parlance would be called shacks. Both were untidy and unkempt. The entrance to them resembled a barn yard more than a door yard. On entering one of these cottages we were surprised to meet with three calves which were quietly eating cabbage leaves. These calves formed part of the family and were being well cared for because of the part they were to take in affording a living for mother and four children who occupied the home. In the other cottage we saw the room where his majesty the pig resided, although his majesty did not happen to be in when we called. We were pleased to know that there were not many of these kind of homes on the island.

Various reasons for Ireland's distress might be given by the sociologist. Not the least of these I am sure would be the drink evil. The average Paddy loves his glass. The town of Killarney, having a population of about 7,000, has eighty saloons, while Toronto, a city of 275,000, has about 165 licensed drinking places. Crossing over the Killarney lakes we asked one of our oarsmen if they had any snakes in Ireland now. His quick and witty reply was "No, shure St. Patrick drove them all out, and the only time we see them now is when we drink too much 'Ginniss'." Then with a playful twinkle in his eye he added: "And we don't see them half often enough." The large brewery interests of Guinness in Dublin are capitalized at about £14,000,000 and overshadow every other institution in the city. The linen industries of Belfast are capitalized at a similar amount. To what extent these facts account for the difference between the condition of the North and the South of Ireland, which is so marked, the reader may judge.

We would advise our freinds when they cross the brine to visit Ireland and become acquainted with her genial, chivalrous people. Go to the North and admire that great natural wonder—The Giants' Causeway. Take a ride on that unique means of locomotion known as a jaunting car. Cross the matchless lakes of Killarney and don't forget to pay your compliments to Blarney Castle and kiss the historic stone whose talismanic touch is said to make all who come in contact with it witty and eloquent.

Guelph, Ont.

From a Forge

BY J. MARVIN NICHOLS

Nothing but man can smile.

The joy of life is living.

If you must copy, copy from a masterpiece.

When dignity is not larger than the purse it is all right.

The mad race for wealth breaks the wings of happiness.

Character never rises above its plane of thought.

A diamond glitter is incomparable to the flash of the human eye.

A face that cannot smile is like a rose that cannot blossom.

The real secret of a happy life is putting forth one's powers as far as they will go.

I'm for the fellow that toils for bread—and does it because he loves his own.

Work is as essential as breathing, and under normal conditions, is as joyous.

The most ignoble character in all the world is the mere money-getting American.

A real friend is the first person who comes in when the whole world goes out.

Both are evils, but the moneyless man is far better off than he friendless man.

Nothing has quite so delicate a poise as character. Whisperings may dislodge it.

That is a real friend who stands by you when the whole world forsakes and despises.

The struggle for life is the order of the world at which it is vain to repine.

Invest in brains. Every scholar adds something to the riches of a commonwealth.

Extreme wealth, like extreme poverty, is an atmosphere laden with deadly poison.

Out of heroism comes faith in the worth of heroism. Believe in yourself and your ultimate triumph.

Forget the chill and damp of these low lands. Hurry across the valley to the hills beyond.

Only the truly great can stand alone. The man of Galilee was majestic in his solitariness.

Love is the only power of the human heart that grows absolutely by giving itself away.

Our barques strand on hidden reefs. Ships do not often go down on high and open seas.

The majesty of man cannot be measured until he is seen standing in a magnificent minority.

Great Temperance Reformers

BY E. B. LORIMER.

ALL reforms, whether temperance or otherwise, have had their rise in suffering. No reform was ever yet achieved without struggle, strife, and often bloodshed. Strangest thing of all, the reformer, the man or woman, by whose efforts come the reform, is the one who benefits least, if at all. Men and women in all ages who have dared and done for the good of mankind, have been misunderstood, scourged, maligned, persecuted, crucified, burned at the stake. Often and again have the people clamored for the life of their deliverer, and often and again have the powers of this world, taking advantage of the mood of the mob, delivered the reformer to them, hoping to smother the truth by taking the lives of those who uttered it. Empires have fallen, monarchies have risen and vanished, nations flourished and decayed, but the truth remains.

The history of the past, with all that has been accomplished for the uplift and happiness of the human family, lies open before us. The follies, the vices, and mistakes, are also recorded there, and one startling fact that stands out from these records is, that drunkenness, and its attendant terrors, riot, and vice, and debauchery marked the last days of the proudest empires. Imperial Rome bartered her manhood and womanhood for alcohol the destroyer, and fell a prey to the Goths and the Huns. That is the lesson of history. That is the lesson of life. The Goths and the Huns have always overrun, and destroyed without mercy, any and every nation, man or woman, who let go self-control.

The lessons that we have to learn from the lives of reformers is, that they saw the approach of the Goths and the Huns, warned their people, and awakened them to the danger.



AN IRISH JAUNTING ÓAR
(Photo by H. W. Crews.)

Eternal vigilance is the price of safety, and the people of a nation, busy in the making of money, are only too prone to be careless and indifferent. So, the forces that work for good have to keep eternal watch and ward, while the careless and indifferent laugh, dance, drink and make merry; and when the call comes are dull and stupid, unwilling and unfit, while noble men and women have agonized, and strained, and striven, have had this terrible burden laid upon them, and have given up to the temperance cause time, money, and talent, even life itself.

You want names? Father Matthew, a young Roman Cath-

olic Priest, noble, intrepid, afire with enthusiasm, during his crusade captured for the temperance cause, in Ireland, England, Scotland and America, over 5,000,000 of men and women, who signed the total abstinence pledge, and the memory of Father Matthew, who founded the total abstinence movement, furnished the inspiration for the total abstinence movement which has spread through the Roman Catholic world, and which as the Catholic Total Abstinence Association to-day numbers 100,000. Father Matthew was violently opposed by his own Church. He was advised and coaxed by his friends to desist, he was threatened, he was slandered. It was said he was growing rich from the sale of medals, whereas, as a matter of fact, he contributed so heavily to the cause that he became bankrupt; but by none of these was he deterred. He marched on, and we are his debtors.

The name of John B. Gough is familiar to all, the greatest orator of the anti-liquor movement. In an intensely active public career of 43 years, he travelled all over the English-speaking world, and delivered nearly ten thousand of his powerful lectures. You have heard his story, the story of a wife and child dead with the cold, while he was lying in a drunken stupor. Nothing could have been more dramatic than his death. He was delivering an oration on temperance in 1886, a striking figure, with his flowing white hair, and venerable beard. He was tired and worn with the strain of a farewell speaking tour. As he neared the close of his address, he suddenly began to show weakness, his words came with difficulty, but between gasps he managed to cry, "Young man, keep your record clean." These words, which are now historic, were his last. Paralysis claimed the great convincer of the temperance movement; slander, threats, persecution were his lot, but he marched on, and to-day we are his debtors.

Then comes Neal Dow, who forced through the Legislature of Maine the most drastic temperance legislation ever attempted up to that time, and Maine became what is known as dry. Now Maine is not and never has been actually dry, but it is far drier than any other states where such laws do not exist; and Neal Dow was right when he claimed that crime and pauperism had been cut down one half, and that the law prohibited 99 out of every 100 gallons of liquor.

I pass over the great host of temperance reformers, and come to the present, the W.C.T.U. Perhaps nothing has stimulated the growth of Temperance sentiment more than this movement. In 1873, a few women met in the little town of Hillsboro, Ohio. Not only did they pray that the saloons might be closed, but they marched to the saloons themselves and prayed in them. Out of this small beginning grew the W.C.T.U. under the leadership of Miss Francis E. Willard. It has spread all over the world, though the U.S. leads, and although its beginnings were in the hysteria of the Washingtonian movement, it has been victorious, and greater than any other of its victories has been the moral effect. From being ashamed to acknowledge that they were abstainers, people are now ashamed to acknowledge that they drink. I wish that to-day we had a little less respectability, and a little more hysteria. Do you know that the advance guard of this destroying host are right in our midst? The liquor dealer, the saloon keeper, every man or woman, store or company, who has any connection, in any way, with the liquor business, is a danger to the community and the nation. An organized combination, the advance guard of the Goths and Huns, is stealing away, through liquor, the self-control, the manhood, and the womanhood of the nation. I am asked to be reasonable, but in the face of what I know, what you know, I call a spade a spade. I should be untrue to myself, to the cause of humanity, and to God, if I failed to call this infamous traffic anything but unholy, unclean, and treacherous, undermining as it does, all that is good, and pure, and clean, and God-like, and destroying, as it does, human character, wrecking homes, bringing tears, and misery, and wretchedness, humiliating the nation, and hindering the cause of progress. If this Canadian nation is to count for anything in the history of the world, let it count as the nation who cast aside this thing that has brought empires to the dust; let it break the yoke that has enslaved men for ages. This is your opportunity, young people. May God give them the wisdom to see it and the courage to act.

Regina, Sask.

John Wesley and the Methodism of British North America

BY REV. E. W. EDWARDS, B.A., B.D.

IT is a matter of common knowledge that the limits of the Methodist Church of Canada are somewhat more extensive than the word "Canada" indicates. For the Newfoundland Conference and the Bermuda District of the Nova Scotia Conference are just as much part of Canadian Methodism as any Conference or District in the provinces which constitute the Dominion of Canada. Though the work they do may not be familiar to us who live in Central or Western Canada, these two branches of Methodism are partakers with us in all the enterprises of the church.

The first considerable settlements of colonists in British America were to be found along the coast-line of the Atlantic. Not a few of the colonists had heard Wesley in the Old Land. When they emigrated they carried with them the seed that the itinerants had sown in their hearts, and the customs and spirit of the followers of the Wesleys. They were not forgotten by Wesley, for, while he may not have known them all personally, yet his method of visiting every society in the British Islands gave him an opportunity of gathering information at first hand about those who had crossed the sea to found homes for themselves in the New World. Methodist institutions were not brought to America by evangelists or missionaries, but by colonists who were simply members of the Methodist Societies, or at best were in some cases local preachers or class-leaders. If a few Methodist families happened to settle near together, and matters of religion were not neglected, a little prayer meeting or class meeting was organized in an informal way, that is to say without the help of an itinerant preacher. The strangeness of the New World, the struggle against poverty, and at times starvation, the influence of evil neighbors and the lack of spiritual stimulus such as was provided by Wesley and his helpers, caused many of the children of Methodism to lapse into a state of religious indifference. Some of the colonists appealed to Wesley for help and these appeals found the Methodist leader without either missionary organization or missionary funds. But Wesley's appeals to the English Conference for volunteers for the work in America were not in vain. When the men were ready, the itinerants, by voluntary contributions from their small and uncertain salaries, often defrayed the travelling expenses of the missionaries they sent out, and at times forwarded gifts of money as well to the struggling societies of colonists.

Newfoundland was the first mission ground in America occupied by the Methodists of the Old Land. Lawrence Coughlan had emigrated to Newfoundland in 1765. Wesley had made him a local preacher in 1755, and notwithstanding his somewhat irregular relation to Methodism, he wrote to Wesley before his departure from England that "I am and do confess myself to be a Methodist." He found that the people who had settled around Conception Bay had never been visited by a minister. The whole population, of which about four-fifths were English, had lapsed into sin of all kinds. "Imagine any sin you will," said an old Methodist of the people about him, "and you cannot think of anything too bad."

Some of the people sent an appeal to the Society for the Propagation of the Gospel to appoint Coughlan as missionary among them, and this appeal received the most earnest support of both the Countess of Huntingdon and Wesley. He received several letters of encouragement and counsel from Wesley. In 1785 John Stretton of Harbor Grace received from Wesley an account of the last days and death of Coughlan who had returned to England to spend his last days. It is thus worthy of note that the first efforts John Wesley made to assist the infant Methodism of America were for the Newfoundland colonists.

During the winter of 1778-9 Hoskins, who had been laboring in Newfoundland, visited England. The people of Old Perlican regarded themselves as members of the Church of England, and requested the Bishop of London to ordain Hoskins, and appoint him their minister. The bishop refused. At the close of the conference of 1780 Wesley sent the bishop a most pointed and pathetic letter, lamenting that the petition had not been granted. Hoskins returned undaunted to his

field of labor, and extended his ministrations to other parts of the island. In 1784, after a visit to Bonavista to enquire if the people were willing to hear the Gospel, he wrote to Wesley that they were willing that "I should come and teach their children to read and write; and perhaps by that means they may be inclined to receive the Gospel." In this same year Stretton wrote to a Limerick friend, saying, "Oh, write to Mr. Wesley not to forget us in this benighted corner." This appeal was not in vain, for in February, 1785, Wesley wrote him a letter stating that he had urged Dr. Coke to visit Newfoundland as well as Nova Scotia. He added also, "your preacher will be ordained. Go on in the name of the Lord and in the power of his might. You shall want no assistance that is in the power of your affectionate friend and brother." Dr. Coke was prevented by a storm from re-joining the island. But at the conference of 1785 the name of the island was placed in the minutes of the English Conference with the name of a single laborer appended. John McGeary was sent as missionary to Newfoundland, but it is painful to recall his inability to adapt himself to the conditions which obtained among the colonists. In 1786 Hammett and Clarke were appointed to the island, but contrary winds drove them to Antigua.

Wesley was also in touch with the work in the Maritime provinces. Some of the colonists were personally known to him, and their names occur in his journals. Wm. Black felt deeply the need of more laborers for the field which he himself had endeavored to occupy. In 1781 he sent two letters to Wesley, the one containing an account of his conversion, and the other an appeal for missionaries. Wesley replied that he had good hope that at the next conference he would be able to send assistance to Nova Scotia. He was deeply interested in the Negro Settlements at Burchtown near Shelburne, and in a letter to Robert Barry said that he would try to supply the Negroes with books. In 1784 Wesley wrote that he expected two missionaries would be sent from the United States, and that one or two more men might follow. The men from the United States did not reach Nova Scotia, and Black determined to visit the American Conference to secure help.

In 1785 one of the Methodists of Nova Scotia, named Marchinton, proposed to raise 500 pounds for the erection of a Methodist Church, if Wesley would raise a like amount. This Wesley said he was not able to do. It is not necessary to refer more extensively to the correspondence which was kept up by Wesley and the missionaries, but we have ample evidence of his unflinching interest in and care for his spiritual children in the New World. In 1787 James Wray, whose name was one of the hundred that appear on the Charter of Methodism, volunteered to go to Nova Scotia. He bore very high testimonials from his great leader. After the organization of the Methodist Episcopal Church in 1784, William Black, John and James Mann resolved to seek ordination. Wesley also encouraged a more complete understanding between the work in the North and that in the South, and desired Garretson to become superintendent of the Methodist Societies in the British Dominions. In 1791 Wesley wrote Black that unless the people objected, he could see no objection "to give the government of the work in Nova Scotia to the American Conference." But to the suggestion that he should appoint a bishop to Nova Scotia he gave an unfavorable reply.

In this brief survey of the period extending from 1765 to 1791 it has not been the intention of the writer to recite every instance of Wesley's personal contact with the Methodism of British North America. Nor is there room in this article for any specific reference to the work in the West India Islands. Enough has however been said to establish the fact of Wesley's direct influence on the Eastern part of the Methodist Church of Canada. When he died Methodism had scarcely begun to assert itself in what was then known as Upper Canada. Some of the first Methodist settlers in this part of Canada had seen and heard him in the Old Land, and the first preachers were either local preachers or volunteers from the American Conference which he himself had organized with the help of Coke and Ashbury.

Thedford, Ont.

The Value of Fresh Air

BY DR. WOODS HUTCHINSON

DURING a recent visit to Toronto, Earl Grey called special attention to the value of fresh air, and urged everybody to lay in a large stock of it. He said that when he passed through a town or city on the railway in the early morning, he always looked to see how many of the householders had their windows open. In very many cases he noticed that every window was hermetically closed.

In medical circles it is being recognized, more and more, that there is no remedial agent equal to plenty of fresh air. Every room of the dwelling-house should be flooded with it every day. It is much cheaper and easier to do this than to pay doctor's bills. Our churches, too, should be ventilated much better than they are, and every window should open at the top. Those persons who feel dreadfully uncomfortable if they are sitting in the slightest "draft" should read the opinion of Dr. Woods Hutchinson, an eminent physician, in a recent number of the *Saturday Evening Post*. He says:

"The first thing to do is to get the outdoor habit. This takes time to acquire; but, once formed, you wouldn't exchange it for anything else on earth. The next thing is to

posed to the November weather all day and sleep in a ten-knot gale at night! It looked little short of murder! So much so to some of us that we decided to test it on ourselves before risking our patients.

I can still vividly recall the astonishment with which I woke one frosty December morning, after sleeping all night in a breeze across my head that literally made

Each particular hair to stand on end,
Like quills upon the fretful porcupine,

not only without the sign of a snuffle, but feeling as if I'd been made new while I slept.

Then we tried it in fear and trembling on our patients, and the delight of seeing the magic it worked! That is an old story now, but it has never lost its charm. To see the cough which has defied "dopes" and syrups and cough mixtures, domestic, patent and professional, for months, subside and disappear in from three to ten days; the night-sweats dry up within a week; the appetite come back; the fever fall; the strength and color return, as from the magic kiss of the free



THE PROPOSED LEGISLATIVE BUILDINGS OF ALBERTA

learn to sit or sleep in a gentle current of air all the time you are indoors. You ought to feel uncomfortable unless you can feel air blowing across your face night and day. Then you are reasonably sure it is fresh, and that is the only way to be sure of it.

But drafts are so dangerous! As the old rhyme runs:

But when a draft blows through a hole,
Make your will and mend your soul.

Pure superstition! It just shows what's in a name. Call it a gentle breeze, or a current of fresh air, and no one is afraid of it. Call it a "draft" and up go hands and eyebrows in horror at once. One of our highest authorities on diseases of the lungs, Dr. Norman Bridge, has well dubbed it "The Draft Fetish." It is a fetish, and as murderous as Moloch. The draft is a friend instead of an enemy. What converted most of us to a belief in the beneficence of drafts was the open-air treatment of consumption! Hardly could there have been a more spectacular proof, a more dramatic defiance of the bogey. To make a poor, wasted, shivering consumptive, in a hectic one hour and a drenching sweat the next, lie out ex-

air of the woods, the prairies, the sea-coast. There's nothing else quite like it on the green earth. Do you wonder that we become "fresh-air fiends?"

Sleep on a porch, or in a room with windows on two sides wide open, and the average living room or office begins to feel stuffy and "smothery" at once. Apply the same treatment here. Learn to sit in a gentle draft, and you'll avoid two-thirds of your colds and three-fourths of your headaches. It may be necessary in winter to warm the draft, but don't let any patent method of ventilation delude you into keeping your windows shut any hour of the day or night.

THE Young People's Society does not regard itself as an adjunct to the church; it is not a prefix or a suffix, or a separate organization. It understands fully that it is an integral part, and therefore struts on no ecclesiastical stilts. It looks on the pastor as a leader, and is willing to follow. It regards the church as a mother, and is willing to obey. It is loyal to both pastor and church with every respiration and pulsebeat.

The Epworth League Pledge

BY MISS HATTIE M. SABINE.

In olden times this word *pledge* was commonly used as meaning a hostage, a surety, any person or thing given by way of guarantee or security for the performance of some act. While less frequently used in this sense to-day, there still remains a suggestion of the old meaning and so, when we speak of signing a pledge or of pledging ourselves to certain things, we imply that, having given our word or promise to perform certain duties and obligations, we stand bound to fulfil that promise.

Thus, candidates for political office pledge themselves to their constituencies, that they will support certain measures. The men to whom is entrusted the government of our land, the administration of justice and the general oversight of the affairs of the nation, are pledged to the faithful performance of their various duties. Members of the numerous fraternal societies stand pledged to loyalty to their brethren and to the interests of their society.

So also, churches and religious organizations, in their reception of members, briefly lay before them the principal aims of their denomination or society, important points of doctrine, rules by which they are governed, and so on, and require from them a pledge that they will be true to all these.

The pledge required of active members of the Epworth League is as follows:—"Taking Christ as my Example, and trusting in the help of the Holy Spirit, I promise that I will endeavor to learn and to do my Heavenly Father's will, that I will make stated seasons of private prayer and the daily study of the Bible the rule of my life. As an active member of the League, I will, except when excusable to my Master, be present at and take part in the meetings of the Christian Endeavor Department, and will be true to all my duties as a member of the Church. I will abstain from all amusements and habits upon which I cannot ask God's blessing. I will honor God with my substance as He hath prospered me. I will endeavor, by kindly words and deeds, to cultivate the spirit of Christian friendship and bring my young associates to Christ."

