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THE CHRISTIAN LIFE

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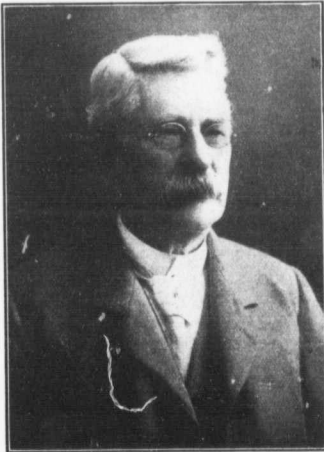
LIFE is to a large extent what we make it. At our choice, it may be sordid or unselfish, grovelling or elevated, sorrowful or joyous, worldly or Christian.

Much of our earth-life lies in shadow by varied affliction; but much more so, by sin. Life-trials are many, but they are not accidental. They are part of God's great educational forces for our instruction in righteousness, and

for the development of a true manhood. If we think of them repiningly, absorbingly, all will seem to us dark, hard, painful, oppressive. How different our estimate when we can heartily say: "Thy will be done, teach me Thy way, O Lord." Then disease, disappointment, difficulty, soul-sorrow,—all seem so many steps leading up to the throne of God. Exhaustion and pain may be felt while climbing a way so steep, but every trial, every pain, will be sweetened by the proofs we shall gather as we go, that true life is always and ever, an ascension.

Large help in this uplifting pathway will be found if we weigh well the teachings of New Testament writers, regarding the Christian believer and the Christian life. They represent the Christian as a highly privileged person; that there is a sacredness in his life, that however poor his surroundings, or painful his circumstances, or whatever worldly disadvantages his religion may produce, he is more than compensated for them by his relation to God and the blessings that come from it. A very copious vocabulary is used in describing what that relation and its consequences are. We are told that he is a child and heir of God; the elect of God, most precious to Him, that upon him God lavishes His exhaustless wealth of love, that he is the Lord's chosen witness, who in clear ringing tones tells to others the story of re-

deeming, saving mercy, and by his character and life demonstrates the power of that mercy, the contrast between his present and his past being so visible and complete. They tell us that this man, this witness, is a "habitation of God through the Spirit," that, therefore, his is a God-filled life, and so he has constant security, visible sanctity, and satisfying joy.



REV. DR. PASCOE

Think of the grand life those writers describe. In its sinlessness, it is like the life of heaven or better,—a beautiful copy of the earthly life of Jesus that all may read and understand to their great and abiding profit. They speak, too, of its *unselfishness*: always it lives for the honor of God and the good of men.

Of course, there is given this view of it, too, that it is not a life of ease; but it is a strenuous life. Its work is done in much weakness often, and in the shadowed places in the face of great opposition. It is a conflict. There are wrestlings against "principalities, and powers, and spiritual wickedness in high places." But it is a sturdy life and a lofty, that will stoop to no meanness while reaching out for the realization of its aims. The world has hated it, but benign in spirit, it is filled with gentle deeds.

It is not a something which is possible only in heaven. No! the writers themselves lived it.

Multitudes have lived it, they knew, and so gave witness.

Are we living it? We said we would. Have we kept our vows? If we are, we know it, and others know it too. They cannot help knowing, for they cannot fail to see the beauty of that life, nor to feel the power of its influence for good whenever they come into touch with it, and you know how many lives touch our own. Young people,—*Live the Christian life!*



THE good though quaint Billy Bray taught a striking lesson in gratitude for daily mercies when he said once, in his characteristic manner. "Well, friends, I've taken vinegar and honey, but, praise the Lord, I've had the vinegar with a spoon, and the honey with a ladle." Why should we mar the sweetness of living by giving undue prominence to the sour things of life? The sweet and the bitter may be both inevitable, but the former experiences far outnumber the latter, and to those who cultivate the wholesome habit of numbering God's mercies and giving praise therefore, the "honey" will be deliciously palatable and the "vinegar" taste neutralized and so forgotten. Let us cherish Billy's spirit of joyousness and know the sweetness of living close to the Lord every day.

IT is of little avail that we overload our lives with unnecessary burdens.

Often indeed we impose upon ourselves too heavy a load of care by our very love to trust the Lord with the worries that press us, or to share with Him the distresses that wear our hearts away. This is well illustrated by Rev. J. H. Jowett, who says that one day an aged woman, after struggling with a heavy basket, got into the train with him, and when seated, still kept the heavy load upon her arm. A working man, seeing that she was falling to take the advantage of getting fully released from her burden, said in a kindly tone, "Lay your burden down, man; the train will carry both it and you." The point of the great preacher is plain. Too frequently we bear our own burdens instead of laying them by faith on the Lord, forgetting that His grace and power are sufficient to carry both us and our load. "Cast thy burden on the Lord and He will sustain thee."

THERE is economy that is parsimony.

Prompted by selfishness, it eventually leads to loss. I read recently of a farmer in Aisby, South Lincolnshire, who over thirty years ago built a stack of wheat in his yard, and made a vow that he would not sell under "sixty shillings a quarter," to which price it is said wheat has not since attained. The stack, black with age, still stands in the yard. You say, "What a foolish man!" Yes, the price of that wheat, wisely invested during the past generation, would have increased several times over. Meanwhile the grain has been diminishing and his unwise vow has entailed much loss. Yet, do not be too hard on him. What he has done with his wheat, many a young man has done with his life, and soon his thirty years have gone, and what should have been invested for profitable returns has lain unused and unimproved. Only by use comes increase.

IN his lectures to his students, Mr. Spurgeon commended what he called "the preacher's deaf ear," suggesting thereby that there are occasionally some things spoken which the preacher may well leave unheard, or at least unnoted. The same is true of the Sunday School teacher. It is neither wise nor tactful to take notice of or

make comment on every word you may hear, either in the class or out of it. Some persons are peculiarly sensitive, and sounds that might profitably be ignored are apt to "get on the nerves," and consequently cause trouble, if not actual pain or real suffering. Boys and girls often make a noise without intending to be fractious or disorderly. Observation of such, followed by reprimand therefore, may only aggravate the offence. I make no excuse for disorder, but simply ask for "a square deal" for the class, and remind the teacher that it may be better to have a deaf ear than to be hypercritically alert and sensitive. The chronic spirit of fault-finding has spoiled many a teacher's influence, and while a wholesome discipline is necessary to class progress, an occasional "deaf ear" and "blind eye" will not prove a hindrance, but rather a help thereto. It pays sometimes to neither hear nor see all that is said or done.

TO hear just what is of value is not always easy, and to cultivate the habit of instantly forgetting what one hears but which is not worth remembering, is perhaps still more difficult. There are many things spoken that one would be the better for not hearing, and certainly they should not be repeated. Yet one is constantly exposed to these unwholesome sounds, and tempted to repeat unprofitable words. There was a large measure of sound sense in what Edison said to an aurist once when he called on the great electrician with a proposal to cure him of his deafness. It is recorded by F. A. Jones in his life of the renowned inventor. Edison declined the offer of the specialist, and when asked why, he said, "I am afraid you might succeed." And, with a smile, he added, "Supposing you did. Think of the lot of stuff I'd have to listen to that I don't want to hear! To be a little deaf has its advantages, and on the whole, I prefer to let well enough alone." One does not want to be so organized that he cannot hear, but it is a wise decision when one resolves that he will not hear whatever may be unworthy of his attention. And if one thus refuses to hear, he will never be disposed to repeat what lacks merit or tends to some measure of damage or loss. The closed ear and the still tongue are much needed in this age of distracting sounds and senseless gossip.

PERIODICAL appeals by chain-letter and other methods of address for the support of enterprises wholly foreign to our church in any of its spheres of philanthropy, are especially recurring. My advice has been asked several times recently about such calls. There is before me as I write a chain-letter purporting to be in the interests of a hospital ward in New South Wales. It is obviously misleading, if not wholly untrue and unworthy of confidential support. Break the chain into its constituent fragments, and the sooner the better. A letter from a League President in the Bay of Quinte Conference first called my careful attention to an entreaty letter for certain mission work in Benaria. It seems that all our matters are being approached in this manner. My counsel is that our societies pay strict attention to our own business,

and I assure them that our Forward Movement for Missions can readily find instant and wise use for all the money they can raise. Pay no attention to all such vagrant and outside appeals, and give your whole attention to our own proper and urgent missionary duties. They will keep us busy, all busy, and always busy.

