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※ BE HEROIC! ※

“SO, then, do not think that conspicuity is necessary to heroism. Only now and then is a gold vein found and brought to light, but the mountains are full of gold veins. Only now and then is a pearl found and worn, but there are myriads of pearls hidden in oysters beneath the waters of the sea. And there are many heroes obscured by coverings as homely as the oyster, and when God makes up His jewels not one of them shall be left out. Do not say, ‘Nobody will know it if I am heroic.’ Yes, somebody will know it whose touch is immortality, whose love is better than the ownership of the round world, and who has in reserve for you a life higher than that of the body, nobler than that of the flesh.

Be more disinterested, then, than Society requires you to be. Be more virtuous than the laws require you to be. Do not be afraid to spend yourself. Do not hesitate to risk yourself. Do not shrink from treading on principle. It will carry you, as a bridge, over the deepest and darkest chasm that exists. Trust truth, and purity, and integrity, and benevolence. Give yourself to them. Throw yourself impetuously, enthusiastically, into them, and do not wait to see if anybody sees you. Do not care what anybody says. Be unconscious, so far as men are concerned, for you may be sure that He who registered the act of the poor widow in the temple, and who registered the example of Mary of Bethany, and held them up to everlasting remembrance, will see and remember every good deed that you perform, and will reward you in the other life with a remuneration transcending all thought of pleasure or profit on earth.”—Henry Ward Beecher.

# THE Canadian Epworth Era

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

## At Home with the Editor

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### Find the Question

—No organized society for Christian work is automatic.  
—It cannot run itself, but must be controlled by orderly arrangement and intelligent management.

—Whatever its name, and no matter how complete its component parts, it will fall unless the organization is used as a means, not an end.

—To organize simply means that each unit of membership is put into such relation to the rest that effective work may result in consequence.

—Until each member feels a sense of personal responsibility for the success of the whole, best results are practically impossible of realization.

—No individual, therefore, can be inactive without in some measure retarding the rest, and to some degree his inactivity must certainly detract from the greatest practical efficiency.

—When all individual units act in harmony and co-operation, according to the governing principles and laws of the organized body, no circumstance or combination of circumstances can prevent success.

—Our fear is that we have too many members of organizations in church, Sunday School and League, who are quite satisfied to "belong" only, without feeling any responsibility of helping to make the machinery go.

—In the face of the foregoing, we must conclude that every individual among us is either a helper or a hinderer; that to be the former, even though in weakness, is a credit; but to be the latter is a damage and a disgrace. The question now is, "Which am I?" Intelligently ask it, honestly answer it.

### A Good Grip

The old-time message to the Philadelphian Christians may well be repeated to-day. "Hold fast that which thou hast," was good advice. The danger was then, and is now, that the most valuable things in life be held too loosely, so lightly indeed that they became lost. The early believers had not all Spiritual treasure, but what they had was well worth preserving, even though in defence of it, much else should be given up. So to-day. You have something of value. Therefore hold it fast. Take a good grip of it. Apply this to Truth. You cannot compass it all. But do not part with what you have. Take Faith. Yours may not be great, but you cannot afford to lose it. Yes! a good grip is necessary. Take a fast hold on Duty. Do it steadily and with stolid determination. Never compromise. Take a good grip on good habits. Do not hold these so carelessly that you can part with one and scarcely know where, how, or when it left you. The habit of prayer, practice regularly. The habit of Bible Study, make your daily usage. Get a good grip of public worship. Hold tight to the Sabbath. Let clean thoughts, helpful books, wholesome companionships, recreative pleasures, only, get hold of you. For the process is mutual. What we seize with a tight grip, grips us in turn. And what is more painful and pitiful than to see a young person held in the unrelaxing grip of evil habit? Satan is well satisfied if he can induce a young Christian to slacken his hold on any Christlike virtue or practice. Yes! there is so much at stake that none of us can afford to be careless, therefore "Hold fast!" If the good habits for which our League stands are daily practised there

will be little danger of loss. But if our young people are yielding, pliant, easy-going, they will surely loosen their hold, and that may involve loss irreparable. We must have a good tight grip, and like Holdfast, never let go, if we would have God keep and preserve us to His Eternal Kingdom.

### Card Playing

We know of no way in which the popular use of cards has been improved or purified since the late Dr. Holland, wise observer and accomplished writer, said, "I have all my days had a card-playing community open to my observation, and I am yet to be made to believe that that which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating or beautiful associations—the tendency of which is to unduly absorb the attention from more weighty matters—can recommend itself to the favor of Christ's disciples. The pretence of culture and genius may embellish, but it can never dignify it." And that the ultimate end of the habit is as disastrous as its passing practice is unwholesome, the doctor emphasized when he continued, "I have at this moment ringing in my ears the dying injunction of my father's early friend, 'Keep your son from cards. Over them I have murdered time and lost heaven.'" It is not for us to dogmatize or make harsh assertions regarding a "lost heaven"; but we can with confidence and assurance deplore the "murdered time" of many hundreds of modern card-players; and for the crime, for it is nothing less, surely God will hold them to account.

The parent who would keep his son from cards, as the dying man implored, must first keep cards from his son, and if other wholesome and equally attractive forms of amusement and recreation be provided at home in the boy's early years, there will be but little fear of that lad, in growing youth, bringing sorrow and heart-break to his parents by inordinate love of cards, with the almost uncontrollable tendency to gambling that grows therefrom.

### A Great Occasion

In one of his letters to young men, preachers in particular, Dr. Buckley wrote over twenty-five years ago this tersely-stated sentence: "Make every occasion a great one." The advice was not lost upon us. It is of special force to young beginners still. Not only is it a great occasion to preach God's word, but it is none the less so to teach it. To stand before any kind of an audience to make application of the truths of the Gospel is a great occasion. Whether the congregation be gathered in spacious church or in lowly log cabin does not matter. Whether there be thousands or a score, the occasion is still great. The preacher who does less than his best because numbers are few or circumstances unpropitious will make an irreparable blunder. The Sunday school teacher who does not make the best possible preparation for the teaching period because the occasion is considered small is untrue to both the Book and the class. Have you an Epworth League meeting to lead, a lesson to read, a topic to prepare, an address to give? Do not think it trivial, and consequently neglect it, or at best slight your preparation. It is not a small, inconsequential affair. Make it a great occasion, and do your best.

"They who march in faith pray better than those who kneel in fear."—Meyer.

## The Art of Living Openly

In the early half of the last century a high standard of morals is not generally thought to have been prevalent. Yet we doubt if much better counsel or more sane advice could be found to-day than that written by Sir Humphrey Davy to his brother, who was just about to enter college: "My Dear John.—Let no difficulties alarm you. You can be what you please. Preserve the dignity of your mind and the purity of your moral conduct. Move straight forward on to moral and intellectual excellence. Let no example induce you to violate decorum, no ridicule prevent you from guarding against sensuality or vice. Live in such a way that you can always say, 'The whole world may know what I am doing.'" This open and manifest integrity, this transparent honesty of motive and intention, this uniform consistency of principle and practice, are old-fashioned virtues, but are the invariable characteristics of true and growing manliness. Let our young men but will to live that their actions shall ever be above suspicion and they will neither wander far from God nor work harm to their fellow-men.

## Real Heroism

After six years of unbroken toil in India, William Carey was asked as to the fruit of his labors. He replied: "I have been like a husbandman who watches anxiously for the upspringing of the seed that he has sown. Sometimes I think that I see a promise of growth, and I rejoice indeed; at other times it seems as if the seed were lost, and all my labor quite in vain. But, surrounded as I have been with difficulties, I never seriously entertained a wish to abandon the enterprise; *no, never.*" Herein is real heroism. The spirit of unflinching devotion to his high and holy enterprise was the logical result of his supreme conviction that he was doing God's work. To do his utmost, whether visible fruit for his toil was apparent or not, and never to withdraw from the service or even wish to do so, was surely the purpose of a true man. To retain a firm grip on God, to hold fast to duty, to face a future hard and cheerless, without thought or fear of failure, is the sure way to invite success. The young Christian who would have the blessing of Carey's God must have a measure of Carey's faith and perseverance.

## Fifty Years Ago

In his presidential address to the Primitive Methodist Conference, Sir William Hartley told of the way in which, as a growing young Christian, he was accustomed to observe Sunday. He said: "At the present time some of our young people think that the services are too frequent. Fifty years ago my Sunday duty was: Sunday School 9 o'clock, service at 10.30, school at 1.15, afternoon service at 2.30, evening service at 6, prayer-meeting at 7.30, and occasionally an open-air mission at 5.30 previous to the evening service. I attended all these services and it never occurred to me that I was doing anything exceptional. I took it as a matter of course, as I did my business duties on the week-day." If boys of a generation or two ago lived and thrived on a diet such as this, surely it is not too much to expect that to-day our children and youth shall attend at least one public preaching service in addition to the Sunday School.

In our early boyhood it was the invariable practice to hold both morning and afternoon sessions of the Sunday School, and we never thought of going anywhere else than to church service at the close of the morning school. In a quite extended observation throughout our Dominion, we have had in our public work many occasions to regret the absence of Sunday School boys and girls from the morning preaching service. Good as it is, the afternoon session of the school cannot take the place of the public service, and parents should never allow their children to substitute it therefor. The Sunday school is not and never can be in reality, "The Children's Church." That it has been so designated makes no difference. The boys and girls should be present at the public preaching of God's word, they should sit with their parents and not

wherever fancy or caprice may prompt. The sooner the old-fashioned family pew is restored the better, and the sooner our young people cease complaining of the too numerous services the better. Surely Sir William's programme will put to shame their groundless groans, and hearten them to undertake a more substantial Sunday diet than many do at present.

## Just About Ourselves

We are pleased to receive various expressions of appreciation of our January issue. A word of explanation may be permitted us.

When, fourteen months ago, we were unexpectedly called to the duties of Editorship, we were under orders to bring out our first number in twenty-four pages, instead of in thirty-two as comprised in the paper from its initial number. This decision of the Book Committee made elimination, condensation, and rearrangement necessary if the essential features of the ERA were to be maintained. We had no time or opportunity to study the situation then, for the January, 1909, issue had to be mailed promptly. So, we did the best we could, and through the year have sent out each month's paper after much the same style.

Careful consideration of the needs of our constituency, however, soon convinced us that the best way to make the most of our space, preserve a well-balanced publication, and give to each section of our work a fair proportion of regular attention, would be to issue it under departments. This change was inaugurated last month, and it will, we trust, help us realize our aim, which is to provide our workers, whether in Sunday School or Young People's Society, with a magazine of practical and useful stores for the successful prosecution of their work.

The ERA does not aim to be a story paper, nor a church newspaper, nor an illustrated literary paper, nor a Sunday School lesson commentary; but to be a suggestive and helpful paper for all who are seeking to intelligently work out the problems involved in the Church's relations to the young people under its care. The co-operation of all our readers is cordially solicited in making the paper a potent agent in building up the Kingdom in our growing youthful life.

## Concerning Zeal

Do not fear an excess of zeal. Not many of us are apt to become unduly affected that way. The germ of indolence is too easily assimilated by the majority of Christians for any immediate danger of overwork to threaten them. Few need to be warned against a too zealous spirit in any Christian enterprise. The most of us rather require the stimulation that is intended in the scriptural injunction, "Be zealous." Well would it be if more could truly say, "The zeal of thine house hath eaten me up." We believe with the old Indian, who said, "It is better for the pot to boil over than not to boil at all." The temperature of your League may not be very high, there may be but little steam pressure registered, and the machinery may be turning with an almost painful and pitiful slowness. Even so, the remedy is not in criticism, but in more fire, and the best place to begin to "fire up" is in your own heart. Zeal that is begotten of internal heat that generates spiritual fervor and activity, is at a premium everywhere. The results of such are permanent. It is this quality we need to make the multiplied machinery of the Church hum with the King's business. Fire up inside, and don't fear to boil over.

—No man will accomplish much of good in any position of whose need and possible influence he is not assured. Have faith in your job.

—Until we have in measure assimilated the living principles of the Divine Word into our own personal characters, we do not really know the Bible.

—Divine companionship can cheer the darkest hour, and we are satisfied with our earthly lot in proportion as we are conscious of the Divine Presence therein.

"The ultimate good is not a soul saved, but a saved community."—Jowett.

## True Womanhood

By Miss M. H. Tupling

THE ideal woman is one who is well developed physically, intellectually and morally. She must be as near physical perfection as possible. Sound physical health is necessary for the attainment of that right thinking, right feeling and right willing which are the culmination of culture. Woman should endeavor to attain physical health by such training and exercise as may confirm herself with strength. She strengthens her arms," Solomon said in speaking of the ideal woman; in other words, she took physical culture. It is indeed a matter of rejoicing that women are paying more attention to physical training than formerly, and are living more healthy lives. The ideal woman may not be beautiful, but she must be healthy, and health has a beauty of its own. No good woman can be really ugly. The features may not conform to the requirements of beauty, but if there is a beautiful soul beneath it will shine through and illumine the most homely features. Note Wordsworth's most perfect description:

"A countenance in which did meet  
Sweet records, promises as sweet."

The perfect loveliness of a woman's countenance can only consist in that majestic peace which is founded on the memory of happy and useful years full of sweet records, modest and bright, with the hope of better things to be won and to be bestowed. There can be no old age where there is still that promise.

The ideal woman has a well-trained mind. I do not mean that she should have a mind stocked with a great fund of facts. I remember a man who had a remarkable fund of knowledge and could give you off-hand, accurate information on almost any subject. He seemed like a walking encyclopaedia. He had but to read a thing once or twice and he had it almost verbatim. He could ladle out information in bulk, but in spite of this he was one of the most ignorant and uncultured men I ever met. It is of little consequence that a woman knows many dates of events, and names of historical persons; but it is of importance that she be able to enter with her whole personality into the history she reads. It is not a matter of such great moment whether she knows many languages or one, but it is important that she be able to show by look and act kindness to a stranger. "She opens her mouth with wisdom, and in her tongue is the law of kindness." It is not essential that she be acquainted with this science or that, but it is necessary that she be trained to habits of accurate thought. She should be able to take hold of a matter, look at it from various points, reason it out and arrive at a safe conclusion. She should be able to reach a decision quickly. Indecision is a grave fault with many women.

A woman should be trained in business understanding. She should be able to transact ordinary business and look after her own affairs generally. She should master some one branch of work whereby she may be able to earn a livelihood if necessary. Some think a girl can scarcely be forced to go out into the world to earn her own living, or to come in contact with others in a business way. "The bloom is rubbed off," they say. Solomon does not seem to think so. He says, "She considereth the field and buyeth it," and latter on he tells us that she examines her merchandise to see if it is good.

"She looketh well to the ways of her household." She should be practical, yet not so practical as to overlook the higher things in life. Like Martha of old she should be enterprising, busy and efficient, but like Mary she should find time to sit at the Master's feet.

A true woman will harbor no evil thoughts. St. Paul's advice to the Philippians is just as good to-day as it was years ago. He says, " whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on those things." The mind of a true woman will be filled with beautiful thoughts and beautiful memories that will cause her to rejoice in the time to come. She will read no vile book, have no low companions, never tolerate improper talk or the ridicule of religion in her presence.

A true woman is essentially honest. She does not pretend to be what she is not; she does not try to lead people to think that her wealth or position in life are greater than they are.

A true woman is charitable, and particularly so towards her own sex. Woman's severity towards woman has been the subject of remark too often. A true woman does not snub others, say bitter things, or things that will sting. Of all the abominable social sins the making out a claw velvet-sheathed and the ridicule of religion in her presence. Mrs. Browning speaks of woman's cruelty in this regard, her taking the finest needle as a point and using it to hurt her foe or friend as the case may be. If one has occasion for offence the better plan is to speak for oneself, the offender alone and honestly state the grievance.

A true woman is sympathetic. John Ruskin in addressing an audience of women says: "There is no suffering, no injustice, no misery on this earth but the fault lies with you. Men can bear the sight of it, but you should not be able to bear it. Men may tread it down without a struggle, but men are feeble gates. A word of secrets which you dare not penetrate, and of suffering which does not conceive a way of its healing. Instead of trying to do this you turn away from it and you shut yourselves within your park walls and your garden gates, and you are content to know that there is beyond them a wide world in wilderness, a world of secrets which you dare not penetrate, and of suffering which does not concern you." But this is not true of all women. Some do penetrate this wilderness, some do concern themselves, and through their sympathy are relieving the suffering and misery outside their gates. "She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy."

Then the ideal woman is happy. God meant us to be so. He has spread beauty o'er this earth and made this lovely world ever in the music and radiant with stars by night, and with sunshine by day. If we are gloomy and depressed there is something wrong. Do you remember Robert Browning's poem entitled, "Pippa Passes?" Pippa was a little hand work-day in the long year, and as she went singing by, sin withered at the sound of her voice and sorrow was soothed and love grew strong and pure. Pippa passes, a little thankful maiden, and life is richer for her unconscious benediction. Can not we like Pippa sing.

"God's in His heaven,  
All's right with the world?"

But it is only religion that develops the rare qualities of woman's character and rounds out a symmetrical whole. The rounded character, symmetrical, equally developed, looking Godward for daily sustenance, looking manward that it may impart daily cheer is so gracious, so benign and so elevated that she who possesses it may easily take first rank among women as queen in her own right, and command our love and respect wherever we meet her.

Here is a poem of Elizabeth Barrett Browning's entitled "My Kate," in which the writer describes a true woman:

"She was not as pretty as women I know,  
And yet all your best made of sunshine  
and snow,  
Drop to shade, melt to naught in the long-  
trodden ways,  
While she's still remembered on warm  
and cold days.

"Her air had a meaning, her movements  
a grace,  
You turned from the fairest to gaze on  
her face;  
And when you had once seen her fore-  
head and mouth,  
You saw as distinctly her soul and her  
truth.

"Such a blue inner light from her eye-  
lids outbroke,  
You looked at her silence and fancied  
she spoke.  
When she did, so peculiar yet soft was  
the tone,  
Though the loudest spoke also you hear  
her alone.

I doubt if she said to you much that  
could act  
As a thought or suggestion: she did not  
attract  
In the sense of the brilliant or wise: I  
love  
\*Was her thinking of others made you  
think of her.

"She never found fault with you, never  
implied  
Your wrong by her right; yet men at her  
side  
Grew nobler, girls purer, as through the  
whole town  
The children were gladder that pulled at  
her gown.

"None knelt at her feet confessed lovers  
in thrall,  
They knelt more to God than they used,—  
that was all;  
If you praised her as charming some  
asked what you meant,  
But the charm of her presence was felt  
when she went.

"The weak and the gentle, the ribald and  
rude,  
She took as she found them and did them  
all good:  
It always was so with her: see what you  
have  
She has made the grass greener even here  
with her grave.

### What Does "Lady" Mean?

A popular journal recently offered a prize for the best definition of a lady. The following statement was awarded the first place:

"To be a lady means, rightly, to be a gentlewoman who shows by her every word and action a sweet and gentle dignity, with a gracious charm of manner. A woman whose heart is pure and true, whose tender towards all suffering, who sympathises with those in trouble, and is ever ready to give that which costs her some effort and self-denial. A lady thinks no word derogatory, and no one is deemed too low to receive courtesy and kindness."

"'Pleasant to live with' is the best description of a Christian I have ever heard"



## Revelation and Consecration

By  
Rev. John Maclean, Ph.D.