That the objects for which the League exists are here kept definitely in view, cannot be denied. Yet, is it not true that there is a growing aversion among our young people to the adoption of this pledge?

WHY IS IT?

Some attribute it, perhaps not without reason, to the spirit of frivolity and carelessness, the lack of sincere, earnest purpose which seems the besetting sin of the age. Again, it may be, as some assert, due to the tendency of the rising generation, to shirk responsibility in religious matters, to refuse to recognize any personal obligation, assuming that, having done so, the obligation ceases to exist.

But, without doubt, there are many who are thoroughly sincere in their objections, and with them the reason lies deeper. There are those to whom a promise is a solemn thing, whose word once passed is as unalterable as the laws of the Medes and Persians. These, looking at others who have lightly taken the pledge—without any real conception of its meaning or any true determination to live in accordance with it—are filled with doubts and misgivings and pronounce the whole thing a sham.

Others, and there are not a few, feel that the standard is set too high, and hesitate to promise what they feel unable to perform. Still others object to certain clauses, and would willingly subscribe to all the rest, if this or that part were omitted.

These and many other objections confront us, until some really sincere souls are ready to question the wisdom of retaining the pledge or to advise that, if retained, it be modified.

THE MAJORITY WILL ANSWER "NO."

To both these suggestions the majority of Epworth Leaguers will, we believe, answer "No." True, the immediate result might be a large increase in numbers, and apparently rapid advancement along some lines. But numbers do not always spell success, and the most real and lasting work is not always most rapid or most evident. Can we not all recall instances

when a great wave of enthusiasm, following some special effort, swept into the League large numbers of young men and women who, prompted by the impulse of the moment, but without serious thought or intention, enrolled themselves as members? For a time the interest ran high. Then came the reaction, and, within a few months, the majority had slipped out as easily as they had slipped in.

Again, can we not recall instances of the great and lasting work accomplished by a few active, earnest workers, who loyally, patiently labored on, never lowering their standard, while gradually—very slowly, perhaps—their numbers increased and success crowned their efforts.

HIGH IDEALS.

To make a success in art, literature, science, in any profession, an ideal is essential; and to an even greater extent this is true in the building of a character, the making of a life. The young man or woman who has the perfect ideal and holds most firmly to it is the one whose character will be most nearly a perfect character. Life and eternity are what we ourselves make them, and there is nothing too small or trivial to have its influence on that life and that eternity. Every action, every thought, every motive counts, for "actions make habits, habits make character, character makes destiny."

Let us then as individuals and as societies have our lofty ideals and hold fast to them. Let us, having raised our standard high, never lower it.

OUR EXAMPLE.

"Taking Christ as my example"—here, at once, is realized the only true ideal, the only absolutely perfect life. Following this ideal ever gives an added strength and beauty to the life. An example is a pattern or copy. So, "taking Christ as our example," we aim to make our lives as nearly like His as we can.

True, we may never attain that perfection. We may be such imperfect copies that others may only faintly trace His likeness in our lives, but infinitely better the attempt to follow the Perfect Example, to realize the sublime ideal—though we fall far short—than a listless contentment with low ideals easily attained.

OUR HELP.

"Trusting in the help of the Holy Spirit." "And when He, the Spirit of Truth, is come, He shall guide you into all truth," was the promise of Christ to His disciples, well knowing that such guidance was what they would stand most in need of when He was no longer with them. That promise was fulfilled on the Day of Pentecost when the Spirit came upon them, recalling to their minds many words and actions of the Master, making clear obscure meanings, giving power and wisdom for service. Under His influence we see unlearned fishermen becoming powerful witnesses for Christ, the most successful evangelists the world has ever known. To-day, as then, the greatest need of Christ's disciples—church members and Epworth Leaguers—is the constant, abiding presence of the promised Spirit of Truth, for still His coming brings with it guidance, power and blessing.

OUR DUTY.

"Taking Christ as my example, and trusting in the help of the Holy Spirit" results in an earnest desire "to learn and do my Heavenly Father's will."

God has a plan for every life, and only as we endeavor to fulfil this plan can our lives be really worth the living. But we must know His will before we can do it. Moses received his instruction for the building of the tabernacle as he talked with God on Mount Sinai, and was told "See that thou make all things according to the pattern showed to thee in the mount." But God does not always reveal His plans to us upon the mountain-top. Sometimes down in the valley of sorrow or humiliation He comes close to us and shows as in a vision His will concerning us. More often there is a gradual unfolding of His purposes in our lives from day to day, when all that is required of us is an unquestioning obedience, a willingness to follow where He leads—just a step at a time. But it is ever only to those who have learned

to talk with Him, earnestly desiring to know and to do His will that the knowledge is given.

OUR INSPIRATION.

Therefore "I will make stated seasons of private prayer and the daily study of the Bible the rule of my life." God loves His children and wants them to pray to Him. He does not compel our prayers, but He invites them. He opens His arms and says, "Come! Ask! Receive! Learn of Me!" Prayer is a duty, certainly, but more than that, it is an inestimable privilege, and should never be looked upon as a difficult, complex thing. It should rather mean to us simple, direct, continual communication with our Father in Heaven.

The brief morning prayer, asking God to keep and use us during the day, is not unheeded. At night when wearied and exhausted, we almost fall asleep with the prayer upon our lips, the Father, who knows our frame and remembers that we are dust, is not impatient with our weakness. Yet the few hurried petitions morning and evening do not mean communion with God, and cannot lead to the fullest revelation of His will to us. Communion with God is a habit of life, and that life in which the habit has become most fixed is the life in which the Heavenly Father's will is being most perfectly worked out.

In His word God has given us a revelation of Himself, of His will and purposes. It is to be a guide to us through life, and He wants us to profit by the instructions it contains. But in order to do so, we must read and study it. Many of us have but a limited amount of time at our command. Far better then a few verses thoughtfully read, with some clear understanding of their meaning, than long chapters hurried over and as soon forgotten.

OUR OBLIGATIONS.

As we are faithful in our endeavor so to "learn and do our Heavenly Father's will," we come to more clearly recognize not only our duty to Him, but our duties to ourselves, to our church, to our society, and to humanity in general, and we feel ourselves accountable to God for the performance of those duties. Loyalty to our church and all its interests, individual responsibility for the success of our League, appeal to us as duties. Therefore, we promise that "as active members of the League we will, except when excusable to our Master, be present at and take part in the meetings of the Christian Endeavor Department, and will be true to all our duties as members of the church."

Just what this means to the individual must be decided by the individual, for the matter rests between himself and his Master. But the Leaguer who is most true to his pledge will not most frequently absent himself for trifling causes. The member who feels the greatest degree of responsibility will not be slowest to respond nor most likely to refuse to do his part.

Again, just what is included in "true to all my duties as a member of the church" is a matter for the individual to decide. In these days of multiplied organizations and many departments of Christian work, very few can be actively engaged in all, but this need imply no lack of loyalty to all. In that department of work for which one is best fitted there is sure to be need of workers, and there that one can be most useful.

OUR AMUSEMENTS.

"I will abstain from all amusements and habits upon which I cannot ask God's blessing." That old and young need, not only rest and recreation, but entertainment—good, wholesome amusement—almost all will admit. But here arises the old vexed question—"What are legitimate amusements?"

Once more the matter rests with the individual and his God, and how easily the problem is solved when this resolve is made—"I will abstain from all upon which I cannot ask God's blessing." Then the question with regard to indulgence in certain forms of amusement, certain habits, is not "What harm is there?" but "Can I enjoy my Master's presence while so engaged?"

OUR SUBSTANCE.

"I will honor God with my substance as He has prospered me." Paul's admonition to the church at Corinth was, "See that you abound in this grace also," and to-day, as then, liberality is an essential grace, lacking which we are ever "cramped in soul and crippled in action." In our consecra-

tion of ourselves to God we included our all. Can we then refuse to honor Him with our substance? The principle of giving and receiving is one of the laws of nature. So we, having received all from God, should not hesitate to use it for His glory and our neighbor's good. Great wealth brings great responsibility. From him that hath much, much shall be required, but he that hath little may just as truly honor God with that little. "It is not what we give, but what we share."

There are many demands, many claims upon us, and, therefore, need of careful, systematic giving. To honor God we must give neither carelessly nor grudgingly, not from a sense of duty merely, nor because we are ashamed to refuse. Giving ever so largely, prompted by such motives, fails to honor God, while the gift prompted by a heart full of love to Christ—though necessarily small—is truly honoring to Him and brings joy and blessing to the giver.

OUR WORDS AND DEEDS.

But we may give not only of our substance. "I will endeavor by kindly words and deeds to cultivate a spirit of Christian friendship and bring my young associates to Christ." We often sing:

"Slightest actions often meet the sorest needs,
For the world wants daily, simple, kindly deeds."

But do we ever realize how true the words are, how many are really in need of the kindly word and deed? Christ's whole life, apart from the great work for which He came into the world, was one of simple, kindly ministry to the needy ones around Him. No work was too humble for Him. No one was too low or too degraded for Him to lift up. None who came into contact with Him went away unaided or unblest. And He desired His disciples to follow His example in this, teaching very plainly that we must consider every one our neighbor whom we have any means of helping, that to neglect one who needs our help is to neglect Him, while to give, to one of the least, a cup of water in His name is to give it unto Him.

The little act of kindness, the friendly word, the hearty grasp of the hand—all these are very little things, yet when given "in His Name" may carry hope and cheer to some lonely heart. Christian character should be beautiful and attractive. The blessing of Christ's love should be felt in the influence of our lives. Some one should be better for having known us, and because of our spirit of Christian friendship and helpful kindness, led a little nearer to the Christ whose example we are striving to imitate.

Such, Epworth Leaguers, is the pledge to which we stand committed. Its adoption by a society does not, in itself, insure a successful or prosperous League. That rests with the individual Leaguer.

What the pledge does do is to place before us an ideal life, is to set for us a standard of Christian living, is to emphasize our individual responsibility for the faithful performance of our duties to God, to humanity, to ourselves. This it does, in terms which no loyal Methodist, no sincere Christian, need refuse to accept. For Christ has pledged Himself repeatedly to His disciples—"I will not leave you comfortless," "Lo! I am with you always." His pledges stand good eternally, so making possible the fulfilment of ours.

Otterville, Ont.

"Get Away from the Crowd"

Robert Burdette, in a talk to young men, said: "Get away from the crowd for a while and think. Stand on one side and let the world run by, while you get acquainted with yourself, and see what kind of a fellow you are. Ask yourself hard questions about yourself. Ascertain, from original sources, if you are really the manner of man you say you are; and if you are always honest; if you always tell the square, perfect truth in business details; if your life is as good and upright at eleven o'clock at night as it is at noon; if you are as good a temperance man on a fishing as you are on a Sunday School picnic; if you are as good when you go to the city as you are at home; if, in short, you are really the sort of a man your father hopes you are, and your sweetheart believes you are. Get on intimate terms with yourself, my boy, and believe me, every time you come out of one of those private interviews, you will be a stronger, better, purer man. Don't forget this and it will do you good."

How Shall We Teach the Bible?

BY REV. CHARLES HERBERT HUESTIS, B.A.

A SHORT time ago the writer was called upon to lead the Epworth League service in his own church in the absence of the appointed leader. The subject was, "Acquainted with God," and the Scripture passage given was Job 22: 21-22. In the course of his thought over the subject, he turned to the pages of the EPWORTH ERA, in which notes upon the subjects are given. What he found there is the occasion of this article, and opens up the question at the head of the same.

There are two ways in which we may regard the Bible. We may look at the Bible as a store-house of texts of use to prove Christian doctrines, and justify the ways of God to men. That is the old way of looking at the Bible. Or we may think of the Bible as a progressive revelation of God to a certain people, the Jews, just as other scriptures are the revelation of God to other peoples, and differing only from the latter by its lofty spiritual and moral tone, but chiefly by the fact that it contains the story of Jesus Christ, whose revelation of God far transcends that given by any and all other prophets and religious teachers. This is the new way of looking at the Bible. According to the former view, "Thus saith the Lord," in the book of Judges, has the same authority over the conduct of men to-day as "Thus saith the Lord," in the book of Amos, or the gospel of John. According to the latter view all conceptions of God and His will toward men must be interpreted by His Fatherhood as revealed in the words and life of Jesus Christ. From which standpoint shall we teach, the old or the new?

In the ERA the subject was discussed from the old standpoint. No attempt was made to put the student in touch with the circumstances under which the words of the scripture were spoken, or to justify the use of the words of a man against whom it is said (chap. 42: 7) that the wrath of Jehovah was kindled because he had not spoken of Him the thing that was right. The article simply contained a number of trite comments upon the words of the scripture selection supported by proof texts from different parts of the Bible, followed by several illustrations, quotations from extra-biblical authors, and questions upon the general theme, all of which were well enough if there was no better way of treatment.

It seemed to the writer that there was a fine opportunity not only of teaching the lesson in a vital and interesting way, but also of putting the Book of Job in its true literary and historical setting, and thus of enriching the minds of the young people with the teachings of one of the noblest products of the human spirit.

The literary form of the book was first pointed out; a dramatic poem framed in an epic story, the prose and poetic parts being sufficiently indicated by the setting of the type in the Revised Version. After a brief narration of the story of Job, the theme of the book was stated as an attempt to answer the question, "Why do good people suffer?" and it was shown how the question arose out of the circumstances in which the Jews were at the time of the writing of the Book. The tragedy of Job was then stated as the breakdown of his theology on account of the facts of his life. Like all the people of his time, Job believed that suffering was in every case the punishment of sin. This was the belief he had held up to the present, the belief he had preached to others in their suffering. But he knew he had not sinned, at least in a way to merit such punishment; he held fast to his consciousness of integrity. His friends came to him, sitting in anguish upon the village ash-mound, and pressed upon him the orthodox theology. Job had sinned; let him confess his sin and Jehovah would relieve him of his misery. But Job held fast to God.

Now came the opportunity to approach more closely to the subject of the meeting. There were two kinds of knowledge, indicated by two different words in many languages—knowledge about and acquaintance with. A man may know very little about the flowers from a scientific standpoint, but perhaps to him "the mearest flower that blows can give thoughts that do often lie too deep for tears." A child may know nothing about motherhood, but he knows "mother." So one may know much about God, and be able to justify the

ways of God to men; another may not be wise in theology, but he knows God, and that he cannot drift beyond His love and care.

So it was in the tragedy of Job. His friends knew, or thought they knew all about God, and his ways toward men, and they outbraded their theology upon Job with ingenious and even cruel persistence. Job, too, thought he had known God, but now he was not sure. "Oh that I knew where I might find Him" is his pathetic cry. And yet, though he does not understand God or his way of dealing with him, yet through all his suffering he holds fast to God, knowing that in some future time, even if he is after death, God will appear and justify his action. And in the end his faith was justified, and the men who knew more about theology than about God were condemned by Jehovah.

The application was simple enough: the need of cultivating the presence of God in our daily life, so that we shall know Him not only through theology, but through personal experience and fellowship.

Was this method of treatment of the subject better than the old? The writer thinks so, for the following reasons:

1. It recognizes the literary character of the book, and for that reason heightens the interest. 2. It has respect for the historic nature of the scriptures, and places the teachings of the book where they belong, so that they may be seen as rising out of the experiences of the men of the time. 3. As the Bible came out of religion, and not religion out of the Bible, the modern view of the Bible vitalizes its truths by bringing them in contact with like experiences in the lives of men to-day.

We have been teaching the Bible for many years from the old standpoint. We have a large number of young people, and adults, too, for that matter, who have come up out of the Sunday School and the League. There are two tests of our success in teaching them the Bible: First, Do they love to read the Bible? Second, Do they know the Bible? Tried by either of these tests in the great majority of cases, the old method proves a failure.

Would it not be wise to try another plan?
Red Deer, Alberta.

[Mr. Huestis is quite correct in his contention, but there is nothing particularly new in the plan that he suggests. It has always been the proper method of bible interpretation, though it has received special emphasis recently. It is scarcely correct to say that "In the Era the subject was discussed from the old standpoint," for it was not "discussed" at all. This paper makes no attempt at an exposition of the topic, but simply supplies a few practical applications suitable for a devotional service. When a complete explanation of the passage was given it was found that many readers simply read in the meeting what was published, without putting forth any effort of their own. To prevent this, we publish but little explanatory matter, and urge those who lead the meetings, and others, to think for themselves, and prepare their own plan of presenting the topic. The method suggested here, by Mr. Huestis, of approaching the topic referred to, is admirable, and cannot fail to prove helpful to many in dealing with other portions of Scripture.—Ed.]

O how unspcakably small seem our differences when our hearts have the right of way! We denounce each other and because we do not think alike, we stand apart like enemies; but, if the moment comes when our jarrings are hushed and our hearts really touch, we find that our inmost souls are akin and that most truly "we be brethren."—*The Baltimore Methodist*.

We might see so much more beauty if we willed it. We might cause many unknown feelings to flower if we were not in such a hurry to feel strong ones. We miss in the swing of excitement many opportunities of giving sympathy in little things to those we love, which, if they had been used, would have added finer fancies, subtler and sweeter shades, to our power of feeling.—*Stonford A. Brooke*.

Indian Industrial School

THE Principal of the Indian Industrial School at Red Deer, Rev. A. Barner, recently offered a prize to the pupils for the best essay on the institution. The first prize was won by Master Louie Lee, of Pidgeon Lake, Alta. As it contains considerable information about the school, and is very well written, for a lad, we here reproduce it:

"Four or five miles from the town of Red Deer is an Indian Industrial School beautifully situated on the left bank of the Red Deer River which is for Indian boys and girls. It is for the benefit of the Indian boys and girls of this western country. It was built sixteen years ago. There are two big buildings the one is beautifully built of bricks. The other is beautifully built of stone the brick building is known as the boys the stone is known as the girl's building and some of the married staff have residences. Mr. Barner has a beautiful residence and the rest are the farm buildings.

We have a big play ground where we can play games. In the summer we can go down to the river and swim the boys learn a little painting and carpentry. Some of them turn out to be excellent farmers. We have a farm of four hundred and eighty acres and it keeps everybody busy, two hundred and sixty are under cultivation we also have a threshing outfit so we can thrash our own grain and a pumping engine. The girls learn different branches of house keeping, some of them learn how to cook and most of them turn out to be good cooks some work in the laundry and some in the sewing room. Mr. Shaw is our teacher he teaches us Arithmetic, Geography, History, English, Reading, Drawing and writing but we learn drawing and writing the best of all our studies. We have a splendid way of going to our meals and to our work we all line up and our vice-principal takes us in to our meals and when we are going to work the bell rings and the vice-principal blows the whistle for us to line up and the former instructor tells us what to do. When it is quarter to five the bell rings for the milk boys to come home from their work and milk. Mr. Wilcox is the assistant farmer he helps Mr. McMahon. The supper bell rings at quarter to six when it is six the vice-principal blows his whistle for us to go to supper and it is much nicer to do things orderly than to do them roughly. In summer we have a baseball outfit and a football to play with we go down to the river swimming every evening and in the winter we play hockey and when we don't play hockey we skate around on the ice.

We have a good reading room and it is to be opened at half past six and closed at half past seven and we can spend the winter evenings in reading and playing quiet game, we leave the school when we are eighteen years of age and when we go home to our reserves we tell the people about this school and some of them let their children come here to learn how to be good citizens and abler men and women. The Indian boys and girls don't have to pay to come to this school it is free to all the Indian children of this western country and as the years go by we are getting used to the school and to our work."

The Health of Young Girls

TWO well known singing teachers have recently testified that their girl pupils are ailing most of the time. Lessons are skipped, progress is impeded, voices are injured by such indisposition, life is demoralized generally. One of these teachers said that at least half of his pupils were under the doctor's care all of the time.

"And then I am blamed for not developing their voices properly," he complained. "Sick girls cannot learn to sing, even if they could keep up their lessons regularly."