This advice, of course, does not apply to such world-wide appeals as are made necessary by the present famine in China. The Christian Family Union is worthy of the support of every Christian and your contribution to it cannot be too liberal or too early.

WE are all more or less responsible for the moral and social atmosphere about us. Character is contagious. So is gloominess of spirit. The old sage never spoke more truly than when he said, "A merry heart doeth good like medicine." Frown, and before long someone will frown back at you. Smile, and you will not long smile alone. A friend tells how on a dull dreary, cold day, in a somewhat cheerless car, he was feeling quite miserable. The other occupants seemed to be so also. Another passenger entered. His face was bright, his greeting cheerful, and he was whistling to himself a sublime tune. "Count your mercies." In a short while everything seemed different. The wind outside was none the less bleak, the clouds were just as heavy, and the weather prospects generally were not improved; but somehow the inside of that car was changed. The contagion of good cheer did it, and the whole social atmosphere was clarified. It is so everywhere, and blessed are they who cultivate this grace and diffuse its blessings on their fellow-men. Let us see that we put life and brightness into other lives by cultivating them in our own.

THE little red-and-white button, the emblem worn by thousands of members of organized Adult Bible classes, is full of significance. That it represents high standards of life is illustrated by this suggestive incident, for which I can personally vouch. A young man with the button on his coat entered a railway coach in winter. Being cold, he retained his overcoat for a time. The news agent came along. Seeing the man thus seated, he offered a pack of cards for sale. As the passenger turned in his seat, the overcoat opened somewhat and displayed the class button. When he saw this, the newsboy simply said to his prospective customer, "If you wear that, it's no use for me to offer you this," and he replaced the cards in his basket. In such a remark and by the action that followed it, he paid a high compliment to the button. In his mind, playing cards and the Bible class emblem didn't go well together. That it could not properly be associated or connected, I hope every man wearing or qualified to wear the little button will be equally wise, and that the good sense of the newsboy will characterize all our members. The button stands for the highest ideals of character and conduct. To honor it by being worthy of it and consistent with it, is the only true use to make of it everywhere we go.

RESULTS of personal influence are not limited to the lifetime of the individual exerting it, but may be seen in coming generations. This is so for both good and evil. Perhaps no more pathetic or impossible appeal was ever made being approached in this manner who sadly said, "Take my influence and bury it with me." But that could not

be done, and it still goes on in effect. And, on the other hand, it would be hard to find a more striking testimony to the perpetual worth of a good life than that told of by, I think, Miss Frances Willard in one of her addresses. A man rode into an English village and eagerly looked for a public-house where he might get a glass of his favorite stout. No, No! Don't you believe that no intoxicating drink was on sale in the town, he asked the meaning of such an unwelcome state of affairs. The reply was, "About a hundred years ago a man named John Wesley came to this town. 'No, No! Don't you believe that the good men do is not 'interred with their bones.' It lives after them and blesses following generations. It will be so with you and me, friend, and though a hundred years hence our names may be forgotten, the world will then be better or worse for our having lived in it. Which it will be we only can decide, and we are deciding it now.

IN an Australian census six persons reported their religion as being £ s. d.—under the name of "Pence." Many of us would not so freely express ourselves, and yet the commercial spirit may be ruling our desires, shaping our motives, and unduly fashioning our characters. "What will ye give me?" was the uppermost question in the mind of the covetous Judas, and overborne by covetousness, all his sense of honor was for the time being destroyed, and for "thirty pieces of silver" he sold his Lord. In this age, when money looms up so prominently, we must watch lest we catch the Judas spirit, and, like him, become criminally disloyal to our Master. No more timely warning could be uttered to-day than Jesus gave his friends, "Take heed, beware of covetousness," for no greater danger confronts the Christian than that of placing an undue value on "things." When worldly goods are increased, when temporal possessions are multiplied, when barns will scarce contain the abundance of harvest produce,—comes the greater need of humility and prayer. The danger of eliminating God from our thoughts and of substituting for him the "pounds, shillings, and pence," is by no means limited to the Antipodes. Canada has abounding wealth, its incalculable extent cannot be computed; and herein may lie the nation's chief danger. Her strength may be her weakness, her riches make her poor, her prosperity be her ruin. Of old it was advised that the people remember God who giveth power to get wealth, and to us the same solemn warning comes, "It will be so with you and me, friend, and though a hundred years hence our names may be forgotten, the world will then be better or worse for our having lived in it. Which it will be we only can decide, and we are deciding it now.

I LEARNED of a simple little incident that happened before Christmas. A little child was shopping with her mother, and, seeing a poor old beggar woman, she asked her mother for five cents to give her. At the close of the day when the child was being put to bed, she repeated her usual prayer, and then innocently said to her mother, "Mamma, I am going to ask God to send that poor old beggar lady some Christmas." It was a simple thought, but it promptly drew the practical love of the wise child, and herein worthy of general emulation. Too often philanthropy is unattended by prayer, and not infrequently prayers are substituted for philanthropy. Both gifts and prayer are necessary for

Christ-like benefactions. Our Saviour gave himself, and in following his example we must content ourselves by mere passing on of good wishes or the expression of mere verbal sympathy. The combination of kind words and practical deeds is essential to real relief. The former without the latter are meaningless, yet the latter lose none of their value or effect if they are attended by the former. To pray for the poor is our duty, but to help God answer our prayers is equally our privilege. Months have passed since the Christmas season, with its varied and multiple gifts, engaged universal attention. If the true Christmas spirit were in our hearts then, we should even now and on each succeeding day, be making someone glad. Send some poor old beggar lady some Christmas, by both gift and prayer; but remember, you need not wait for seven passing months before you begin to do it. It is always Christmas where true love is.

FREQUENT reference is still made to the wonderful maternal management of the mother of the Wesleys. No one would attempt to detract from her renown, and yet there is a wealth of suggestion in her own words, and mothers who go and do likewise, may look confidently for similar results in the characters of their children, you need not wait for seven passing months before you begin to do it. It is always Christmas where true love is.

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FRANKLIN well said long ago, "He that rieth late must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly that poverty soon overtakes him." This has been exemplified often. But to those who are alert, prompt, punctual, always ready, nothing is lost by indolent neglect. It is said that when Adam Clarke was a young man he saw a copy of Erasmus's Greek Testament advertised for sale. Bright and early next morning he was on hand to secure it, and made the purchase. Two or three hours later a scholar of note called to buy it and was chagrined to find the book sold. "You are too late," said the seller. "Too late," said the man, "why I came as soon as I had taken my breakfast." "Yes," was the reply, "but Adam Clarke purchased it before breakfast." When it came to a choice between book and breakfast the young Methodist was not long in making his decision. Such a spirit in more young Methodists to-day would do them and the church a great deal of good.

FROM an English source I have learned the following story, which has not been taken very widely told. It is said that the late King Edward was personally taught by his devoted mother, Queen Victoria, his first prayer, and that it was,— "Oh, Lord Almighty, graciously condescend to hear my first prayer. May old England, my beloved and noble country, be always powerful and happy." The story is said to be true, but whether it be so or not, the prayer is one that every youthful British patriot may well offer up to God. We need such patriotism, and when, with a mind set on acquiring knowledge of the Divine law, a heart free of affectionate regard therefor, and a will trained to loyal obedience thereto, our young Britons both fear God and honor the King, there will be but little danger of a degenerate nation or a debauched citizenry. As the King draws near for the Coronation Ceremonies, let us all fervently pray the prayer that Edward learned from her, that our Motherland and all her children may be always powerful and happy.