WHAT an idea pulsating with energy, and what a glorious vision is that of a church composed of men and women believing in that City of God, universal, world, inclusive, of which stoics dreamed, and which Jesus Christ established. How apt to that inspiring thought is the fact that in the United States there are one hundred and eighty-six denominations, separated by doctrine and policy, and still professing the unity of the Spirit. The creed of St. Augustine touches a tender chord, and is illuminating: "The whole Bible for my staff, a whole Christ for my salvation, a whole Church for my fellowship, and a whole world for my parish."

The fact of revelation to the Church implies the beginning and development of doctrine, and great and noble systems of theology, and we have no fear of criticism of the Scriptures so long as they are reverent, but we protest against any views of the Bible which will rob us of their devotional spirit, or lessen our reverence for them. Whatever doctrines are presented for our acceptance, they must be tested in the light of the Cross, and of every doctrine we must ask: "What will this doctrine do for removing the care, and sorrow and sin of the world? What will this doctrine do toward ridding a man of his selfishness, and removing his burden of sin?" By means of reverent and scholarly criticism a new authority has been created for Scripture, by the study of comparative religion a wider and worthier, and more characteristically new conception of revelation has come, and redemption has been construed as a higher creation rather than restoration following a fall.

Every man is a thought of God, and it is his duty and responsibility to return to Him richer through dwelling in the world. "The true Shekinah is man," said Chastom, and God reveals Himself in and through man. And Novalls quoted by Carlyle says: "There is but one temple in the universe, and that is the body of man. Nothing is holier than that high form. Bending before man is a revelation of this revelation in the flesh. We touch heaven when we lay our hands on a human body." Within us there is something divine. The revelation of God to man comes to us through the man Christ Jesus. The spiritual man is born of the spirit, discerns spiritual realities, offers spiritual sacrifice, and enjoys spiritual fellowship, and the heart of the believer becomes as the heart of his Lord. Through prayer there comes a stoop of the soul, which in bending is uplifted, and there follows a sense of awe, out of which vision comes. Every real sacrifice brings influence. Peter and John went to prison for the sake of Christ and the Gospel, but their words flew to the ends of the earth; John Bunyan followed, and the Pilgrim's Progress has become a universal benediction. Content would we be to suffer and toil, if only we could leave as a legacy to mankind such gems of literature as the Twenty-third Psalm, the Beatitudes, or the Thirtieth Chapter of the Corinthians. We are dependent upon the Holy Spirit for the power we possess, of illumination, purity, and blessed influence. Every real revival of religion begins at the Cross, the disciple must die with Christ that he may be baptised with fire, the call to service is always to the impossible. Certain faith "laughs at impossibilities, and cries, it shall be done." The revelation of God to the human soul when properly realized brings the consecration of all our powers of body, mind and soul, and this is the message for the present day. The spirit of getting has so thoroughly seized us, that we can hardly think, save in terms

of dollars and cents, and though we protest against the classification, we have become to a greater or lesser degree, members of the Muck-Rake family. We have lost the vision of the City of God in our anxiety to become rich in material things, and some of us fall in the attempt, as did Whang, the miller, in the loss of his mills.

William Morris utters an opportune protest against this twentieth century spirit of getting on in the world, in his poem, "The Writing on the Image" in the "Earthly Paradise," wherein he tells us of a statue in ancient Rome cut of cornel wood, having on its upraised hand the words, "Strike here!" Among the curious and thoughtless passers-by, one man of them all observed the shadow of the finger of the image at noon resting on a slab of the pavement, and at dead of night, when the streets were silent, he came and dug into the hidden recesses, where he came upon a winding stairway leading to an enchanted hall, and there in wonder he beheld a noble company at a sumptuous banquet, with the king and queen, but all of them as silent as the grave. Beside the royal seat there hung a lamp, which emitted no light, but in its stead was a huge carbuncle which shone so brightly that it lit up the great hall, and beyond there stood the image of a full-armed knight, with his arrow pointed toward the ruddy light.

The explorer filled his bag with precious jewels, and as he was dragging it away he saw a wonderful green stone on the floor, which he tried to pick up, and, being unable to do so, he hid it in his sack, and as he strained to raise the stone, the bowman sent his arrow straight to the carbuncle, and while the man attempted to flee, the hall was plunged in utter darkness. A great storm raged without and shattered the image with the upraised finger, blotting out all traces of the entrance, and the man was buried with his treasures, and his name forgotten by the people.

Never in the history of the United States and Canada has there been such an era of prosperity as during the past seven years, and the consequent lavish expenditures have called forth words of advice from the managers of some of the

leading banks in the Dominion, who are urging the people not to forget the heavy responsibility to which we are committed in our national undertakings, where expenditure is growing by leaps and bounds, and that individually we should contribute to the maintenance of prosperity by observing the reasonable simplicity in our standard of living.

A few facts are worthy of notice which may compel us to think. Over seven and a half millions of dollars were sent as Christmas gifts by way of New York to Europe; the total deposits in our banks by the end of last November were over seven hundred and fifty-seven and a half millions of dollars, an increase for the year of more than one hundred and thirty-one million dollars; the value of our wheat, oats and hay last year was over five hundred million dollars; over ninety thousand Americans went into our western provinces, bringing over ninety million dollars with them; and on the third day of the present month (January, 1910), the building permits issued in Winnipeg were of the value of sixty-four thousand dollars, which is greater than for the whole of the same month of last year. For a single cruiser, *Rainbow*, the Canadian Government is reported to have paid the British Admiralty in the vicinity of two hundred and fifty thousand dollars. How does that compare with the income for one year of our own Missionary Society?

Fellowship with God, the vision of the Holy City, the teaching of the Bible, the joy and peace of the forgiveness of sins, must give us a new fortitude of the soul toward our material wealth, and as we are not our own, but slaves of Christ, we ought and must give unto Him that which belongs to Him.

Are you doing that? Am I?  
Morden, Man.

### Good "Tidings!"

Just as our forms are being closed, the Bay of Quinte Conference "Epworth League Tidings" has come to hand. Every Leaguer in the Conference should be proud of this splendid paper. Its circulation will advance the Convention very much, and ought to ensure a large representative delegation. We congratulate Editor-in-chief Fred R. Foley and his staff, and recommend a similar issue in every Conference just prior to the Biennial Convention.

### When the Doctors Disagree, What is the Poor Patient to Do?

"After looking over the January number of THE CANADIAN EPWORTH ERA we are impelled to draw the attention of our young people to its merits. It was a popular periodical last year, but the changes made with the initial number of the New Year make it a much more attractive and a much more valuable paper for 1910, while the running of the short and pithy sayings of great men in bold type across the foot of each page is to our mind a pleasing feature of the new make-up. Many a young reader will carry away in one of these short lines a sermon that will stick in the memory till the end of life; for the footlines are typical of the pages. They are *medium in parvo*. Editor S. T. Bartlett is doing as fine a work for Epworth Leaguers as Editor A. C. Crews is doing along similar lines for the Sunday School."  
—St. Mary's Journal.

"THE CANADIAN EPWORTH ERA for January is before us. Great praise characterizes this first 1910 number. Its first injunction on the front page is 'Go Forward'—a capital motto for all of us. The forward step of THE ERA is the arranging the several departments in consecutive order and limiting the sayings to each one so as to produce a well-balanced magazine. The reading matter is well selected, but some articles could have been shortened without reducing their value. Typographically the appearance is marred by the insertion of notices and sayings of great men in large black-face type at bottom of each page. Otherwise we have only appreciative words for THE ERA and its versatile editor, Rev. S. T. Bartlett. Every home where there are young persons should receive monthly visits from this model religious publication. The price is only 50 cents a year."  
—Canadian Statesman.

"True Christian courage lies midway between timidity and recklessness."

## Department of Christian Endeavor

"For Christ and the Church."

### The March Consecration Meeting

BY THE EDITOR.

TOPIC: Paul's Ambition, and ours.

LESSON: 2 Cor., 5th chapter.

APPROPRIATE HYMNS: "Epworth Praises," 2, 4, 13, 15, 16, 17, 18, 23, 44, 45, 48, 56.

(Do not use the same hymns year after year. Use some of these.)

"Wherefore also we make it our aim (are ambitions), whether at home or absent, to be well-pleasing unto Him."

By "ambition" as here used, is meant a desire to attain superior excellence in all that pertains to Christian character and life. Without such we may never expect to rise above mediocrity, and with that we should never be content. George Whitfield's prayer was that God would make him an extraordinary Christian. It is easy to be as good as the average; but to rise to super-excellence is a harder matter. It is not, however, an impossible undertaking if we are moved by a strong, inflexible purpose, and maintain an intrepid spirit that will not be discouraged or turned aside from its aim.

The supreme purpose of the Apostle's life is clearly stated in our verse quoted above. He unhesitatingly announces that his constant endeavor, his daily aim, his one controlling ambition is to be well-pleasing to Jesus Christ.

This fixed habit of his life ruled him at all times, in all things, everywhere. It was independent of place or circumstance; it would be the same to him on earth or in heaven, whether in the body of out of it. He knew nothing higher, he could be content with nothing lower than this,—to be acceptable to his Lord.

This was his life principle, and if we are true to the opening statement of our Pledge, it must be ours. (Let the first sentence in the pledge be recited in concert).

There are at least three things embodied in this great text, which we should see clearly.

1. The basis of all Paul's ambition was *personal acceptance* of Christ as Saviour. The apostle rejoiced in the fact of his reconciliation to God through Jesus Christ. He had experienced the new creation. He was constrained by the love that he won him, to proclaim the saving power of the Gospel to others. Reconciled himself, his business was to make known the ministry of reconciliation to his fellows. As his personal acquaintance with Christ had brought him a new sense of life, he could not rest without seeking to introduce others to his Saviour that they might know it too.

This is imperative still. The first pleasing act on our part in the esteem of Christ, is that we trust Him for Salvation; that we commit ourselves to Him for the pardon of our sins, for peace of mind, for purity of heart. If we would be acceptable to Christ we must have a hearty faith in Him as our sufficient Redeemer.

2. Growing out of Paul's personal faith in Christ, there naturally develops a passionate longing to be like Him. So we can see his overwhelming desire for a *personal resemblance* to Christ in character.

Having seen the glory of his Saviour in His wondrous power to save, he is ambitious to behold the more glorious grace whereby he, as a saved sinner, may be transformed into the Divine likeness, until he comes to resemble his Lord in His own personal character.

And here is a great matter. Our aim must be simply to "get saved." That is at best but a part of our Saviour's ministry. He would truly save us by making us saints. To get to Heaven is not the highest ambition of the truly great soul. To be made heavenly is a much nobler desire. This was Paul's chief aim in the realm of character—to be like Christ. It must be ours if we would please our Lord.

3. The third element in Paul's purpose is evident. It was that of *personal reflection* of His Saviour's spirit in the wide realm of action.

To know Christ's Salvation we must trust Him, to resemble Him we must commune much with Him; but unless we act we shall lose Him. The main purpose is therefore one of usefulness. The constraining love of Christ moves us to take part in the ministry of reconciliation whereby the world of sinful men is to be brought back to God.

Paul's spirit was active. He must work for his Master no matter what the cost. And this was no light account. Read 2 Cor. 6, 4-10, and see how much was involved in his devotion to his Lord and his fellow-men. It was not an easy enterprise to which he gave his whole life. But it was worth all it cost. And no matter how hard it may seem to-day, to be what our Lord asks or to do what He says, is worth while. And nothing less than this is.

Notice that such a purpose as is included in the three-fold analysis given above, is the best and only sufficient preparation for the Judgment. Paul had that in view, and was unafraid. So may we live that now and then, here and there, in time and eternity, on earth or in heaven, Christ shall be our all and in all, and our hearts rest content that His good pleasure is ours, and our lives acceptable before Him.

#### FORWORDS FOR THE LEADER.

Have your plan well arranged beforehand.

See that the Look-out Committee do their work in visiting the absentees from the last meeting, that they be present at this.

Be the pledge prominent, and see that its essential principle of loyalty to Christ, so well shown in this topic, is pointed out.

Expect your Associate Members to become active. Work for this, pray for this, plan for this, be satisfied with nothing less than this.

#### SUPPLEMENTARY SUBJECTS.

The following sub-topics may well be dealt with by members in the form of short papers, or brief addresses in the meeting:—

—How is this expressed ambition of Paul's, to please Christ in all things, the only one worthy of us as children of God?

—In what sense is pleasing Christ superior to serving Him? Or is there any difference?

—How will Paul's aim affect others if we make it ours? e.g., in social, commercial, civic, and political life?

—Which is the more commendable motive, desire to please Christ, or to please men?—Why?

—What will such an ambition as Paul's do for us personally if made the main controlling purpose of our lives?

—Illustrate the dominant influence of personality by showing how Paul's loyalty to Christ as a Person, was the supreme passion of his soul.

—What bearing did Paul's aim seem to have on his prospects and hopes beyond this life?

—What is the supreme test of a person's Christianity, affectionate obedience to Christ, or intellectual acceptance of creeds? Or, are both necessary? If so, why?

—Is it easy in these days, to be a true Christian? If not, what are some of the things that make it hard?

#### A Model Prayer-Meeting

Is intelligently planned by the leader. Should begin promptly at the time announced.

Needs, bright, hearty, inspiring singing throughout.

Requires many willing participants, to save monotony.

Is one in which the voice of prayer is heard, and the spirit of prayer felt.

Should pass without conscious slowness of time, and send all home in a praising mood.

Makes the members look forward with eager earnestness rather than reluctance, to the next one.

Must be the expression of privilege not duty on the part of the members, who go because they want to, not because they must.

Manifests the Saviour's presence in saving and strengthening grace so that souls are brought into the conscious joy of His pardon and power.

—You may say that you have never had such a prayer-meeting, but even so, that is no reason why you should not seek to have all the above features in yours.

#### A Voice from the Past

In looking over some old papers recently, we found the following brief report of what we remember as a soul-stirring address. The occasion was the Bay of Quinte Conference Epworth League Convention in Belleville, and the time fourteen years ago this month. Soon after you read this, the same Conference League's Convention will be in session in Cobourg. Many of the delegates there assembled will have heard the voice of the great man who then spoke. It may be that a few will, with the Editor, recall the speech in question. But whether or not, the words of the speaker were true then, are true now, and now as then, the Epworth League requires such an inspiring and heartening message.

The *Belleville Intelligencer* of Feb. 21st, 1894 said:

"Rev. Dr. Potts, of Toronto, gave an address entitled 'The Epworth League for Christ and the church.'"

"This is an era for young people who are banded together under various names for religious work. The hope of the church of God is in the boys and girls of the Epworth League. The church should be sympathetic with the League. The supreme object of the League is work for Jesus Christ. Jesus Christ is out and out for the church and humanity. He expects us to be out and out for Him. If this were unanimous throughout the leagues of Canada, this would be Emmanuel's land. The easiest way to serve the Lord is to serve Him out and out. The soul must be in contact with God, must be in communication with Him.

"You can spell 'Sin' with one letter if you make the 'i' big enough."

We should be in full fellowship with Christ. We should be fully consecrated to the Lord Jesus. Men concentrate their energies in business and make it a success, and we should concentrate all our energies in the work of the Master. The speaker referred to John Wannamaker, D. L. Moody and others, and cited them as men who are doing definite work for God in a systematic manner. Christ set a noble example for the young to work for the Father's cause. When a boy he said he would have to be about his father's business. The apostle Paul was also an active worker in early life. John Wesley was also a great toiler. Are not these noble examples for Epworth League workers? Be intelligent Methodists, study the history of the church, study the biography of some of the departed, study her theology. Theology is the science of God, therefore is the Queen of Science. The most precious thing in Methodism is its theology. The Methodist church is the mother of all other churches on this continent. Be connectional, be Methodists, stretch out your sympathies with all its work. Be lifelong Methodists, love your church and its doctrines."

### Dr. Whyte and Commercial Travelers

In a sermon at Whitefield's recently, Mr. Silvester Horne, told a very beautiful story about Dr. Alexander Whyte. For many years a commercial traveller, Mr. Rigby found himself at certain intervals in Edinburgh for a Sunday, and he made a point of persuading his comrades at the hotel to go with him to hear Dr. Whyte.

One Sunday night a fellow commercial traveller came up to him and said, "I am intensely grateful to you for bringing me to Free St. George's. This morning I found pardon, this evening I found peace.

A Sunday or two later Mr. Rigby was in Edinburgh, and at one of the services he could tell that Dr. Whyte was having a 'bad time'—he was failing to grip his audience. So on Monday morning he went round to the doctor's house to tell him the story of the commercial who had come to Christ through his preaching, and in so cheer and gladden his heart.

He found Dr. Whyte pacing the room in a mood of great depression, after telling his story the doctor said, "What is your name?" "Rigby," he replied. Dr. Whyte then went to a bureau and took out a bundle of letters. "You see these letters?" he exclaimed. "They have come to me at various times during many years past, and they are all from commercial travellers who tell me that they started on the Christian life through being brought to the services at Free St. George's by Mr. Rigby."—Sel.

### Narrow Praying

Let a man take care that the circle of his petitions grows wider every week. The pathos and the tragedy in many Christian lives is this: Their prayers are no bigger to-day than they were twenty or thirty years ago. Spiritual hospitality is no richer; there are no more guests in their heart. Prayers of that kind become very stale, for a man must become weary of the same petitions from day to day and from year to year. Let him give himself a surprise by introducing an outsider into the holy circle—some neglected vagrant who rarely comes within the petitions of the saints. Let Christians scour the world for needy people, and let them bring them under the influence of mighty intercession.

I venture to think that by these simple means regularly and reverently used

private prayer will be vitalized, and there will come to the church a baptism of spiritual energy in the strength of which the majority of her problems will be solved.—Selected.

### A Consecration Meeting

As I drew near the church I heard the voice of music and singing. There was a bright, guiding light over the doorway and through it was quite ten minutes before the meeting time of eight o'clock, there were two or three members of the Social Committee standing at the entrance, with a smiling welcome and a warm handclasp for each newcomer. I went into the meeting room with a new glow in my heart, and forgot that there was darkness outside.

The hall I entered was bright with light and flowers. I found afterwards that the Sunshine Committee had been there since half-past seven, making the place homelike and comfortable for the meeting. A group of members had gathered around the piano, and were leading a succession of bright choruses, which sounded forth a warm, glad welcome to each one entering the room. This group consisted of the Music Committee, who had come in at a quarter to eight to lead the welcome songs.

I noticed several earnest-faced workers distributing various suggestions for participation in the meeting—extracts, texts, requests for prayer. The new members of the Society came in for special attention in this work. On inquiry I found that these workers were some of the members of the Prayer-meeting Committee, who had just come from their preliminary prayer-meeting held at 7.30 in a little side room.

I observed a number of visitors coming into the bright welcoming atmosphere of the room. These were met at the door by members of the Lookout Committee, and escorted to seats well to the front of the meeting. I noticed that the front seats were filled up first, and the back part left vacant for late comers.

The meeting started punctually at eight o'clock. The organist was in her place, and the secretary sat at the right hand of the chairman. The joyous chorus singing suddenly ceased, and a quiet hush fell over the room. The chairman asked for a moment of silent prayer with bowed heads. He said it was our consecration meeting, and it was well to commence the meeting by each one realizing the Divine communion. Thus we drew together in an atmosphere which must be felt rather than described, in the union and communion of true fellowship.