A young college girl has just brought to New York this Easter season, the news that a large proportion of her classmates are either in the hospital or their own rooms under the care of physicians. There is no epidemic in the institution. The girls are just "laid up" with that ordinary ailment generally called the grip.

"Of course they are sick," commented the girl, nonchalantly. "Girls are always sick. They can't stand the strain of college life like boys. It isn't to be expected."

Remarks of that sort are too common. It seems as though a large class of people take it for granted that women are naturally invalids, which sounds almost as if they accused their Maker of having done his work badly.

But we are persuaded better things of humanity. Reverently, we believe that the Creator meant girls and women to

be strong, bright, merry, and useful, to possess health and all the glories and blessings which go with it.

In the first place, the singing teachers and the college girl probably took no account of the fact that most of the ailing maidens were wearing lingerie waists, coming down to breakfast in them on cold mornings, sitting in them through draughty lectures, concerts, plays, their bare necks and shoulders showing through the dainty embroideries, and their sleeves short. If our boys had been arrayed so foolishly, they, too, would have had "all kinds of the grip."

Perhaps boys and girls are equally subjected to the strain of late hours, indigestible food, wet feet, and constant excitement. Quiet evenings at home are rare for either girls or boys over seventeen. Even in our colleges for girls there is a continual succession of class and society and general entertainments, which, coupled with their study, keep the nerves of the student in a steady quiver (a paradox, but true) from one week's end to a-nother.

The girls, too, have almost or quite as much outdoor exercise as boys do in these days. In fact, the only sanitary condition in which boys have the advantage would seem to be in this matter of clothing. The costume of men is not entirely hygienic; but it is far and away more comfortable and more conducive to health than that of girls and women.

Thin shoes are responsible for many ailments of girlhood. Tight shoes for many more. A long-continued course of tight shoes is enough to give even a strong person nervous prostration. The heavy hat is another source of ill health among girls. The craze for becoming "picture hats," some of them ridiculously large and cruelly heavy, must be modified if our girls are to keep well.

Given a generous and helpful diet, plenty of outdoor exercise, nine hours of quiet sleep in each twenty-four, pleasant occupation, and, perhaps most important of all, loose and comfortable clothing, and our girls would be able to bear, without illness, all of the noble and pressing duties which a wise Providence has appointed for the modern maiden, in her preparation for the important responsibilities of free and happy American womanhood.—*Kate Upon Clark, in Christian Herald.*

"I Believe"—An Every Day Creed

I BELIEVE in my job. It may not be a very important job, but it is mine. Furthermore, it is God's job for me.

He has a purpose in my life with reference to His plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been molded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. In the end, the man whose name was never heard beyond the house in which he lived, or the shop in which he worked, may have a larger place than the chap whose name has been a household word in two continents. Yes, I believe in my job. May I be kept true to the task which lies before me—true to myself and to God who entrusted me with it.

I believe in my fellow-man. He may not always agree with me. I'd feel sorry for him if he did, because I, myself, do not believe some of the things that were absolutely sure in my mind a dozen years ago. May he never lose faith in himself, because, if he does, he may lose faith in him, and that would hurt him more than the former, and it would really hurt him more than it would hurt me.

I believe in my country. I believe in it because it is made up of my fellowmen—and myself. I can't go back on either of us and be true to my creed. If it isn't the best country in the world, it is partly because I am not the kind of a man I should be.

I believe in my home. It isn't a rich home. It wouldn't satisfy some folks, but it contains jewels which can not be purchased in the markets of the world. When I enter its secret chambers and shut out the world with its care, I am a lord. Its motto is service, its reward is love. There is no other place in all the world which fills its place, and heaven can be only a larger home, with a Father who is all-wise and patient and tender.

I believe in to-day. It is all that I possess. The past is of value only as it can make the life of to-day fuller and freer. There is no assurance of to-morrow. I must make good to-day.—Charles Stelzle.

The Quiet Hour

Comfort by the Way

I journey through a desert drear and wild,
Yet is my heart by such sweet thoughts beguiled,
Of Him on whom I lean—my strength and stay—
I can forget the sorrows of the way.

Thoughts of His love! the root of every grace
Which finds in this poor heart a dwelling place,
The sunshine of my soul, than day more bright,
And my calm pillow of repose by night.

Thoughts of His coming! For that joyful day
In patient hope I watch, and wait, and pray;
The dawn draws nigh, and midnight shadows flee,
And what a sunrise will that advent be.

Thus while I journey on, my Lord to meet,
My thoughts and meditations are so sweet
Of Him on whom I lean—my strength, my stay—
I can forget the sorrows of the way.

—Author unknown.

"The End of Self"

Someone, discussing General Gordon's noble life, said that its mainspring was to be found in the fact that early in his manhood he "came to the end of self." The phrase is suggestive. Self-consciousness is selfishness. To imagine that we are all-important, that what we do and say deserves attention—that we are indispensable—all this is selfishness as well as folly. To "come to the end of oneself" is to realize the claims of other people and to strive to bear one another's burdens and so fulfil the law of Christ. The sooner we cease to be self-centred, the sooner we become true lovers of our fellow-men and loyal followers of Him who "for our sakes became poor."

Do Not Worry

After all, the troubles you anticipate may never really befall. 'Tis a long lane without a turning. The dreariest day has some glints of light. How do you know that some spell of good fortune may not be about to befall you? In any case, worrying will not mend the matter. It can alter neither the future nor the past, though it will materially affect your power for bearing it. It will not rob to-morrow of its difficulties, but it will rob your brain of its clear-sightedness and your heart of its courage. Turn from it to God with faith and prayer; and look out for the one or two patches of blue which are in every sky. And if you cannot discover any where you are, dare to anticipate the time when God will wipe all tears, and give you a kiss like that which a mother gives to her tired, sobbing child who is too weary to go to sleep.—*F. B. Meyer, D.D.*

The Corners of Your Mouth

It has been remarked that the tone of the voice, as it rises or falls, indicates the mood of the speaker; the upward inflection revealing a cheerful frame of mind, the downward the reverse. We communicate our feelings by the tone we use even more than by the words we speak, a friendly word being utterly neutralized or greatly enhanced by the inflection of the voice. It is especially true of the greetings with which friends meet. Just try it on your own ear once—"Good morning!" "How do you do?" letting the voice slide up or down on the last syllable.

We plead for the cheerful tone, for the good of both speaker and hearer. It costs nothing and is worth much. "But," someone says, "would you have us hypocritical, pretending to feelings we do not possess? Are there not enough social shams without our adding to them? Is frankness to be abolished?" and so forth and so on. Frankness, good friend, is often but another name for rudeness. Social pretenses are silly or worse. We plead for the cheerful inflection not as an imposition but as a means of self-culture. The making of it helps produce the mood it represents.

The Wellesley girls have a way of saying to one of their number who is depressed in spirits or homesick: "Come, pull

up the corners of your mouth." And it is actually found that the simple muscular act of assuming a happier expression of countenance goes far toward inducing the more cheerful frame of mind. Similar reactions attend the cultivation of pleasant tones of voice. He who tries to be good company for others is better company for himself.

"The Power of Infinitesimals"

"It is astonishing," once said Dr. Chalmers, "the power of infinitesimals. The mass of the planet Jupiter is made up of infinitesimals, and surely, after that, it is in the power of infinitesimals to make up a stipend for the minister of Ballahulish." The great church leader has been showing that, if the people in this and other Highland parishes were to give but the price of every tenth pinch of snuff, their churches would be well supported.

Not only in money matters do the littles tell, but in other spheres as well. Our Lord would not have his disciples forget this truth. And so, He singled out the giving of a cup of cold water to a disciple as an act worthy of approval and award. It is by such small deeds of kindness that most of us are to do our share in putting more sweetness into the lives of others and making the world a better and happier place to live in.

Often the kind deed is soonest forgotten by the doer of it. But the record of it is never lost. It is kept in the book that will be opened on the coming day of account.

The Sacred Duty of Encouragement

Somebody's washing was going home, and two small boys in faded overalls were managing the little wagon on which the load was placed. One was pulling, the other pushing and steadying the basket. Presently, from round a corner, came two other children, a prettily dressed girl and boy, and fell in behind the little procession. The boy—a sturdy little fellow whose age numbered half a dozen years, perhaps—viewed the wagon and basket for a moment, then stepped forward and gravely and silently began to push. The small boy in overalls looked at him, accepted his assistance as wordlessly as it was offered, and, relinquishing his place to the newcomer, stepped ahead to help his brother pull. It was the young sister who, after the manner of her sex, insisted on reasons and explanations.

"What are you doing that for, Charlie?" she demanded. "That isn't your wagon."

"Well, I know it," said Charlie, "but I might as well help push it while I'm going along."

It was only a childish whim, doubtless, born of a child's desire to have part in whatever is going on, but the deed and the answer summed up a whole sermon on Christian helpfulness. The open eye for other's needs and burdens, the ready hand to push a little as we go along—that is the possibility for usefulness that life offers to most of us. Not great things, but just kindness, cheer, and help by the way—the little things that encourage. We can count up easily the great deliverances that have come to us in our lives. They have been few and rare. But we can never estimate how the loads have been lightened, the heart strengthened, the rough way smoothed by the cheering word, the helpful push of those who were going along. To put heart into others by word or deed is to be God's own messenger.

The Kingdom of God

The kingdom of God cometh to a man when he sets up Jesus' cross in his heart, and begins to live what Mr. Lawrence Oliphant used to call "the life." It passes on its way when that man rises from the table and girds himself and serves the person next to him. Yesterday the kingdom was one man; now it is a group. From the one who washes to the one whose feet are washed, the Kingdom grows and multiplies. It stands around us on every side, not in Pharisees nor in fanatics, not in noise nor tumult, but in modest and Christ-like men. One can see it in their faces, and catch it in the tone of their voices. And if one has eyes to see and ears to hear, then let him be of good cheer, for the kingdom of God has come. It is the world-wide state, whose law is the divine will, whose members obey the Spirit of Jesus, whose strength is goodness, whose heritage is God—Ian Maclaren.

The Unseen Pattern

A Christian man's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is a shuttle. On one side of the loom is sorrow, and on the other side is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs. And in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that the deep and dark colors were as needful to beauty as the bright and rich colors.—Beecher.

Beautiful Peace of Mind

There are duties pleasant and unpleasant, we say; yet how seldom do we concede the former! We generally protest that our lot is a hard one, and feel insulted if it is suggested that our duty is more pleasant than otherwise. But we are to be pitied if our duty is light and easy; not light and easy in that we make it so by doing it with all our might, but light and easy in that it needs but sluggish attention and no sweat of brow. A poor product is the man unschooled in arduous duty. Prolific brains are not found in the heads of those who are thus tortured.

It is strange, moreover, that duties light and easy are generally the worst performed. We know how hard it is to get a lightly worked man to do a little more. If we want something done well we go to the hard worker, for he can generally find the time required, while he of lighter toil protests that his own duties are too much for him.

But let us leave those with easy duties, for they are not pleasant to dwell upon. We confess we prefer those who have to climb the hill by the rough and stony paths; so stony that often the stones dislodge and hurl the climbers back, but renewed effort brings them up again. And how their faces are molded by the arduous climb, chiseled in bold lines by the firm hand of duty! So keep on, though the ascent may be hard, for the only true cheerfulness is that which results from the conscientious performance of duty—that is our text.

This is the only true cheerfulness, because it alone can give peace of mind. Dissent you may, but you cannot persuade us that a man who does his duty ever fails to win cheerfulness. The very essence of cheerfulness is peace of mind, and there can be no true peace of mind when duties are not performed, or ill performed. Peace of mind is the inseparable twin of cheerfulness of heart.—Thomas Collins, in *The Cheerful Life*.

Those Who Know Should Teach

Some years ago Professor Tyndall, the great biologist, wrote an essay on the subject of prayer. He was not a man of prayer and had no vital experience in the laboratory of prayer, but he assumed to discuss the subject theoretically. It was entirely unscientific. The scientific method everywhere is an inductive examination of the facts by actual testing in experience and experimentations. The science of prayer must be built upon the actual facts experienced, just as any other science must be built. No man has a right to assume to speak with authority on the subject who has not made this thorough test to the very limit of the grounds to be covered. Professor Tyndall had made no such test. His essay was an unscientific, a priori discussion of a subject of which he was ignorant.

At about the same time Mr. D. L. Moody wrote an essay on "Prevailing Prayer." It was based upon the actual experience of Mr. Moody in the prayer life. It was thoroughly scientific. Its conclusions were inevitable sequences from the facts to which he testified. It would have been quite as unscientific for Mr. Moody to have assumed to write an essay on biology, contravening the statements of the specialists in that department of study, as for Professor Tyndall to assume to write his essay on prayer, denying the statements of those who were specialists in this realm. Doubtless Professor Tyndall could have told Mr. Moody some wonderful things about biology, but no less certainly could Mr. Moody have told Professor Tyndall things just as wonderful about prayer.

Science rightly makes another demand upon honest students; namely, that they shall go, if possible, to the greatest specialist on any subject investigated. There is no argument about the place of Jesus Christ as the greatest specialist on

the subject of prayer. The Gospel record makes it clear that His disciples considered his prayer-life a remarkable feature of His ministry. The great manifestations of Divine power in His life are marked by being linked to the moments of His prayers.—Howard Agnew Johnson, D.D., in *The Interior*.

The Little Things

What a multitude of threads make up a fringe; and yet how beautiful and costly when completed! And here is found a beauty of the real Christian life—the highest, truest, Christian life. There are not a few who may be willing upon rare and notable occasions to do or suffer some great thing for Christ, but the ten thousand little things of life are entirely beneath their notice, as they also suppose them to be beneath the notice of the Lord.—P. S. Henson.

Keeping on the Track

To look at the outside of the wheels of a train one would say it would easily run off the track, but when we see the inner side of the wheels we understand how its safety is secured. So when we look at our own nature we say it is an easy thing for us to fall, and the greatest wonder is we don't; but when we see our safety is from within and not from without we easily understand how it is we remain on the track.—W. J. Bingham.

Power of Character

Carlyle says that in 1848, during the riot in Paris, the mob swept down a street blazing with cannon, killed the soldiers, spiked the guns, only to be stopped a few blocks beyond by an old, white-haired man, who uncovered and signaled for silence. Then the leader of the mob said: "Citizens, it is De la Eure. Sixty years of pure life is about to address you!"—Hillis.

Hymns You Ought to Know

XV.—The Church's One Foundation

Here is one of the great standard hymns of the Church Universal. Strange to say, it is not to be found in our Church Hymn Book. Many other splendid hymns are conspicuous by their absence.

The church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the word;
From Heaven He came and sought her
To be His holy bride;
With His own blood he bought her,
And for her life He died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation,
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace forevermore;
Till, with the vision glorious,
Her longing eyes are blest,
And the great church victorious
Shall be the church at rest.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won:
O happy ones and holy!
Lord, give us grace that we,
Like them, the meek and lowly,
On high may dwell with thee.
—Samuel J. Stone.

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Editorial

Amateur Christians

A magazine article on teacher training that we happened to see the other day began with the statement that "the amateurishness and inefficiency of the majority of Sunday School teachers cause this institution to be regarded as not up to the times." Such a sentence indicates ignorance of the primary meaning of the word "amateur." The best dictionaries tell us that an amateur is one who does a thing because he loves to do it, in distinction to him who works for pay. The derivation of the word shows that this is the correct definition. All our Sunday School teachers and Epworth League members ought to be amateurs in Christian work, doing what they can in the Master's service, not for pay, but for the love of it. The task that is done *con amore* is likely to be well done. Let us not talk so much about its being "a cross" to speak for Christ, to pray in the devotional meeting, to shoulder some responsibility, but let us rather think of the privilege of service and the joy of Christian effort. Let every follower of Jesus aim to be an amateur.

When the Papers Differ

It has been said that "figures do not lie," and this has been regarded as a truism for many generations. We must admit, however, that figures can be sadly twisted by party newspapers. When Hon. Mr. Fielding's budget was presented in the House of Commons, a few weeks ago, the *Toronto Globe* triumphantly announced, in big type, on the front page, that the country had "the greatest surplus Canada has ever known." The front page heading of the *Mail and Empire* was: "A deficit of \$12,000,000, and worse yet in store." The *Globe* declared that Mr. Fielding presented a magnificent budget to the House, which showed that there had been a surplus of revenue for the last fiscal period of \$2,193,971, and a decrease in public debt of \$3,371,117. The Finance Minister's speech was surpassingly optimistic, and he was greeted with prolonged cheers." *The Mail and Empire* of the same date says: "For the fiscal year ending 31st of March, the National Debt will have increased by \$12,000,000. The House heard with astonishment and dismay a budget without precedent in the history of Canada."

The Mail and Empire tells us that "Mr. Foster followed in a speech which ranks among the masterpieces of parliamentary discussion," while the *Globe* simply says that, "Mr. Foster indulged in a criticism of almost everything the government had done. After laboring for fully three hours to show that the government were entitled to no credit, he became exhausted and asked that the debate might be adjourned."

All of which seems to the "man on the street," if he happens to be free from party bias, supremely ridiculous, but it is one of the peculiarities of party government with which we have become accustomed, and to which we give little thought. The commonest even's that occur in the Legislature are every day given a partisan twist by the papers which seem to think that their leader must be sustained in everything. Instead of attending to the business of the country, for which they are paid, our representatives at Ottawa spend a large part of their time and talent in trying to gain some petty advantage over one another. If the same kind of thing were done in our municipal business or in managing our churches, the officials would lose their official heads at the first possible opportunity. Many thinking men are of the opinion that the whole system of party government is wrong.

Our Generation

A young person has learned a great lesson when he feels that he has been sent into the world for a purpose, and when that purpose is to serve rather than to be served. Self is a poor centre around which to make our life revolve. It is even worse to make others act as satellites, serving us. Hawthorne wrote to Lowell, "It is a great thing to show the joys and sorrows of mankind." We get more joy out of life when pressing the cup to others' lips than when we squeeze the cluster into our own goblet. There is more satisfaction in self-sacrifice than in self-indulgence. It is said of David that he served his generation. He couldn't have done anything greater. No monarch ever did more for his land than David did. For five hundred years after his death the land enjoyed the results of his splendid rule.

Every man has the privilege of serving his generation. He can't serve more than one generation even though he see fourscore years and ten. This is the only way in which we can save our lives. Selfish men are buried deep, and for them there is no immortality of respect and love. No life can be monumental which is self-centred. The world enshrines in its memory those who are willing to be its saviors.

What an opportunity is to-day offered for service. The stories of hunger, distress and destitution which the papers relate are painful in the extreme. Can we serve our generation better than by taking a hand in feeding the hungry and in clothing the ill-clad? There can be no greater reproach for us to bear than the charge that our brother was in need and we failed to help him.

The profession of the priest and Levite without compassion and helpfulness is as spurious as it is irreligious.

Be Pleasant Even in Passing Censure

The duty of being pleasant in all our social relations is incumbent on all who desire to make the best of one another. Even if the other is not taking the wiser or better course, it will not advantage either if censoriousness be manifested towards him. Even in passing adverse judgment on another a pleasant manner will give added weight and influence to our words. This takes it for granted, of course, that we do not find fault or condemn simply for our own gratification, but wholly for the other's good. Parents have injured rather than helped their children many a time by a wrong attitude to the faults and failings of thoughtless youth. To point out a better way in the spirit of wise and loving counsel, not with a heavy judicial frown, but with kindly words of sage advice, is the better way. This does not mean a spirit of compromise, but shows patient forbearance with weaker nature.

The Laymen's Missionary Movement

The Laymen's Missionary Movement is sweeping over the American continent; it is successfully operating in England; it has reached even the shores of Australia. There are those who believe it is the beginning of the greatest Christian enterprise since the days of St. Paul. What is there behind a movement so bold and comprehensive that it is stirring the English-speaking world? We believe that the following considerations will help to answer the question.

1st. For the first time in history a generation is in a position to know what is meant by the commission of Christ to his Church, when he commanded it to go into all the world, and make disciples of all nations. Every part of the habitable globe is more or less explored; the number of unevangelized heathen can be approximately estimated.

2nd. For the first time in history a generation is in a position to know what the world's evangelization will cost in men and money. It means, approximately, a working force of 40,000 white missionaries with an indefinite number of native assistants. It means the sum of \$80,000,000 to be contributed every year for a period of twenty-five years. At the close of that period, it is believed, the Mission Church may be so organized and trained that every man, woman and child may have the privilege of hearing the gospel.