THAT is a most interesting story which Mr. Bowron of Blackheath tells regarding a visit to the late Queen Victoria by a Methodist class meeting conducted by his father. It has not been widely told, yet deserves to be generally known, for it contains a suggestion that many young Methodists of to-day might easily profit by. Here is what Mr. Bowron says: "Many years ago my father conducted a large society class at Sloane Terrace Chapel, Chelsea, and at one time one of the members of that class was a female servant at Buckingham Palace. This servant came in for much persecution and ridicule on account of her Methodism and her regular attendance at class. It became so acute at length that some of the other servants threatened to leave if the Methodist servant remained. The matter in some manner reached the ears of her Majesty, who immediately inquired into it. On being informed of the cause of the dissatisfaction, she said, 'I will go to the meeting myself, and see if it is a fit place for a servant to go to.' And," continued Mr. Bowron, "her Majesty came to my father's class. On her return to the Palace she said to the persecuted Methodist servant, 'Never neglect your class-meeting. I only wish that the other servants would go also.'" The wise and kindly counsel of the good Queen might well be observed by thousands of present-day Methodists, both young and old.

PROMPTNESS to seize and improve every opportunity is a habit we should all cultivate. It is especially necessary in our officers. Perhaps we have all most many blessings because of procrastination. I know of a quality more desirable in any executive office in Sunday School or Young People's Society than this very same promptness. Cultivate it; practice it. It will bring profit to you and to your work. Be there when your time comes for you. Let nothing deter you. "Our business is never on time," was said to me of an otherwise splendid man not long since. "My teacher is often away and when she comes is always late," said a boy in Sunday School. "Our League is supposed to begin at eight, but it is always fifteen minutes after before we start," is another report. This is all harmful. Franklin well said long ago, "He that rieth late must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly that poverty soon overtakes him." This has been exemplified often. But to those who are alert, prompt, punctual, always ready, nothing is lost by indolent neglect. It is said that when Adam Clarke was a young man he saw a copy of Erasmus's Greek Testament advertised for sale. Bright and early next morning he was on hand to secure it, and made the purchase. Two or three hours later a scholar of note called to buy it and was chagrined to find the book sold. "You are too late," said the seller. "Too late," said the man, "why I came as soon as I had taken my breakfast." "Yes," was the reply, "but Adam Clarke purchased it before breakfast." When it came to a choice between book and breakfast the young Methodist was not long in making his decision. Such a spirit in more young Methodists to-day would do them and the church a great deal of good.

If your Secretary is working at a disadvantage because of an out-of-date or unsuitable record-book, why not purchase one of the new editions? It is now ready as we have on hand to secure it. Its use will greatly simplify as well as systematize your secretarial work. Write Dr. Briggs a copy and complete. The book will last you a whole year.



A JAPANESE GIRL'S RENUNCIATION

BY MISS A. STOTT

THE Eastern sun was pouring down in all his golden effulgence and glory, his warm brilliance lighting up a small but exquisitely-kept Japanese garden, in a picturesque country town. The scarlet camellias and the snow-petalled magnolia contrasted pleasantly against the background of dwarf pine, maple, and corymbia, whilst the sunbeams discovered the glint of the goldfish in the little pond, and made them shine and flash to and fro through the dark water.—"How lovely it all is!" said Hana, or "little flower," as her name meant, as she stepped noiselessly on to the verandah. Unconscious of the effect she herself lent to the beautiful scene, she stood gracefully at ease, drinking in the fair glory of the sunny afternoon. How simple and picturesque she looked, in her delicate-shaded dress, with its broad, black satin "obi," and her rich, black hair arranged in its quaint style to suit her Eastern type of face. Clear, soft, and limpid were her dark eyes, expressive in every feature was the small, daintily-poised head, and the beauty of robust health and natural refinement dwelt in the bright, fresh face of more than usual charm and beauty. Hana was not only

A LOVELY TYPE OF JAPANESE GIRLHOOD; she was cultured and well educated. The exquisitely-painted scrolls in the house beyond testified to her skill in using her brush, according to the prescribed rules of Japanese art, she could arrange flowers in the approved style, dispense "cha-no-ya"—ceremonial tea—with all the grace and etiquette of the strictest feminine accomplishment. She could play the "koto" and "samisen"—native musical instruments—with such effect that many of her father's friends would come in of an evening, to spend an hour or so, listening to Hana as she sang Japanese songs, and made the monotonous droning sound more like music, because of her clear, resonant voice, with its sweet, modulated tones. But alas! Hana's parents were in dire poverty—an old aristocratic but effete branch of an ancient Samurai clan. They had had the bitterest struggle to maintain the family through pecuniary losses of various sorts. The father, though an industrious man, had never succeeded well in his business, and being now broken in health and spirits, he was in terrible anxiety regarding the education of his large family. Hana was the eldest, and was twenty, whilst her two elder brothers, Taro and Ito, being now nearly initiated themselves, had never respectively, were ready to enter upon specific training—one as a doctor, the other as an electrical engineer. The family pride, which filled the parents' hearts, was vested in

THESE BRIGHT, AMBITIOUS YOUTHS, who had acquired themselves such much honour in their public examinations, so that their future looked bright and successful. But, alas! where there is the means to be found to send Taro abroad to study medicine under German professors, and how was Ito to have the expenses met of the Tokyo College of Engineering?

The father knew only too well, in order to make their name, his sons must have the best of training, or sink into poverty and obscurity. A plan had therefore been hatched in the parent's brain, of which Hana was in blissful ignorance. She had just recently left the high school, after having successfully passed the ordinary examinations required. During her past two years at school, a

GREAT CHANGE HAD COME INTO HER LIFE, for, having been induced by some fellow-students to attend a lady missionary's house for further instruction in English, Hana had heard the Gospel week by week. At first she had listened with careless inattention, and only understood vaguely the nearest intimation of the interest so earnestly and impressively, but the missionary had made her a special subject of prayerful intercession, and by-and-bye her faith and tact were rewarded in seeing Hana really interested, and enquiring genuinely the way of salvation. With what joy did the devoted worker lead the yearning soul, until the peace of forgiveness was given. From that time, over a year ago, Hana had tried in her quiet, unobtrusive way to live for her Saviour, but her parents, being SUCCESSFUL BUSINESSMEN, she had deemed it best not to say too much about her change of religion. She had warmly praised her new friend, the lady missionary, and had asked if she might accompany her sometimes to worship. The parents had demurred, but finally, with tacit care, however, she occasionally won permission, though they utterly refused to allow her to identify herself in any outward rite with the Christian community. Indeed, they looked upon her desire to worship the foreigner's God as a mere phase of her school life, which would, of course, be given up when she settled down into more serious duties, and became a wife, busy with her household.

But let us return now to the sunny garden and Hana, as she dreamily watches the glistening goldfish in the little shady pond. On a few occasions, on a few moments is she free to drink in the golden beauty around her, for a voice is heard calling imperatively, "Hana! Hana!" Instantly the girl replies, "Hi! Hi!" and disappears

THROUGH THE PAPER-SCREENED WINDOW, like the flash of a fleeting sunbeam. Her mother, a pale, resolute-looking woman of middle age, is busily engaged in preparing the evening meal, and Hana is soon occupied in cutting up the vegetables, whilst the small hired girl, drawn from the kitchen, looks well. Poor as they are, they must afford this small addition to the family expenses, in their effort to maintain their respectable superiority to their neighbours.

"Be quick, Hana!" says her mother. "I hear your father at the gate, and it is nearly five o'clock, and—why, I do declare, he has brought two guests with him! Be quick and make the tea, and heat the charcoal box for their pipes."

With her usual rapid obedience, the girl does as she is commanded, and almost as soon as her father and his companions have removed their shoes

and entered the guest-room, her gentle voice asks admission. With supple grace she kneels on the soft-matted floor, and, first making

THE LOW, POLITE BOWS REQUIRED, she then gracefully pours out the tea into the tiny cups, and places them beside each guest. She is conscious all the time that the strangers are regarding her fixedly, and although her eyes are never raised for a moment, she feels the cold, calculating glance bent upon her.

Her father details her for a few moments with somewhat unusual questions, and she is thankful when she is allowed to withdraw, for she is conscious of a vague fear, and her mind is full of nameless forebodings. She dared not ask her aunt mother about the unknown men who had come, nor what was the object of their visit, for somehow that they had some business on hand she felt certain.