I was much impressed by the sentence prayers. Everyone in the room knelt down, and in a few minutes thirty or forty members had taken part in prayer. The petitions were simple and true. They expressed in great part the experience of the members during the past month. Some were deep with joy for blessings received, others came as the humble confession of failure. Some were full of longing for a fuller knowledge, a stronger faith, and a clearer vision, and many were faltering and broken as the first prayer of a seeking soul. Some of them were but the shortest sentences: "Lord, teach me to pray"; "Lord, help me"; and here and there there came upon our souls the inspiration from the soul of one who brought to us anew the reality, the nearness, the inwardness of the presence of Christ, in the unspeakable realization, "Nearer is He than breathing, closer than hands and feet." At times there rose the tender refrain of some prayer-hymn, falling as a fitting and melodious benediction upon our seeking hearts.

This season of open prayer lasted for

fully ten minutes, and was followed by the consecration hymn and roll-call. The president explained the nature of a consecration response. He asked for the expression of the soul's desire for the coming days, and also for the testimony of the past. The moments that followed were deeply sacred. There was no formality, no thoughtless repetition of unsuitable texts. Simply and truly, as from the heart, the members spoke of their difficulties, conquests, resolutions, and ideals of life and love. It was hard for some of us to thus open their hearts and speak a word for Jesus, but the very difficulty brought the greater blessing as we felt the reality of the love and self-sacrifice underlying and prompting that confession and testimony for Christ's sake.

The roll-call ceased. And then, gathering together all our varying experiences, our heart confessions, the many thoughts of many minds which were yet one in their loyal allegiance and deep heart-love, we brought them to the feet of Him in Whom all our experiences, our joys, and hopes centred, and, as the disciples of old, told Him all things, both what we had done and what we had said. Together we renewed our covenant pledge, and with the sweet Mizpah Benediction on our lips and in our hearts, we looked into one another's faces with a tender "Good-night," and went to rest, realizing that it was good for us to have been there.—Miss Mitchell, in the *Irish Endeavor*.

### Thoughts for Assisting Testimony in the Devotional Meeting

Rev. Peter Jacobs, of Silver City, Iowa, finds the following suggestive:

Tell of some great trial.  
Tell of some great victory.  
What helped you to decide?  
What is your greatest hope?  
What hinders growth in grace?  
Tell of a temptation overcome.  
Why do you want to go to heaven?  
What hindered or made you delay?  
Tell of a song which impressed you.  
Tell of a promise, and its fulfillment.  
Tell of a favorite passage of Scripture.  
What has most encouraged you to go on.

What did you do to become a Christian?

Tell of a prayer that has been answered.

Tell of a great blessing you have enjoyed.

What have you done towards saving others?

What in your experience was discouraging?

When did you become a Christian? Where?

What caused or urged you to seek Christ?

What Bible chapter do you like best? Why?

Give your experience leading a soul to Christ.

What struggles did you have after you began?

What evidence have you that you are converted?

Tell of the vilest sinner you ever knew that was saved.

A Scotch visitor to the Carlyles in

Cheyne Row was much struck with the

sound-proof room which the sage had con-

trived for himself in the attic, lighted from

the top, and where no sight nor sound

from outside could penetrate.

"My certes, this is fine," cried the old

friend, with unconscious sarcasm. "Here

ye may write and study all the rest of

your life, and no human being be one bit

the wiser."—*Exchange*.

"Work for this world soon cures sinful love of it."

THE FIELD  
IS  
THE WORLD

## Missionary Department

"Pray, Study, Give."

THE SEED  
IS  
THE WORD

### February Missionary Meeting

BY THE EDITOR.

**TOPIC:** The Empire Province, and the Girdle of China.

**STORY:** Chapters two and three of "Our Share in China," by Rev. G. J. Bond, B.A., and on sale by Rev. F. C. Stephenson, M.D., Secretary Young People's Forward Movement for Missions, Wesley Buildings, Toronto, Ont. Price, paper 35 cts.; cloth, 50 cts.

**SCRIPTURE LESSON:** Psalm 72.

**SUGGESTED HYMNS:** "Epworth Praises," 47, 62, 150, 153, 178, 183, 184, 196. (Why always sing the same old hymns? Try some of these).

#### TEN FACTS IN CHAPTER TWO.

How many provinces has China? Eighteen.

Which is the largest? Szechwan, meaning "four rivers."

What is its approximate population? Probably 50,000,000.

What great country lies immediately west of it? Tibet.

What mighty river bisects Szechwan? Yangtse.

Is the province naturally rich? It has great stores of mineral wealth, as yet but little developed. It is also capable of prolific growth of agricultural and orchard products.

What is the great manufacturing industry? Silk, which alone is calculated to be worth ten millions of dollars annually.

How many cities are there in Szechwan? Probably 150, besides hundreds of large towns and villages.

How does our author characterize the people? Sturdy, industrious, thrifty, courteous to strangers, open-minded and ready to listen to the Gospel message. The missionary may travel and preach anywhere, and will everywhere be given a good reception and an attentive hearing.

Who advised our Church to plant missions in Szechwan? The late Rev. Dr. V. C. Hart. (Consult "The heart of Szechwan," p. 33, for particulars.)

In the foregoing ten questions and answers are epitomized the principal facts recorded in the second chapter of our text-book. Your members positively must know these things at least, if they are to be intelligently interested in our missions in Szechwan. They should be drilled and catechized again and again if necessary until they know these ten main facts, if nothing more.

Coming now to chapter three, we find how easily it lends itself to the story form and accommodates itself to the capacity of the younger members of the league. Select a number of them to tell the contents of the chapter in sections, e.g.:

1. To give the size of the Yangtse river in comparison with other great rivers. Is it larger than such mighty streams as the Gironco, Ganges, Danube, Volga, Plata, St. Lawrence, Congo, Nile, Mississippi, or Amazon? How does it compare with these? (A profitable review of some of your forgotten geography lessons will come in here.)

2. Let number two tell in what way the Yangtse is of incalculable value to China,

restating Mr. Bond's paragraph on this point. (A wall map of China is an invaluable aid.)

3. Number three might well name, and in measure describe, some of the principal cities on the river, e.g.—Hankow, Ichang, Chungking, Kiating. (We too much for one person, let the leader give one city to a member for a brief description. (Chap. 1, in "The heart of Szechwan" will help. Your league should have the Reference Library on China in addition. It is a valuable collection of books to be found for this in *The Missionary Bulletin*. Consult it, and quote freely from the many letters descriptive of houseboat travel by our missionaries, which it contains.)

4. Another of your members might give a description of a houseboat, in which all missionaries bound to Changtu must spend at least two months of their time. (Abundant material of most interesting character may be found for this in *The Missionary Bulletin*. Consult it, and quote freely from the many letters descriptive of houseboat travel by our missionaries, which it contains.)

5. Let the members of your mission study class personate a party, and give their experience in travelling from say Vancouver, B.C. to Chengtu. Or if this is too extensive a trip, confine it to the two hundred miles—ten days journey—from Chungking to Chengtu. The missionaries' letters in the *Bulletin* will give an abundant store of information.

Here is one from a score of similar interesting items that you might easily find and use to impart information and sustain interest in your meeting:

#### A TEMPLE SCHOOL.

"An incident of our upriver journey which I might relate, happened one evening when Mrs. Brecken and myself went ashore for a little walk. We saw a large temple on the river bank and thought we would go and see it. When we arrived, however, we were greeted, not by priests, but by a group of schoolboys with their teacher. They received us with great deference, escorting us to a platform in the inner court, where they offered us chairs and piled us with a hundred questions. They wanted me to write the English for the Chinese characters on the wall. I tried to make the best of the situation, mustering enough words to explain that we were newcomers and did not understand or read Chinese, thank-graciously as possible. This sight of a temple turned into a school is a common one in China to-day. It is significant of much that is hopeful for the future, and yet it indicates a grave danger. For morality cannot be maintained without the religious motive, and even superstition is better than atheism."—*Letter from Rev. E. R. Brecken.*

#### ILLUMINATIVE PARAGRAPHS.

"The missionaries appeal to the churches because China is the largest and most important heathen country; because, though old, the nation is full of vigor and promise; because they are the great colonizers of the East; because morally and religiously there is no hope more open than ever; because multitudes are reading Christian books, and enquiring after Christian truth; because they want China 'emancipated from the thralldom of sin in this generation; and because this is possible to the faith and fidelity of the Christian Church. . . . Let the watchword be—Christ for China and China for Christ."—*Dr. Gracey.*

The following closing paragraph from a letter written from Jenchow by Rev. J. R. Earle, giving a vivid description of the wonderful revival there, should greatly cheer and encourage. He writes:

"Perhaps not a few missionaries have felt that the task set before the Church of Evangelizing China in this generation was an utter impossibility. But every missionary who was present at the Jenchow Convention now believes that our ideal is gloriously possible.

"Truly the present opportunity is unparalleled in history, and occupancy of the field is urgent."

So, to sum the matter up, the Christian missionary motive is threefold. We are summoned by God in Christ to join with Him in doing that work of saving grace toward men which is nearest to His heart, and we cannot refuse: loyalty to God and Christ constrains us. We have received in Christ the best good in life; love to men constrains us. The world needs the gift and needs it now; and a tremendous want constrains us. The threefold motive is justified by present facts and by eternal realities, and there is nothing that can legitimately deprive it of its force, except the full accomplishment of the end. No special views are needed to enforce the motive. Taking the world exactly as it is and as all sound knowledge finds it the motive is sufficient. But it is a spiritual motive, and must therefore be spiritually discerned.—*William Newton Clarke.*

### The Rochester Convention

This, the sixth International Convention of the Student Volunteer Movement, brought together over a thousand clear-headed men and women, representing 29 countries and 722 centres of education, all seeking an answer to the question, "Lord, what wilt thou have me to do?"

The challenge of the Convention was not to the students to lead forth in a crusade against the forces of sin entrenched in the non-Christian world; but rather was it a call to "slay utterly" the selfishness which marred the vision.

Numbers now living will not hear the Gospel unless living men and women tell them of it. The question is not, "Do you believe in the evangelization of the world in this generation?" but, "Will you do your part of the work now?"

It is God's will that living men must reach men now living. This shatters our self-complacency and challenges effort and sacrifice.

"The work that centuries might have done,  
Must crowd the hour of setting sun."

"Hindooism will not release its titanic grip on India's life unless its blood," "Liberty, Equality and Fraternity, and a paper constitution must become more than theory in the Moslem world."

"China is not yet won." "Adana! What does it mean? It means the life and death of men who believe in their peril. It was the Saul and now they will scourge the Churches and now they will scourge the men whom they have pierced." Such thoughts lodged burning hot in the souls of young men and women bared by the Spirit of God. It was a time when a vision of the need of Christ came not in vague terms, but in critical and significant situations. Delegates felt that in the non-Christian world was a field for them. "Only one life to give! To what shall I give it?"

By the college undergraduates of average age the challenge must be accepted

"We cannot keep any more religion than we use."

within five years, or it must be neglected, and manhood in a measure disgraced.

A light shone in on many a heart, revealing the need, and making clear, individual duty. "Am I a man of prayer?" "Am I a constructive Bible student?" "If not, what have I to do in China?" The questions went deep, is my Christ, my Christianity, worth propagating? The self-examination led to consecration. May the consecration be proven by heroic enterprise and life-long endeavor.

S. H. SORER.

Victoria College, Toronto.

#### A PERSONAL IMPRESSION.

Miss Helen Hughes, one of the delegates from Mount Allison, has kindly permitted the use of the following personal note, which doubtless voices the feeling of many another delegate present, besides herself.—[Ed.]

"I shall never forget how mean and insignificant I felt after attending the first few meetings of the Convention. As I listened to those great generals in the army of Christ tell of the awful need for strong workers, both for the foreign field and for our own home land, and as I learned what a great work was being done by people who were built of the same material that I was, and who had not had any more chances than I have had, I felt so ashamed of the little I had ever done to help any person, in fact I was so absolutely disgusted with myself and my ambitions, that I just wanted to get away from everyone.

"But after I had prayed a lot about it, and attended more meetings, I came to the conclusion that there were a number of things in my life which ought not to be there, and that I had been using God for my own selfish plans, instead of letting Him use me, body and soul, for the working out of His purposes. I began to realize more and more that God needed even the little I could do for Him, and oh! what a delightful experience it is to feel that you are really important to your Master.

"I was greatly impressed by the need of more Christianity in our own land, and more directly in our own colleges; one of the speakers said that "the greatest hindrance to the spread of the Gospel abroad is the blunders at home." I think we are coming to realize this more and more, but it seems to me that if the world is to be evangelized in this generation we must try harder to get our students interested in Christ's work, and make the missionary spirit a real, live, wide-awake spirit to our young people."

#### Just to Think About

—You cannot interest others in Missions unless you are interested yourself.

—Your interest will be but fleeting unless it is founded on intelligent knowledge of the great facts of Missions.

—The first great fact is that God gave His Son to be the Saviour of the whole world of mankind who have sinned.

—If you know Jesus as your Saviour it is your imperative duty to tell of His Grace and power to the one nearest to you at home.

—But your duty is not done until you have made it possible, as far as you are able, to let everybody else on earth know of Him.

—This is the only generation you will ever know. If you fail to do your duty to it, who else can ever do it, and how, when, or where, can your duty be done? The Forward Movement cannot be supported or advanced by money only. It needs lives. Young men and young women whose whole life of service God can use are in demand. Has your League any such? *Are you one?*

#### "Saved by Hope"

Before setting out on his great expedition against the Persians, Alexander is reported to have settled his affairs in Macedonia. He carefully inquired into the circumstances of his friends, giving to one a large estate of land, to another a village, to a third the revenues of a town, whilst to a fourth he gave the toll of a harbor. When the whole revenues of his demesnes were exhausted by his benefactors, one asked in reply:

"My lord, what is it you reward me for yourself?" Alexander's reply was one word:

"Hope!"

It was this hope which made him rich and great—without it, even Alexander would have been poor and little as any, for the rich and great are ever ready to whom, whatever else they lack, hope remains. No man is truly poor until he parts with hope.

Hope has won the great battles of the world. It made Drake and Nelson and Wellington the men they were. Columbus and Livingstone and Stanley carried out their explorations by the power of hope; every picture worth looking at and every book worth reading has been inspired by hope. The only gospel worth preaching in a sinful world is the gospel of hope.

No man has the right to part with hope—it is God's gift for use and not for barter. Once lost it is hard to recover, and in its absence failure crowds quickly into life. No man need lose it, for Christ Jesus, who is our Hope, abides in every heart that gives Him welcome, and refuses to sacrifice Him for worthless aims. If we are losing hope we are ourselves to blame. Open the being to Christ, and hope will surely revive. He who never lost hope, even in the agony of the Cross, is the Hope of Mankind to-day. Though penniless and homeless, Jesus was never really destitute. What had He left when "He who was rich for our sakes became poor?" Hope!

The great battle of Marathon was one of the decisive battles of the world. It was the triumph of hope. When the Athenian generals met in council war was overlooked the plain, they knew they were only able to place ten thousand men in the field against a Persian host which numbered a hundred thousand. No wonder that five of the ten military exponents shrank from confronting such tremendous odds. But it soon appeared that they possessed ten thousand men, plus hope. Inspired by Miltiades, in whose veins ran the blood of Achilles, they decided for battle in defence of right and home. It was hope that made the battle of Marathon forever famous, and drove the Persians from their coast.

When hostilities were over, the Athenians found marble which the invading army had brought in foolish confidence to build a monument to celebrate their certain victory. So they took the marble slabs, and with them reared a memorial to the hope in a just cause which had given the victory, not to the one hundred thousand, but to the ten thousand men. There may be monuments of that kind in all lives—tributes to the conquest of lofty manly by a righteous hope. The very cross on which they crucified our Lord stands in this twentieth century for His conquest of the world. Battles as great as that of Marathon are being fought in factories and offices and homes to-day. There is no fear that might will conquer Right where hope inspires the arm. If we fail, the first loss is, not that of the battle, but of hope.

When Carey, who afterwards became a missionary, was yet a boy, he broke his leg in trying to climb a tree. It happened quite quickly—a slip of the foot,

a fall to the ground, a broken limb. For weeks the boy was kept a prisoner, but no sooner had he recovered sufficiently to walk without support than he went and climbed that tree! In the same hopeful spirit he fought the battle for foreign missions first at home, then went to India and translated the Bible into sixteen languages. But for hope he would have remained "only a cobbler" to the end of his days.

We surrender hope far too easily. What God gave, it must be ours to keep. Had there been no darkness to fall, why should it have given the star of hope? It was given on purpose to light us then! Difficulty and danger, and the threatening of boastful foes are occasions for falling back upon hope—never for flinging it away! It is only at such times that we really prove we possess it, we are nothing ever to seem to go wrong we should never know. He is a poor soldier who flings away his sword as soon as an enemy appears.

Hope is Christ, Who rises like a star, Who conquers like a king.—*Rev. S. King, in Sunday Companion.*

#### The Missionary's Story

John G. Paton, told this story of the South Seas:

"At a time of great danger on Tanna I tried to persuade one of the native teachers, from Anetyum to remain at the mission-house. The man insisted on returning to his post, saying, 'Missi, when I see them thirsting for my blood, I just see myself when the missionary first came to my island. I desired to murder him, as they now desire to kill me. If he had stayed away for such danger, I would have remained a heathen; but he came and continued coming to teach us, till by the grace of God I was changed to what you call a Christian, that changed me can change them poor Tannese to love and serve Him. I cannot stay away from them.' Such is the spirit that thinks not of danger because under the omnipotence of Divine love.

#### How Moffat Won

The following is the story of how Robert Moffat gained the respect of the natives in Africa. A dozen men stood round holding aloft poisoned spears, about to plunge them into his body. His wife stood by, Baring his breast the great missionary calmly said, "Your threats are vain. We have come to bless you, and here we stay. If you are bound to be rid of us, do what you will. But our hearts are with you, and we shall stay with you till we are killed. Now spear me, if you will, and when you have slain me, others like me will come to take up the Word." The spears dropped as the chief said to his men. "These missionaries are so fearless of death. There must be another life beyond."

#### The Missionary Spirit

A missionary family was returning recently, after a rest in America, to the work in Persia. As the little party came to the crest of the hills, its members stopped to look out across the grey plain, to the grey city of Tabriz and the great red, rocky hills beyond, which gather up the sun and fling it down like javelins into the city. It was a dreary sight after the green fields of home, and one of the little girls at last looked into her mother's face, and said, "It's not nearly so nice as America, mother, is it?" "No, my child," the mother replied, "that's why we've come."

"Usefulness and service are the rent we pay for our room in the world."





## The Literary Department

Learning for Life



### A Gladstone Evening

(Material for an Interesting Programme in your Society.—Ed.)

One hundred years ago, on December 29th, William Ewart Gladstone was born in Liverpool, England. To this great commercial seaport, his father, Sir John Gladstone, had come years before from his home in Scotland. Starting as an assistant in the office of a firm of corn merchants, he had gradually risen until at the time of the birth of William Ewart, his fourth son, Sir John was one of the most wealthy men of the city.

Brought up in a godly home, William Ewart Gladstone, gave early evidences of a sterling Christian character. His strength in personal goodness grew with the passing of the years. At thirteen, he was sent to Eton and remained in that important educational centre for six years. While there he showed signs of literary ability and skill as editor of the *Miscellany*, the college paper.

That he had high aspirations is evident from a statement contained in one of his articles, in which he wrote: "A successful debut, an offer from a ministership, a secretarship of state, or even the premiership, these are the objects which form the vista along which the young visionary loves to look."