3rd. Whatever may have been the financial position of the Church in days past, no thoughtful man will deny that the Church is now in a position to do, not something for missions, but the adequate thing; to give, not liberally, but to give all that is needed. Canada alone could finance the evangelization of the world on one-half of what she wastes through liquor, tobacco and gun.

4th. For the first time in history, the Church seriously feels that she ought to attempt the evangelization of the world in this generation. She can evangelize it in no other. She is not called to preach to the dead; she cannot preach to the unborn. But every one of her members is called to minister to his contemporaries of every race and color. The Laymen's Missionary Movement declares that we are called to do the adequate thing for the world's evangelization, not sometime, but now.

"He Made Good"

This statement was recently heard regarding a young man who had been for some time working in a large commercial establishment. He had come in from the country with little experience but high resolves, and had, after some hesitation by his employers, been accepted on trial for a position that was open in their warehouse. The brief sentence at the head of this article tells his story—"He made good." It set us thinking of the lad, and though he was unknown to us personally, we became interested in him. How had he "made good?" We found that by steady application to his business, habits of promptness, good nature, and readiness to do whatever was to be done, he had made himself of value to his employers. Such qualities helped him in the mastery of the details of his daily duties, and by his very thoroughness in the discharge of them he added to his worth as a man about the store. He did not try to get off with doing as little as possible, but was willing to do whatever was desirable for the best service he could render. No wonder he "made good." If he does not rise to much higher things in the near future, all signs fail.

So it is in every walk of life. If we do not identify ourselves with the work we have to do, it will be done in a very inferior manner. But if we make it our own and feel that our well-being is dependent on the proper performance of

it, we cannot but do it well and gain renown in the doing. There are too many "hired servants" in the Lord's work, and too few who know the real joy of personal identification with the great purpose of the Master. Of too many it may be said, as Darsie Latimer wrote to Alan Fairford in "Red Gauntlet," "... Like a great Dutch doll depending on the pressure of certain springs, as duty and the like; without the impulse of which thou wouldst not budge an inch." Such are mere automatons and never accomplish anything of real aggressiveness in the world's great work-field. We know some Leagues whose motions are altogether too automatic and mechanical. They can never really "make good." Leagues cannot be wound up and set going like clocks. If there be no inner spring and spirit of life growing out of personal loyalty to Jesus Christ, the dull routine of League effort will soon be wearisome and deadening by its very monotony. Make good!

Keep Busy

An old sage once truly said that if a busy man has one devil to contend with, an idle man has at least a thousand. Activity is essential to growth. Indeed, life itself is to a great degree dependent on labor. By the use of what we have we may add to our store and find increase. By non-use we lose even what we seemed to have. Simply neglect your powers and they will soon fail. Stagnation means death. To keep busy is our one safeguard against loss. It is true in all that concerns us. Muscular vigor is maintained only by exercise. The same is true of mental power. But especially is it operative in the moral world. Not so much by the abuse as the non-use of our highest powers do we lose both character and influence. "Son, go work in my vineyard," is not an arbitrary command but explains a beneficent law. Labor is a law of life. It is both a condition and a prophecy of success. The individual Christian who fails to keep busy will soon fail to keep his vitality. The church that fails to be active will not long survive. The Epworth League that is doing nothing will soon be nothing. More Leagues die from "nothing to do," more members die from sheer inactivity, than we can easily count. But the working league or league not only lives, but grows. Therefore it well becomes us to "keep busy," and always to remember the expression of the great painter Turner, "I have no secret of success but work."

A Unique Movement

Not long ago an intelligent layman marked his Missionary subscription, "For the Laymen's Missionary Movement." He evidently did not understand that the movement he desired to help is unique, as a missionary organization, in two respects:

First. It collects no subscriptions. True, it is "talking money" in season and out of season. But in doing so, it aims to make men more liberal in supporting their own mission boards. Those whose purse strings have been loosened by the appeals of Mr. Campbell Whyte and his colleagues have forgotten one of the salient features of his addresses, if they do not remember how he emphasized loyalty to the existing denominational agencies. The subscription noted above must needs be sent to the Methodist Mission Rooms, for that is where Mr. Whyte would send it were it forwarded to him.

Second. The Laymen's Missionary Movement sends out no missionaries. Here, again, it is inspirational, not administrative. It continually urges men to go to the foreign field, but it urges them to go under the auspices of their own Church. To the young Canadian Methodist eager for missionary service it says, "Turn your face toward China or Japan, and take your orders from Toronto."

worker put it thus: "Any one who does not get down to business after this convention ought to be shot." This, our Dr. F. C. Stephenson explained, is the American way of saying that a delegate who fails to do better work than before is a traitor to his church.

GOOD SPEECHES.

On the whole, the speaking was of a high order. Notwithstanding the large hall, most of the speakers succeeded in making themselves heard, though some of them spoke too fast, and some had the bad habit of exploding on the first syllable of a word, or the first few words of a long sentence, with the result that they had not breath enough to distinctly enunciate the long word or to forcefully deliver the long sentence. With few exceptions, the speakers gave evidence of careful preparation, and all appeared to be conversant with their themes. If one may venture on a criticism we venture to say that the man who reads the speeches in book form will have the advantage over the man who only heard them delivered from the platform. In no case did the addresses there was a marked absence of concrete illustration. It speaks well for the intelligence and earnestness of the vast audience that it listened intently to addresses packed with thought and almost unrelieved by anecdote or humor.

A YOUNG MEN'S CONVENTION.

In one thing that the convention was a complete success. It brought together the very people sought for, viz. the leaders among the young people of North America. Looking over the audience one could not help noticing the absence of bald heads and boyish faces. Young people were there by hundreds, but there was an air of seriousness and power about them that marked them out as men and women used to responsibility. Again, it was a singularly masculine convention. As a rule, women find it easier than men to get away from home. One had only to look over the sea of upturned faces of men to the deep-voiced singing and the sonorous tones in which the audience repeated the Lord's Prayer to know that the stern sex were in the majority. The statistics show that two-thirds of the convention were men. In the Canadian delegation the men outnumbered the women by four to one.

THE SERVICE OF SONG

was not elaborate. We had a convention hymnal, but it was made up chiefly of the standard hymns of the church. Apart from congregational singing, we had a male choir drawn from the musical societies of Pittsburgh, under the direction of Mr. C. M. Keeler, of New York, who, by the way, was precentor for the convention. A most enjoyable feature was the singing by a male quartette made up of Messrs. Paul J. Gilbert, H. P. Metcalf, C. M. Keeler, and E. W. Peck. Its work was beyond praise, not only because of its artistic excellence, but also on account of its devout spirit. Such singing was not a musical performance, but an act of worship. Most of it was done while the people were bowed in prayer.

MISSIONARY EXHIBIT.

This was devoted chiefly to the exposition of the missionary literature of the different missionary boards. In addition there was a unique exhibit of Chinese art by the Rev. A. Smith, late of Peking, whose collection is said to be the best in the possession of any white man. Here the Young Peoples' Union had its literature depository, where all sorts of books bearing on the missionary problem might be purchased. Perhaps the most interesting and gruesome exhibit was the

bed of spikes on which a Hindu holy man, recently deceased, had reposed for some thirteen years. This instrument of self-torture consisted of a board through which were driven spikes very much like the old-fashioned four-inch cut nail. On this the fakir reposed that he might do penance for his sins. When Mr. Taylor asked him why he chose this method of life, he answered, "Oh, that I may find peace." When Mr. Taylor asked if he had found peace, he answered, "I have not."

LANTERN SLIDES AND MOVING PICTURES.

A novel feature of the convention was the session of exhibit of stereopticon lantern slides and moving pictures portraying mission life on the home and the foreign field. We saw the newly-built mission church in the Far West; peeped in Christian Japanese homes on the Pacific slope; stopped for a moment at Honolulu; pressed onward to China, and saw something of the Shanghai Missionary Conference; dipped into Japan and saw the Japanese missionary kindergarten engaged in a patriotic demonstration. Entering India, we saw the natives bathing in the sacred Ganges; watched the Hindu devotees at prayer; saw the man who spent thirteen years on his bed of spikes; watched with deep interest while the Hindu Christian student athletes performed on the horizontal bar; were present at the sacrifice in the pagan temple; saw the Mohammedans at prayer in their great mosque at Allahabad, etc., etc. Our young people will be glad to know that these and other moving pictures will soon be available for use in Canada.

DENOMINATIONAL RALLIES.

On Thursday afternoon the denominational rallies were held. The Methodists met in Calvary M. E. Church, Allegheny, which is said by Bishop Fowler to be the most beautiful church in Methodism. Bishop Frank Warne, of India, presided. Stirring addresses were given by Dr. Sutherland, of Toronto; Dr. Leonard, of New York; Dr. Lombard, of the Methodist Episcopal Church, South, and others. Afterwards the meeting divided into sections. In the Canadian section the general topic seemed to be how to carry the inspiration received to the people not privileged to attend.

THE LAST NIGHT

was devoted entirely to an address by Mr. John Mott, on the "Consecration Adequate to Victory." A few notes on the address appear below. Here it is enough to say that it made a profound impression. Yet no demonstration was allowed. When Mr. Mott sat down, the chairman lifted his hand in deprecation of applause; the vast audience bowed in prayer; while the quartette sang, "Speed away, speed on thine errand of love." Then after a few brief sentences of supplication and re-dedication by Mr. Baer, the great convention was over. Without noise of any kind, quietly, reverently, with the spell of Mr. Mott's moving appeal upon us we turned our faces homeward.

As a result of careful and critical observation of the convention as a whole, the men, their methods and their spirit, we are convinced that now, at last, the Church is taking missionary work seriously, and that within the next generation the world will see a Christian propaganda in non-Christian countries such as our fathers never dreamt of.

The League President

In no department of Christian work does effective leadership count for so much as in the Young Peoples' Society. The office of President bears with it high and great responsibilities. Such a one must be prepared to take the initiative. So much depends upon leadership. The president is looked to for leadership, he must dare the initiative. He must have a plan and he must have the courage of his plan. But good as this may be it is not good enough if not followed by another element of power which is a part of real leadership. There must be the following up of what has been proposed, the prodding and encouraging and pushing. He must have a great deal of grace in the matter of so handling his helpers that they will be encouraged to do their utmost. He has asked, for instance, a young man to visit somebody. Now he will not go to the young man in private asking him if that work has been done, and so afford him opportunity to declare without embarrassment that the work is not done, but he will wait until the business meeting is in session, and then in the midst of the meeting call for a report from that young man, and having asked for the report will take his seat and wait. When the young man has begun to sweat and he has let him sweat for a time, just before he falls over in a dead faint, the president may arise and excuse him. Call for reports when and where the greatest credit and glory will be reflected upon the faithful and where the deepest chagrin and embarrassment will be inflicted upon the unfaithful. This is one of the secrets of strong leadership. The next time that young man is asked to do something, he will decline at once or will go about the task appointed him.

We betide the society that has for a president one who has no initiative, no vision and no push. Such a one should in all decency, having discovered his own incapacity, retire and make way for one who can and will perform the duties of the office.

Union Missionary Training Institute

The Union Missionary Training Institute in Brooklyn was founded to help meet the need for specific training for the great work of foreign missions. It was one of the first training-schools established, and has had an unparalled history. In the score of years of its existence, 150 consecrated men and women have gone from its halls into earth's neediest places to make know the Gospel of Christ.

The course of study is admirably adapted to meet the requirement of the missionary candidate; it aims at a careful study of the English Bible, an intelligent understanding of non-Christian religions, and a knowledge of mission fields and policy.

But this is also a school of practice. Each student is allotted certain household duties, thus giving systematic domestic training. Clinical practice is obtained at the City Hospital and Dispensaries. City mission work of various forms—in jail, hospitals, mission schools, churches, and homes of the poor—gives invaluable experience in soul-winning.

The course of training in this Institute covers three years, at an average cost of \$100 per year. For full particulars apply to Miss Hester Alway, Principal, or Miss Sarah Springer, vice-principal, 131 Waverly Ave., Brooklyn.

Practical Methods of Work

The Procrastinating Committee Chairman

There are many good kinds of committee chairmen, and there are many bad kinds. Of the latter I suppose the procrastinating sort is the worst.

The procrastinating chairman, in the first place, is mortally slow in calling his committee together and organizing it. Sometimes two months of the year are lost in this way, and those are the best two months at that. It is not difficult to call a committee meeting. All it needs is a few postal cards, pen and ink, ten or fifteen minutes of time, and—a little energy. The procrastinating chairman could muster the cards, the pen and ink, and the time; his trouble is in getting the article last named.

When he is at length persuaded or shamed into this glorious feat, and the committee actually convenes, it is found that some of the members have become so disgusted at the delay that they are not present. Very likely they send in their resignations. They know that nothing can be expected from a committee thus "led," and they do not want to waste their time. Of course it is the business of the chairman to see them and persuade them to do the work for which they were elected, or, failing that, to get others to take their places. It is needless to say that neither of these is done.

For that first meeting of the committee the chairman has no plans. He has been meaning to look over the ground, he says, and find out what the committee ought to do. He has intended to have a talk with the last chairman of the committee and see what he might suggest. But, somehow, he did not get around to it. He would be glad to hear any suggestions the other members of the committee have to bring forward.

Probably the other members of the committee have no suggestions; they have certainly not been asked to bring any. But we will suppose that during the meeting some one strikes out a plan of work that appeals to all as just what ought to be done. They talk it over with earnestness. "A splendid undertaking!" cries the chairman. "It needs to be done, and we are the boys to do it." Some preliminary information must be gained, and he is appointed to investigate, and report at the next meeting of the committee. They adjourn, to meet at the call of the chairman.

When is that call issued? Well, perhaps a month afterward; or perhaps two months. The chairman does not get around to that little matter of investigation. He means to. He thinks of it, occasionally—just before going to bed at night. Then he goes to bed. Finally the other members of the committee prod him into doing it, or, very likely, one of them does it himself. The committee meets, decides what to do on the basis of the information they have obtained, and then sets out to do it.

But at every stage they are balked by the procrastination of the chairman. When one horse of a four-horse team stops, the others must stop also. They might drag the first horse, but they cannot drag him far, and it really is not worth while. There is enough work to be done that is not under so great a handicap. The committee comes to a halt. What else can it do?

That such a chairman makes no report

does not need to be said. To be sure, he has nothing to report; but it would be the same if he had something; he would put off writing that report till the day for the union meeting. And then he would not write it.

It occurs to me that this "putting-off" chairman will be in his element some day, namely, when it comes to "shuffling off this mortal coil." It will not be much of a change for him, because he is, for all purposes of vigorous work, as good as dead already.—Caleb Cobweb, in Union Work.

Printers' Ink

Every Epworth League should put forth earnest and continued efforts to get new members, as losses by removal and other causes, are continually taking place. The League of Bridge Street Church, Belleville, is particularly active in following up this work. Here is a card which is handed to visitors and strangers in the public services:

Every young Methodist in Belleville should be a member of the Epworth League.

ARE YOU?

If not we most cordially invite you to join with us.

Your presence and influence would be a great help and inspiration to our Society and Church.

If you decide to unite with us please fill in blanks below and place this card on the Collection Plate, or hand to the President of your League or to your Pastor.

Name

Street and No.

It has been found that the use of these cards has been the means of becoming acquainted with a number of young people who had not formerly been reached.

Here is another card which this League has had printed:

Bridge St. Church E. L. of C. E.

M

Dear Friend,—We are very desirous of having every young person who attends this Church join our League, and we most cordially

INVITE YOU TO BECOME A MEMBER.

Please give this matter your earnest consideration. Your presence and influence would be a great help and inspiration to the League and to our Church.

In any case you are cordially invited to attend our Monday evening meeting.

Sincerely yours,

THE OFFICERS.

The wise use of printers' ink always pays. We would be glad if other secretaries of other Leagues would kindly send samples of their invitation cards.

An Ever-Active Committee

"The Social Committee should bear in mind that the planning and giving of social is but a part of the duty of this committee, and that to create a genial atmosphere in the young people's meetings may be of far greater moment than the quarterly social. Every handshake, every smile of welcome, every word of encouragement, every introduction of a stranger to a dozen or more of the members, is good seed sown in the cultivation of a healthy social life in the society. In many societies work of this kind is more useful than the giving of socials."

Work of this kind should not, however, be confined to the Social Committee. Every officer and every member of the society may be included in it, from the newest member to the pioneer. Sometimes the best way to banish the home-sick feeling of being a stranger in a strange society is to hunt up and greet another person who seems equally strange.

One mistake is often made which is responsible for much of what looks like back-sliding. A stranger appears in the meeting room. He is cordially greeted and well-looked after for one week, possibly two or three. But the stranger in a new city is usually so interested in surroundings, sights and experiences that overwhelming homesickness does not arrive until after two or three weeks—and then? By that time the Social Committee and the other members feel that their duty is done, and the stranger, who is not yet well acquainted with anyone, has been left alone. Prolong the period of activity in welcoming, and see if it does not have good results.

The town of Alliston, Ont., has a population of 1500, and a Methodist Church with a membership of about 400. The officials of this church recently met and considered very carefully their obligation to the missionary enterprise. They decided that their share of the total which the Methodist Church ought to raise for missions was \$2,000. They scarcely expect to raise this sum this year, but it is kept before them as the goal toward which they will most earnestly aim.

Our Letter Box

"Deeply Interested"

One of our District Sunday School secretaries says that when he was selected for this work he "hardly knew what to think of the appointment." "Now," he adds, "the work has got hold of me, and I am deeply interested in it." We expect to hear of progress on this brother's district. The fact that he is interested in his work, that it has really gripped him, augurs well for the future. We can become interested in a subject by thinking much on it, by reading about it, and by talking it over with others. Enquiry would probably show that this preacher's interest was developed in this way.

Ten Cents per Member

A note from Rev. H. A. Ireland, of (Griswold), contains a money order for \$18.25 for the Sunday School Aid and Extension Fund from the three schools on his circuit. One school, which numbers 75, gave \$7.15, about ten cents per member. Another with 70 members contributed \$7, exactly 10 cents per member, and the third, with 35 scholars gave \$4.10. This result would seem to indicate that the request of the General Board that all our schools contribute amounts equal to five cents per member is by no means unreasonable. When the schools take hold of the matter earnestly this can be easily surpassed. We would like to receive more letters like that of Bro. Ireland.

A Study Class at the Parsonage

An eastern minister, writing of Sunday School affairs, informs us that he conducts a Teachers' Study Class at the parsonage. His circuit is large, and on Sunday he has to drive about 30 miles and preach three times, so that very few visits can be made to the Sunday Schools. In the circumstances, he has decided to meet with the teachers once a week and help them in the preparation for their work. We believe that he could do nothing better than this. The pastor is responsible for the teaching of the young, and if he cannot do it personally, he should at least do his best to instruct and inspire those who are actually engaged in the work. We have all too few of these study classes.

About the Pledge

A League officer in one of our towns intimates that some of the members of his League are exercised over the Epworth League Pledge, which they think is rather too hard in its requirements. The clause which is specially objected to is this: "I will make the daily study of the Bible the rule of my life." He says:

"While this is a high ideal, some of our most conscientious members feel that, truly speaking, we do not, one in twenty of us, really study the Bible daily, as we would in preparing a Sunday-school lesson, for instance, and in view of this, some of us question whether we are fulfilling our obligations. One member, who daily reads his Bible, and whose conduct in daily life is above reproach, believes that if the pledge asked us to 'read' the Bible, instead of 'study,' he would feel that the requirement could be carried out,

but with pressure of other duties is often impossible to really spend the time for much 'study.'"

We are glad to note that our League members are conscientious, and careful in taking the pledge, but do not think that any one need be troubled over this. Anyone who is in the habit of reading the Bible daily in a thoughtful way, certainly fulfills the spirit of the pledge.

Greeting Strangers

A League president, in one of our towns, thus describes a difficulty which the League has encountered in its work:

"We are trying as young people to find some good method of welcoming strangers, as we find that we are losing some because they have not been very heartily received when they have come to our League meetings, and also to the regular church services. Some of the members of the Lookout Committee say that they feel rather timid about approaching strangers, so it has been suggested that if they were to wear a badge or something of that sort to show that they had some authority to do this work it would help them."