However, she had little time for wondering, seeing that extra food had to be prepared, and Hana was soon too busy in helping with the evening meal to think of anything else.

It was late that evening, after the children had retired to bed, that Hana was sitting a little distance from her parents on the matted floor, doing some dainty embroidery. Suddenly her father said, "Hana, you are nearly a woman now. You know all about our family difficulties—how Taro wants to go abroad to study medicine, and Ito must go to Tokio Engineering College; and you you must give up my business. My heart is set on them having such advantages as will enable them to provide for your mother and me in our old age. I am rapidly falling in health and eyesight, so that in a short time I shall be completely unable to do my work. We have no wealthy relations or even friends who could help us just now, and I feel I could never bring myself to be dependent on the charity of others, even could I find those who would assist us. Then there are the other children growing up in my family, and I have had consultation, your mother, and I have decided to send you to some friends in Tokyo,

WHO WILL TRAIN YOU for a GEISHA. With your good looks and musical abilities, we hope you will soon be able to earn enough to help your family at this crisis, for your brothers now are our first consideration."

Whilst her father was speaking, Hana kept her eyes fixed on her embroidery, and when he stopped, there was a deep silence in the room. Her parents expected no reply whatever, only silent obedience to her father's word, his long pipe, and her mother, bending over the charcoal brazier, merely stirred the dying embers into a red glow.

Under her stolid, undemonstrative Eastern manner, she loved her eldest daughter deeply, and would have wished that Hana had married a well-to-do merchant nearer home, but they had been unsuccessful in securing a rich and eligible husband. Now she felt she must support her husband in trying to advance her sons at all costs to her personal feelings for her gentle daughter.

"Yes, Hana," she said, slowly, "we cannot find

A WEALTHY HUSBAND FOR YOU, although we have done our best; and it is no use your marrying one who could not help your brothers at this juncture. We have absolutely no resource, and so you must go to Tokyo to be trained as a geisha. The gentlemen whom your father brought this evening approve of your looks, and you will soon learn all you must know in order to be a popular geisha. To-morrow we must get you some new dresses to suit your youthful position."

There was silence still in the quiet room. Beneath the broad black satin sash there beat a young heart filled with voiceless pain. Hana sat rigid, but

A FIERCE BATTLE WAS RAGING

in her heaving breast. She seemed to see, as it were, a glimpse of the new life in all its lurid colors—the glitter, the glamour, the garish lights, the gay, flashing dresses of the dancer and the twice-wang of the native "samsen" and "koto." She also saw behind the scene, and shuddered—the life beyond the dainty paper screens, the shame, the ignominy—yea, and the sin of a life given over to sensual gratification. She had been taught by her English friend to see it all from a new standpoint, and the Light of the Gospel in her soul showed it to be a life of shame unspokeable.

On the other hand, she seemed to see in vivid contrast the Christ she loved, with eyes of love, sorrow and reproach. She saw His streaming brow, His pierced hands; she felt the power of His sacrifice as a mighty force, demanding her life, her all, at this moment of keeneest conflict. But how could she disregard the Japanese morality of implicitly yielding to their authority in everything? The poor girl's soul seemed torn in the agony of this terrible struggle, and, almost breathless, she said, slowly but firmly,

"FATHER—MOTHER, I CANNOT GO."

Her parents, if they heard the low, earnest voice, took no notice whatever of her eyes of love, sorrow and reproach. Her father smoked on in silence, her mother still stirred the embers with the brazen tongs. With a supreme effort, Hana looked up and said, still quietly, but with increasing firmness, "My parents, I cannot do this."

Her parents were astonished to speak, or take any notice of the protesting voice, and it was not until she had repeated her decisive words that her mother raised her eyes and looked with blank astonishment at Hana's pale, troubled face.

"I don't understand you," she said, gravely.

"Oh, mother," sobbed the girl, with tears. "I am a Christian. I believe in Jesus Christ, and His teaching is that of purity and righteousness. I cannot, even for your sakes, become a geisha, and though I would do anything I could to help my brothers, I cannot consent to enter upon such a life." Her mother gazed at her as though her daughter had

TAKEN LEAVE OF HER SENSES,

and repeated, incredulously, "I don't understand you."—"Oh, mother, I know, I know! but, indeed, I cannot obey you in this. In all else I will gladly do all you desire, but I dare not disobey God, for He says in the Holy Book, 'He that loveth father or mother more than Me is not worthy of Me.'"

"I do not understand you," broke in her mother, with rising anger in her quiet tones, whilst her father laughed scornfully.

"The girl talks nonsense; let her alone. What have you for idle words? She must and shall obey you, or else." He did not finish his sentence, but his look was enough.

"Oh, father!" cried Hana, throwing herself down before him in an attitude of agonized entreaty. "I know you and mother can't understand me, but, indeed, it is impossible to obey you in this, because God will be angry with me if I do so, and I love Him and dread His displeasure."

"But," said her father, "the doctrine of heaven is to worship the Emperor, love your country, and obey your parents; and you will thereby serve the gods. All other doctrine is evil and false. It is accused, and will be a curse on those who believe it."—"Father,

mother, I know, I know it is opposed to all Japanese morality that I should disobey your will, and I only wish—oh, how I wish!—I could implicitly do this which you command me. But, as I told you,

I AM A CHRISTIAN,

and I cannot become a geisha, even to help my family." There was a ring of firm decision in the gentle voice, and a look of set purpose round the girlish mouth, which her parents saw with misgiving, though they treated her with silent scorn.

"It is now late; let us retire," said her father. "To-morrow, I doubt not, our girl will have come to a proper state of mind, and repent of her unseemly folly and unfilial conduct. We cannot pay any attention to such child's talk."

Without a word the mother rose and went into the inner room, where the children were already sleeping on the soft mats. Hana occupied a tiny partitioned space with her sister, and as she slowly loosened her sash and folded it up, the tears fell fast, and her fingers trembled so that she dropped it at last, and sank down in a paroxysm of weeping. She had taken the momentous step; she had declared that she would obey the parental will, and only God knew at what terrific cost she had cast aside all the traditions and moral training of her youth to defy the mandate which was sacred in the eyes of her people. No sleep could come to those burning eyes through the long, dark night nor did she attempt to lie down beside her sleeping sister. The hours passed slowly in one lone, sad, troubled vigil, as she thought of what her decision must entail for them all. She felt how unalterable was the stern nature of her mother's purposeful character. She knew her father's blind, obstinate determination. Escape there was none. She must leave the home of her childhood, and tear herself away from her family for ever, to be an accused exile. It was as though she saw the words "I AM A CHRISTIAN" written in letters of fire, and but for the words ringing in her soul, "More than Me," "More than Me," "Is not worthy of Me," it is doubtful if the poor girl could ever have persisted in her resolve; but she had come to love her Saviour with all the deep, silent affection of her quiet, determined soul.

As the grey dawn softly broke over the sky, she noiselessly and hurriedly straightened her dress, and, finding a Japanese pen and ink, she quietly knelt on the mats and wrote a letter to her parents, explaining her decision and action. Then, softly pushing aside the paper screen, she left her letter where it would be instantly found when the family were about.

The morning light was faintly glowing in the East when she tremblingly unfastened the wooden shutters and passed out into the dew-laden gardens. With a stifled sob she quickly ran down the path, her straw shoes in her hand, fearful of awakening the slumbering household. With hurried steps she hastened to her missionary friend's house, who was not a little surprised to be summoned to see her protegee at so early an hour. The

SAD TALE WAS SOON TOLD

amid tears and sobs, but the kind and ready sympathy of her friend she had so long relied upon, the girl's sad heart.

Whilst Hana was telling her troubles, the missionary was considering the best plan for her escape and further protection. The first step was to secure official help in the matter, so as to prevent suspicion being brought to the ears of the girl to force her to adopt the life of a geisha. There was considerable difficulty, but faith and prayer were finally rewarded, and Hana was sent away to the Northern Island, to be a

companion helper to a devoted missionary lady. Her name is never mentioned in her home; she is accused in the sight of all who knew her amongst her family relations; but, cut off as she is from them, she yet feels a thankfulness and peace she would not resign for earthly ties and human affection. Thus, in her far-distant northern home, in a life of faithfulness and useful service, she lives to encourage others to be true to the faith.—In *The Christian Herald* (British).