In 1823, he entered Christ Church, Oxford, and three years afterwards graduated with great distinction, obtaining highest honors. During these years, not only was he growing in intellectual strength, but his moral character was becoming impregnable in its immovability from the fixed principles of conduct taught in the Scriptures. When twenty-one, he wrote in his diary: "In practice, the great end is that the love of God may become the habit of my soul, and particularly these things are to be sought: (1) The spirit of love. (2) Of self-sacrifice. (3) Of purity. (4) Of energy." On his twenty-fourth birthday, Sunday, December 29th, 1833, a young politician with a future bright with promise, he wrote: "Twenty-four years I have lived—where is the continuous work which ought to fill up the life of a Christian without intermission?—I have been growing, that is certain. In good or evil? Much fluctuation; often a supposed progress, terminating in finding myself at, or short of the point which I deemed I had left behind me. Business and political excitement a tremendous trial, not so much alleviating as forcibly dragging down the soul from that temper which is fit to inhale the air of heaven."

His absolute devotion to the pursuit of a holy character is shown by his words about this time, "My sentiments in religion have been somewhat enlarged and untrammelled, but if this be true, my responsibility is, indeed, augmented. May God use me as a vessel for his own purposes. It matters not whether the sphere of duty be large or small, but may it be duly filled."

And his hearty consecration to duty was further manifested in the prayer, "O God the God who loves us all still vouchsafe me—a buoyant hope that I might work an energetic work in this world, and by that work, whereof the worker is God, I might grow into the image of the Redeemer."

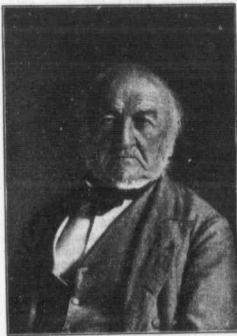
We cannot wonder that with such a spirit prompting him, this young man

should increase more and more in influence and power among his fellows, until he became one of the most outstanding and dominant personalities of his country.

We have not space to follow him through his long political career. The barest outline of his public life must suffice.

He first entered Parliament in 1832 as Tory member for the pocket borough of Newark. In 1834, he was made Junior Lord of the Treasury. In 1835, he became Under Secretary for the Colonies. In 1841, under Sir Robert Peel, he was President of the Board of Trade. During the agitation for the repeal of the Corn Laws, Gladstone was not in the House, but his services were freely given in support of Cobden, Bright, and Peel.

In 1847, he was returned for Oxford, and for eighteen years continued as the representative of this classic seat of learning. His policy for the disestablishment of the Irish Church led to his rejection by his alma mater; but he was not long out of a seat. In 1852, the remarkable struggle for



ENGLAND'S "GRAND OLD MAN"

political primacy began between Gladstone and his mightiest rival, Disraeli. This continued for many successive years, and forms a unique chapter in English parliamentary history.

As Chancellor of the Exchequer, under Lord Aberdeen, Gladstone proved his matchless mastery of finance, and rose in influence and position, until after 27 years of intense political application and an amount of hard work that would have killed thousands of strong men, he first became Prime Minister in 1868.

How he retired in 1874, again resumed the reins in 1880, retired again in 1885, came back to power in 1886, we cannot describe in detail. In this latter year his first Home Rule Bill was presented. It was defeated. But the setback was only temporary. In 1892, Gladstone formed his fourth and last ministry. The Home Rule Bill passed the Commons, but was thrown out by the Lords, and the Great Commoner resigned and Lord Rosebery became Premier. For a while the mighty man remained in silence. But in 1896, when the atrocities of the unspeakable Turk were startling the world with his savage butcheries, the

aged veteran appeared once more in public and roused the better public sense to such a degree that indignation blazed at white heat in almost universal protest.

Two years afterwards, in 1898, this man, mighty in good deeds, but mightier still in the sturdy manliness of his Christian character, died, mourned by many thousands of his admiring fellow-men.

Of him, Frederick Wright recently wrote:

"A great statesman, a consummate scholar, and a brilliant orator, Gladstone will live in English history as one of her greatest sons, but to the masses on whom his personality exercised such a powerful influence, he will always be the G. M., or to reverse the letters, the Man of God."

Such was Gladstone.

"Wondrous old man whose soul no respite knows, Though years and honors bid thee seek repose."—*The Iliad, Book X.*

### CHARACTERISTIC INCIDENTS.

#### A COLLEGE PENALTY.

A writer in *Temple Bar* says of Gladstone, "He was a pretty regular attendant at morning chapel" in the cathedral, but the practice of chapel-going was looser in those times than it afterwards became, and once it did happen that, having somehow missed several "chapels" in succession, Gladstone was ordered by the censor to write out one hundred lines. Now the censor would probably not have inflicted this punishment task if he had thought that Gladstone would write the lines himself. It was a tolerated custom that lines should be bought of the Scout at the rate of half-a-crown per hundred, so that the punishment was another way of fining a man two-and-sixpence. The actual writers of the lines were generally servitors, who did them—one is almost ashamed to say—for a shilling the hundred, thus leaving the scout, a profit of one hundred and fifty per cent. on the transaction. Gladstone's scout, hearing of his little trouble, brought him the penalty as a matter of course, and was much surprised when the student answered, "It will do me no harm to write the hundred lines," having said which, he wrote them, and in his best hand too. The implication that it was dishonest to buy a *poena* (penalty) instead of writing it was scouted by young gentlemen who were freer with their half-crowns than with their penmanship, and it seems that the morality which prevailed in this respect in those days is that which still subsists in these times."

#### THE QUEEN AND GLADSTONE.

The late Queen Victoria, while having great admiration for the genius of Gladstone, did not always get on smoothly with him. The simple reason was that when Greek meets Greek, then comes the tug of war. The story that follows is well known, and illustrates the case. It was in 1868. The bill for the disestablishment of the Irish Church had passed through Parliament. The Queen's signature to it was alone wanting to make it law. The Prime Minister took the bill to Windsor for the Sovereign to sign, and was admitted to the Queen's presence, Her Majesty was not in sympathy with the bill. She was averse to its principles and provisions. While willing to grant reform, she was opposed to the disestablishment of the Irish church. She made this clear to the Premier, and it became very reluctant to affix her signature. In course of the interview Gladstone bluntly said, "But Madam, you must sign." The Queen flushed and rejoined with a measure of indignation, "Sir, do you know who I am?" The reply

"Life is a training, intended to create moral experts."

of the intrepid and unabashed Statesman was ready. "Yes, Madam, the Queen of England. But, does Your Majesty know who I am? I am the people of England." This rejoinder was unanswerable. The Queen signed the bill.

#### GLADSTONE'S TESTIMONY TO HIS RIVAL.

It was on the occasion of the proposal in the House of Commons to erect a monument to the memory of Lord Beaconsfield. The address of Gladstone shows the high character of the man who could speak so of the one who for many years was his bitterest opponent in the political arena of England.

Said he, "The career of Lord Beaconsfield was, in many respects the most remarkable and the most surprising in our parliamentary history. Upon his political career it would be unbecoming on my part to offer a remark. But I cannot deny myself the satisfaction of dwelling on his great intellectual gifts, his steady persistency of purpose, his strength of will, his remarkable power of self-government, his unsurpassed parliamentary courage, his strong sympathies with his own race, his readiness to help struggling men of genius, and the tenderness and devotion of his domestic affections. Finally, it is with the most unfeigned pleasure that I record my conviction—a conviction which is by no means a new one,—that in any judgment pronounced upon me by Lord Beaconsfield, he had never been actuated by a sentiment of personal antipathy."

#### GLADSTONE AMONG THE VILLAGERS.

A marked contrast existed between Gladstone the blue-blooded autocrat in the necessary official intrusions that took place between him and the members of the Parliament of England, and Gladstone the Commoner moving about among the humble villagers of his extensive acquaintance. With the former he was imperious and commanding, with the latter he was ever gentle and kind. Often when strolling about the vicinity of Harwarden, he would stop and converse familiarly with some horny-handed son of toil. It is told that one day he was chatting with an old laborer who had been hard at work in his garden. The various processes of horticulture had been under discussion, when the old gardener, rather heated in temper because Gladstone was getting the better of the argument, told the great statesman of whom he did not stand in awe, to go home. Said he, "thou may know something of those fool politics, but thou knows newst (nothing) about raising geraniums." Gladstone replied, "Well, perhaps you're right, but you must remember I'm only a young man, still and willing to learn and you must teach me." (He was over seventy at this time.)

#### CHRISTIAN MASTER MINDS.

In the early part of the year 1891 Mr. Gladstone said to Dr. Talmage:

The older I grow, the more confirmed I am in my faith in religion. Sir," said he, with flashing eye and uplifted hand, "talk about the questions of the day, there is but one question, and that is the Gospel. That can, and will, correct everything. I am glad to say that about all the men at the top in Great Britain are Christians, and all but five of the sixty were Christians."

"England rests her power, not upon physical force, but upon her principles, her intellect, and virtue."

#### GLEANINGS FROM HIS ADDRESSES.

"In this world of ours, when once we have let, "I dare not" wait upon "I would," "I cannot" presently waits upon "I dare not."

"This world is God's world by right, ours by gift and sufferance; and it cannot go well with us if we try to shut Him out of it."

"When once a strong purpose is fully formed after struggle in a truly powerful nature, whether of man or woman, it must not be changed."

"A will residing within us, and made free to choose the better part, forges its iron chains links by link in again and again choosing the worse."

"It must be borne in mind that our intellectual, as well as our moral nature is ever liable to be powerfully affected by habits previously formed."

"For his own growth and development, a man should seek to acquire to his full capacity useful knowledge, in order to deal it out again according to the supreme purposes of education."

"Everyone acting a responsible part in the world, be it great or small, and be it acted with or without consciousness of its character, is continually working for others as well as for himself."

"A great lesson of our nature is its capacity for projecting itself from itself, for finding the end of life in another, and not in that middle point of self where sin has placed it, and where more sin would irrevocably fix it."

"It is nowhere written in Holy Scripture that God is knowledge, or that God is power; while it is written that God is love; words which appear to set forth love as the central essence, and all besides as attributes."

"The labor of life is cheered by the song of life. The sweat of man's brow and the burden on his back, produce better practical results, if he can be encouraged to reckon with a reasonable confidence on his reward."

"There is, perhaps, no virtue more especially Christian than the temper which equitably and gently makes allowances for human weakness, particularly if it be weakness by the effects of which we ourselves have suffered."

"Every act we do is full of the power of reproduction: we are tracked and hunted by our own deeds; and after we have lost them from view and from memory, they reappear and claim as of right the mastery over our fate."

"Be thorough in all you do, and remember that, though ignorance often may be innocent, pretension is always despicable. Qui se ipse vult, seipsum vult perdere. The exercise of your strength to-day will give you more strength to-morrow."

"If Christ be not the Sun of Righteousness, the Physician of Souls, the Friend that gives His life for His friends, and that sticketh closer than a brother, the unfailing Consoler, the constant Guide, the everlasting Priest and King, at least, as all must confess, there is no other come into His room."

"Every student in whatever branch, should carry with him the simple specific of recollecting the well-known saying of Dr. Johnson, who, when he was asked how he had attained to his extraordinary excellence in conversation—replied, he had no other rule or system than this: that whenever he had any thing to say, he tried to say it in the best manner he was able."

"Religion is the great instrument of making man—of forming, moulding, educating him. In spite of his natural aversion to things divine, the religion of a country is ever found to have a greater influence on its character and destinies than any other cause."

"No wave on the great ocean of Time, when once it has been floated past us, can be recalled. All we can do is to watch the negative form and motion of the wave, and launch upon it, to try, in the manner our best judgment may suggest, our strength and skill."

"Christianity, in the established Christian sense, is the presentation to us, not of abstract dogmas for acceptance, but of a living and a Divine Person to whom they are to be united by a vital incorporation. It is the reunion to God of a nature severed from God by sin."

"Knowledge is an educating instrument. It is to make you men; to make you men in the highest sense, and in the highest degree. It is to bring out all your capacities, not for the sake simply of the purposes they are to serve you in life, but for their own sake."

"To be served by all is dangerous; to be contradicted by none is worse."

"Some men have been eminent for bravery, whose bravery was simply animal bravery; and there are many other kinds of excellence besides bravery which enter into the composition of heroism."

"Get knowledge all you can, and the more you get, the more you breathe upon its nearer heights that invigorating air, and enjoy the widening prospect, the more you will know and feel how small is the elevation you have reached in comparison with the immeasurable altitudes that yet remain unscald."

"The Scriptures are well called Holy Scriptures;—though assailed by camp, by battery, and by mine, they are nevertheless a house builded upon a rock, and that rock imperishable; and the weapon of offence which shall impair their efficacy for aid in the redemption of mankind, has not yet been forged."

"Never forget that the purpose for which a man lives is the improvement of the man himself, so that he may go out of this world, having in his great sphere, or his small one, done some little good to his fellow-creatures, and labored a little to diminish the sin and the sorrow that are in the world."

"Every real and searching effort at self-improvement is of itself a lesson of profound humility; for we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our moments, or without desiring to be set up upon the Rock that is higher than ourselves."

"The day of diligence, duty, and devotion, leaves us richer than it found us; richer sometimes, and even commonly in our circumstances—richer always in ourselves. But the day of aimless lethargy, the day of passionate and rebellious disorder, of a merely selfish and perverse activity, as surely leaves us poorer at its close than we were at its beginning."

"The history of the race of Adam before the Advent is the history of a long and varied but incessant preparation for the Advent. It is commonly perceived that Greece contributed a language and an intellectual discipline, Rome a political organization, to the apparatus which was put in readiness to assist the propagation of the Gospel, and that each of these in its kind was the most perfect that the world has produced."

(Continued on page 37.)

"Common sense and the Golden Rule are the foundations of good manners."

## Bible Study What Did Jesus Teach?

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

### V. About Sin

Topic for week beginning March 13.

#### SCRIPTURE LESSON:

The Seat of Sin.—Mark 7, 20-23.  
The Guilt of Sin.—Matt. 11, 20-24.  
Power to Forgive Sin.—Mark 2, 1-17.  
To Preach Forgiveness.—Luke 24, 47.  
SELECT FROM THESE HYMNS: "Epworth Praises," 15, 60, 64, 118, 138, 145, 146, 157, 172, 189.

(Do notadden your meeting with scorn-  
out hymns.)

The teaching of Jesus concerning sin is not given to us in formal statements, nor arranged in systematic order. This was not the method of his teaching on any subject. He recognized sin as a fact in human experience. Some men are easily recognized as lost sinners. He came to save such. Some men regard themselves as self-righteous; but he denounces their righteousness and calls them hypocrites; they are as verily sinful as the others. The difference between the pharisee and the publican is only a seeming difference; both alike are included in the category of sinful men. He connects the fact of sin with the fact of his death. Sin was the cause of his death; his death is the remedy for sin. Perhaps it should be said that deliverance from sin was not the central thought of his teaching. The great subject of his teaching was the kingdom of God. He came to establish the Kingdom of God on earth. Membership in that kingdom implies deliverance from sin, but it also implies a great deal more. The Kingdom of God means more than deliverance from sin—a mere negative good; it means also a positive good—fellowship with God and consecration to his service.

Yet the fact of sin occupies an important place in the teaching of our Lord. His teaching on this subject may be summarized as follows:—

1. Sin has its Seat in the Heart. (Mark 7, 20-23; Matt. 5, 28; 12, 34). Jesus thus distinguishes sin from ceremonial uncleanness. It implies a state of the heart which gives rise to sinful actions. Ceremonial impurity is something that is outside of man; sin is something that is inside of man. Sin is more than crime. A crime only becomes a sin when a deed is committed, but a sin may betray the presence by a look when no act is performed. The religions of the ethnic nations of the world have a sense of crime, of vice, of misery, but are deficient in that overmastering sense of sin which is characteristic of Christianity. Sin is the greatest of all evils, the nadir of all badness. Vice is an offence against nature; crime is an offence against nature; crime is an offence against recognized authority; but sin is an offence against God.

"Sin" is a religious term, intelligible only in the realm of religious experience and thought. "Evil" is a philosophical term, and denotes every condition, circumstance, or act that in any manner or degree interferes with complete perfection or happiness of being, whether physical, metaphysical, or moral. "Vice" is an ethical term. It is moral evil, interpreted as an offence against the ideal or law given in the nature of man; it is the blot or stain left by the departure from nature. "Crime" is a legal term, and denotes the open or public violation of the law which a society or state has framed for its own preservation and the protec-

tion of its members. But sin differs from these in this respect:—they may be in a system which knows no God, without God there can be no sin. "Fairbairn in *"The Place of Christ in Modern Theology."*

Sin is more than an act, it is something internal that has gripped man at the very heart of his being. "It signifies that man has missed the end for which he was made; that he is not in character and state, in idea and reality, in act and function, what he was created to be; and that he himself is the cause of this failure."—Fairbairn. Only as the heart of a man is reached and cleansed can his life be pure. Such was the emphatic teaching of Jesus, in striking contrast to the ceremonial purifications of the Jews.

2. Degrees in the Guilt of Sin.—(Luke 7, 41-47; 12, 47, 48; Matt. 11, 20-24; John 15, 22-24). A study of these passages will show that Jesus did not regard all sinners as equally guilty, and all therefore will not receive the same punishment. Some have more to be forgiven than others. Some are deserving of more stripes than others. The guilt of a man's sin depends partly upon the light that he had. The more that he sins against knowledge, the greater is his guilt. The increase in a man's privileges, if not followed by a corresponding increase in goodness and usefulness, serves only to increase his guilt. Jesus declares of the Jews that they had not had sin except for the fact that he came and taught them and worked among them, but now they have no excuse for their sin. Who then is the greater sinner, the man who lives without Christ in this land of christian privileges, or the man who lives without Christ in those sin benighted lands where the gospel is not preached? Why was the sin of the Jews greater than the sin of Pilate (John 19, 11)? Verily, who then is to blame here? That it shall be more tolerable for the heathen Chinee or the African bushman in the day of judgment than for thee, oh, thou impenitent man! who livest in this land of gospel privileges.

Jesus warns us lest we incur so much guilt by sinning against so much light that our sin can never be forgiven. (Matt. 12, 30, 31; Mark 3, 29).

3. Sin is followed by Dire Consequences from which there is no Escape. The effects of sin may sometimes be felt in our physical being. Jesus intimates that there may be a connection between sin and sickness (John 5, 14). The effects of sin may be felt in our mental nature. Many of the mental aberrations observed in the patients of Jesus were to be accounted for by the fact that they were possessed of evil spirits. (Can you verify this statement by an appeal to the gospels?). Sin leaves its effects upon our moral nature, so that men not only become the slaves (John 8, 34), but the willing slaves of sin, choosing to remain in darkness rather than to come into the light (John 3, 19). The effect of sin will be felt in our spiritual nature. Sin if persisted in will result in complete separation from God (Luke 13, 27). Separation from God means death spiritual and eternal (John 3, 34). The consequences of sin are certain. There is no possibility of escape (Matt. 23-33). Sin may be hidden from man, but it cannot be hidden from God (Luke 16, 15). Crime, may sometimes go unpunished, either because the crime is undiscovered, or because there is a miscarriage in the administration of justice. But no sin ever goes unpunished, for sin carries its own punishment with it. The penalty of sin is the logical result of the life of sin; death, penalty may be spoken of as death, fire, wrath, hell; but the character of that penalty is determined by the character of sin. We must not think of God as an

arbitrary Judge pouring out his wrath against sinful men, but rather as a reasonable Judge upholding the dignity of his own law whose violation brings its certain and commensurate penalty. Sam Jones put the same truth in his own striking way when he said that he believed there was fire in hell, and every sinner carried his own brimstone with him. Or as George Eliot has put it, "Our deeds are like children that are born to us, nay, children may be strangled but deeds never."