It is a good sign that the officers of a League are concerned about reaching strangers and visitors in a cordial way. Scarcely any part of the society's work is of greater importance. We cannot, however, help seriously doubting the wisdom of labelling the members of the Lookout Committee with badges. For the sake of doing our work systematically, we have various committees, but in dealing with outsiders this fact should not be made prominent. There is reason to believe that about one-half of the good effect of a hand-shake or a greeting is lost if the visitor gets the idea that you are paying him attention because you are a member of a committee. Keep the committee idea out of sight as far as possible, and let your greeting indicate real friendliness and heart-felt interest in the one who has come among you.

A New Thing Under the Sun

Rev. J. R. Patterson, of Brantford, thus writes of a decided innovation: "The recent missionary campaign in Brantford developed a new phase of missionary activity. Inspired partly by the campaign common to the district, and partly by the laymen's missionary movement, confined to the city, the laymen rallied round the pastors in connection with the missionary interests as never before. Never before did one church, in particular, see a slight like that which witnessed after the evening service on the second Sunday of the campaign. Upon invitation of the pastor, some three-score men assembled in the lecture-room to consider plans for the missionary canvass. Quickly the church's constituency was divided into some forty-two districts, including about seventy streets. From among the brethren some forty-one canvassers were selected. Not one of the men refused to act; not one declined the territory assigned to him; not one failed to carry out his commission. It was surely a new thing under the sun to see bankers, managers, captains of industry, merchants, teachers, clerks, mechanics and laborers engaged in a still hunt for missionary subscriptions. Needless to say, the canvass was a success. Never did we see the canvass was a great blessing

to the church and especially to the men engaged in it. The men will now take charge of the collecting of the subscriptions. The good ladies who usually attend to such matters would be without missionary employment were it not for the fact that the zeal of the brethren has provoked their sisters to good works, with the result that the Women's Missionary Auxiliary will report a record year.

The Sunday School and the College

A letter from a pastor has just been received concerning Sunday School work, in which he refers to the lack of training on this subject in our theological colleges. He says: "I spent two years on circuit, and four years at college, preparing for my life-work, and was never told that I should have anything to do with the children. I spent months over the circle and the square, the co-sign and the tangent, the atom and the molecule, or trying to understand the vagaries of Locke and Hamilton, of Spinoza, Kant and Leibnitz, but not one hour in learning how to understand the nature and needs of those who would make up more than half of my congregation."

This brother will be glad to know that there is considerable improvement in the attitude of our educational authorities to the Sunday School. We now have five text-books relating to this institution for our theological students, and in Victoria College, at least, a course of lectures on practical methods is now being delivered, dealing with such questions as "The Pastor and the Sunday School," "Child Study," etc. There is, however, much room for improvement. A more general and more thorough course of training should be provided.

To Encourage the Timid

There are always some young people who are very timid about leading a meeting, who really ought to do so. A good plan which has been adopted by one Young People's Society is to tell such persons that they will only be expected to take charge of the meeting for twenty minutes, instead of a full hour. The rest of the time is taken by speakers from outside of the society, business men, lawyers, ministers, professors from the college, etc. A business man speaks on "The Kind of Young Man Needed in Business," another on "The Formation of Habit," another on "My Recent Experiences in Europe." This plan introduces the element of variety into the meetings, but does not take the programme entirely out of the hands of the members.

An Interested Pastor

A western pastor says: "I have read your book, 'Practical Plans,' with delight and profit, and took the liberty of recommending it at our recent district convention. It should be in the hands of every League." Other pastors may recommend this book without causing any offence to the author. It will help your League work, too.

The Calendar Appreciated

A League President writes expressing appreciation of The Epworth Era, referring especially to the Missionary Calendar which appears in these pages monthly. He states that at their last missionary meeting the whole Calendar was read, nearly as many persons taking part as there were days in the month.

The Sunday School

International Convention

The International Sunday School Convention will be held in Louisville, Ky., June 18-23. The delegates are expected to number not less than 2,500. The plan of entertainment provides lodging and breakfasts free. Others should write to Mr. J. W. Meddis for information as to hotel and boarding accommodations, Todd Building, Louisville, Ky. Missions will have a chief place in the convention. The officers of the Young People's Movement will co-operate to this end. The lesson system, always a vital question, temperance lessons, the adult department, the pastor and the Sunday School, laymen in the Sunday School, house to house visitation, the home department, teacher training, Sunday School evangelism and other equally vital topics will be discussed by the ablest men and women of the world.

Teacher Training

The trend of opinion among Sunday School workers, recently, is certainly very strongly in the direction of the various denominations taking the training of their Sunday School teachers directly under their own care. At a meeting of prominent secretaries, editors, and international workers, held a short time ago, in Philadelphia, the following resolution was passed:

"We declare it to be the responsibility of each denomination to promote to the utmost the training of teachers for the Sunday School; and since it is vital to the uplift of the world that the denominations have the cordial co-operation and support of the International Sunday School Association."

An effort will be made to bring all the denominational courses up to a certain standard. The deliverance of the meeting on this subject was as follows:

"It is the sense of this Conference, in defining the minimum requirements for the standardized course for teacher-training, that such minimum should include:

"Fifty lesson periods, of which at least twenty should be devoted to the study of the Bible, and at least seven each to the study of the pupil, the teacher, and the Sunday School. That two years' time should be devoted to this course, and in no case should a diploma be granted for its completion in less than one year.

"That there should be an advanced course, including not less than one hundred lesson periods, with a minimum of forty lesson periods devoted to the study of the Bible, and of not less than ten each to the study of the pupil, the teacher, the Sunday School, church history, missions, or kindred themes. That three years' time should be devoted to this course, and in no case should a diploma be granted for its completion in less than two years."

An Important Question

What do you think of a pupil who is always excusing himself on the ground that he didn't have time to study the lesson? What does a pupil think of a teacher who always begins his work with the apology, "I haven't had time to study the lesson"? This is a most important question.

Some Qualities that Count in a Teacher

BY FRANK YEIGH.

The ideal teacher has not yet materialized, or, if so, his whereabouts is unknown, though the entire Sabbath School world is searching for him as diligently as Diogenes sought for an honest man. But it is a laudable purpose on the part of the average teacher, no matter how far removed from the ideal, to work for it, and, by so working, perchance to make the search easier and more successful.

The ideal teacher is the one whose personality counts for most, who acts what he teaches, who lives what he professes. The ideal teacher should be the embodiment of his teaching. Any gulf that exists between the theory of life expounded by a teacher, and his own lesser practice of its principles, mars his personality, detracts from his influence, and correspondingly destroys the ideal in his character as a teacher.

The dullest pupil is a character reader, and is able to detect any note in his instructor that does not ring true, as he is quick to see any discrepancy between precept and practice. A consecrated personality therefore is the guinea-mark of an ideal teacher.

So an enthusiasm: enthusiasm for his work, for the Word, for his class members, and for his divine Master. It is a puzzle to explain the fear of enthusiasm most of us teachers have, a fear that dreads our work and makes lifeless our exposition of the great story that is worthy of the deepest enthusiasm.

For enthusiasm is as contagious as deadly dullness; the one will awaken a class as surely as the other will lull it into sleep and consequent uselessness.

Then, cheerfulness should be part of the make-up of an ideal teacher. It, too, is contagious. Cheer up, teacher! Cheerfulness "makes a July's day short as December's," says Shakespeare: cheerfulness will pre-eminently mark the ideal teacher.

And shall the quality of confidence be added? Confidence based upon preparedness. There is a power in even a moderate degree of consciousness that one has reasonably well prepared his lesson. A power and an influence will ensue to that extent, that one can speak with authority. "I know," is much more potent than "I think." Such a feeling of confidence brings with it its own comfort and ease of mind, that is a blessing in itself—to the teacher, and no less so to his pupils.

Finally, willingness to learn, a receptive attitude toward new ideas, will be an outstanding element in the ideal teacher. A self-satisfied class leader needs to be dynamited out of his complacency, and the effect is often best produced by a constant study of methods of conducting other classes. I know one teacher who recently visited a famous Bible Class and who, in half an hour, was made painfully aware of how much he did not know about conducting a modern, up-to-date, thoroughly alive and forceful Bible Class.—The Teacher's Monthly.

The Sunday School of Parkdale Methodist Church, Toronto, uses the stereopticon every Sunday. It has increased attendance and interest.

Enlisting for Life

One element in the substantial progress that our day schools are making lies in the fact that a rapidly-increasing number of men and women possessing earnest character, acceptable scholarship, and special training are entering for life in the occupation of teaching. We hear far less of the criticism now than formerly that day school teachers use their occupation as a stepping-stone to something else. Teaching has become a great profession, having attractions that are not overmatched by those of any other calling. The best progress of our Sunday Schools waits on large additions to the numbers of those who have enlisted for life in their service. We must have more men and women of character, ability, and special training who will give the best energies of a life-time to the work of the Sunday School.

Sunday School Notes

There are half a million scholars enrolled in the Sunday Schools of India. The increase has been 240 per cent. in ten years. The teaching is done in 60 Indian vernaculars, by 20,000 voluntary workers.

The late Rev. Dr. John Potts once said to a friend: "If I have any desire to be remembered in any part of my life's work it is with what I have had the privilege of doing in connection with the Sunday School."

Tennyson, Ind., has organized a Sunday School Baseball League, the provisions of which are (1) No Sunday playing; (2) no profanity on the ball field; (3) no cigarette smoking; (4) attendance at Sunday School at least 50 per cent. of the Sundays.

The strangest Sunday School in England is held in one of the side-show buildings at "Olympia, the Mammoth Fun City." About forty children, performers and children of performers, meet regularly, and their parents are eager to have them attend. Among the members of the school are two giant children.

A few years ago, the Calvary Baptist Sunday School of Washington, D.C., organized its first adult Bible Class under the Baraca plan for the organization of such classes, which has grown so rapidly into popular favor. Now that school has more than twenty adult classes, which constitute an adult department having nearly a thousand members.

Sunday School teaching tells by its constant repetition—its line upon line, and precept upon precept. Snowflakes that would melt on your palm can block a railroad train and chain up its powerful locomotive. Who they teach the children God's truth, Sabbath after Sabbath, year in and year out, may block the terrible enginery of the evil-one.

At a Sunday School convention composed of thirty-five Sunday Schools, held in New England last winter, the fact was revealed that nearly ninety per cent. of the additions to the churches in the association were directly from the Sunday Schools. It is probable that at least seventy-five per cent. of the additions to the churches all over America come directly from the Sunday Schools.

A Thing of Growth

The teacher must not forget that he must build up his own character as he participates in building up the character of others. It is as true in the case of the teacher as it is in the case of the pupil that character is a thing of growth.



A Missionary Calendar—April, 1908



- 1 **Bishop William F. McDowell, D.D., Chicago.**
Big enterprises need big men. Small men seize them and both are ruined. Holy enterprises need holy men. Unclean hands lay hold of them to their eternal hurt.
- 2 **F. Howard Taylor, Chicago.**
The Lord Jesus Christ was willing to die for you, for me! He wants these people to be saved, and He wants us to help Him.
- 3 ***Rev. E. J. Carson, B.A., Chentu, China.**
This Chinese work demands long, patient and careful preparation. Pray for us that we may have grace to prepare ourselves properly for the difficult work that lies before us in the coming years.
- 4 **John W. Wood, New York.**
To work without prayer is to be guilty of infidelity; to pray without work is to be guilty of rank disloyalty.
- 5 **Rev. James S. Dennis, D.D.**
The old Gospel is as potent and as true to its transforming record in mission fields to-day as it was in the apostolic age. The classic story of Paul's conversion on the way to Damascus can be paralleled in the history of mission conversions in many fields.
- 6 **Rev. Marlan F. Beach.**
It is God who has placed upon your heart and within your power the Gospels for this Kingdom. Let it ever remain there until China's millions shall be millions obedient to Jesus Christ, our Lord and King.
- 7 **Bishop J. W. Bashford, D.D.**
If God is the God of the universe, if Jesus Christ is really He through whom all things were made and without whom was not anything made that hath been made, then He is the Saviour of all men, and we have no justification for robbing the people of India and of China of their birthright in the name of liberality.
- 8 ***Rev. C. W. Service, B.A., M.D., China.**
No doubt an occasional seed falls on good soil. One knows not which may grow, but must keep on sowing, hoping that some seeds may bring forth fruit unto life eternal.
- 9 **Rev. Arthur Judson Brown, D.D.**
To look upon myriads of human beings who are bearing life's loads unaided and meeting life's sorrows unhelped, to offer them the assistance that they need for time and for eternity, and to have the offer fall upon deaf ears—this is a grievous thing.
- 10 **Rev. Hunter Corbett, D.D., China.**
China needs above all a true and loving knowledge of our Lord and Saviour Jesus Christ. With this foundation will come strong Christian character, happy Christian homes, and the manifold blessings of the Gospel which elevates, purifies and ennobles life, and makes this earth to rejoice and blossom as the rose.
- 11 ***Rev. E. J. Carson, B.A., Chentu, China.**
We visited a couple of Mr. Hoffman's stations on the way to (Chentu) and found at each place an eager desire to hear the foreigner. The chapels each time were filled to overflowing, and the people listened attentively to the pastor's words.
- 12 **Rev. Henry W. Luce, China.**
If there is one fact especially true in our lives, it is that some of us may miss the hope of God for our lives. We ought to pray and hope that we may not miss that plan.
- 13 **Rev. Thos. F. Gallor, D.D.**
To be a Christian means accepting the Christ as God—living by His power and presence, thinking His thought, willing His will, and that will is the saving of all mankind. Here is the spirit and motive of the mission work of the Church.
- 14 **Frank V. Slack.**
I have heard it said, and I believe truly, that the great thing for a man is not that he should become a foreign missionary, but that he should do the will of God.
- 15 ***Mrs. W. E. Sibley, Kiating, China.**
Never in our lives were letters and the knowledge of prayers ascending to the Throne for us more inspiring than now. We want to keep in touch with you. We want to live close to your hearts. You have your share as well as we. We remember you daily in prayer to the All-Father, that He may guide you, prosper you and keep you close to Himself.
- 16 **Mr. Edward B. Sturges.**
Heroes are not on the field of battle alone. The true heroes are in the army of our Lord, and they are on the outposts, often far beyond the reach of any commerce or business.

- 17 **Rev. F. E. Clark, D.D.**
I think this thought into your hearts: God is able, God is able! I am not able, young people's societies are not able, the church is not able, but God is able. Get that thought into your heart, and all the future will be bright and glad.
- 18 **Rev. E. J. Willingham, D.D.**
God initiated world-wide missions. He gave His Son, He gives His Spirit, He calls His people, and He wishes us to look to Him. When in our weakness we look at a lost world and hear the Macedonian cry of weakness calling for help, then we can take hold of Almighty God and go forward to bring the world to His feet.
- 19 **Rev. John P. Goucher, I.L.D.**
If the spirit of the Church at home equalled that of her missionaries abroad in self-sacrificing loyalty to the extension of Christ's Kingdom, our Lord's requirement that His Gospel shall be preached to every creature would be accomplished in this generation.
- 20 ***Rev. George E. Hartwell, B.A., E.D., Chentu, China.**
Will you not pray daily that while the work of building houses and schools and churches is going on, the Holy Spirit will erect in Peshawar and the other cities a temple not made with hands, a spiritual temple in the hearts of all who call upon the name of Jesus?
- 21 **Rev. David J. Burrell, D.D.**
Let us preach Christ; let us live Christ; let us know nothing but Christ and Him crucified; let us make Christ first, last, midst and all in all.
- 22 ***Rev. A. C. Hoffman, Renshou, China.**
We have great reason to be encouraged with the success of our Bible Study classes. The first year we had some twenty in attendance; last year we had forty odd, while this year we had from the chapels outside Renshou one hundred and nine, besides fifteen from the city itself.
- 23 **Rev. James L. Barton, Boston.**
The missionary has no other Gospel to preach than that which applies to every phase of human society. There are no depths to which it may not penetrate and no heights to which it cannot exalt the soul of every living man.
- 24 **Rev. Geo. Hobson, D.D.**
I consider the greatest need of the home Church at this moment, in respect to the missionary enterprise, is the awakening of an understanding, and faithful use of the power of secret, individual, and congregational prayer, deliberately prepared for, solemnly undertaken; persistent and unchangeable prayer on behalf of missions, prayer that shall be a daily, fervid pleading for workers and for the work of our Lord Jesus Christ that our Father may give to Him to see of the travail of His soul and be satisfied.
- 25 **Robert E. Speer, M.A.**
Only the Spirit of God can lift the Churches out of their worldliness, out of their self-indulgence, into such a vision of life and service as was displayed by Him who, though He was on an equality with God, counted not that equality a prize to be jealously retained, but made Himself of no reputation, took on Him the form of a servant, and became obedient unto death.
- 26 ***Rev. J. H. White, D.D., New Westminster, B.C.**
The enlisting and training of forces which may push the conquest still further is an important duty of the home churches. Among the ablest missionaries of our Church in China and Japan are many who received part of their training on a Home Mission.
- 27 ***Rev. Jas. Endicott, Chentu, China.**
The demand among the Chinese for a stronger type of Christian book is noticeable. There is an increasing demand for more commentaries, Bible dictionaries, lives of eminent Christian leaders, and for works of a devotional character.
- 28 **Rev. James I. Vance, D.D.**
The Church is a missionary society. Missions are not merely a department of activity; they are the whole thing. The mission of the Church is to make Christ known.
- 29 **Rev. Chas. E. Bradt, D.D.**
The first thing I would teach the people that professed to believe in Jesus Christ would be to consecrate themselves with their all to preach the Gospel to every creature. For if we take what we have—much or little—and bring it to Jesus, the feeling of the world, there is absolutely no limit to the possibilities of what we shall be able to give. There is a great law here that has a great God of love back of it.
- 30 **Frank A. Keller, M.D., China.**
We may have culture, training, modern methods, and ideal equipments, but unless we have this spiritual power all will be useless. With it, on the strength of Christ's own words, every man of faith will be able to move mountains, and for such an one nothing will be impossible.

From the Field

League Banquet

The Epworth League of Orangeville held a very successful banquet in the church on Monday, March 9th, which was attended by over 200 guests, nearly all of whom were young people. The tables were neatly arranged, liberally decorated with flowers and with their covering of snowy cloths and appetizing viands presented in most inviting appearance. After justice had been done to the good things provided by the ladies, the assembled company was entertained to an excellent programme of speeches and music.

Among the subjects discussed were: "Our Church," "Our League," "A Young Man's Duty to Himself," "A Young Woman's Duty to Herself."

The occasion was the means of creating new interest in the League and its work.

Mock Trial

Several of the officers of the Waterloo Epworth League were recently brought to trial for alleged failure in their duties. Everything was conducted in judicial style, and the prisoners were ushered in by a real chief of police. The judge, Mr. E. P. Flintoff, grave and stern, and clad in his robes of office, occupied an elevated throne, his severe demeanor commanding due respect. After the counsels for the prosecution and the defence, Dr. W. L. Hilliard and Rev. R. J. Elliott, had arrived, the clerk, Mr. Chas. Moogk, Jr., read the charge as indicated above, after which witnesses were called to give their evidence after being duly sworn in.

After addresses by opposing counsel the judge briefly summed up the evidence, after which the jury retired to consider the case, returning a verdict of guilty, but with a strong recommendation to mercy. The judge briefly addressed the prisoners, and in view of the recommendation of the jury, allowed the prisoners off on suspended sentence.

Work Among the Lumbermen

During each winter there are hundreds of men working in the lumber camps, and entirely shut out from religious privileges and opportunities of the regular order. Something has been done to provide these camps with occasional services, but at the last session of the Toronto Conference, Rev. A. Wall was appointed to give his whole time to this work.

We are pleased to know that the Epworth League at Sault Ste. Marie has become interested in this enterprise, and during the past eight months has raised \$175 for Mr. Wall's support, as well as supplying a large number of books, papers, and magazines. This has been done under the able management of Miss C. Scouten, 2nd Vice-President.