Grumbling as a Fine Art

BY REV. R. O. ARMSTRONG, M.A.

This was the subject of a popular lecture recently given in our city. From the brief reports given in the papers I inferred that the speaker had pointed out one of the weak spots in our civilization, and one of the traits most to be deprecated among Christians. And the worst feature is that it ever got to be looked upon as a science. How often we find ourselves the "fools of habit."

Christians are set forth in the Bible as the "salt of the earth" and as "the light of the world." Hence the responsibility of the world's best is laid on them in co-operation with Christ their head. A study of the economics of influence will lead us to see that in order to have the greatest effect on our fellows we must have all our faculties harmoniously marshalled and wisely directed. Grumbling disturbs things, and is the greatest foe of self-control.

If Paul had a favorite church that at Philippi was the one. Their besetting sin seems to have been grumbling; for in the very chapter where he says, "Let Christ Jesus be in you which was also in me," he has to say, "Do all things without murmurings and disputings." Paul well knew the sensitiveness of the world to the failings of Christians and what a diplomatic mistake sulkenness, growling, fault finding and arguing was. "Sour godliness" never commended Christianity to anybody.

These kind of people always have their pet opinions and methods. If these are not recognized, to their notion, there is complaint, then argument. If one is foolish enough to enter the lists with them, Grumblers always seem to be on the lookout for favors for themselves. It throws them into paroxysms of unhappiness to see favors bestowed on others.

People grumble about the weather, about taxes, the law, the country, the church, about their circumstances, prospects, their meals, their families, neighbours, and in short about nearly everything except themselves. So offensive was the grumbling habit among the children of Israel to the divine presence that many of them were cut off on account of it.

"Some murmur when their sky is clear and wholly bright to view, If one small speck of dark appear in their great heaven of blue;

And some with thankful eyes are filled, If but one streak of light appear, One ray of God's great mercy gild the darkness of their night."

We must overcome the tendency to murmur either inwardly or outwardly by looking more on the positive side of things. We are not to measure by appearance one streak of light. God means anything it means to trust the Providence that makes all things work together for good. If we can't see that everything is for the best, we can still try to make the best of everything. "Believesth all things, becometh all things, hopeth all things, endureth all things." The world will never be mended by grumbling. We must work. Let us try the good old way of singing at our work. Rejoice evermore.

Winnipeg, Man.



Means of Power in This Department

Speaking on "The power of the Christian Endeavor Department," at the Canington District Convention, at Little Britain, Miss Violet G. Shier pointed out that the usefulness of our Young People's Society depends almost wholly on the effectiveness of the First Department. She said:—

"The literary and social work of our organization may be important in developing the talents and cultivating the mental life of Leaguers, and the work of the Missionary Department in these days of need and opportunity is really necessary; but our society fails of its primary purpose if it does not build up our spiritual life and increase our usefulness in the field of personal soul-winning service for our Master and Lord. It is to this end especially that the work of the Christian Endeavor Department is directed. This department, therefore, is a power only to the extent that it develops spiritual life and better fits us for spiritual work among our young associates. By what means can we realize this power?"

"1. By keeping uppermost in our minds the supreme purpose for which the Epworth League was instituted, namely, (a) To save souls. (b) To promote an earnest, intelligent, practical Christian life in the young members and friends of the Church, (c) To promote the study of God's word, (d) To increase usefulness in the service of God and humanity. This is vital real, not imaginary work."

"We may have many other elements in our Societies, but this is the very foundation of all success, for the Young People's Society was not organized only for entertainment, nor for raising money, nor for intellectual culture, nor for social enjoyment."

"All these are good, but the League was organized for soul-saving and for training in personal service for God."

"To the Christian Endeavor Department especially is committed the work of keeping this supreme purpose constantly to the front, and that department is a power to the extent that it does this work."

"2. By making our consecration meetings real. A meeting can scarcely be called a real consecration service in which there is a roll call to which one-half the members or more respond by merely saying, "Present," while a few more recite or read a verse of scripture, and perhaps not more than one out of a dozen ever gives a word of personal witness for Christ."

"The Christian Endeavor Department can never be a power with such nominal consecration services. If we are not prepared to tell of what Christ has done for us, and what our hopes and desires are in our own meetings, we will surely not be very earnest in our efforts to reach and save our young friends and associates."

"The leader of the consecration service should make special preparation for his meeting, and be ready to lead in a real renewal of the pledge to endeavor for God."

"Seasons of prayer, in which active members should be ready to take part, if only sentence prayers, are important; and the roll call and response should be understood to be a serious personal matter, an opportunity for honest confession of

Christ, and expression of desire or determination to live for Him.

"If our consecration meetings were real, the problems of the power of the Christian Endeavor Department would be largely solved."

"3. By recognizing the vital connection of this department with other organizations and services of the Church. Our Society is designed to be a school of preparation and training for active work in every department of the Church's endeavor. It is designed to qualify young people, and to inspire them to become teachers and workers in the Sunday School, to create in them an interest in prayer meetings, and in every other line of the Church's activities. It was never intended to isolate young people or to separate them, but rather to bring them into closer touch with the Church in all departments of her work. It is especially the work of the Christian Endeavor Department to do this, and only by so doing can this department become a power."

By recognizing the important fact that all real power is of God; that the best organization and equipment are only effective as they are directly connected with the true source of spiritual energy. Even our Divine Master did not commence His life work until He received the baptism from on high, and the Apostolic Church, with its organization complete, tarried at Jerusalem until endowed with power, before a single effort was made to save souls.

"How useless, then, any expectation that the Christian Endeavor Department can accomplish its work without the power of God."

"For this, then, let us both pray and believe."

Personal Counsel

The following inscription, taken from an English church, has been placed on a memorial tablet, which is near the entrance of the church at Briarcliff Manor, New York:

"On your way to the Lord's house, be thoughtful, be silent; or say but little, and that little good."

"Speak not of other men's faults—think of your own—for you are going to ask forgiveness."

"When you reach the church, never stay outside; go in at once. Time spent within is exceeding precious."

"Humbly, and pray, spend the time that remains in holy thought."

"In prayer, remember the presence into which you have come! Never look about you to see who are coming in, or for any cause whatever. It matters nothing to you what others may be doing; attend to yourself; fasten your thoughts firmly on the holy service; miss no one word. This needs a severe struggle, so you have no time for vain things. The Blessed Spirit will strengthen you if you persevere."

"When service is over, remain kneeling and pray. Be silent, and speak to no one until you are outside."

"Do not cover your head until you are outside—the church is God's house, even when prayer is over."

"On your way home be careful of your talk; the world will too soon slip back into your mind."

"Love prayer and praise best; preaching is but the help to that heavenly work."

Lessons in Bible Biography

Topic for week of June 4.

Scripture Reading Lesson—1 Sam. 3: 1-19; 13; 15.

Note to the Leader:—The following questions with the Scripture texts giving the answers, are provided for you with the suggestion that you use them in a friendly contest among your members, in this way. Divide your leaguers with two sections about equal in numbers. Appoint leaders or captains. Let them see that each person is provided with a full list of questions and answers. Let them drill their sides well ahead of the meeting. Then on the night of the meeting arrange for the sides to sit facing each other, and let your pastor or some other prepared and capable person ask the questions in order. No one drops out of the contest, but if a question is asked and the answer is incorrect, the miss is counted against that side. Evidently the side making the lowest number of misses during the contest, is the winner. The questions may be asked of the persons individually, or they may be given to the whole side. In the latter case, when the question is asked, everybody who can answer it, or thinks he can, immediately rises. The questioner then asks which person he chooses from the side whose turn to answer has come for the answer. If he fails to sit down; some one on the other side is asked, and so the interrogations go on till the questions are all correctly answered. This plan provides just what our young people need, inasmuch as it helps them study, state what they know, learn from their mistakes, remember what they have learned, and affords unfailing interest to your meeting. If you are not afraid of a little extra time, the method used, and you will want to do so again.—Editor.