4. Sin may be Forgiven. (Matt. 1, 21; Mark 2, 17). Thank God for that. Jesus is able to forgive sin. Through Him man may not only obtain forgiveness for his sins, but may also obtain complete deliverance from its power. What are the conditions of forgiveness? Find the answer to this question for yourselves. Search the scriptures.

The truly awakened soul is immediately conscious of personal sin, and feels his inability to save himself from its awful consequences. "But here steps one upon the scene of life from "nother sphere"—Jesus. By His own word, and by the frank confession of those who know Him most intimately, He is free from Sin. The Jew who so foully betrayed, and the Roman who so unflinchingly gave sentence of death, are fully on this. Being without sin, He is not under action of this law ("The law of death as the penalty of sin). He steps on the scene. . . . What can He do? This is what He did do. He went down of his own voluntary accord, went down to where men's sins had driven man. He tasted death. Tasted? aye, drained its dregs to a bitterness not known by any other before or since. He went down into the throat of death, into the mouth of hell, and retiring to death by the throat, throttled it, and then rose by the moral gravity of his own being up to a new life, a deathless life for all men. And now Jesus offers that new deathless life as a free gift to all who will accept it, and accept with it the conditions of life."—S. D. Gordon, in "Quiet Talks on Personal Problems."

### VI. About Salvation

Topic for week beginning March 20.

#### SCRIPTURE LESSON:

Salvation as Deliverance, Luke 4, 16-22.  
Salvation as Life. John 3, 14-21; 5, 24.

APPROPRIATE HYMNS: "Epworth Praises," 17, 22, 42, 61, 73, 93, 107, 111, 135.  
(Let your music committee learn some of these bright new hymns.)

In our last lesson we considered the fact of sin in this we shall consider the fact of salvation. These two topics are so closely connected that the one should be considered in its relation to the other. "It is a fact significant of much," says George Jackson, "that the first mention of sin in the New Testament is in a prophecy of its destruction. 'Thou shalt call his name Jesus; for it is He that shall save His people from their sins.' And throughout the first three Gospels sin is named almost exclusively in connection with its forgiveness. What Christ had joined together let no man put asunder. Herein is the very gospel of God, that Christ came not to condemn the world, but that the world, through him, might be saved."

1. The necessity of Salvation arises from the fact of sin. Sin is the only real evil in this world. Sin has wrought great havoc among men. Notice the language employed by Jesus in setting forth the effects of sin in men. Men are blind and sick and dead. They are as sheep

"If the Word is a lamp to your feet, the Lord will supply you with oil."

gone astray, as sons that are lost, as men in hopeless debt, and as irredeemably bound. Their wills are perverted, their hearts depraved, so that they can neither see nor hear nor understand the truth. They walk in the darkness by choice. They are as men ready to perish; and without salvation they are irretrievably lost. "Except ye repent," says Jesus, "ye shall all likewise perish." Herein is seen the need of salvation. (The student should verify the above language attributed to the Master by a reference to the Gospels).

3. *Jesus the Saviour*, Matt. 1. 21; Luke 19. 10; 24. 47; John 3. 14-18; 10. 11-15 Salvation may be obtained through Jesus Christ, but in no other way. He came from the Father for the purpose of saving a lost world. He refers to himself as the robber of Satan who binds the strong man and spoils his house (Mark 3. 27). His life was spent in one grand effort to save men. In the Gospels He is revealed to us as the Heaven Sent Preacher who preaches the gospel of salvation, as the Master Teacher who teaches the way of salvation, as the Great Physician who heals those who are sick in both soul and body, as the world's Redeemer who gave his life a ransom for many, as the Saviour of man who tasted death for every man. To this end he was born, and to this end did he come into the world that He might bear witness to the truth by his life and death, and that men might know the truth, and the truth would make thee free. His life and character are at the root of his redeeming work. Salvation is sound up with His unique personality. Salvation is not to be had in His teachings, nor in His works, but only in His person. He proclaims Himself as the Saviour, "I am the Way." He not only gives His best thought, His deepest sympathy, and His life works for the salvation of men, but He gives His life. Jesus teaches the great fact that His death had a sacrificial character, and in this sense his death is commemorated in the Lord's supper instituted by Himself. "This is my body which is given for you." "The blood of the covenant which is poured out for many unto remission of sins." If the purpose of the death of Christ does not take the same pre-eminence in His own teaching which it assumes in that of Paul, it is to be accounted for, perhaps, by the fact that it was only towards the end of His public ministry that He began to explain to His disciples the meaning and necessity of His death.

Salvation comes through Christ, but if we are to trace it to its source, its springs are found in the unlimited love of God. "God so loved the world." It is unmerited on the part of man; it flows to us from the unbounded goodness of God. It comes from a higher source than the Cross. It has its fountain, not in the cross of the incarnate Son, but in the bosom of the eternal Father.

3. *The Benefits of Salvation*, Luke 4. 18, 19; 7. 47; Matt. 11. 28-30; John 5. 24. The salvation procured in Jesus Christ is as wide as the havoc of sin. "He is able to save to the uttermost them that draw near unto him through Him." His salvation reaches unto all classes of men. It reclaims the publican and the harlot. It saves the lost and the outcast. It extends to all races of men, "They shall come from the east and the west, and from the north and the south, and shall sit down in the kingdom of God." The salvation of Jesus knows no distinction of race or color. There is no man so heathenish, no heart so depraved, no sin so black, as to be beyond the reach of that saving power of Christ. "All flesh shall see the salvation of God."

What is included in this salvation? It includes forgiveness of sins, it includes deliverance from bondage. The only real

bondage is the bondage of sin. It includes the gift of a new life, a life found and sustained through union with Jesus Christ. Except we abide in Him we have no life in us. It gives rest and peace to the soul, and is intended likewise to give health to the body. Such at least seems to be the lesson of Christ's miracles of healing. "They show that His redeeming work is intended to ameliorate the temporal, physical condition of men as well as their spiritual nature. Therefore it is legitimate to infer from them that as God gave miracles to the first century, so He has given science to the nineteenth century, i.e., to be an instrument for the redemption of man, and therefore sanitation and medical missions should be regarded as integral parts of Christian service."—*Agency, in "The Theology of The New Testament."*

4. *Conditions of Salvation*, Matt. 18. 3; 19. 21; 24. 13; John 3. 3; 6. 47. While salvation is a free gift on the part of God, yet it is only for those who accept it. Before one can enjoy the blessing of salvation certain conditions must be met. Repentance, confession, faith are necessary. The accepting of salvation implies the turning away from sin and the looking onto God for forgiveness. There is implied also the renunciation of sin, but also the consecration of one's self to God. "If any man would come after me," says Jesus, "let him deny himself, and

Salvation is free, and it is free to all, and yet how many there are who are unwilling to accept it. "One might fancy," says Thomas Guthrie, "that now all are certain to be saved. Who will not accept of it? Offer a starving man bread, he will take it; offer a poor man money, he will take it; offer a sick man good health, he will take it; offer an ambitious man honor, he will take it; offer a lifeboat in the wreck, a pardon at the gallows, oh! how gladly he will take them. Salvation, which is the one thing needful, is the only thing man will not accept. He will stop to pick up a piece of gold out of the mire, but he will not rise out of the mire to receive a crown from heaven. What folly! What infatuation! May God by His Spirit empty our hearts of pride, and take away the hat of unbelief! Vain here is the help of man. Arise, O Lord, and plead the cause that is thine own. Break the spell of sin, and help us to say with the men of old, Lord, I believe, help thou mine unbelief!"

#### A GLADSTONE EVENING

(Continued from page 35.)

"The common tenor of daily life affords, not to the philosophical and sagacious mind alone, but to any man who will look for them, continual occasions for the exercise of duty, though often upon a subject-matter apparently unconnected with it."

"Happy they who accurately know and who exactly realize to themselves in the practical part of their being what it is that they ought to abandon, and what to retain; and not only to retain, but to uphold with a determination enhanced in proportion to the difficulties of the day."

"In proportion as we ascend from the lower to the more elevated desires and capacities of man, we leave the region of coercion, and enter that of freedom and choice. Our animal life deals with us as with slaves. Our intellectual wants are chiefly felt when a higher stage of refinement has been reached."

"We ought in this life to foster all that makes goodness easier, and sets barriers, of whatever kind, across the flowery ways of sin. There may be other impediments to good, and the barriers may be overlapt, but we are poor enough with all our resources, and cannot afford to part with the very smallest of them."

"I hold that a man, to be a hero, must pursue ends beyond himself—must pursue them by legitimate means, and pursue them as a man, and not as a dreamer; not giving to some one idea an unruly weight to which it has no title, and forgetting everything else that belongs to the perfection and excellence of human nature."

"Books are delightful society. If you go into a room and find it full of books, and without even taking them down from their shelves, they seem to speak to you to bid you welcome. They seem to tell you that they have got something inside their covers that will be good for you, and that they are willing and desirous to impart to you."

"We ought to recollect, with more of a realized conception than we commonly attain to, that a book consists, like man from whom it draws its lineage, of a body and a soul. The binding of a book is the dress with which it walks out into the world. The paper, type, and ink are the body in which its soul is domiciled. And these three—soul, body, and habitment—are a triad which ought to be adjusted to one another by the laws of harmony and good sense."

### Quarterly Examinations

Do not forget that you are both advised and invited to review these studies in the Teachings of Jesus, by taking the written examination provided by the Editor.

You may do the work required in your own home, or a class may write together in your League. The plan is simple. The December and January Exams gave more particulars. But if you do not understand the matter, drop a card to the Editor, and you will receive a prompt reply.

take up his cross, and follow me." This denying of one's self may some times involve a great deal, as in the case of the rich young ruler to whom Jesus said, "Sell all that thou hast and distribute unto the poor, and thou shalt have treasure in Heaven; and come and follow me." But salvation is worth obtaining at any cost. It is the pearl of great price, which a man having found, "he went and sold all that he had and bought it."

Let us have considered, and often considered, says Richard Baxter, "what is the matter that so many thousands should perish when God hath done so much for their salvation. . . . It is one of the wonders of the world, that when God hath so loved the world as to send His Son, and Christ hath made a satisfaction by His death sufficient for them all, and offereth the benefits of it so freely to them, even without money or price, that yet the most of the world should perish." Listen to Baxter again, "It is a thousand pities that when God hath provided a Saviour for the world, and when Christ hath suffered so much for their sins, and made so full a satisfaction to justice, and purchased so glorious a kingdom for his saints, and all this is offered so freely to them, that yet so many thousands perish for nothing, that yet so many millions should everlastingly perish because they make light of their Saviour and salvation."

"All through the Bible the child of God may hear the sound of his Father's voice."

## Section of Social Service

"Look Up, Lift Up."

### How to Make the Social Department Effective

(Substance of a paper read by Mr. G. H. Foltick, Hensall, Ont., at the London Conference Convention.)

It is admitted that the Social department, like the other departments of the league, should have for its object the up-building of Christian character among the young people. Many think apparently, that this department is unimportant. At a league meeting for election of officers it was remarked that a lady should be at the head of the Social work because a lady could prepare lunches so much better than a gentleman. Preparing dainty lunches occasionally is undoubtedly a part of the work of the Social Committee; but the third Vice-President who does not recognize that there is a much more important service than this, will fail.

There are more opportunities for serving Christ in this than in any other department of our League. There is a mighty drawing force in sociability. Jesus was above all else, a social being. The social element entered very largely into his work. He was a frequent caller at the homes of His friends, and one of the accusations which His enemies brought against Him was that He ate with publicans and sinners. Though, to their minds, this social intercourse proved that He was not the Messiah, we know that it was His fallen humanity that stamped Him as Divine.

The first step in making the Social department effective is to elect a committee of large-hearted, consecrated, sociable men and women. Not until we have them are we ready to begin our work, which for convenience may be considered as two-fold, social work *outside*, and *inside*, the league.

The outside is the more important, for in prosecuting it, we follow our Saviour's example in going after our fellows where they are, and by mingling with them and in a kindly sociable spirit ministering to their wants, win them for Him. Practical sympathy manifested in kind deeds will do more to win the outcast and down-trodden than all the sermons we can preach. Our Social Committee should ever act the neighborly part of the good Samaritan to all who are in need. The Church must go to those who do not go to it, and surely this ministry is what our Social department is for. Wherever our fellows are who need an *uplift*, there should we be to "lift up" for Christ.

Strangers who have moved into the community also have a claim on us. They should be sought out, and their relation to church, Sunday School and League, established as soon as possible. Few people will resent a call made in such a frank and kindly spirit, when many will welcome it, and members be added by this method, to the society.

The first duty of the Social Committee in its work inside the league is to welcome these strangers to the services of both league and congregation. A wide-awake Social department will never allow a stranger to leave a service until he has been spoken to and heartily greeted with a welcoming hand shake.

An employment bureau may also be organized and managed by many leagues

in larger places, through which members who are out of work may be helped to secure it.

With social evenings in the league we are familiar. There are three essentials, (1) a lunch, (2) a bright programme, and (3) the absence of formality.

One way to break up stiffness is to have the chairs arranged on opposite sides of the room facing each other. At a signal from the leader, all the members rise, pick up their chairs, and endeavor to cross to the opposite side of the room. The result is a mix-up in the centre, and by the time they have become disengaged, all formality has gone, and the company is ready to settle down to an enjoyable time.

One very pleasurable social is a "seven cent social." It costs seven cents to get into and seven cents to get out, every seventh person goes in free and every seventh person passes out free. There is a lunch composed of seven different viands. One of the leaguers gives a speech of seven minutes and seven seconds upon the subject "Seven." The company is then divided into groups of seven, and seven questions are submitted to each group, and seven prizes given for the best seven answers.

Another is an "Accommodation Social." Notices are sent out with the invitations similar to this:—"You are invited to our Accommodation Social. There will be music, pictures, speeches, recitations, and stories. Good time assured." On entering the room each person is accommodated with a slip of paper saying, "You are to accommodate by giving a speech, or singing a song, or proposing a conundrum or telling a story. If you do neither of the things suggested, report to the Social Committee at once." The committee has selected a number of brief, bright items, (such as abound in the *Canadian Epworth Era*), and those not inclined to take parts of their own choosing are asked to read one of the clippings. There will be but very few who declined to take some part.

"A Social to serve" would be a good thing for many leagues. Gather in a score or more of boys and girls who seldom enjoy such a treat. Provide a good lunch, have games, pictures, and plenty of music. You will have one of the best evenings of your life in ministering to others in this way.

There are vast opportunities for service before the young people of our Leagues if they but join hand to hand in building up and broadening out the characters of the young people who are Christians and in winning others for Christ.

### The Bishop's Retort

Usually it is the clergyman who gets the last word.

One night a loud person who sat at dinner with a certain bishop kept making stupid jokes, and at each one laughed uproariously. Forgetting the office of his auditor, he finally said:

"I have three sons—fine lads—all in business. I always send them to the bishop to make a parson out of him."

When he had finished his discordant laugh, the bishop said:

"Your father thought differently from you."

### Are You Anybody in Particular

BY ROBERT WHITAKER.

A young man of very callow understanding, whose very attitude and gesture as he walked along the street cried out his self-conceit, was approached by a keen-humored old gentleman, who touched him lightly upon the shoulder, and asked him with well feigned respectfulness, "I beg your pardon young man, but are you anybody in particular?" There is no record of the young man's reply.

Now every young man, and every young woman, for that matter, ought to be somebody in particular. And the right kind of a sense of one's importance is a very important factor in making one's self of some consequence to the world. "Self-trust is the first secret of success," says the pyrographic motto in a friend's parlor. This friend, a very charming woman, is also somebody in particular in her home, and church, and community. She is one of the most charming of public readers, with an easy self-confidence in the presence of an audience which sets every one else at rest. But she is also a very noble embodiment of that first of the beatitudes of Jesus, "Blessed are they who hunger for their thirst in the kingdom of heaven." There isn't a bit of beggarliness of spirit about her. On the contrary, she is what some would call a "high-spirited" woman. Yet she is as far removed from cheap conceit as from beggarly self-deprecatory respect for herself, which is the first reason why everybody else respects her. She reminds me, indeed, of that fine passage in J. G. Holland's poem, "Kathrina," which begins,

But a round woman, who with insight keen  
Had measured well her womanhood.

So has my friend "measured well her womanhood," and it is her respect for her womanhood, and her self-consciousness of an ideal of womanhood far beyond any present achievement which gives her the beautiful balancing of dignity and humility in which there is so much of her charm.

There is no false humility which is quite so difficult as genuine humility, which is much imitated as the diamond, and quite as successfully, if imitation is ever a success. A good deal of supposedly religious testimony is a very poor imitation of the truly humble spirit. "I know that in me there is no good thing, and that all my righteousness are as filthy rags," was the habitual testimony, in quavering accents, of an old woman who was an irregular attendant upon our home prayer meetings years ago. She loved to linger on the words, and there seemed to be something of unctuous satisfaction in the way her tongue slipped over the familiar sentence. She probably thought she meant it, but nobody else did. Had she been bold to face that she was good for nothing, she would have flared up with indignation. It was mere cant, probably unconscious cant, but cant just the same. And cant and humility are farther apart than paste and diamonds.

Self-respect is the first ingredient of humility. It is no accident that the highest appreciation of man to be found in the older Scriptures is coupled with the mighty exclamation, "What is man, that Thou art mindful of him, or the son of man that Thou visitest him?" There is no cheap conceit in the Eighth Psalm, and no man can live in the atmosphere of that psalm without growing both in self-respect and in humility. Even a fool will hardly attitudinize alone in the presence of the stars. And the vision of the kingdom of heaven, even more than the vision of the heavens, is calculated to make a man feel both his importance and his insignificance.

By all means appreciate yourself, if you would be worth anything to the world of others, not in comparison with your fellows, whom you do not and cannot know, but rather in comparison with your setting of immeasurable opportunity and everlasting responsibility. And beware of phari-

"Blessed is the way of the Helpers, the Companions of the Christ."



seem! There is no vice to which a young man can be addicted which is so hard to cure, as a shallow self-conceit. And I had almost said there is none more mischievous. The obviously evil habits of the great multitude of our young men on the outside of the churches hardly hinder the kingdom's coming so much as the pitiful self-complacency and shallow self-assurance of the young man who is flattered to feel himself a leader in Christian work. Get self-respect, and the more you get of it, so that you get the genuine article, the better. But beware of self-complacency! You will never be anybody in particular until you know yourself, and your relations to God and the universe, and your fellows, beyond all thought of posturing before other people. For the consumption of self-respect is self-forgetfulness; the crown of self-appreciation is the humble mind. Touch yourself—not your neighbor to whom you would like to send these words—touch yourself upon the shoulder and ask yourself, neither cynically nor despairingly, but with downright earnestness and sincerity, "Young man, are you anybody in particular?"—Service.

### The Nurse Wif a Mither's Hert

In ane o' oor cille hospitals lay a man wha was awfu' ill. He had been a fine, big, powerfu' man in his day. But noo' he wis weakened doon wif fever. He wis about five-an' thirty years auld, yet noo' wahn dalth drew near, he wis but a bairn again, an' he habbled incessantly about the northern hame, an' the mither wha had lain in hir grave anasth thirty years.