The Church and League are now considering the advisability of a Lumberman's Home at "The Soo," where reading matter and other attractions will be used to help counteract the influence of the saloon.

A correspondent sends the following information concerning Mr. Wall's field: "There are 43 camps on his ground, containing 2,100 men, most of whom are English and French. About one-

third of these are coming and going all the time. Mr. Wall speaks in both English and French, and is well liked by the men who take a keen interest in what is said on religious topics, and are very eager for good literature."

This is as much missionary work as sending preachers to China or Japan.

Just a Line or Two

A new League has been organized in Trinity Church, Calgary. The society has started with considerable enthusiasm.

A new League has been organized at the Conestogo appointment of the Elmira Circuit with 13 active members.

One of our district presidents writes: "The Epworth Era is especially good this month. I couldn't get along without it at any time."

Rev. Dr. Retsner, of Denver, Col., writes: "Your book, 'Practical Plans,' is packed full of good suggestions, and is indeed practical."

The Leagues of the Brampton District are trying to purchase instruments to enable the Indians on the Morley Reserve to organize a brass band.

The Warsaw Epworth League recently held a very pleasant social evening. An order supper and a good programme were the special features, but the topic was taken up as usual.

Owing to the stimulus given by Rev. J. A. Doyle's visit to Sedley, Sask., and the persistence of the pastor's wife, Mrs. Edmiston, a Junior League has been formed at this place with a membership of over twenty.

The Toronto East District League recommends that all Leagues undertaking the direct support of a missionary should continue to contribute at least a portion of their former gifts to the support of the district missionary. This seems reasonable.

During the month of March, Rev. S. T. Bartlett, Eastern Associate Secretary, has been holding meetings on the Sydney District, Cape Breton, and also touching several points on the Truro District. Reports that come to this office indicate that Mr. Bartlett is "doing splendid work" for the eastern Sunday Schools and Leagues.

Rev. J. A. Doyle is constantly on the move, covering his extensive western field. A note from Rev. R. J. Edmiston, of Sedley, Sask., says: "Rev. J. A. Doyle paid us a visit on January 19th. He made a strong and lasting impression upon all his hearers, and convinced us that no mistake was made in appointing Mr. Doyle to this important branch of the Church's work."

St. Thomas District

Arrangements are completed for the Summer School of the St. Thomas District Epworth League, which is to be held this year at Port Burwell, Aug. 11-16. Most of the meetings will be held in the Baptist Church, which has been kindly offered for the purpose. Among others, Evangelist Russell and Rev. K. J. Beaton will take part.

Goderich District

The annual convention of the Goderich District Epworth Leagues met with rather hard luck in weather and roads for its meeting in Seaford, but the programme proved to be very interesting and profitable.

The various departments of work were considered in papers, addresses and discussions. Rev. Mr. Millson gave several solos, which were much enjoyed. A letter from the pastor's missionary, Rev. Mr. Barlow, of Clifton, B.C., was read, in which he spoke of the rapid expansion of the mission field, and urged the necessity of building a new church. The following officers were elected:

President—Rev. J. C. Reid, Nile.
1st Vice—A. F. Johns, Auburn.
2nd Vice—Miss Cantelon, Clinton.
3rd Vice—Miss A. Carr, Blyth.
4th Vice—S. Belcher, Goderich.
5th Vice—Miss M. Bailie, Nile.
Secretary—Miss A. Girvin, Nile.
Treasurer—Miss A. Bell, Londresboro.

The convention closed with an impressive consecration meeting conducted by Rev. Mr. Millson.

High River District

A convention of the Epworth League and Sabbath School workers of the High River District was held in Nanton on February 11th and 12th. Rev. John A. Doyle, secretary for E. L. and S. S. work in Alberta and Saskatchewan, and Rev. C. H. Hnestis, of Red Deer, together with the pastors and workers of the district, supplied a very interesting and helpful programme.

The district was organized and officers elected, and an active campaign to create further interest in League work, organize a Forward Movement Department, and organize new Leagues wherever possible, will be carried out. The following officers were elected:

President—Rev. E. S. Bishop, Okotoks.
1st Vice—Norman Young, High River.
2nd Vice—Rev. A. B. Argue, Claresholm.
3rd Vice—E. W. Frost, Claresholm.
4th Vice—R. M. Clark, Reid Hill.
5th Vice—Miss C. E. De Long, Okotoks.
Secretary-Treasurer—R. Coates, Nanton.
Conference Representative—Rev. L. R. McDonald, Nanton.

Regina District

A very fine Sunday School and Epworth League Convention for the Regina District was held at Qu'Appelle on March 10th and 11th. Many prominent workers were present and a most enjoyable and profitable time was spent. A spirit of religious fervor pervaded all the sessions, which were opened with an old-fashioned meeting.

Mr. A. M. Fraser spoke on, "New Paths to Sunday School Work"; Mr. Hindson, of Regina, gave an excellent paper on "New Methods in Department Work." Mrs. W. L. Coone read a fine paper on "Primary Methods," and Mr. Tasker followed with a strong paper on "Juvenile Methods." Mr. Brookman gave a suggestive paper on "Bible Study."

At the evening session, splendid addresses were delivered by Revs. J. A. Doyle and H. S. Magee.

On Epworth League work, addresses were given by Rev. John Laycock, on "Loyalty to the Church and the League"; by Rev. John Lewis, on "Bible Study etc."; Mr. Ernest Brooks, on "Our Missionary Work." Rev. F. M. Wooton

and F. C. Siebolt ably discussed literary and social plans. Arrangements were made for a Summer School at Long Lake, near Lumden, in July. The next Convention will be held at Indian Head.

Officers elected:
President—Ernest Brooks, Indian Head.
Sec. Treas.—Miss Hastings Sitaluta.
Conf. Rep.—Rev. John Lewis.

Galt District Sunday Schools

The Sunday School workers of the Galt District held a very successful convention at Preston, under the direction of Rev. T. H. Ibbot, District S. S. Secretary. Rev. J. C. Antliffe, D.D., spoke ably on "What can our District do for the Sunday School?" Rev. S. E. Marshall, B.D., Mr. J. A. Chapman, and Rev. Mr. Peters, also delivered appropriate addresses. Mr. W. E. Dyer, of Toronto, conducted a very helpful round table conference at the afternoon session, and gave a fine speech in the evening on "The Adult Bible Class Movement."

Organization was effected as follows:

President—A. H. Rumpford, Preston.

1st Vice—Mr. Copeland, Zion.

2nd Vice—Miss Erickson, Galt.

3rd Vice—G. W. Tebbits, Hespeler.

Secretary-Treasurer—Rev. T. H. Ibbot, Ayr.

One of the vice-presidents will superintend the Adult Bible-class movement, another the Home Department, and a third Temperance and Moral Reform.

Resolutions were passed approving of the missionary movement in the Sunday School, Teacher Training, and the Adult Bible movement, and also recognized the great importance of keeping before the scholars the subject of temperance and moral reform.

A committee was appointed to visit as many of the schools as possible.

Woodstock District

The thirteenth annual convention of the Woodstock District Epworth Leagues, which was held in Dundas Street Church, Woodstock, on March 4, was very successful.

The attendance was large, nearly every League being well represented.

The morning session opened with devotional exercises and Bible reading by the president, Rev. A. J. Johnson. After the usual business, the work of the departments was discussed. The Christian Endeavor Vice-President read an excellent paper on "The aim of the Christian Endeavor meeting and how to reach it." The Social Vice-President spoke on the work of the Social Department, and how it may contribute to Christian character building. The subject of missions and plans for the furthering of this work in the district were discussed openly.

At the afternoon session, after a very helpful Bible reading by Rev. T. L. Kerruish, Ingersoll, a practical talk on "Scriptural Methods of Giving" was given by Rev. A. I. Snyder, Princeton.

Our General Secretary was present with us and conducted a round table conference. Rev. Dr. Crews also gave the address of the evening. The following officers were elected:

President—Mr. Wm. Mann, Innerkip.

1st Vice—Mr. Geo. Collier, Beachville.

2nd Vice—Miss Bessie Wood, Swearburg.

3rd Vice—Mr. Wm. Lucy, Woodstock.

4th Vice—Mr. O. C. Bailey, Ingersoll.

6th Vice—Miss Etta Barlow, Woodstock.

Treasurer—Miss Annie Forden, Beachville.
Secretary—Miss Alma Maycock, Woodstock.
Conference Representative—Rev. A. J. Johnson, Woodstock.

Napanee District

A Convention and Rally of the Leaguers of North Frontenac and Addington was held in the Methodist Church, Mountain Grove, March 17th.

A very practical address on "The Value of a League Organization" was given by Rev. L. M. Sharpe, Mountain Grove.

An inspiring paper on "The Bible in Private Devotion," was read by Miss Susan Price, and a very thoughtful paper on "The Value of the Literary Department" was given by Miss Maude Sanderson. Mr. W. Cronk gave an address, "The Importance of Young People in Church Progress," and Rev. W. Halpenney, of Sharbot Lake, followed with an illustrated address to the juniors, which was very highly appreciated. Rev. S. F. Dixon, of Tamworth, next talked upon the "Forward Movement," giving some excellent plans, and was succeeded by Rev. E. Farnsworth, Dist. Pres. of Yarker, who talked very encouragingly on "Missions and our Opportunity."

The evening programme provided a talk on "The Close Relation of Social and Christian Endeavor Departments," by Rev. H. T. Sockett, and a very impressive address on "The Fullness of Time" by Rev. S. F. Dixon. After this an unusually successful Consecration Service was conducted by Rev. E. Farnsworth. The attendance at the afternoon session was good, and the evening brought out a full church.

The officers-elect for the north branch are:

Hon. President—Rev. E. Farnsworth, Yarker.

President—Mr. D. J. Cronk, Mountain Grove.

1st Vice—Rev. H. T. Sockett, Arden.

2nd Vice—Miss Alexander, Arden.

3rd Vice—Miss Maude Sanderson, M'tn Grove.

4th Vice—Mr. B. F. Carley, M'tn Grove.

5th Vice—Rev. C. M. Huycke, Plevna.

Secretary—Rev. L. M. Sharpe, M'tn Grove.

Treasurer—Mr. J. K. Pomeroy, M'tn Grove.

Moosomin District

The annual Epworth League and Sunday School Convention of the Moosomin District was held in the Methodist Church, Grenfell, on March 11th and 12th, and was from every standpoint a decided success.

The attendance was most gratifying. The papers and addresses most interesting, instructive and inspiring, while the splendid music rendered by Rev. Mr. Henton, of Whitewood, was greatly enjoyed by all. In addition to the presence of a large number of delegates from the various Sunday Schools and Leagues in the District, all the ministers and probationers were in attendance.

Rev. R. A. Scarlett, B.A., of Souris, President of the Conference, honored the Convention with his presence, while the executive were fortunate in having secured the services of such specialists as Rev. J. A. Doyle, Western Secretary of Epworth Leagues and Sunday Schools, and Rev. A. McGee, Associate Secretary for Temperance and Moral Reform.

The addresses and papers were of a high order, and much enjoyed.

Thursday evening the delegates as-

sembled in the spacious basement of the church, where they partook of a dainty supper, prepared by the Social Committee of the Grenfell League.

This was one of the most pleasing events of the convention, and was thoroughly enjoyed by all.

The Resolution Committee made the following recommendations:

1. That more aggressive missionary work be done in the district, and that the Missionary Vice-President organize and campaign for that purpose.

2. That the Lecture Course be adopted in Leagues, under the direction of the Literary Department.

The following officers were elected for the ensuing year:

President—Rev. Geo. W. Hinds, Broadview.

1st Vice—Rev. H. McConnell, Fleming.

2nd Vice—H. A. Goodwin, Grenfell.

3rd Vice—Miss Ross, Moosomin.

4th Vice—Mrs (Rev.) Price, Wapella.

5th Vice—Mrs (Rev.) Switzer, Wolsley.

Sec. Treas.—Mr. F. L. Deacon, Grenfell.

Conference Representative—Rev. Geo. W. Hinds, Broadview.

Welland District

The Welland District Epworth League is one of the best organized and most energetic organizations in our work.

Every year a winter School is held for two or three days, when various phases of the work are discussed. The last one held in Dunville was highly successful. The new president is Rev. W. J. Brandon, of Port Colborne, who has always taken a deep interest in young people's work. The secretary of last year, Mr. B. A. Patison, of Fenwick, did his work so well that he was re-elected.

Anniversary at Londesboro

The Epworth League of the Londesboro Methodist Church held Anniversary Services on Sunday and Monday, March 15 and 16.

On Sunday the services were ably conducted by the pastor, Rev. H. E. Curry. Monday evening a large audience had the pleasure of hearing Mrs. Dr. Rutnam's address on "Ceylon, the Island of Gems." Mrs. Rutnam, who is now home on furlough, has spent over ten years in Ceylon, and is well acquainted with all branches of work on the island. In her address she follows the history of Ceylon from its earliest years, and in this way shows the gradual advancement that is being made, in both moral and social reforms.

Sunday School Campaign

Commencing with Easter Sunday, a series of Sunday-school meetings and conventions in Northern Ontario will be held by Mr. H. W. Brown, Teacher-Training Secretary of the Ontario Provincial Sunday School Association, and Rev. Dr. Crews, General Secretary of Sunday Schools and Epworth Leagues. Sessions will be held at each place afternoon and evening. The following is the plan:

- April 19, 20.—North Bay.
- " 21.—Sturgeon Falls.
- " 22.—Warren.
- " 23.—Wewood.
- " 24.—
- " 26, 27.—Subury and Copper Cliff.
- " 28.—Chapleau.
- " 29.—White River.
- " 30.—Schiebier.
- May 1.—White River.
- " 3, 5.—For Arthur and Fort William.

The League Prayer-Meeting

APRIL 19.—CHRISTIAN STEADFAST-
NESS.

Galatians 5: 1; 1 Cor. 15: 58.

EXPOSITORY HINTS.

V. 1. "Liberty." The primary meaning here is not freedom from sin, but emancipation from the old Judaism. They had been freed from the bondage of rites and ceremonies, and they should by no means yield to them again. There is, however, a secondary meaning, referring to the liberty of the children of God when delivered from sin.

"Stand fast." Opposed to being moved or bowing down. Keep a firm position, and an erect attitude.

"Stand fast." The idea is do not allow, again, such a yoke to be put upon you. Do not again become slaves of any rites and customs. Guard your freedom. Prize your emancipation.

"Yoke of bondage." Of servitude to the Jewish laws. It may apply also to the slavery of evil habits. When one has been delivered from sinful ways and habits there should be the most strenuous effort to maintain the independence.

"Therefore." V. 58. Christian doctrine is a great motive force for the Christian life. All the terrors and glories of death, resurrection, judgment and eternity, are startling admonitions to the steadfast doing of duty.

"Steadfast," "unmovable," "abounding." These words form a climax.

"Steadfast" means positive firmness; "unmovable" implies resistance to the mightiest outward pressure; "abounding" means energetic action.

"Work of the Lord." This means the conversion of sinners, the upbuilding of the Church, and all the countless forms of Christian activity.

"Your labor is not in vain." It will be rewarded. It is not as if you were to die and not live again. There will be resurrection, and you will be suitably recompensed then.

Success may not come at once. It may not come in the way you expect. It may be that you may never see the reward of your labor on earth, but true labor can never be in vain.

SCRIPTURAL SIDELIGHTS.

1. Eph. 6: 23.—"And having done all, to stand." Use every means within your reach. Put forth every effort—and then having done everything possible rely upon the power of God and stand firm.

2. Rev. 2: 10.—"Be thou faithful unto death, and I will give thee a crown of life." It is not the one who begins well, but the one who struggles through to the end who will receive the reward.

3. Matt. 24: 13.—"He that shall endure unto the end the same shall be saved." Endurance is the test of strength. How much can we endure of trial and difficulty?

4. John 15: 9.—"Continue ye in My love." The importance of faithful continuance in well doing was a leading truth in our Lord's teaching. He warns us that no man who has put his hand to the plough and looks back is fit for the kingdom. He depicts the pitiable state of the man who began to build and was not able to finish.

5. Gal. 6: 9.—"Let us not be weary in well doing, for in due season we shall reap if we faint not." Note that the promise of final salvation and final reward are conditioned upon steadfastness unto the end. Some people profess to

believe that if a man once has the grace of God in his heart he must persevere in the Christian life. He must be saved. But this doctrine is not of scriptural teaching.

SUGGESTIVE THOUGHTS.

Some Christians appear to do nothing; some do a little, others "abound" in every good word and work.

One proof of the genuineness of the change that took place in the early disciples was that "they continued steadfastly in the apostles' doctrine and fellowship (Acts 2: 42).

"Always abounding." The question is how little we can do and be Christians, but how much we can work for Christ.

The secret of steadfastness is to strive as if everything depended upon our own effort, and to believe and pray as if everything depended on the grace of God.

If a Christian decides to fold his arms, sit down and do nothing, saying: "The Lord will take charge of me, and keep me faithful. He does not require me to do anything"—this man will certainly go wrong.

On the other hand, if a man boastingly says: "I can battle against the world. I can look out for myself. I'll let the devil see that I am master of him," he is almost certain to fall. These two ideas of divine help and human effort must be married.

If we believe that all things are working together, the light with the darkness, the sweet with the sour, the night with the day, for our good, shall we not rejoice in the one as much as the other?

ILLUSTRATIONS.

Polycarp, Bishop of Smyrna, was called upon to renounce his faith. "Blaspheme Christ," the Pro-Consul said, "and I shall release you." "Eighty-six years," said the grey-headed old bishop, "have I served Christ, and He hath never done me wrong, but only good; can I blaspheme my King and Saviour now?" He was faithful to death, and received in the flames the crown of life.

The Catacombs of Rome contain many touching evidences of steadfastness on the part of the early Christians who were so bitterly persecuted. From torture, rack and burning stake the precious dust was swept to the tombs and deposited there in the full assurance of a glorious resurrection. To-day there may be read in the inscriptions the memorials of their fidelity. These inscriptions seem fragrant with the flowers of immortality.

Many people make a good beginning, but do not hold out. They are like humming birds that flit from flower to flower, they are caught by whatever looks attractive for the moment, and then off again before we know it. There are persons who desire an education, for instance, but have no idea of the work involved, and so become discouraged. They are not steadfast, and so lose the prize.

At the battle of Waterloo a certain regiment sent word to the Duke of Wellington that they must soon yield. The Duke sent back word, "Stand firm," "But we shall all perish." "Stand firm," again answered the Iron Duke. "You'll find us there," replied the officer as he fiercely galloped away. And they stood

firm; every man fell fighting at his post. Jesus Christ, our great Captain, calls us to stand firm.

QUOTATIONS.

The oak tree is steadfast when the summer breeze is playing in its branches, but it is immovable when the winter storm howls and the tempest roars. The Christian may be steadfast in his work when there is nothing to oppose, but he shows himself immovable if he continues faithful in all times of temptation and opposition.—A. F. Barfield.

The Apostle Paul gives us a splendid piece of eloquence speaking of what is likely to separate us from the love of God: "Nor things present, nor things to come, nor life, nor death, nor principalities, nor powers, nor any other creature shall be able to separate us from the love of God." This is what we want to hold firmly. No outside influence can cause separation.—E. J. Silvertown.

Steadfastness is likely to be secured by three things. First, by a sense of constant dependence upon God. Second, by prayer and perseverance. And lastly, by keeping the mind fixed as much as possible on the end of life, and on that which follows it. The end is indeed well worth the effort.—Canon Liddon.

The monotony of repetition, the constant dealing with little things when the goal is far off or out of sight, is what puts the stoutest heart to the test. And yet that is the test we are called to endure. A person's character is most clearly shown by the way he deals with the common-place. We must learn to meet the irksome and the ordinary in life with a determined will.—S. V. Cole, D.D.

There is no grace more needful to a Christian worker than the humble grace of fidelity that marches steadily on in sunshine and in rain, when no banners are waving, and there is no music to cheer your weary feet, no crowd to applaud, simply bent upon duty and loyalty true, that is one of the grandest qualifications.—Dr. Nicholls.

QUESTIONS.

What incentives to steadfastness are given in the Word of God?

What helps are provided?

What relation has activity to steadfastness?