Memory Questions for Contest

All references are to the First Book of Samuel.

1. Give the names of Samuel's parents. 1: 8.
2. What does the name of Samuel mean? 1:20 (margin).
3. What verse shows that Samuel was early given to God? 1: 28.
4. Where did Samuel's father and mother live? 2: 11 (a).
5. How was the child Samuel brought up? 2:11 (b).
6. What is said of Samuel's growth? 2: 26.
7. Where is the account of Samuel's call to service by God found? 3: 1-14.
8. What is recorded of Samuel as a youth and man? 3: 19, 20.
9. Name Eli's two unfaithful sons. 4: 4.

10. Who were enemies to Israel at this time? 4: 1.

11. How long were the Israelites faithless toward God in this period? 7: 2, 4.

12. Who called them to repentance, and where? 7: 5.

13. What happened at Mizpeh? 7: 7.

14. What does Eben-ezer mean? 7: 12.

15. Did the Philistines attack them again? 7: 13.

16. At what three cities did Samuel act as judge over Israel? 7: 16.

17. Where was his permanent place of residence? 7: 17.

18. Name two sons of Samuel who were judges under him. 8: 2.

19. What was their official character? 8: 3.

20. What popular request was made of Samuel? 8: 5.

21. What did Samuel do about this desire for a King? 8: 6 (b).

22. What directions did the Lord give Samuel? 8: 7-9.

23. Who was the first King of Israel? 9: 17.

24. Where did Samuel assemble the people to choose their King? 10: 17.

25. Where was Saul again acclaimed King? 11: 15.

26. What challenge did the old man Samuel throw out to the people concerning his official record? 12: 3.

- 27. How did the people justify his conduct? 12: 4.
- 28. What promise did the aged Samuel give the nation? 12: 14.
- 29. What warning did he also utter? 12: 15.
- 30. What admonition did he add? 12: 20, 21.
- 31. For what wrong act did Samuel reprove Saul? 12: 9, 13.
- 32. What later sentence did Samuel pronounce on Saul for his disobedience? 15: 23.
- 33. Did Samuel interview Saul after this? 15: 35.
- 34. Who was chosen to succeed Saul as King? 16: 13.
- 35. What is said of David in I. Sam. 16: 18?
- 36. When Saul sought to kill David, where did David go and with whom did he live? 19: 18.
- 37. Quote a passage that seems to refer to Samuel as a Teacher of prophets. 19: 20.
- 38. What happened to Samuel some two or three years after David was chosen to succeed Saul? 25: 1.
- 39. In what New Testament verses is Samuel referred to as the "teacher of the prophets"? Acts 3: 24, 13: 20.
- 40. What Old Testament verse refers to Samuel as mighty in prayer? Jer. 15: 1.

If it is really impracticable to conduct such a contest as is advised above, the study of the Topic may be presented by as many persons as are indicated in the following sections, and according to the general outline given:

- 1. Samuel and his parents. A consecrated Child.
- 2. Samuel and Eli. A trained Boy.
- 3. Samuel and the people. A godly Judge.
- 4. Samuel and Saul. A wise Statesman.
- 5. Samuel and David. A safe Counsellor.
- 6. Samuel and God. A faithful Servant.

All necessary material for these sections may be found in the First Book of Samuel. Read it for first-hand information. For explanatory or supplementary matter, consult a Bible dictionary or encyclopedia, but study the Bible record first and if necessary, repeatedly.

Before closing your service, you may profitably consider, and then repeat in unison the following Consecration prayer:

"Heavenly Father, I offer the month past with all its failures and triumphs, to Thee, Forgive my failures and accept my thanks for the grace that enabled me to be victorious. I lament the folly that led to defeat. I praise Thee for the strength by which I conquered. I commit myself to Thee this hour, praying that through the coming month I may ever preserve a right heart toward Thee, and that Thou wilt make me more helpful in common life. Let my words be full of inspiration, and my dealings be ministers of encouragement and cheer."

Our strongest men and women, those who have done glorious service in the cause of the Kingdom, have ever fed themselves on the Bread of Life. Lord Shaftesbury, the valiant friend of the friendless, was conspicuous for this. His last public duty was to visit Lord Salisbury with respect to some dark revelations in the *Fall Mail Gazette*. News day he arose in the House of Lords and began a speech with these words: "My Lords, I am now an old man. When I feel age creeping upon me and know I must soon die, I am deeply grieved, for I cannot bear to leave this world with so much misery in it." Overtaxed, that night he called for his daughter, and whispered, "Read me the words begin-

ning 'The Lord is my Shepherd,' " And with those gracious, feeding words his tired soul was refreshed.

It was the same with Gladstone. He fed himself even on the Treasury Bench with the food of angels. It was the same with General Gordon. He marched out on his great enterprises in the strength and inspiration of the Lord. And indeed, there is no other resource if we are to be children of power, and able to endure great campaigns. The reason why the Church of Christ to-day is frequently so faint is because it forgets the heavenly manna. The men and the women who go through years of arduous crusading are those who take time to sit at the King's table and eat of the King's meat. It was Frances Willard's secret, as it was the secret of Josephine Butler.—*Selected.*

Lifters and Leanners

Years ago—perhaps it is so today—the children of San Francisco delighted in roller skating on the streets. The long slopes lent themselves admirably to the sport. How exhilarating it was to start at the top of a hill, with feet that fly like a feather, and speed to the bottom. There was only one drawback—the hill must be climbed before another descent could be enjoyed. Some of the youngsters were plucky, and they would turn immediately to their task. Others hung back, waiting until they were thoroughly rested, before they began the ascent. But some lazy children were still more fortunate; at least they thought so. All they had to do was to catch hold of one of the ready climbers that they might be dragged up the hill. Sometimes, of course, the boys and girls took turns; first one would pull a friend, then another would pull him. But it was noticeable how many there were who were never willing to pull.

A Montreal pastor has told of a splendid church building in a certain city whose imposing beauty is equalled by the appalling size of the debt upon it, and as a result of this lamentable state of affairs, the financial problem is so prominent as to seriously bedevil and cripple the activity and zeal of the congregation in other directions. The burden of financial management is borne chiefly by one man, whose heroic endeavors to prevent total bankruptcy could be fully appreciated only were he to surrender the onerous task. This one man seems to bear the same relation to his church that Atlas was supposed by the ancients to bear to the world itself. While he lifts, the whole congregation leans.

The story of the San Francisco roller skaters needs to be told in that church, where there are hundreds of members who have just as much right to help as the man on whom the burden rests; and not in this church only, but in hundreds and thousands like it all over the country. There is too much dead weight in the churches.

There is inspiration in the incident told after a boat race at one of the large colleges. When the two leading boats were struggling desperately, one just the least bit ahead of the other, the oar of one of the rowers in the rear boat broke in his hand. Without a moment's hesitation he sprang into the water and swam ashore. To those who crowded round him, asking the reason for his action, he said, "I was no longer of any use, and I wasn't going to stay and be a dead weight to the rest."

What an exodus there would be from the many people's societies and from the churches if all those who are a dead weight on others should resolve to leave! But this is unnecessary. There

is another solution to the difficulty, the determination of every inactive Christian to become active. During the past twenty years thousands of churches have been transformed simply because young people in the societies have seen the necessity of united work. They have worked together on committees, have gradually been called into larger church work, and in course of time inactive churches become a hive of industry. No wonder pastors have praised the societies of young people for developing the workers as needed.

The readiness for service inspired by these societies was well illustrated by an incident at a large convention of young people. A walk from the street came into the hall where everybody was busy. He thought he would like to be one of that company. So he sought one of the busy ushers and said: "I want to do suthin'." He was sent to wash his face and hands, and when he returned he begged to be put to work. All day he worked as an errand boy about the hall. At night he was heard to remark: "It's kinder hard work, but it's fun, just the same."