"Mither, there's an awfu' mist gatherin' about the hill-taps, an' I'm fear't fae gang across the burn, for I may be able tae get back safely, be whitered."

Hearing him speak, the nurse, a quite, gentle body, drew near, an' spiered gin he wanted onythin'.

"Mither, mither," moaned the deen' man.

"Hush!" whispered the nurse. "Mither will be here shortly for ye. But ye maun bide a wee, an' hae patience."

"Patience, aye patience," he murmured, an' then dropped aff intas a kind o' doze, whilst the silent-footed nurse slipped awa' ta' help someone else.

Syne, the doctor peyed his vesait, an' stood for a time by the bedside o' the puir fella, made some inquiries frae the nurse, an' as he gaeu awa' the nurse drew a screen round the bed, an' sat doon ta' watch the deen' man.

Efter a wee, he begoud ta' move restlessly, an' then muttered somethin' indistinctly. The nurse laid hir coo' haun' on the fevered broo.

"An' gied ye hae come, mither," he whispered. "I'm sair' tired, an' awfu' seik. An'-an', ye've been a lang time coming, but—I kent ye wad come, an' I tried ta' dae whit ye tell't me."

"Noo, I'll gae ta' sleep; gie me ye're haun', mither, an' I'll say my prayers." Quietly an' softly the nurse pit her haun' in his, an' the big man—a helpless wae, bath in mind an' body—begoud the prayer he had learnt at his mither's knee, frae "Our Father" ta' "here I lay me doon ta' sleep." Then he peused, "Mither, whilt's the first line o' my verse?" The days o' inspiration are no' a' by, for the nurse, wif e'en brimmin' wif' tears, whispered the words o' the bairn's hymn.

"Aye, mither, that's it. Noo I hae it—"

"Gentle Jesus meek an' mild,  
Listen ta' a little child,  
Suffer—me—tae—come—tae—Thee."

There wis a lang-drawn sigh, a gentle quiver, an' the weary speerit had ta'en its flight—borne hame on the wings o' a prayer.

An' as the nurse gently closed his e'en,

the words o' the Malster cam' ta' hir mind—"Except ye be convertit an' become as a little child, ye canna enter intae the Kingdom."—*Sunday Companion.*

### Gleanings Among the Sheaves

An anonymous correspondent, who was evidently very wide awake has sent us these practical thoughts from the Foxboro Convention Addresses, November 26, 1909:

The raising of money is not the chief aim of the League.

Nor the giving of entertainment for the sake of entertaining.

Our aim should be to win our Young People for God and for the Church, and to hold them in the service of the Master.

It is the business of the League to grow to be necessary to the young people. Demonstrate that it is necessary.

The League must have a definite aim, it must have real life, it must have unity of purpose, it must have continuity and adaptation, it must have much prayer.

We must be devoted, wide-awake, and looking for opportunities for all sorts of work.

Give a warm welcome to new members. Seek to interest and engage their activities.

Make it easy for members to take part. Have many short prayers. Announce occasionally that next meeting you will have a dozen or so lead in prayer from some scripture text. Don't forget a word of praise for those who respond. It will make it easier for them next time.

It is natural for us to seek information, knowledge, etc., but don't make the aim of the Literary Department merely the giving of entertainment, or the imparting of information. Use this Department as a means to reach the heart of the young people, and thus draw them into the church.

Cultivate the head and the heart together. Pray, study and think on a high moral plane.

The Social Department can reach the heart when nothing else will, and can be made a valuable means to the chief end of the League's existence.

Seek to sweeten and purify lives. Use handshakes, smiles, greetings, cultivate personal acquaintance with the members.

Don't forget the value of the home, when it is consecrated to God, and its parlors opened up. If you desire to do and dare for Christ, then open up your parlors.

Don't forget, your aim is to reach the heart. Don't forget the motto of the League, "Look up, Lift up."

Have we a fair proportion of the young people of the Church in our League? If not, why not?

Study the Sunday School records—check over its class lists for young people of suitable age for League membership.

Get the Look-out Committee busy on personal work.

Don't let members drop out of the League unnoticed. If they are absent show them their absence has been noticed, and if they leave town follow them with a letter to their new abode, that the Church and League there may search them out.

A League cannot grow if one, or even two or three do all the work.

Growth in influence is most important, more than growth in numbers.

Mean business and be devoted in carrying it out.

Let your people know that you are sincere. Let your life, both that public and private agree with your profession. Keep your relation right to God, to the Church and to the young people.

If you pay the price you shall be successful.

### A Tragic Love Story

For a Social Evening.

SUGGESTED BY MISS CARRIE LANCELEY,  
TORONTO.

Fair ..... a maiden was  
..... was her lover  
Their path was trimmed with .....  
It did not run through .....

The ..... raven were  
Her cheeks a lovely .....  
She wore fine .....  
With slender pointed toes.

Her ..... was an .....  
Who had a ..... of gold  
An awful old .....  
He made one's blood run cold.

The lover's hair was like the .....  
Of pure Germanic type;  
He wore the .....  
And smoked the .....

He couldn't serenade her  
within the ..... dark  
For every ..... he tried it  
Her father's ..... bark.

And so he set a certain day  
To meet at .....  
Her face was pale as .....  
E'en whiter than her frock.

She faltered that for him alone  
She'd ..... wear  
She swayed like supple .....  
And tore her .....

For ..... than a hornet  
Before them stood her pop  
Who swore he'd ..... the fellow  
Until he made him .....

O quickly up .....  
She cried you'll ..... the day  
Most cruel father, Haste my dear  
And ..... see away.

But that inhuman parent  
So pined his ..... rod there  
He settled all flirtations  
Between the hapless .....

The youth a monastery sought  
And donned a black .....  
The maid ate .....  
And died within the wood.

[Each blank to be filled in with the name of a Flower, Tree, Plant, Herb or Fruit. The number of dots indicate the number of letters in the word. Any Social Vice-President may on application, obtain the correct solution, from this office.—Ed.]

### Good Programmes

—Should be orderly in arrangement.  
—May be novel without being grotesque.  
—Require careful planning ahead of time.

—Must be varied in character and exercise.  
—Ought to have a definite purpose in view.

—Are the outcome of somebody's inventiveness.

—Call for edification rather than mere amusement.

—Begin promptly and are conducted on schedule time.

—Never last long enough to tire or weary the audience.

—Enlist and train new talent as well as utilize the old.

—Are never so lengthy that the participants are crowded.

(All of which means that quality rather than quantity should be aimed at throughout.)

"The Christian who winks at sin will soon lose his sight."

## OUR JUNIORS

"Train up a Child According to His Way."

### Bedtime

As A was sitting fast Asleep,  
"It's time for bed," said B;  
C crept into his little Cot,  
To Dreamland off went D.  
E closed its eyes, F Fretful grew,  
"Goodnight," G softly said;  
H Hurried up the wooden Hill,  
I put itself to bed,  
J Jumped for Joy when bedtime came,  
K Kissed good-night all around;  
L asked for Light; M found the Match,  
The Land of Nod N found.  
O Owned that it was Overtired,  
To Pillowland P Pressed;  
Q Queried why it was so Quiet  
When R Retired to Rest.  
S went in search of Slumberland,  
Too tired was T to stay;  
U went Upstairs, V Vanished, too,  
And W led the Way.  
When X "Xclaimed, "How Y does yawn,"  
Z with Zest responded;  
"Dear me! it seems I'm last of all,"  
And tumbled into bed.

—Sel.

finishing your work than if you write hurriedly, and mail your card too early. Take time to do your best, or some more careful Junior will beat you.

### Weekly Topic Studies

FEB. 20.—HOW WAS THE WOMAN AT THE WELL A FRIEND TO JESUS.—John 4. 1-42.

In our last study we saw Jesus in company with a man who was rich and highly educated. In to-day's we see Him helping and blessing a poor, sinful woman. One of the most beautiful pictures in the whole Bible is here given to us. See it with your own eyes, and tell the story.—The common opinion is that the city here spoken of (Sychar) is the same as Sichem or Shechem (Gen. 33. 18, 19). Few places after Jerusalem have had so much Bible history connected with them. A more interesting neighborhood it is difficult to imagine. If the Junior Superintendent

FEB. 27.—THE INDIAN GIRLS AND BOYS AT HOME AND IN SCHOOL.

Where is the boy or girl who does not enjoy an Indian story? The wild, roving life, free from restraint, appeals to the child, who sees everything in an ideal setting.

It will not be difficult, therefore, to introduce the subject of this meeting to the Juniors. Some of them will have studied history, so that it will be easy for the Superintendent to sketch briefly the conditions in North America at the time of its discovery—this continent one vast hunting ground for the various tribes of red men—and to show the changes that the coming of the white man has brought. Year after year the territory of the Indian has become more limited, his best hunting and fishing grounds have been ruthlessly taken from him, until it has become imperative that there should be a change—that the Indian, if he is to survive at all, must be taught to change his manner of life.

With the older Indians this was a practical impossibility. They knew nothing about farming, and it was hard for them to confine themselves to the narrow limits of a reserve. It is only by taking the children, teaching and training them, that we can hope to solve the problem of helping these people adapt themselves to the new civilization.

In the Dominion of Canada there are four industrial institutes under direction of the Methodist Church for the training of Indian boys and girls: (1) At Muncey, Ont.; (2) Brandon, Man.; (3) Red Deer, Alta.; and (4) Chawack, B.C. In all these the pupils are given a good common school education, as well as being instructed, the girls in sewing and housework, the boys in farming and other useful trades.

In addition to the institutes, there are, under the Methodist Church, boarding schools and homes for Indian children, notably those at (1) Norway House, Lake Winnipeg, (2) Morley, Alberta, (3) the Crosby Home at Port Simpson, and (4) the Girls' Home at Kitamaat, B.C.

Perhaps the hardest and most discouraging work is that done by the teachers in the day schools on the Reserves. It is very hard to hold the attention of the children to such commonplace and unnecessary subjects as reading and writing, when the wild, free, outdoor life calls them so insistently, and it is not an uncommon thing for the teacher to have to hunt up his pupils before he can begin his day's work.

Perhaps the most important feature of all this work among the Indians is the opportunity which it affords of leading the people to a knowledge of the one true God, who is the Saviour of the Indian as well as of the white man.—C. G. S.

(Fuller treatment of this topic may be obtained from Dr. Stephenson, Mission Rooms, Toronto.)

MAR. 6.—HOW HIS EARLY FRIENDS USED JESUS.—Luke 4. 16-30.

St. John tells us that after two days' abode among the friendly Samaritans, Jesus went into Galilee. He taught in the synagogues on His way to His old



THE SWEET INNOCENCE OF CHILDHOOD

### Home Prize Bible Questions

The winners in our January contest cannot be named in these columns until our March issue. This month we offer three nice books to the Juniors who send on a postcard the best account of the incidents stated below:

#### FOR THOSE UNDER TEN.

Tell in your own words the story described in St. John, chapter six, verses four to thirteen.

#### FOR THOSE UNDER THIRTEEN.

Read the third chapter of Daniel, and then tell in your own way the story it contains.

#### FOR THOSE UNDER SIXTEEN.

The Junior Missionary Topic for March 27 is, "The Missionary Message of Easter." Three nice prizes will be given for the best three postcard essays on the subject. These will be printed in the March Era.

Remember that you may write your answers out on paper as often as you like, but they must come to the editor on a postcard. This will teach you to be concise in what you say, and neat in your writing. So do your very best. Do not hurry. The first card in January came to hand too soon—on January 6th. If your card reaches this office by March 1st it will be on time, and you will have more opportunity to think well before

desires special references, and is unable to locate them, write the Editor, who will be glad to help in a way that space does not permit of here.

Did you ever think that all hearts in the world are thirsty hearts? We try to quench thirst in various ways. We give them books to read till they grow learned and wise. We give them pleasures and amusements to while away the time. We surround them with friends whom we love. Nothing satisfies until we realize the meaning of the words of Jesus as given in John 4. 13, 14.

Did you ever think how near Jesus is to everyone? We do not need to travel far to find Him. He speaks in every promise in the Bible. (Have the Juniors bring some of these promises.) He also calls to our hearts through what teachers and friends say, to us about Him. Would you not like to be as the woman after she became a friend of Jesus—to go to and fro as a home missionary, speaking well of Him to others, tell share it too? That is just what she did.

Make a list of the questions the woman of Samaria asked of Jesus.

What did Jesus confess Himself to be (John 4. 26). What was His purpose?

Note the chapter in Isaiah from which Jesus read.

If I cannot now seize the opportunity as Jesus did with the Samaritan woman, how can I prepare myself to do such personal work?—C. G. W.

"It is atmosphere, not dogma, that educates."

home town, Nazareth. Upon the Sabbath he entered the place of worship to which he had regularly gone as a boy.

The service was not unlike our own. After prayers two lessons were read, one from the Law, the other from the Prophets. The first was over when the priest ascended the steps, and was handed the roll of the Prophet Isaiah. Our Lord unrolled it, finding the well-known passage, Isaiah 61. Tell in what way this passage was a remarkable one. Note the earnestness with which every eye was fixed upon Him, as with words full of grace, authority and power He commanded attention. Then mark the change as jealousy and hatred appeared. Make your own application in a story of every-day life, with which you must be familiar.

Explain the methods employed in the synagogue, which permitted audience to give vent to their feelings.—Emphasize the nobility of character of the man who took no notice of the slur on the humble life of boyhood's days.—How did he prove to the people that He was no mere Nazarene?—In their anger and hatred, what did they do?—Did His calm dignity have any effect upon the mob?—Do we know of any companion of His innocent boyhood, or friend of His sinless youth, who accompanied Him?—How did they regret?—Do you think He felt sad?—Do we ever make Him sad?—How can we treat Him badly to-day?—How should we use Him every day?—C. G. W.

#### MARCH 13. — CHRIST'S CHOSEN FRIENDS.—Mark 3. 13-19.

You remember the six companions whom Jesus chose. Name them. (A—, B—, J—, P—, and N—). Six others were added to their number, and the twelve made up a band of what?

On page 69 of the Junior League Handbook you will find an excellent method for teaching the Juniors the names of the Apostles, as well as other plans for Bible study. Send 35 cents, and obtain this book from the central office.

These chosen friends of Jesus were led step by step. The first step was Preparation. John the Baptist had urged some of them to prepare the desert places in their hearts for the King of Glory who was coming. The next step was that of Vision. They parted from their old teacher, their eyes turning towards One who could free them from sin. They found Christ. A story could here be aptly told of Stanley's last march through Africa. Find it, read it, and tell it.) The third step was that of Fellowship. They got into the heart of Jesus. The last step was that of consecration. Everyone who wants to be a true follower of Jesus must stop at each one of these places on the pilgrim road—Preparation, Vision, Fellowship, consecration.

The second call of the disciples differs from the first. How?—Luke's account of the call of the first four apostles had an interesting incident (Luke 5. 1-11).—Were Jesus' first disciples poor men?—Why did Jesus want Matthew for a disciple?—Did Matthew lose anything by giving up his business?—Does He ask us to leave all and follow Him?—C. G. W.

There is no power of love so hard to keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing it so much needs as a sweet voice, to tell what it means and feels, and to help to get and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and while at play, to get and keep a voice that shall speak at all times the thought of a kind heart.—Sel.

## Debates for Boys on Bible Questions

Used by Rev. W. R. Turner, Stellarton, N.S.

Resolved, That there was more good than bad in the life of Jacob.

Resolved, That Joseph's advancement was due more to his native qualities than to his unusual opportunities.

Resolved, That Joshua was a greater general than Gideon.

Resolved, That David was a more admirable character than Moses.

Resolved, That Elijah was a greater prophet than Elisha.

Resolved, That Daniel was a greater statesman than Nehemiah.

Resolved, That Nicodemus came to Jesus by night because he was afraid.

Resolved, That Judas was a better man than Pilate.

Resolved, That Paul was of greater service to the early Church than Peter.

## Sewing On a Button

"Marian," called mamma from her chamber, "will you sew the button on grandpa's coat, please? My head aches so I can't."

"Was another time do?" answered a doleful voice from the depths of a book. "I've just come to the last chapter, and it's so exciting!"

"No, dear," said mamma, "grandpa is going to town in a few minutes, and must have his coat. He saved the button. It is in one of the pockets."

Marian often sewed on grandpa's buttons. She was proud of knowing how. Only, to-day, she would rather finish her story first. Reluctantly she got her workbox, threaded a big needle with coarse black thread, found the button in the pocket, and taking the coat in her pink gingham lap began to sew.

But her head was still full of her story, as she took the first stitches. Then she turned to herself with a start.

"Oh, dear!" she exclaimed in dismay, "I've sewed clear through the coat! And I've put the knot on the wrong side instead of on the right, under the button."

But she was so anxious to get back to her book that she would not stop to cut it off and begin over again.

Through and through the four holes of the button, and way through the cloth to the wrong side, flashed her needle. Then she fastened the thread on the wrong side, too, in big stitches, and snipped it off.

"There!" she said, "it's on!"

But she never had sewed on one of grandpa's coat-buttons like that before. Not a stitch ought to have been visible on the wrong side any more than on the right. Marian knew that. "But it won't show," she assured herself.

"Thank you, my dear," said grandpa, as he hurried on the coat. "I don't believe every little girl can sew on a button as well as you can." And he rushed off to catch his train.

Marian sat down with her book again. But she didn't enjoy the chapter as much as she had expected. Grandpa's last words haunted her. She hadn't sewed on that button as well as she could. "Captain!" a voice hailed grandpa on the city street. "We want you to get your picture taken."

"What for?" demanded the captain, startled.

"To put in the paper," explained his friend. "They are going to give a history of our regiment, Memorial Day, and your picture must go with that." For grandpa had been the hero of his regiment.

The captain objected. But the other prevailed, and he unwillingly found him-

self before the photographer's camera. Just as he sat down he unbuttoned his coat and threw back the lapels. He felt more comfortable so.

"An excellent likeness," every one said, and Marian was eager to see the Memorial Day paper. There was the fine old face she knew so well, and there—

"Oh!" Marian caught her breath with a gasp. There were all those clumsy stitches for every one to see! "And I thought they wouldn't show," she sobbed; "because they were on the wrong side, I thought it wasn't any matter."

"It's all right," comforted grandpa. "I don't care about a few threads."

But Marian was not consoled. She cut grandpa's picture out of the paper and pinned it up where she could see it every day. And after that, when she felt like being careless about a thing because she thought it wasn't going to show, a look at those pictured stitches was enough.—Alice M. Farrington, in *Sunday School Times*.

## A Boy's Religion

If a boy is a lover of the Lord Jesus Christ, though he can't lead a 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 shout just like a real boy. But in all he ought to be free from vulgarity and profanity. He ought not to 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 deceit. And above all things, he ought now and then to show his colors. He should not interrupt a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something wrong because he fears God or 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.—Exchange.



CONTENTMENT

## Giving "Just for Fun"

A smart young man met an aged minister in the street, and said:

"I will give you this shilling for the charity for which you pleaded on Sunday, just for fun."

"Just for fun!" exclaimed the venerable man, placing his hand on the young man's shoulder. "Why, that is just as it should be, for the Bible says, 'The Lord loveth the hilarious giver.' The Greek word translated in our English Bible as 'cheerful' is hilarious, which means that a successful young man of business like you should give with that pleasurable excitement of the animal spirits which you now feel. Make it half-a-crown, my boy, just for fun."

"Junior work should be with, not for, the young people."

## THE SUNDAY SCHOOL

"The Bible Studying Service of the Church."