APRIL 26.—HOW THE CALL CAME TO SOME GREAT MISSIONARIES.

SUGGESTED PROGRAMME.

(Canadian Hymnal Used.)

Hymn 182.

Prayer.—That we may live so close to God that we, too, may hear His call to us.

Scripture Lesson—Acts 9, 1-16.

Hymn 435.

Address—How Some Great Missionaries Heard the Missionary Appeal. References: This number of The Outlook; Epworth Era, March; Princely Men in the Heavenly Kingdom, 35c.; Into All the World, 35c.

Hymn 171.

Address—The Call of To-day: The Needs of the Work; Am I Called to be a Missionary? References: Missionary Outlook, February.

Benediction.

Last month we discussed what constitutes a call to the mission field; this month we shall look into the life stories of some of the great missionaries, and see what were the motives that actuated them in the choice of a life work.

Perhaps the one whose name will at once be suggested to us is the great missionary to the Gentiles—Paul the Apostle. We have all read of his marvellous call to be a foreign missionary; yet it would not be amiss in considering this subject to read once again the story of that interrupted journey to Damascus, and to try to realize, to some extent at least, the consequences of Paul's act of obedience.

In the life stories of the missionaries whom we are considering, we do not find the call so marvellous or so striking as that of Paul, nevertheless, the work of these men proves conclusively that they were as truly called by God as was the great Apostle to the Gentiles. One thing is common to the experiences—a burning desire to spread the news of the Gospel, and a willingness to go where God should direct. May we not learn from the lives of these men the great lesson of obedience? It may not be ours to go to the foreign field, but if we are in the place to which God has called us, we are doing His work.

"Honest toil is holy service."
"Faithful work is praise and prayer."

WILLIAM CAREY.

It was in 1779 that William Carey, then a poor Journeyman cobler, of eighteen, began to pray and work for the salvation of the heathen, and the freedom of the slaves. In those days the idea of converting the world was looked upon as preposterous, and Carey was considered a fanatic. But keeping his motto before him, "Expect great things from God; attempt great things for God," he overcame the obstacles in his pathway, and in 1792 the first modern Missionary Society was formed. One year later Carey began his work in India. It was his first step to Tahiti, but as has happened many times since, God overruled the plans of men, and Carey was sent to open up work among the millions of India.

ROBERT MORRISON.

Robert Morrison is well known to us as China's pioneer Protestant missionary. He was born in 1782, and was the son of an English farm laborer. He enjoyed few advantages in his youth. Converted at the age of fifteen, he at once began to study, and later decided to enter the Christian ministry. After entering the seminary for training, he found himself face to face with the all-important question of the field of his future activity. The following quotation reveals his solution of the problem: "Jesus, I have myself to Thy service. The question with me is, Where shall I serve? I learn from Thy word that it is Thy holy pleasure that the Gospel should be preached 'in all the world, for a witness unto all nations.' And hence I have myself to Thy commandment to Thy servants unto 'the end of the world' to 'preach the Gospel to every creature,' promising them Thy presence. I consider 'the world' as 'the field where Thy servants must labor.' When I view this field, O Lord, my Master, I perceive that by far the greater part is entirely without laborers, or at best has but here and there one or two, whilst there are thousands crowded up in one corner. My desire is, O Lord, to engage where laborers are most wanted."

DAVID LIVINGSTONE.

In the life of this great missionary, we also see the effect of early religious instruction. The son of poor parents, he began working in a mill at ten years of age, but spent his leisure, scant though it was, in study. He was greatly impressed with the life of Jesus, spent in healing the sick and teaching the ignorant, and at nineteen he resolved to be-

come a medical missionary. To the end of his life, he regarded it as one of the highest privileges to follow, even in a humble way, in the steps of his Divine Example. Livingstone desired to go to China, but his way was closed, and he was providentially directed to Africa, where he accomplished his wonderful work for God.

JOHN G. FATON.

John G. Faton was the son of God-fearing parents and to their careful training and religious influence may be ascribed his early decision to be either a missionary or a minister of the Gospel. Undaunted by discouragements, he bravely overcame all obstacles, fitting himself for the wonderful work that he afterwards accomplished in the Islands of the South Seas.

GEORGE LESLIE MACKAY.

The name of George Leslie Mackay, the first missionary of the Canadian Presbyterian Church to the Island of Formosa, is familiar to all. He was born in West Zorra, in the county of Oxford, Ontario, in 1844. His parents were Scotch, and young Mackay was brought up in a Christian home. In early childhood he yielded his heart to God, and from that time he dated his life as become a foreign missionary. It became the passion of his life, and the dominating idea during the years of his early manhood. In the latter part of 1871 he left his native land, and during the next quarter of a century he literally gave his life for the evangelization of Formosa. The work there will be his enduring monument.

REV. THOS. CROSBY, D.D.

Mr. Crosby dates his interest in mission work to his early days in Yorkshire, England. Here he was associated with a young man named George Piercy, who afterwards went as a missionary to China. The impression made up Mr. Crosby's heart at that time was never effaced, though it was not till some years later that he was converted.

In 1858 gold was discovered in British Columbia, and at once there was a wild rush of gold-seekers to the new diggings. Almost immediately the Methodist Church sent out its first band of missionaries to the Pacific Coast. While these missionaries labored especially among the white population, their souls were stirred by the evident need among the Indians, and an appeal was made for men to work among them. Mr. Crosby felt that this was a call to him, and resolved that if his way opened he would go as a missionary to British Columbia. He was without means, but in a short time friends offered to lend him funds, so he felt that his way was open. Mr. Crosby left for British Columbia in 1862, and the record of his work since then abundantly proves that God's blessing has rested upon him.

MAY 3.—THE SILVER LINING OF THE DARK CLOUD.

Ps. 42, 43.

(CONSECRATION MEETING.)

HOME READINGS.

Mon., Ap. 27—Lot's Silver Lining. Gen. 14:14-46.
Tues., Ap. 28—Daniel's Silver Lining. Dan. 6:16-22.
Wed., Ap. 29—The Apostles' Deliverance. Acts 5:17-20.
Thurs., Ap. 30—Job's Gleam of Brightness. Job 17:19.
Fri., May 1—Deliverance from Foes. Ps. 106:42-48.
Sat., May 2—Deliverance from Death. Ps. 56:9-13.

EXPOSITORY HINTS.

V. 3. "My tears have been my meat." A very dark cloud, evidently, was hanging over the Psalmist, though he does not tell us what it was. His sorrow was a continual grief unto him—"day and night." Strength, courage, hope were apparently dead.

V. 6. "My soul is cast down within me." Man's natural instinct, when his soul is cast down is to forget God, and not to remember Him. Deep misery tends strongly to despair. Job at one time was so unutterably wretched that he cursed his very existence. His life seemed worthless to himself and to every one. David did not forget God, for he says: "I will remember Thee." He recognizes that God's interest in him is far deeper than his own.

V. 8. "The Lord will command His lovingkindness." Let us never forget that God cares. He cares more for our present and our future than we care for ourselves. Here is a great source of comfort.

V. 9. "God my rock." Firmer than the granite mountains, more enduring than the everlasting hills was God's loving providence.

V. 11. "Why art thou cast down?" He seems to realize the continuance of his depression was unreasonable and unnecessary when all the comforts of God's grace were his by simply appropriating them. So it is wrong for any Christian to fret or worry over the troubles of life. He should exercise faith and hope and look on the bright side.

V. 11. "I shall yet praise Him." Though the cloud had been very black and heavy, the light had broken through. There had been much to depress, but there was still much to be thankful for, so David adopts the language of praise.

Ps. 43:3. "Thy truth and Thy truth." What we need is God's light in our darkness, and God's truth in our uncertainty. Let us not try to see or know our own way.

QUOTATIONS.

Our religious life often languishes, not because we are not sincere and earnest, or because we do things antagonistic to it, but because we do everything under a cloud. Hope is wanting.—William Matthews.

When you break a Christian's spirit, it is all over with progress. O, we want everything that is hopeful and encouraging for our work, for God knows that it is not an easy one.—F. W. Robertson.

What is it that enables the poor man to struggle through his poverty? Hope. What is it that sustains the sufferer in his agony? Hope. What is it that points the struggling honest business man to brighter days? Hope. To deprive the world of hope would be as the extinguishing of the sun in the heavens.—Rev. W. Thompson, M.A.

The test of a man's faith in God is in his peace, and his accompaniment, habitual outward cheerfulness. A Christian may have plenty of anxieties, but at bottom he is always light-hearted. His soul has found its anchorage in Christ. He wants no more. The events of life may bear hardly upon him; they do not touch his real self any more than the storm which sweeps the surface of the ocean can agitate the depths below.—Canon Liddon.

Christianity is the only hopeful religion in the world. Rest in God is a characteristically Christian experience. There is more hope in this single Psalm than in all the pagan sacred writings put together. The voice of heathenism is the plaintive outcry of the prisoner. The voice of Christianity is the assurance of the deliverer, or the triumphant song of the delivered.—Christian Union.

Few things are so mighty a power as hope. It quickens every faculty of the soul, while despondency chills and benumbs. Hope sends a thrill of life and gladness through every fibre of our being. Take a man suffering excruciating pain, and tell him there is no hope of recovery, how rapidly he sinks. The passage of hope is like the passage of his life. On the other hand tell him there is hope, how he brightens, and revives. The blood circulates through his veins with a vigor that all the medicines in the world cannot inspire.—Rev. Wm. Metcalf.

ILLUSTRATIONS

It was said of Oliver Cromwell that hope shone like a fiery pillar in his soul when it had gone out of all others. It was the buoyancy and merry temper of Luther that bore him up in his conflicts with Rome, and enabled him to triumph under the most difficult circumstances.

At one time in his life Martin Luther's elasticity of spirits, usually so extraordinary, for a short time failed him. He was sorely vexed and tried. One day his wife appeared in mourning. Surprised, he asked her who had died. She replied, "God is dead." "How can you talk such nonsense, Kate?" said Luther. "How can God die? He is immortal and will live forever." "And yet," said she, "Though you do know that God lives, you are so hopeless and discouraged." "Then," said Luther, "I perceived what a wise woman she was, and mastered my sadness."

We can all find trouble without going very far, and very likely, too, we can be like the old colored woman, who, hearing the Jubilee melody, "Nobody knows the trouble I've seen," said, "Yes, and nobody knows how much less trouble we might see if we would only stop looking for it."

The little child lying in her crib at night that would sometimes put out her hand and say, "Papa, it's very dark, take my hand," and feeling the gentle touch, would fall asleep again, shows us the highest achievement of a human heart.

SUGGESTIVE THOUGHTS.

What greater blessing can fall to a man's lot than a sunny, helpful disposition—a stout heart that quails at no trials.

Pessimism handicaps a man in the race of life, cuts the nerve of all effort, and conjures up imaginary foes and obstacles which dissolve into thin air before a sunny temperament.

"An ounce of cheerfulness is worth a pound of sadness to serve God with," says Thomas Fuller.

No one can contend successfully against his spiritual foes so long as his soul is full of forebodings and his mind of prophecies of defeat.

Man is never so great as in that calm repose which is born of confidence in God.

Hope not only revives and sustains, it incites, sets the energies of mind and body in motion, and fires them with zeal.

There is one bright beam of sunshine lighting up the face of the worn and weary sufferer, it is the hope of recovery. There is one ray of light streaming into the dark dungeon of the captive, it is the hope of freedom.

It is to throw us back upon an all-comforting God that we have this ministry of tears.

PRACTICAL APPLICATIONS.

1. When we are despondent, it is a good thing to ask: "Why am I cast down?" Often we shall find that there is not one good reason for our grief.

2. Remember that "he steps of a good

man are ordered by the Lord," and if our lives are in accord with His will, "He will direct our paths." That confidence ought to bring peace and joy.

3. When you have done everything you can to enticulate yourself from your difficulties, and can do no more, "Stand still and see the salvation of God," "Hope thou in God."

4. If we have hope in God we ought to be joyful, even in the midst of affliction. "The joy of the Lord" will be "our strength." There ought to be gladness in our faces and brightness in our lives.

5. Hope will help us to realize the steadfastness of Christian life. The idea is conveyed by the simile of the anchor, "which hope we have as an anchor to the soul." The anchor keeps the vessel from drifting when the winds are high and the waves are tossing. A bright hope will prove a real help in steadying us. Nothing strengthens them like the confidence of hope.

6. Look back on the sorrows of the past. Most of them you cannot even remember. So will it be with the sorrows of to-day.

MAY 10—BEING A CHRISTIAN. I, IN OUR WORK AND OUR PLAY.

John 5: 17; Eccl. 9: 10; Prov. 17: 22.

HOME READINGS.

Mon., May 4—A Servant who was Dear. Luke 17: 1-10.

Tues., May 5—Conscientious Work. Titus 2: 9-10.

Wed., May 6—Patient under Abuse. 1 Pet. 2: 18-20.

Thurs., May 7—Expecting Rewards. Matt. 6: 20-34.

Fri., May 8—Ministering to the Mind. 1 Sam. 16: 16-23.

Sat., May 9—Playing in Jerusalem. Zech. 8: 1-6.

EXPOSITORY HINTS.

John 5: 17. "My Father worketh." God is the world's greatest worker, and His work is the basis of ours.

"I work." The life of Jesus was one of unceasing toil, beginning with the statement: "Wist ye not that I must be about my Father's business," and ending with the words: "I have finished the work that Thou gavest me to do."

Eccl. 9: 10. "With thy might." This means that all our energies are to be thrown into our task. We are to work enthusiastically as if we realized the importance and value of the opportunity of the hour.

Prov. 17: 22. "A merry heart." The spirit of Christian cheerfulness will do more than money, drugs, or anything that can be suggested by worldly wisdom to make life successful and happy. No matter how hard your lot cultivate happy thoughts and pleasant feelings. They are worth more than the doctor's prescription.

SUGGESTIVE THOUGHTS.

A man does not need to be ousted from his house by the sheriff; let him do nothing and he will have no house and no goods.

We should do the things that come to hand in the order of their urgency. Whatever most requires to be done should be done first.

Do one thing at a time. Some people have so "many irons in the fire" and start so many things that they have no time to give proper attention to the claims of each.

In one humble line of service what incalculable good may be done. Dorcas gave herself to making coats and garments for the poor, and all the widows of Joppa mourned her death.

Perseverance is always necessary in order to the accomplishment of any work for the world or for God. Some people cannot be said to do anything with their might because they do nothing completely.

In all work that is worth anything, from the lowest to the highest, there should be the desire to do our best. If there be no pride in good work as such, there will be no good workmanship.

Occupation has a most happy influence on the moral character. There is much sound philosophy in the well-known lines: "Satan finds some mischief still for idle hands to do."

Dignified as labor has been shown to be, yet work pursued beyond a period which the mental and bodily system can bear, is a great poisoner of enjoyment.

Guard against the danger of over-work by securing a proper quantity of rest. Observe regular and sufficient hours of sleep and do not regard the holiday as unnecessary.

QUOTATIONS.

Christianity does not discourage any honest business of life, but what it must do, if it be real, it must give to our daily occupations greater purity, greater energy, greater peace and greater harmony with the growth of our true humanity as a whole.—Canon Barry.

Did you ever notice that just two-thirds of Christ's parables are based on events of some business or other? Shepherds, bankers, merchants, housewives, farmers, fishers, day laborers,—all find their occupations illuminated in these marvelous stories. How much Christ must have thought of human labor!—Amos R. Wells.

Teach me, my God and King.

In all things Thee to see,

And what I do in anything

To do as for Thee.

—George Herbert.

The modern majesty consists in work. What a man can do is his greatest ornament, and he always consents his dignity by doing it.—Caryllye.

Recreation is good provided that it does not lead into doubtful associations, nor out of those that are holy. So long as that which is good can be kept pure and sweet, and does not turn away true desire from that which is hallowed and true, and does not give rise to disinclination to spiritual exercises, then use it not abusing it—Hortley, as unto the Lord.—C. H. Morgan.

FOR THE BLACKBOARD.

The trivial round, the common talk,
Will furnish all we need to ask;
Room to deny ourselves, a road
To bring us daily nearer God.

ILLUSTRATIONS.

Worldly as was Tennyson's Northern farmer, he was right in a certain sense, in repudiating his person's change of having lived to no purpose, when he could point to a tract of waste land as having been "stubb'd up," and brought into cultivation by his strong arm and persevering toil.

"You are right," said Frederick the Great to a friend, "in supposing I work hard. I do so, in order to live, for calphing has more semblance to death than idleness." Napoleon used to say, "Occupation is my element. I was born for it."

An Eastern Calph, visiting a city in disguise, overheard a man who was cleaning out a common sewer, remarking that there were several other occupations than that in which he was engaged. The Calph found on enquiry that the man referred to some callings which could only be pursued with the loss of a good conscience.

There is a quaint old legend of a saintly lady who, when she was busy copying out the Word of God as a religious work, chafed in uneasiness because she was called away to some homely work of duty; but when she returned she found that the sacred work had been completed in even greater perfection by an angelic hand, and so learned that a secular duty helped instead of hindered the religious.

THE CHRISTIAN AT WORK.

1. Do your best in everything you undertake. Do not slight the meanest task. Be ambitious. Allow no endeavor to stop short of thorough performance.

2. Try to cultivate a love for your work. We never do our best until we come to really love our occupation. Stick to every pursuit until it becomes enjoyable. In approaching a disagreeable task take up the easier and more agreeable portions of it first.

3. Be intelligent. Save yourself unnecessary labor by adopting the most effective way of doing things. The intelligent farmer will get better results from his toll by knowing something of the nature of the soil, etc.

4. Be upright. If you are working for another try to give a fair return for the wages you receive. Do not take any short cuts to wealth or influence. Do not engage in any occupation that offends the moral sense.

5. Be enthusiastic. Whatever the task may be, "Do it with thy might." Put your heart into it. "Do all work," says John Wesley, "as soon as possible; no delay, no putting off from day to day. And do it as well as possible. Do not sleep or yawn over it. Let nothing be done by halves or in a careless manner."

6. Expect to have fellowship with God and to receive revelations of His will while engaged in toll. Remember that it was while Gideon and Elisha and Peter were at their ordinary work that God spoke to them.

7. Guard against extremes. Do not over-work or under-work. Both are hurtful. Over-work is the twisting of the spring of life so far that it breaks. Over-life is the untwisting of the spring of life so that it breaks.

THE CHRISTIAN AT PLAY.

1. Christianity is no foe to recreation when it is of a proper character, and pursued within proper limits.

2. Do not spend time in amusements that dissipate instead of refreshing the mind. The root idea of recreation is to re-create, to restore strength. Fuller says: "Choose such pleasures as recreate mind, and cost little."

3. One of the best forms of relaxation is the substitution of one form of useful occupation for another. A change is often as good as a rest.

4. One way to make recreation enjoyable is to mingle it with doing good. The afternoon or evening walk can be made more delightful by the visit of mercy paid to the poor or the sick.

5. Let your play be of such a nature as to prepare you for better work. Play is the spring-board from which we leap into work. Keep that as your end in view.

6. There is great need of care in choosing and guarding amusements. Literature for the mind, music for the ear, development for the body may each be made a means of grace or an enticing evil, a glad angel to brighten the path of life, or a wicked sprite to allure us into the boggs of despair.

7. Avoid all amusements that are associated with evil influences. The purest and sweetest of melons will be ruined by proximity to the leek, the onion and the garlic.

The Juniors Visit the French Institute at Montreal

REPORTER No. 1.

Our deputation to visit Montreal and the French Methodist Institute consisted of five of the oldest members of our Junior League. We all expect to go into the Senior League next year. Our superintendent asked us to read all we could find about Montreal and Quebec, and especially the Quebec Act and the Treaty of Paris, 1763, on pages 215-218 in our Public School History. We felt very important as we said good-bye to the girls and boys at our little station, for none of us had even been in a large city. Our superintendent went with us, and we were met at the Windsor Station, Montreal, by Rev. W. W. Halpenny, who is the pastor of our French Methodist Church on Delislie Street. After walking about ten minutes we came to Dominion Square. Mr. Halpenny showed us Dominion Square Methodist Church, the Y. M. C. A. building, and a very large Roman Catholic Cathedral.

"How big is Montreal?" one of the boys asked.