That is the lesson that young people everywhere need to learn—the joy of service, each one doing his part, on committees, as officers, as obscure members. Then when they are older the churches will not be made up of "lifters" and "leanners"; everybody will be a lifter. And how light the load will be!—*John T. Paris.*

Talking in Their Sleep

"You think I'm dead,"
The apple tree said,
"Because I have never a leaf to show,
Because I stood
And my branches droop,
And the full, green mosses over me grow;
But I'm alive in trunk and shoot.
The buds of next May
I fold away,
But I pity the withered grass at my root."

"You think I'm dead,"
The quick grass said,
"Because I have parted with stem and blade;
But under the ground
I'm safe and sound,
With the snow's thick blanket over me laid.
I'm all alive and ready to shoot
Should the spring of the year
Come dancing here,
But I pity the flower without branch or root."

"You think I'm dead,"
A soft voice said,
"Because not a branch or root I own.
I never have hid,
But close I hide,
In a plump seed that the wind has sown.
Patient I wait through the long winter hours,
You will see me again;
I shall laugh at you then
Out of the eyes of a hundred flowers."
—*Sel.*

Prof. Moody, of the Brooklyn Fine Arts Institute, still holds that the Tower of Pisa was built to lean. He took a series of measurements of the steps on both sides by which one ascends the tower, which measurements were supplemented by others. He claims that the regularity of the measures and other factors show that the builders intended to make the tower out of plumb. It was begun in 1170, when some principles of physics were new, and a freak tower may have appealed to the builders. It is 179 feet high and 13 feet out of plumb. The inclination is said to have increased 6.12 inches since 1829.



Chinese Drugs, Doctors and Diseases

REV. J. H. MCARTHUR, S.T.D.

(Topic for week beginning June 11th.)

TEXT-BOOK.—"Heal the Sick," by Dr. O. L. Kilborn.

STUDY CHAPTERS 3 and 4.
SCRIPTURE LESSON.—John 5: 1-9.

The Text-book. Have you got a copy of Dr. Kilborn's "Heal the Sick"? This is the text-book on which our monthly missionary studies are based. You cannot study these topics successfully without it. It has been prepared by the Rev. Omar L. Kilborn, M.A., M.D., one of the pioneer band of missionaries sent forth by our church to West China in 1891 under the leadership of the late Rev. Dr. Virgil C. Hart. During all these years Dr. Kilborn has labored assiduously and successfully in the cause of Christ in China. To our needy fellow-men in China he has brought healing for both body and soul. He has lived and preached a gospel that brings ready relief to all the bruised sons of men. In this work of love and mercy he has been ably assisted by his wife, Dr. Retta Gifford Kilborn, who is also a medical missionary. His intimate knowledge of Chinese life, his Christ-like love and sympathy for the Chinese people, and his long years of loving, faithful service for them as a medical missionary have in a very high degree fitted him for the task of writing this book. Have you got the book yet? If not, do not neglect to do so.

The Higher Purpose of Our Studies. The purpose of these missionary studies (as stated last month) is not merely to supply us with material for profitable meetings, but by a diligent study of the book and a thorough mastery of its contents to give us a more adequate idea of the great need there is in China for medical missionaries. This is our immediate purpose. But beyond this there is a higher purpose, and that is that we ourselves may catch the missionary spirit, so that we ourselves may become missionaries either at home or elsewhere. It is not enough that we know the need, we must also feel the need, and we should feel it so intensely that we are moved to do all that is within our power to meet it. The physical ailments and the soul needs of men should appeal strongly to our Christian conscience. Every follower of Jesus Christ our Lord is expected to be a missionary. In what way or ways can we as Leaguers prove ourselves to be missionaries?

Plan for this meeting. Before calling on the member who has taken up this topic, let the leader in a two minute address give the gist of last month's topic. It might be well to have two persons to deal with this topic, each taking a half. The following questions are not exhaustive, but may serve as a guide to those who prepare the topics for the meeting.

1. Describe the two kinds of drug stores.
2. Explain the Chinese use of plas-ters.
3. What use is made of animal bones and snakes' skins?
4. What other remedies are used?
5. How may a man obtain courage according to Chinese ideas?
6. Mention some of the erroneous ideas the Chinese have of anatomy.

7. In what way do the Chinese get the benefit of fresh air?
8. Name some of the most common diseases in China, and account for their prevalence?
9. What classes of men suffer from rheumatism, and why?
10. Explain the case of the tortoise in the stomach.
11. Relate what a young man did to save his mother's life? Also what a young girl did for a similar reason?
12. Why is suicide in China so often contemplated?
13. What steps are necessary to become a Chinese doctor?
14. Describe some of their methods as practising physicians?
15. Tell about "complimentary boards."

Tom Barnes's Journey

BY MISS EMMA B. GALLOWAY, TORONTO.

Westmoreland Epworth League.

The Barnes family lived in the country. Nellie Barnes was one of those fortunate girls whose privilege it is to live at home and help mother manage the household affairs. The daughter appreciated her position and was a real help and comfort to every member of the family.

It was Saturday morning. Nellie had just finished her baking, and had arranged the row of spiced pumpkin pies, together with the pans of doughnuts and cookies on the pantry shelf, when Harold returned from the village with the mail. He rushed into the kitchen, tossed the papers onto the table, and exclaimed:

"I'm as hungry as a bear and something around here smells awfully good. I say, Nell, let me sample those cookies."

The sample soon disappeared, and he said, "They are real good, Nell, but one is only a taste. Give me another and I will give you a letter."

Nellie went into the pantry and returned with an apple turn-over and a doughnut. As Harold took them he said, "You're all right, Nell; I'd write to you myself if I was away from home."

"I don't want you to go away, Harold. It is bad enough to have Tom away all the time. Where is that letter you had for me?"

"Here it is. Another great thick one from Tom."

"From Tom?" exclaimed Mrs. Barnes, "why it was only day before yesterday that we had a letter from him. I wonder if he is sick."

"Not very sick if he could write such a letter as that," said Harold.

Nellie sat down by the kitchen window and opened her letter.

"Read it aloud, please," asked Mrs. Barnes, who was anxiously waiting to hear its contents. Tom was her eldest son and had a position in the city forty miles away.

"All right, mother," said Nellie, and began to read:

"Dear Nell,—Mother will probably think there is something the matter that I am writing again so soon. Tell her that I am perfectly well and happy. I am just writing to tell you that I am going with you, Nell."

"Whatever does he mean, mother. I am not going anywhere," said Nellie, in a puzzled tone.

"I'm sure I don't know, my dear."

said Mrs. Barnes, "but I am very thankful he is not sick."

"I am just writing to tell you that I am going with you," repeated Nell. "I wonder what he means."

"Why don't you go ahead and see what he says?" asked Harold, who had just finished his lunch.

Nellie started again—"I am just writing to tell you that I am going with you, and to prove that I am not teasing my little sister I will enclose a postal note for five dollars."

"Well, I don't understand," she began; but Harold impatiently stopped her.

"Oh, do go ahead, Nell; I can't wait here all day. Surely he will explain somewhere in the budget. Here is your postal note, all right, and Harold picked up the paper that had slipped out unnoticed when she had opened the letter.