### The Preparation of a Lesson

BY REV. A. P. ADDISON, B.A., B.D.

(This is the second part of an excellent paper read at the North Bay S.S. Convention. The first part was given in our last number.—Ed.)

#### II. THE LESSON AS IT IS TO BE TAUGHT

Now, taking this for granted there remains a second preparation, that for the actual process of teaching. This is completely different. Now the thought is of the class, indeed of each member of the class. This truth, this reality, this fact, which we have secured by the first preparation, we are to impart to the scholars. Let us not be afraid to say this. We owe it to the scholars to make the Bible to be to them a living book.

May I, as a Methodist, give my experience, which is a sad one, but I fear, not an uncommon one? I have spent a life of almost continuous attendance at the Sabbath School, in some half dozen different places. I have passed from the infant class on to the Bible class, going through all the grades. I have had, in the primary and intermediate departments many teachers, all of whom I remember with gratitude. If I might venture to criticise the work of those to whom I owe so much, it would be that they failed in making the Bible a living book to me. The teachers were deeply interested in me and in my life. Their influence over me, as I look back at it, is to-day a wonder and a delight. But doing so much, why did they fail to do this, for fail they did? This I think is spoken out of the natural forgetfulness of early childhood, for I was deeply interested in other books and in other persons. I believed implicitly in Jack the Giant Killer, and Sinbad, the Sailor, was a real man. I expected at any corner to meet Alladin with his wonderful lamp. Robinson Crusoe seems to have been in some way related to my family. With the Swiss family, Robinson, I was very well acquainted indeed. When I was from fourteen to seventeen years old I roamed through every nook and corner of Scotland, and there Sir Walter introduced me to all sorts and conditions of folk, to the castles and the huts, to the glades and the elms, and, indeed, he once took me with him far East on a crusade. But Eli, and Gideon, and Samson, and Elisha, and David, and Jonathan, and Saul, and Solomon, and Ahab, and Jezebel, and Hosea, and Isaiah, and weeping, loving Jeremiah—these men all, at best, just friends of my mother in whom I was very much interested, and when they came to visit my Sabbath School teachers, no teacher that I ever had thought it worth while to introduce them to me. So it was till I entered the university and had passed through three years of training there. One fall, in the class in Hebrew Exegesis dealing with Isaiah, the prophet, I awoke for the first time to the consciousness that Isaiah was a man of like passion such as we are, that he was a Protestant minister of the Gospel, who was much interested in the politics of his time. From that time, and through that door, the whole Bible became to me a living book, and so impressive was my awakening that it took on the form of a deep religious experience. But, oh, the shame, that a boy, in other things fairly bright and wide-awake, should never in all these years

have some one take him aside and tell him that these characters were not men of wood, and that the teachers of the Sabbath School should have made the lesson so apparent that he never found out for himself that they were real men as he did with the characters of Sir Walter Scott, of Kingsley, and of others.

How did this calamity result? I answer, and I think the answer is completely correct, it was because that the teacher was anxious to teach spiritual lessons. It was their very zeal that was their destruction; and my criticism is this, and it is a kindly one: that during one-half hour per week they sat before me as my teachers of God's Word; the Bible was in their hands as a textbook, and the one thing that they did not do was to teach that Bible or the portion of it which was the lesson of the day—and the cause of their failure was their zeal in teaching spiritual lessons.

This, you say, the making of the Bible to live is the most difficult task of all, it is feasible only to a man gifted to a marked degree. It would take a college professor to awaken a mind that has almost a distaste for the Bible because it is dead. But the children we teach have no such distaste. The lady teachers can interest their girls in needle work. Some can interest deeply these girls in cooking or in household tasks. Men can interest boys in gardening or in shooting. I have seen a man who was slow of speech enchant an audience of boys by talking to them of toads. It was because he was himself fascinated by toads. We do not move the children because we are not ourselves greatly moved. We fail to interest them because we are not ourselves greatly interested. We are not greatly interested because we have not ourselves under the spell of the English Bible.

Let it not be said that if the Sabbath School teachers fail in this they have completely failed. Many other things they can do. It is worth all the Sabbath School costs if it but stirs the minds of the children with even isolated passages. But to be satisfied with this is to be content with what is less than the best. This also is within the powers of all of us. Let no man take from us this our crown; and those teachers who, by good method or by bad, learnedly or unlearnedly, leave to the child a *Hee* book, and a live Paul, and a real, live Christ—these cannot have failed. They have reached the highest success. For the cry of the children is, I believe, the cry of the world, who came up to the east, "We would see Jesus." We would see Paul and David, John and Samson, Andrew and Isaiah, and we would see *Jesus*. And if the teacher but leave the child in the presence of a live book which they reverently have, they have gone far toward leading the child into personal, conscious faith in a living Lord.

Supposing, then, that the lesson to be taught is the one already suggested; my preparation of it would be somewhat after this manner. Taking for granted that the first process is completed, that I have read and reread the lesson text, that I have brooded over the scene till I am saturated, no—till I am fairly held in solution in the thought of all that wondrous life, till that time when, after two years of quiet contemplation, of examination and re-examination of that life of labor in the silence of the prison home he has won the true perspective as he

looks back at his life and work. After this testing of his faith he tells of his conversion. I do not want in this to hear Luke's voice. I am listening to this hero of gods and men. I have ear for no other voice save Paul's. I am held in solution in him and in his words. This is accomplished. There is a fire in my bones. How can I move the boys or girls before this as I see it, to enter into the spirit of this lesson? How can I get them to see the play of divine compassion and of passion as they pass like the clouds of summer over his face? I have come to this resolution, that of the lesson and am possessed by it, something of my thought must reach to them whether my method be approved or not. If the current cannot go by the easy circuit of a well concerned method, it will flash as lightning flashes from cloud to cloud, shrivelling up the intervening air. But, of course, I would study to have the wires laid and insulated against every unprofitable digression. I would prepare a plan of my teaching, and it might be that my plan would be somewhat after this manner.

I would begin with the know—the police court—and go on by way of the high court, with its judge in robes, and the sheriff and jailer in uniform, and the greater pomp, the more magnificent building, the richer coloring, the military power, to the foreign law imposed on a people who hated it; and I would do all this as far as possible by questions until the children had as vivid a conception of the court as I could give them.

I would begin again, I think, with the know—the offences of the prisoners in police court and in high court, against the laws we had helped to make, and would go on to the religious offences and the narrow religious intolerance of the Jews, till I had reached the point where they made against Paul—how that he was a mover of insurrection, a ring-leader of the sect of the Nazarenes, and a profaner of the holy temple. I would study to show how none of these were proved, and that they did not exist. I would explain of how these untrue charges were made with such vindication by the Jews. This explanation Paul makes. This is his defence. He tells the story of his life.

And here I would prepare myself, I think, to tell the story of his life—slowly, graphically, simply—and to tell something of what he had done for the world—and I would have all read together Phil. 3, 4-9 as his mature summing up of his life: "If any man thinketh to have confidence in the flesh, I yet more: circumcised the eighth day of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching zeal, persecuting the church; as touching the righteousness that is in the law, found blameless. Howbeit what things were gain to me, these have I counted as loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus, my Lord: for whom I suffered the loss of all things, and do count them but dung that I may gain Christ and be found in Him, that I may have a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the Righteousness that is of God by faith."

And I would not, I think, urge on each of them to be converted as Paul was. But I would leave them in the presence of the life which began with that conversion, and which held firmly to the ideal expressed in his letter to the Philippians, and which has accomplished more of lasting good to the world than that of any other one man. For I am persuaded that if he had made Paul to be real, and his conversion to be real, I would have done much more for the child than if I had said many wise things about being born again.

"The learner must reproduce in his own mind the truth to be acquired."

## THE ORGANIZED ADULT BIBLE CLASS

### Not "The Same Old Thing"

"Say, pardon me, isn't your name John Smith?"

"Yes, that's what they tell me."

"Well, my name is Jones. Come out to our Friendly Bible class next Sunday: can you not? Meets at nine o'clock."

"Same old thing, isn't it? Please excuse me; I had enough of that kind of thing pumped into me a few years back. Dull business; guess I'll stay at home and read my paper."

"I beg your pardon, sir; you are mistaken. It's not built on that plan. Entirely different from most classes ten years ago. So different, indeed, and so mighty has it grown that one not in attendance upon one of these classes would not recognize it if he saw it with music and banners coming down the street."

"The old class played out because it was 'same old thing,' and the new A. B. C. played in because of its juiciness, the newness of its ideas and plans. The old had to be taken away to establish the new. It is no longer an experiment. Its value and life are established facts, and no denomination is more alive on the A. B. C. Movement than the United Brethren.

"Here are a few of its points:

"1. Its size. Never before were adult Bible classes so large, and so many seeking Bible knowledge.

"2. New in its teaching method. No great talker ever yet did any great thing in the world. A mild hint to the teacher get others to express themselves. Frank teaching and the 'square deal' get results. Bible truth is the magnet that draws.

"3. New in its social life. The name 'Friendly' is suggestive. Some classes have a grip that helps to bind members of the class into closer fellowship, and many have a class button, while all wear the International pin, which is very attractive and suggests purity of life through the blood of Christ. To even the casual observer this is the day of pins, badges, and emblems, and they are not passed unnoticed. These also bind the members in a closer bond of union, fellowship, and brotherhood.

"4. New in its spiritual life. Many classes have monthly, and some weekly prayer-meetings. The attendance upon these, the interest, and good results were being highly gratifying." J. D. Niswonger, in Miami Conference Herald.

### What One Class Did

"It seems to me," said a young man in the Bible class one Sunday afternoon, "that this class would double its usefulness if it became a corps of workers as well as a gathering of students. I propose that in addition to our weekly meetings to study the scriptures we undertake some practical work."

He then laid before them a plan by which his Bible class could become a kind of auxiliary league to the various charitable institutions throughout the city. The result was that the class fell in with his suggestions and lost no time in making itself one of the beneficent forces at work in the community.

The first thing done was to arrange for a fortnightly meeting of the class to hear accounts of the work carried on by one or another of the city's philanthropic organizations, either by one of their own prominent members or by a member of the class appointed for that purpose, to discuss ways and means of participating in the good work, and to encourage the

study of all that pertains to the welfare of society's unfortunates.

Then, as a number of the members had a lot of things around their homes for which they had no further use, such as magazines, old books, cast-off clothing, pictures, crockery, games, and toys, a committee was appointed to visit the various charitable institutions and find out what they could use. In this way the class provided the nurseries and the children's homes with things to amuse and clothe the little ones, the hospitals with reading matter for their patients, and the relief societies with aid in one form or another.

In addition to this the class undertook to look after all the poor people within its own district, helping the unemployed to find work, attending to the needs of the sick, helping families to tide over hard times, getting the children to come to Sunday school, and dispensing cheerfulness and good-will to the best of their ability. Upon this kind of work the class seemed to thrive, for it grew rapidly in numbers, and its activities reacted beneficially upon all departments of its

development of its members, and its motto is "an all-round man."

Membership consists of young men over sixteen years of age, and the officers are a teacher, president, vice-president secretary and treasurer.

There are three standing committees, viz., membership, devotional and social, with a chairman over each, and special committees are appointed as required. Shortly after organization it was felt that much good might be accomplished if it were possible to secure suitable rooms in the business section of the town and open them for reading rooms, game rooms, business and social meetings, and endeavor to touch the lives of other young men not immediately connected with the Methodist Church as well as those that were. In order to do this, and branch out on a somewhat larger scale, the Y.M.C.A. Provincial Secretary was appealed to, and a County Work Secretary was sent—who formed a branch of the Y.M.C.A.—with the understanding that this class, under the leadership of its teacher, should be responsible for the carrying on of the work. This was



Rev. L. S. Wight Wm. Ketchum  
YOUNG MEN'S ADULT BIBLE CLASS, BRIGHTON, ONT.

church. Needless to say, its members find the highest kind of pleasure in thus serving the Master, and are learning besides what true citizenship means.—William Restelle, in the *Circle*.

### A Good Example of Adult Bible Class Activity

That there is much room for the application of the principles of the organized Adult Bible Class work in our smaller towns, in work actually outside the class session, but supplementary to it, is well shown in the following account of the activities of the Young Men's Class of our Brighton Sunday School: "The class was formed on Jan. 7th, 1908. The teacher is Mr. Wm. M. Ketchum, who had been in charge of the class for some years previous to its organization, according to the International standard. The official charter is No. 121 and was granted April 15th, 1908. It contains 15 names. At the present time the class has a membership of thirty, and an average attendance of eighteen. The object of the class as stated in their constitution, is the moral, mental, social, and physical de-

agreed to, and as a result there is a flourishing Y.M.C.A. in active operation.

It has a membership of over fifty, and the work is divided into four departments, viz., Christian Manhood, Literary, Social and Physical, with a chairman over each committee. Interesting meetings are held every week, including Bible Study, Business Meetings, Literary and Social evenings, and in order to keep up the interest and help the members, numerous debates, lectures, addresses, banquets, entertainments and picnics are given. The athletic or physical work is taken up principally out-of-doors, and consists of baseball, football, basket-ball, hockey, field day sports, under proper supervision. The spiritual as well as the mental and physical life of the members is cared for, and there have been many changes for the better in the lives of several of the young men of Brighton through the influence of the Y.M.C.A. and the Young Men's Bible Class."

There are other towns and villages similar to Brighton where this kind of work might well be carried on by the organized Young Men's Classes of our Sunday School.

"The completion, test, and confirmation of teaching must be made by reviews."



## From the General Secretary's Mail

Pointed Paragraphs for Practical People

### Juniors in the Lead!

A Junior League with a membership of 15 has been organized at Duncan's, Vancouver Island. The Juniors are very enthusiastic and have challenged the Seniors to a contest for securing new members up to the end of 1909. So far the Juniors are ahead.

### Good for Sillsville!

Here is a small country League, and the correspondent says: "We take seven teen copies of the *Epworth Era*, and can testify to its being indispensable. Congratulations to its Editor for such good advice and the best of literature." Now, we really like that, not only for the appreciative words, but because Sillsville enjoys and profits from the paper. Candidly, don't you think many societies would brighten up considerably if they used the *Era* more freely? We do!

### Suggestive!

"Twenty of our Juniors are to be received in the Senior League next week, and still we have a waiting League." This suggests the natural and right way of recruiting the elder ranks. Both sections of the local society will flourish, for as the Juniors are advanced, other boys and girls may be easily received. It is easier to make a start with the children than with the grown youths. Mrs. S. C. Moore, Trenton, who writes as above is to be commended for this record. Let many other Leagues retain both youth and vitality in a similar way.

### How is This, Think You?

No matter where it is, but if it is. "We cannot get any of the older people of the neighborhood to attend our meetings. We think they should, as there is no other prayer-meeting in the church during the week." We think our correspondent's point is well taken. Why not, in such a case, send out personal written invitations. Have a well arranged programme, and make a speciality of the attendance of the older people. Then work your Honorary Members' list, and if the older people do not see their way clear to become actual members of your League, they will never be out of sympathy with your services.

### Work that Counts.

We were much impressed by the closing statement of one of our correspondents recently. She said: "I want to make this work count for my Master."—This goes to the very heart of worthy motives in Christian work. To make it count for Christ is surely all-important. "My Master" and "I" are the two most intimately connected persons. To let Him guide, to loyally follow His counsel, to extend His fame, all these should constrain us to serve Him heartily. Work done in such a spirit counts, and none else does. Aim at quality therefore in all you do, and remember that He "will take care of the effect if we take care of the effort."

### An Executive Tea.

You might try the plan of the Jubilee E. L. of Sydney, N.S., in relation to your business meetings. It is thus described by Miss Mann, the Secretary:—"Our Social Committee provide tea in the vestry, and all the Executive members come in there from work, have their tea, and while doing so, get the business

in shape to be brought before the meeting. We call these teas, "Executive Teas."—And we call these teas excellent. Lord, we have no doubt of their beneficial effects physically, socially, and League-ally. Bring your Executive together in similar manner, and you will have no ground of complaint regarding lack of interest or neglect of work.

### A Suggestive Debate!

The Consecration League and a visiting League from Trenton had a pleasant and profitable evening debating the subject, "Resolved, that the life of the farmer is more useful and beneficial to the community, and that he is happier and more contented than the mechanic." The affirmative was taken by the visitors, who lost, the verdict of the judges being given in favor of the negative, which was taken by the home League. This League at Consecration, although only little over a year old, is flourishing, and according to the report of the Secretary has good prospects ahead.

### This is a Grand Missionary Record!

The Courtice Sunday School is as far as numbers are concerned only an ordinary country school, with an average attendance of less than one hundred. Yet this school has actually raised and paid \$160 for missions this year. How this record shames the givings of some of our larger and more able schools. The givings to our S. S. Aid and Extension Fund are likewise away in advance of the average. We have many large schools that satisfy themselves with a two to five dollar offering, while this small country circuit has already paid us \$13.81 for the current year. "Honor to whom honor is due."

### They go together!

"Bible Study and spiritual growth have much room in the Literary department." So writes one of our Presidents in a letter commending our Correspondence Course in "What did Jesus teach?"—The Literary work of the league is much more important and should be much more far-reaching than just to provide an occasional "literary evening." If our various third vice-presidents would busy themselves in helping us develop our plan of systematic study in the teachings of our Lord, we are satisfied much good would result to all concerned. Bible study is at the very root of spiritual growth, and the Literary Department in encouraging the one is fostering and developing the other. No doubt about it.

### A Sure Way to Decrease!

An E. L. secretary writes: "We raised thirty-one dollars for the Forward Movement last year, which was a decrease of \$2, ashamed to say. We believe it was through leaving our collections until the last quarter." Very likely!

No department of League work requires orderly business system and thorough management so much as the Missionary. The plan should be well worked out at the beginning of the year, the methods of collecting should be systematized and rigidly followed, and at least once a month every contributor should be held personally responsible for the payment of the amount promised. To leave the collecting until the end of the year is surely a poor plan for the great majority of our societies.

### "If at first you don't succeed—"

A friend in New Brunswick writes: "There are a few young people in the place who are not members of the League. We are trying to get them though."—Good! Keep trying. This League is numerically small, but it has a large proportionate membership. Some societies with a score of members are larger than others with a hundred. Not the number, but the proportionate number of the young people of your community who are in your League decides your strength. Get all you can, and if you can, get all. Do not be satisfied until you have actually got all you can, and even then keep looking for others. That's the way to increase!

### Is This as It Should Be?

A secretary, writing of a League organized in 1893, says: "The most active members are the ones who joined at organization." It is very commendable indeed to find the charter members still at work, but we doubt the healthy growth of such a Society. The younger members should have been in training, so that as far as the practical activities of the League are concerned, the charter members should constitute the working force. While the experienced members may well guide and counsel, the younger ones should be made to do the major part of the work. The League that fails to be a training school for the youth is missing the mark. Work your young people.

### A hint for the First Vice-President!

In a splendid letter from a League in a small village in the London Conference, is made the following statement: "Under the direction of the C. E. department we have a 'Prayer Circle,' which was organized during special services a year ago. We, members of this circle, pray daily for certain persons, and endeavor to win them for Christ. We have seen definite results from a plan."—This recognizes the first purpose of the League to win souls. Of course, "definite results" will follow such a system. No other effective plan or method of work can ever equal that of prayerful personal approach. For lack of it many of our churches are failing to win souls for Christ. How many are you aiming to win during 1910?