"It's the largest city in Canada, and has a population of nearly 400,000, 300,000 of whom are French, and mostly Roman Catholic," replied Mr. Halpenny. Our superintendent suggested that we go into the Y. M. C. A. building, where we could rest for a few minutes, while he called on his old friend the secretary. The deputation went with Mr. Halpenny into one of the reception rooms.

"Have you always lived in Montreal, Mr. Halpenny?" asked one of the Juniors.

"No, I used to live in Manitoba. I went to college in Toronto," replied Mr. Halpenny.

"But you're French, aren't you?" was the next question.

"No."

"I thought you were, for we heard you talking to those men at the station."

"I'll tell you why I can speak French," Mr. Halpenny said. "I wanted to be a missionary to a Roman Catholic country, and thought of South America, but a friend of mine said, 'Why don't you go to the French-Canadians? There are about a million and a half of them, and they are our fellow-citizens.' After much thought and study, I decided upon Quebec as my future mission field, and while in Toronto lived with a French family. Now I preach in French, and I could not get along if I did not. Now, if this deputation would like to hear something about Montreal, we'll bring our chairs close together, and I will tell you a little of Montreal and our work, while we are waiting for the superintendent."

REPORTER No. 2.

What Mr. Halpenny Told Us.

"Montreal is one of the oldest cities of Canada, having been founded on May 18, 1642. The spirit of the early colonists is well shown by the following incident: They built their fort near a little stream which fell into the St. Lawrence. Champlain had already discovered about the year 1611, that this stream overflowed its banks in the autumn, but M. de Maisonneuve and his associates of 1642 knew nothing of this. They were, therefore, surprised to see the water rising steadily up towards the fort. Finally Maisonneuve made a vow that if the waters were stayed, he would carry a large wooden cross and plant it on the top of Mount Royal. He first planted a cross in front of the fort in the hope that the

waters would not go past it. But they rose higher and higher, flowing all about the cross and finally reaching the doorstep of the fort. But there finally they stayed. Then Maisonneuve determined to carry out his vow. He employed men to clear a path through the woods to the mountain, while he himself constructed a heavy wooden cross. Then, followed in solemn procession by the inhabitants, he wended his way up the side of the mountain and planted his cross on its summit.

REPORTER No. 3.

"In those days the town was called Ville Marie, because it had been placed specially under the care of the Virgin Mary, for you must know that those people, as well as their descendants, who live here now, address very many of their prayers to the Virgin Mary. At that time, Montreal contained about seventy people. It was a small town, with a wall of palisades, because all the country in every direction was covered with dark forests, whose only human inhabitants were Indians, who were not at all pleased to see these pale faces establish themselves in their country. Among other means of protection, the French people had a dog named Pilot, whom they trained to go around the outside of the wall every evening, to see that no Indians were skulking about. Pilot had a number of little puppies, which she tried to train up to do the same work. If they refused to go with her, she came back and punished them severely.

"I have said that these people address many prayers to the Virgin Mary. There are many other respects in which they show that they have not learned the Gospel as Jesus taught it. For example, they fear death very much, as even the best of them only hope that after death they must spend many long years in the torturing pains of purgatory before they are permitted to go to be with the Lord. We feel it a duty, therefore, to teach them a truer faith. We have missions where we have regular preaching service, but we do a great deal for the children.

REPORTER No. 4.

The Orphanage and the French Methodist Institute.

"We have also a home for little French children who have lost their fathers and mothers, or whose parents are unable to care for them. An example will show you the kind of work that is done in this Home. Some few years ago, a little boy, four or five years of age, might have been seen on Bonsecours Market, learning to be a thief. His father and mother were both dead, and his uncles, in whose care he was left, were indifferent as to how he was brought up. So he used to wander over to the market, and there the carters and other men standing about used to teach him how to steal things from people on the market. One of our missionaries found this little boy and took him to the Home of which I have spoken. After remaining there some years, he entered our French Methodist Institute, which you will visit this afternoon. Some years ago there was a teacher in this school who was led into this work in a rather remarkable manner. He was playing about his father's home with his brother, when a colporteur came along the road, selling Bibles and Testaments from house to house. This man, struck with the intelligence of the

(Continued on page 32.)

The Junior Epworth Era

Edited by Rev. S. T. Bartlett, Associate General Secretary of Sunday Schools and Epworth Leagues, Sackville, N.B.

The Jolly Old Shoemaker Over the Way

This such a jolly old fellow—
The shoemaker over the way.
Life seems to have plenty of sunshine
For him in the cloudiest day,
For if anything happens to vex him,
He whistles his worries away.

His laugh, like the song of the blackbirds,
Just bubbles up out of his heart.
His blithe, happy spirit brims over,
And care seeks a friendlier mart
With the various trials she offers—
His laugh is a hint to depart.

He's a good word, a kind word, for others,
Whatever their rank or degree.
The poorer and humbler the person,
The kinder and pleasanter he;
And the children—why, all of them love
him,
And that way he like's it to be.

"Don't tell me the world's growing worse,
sir,
He said to a neighbor to-day;
"I think it's about what we make it.
Then let's make it better, I say,
And there will be less to complain of.
It's a pretty good world, anyway."

This jolly old fellow—God bless him!
His life is a lesson to me,
A sermon whose text is, "Be cheerful;
Be helpful, and happy"; and we
By making the best of what happens,
May be just as jolly as he.

Eben E. Rexford.

Weekly Topics

APRIL 19. WHAT CHRISTIANS SHOULD BE LIKE. Matt. 5, 13-16; Phil. 2, 15.

In these passages we have Christ's teaching and Paul's application of it, about the church—the whole body of Christian believers. We may study the topic under two general headings: 1. Christians are the preserving power in the world—"salt." 2. They are an illuminating power—"light."

Take these in order. Study first how the Christian church is the world's preserver. (1) Christians have the sacred Scriptures—the truth of God's Word—to spread abroad everywhere. Sin abounds. The Bible, with all its messages of life, is needed everywhere. (2) The Christian Sabbath is needed also. The whole world requires this holy rest day. Its value in preserving the world is greater than we can estimate. (3) The public worship of God's house is also part of the world's preservation. . . . Make clear that these three are part of what the "salt" stands for—the Bible, the Sabbath, and worship. What a solemn warning—"if the salt hath lost its savor," i.e., if the church loses the Bible, the Sabbath, and the sanctuary—what a great sadness will follow. Now study the second lesson—the church of the world's illuminator—"Ye are the light of the world." Christians have Christ's character, and must show it in all their dealings with others. If we let others see that we are like our Lord, we are letting our light "shine." But not only in personal character, but in unted work and service for Christ, we are to "shine." So our Sunday-schools, our Epworth Leagues, our Missionary Societies, indeed, all our or-

ganized work, should send the light of life and love everywhere, until the whole earth is full of the glory of the Lord.

APRIL 26. DEPUTATION TO FRENCH METHODIST INSTITUTE.

SUGGESTED PROGRAMME.

Hymn 372.
Prayer—Repeating the Lord's Prayer in concert and prayer for those who do not know God as their father.
Scripture Lessons—14th of John, 5-14.
Hymn 196.
Report from Deputation.—What Mr. Halpenny told us about Montreal.
Hymn 194.
Reports from Deputation.—The French Methodist Institute.
Mizpah Benediction.
Appoint a deputation to visit the foreign boys and girls in Winnipeg.

References: This number of The Epworth Era, page 29, "Preparing the Way"; "The Story of the French Methodist Institute," by Dr. Paul Villard, 25 cts. Order from F. C. Stephenson, Methodist Mission Rooms, Toronto.
MAY 3. THE KIND OF PRAYER GOD LIKES. Matt. 6, 7-15.

The following outline study of the Lord's Prayer may be found useful for more than this meeting:
Introduction. "Our Father which art

in heaven." 1. Divine Fatherhood—Paternal affection and authority. 2. Christian Sonship—Filial reverence and service. 3. Human Brotherhood—Fraternal kindness, promoting help. 4. Heavenly Kingdom—the source of, and argument for, ours. So we have God for Father, man for brother, and heaven for character.

The body of the prayer contains seven petitions, three for God's glory, followed by four for the supply of human needs.

1. "Hallowed be thy name." God's name is not universally hallowed (treated as holy). The true child will regard the Father with holy reverence, and live that others may learn to do so too. Hence this first petition calls us to holiness and zeal for God. This leads up to:

2. "Thy Kingdom come." If the first petition is fulfilled, this one will be. God is Father-King. If He is known and honored, His Sovereignty will be acknowledged, His Kingdom (the reign of grace in the soul) will "come." This petition appeals to our loyalty in service.

3. "Thy will be done." The seat of authority is in God. Man is rebellious. This clause would bring to earth the obedience of heaven. The heavenly hosts render perfect obedience to God. So should we seek His glory. This asks of us, a supreme reference to God's will.

4. "Give us this day . . . bread." God is provider, man is dependent. Recognize God in daily mercies, be thankful, hope-

About Your Work

Of course you have work to do. We all have. It is foolish to think of living without working. Every day brings its tasks, and the joy and happiness of life are found very largely in doing our work well. Few boys and girls really like to work, but by well doing every day what that day has for them, they come to look upon their labors with less idea of drudgery than if the work was done under protest or unwillingly. Work is hard or easy largely according to the spirit in which we do it. A boy who is ready to try hard, to do his best, and not stop until he has really done all he can, is one who will find his tasks growing easier every time. But one who is constantly grumbling about how much he has to do, and who does nothing cheerfully, will find everything a burden, and become himself a trouble to all about him. Nothing is made easier by complaining about it! Whether it be a lesson to be learned, an errand to be run, or one of the many home chores to be done, it will be the more easily and quickly performed if it be undertaken in a ready spirit. The cheerful air of a willing pupil in learning his school lessons, the quick obedience of a handy child about the house, the prompt discharge of duty by the active boy in store, shop, or office, all help to diffuse an atmosphere of good nature around every one concerned. But many a school, home, shop, or office have been filled with unpleasantness and discontent by the sullenness of unwilling or unfaithful workers. Whatever you have to do, therefore, do with a willing and cheerful mind. And do it with your "might." That advice is as old as Solomon. It is not worn out by its age, how-

ever. There are not only a lot of shirkers in the world, but plenty of people, big and little, who are too ready to slight their work. They do just as little as is necessary, and that little they do in as poor a way as they can. Such a boy at school is always satisfied with just a "pass" at the exams. He never takes "honors." It will be so all through life. He will never be anything better than a drudge, and some day he will pass out and not be much missed. But the one who is not easily satisfied, but seeks for the best every time will make himself necessary to others, and be in demand. It is not always the one with the most natural ability that rises the highest or accomplishes the most in life. The habit of thoroughness is the very best to form, for if we get into the way of only half doing things it will be very hard to get out of it, as many a man and woman knows. If you will think over the following wise words of the great poet Longfellow until you understand them, and then bear them in mind whenever you have work to do, it will be a great help to you. He said, "The talent of success is nothing more than doing what you have to do well, without a thought of fame." Fame will come in due time. The duty now, to-day, is to do well whatever has to be done. Think of these lines of a great philosopher:

"Like yonder star that shines afar,
Without haste and without rest,
Let each one wheel with steady way
Around the task that rules to-day,
And do his best."

Is that one you?
Is that one you?

ful, charitable. This petition strikes at our selfishness and calls us to continual reliance on God for our daily supply of needed mercies.

5. "And forgive...us." God's laws have been broken. We are transgressors. He forgives. Do we? "If ye forgive not men," etc. So this clause calls us to a very necessary and beautiful disposition,—a forgiving spirit amongst men.

6. "And lead us not into temptation." The forgiven sinner desires, above all else, to avoid sin. Hence would ever seek to follow his Divine Guide. God leads us, and we pray Him to lead us away from all evil. This calls us to submission to His leadership.

7. "But deliver us from evil." Ours is a brotherhood of peril. Satan would ensnare. Only in God is security.

Doxology, "For thine is the Kingdom," etc. All the riches of the kingdoms of nature, grace, glory are His. He can supply our needs, physical, spiritual, temporal, eternal. All are His forever, hence He is forever to be praised. Amen!

MAY 10. TWO KINDS OF HOUSES: WHICH ARE YOU BUILDING? Matt. 7. 24-29.

A simple yet effective way to study this topic is to make a comparison of the two men described in the parable. It will be easy to see in what things they were very much alike, and yet in what regard they differed. Put the points of likeness in

A WISE STATEMENT

"All questions of social life will solve themselves if the children are brought up to be the highest they are capable of being, if our social and family relations are as they should be. If not, no material prosperity, no progress in literature or art, no success in business, or victory in war, will make up for it to the nation.—Theodore Roosevelt.

one column on the board, and those of difference in another. Then the fates of the two houses may form a fitting application to a very profitable study. Thus:

1. Points of likeness between the men.
 - (1) Both heard the Word.
 - (2) Both understood it.
 - (3) Both felt the need of a house.
 - (4) Both erected their own building.
 - (5) Both houses were equally tested.
 2. Points of difference between the men.
 - (1) The "wise" thought of the future, the "foolish" only of the present.
 - (2) The "wise" was not satisfied with a good-looking building only. He wanted it strong. The "foolish" man was satisfied with appearances.
 - (3) So the "wise" man spent much time and labor on the foundation. He wanted a building to stand. The "foolish" seemed to be in a hurry, so did not work for a foundation deep and strong.
 - (4) Note what happened. Each house was tried in the same way. One stood firm, the other was destroyed.
- "A house built on sand is, in fair weather, just as good as if built on a rock. A cobweb is as good as the mightiest chain cable when there is no strain on it. It is trial that proves weak and strong." We need Christ's Word for foundation.

Rev. W. R. Turner reports the organization of a Junior League at Kentville, N.S. Under his genial and wise guidance it will doubtless grow and do good work.

Bible Enigmas

- A was a man who was youthful and fair
But he hung in an oak by his long curly hair.
- B was a prophet who rode on a mule;
He tried to curse Jacob and died as a fool.
- C was a river of ancient story,
Where once a prophet had visions of glory.
- D was a woman who served for the poor.
They mourned her as dead, but long life was in store.
- E was a preacher, though short was his name,
He built a high pulpit and preached from the same.
- F was a governor, pompous and grand,
But preaching on judgment he never could stand.
- G a cute general, quite early one morn,
Did rout a great army with pitcher and horn.
- H was a man who brought shame to his mother;
He was hanged on a gallows he built for another!
- I was a boy who was vulgar and rough,
Whose impudent mocking brought him trouble enough.
- J a good wife with a nail and a hammer,
Slew her country's great foe without army or banner.
- K had a son, a very tall boy;
They made him a king and then shouted for joy.
- L married two wives, the poor silly man!
For at that very moment his troubles began.
- M was a woman, both loving and kind,
But careful and troubled and fretful in mind.
- N was a captain with servants and gold,
But his leprosy filled him with horrors untold.
- O was a land that was far, far away,
Where the ships went for gold in King Solomon's day.
- P was a preacher of wonderful fame,
Who in all the wide world did the Gospel proclaim.
- Q stands for one whom Paul calls a brother,
And all of the Bible 't is the name of no other.
- R was a maiden, and strange 't is to tell,
She first kissed her lover beside an old well.
- S stands for a man who a lion could tear,
And yet he was bound by a woman so fair.
- T was a twin; he was given to doubting,
But some Christians now are addicted to putting.
- U was a land from which nature recalls,
Where once an old patriarch suffered from boils.
- V was a beautiful queen in the East,
Who refused to be seen at a grand royal feast.
- W is that which is better than gold;
Who'll seek it and find it? Its price is untold.
- X is for one who another name bears
In the Bible accounts of his kingdom and wars.
- Y is for year; now tell, if you can,
At what time it was that the Jews' year began.
- Z is for zero, where each one will fall
Who learns not these riddles, to answer them all.
- Rev. M. W. Gifford.
- [Our Juniors are invited to send answers to the above. Give the name and Scripture proof-text in each case. Send answers to Mr. Bartlett. Names of successful competitors will be printed, and a beautiful book will be given to the one sending neatest and best answers.]

A Boy's Religion

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer-meeting or be a Church officer or preacher, he can be a godly boy in a boy's way and in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb, and yell just like a real boy. But in all he ought to be free from vulgarity and profanity. He ought not use tobacco in any form, and should have a horror for intoxicating drinks. He ought to be peaceable, gentle, merciful, and generous. He ought to take the part of small boys against large ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, or desert. And above all things, he ought now and then to show his colors. He should not always be interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God and is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for things of God he feels the deepest reverence.—Epworth Herald.

A Good Deed

A little stream had lost its way
Amid the grass and fern;
A pausing stanger scooped a well,
Where weary men might turn;
He walled it in, and hung with care
A ladle at the brink.
He thought not of the deed he did,
But judged that all might drink.
He passed again, and lo! the well,
By summer heat might burn,
Has cooled ten thousand parching tongues,
And saved a life beside.

The Junior League of Yarmouth, N.S., is enjoying much prosperity under the spirited leadership of Bro. Ross Guess—an old Napanee Junior, who is practicing the wise lessons taught him there by Mrs. Gibson. On February 14 the Yarmouth Juniors held a Valentine Social. The room was suitably decorated. A varied and appropriate programme was given wholly by the Juniors, and a net sum of \$20 realized. One feature of the evening was that the Juniors brought their valentines duly addressed, of course, deposited them in an extemporized post-office, and during the social half-hour received their own from the office. A lot of innocent fun was enjoyed. On the 16th of March there is to be a Bible verse match with the Seniors. This is conducted somewhat after the same order as the old-fashioned spelling match, save that instead of having words to spell, the competitors have to repeat verses. Only one chance is given, and no verse may be quoted more than once. A splendid exercise is thus afforded, and a great test of memory made. Will the Juniors win?

The Juniors Visit the French Institute at Montreal

(Continued from page 29.)

boys, persuaded the father to send them to a missionary school. They went with a great deal of fear, as they had been told terrible stories about these Protestant schools. I may say in passing that many Catholics believe that Protestants never pray. The boys were reassured, however, when they found that none of the terrible things they had heard about the school were true, but, on the contrary, it was a true Christian home. Here they were led to Christ, and one of them was afterwards a teacher in the French Institute, and is now one of our missionaries.

REPORTER No. 5.

"In our regular church work, too, we have to do with children. I remember one day going up several flights of stairs to a very dark and dreary room. Here I found a father, mother and two children, of whom one was a little girl. I wondered what I could do for the child, for I soon discovered that the other members of the household seemed to belong to the criminal class. I chose the only clean spot on the floor, and placed my chair upon it, then called the little girl to my side. Then I asked her if she would like to learn a hymn. She said she would, so I taught her a verse of one of our favorite French hymns, sung to the tune of 'I need thee every hour':

"J'ai soif de ta presence,
Divin chef de dam fol,
Dans ma faibleesse immense,
Que ferais sans toi."

"I then knelt down and prayed, and took leave of the family, after giving them an invitation to come to church the next Sunday. At the evening service the following Sunday I was pleased to see the little girl and her sister come in. I told the sexton to put on the hymn-board the number of the hymn I taught the little girl. It was a great joy to me to see how her face brightened up when we began to sing that hymn."

Our superintendent came back just then, and Mr. Halpenny said that he would go with us to the French Methodist Institute, which is in Westmount, a suburb of Montreal. As we went along in the car, Mr. Halpenny pointed out some of the buildings, and told us a great deal more about the city.

We were very much pleased with the appearance of the fine red brick building which we were told was the French Methodist Institute. Dr. Villard, the principal, gave us a very hearty welcome, and said that he was delighted to have us visit the Institute. He took us to the different class-rooms, and we heard the boys and girls at their lessons. We saw that they were studying the same subjects that we were at home, only they were being taught in French as well as English. Then we were shown through the Institute, and saw how nice and home-like it was. Dr. Villard told us that both boys and girls had a share in the house work of the Institute, and that the aim was to make the Institute a real Christian home for those who attend. He gave each one of us a copy of "Preparing the Way," a book which he wrote about the French Methodist Institute, and said that if the rest of the Juniors would like to have some as well, they could get them from Dr. F. C. Stephenson, in the Methodist Mission Rooms, Toronto, at 25 cents a copy. We found the book very interesting, and now we are anxious to do all we can to help in this work in Quebec, because we understand it much better.

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