### No Vacation for Bethel.

The Bethel League on Fullerton Circuit, Perth County, is sixteen years old, and continues to be "a good live organization." Its membership increased a score in 1909. Possibly this is due to the fact that "good, strong league meetings were carried on right through the busy summer season, with good attendance."—Such a cheery note from the secretary is suggestive. While some rural leagues find it apparently "impossible" to hold meetings all the year round, others, like Bethel, flourish and seem an unreasonable reference for the middle of winter; but we would like to advise that many of our leagues in both town and country, resolutely determined to do business "right through the busy summer season."

### One Cannot Measure Results!

"Ours is one of the little struggling Leagues that do not seem to accomplish much." So writes a friend from a small country League in Manitoba. Yes! but results are not always what they seem. It is not ours to hasten them, but "if we take care of the effort, God will take care of the effect." Some of the best Leagues we have are numerically small but influentially great. To all who are inclined to discouragement we refer to the cheery and hopeful sentiment expressed in a letter from Miss Young,

"Blessed are the prompt correspondents, they make the General Secretary glad."

Twillingate, Nfld., "We strive in face of our limitations and frequent discouragements to work and devise means for the accomplishment of that purpose for which the Epworth League stands." That's the spirit that wins all the way from extreme east to the western limits of our field.

#### Help in the revival!

From the Tabernacle League, Belleville, comes the cheering statement: "Our special work has been in helping in the revival services held in connection with our church."—A League that does not give willing assistance to the pastor in such services is missing its opportunity. As our correspondent expressed it, so we believe: "We think an active League can render valuable assistance in helping to bring the young men and women to Christ." If we put forward our best effort and grasp the opportunities such services afford, it will be a blessing to us, and will mean the salvation of some of our associate members." We exhort all our Leagues to be active in all evangelistic services, and to make the winning and culture of souls their supreme aim.

#### Napanee Western Juniors Active.

Here is a good record of supplemental work as reported by Mr. W. T. Shaver: "We chartered a boat to Glen Island for the first mid-week half holiday excursion, gave each Junior, to the number of ninety, a free ticket, and put six dollars into our treasury. We gave talent money, and in two weeks' work the Juniors brought in over four dollars. We made up fifty picture albums and sent them to the Sick Children's Hospital, hoping the children may enjoy using them as much as we enjoyed making them. We are arranging for a meeting with the Seniors. We take sword drill for a few minutes, and it is a success—keeps the Juniors interested and active." This is a live League, and it has been for years. We are delighted to hear of their continued activity. What they do others may.

#### Good for Roseisle, Man.

Read this, you complaining souls, who think you are under hardships in going to League in the older and well-settled sections of the country. This is just a small country-place, three miles away from a station or post office, and we hold our League meetings in a small log school-house. Our average attendance is about eighteen, some coming a distance of two or three miles. We have not the help of our pastor. This is only one of his appointments, and quite a distance from his home, so he is only able to be with us for a Sunday service. However, we do the best we can, and we can surely say that we gain strength and encouragement in the Christian life from our meeting together."—In such cheery and hopeful strain does the Secretary of this little Manitoba League write. Would not such a spirit work a wonderful transformation in some Leagues of our acquaintance!

#### When talk is in order!

Young people can talk. They do talk. But they do not always talk when they ought. "Our greatest difficulty is to get our members to talk during the topic discussion." We fancy this correspondent voices a much too general condition of affairs. Why do the members keep quiet during this most important exercise of the League programme? Young persons talk freely of what they know, of what they want others to know, of what interests them, or of what is of popular concern. Are they silent concerning the topic because they know nothing about it, because it is uninter-

esting, or because it lacks general or popular value? That it is the duty of the leader to make the topic interesting to impress its importance, to awaken enquiry, to provoke discussion. Our own opinion is that the majority of our league members to meeting without any intelligent knowledge of the weekly topic are silent simply because they have nothing to say. What do you think?

#### Good Grounds for Encouragement!

These are given very concisely and clearly by the Foxboro' League: "Our chief encouragements are (1) The large attendance at our League of married people, (2) The very good average weekly number present, (3) The willingness on the part of the young people to take part, (4) The growth in grace and Christian usefulness of the members." These are all excellent, but no League is perfect. Perhaps it is well so, for then there might be no work left to be done. The pastor-president adds that the lack of interest by young men, and the difficulty to get some members to take part freely, are sometimes discouraging. It is always well, perhaps it will always be so. Query: When will the day come in which all the church, old as well as young, will take part freely in the work of God? Let someone tell us.

### Kindly Remember!

1. Send all subscriptions for the ERA to William Briggs. He is Publisher.
2. Send all communications for publication in the ERA to S. T. Bartlett. He is Editor.
3. Send all correspondence regarding the Sunday School Aid and Extension Fund and all matters of general concern in Sunday School or Young People's work to S. T. Bartlett. He is General Secretary.
4. Send all Forward Movement Missionary enquiries and orders to F. C. Stephenson. He is Forward Movement Secretary.
5. Address all these men, Wesley Buildings, Toronto, Ont.

#### Here Are Loyalty and Liberality!

The following letter speaks for itself. It was sent, accompanied by \$2.95, given by twenty-eight persons, to the Treasurer of the S. S. Aid and Extension Fund.

"I have much pleasure in sending you the sum of \$2.95, contributed by our Sunday School for the Aid and Extension Fund, which brings the average to about ten and one-half cents per member from this point.

"Ours is a backwood's Sunday School, and is held in a private house. We live the farthest back in the bush, excepting one family, and a bachelor, who have only been out once this summer on account of the very bad roads. We have two miles to walk, and hold Sunday School at 10 a.m.

"We had a very good Rally Day, considering that our pastor could not be with us. I hope the collection will help to further the interest of the work."

This letter from Miss Hattie Lue, Barnhart, Ont., ought surely to excite the admiration of all; but better still, it will serve to stimulate all such generous giving a whole lot of our large and wealthy schools, who give no such proportionate amount to our Fund.

#### Let the Parents Help!

In a delightful letter regarding the growing Junior Epworth League at Twillingate, Newfoundland, this sentence occurs: "We find here, as in all work with young people, that the sympathy and support of the parents go far towards the success of the efforts outside the home." It is true that while some parents value the junior work and cooperate in it, others are indifferent and careless. The Junior League is a valuable supplement to the home, and should be prized accordingly. It is well to cultivate the sympathy of the parents. This may be done by giving the child some kind of home study in which the parent's assistance may be necessary, or by having occasional open meetings for the parents. At these let the Juniors do the entertaining, and the parents will enjoy the exercises. Certainly, a bond of union should exist between the home and the League.

#### Scattering Sunshine.

The Wesley Epworth League of Vancouver, B.C., have a commendable practice.—"Every Sunday evening after church the Sunshine Committee holds a Song Service in the church parlors, for the young people of the church to meet the strangers. We try to get these strangers to attend our league meetings, and gradually we have them for members."—In this way the Secretary refers to the work of the Committee. Many a stranger has come and gone without a word of recognition or welcome, in many of our church gatherings. Such should not be continued. To give a home-like atmosphere to your league, and so overcome the feeling of lonesomeness that the strangers naturally have in their new surroundings is a sure way to win them to return. First impressions are potent and lasting. Let them be warm and sunny, not cool and cloudy, and you will probably gain additional members. Have a Sunshine Committee even if you have to be it.

#### An Ex-Presidents' Roll Call!

From the Chesterville League, which, by the way, has passed its fifteenth birthday, comes a splendid letter, full of good things. Think of it! This League is able to report, "In all our history we have never disbanded nor missed our weekly meeting but once, when a newly-elected president declined to act, while we were changing pastors." They do not believe in vacations. Good! A past-president evening was spent with the ex-presidents. "Excellent messages were read from those who were absent, and inspiring addresses were given by those who were present. Every ex-president responded but two, whose addresses could not be obtained." An excellent idea, and possible in any League of a few years' standing. Try it. This same society strikes the right note when it says, "We hope some day to have our own missionary in the foreign field," and the pleasing information follows, "One of our members is looking toward that as her life work." What a glorious day it will be when our Leagues all have a missionary abroad, and every Leaguer is a missionary at home. Don't forget the latter. Home is the place to start work.

#### Note!

A few formal and somewhat belated reports of District Conventions have been crowded out by the mass of correspondent replies in the news. We are sure the Districts concerned will accept this explanation, and pardon the omission.

**"You may escape a duty, but you can never escape decision for or against it."**



## Practical League Problems



### Why Different Departments?

BY REV. S. A. KEMP.

(From an admirable address given at the Belleville District Convention, at Foxboro.—Ed.)

Why do we require so many departments in League work? Because the members of our Leagues are engaged in a mighty exploring expedition. They are searching for the vital principle within men. They are looking for human living hearts, and in order to find them they must follow up certain natural channels. Livingstone, while engaged in exploring the pathless wilds of the dark continent moved along the winding banks of the great streams until he reached the fountain heads among the hills. He knew that he must find the source if he patiently followed the natural channel of the stream. One day he asked his native guides "where does your great river flow?" referring to the Zambesi. After a moment they replied, "we suppose it is lost in the sand." Livingstone knew better. One great thought prompts us to search on for the great vital principle within the lives of men.

This great moving, flowing river of humanity is not to be lost in the sand, and therefore we must reach, direct and control it at the source. We want to sweeten and purify its waters at the fountain head, and so send them rippling, sparkling, and singing down through the vast solitudes of a songless, tuneless, sin-cursed world. In order to find the source we must move along the natural channels, that is all. And in the different departments of League work we have these various channels.

The first is the Christian Endeavor, that of devotion and prayer. At the end of this channel you will always find a human heart, for it is natural for men to pray. The savage, in his ignorance, stands in his native home while a storm is beginning to gather. He watches the hurrying clouds in the distance. He listens to the wind and the tempest as they awaken the giants of his forest home. The waves begin their mad play on the seashore, the lightnings flash, the thunders roar, and he trembles for his life. He believes, however, that there is a power behind the wind and the storm and feeling his own weakness, he begins to implore the help of the storm god, and so he prays.

A few years ago I was walking up the streets of a strange city in the United States and came to a beautiful Methodist Church. The doors were wide open and a large bulletin board stood at the one side of the entrance with these words printed in great letters of gold, "Come in, and rest and pray."

I hadn't very much interest in the church of God at that time, but these words seemed the sweetest I had ever heard and the verses which with me were stirred to their depths. The invitation sought me along the natural channel and it found a living responsive heart.

Let the Christian Endeavor department have a prominent place in your league.

We come next to another natural channel—the Missionary department, which is broad in the field it offers for heart development. It is natural for man to love. It is but a natural thing for us to desire to help one another. The spirit of the good Samaritan is broad in the

world to-day. It has always been so more or less. It must always continue to be so, for while there is a human heart left on earth, it must feel for a neighbor's woe.

This loving sympathy for others develops hearts with mushroom growth, for it always produces a dual fruitage.

"The quality of mercy is not strained,  
It droppeth like the gentle rain from heaven

Upon the place beneath; it is twice blessed—

It blesseth him that gives and him that takes."

The next natural streamlet is the Literary department. How natural it is for us to reach out after knowledge. Our forefathers were an inquiring pair to begin with, and the thousands of questions asked by little ones to-day show us that it is but natural for man to be pleased when he is gaining new ideas and possessing himself of fresh information. Many a young man or woman can be appealed to along this channel who would be hard to reach along other lines. It is not simply for entertainment, or even to impart useful knowledge, that we are emphasizing this department of League work. This is not the end but the means only to the end, and should therefore always be considered secondary. We are spiritual navigators, and we are using this channel to reach the heart and to centre its devotion upon God.

The culture of head and of heart, however, should proceed together. Education has a prominent part in the development of christian character. Have a Literary evening once a month and make it a matter of study and prayer. Keep all these programmes on a high moral plane, and never present anything which is coarse or vulgar. Remember the motto for each and every department, "Look up and lift up for Christ and the church."

We have still the Social department of the League, by no means the least important of the four. It is also a natural channel proceeding from the throne of the human heart. On its waters many have toiled at the oars until they have been abundantly rewarded in touching the heart, and in directing its flow Godward. The attitude of some towards this department is one of doubt and suspicion, but it may be made one of great value. We should avoid entertainment for the sake of merely entertaining, but many are easily appealed to along the line of their social natures when other efforts to reach them have failed entirely. We may profitably entertain in our League with the view of arresting the world in its hastening march, and of giving it a vision of eternal things.

Don't forget the value of a hearty hand-shake, a smile, and a "glad you are with us, come again." We all appreciate a little attention from others.

Don't forget the value of a mutual acquaintance among the members, and a warm friendly interest for each other. Anything that promotes this spirit is a benefit in your league.

Do not forget also the value of the home when its parlors are opened and consecrated to the Master's work.

Above and beyond all let us always bear in mind in each and all these departments, that the great aim and object before us is to find the heart, and to centre its affections upon God.

## Book Shelf

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

**Living Teachers.** By Margaret Slattery, published by F. M. Barton Company, Cleveland, O. Price 35 cents.

Every teacher, especially every Sunday School teacher, who would be really alive, and who would make the lesson live both before the mind and in the heart of the scholar, should read this little book. We know of no other that is so agreeable with life, or which to so full an extent demonstrates the essential power of a teacher's personality.

**The Story of the Years.** By H. L. Platt. Price 35 cents.

This gives in attractive form the history of the Woman's Missionary Society for the first quarter of a century of its life. As Part 2, it deals with the work of the Society in Japan and China. Its 150 pages contain information that every woman in Methodism should possess. The wonderful growth of the Society is cause for thanksgiving. That its work may increase yet more and more every lover of Christ's Kingdom will pray.

Order this book from Room 20, Wesley Buildings, Toronto.

**Where the Fishers Go.** By Rev. F. W. Browne. Published by The Cochrane Publishing Co., New York. 376 pages in cloth. \$1.00.

This is the story of Labrador, profusely illustrated, and contains a mine of information regarding the lands and seas of which it treats. It is a regular encyclopaedia of facts, but it is by no means written in dry, encyclopedic style. The author has been personally acquainted with Labrador for many years, and writes entertainingly of what he knows so well. We have much enjoyed its pages, and expect to keep it at hand for frequent reference. To those who desire reliable historic data regarding Newfoundland and Labrador, and who appreciate a story that is not "just a story," we are sure this book will be of much value.

**Tilda Jane's Orphans.** By Marshall Saunders. Published by L. C. Page & Co., Boston. 245 pages in cloth, illustrated. Price \$1.50.

"Tilda Jane first appeared several years ago in *The Youth's Companion*. But in the passing of the years her story has grown, and in this new book the author has given in most attractive style more of the fortunes of the orphan and her dogs. The history, moreover, of Milk-wood, the magnificent and companionable horse, adds much interest to the story. This is one of the books, none too numerous in these days of "No end to looks," that young people will read with avidity, and put down with a sense of regret that it wasn't longer, while they go away with wholesome, uplifting and beneficial thoughts and impulses to right living and kindly doing, even though the world is not yet free of Perlettas. May "Tilda Jane's spirit be universal.

**Short Studies of Christ—The Ideal Hero.** By Emma A. Robinson. Published by The Cochrane Publishing Co., New York. 150 pages in cloth. Price 50 cents net.

This excellent book is intended to convey to young life the One Ideal Character, Christ, magnifying more especially the heroic elements in His life. It consists of the main of twenty-six studies, divided into six sections as dealing with the various stages in our Lord's career.

It will be particularly valuable to Junior League Superintendents who wish to give more than a mere passing notice to the Life of Christ.

"Pay as you go, and if you don't pay, don't go."—D. L. Moody.

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Miss Robinson, who is the Junior E. L. Secretary of the Methodist Episcopal Church, has superior qualifications for this work. She has given us a most useful book, and we heartily commend it to all who have the instruction of boys and girls in charge.

**The Art of the Metropolitan Museum of New York.** By David C. Freyer. Published by L. C. Page & Co. (Boston). 400 pages, illustrated, and elegantly bound in silk cloth. Price \$3.00.

This is a very valuable volume. It gives a descriptive and critical account of the art treasures of New York's great Metropolitan Museum. It is not a guide book in the general sense, but affords to those who may not be able to visit the Museum, as well as to such visitors as can go, a vivid description of the principal art contents of the building. The various schools of painting are well portrayed, and the crafts from remote antiquity to the present time are vividly described. There are no less than 81 pages wholly given up to illustrations in tint. These alone are worth the price of the book. To a young art student, as well as to all lovers of artistic productions, this volume will strongly appeal, and among such it should have a very wide circulation.

**The Broken Trail.** By Rev. G. W. Kerby. Published by William Briggs, Toronto. 189 pages in cloth, illustrated. Price \$1.00 net.

The author needs no introduction to our readers. His genial personality has made itself felt for a score of years through the various Conferences of our Church. His style every reader of the Era knows, is bright, attractive, sparkling. Though this is his first book we hope it will not be his only one.

"The Broken Trail" contains mainly three stories, strongly put, and vividly described. They are not creations of the author's imagination, but real facts, actual experiences, that have come within the range of his ministry in the West. No one can read them thoughtfully without feeling a sense of sadness over the tremendous power of evil habit when it dominates a young man's life, and no one will put the book down without a desire that may become a prayer, that the restraining power of the Gospel of Divine Love may save our young manhood from the destructive influences of sin. The closing chapter, "The Forgotten City," is one that should arouse all true citizens to the awful peril of the social evil, as well as to the exercise of pity and succor to those who have gone astray.

That this book will have a very extensive sale goes without saying. It should be read and its vital lessons pondered by every young man in Canada.

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**An Affliction**

Bishop (who has "looked in" at rural Sunday School): "Now, children, can any of you tell what is meant by the visitation of the bishop?" and he smiled down genially upon them.

Little Girl (after a long pause): "Please, sir, an affliction sent from heaven."

**An Apt Answer**

"What do you know," ran one of the questions at a recent examination in general knowledge, "about the following: The Golden Fleece; The Golden Age; The Golden Horn; The Golden Call?" The slungard of the class was the only member who attempted a comprehensive description. "They are public houses," he wrote triumphantly.—*Sel.*

**A Steady Flow**

A truly eloquent parson had been preaching for an hour or so on the immortality of the soul.

"I looked at the mountains," he declaimed, "and could not help thinking, 'Beautiful as you are, you will be destroyed, while my soul will not.' I gazed upon the ocean and cried, 'Mighty as you are you will eventually dry up, but not I!'"

**Matters Made Worse**

The vicar was invited to share in the festivities held in honor of the coming of age of the son and heir. At the dinner-table he sat in front of a goose, and the lady of the house occupied the chair on his left. "Shall I sit so close to the goose?" he asked thoughtlessly. Then, finding that his words might be misconstrued, he added hastily: "Excuse me, Mrs. H.—, I meant the roast one."

**Nothing to Carry Away**

In advocating simple sermons, the new Archbishop of York is fond of telling the story of a criticism on the sermon of an eloquent preacher by an old woman in Yorkshire.

"Nay, it were fine," said she, "but it were all to be consumed i' t' premiss; there were nawt to be carried awaa."

"A whole volume on the subject of sermons," says Dr. Lang, "could not go more directly to the heart of the matter."

**Had to Tell Them So Much**

He was very deferential, but he was a deacon in the church, and he felt that he had a right to criticize. "I hope you'll pardon me," he said, "if I suggest that your sermons are—"

"Too prosy, I suppose?" suggested the minister.

"Oh, no, not that, but too long." "But you musn't blame me for that," returned the minister pleasantly; "if you knew a little more I wouldn't have to tell you so much."

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