Nellie started once more—"I did not tell you in my last letter that I was going, for I wanted to surprise you. It is not until six weeks ago that I have been thinking about it for some time. I am sure you and mother will both be glad to know I am going, so I shall tell you all about it without any further delay. I think I have told you before about our Y.M.C.A. Athletic Association. One night about six weeks ago Mr. Davis called for me to take me to a committee meeting. I was not quite ready when he called, so he came up to my room to wait for me. You remember that mite-box you sent me about three months ago. I had not used it, but I kept it on the table in my room just because you sent it to me. While waiting for me, Mr. Davis picked up the evening paper which I had purposely thrown down over that box. When he picked up the paper he saw the mite-box. 'Tom, where do you get the mite-box?' was the next thing I heard. 'Oh, I have a little sister up home who is gone on Missions,' I replied. I hope you will pardon the expression. Well, but the fact is, well, I wish he had not seen it. 'Gone on Missions' is she, Tom? Has she been gone long?' he asked. I thought he was making fun of you and I got angry and said, 'I want you to understand, Mr. Davis, that my sister is just all right, and I won't stand anyone laughing at her.' 'I am laughing at you, Tom, not at your sister. You paid her a compliment when you said she was 'gone on Missions,' although from your tone I imagine you did not intend to do so. I was just going to suggest that if she had not been 'gone' too long it would be a waste and no course for you to hurry up and go with her.' By this time I was ready and we started out. As we walked down town he talked Missions to me. He said he wished his sister, or some member of his family had been 'gone' on Missions when she was a boy. His life might have counted for more than it has. Almost everyone is 'gone' on something; almost everyone has some hobby, making money or seeking pleasure, or countless other pursuits. 'I rather think you're both in physical,' Tom said. 'Well, surely, athletics are all right,' I said. 'Yes, I thoroughly believe in good athletic sports or I should not be at the head of this committee to-night,' said Mr. Davis. 'They are good, but they are not the highest good. I believe in developing the spiritual, but we must not neglect the mental and spiritual sides of our nature.' Then he gave me a lot of missionary facts and figures. I never knew before that 'Missions' were interesting, but they are when Mr. Davis is talking. He spoke of Missions as one of our best hobbies; boy can Tom. The best investment a young man can make is to invest his life in service for others. It will yield the best return in

this life as well as in the future. "What difference will it make a hundred years from now whether or not you were interested in sports and such things?" he asked. "Really no difference," I replied. "But," said he, "it will make a great difference whether you are interested in Missions, not only to yourself, but to others. Imagine your life spent for yourself in pleasure and sports and such things. What good influence would your life carry with it; what will your life count for now; what will it count for one hundred years from now? But if your life is invested now for God and your fellow-men, you cannot estimate its value; its influence on those around you; nor the difference it will make in the future because one life with all opportunities and possibilities has been invested for God." Really, Nell, it was a new thought to me. I had never paid any attention to the subject before, but as I listened to him I thought to myself there must be something in it when a business man of his standing thinks it so important. He did not tell me, but I heard it afterwards, that he lives plainly and comfortably, and gives large sums every year for missionary work. The reason he belongs to the U. S. C. A. is to get in touch with young men, to help them to see their higher privileges, to get a chance to talk with them and interest them in his hobby—Missions.

"That night I decided to go with you, Nell. Then I remembered you said those mite-boxes were to be collected every three months. I had to get busy, as I had already wasted so much time. I decided to give a tenth of all the money I received. Of course, that couldn't all go to the mite-box. I must have some for Church and Sunday School. One night when I gathered my week's wages I took out the tithe. It did not seem very much. Surely I ought to really give something for all the benefits I receive, so I laid out a dollar bill. The tempter said, "You'll need that for yourself." I said, "Probably I will need that, but here it goes into that mite-box before I decide to spend it on something for myself—then I won't be able to brag about what I gave up." I thought if I was a real heathen, say in Africa or China, I would like some Christian boy to send me the Gospel. I am going with you, Nell, are you not glad?

"Sometimes I think I may go myself to tell them the good news, or I may stay here and earn money and send you, or we might both go, Nellie. I must close now, with lots of love from Tom.

P.S.—Please give the enclosed \$5.00 to your missionary treasurer as my mite-box offering."

"Oh, mother, wouldn't it be lovely if we could go," exclaimed Nellie, as she folded up the letter and placed it in the envelope.

"I don't think we can spare Nell, can we, mother?" asked Harold, anxiously.

"Not very well, Harold, but for His sake we may some day if God calls her to that work," said Mrs. Barnes.

"I'm glad she isn't old enough to go yet, anyway," said Harold. "But if Tom is going with you on Missions, why can't I go, too?"

"Why, certainly, dear boy, come along; the more the merrier, you know. I will write to Tom to-night and tell him that you, too, are going with us. We will help make up a happy party."

"He breathed a prayer; he sang a song; He helped a weary soul along; His life thus spent in kindly deeds. He had no time for scolding creeds. A being built on God's own plan—The world could say, 'Here was a man.'"

Sunday School Missionary Work

In a very interesting letter, Miss Ella A. Maclean, writing from Peking, Alta., tells something of the efforts being made to instruct the children of the foreigners in the Word of God. She says

"Miss Code and I are together in charge of three schools among the Austrians. In one of these very fine English schools in another we have about half English and half Russian, and in the third English is predominant. Our aim, of course, is all English for all the schools some day. Our method is to read the lesson to them in Russian, talk it in Russian so as to be sure they have the thoughts, and then read it in simple English. In this way their English vocabulary grows from week to week. Quite often one of us is in charge, and the start then consists of one person who is Superintendent, Primary Teacher, Bible Class Teacher, (when some of the parents drop in as they occasionally do,) Organist, etc.



A RUSSIAN HOME PARTY.

"We use the International Lessons in one school and hope to use them in all, some day. The schools are held in Austrian homes, and our equipment consists of a movable blackboard, slates and pencils, a picture roll, telescope organ, and picture cards. The picture roll is very much appreciated, and we have had grown up people crowd around it as eagerly as the children, and ask all kinds of questions.

"The children are apt to occur. Just yesterday, even with the organ and our bravest singing, we could not drown the noise about a dozen hens that were cackling under the bed. If a neighbor drives into the yard, the tendency is for all, both old and young, to run and look through the tiny window, that nothing of interest may be lost.

"One school is five miles away, and another eight, and we have had four or five trips this winter when the thermometer registered forty or more below zero; but we thought if the children could walk there, we could surely find. We are glad to feel that we belong to the great army of Sunday School workers, and we hope our boys and girls may compare favorably with any Canadians some day in the essentials of Christian citizenship. We ask your prayers for the Austrian work."

This is missionary work of the very highest type, and we bespeak for these devoted young women the prayers of our readers that God may abundantly bless their untiring efforts to break the living Bread to these needy souls.—Ed.

Why Did Santa Claus Not Know Him?

BY REV. J. W. TOTTEN.

At the close of one of our Christmas tree entertainments a little boy who came to our country under the care of one of our "Homes," said with a disappointed tone of voice to the Sunday School Superintendent, "Santa does not know me." Only a short time living in the neighborhood, and in a measure out of it, his name had not been called out as a recipient of any gift that had helped to give the tree the attractiveness and beauty to so many little eyes. Hence his conclusion that Santa did not know him, and with this thought he sought to bridge

over the chasm created in his lonely and disappointed little heart.

Might we suggest to the many happy Leaguers who are at home among their own kith and kin, that there are many little strangers who have come to our shores, and are far away from loved ones, if indeed they have ever known such. Many have come from poor homes and it is a blessing that they are thus removed from former unfavorable surroundings; but after all, they are strangers in a strange land, and a little Christian love and kindness shown them may help to not only cheer and brighten for an hour, but to win them to good and useful lives. Let us in the spirit of our Master seek them out, and in all possible ways help the strangers within our gates, that none of them may sorrowfully lament, like our little friend, "Santa does not know me."

Evidence

Mary lived in the tenement district of St. Louis. She was only thirteen, and she was the eldest of seven. Her mother was dying, and she called Mary to her bedside and said, "I must leave you, but you must help mother now to the children. Be patient with father; you know he is kind to us when he is not in drink, so be patient when he comes home and abuses you, and keep the children together. Don't let them be separated. God help you; the task is hard, and you so young!"

The hand slipped from Mary's shoulder and left a great burden resting there. Mary took it up bravely and for two years she toiled and slaved.

Then the hot summer weather found Mary too weak to withstand it, and she came down with fever. A deaconess administered to her needs. One day Mary was very weak and she told the deaconess her story.

"Now, I am dying," she said, "as mother did. I have been patient with father, and I have kept the children together, but I am afraid to die. I have not gone to church because I have had no fit clothes, and I have been too tired of nights to say my prayers. Now, what can I say to Jesus when I see Him up there?"

The deaconess took the frail little hands, hardened by toil for others, and said:

"Don't say anything, Mary, just show Him your hands."—Selected.

"A sunny spirit more than sunny skies,
A patient face more than storminess sea;
These are to me
Seraphic witnesses of Paradise
And calm to be."

PASTORS!

THIS IS FOR YOU.

"The hope of our work is in the pastors. If the minister becomes awakened to the importance of this work the people will also catch the vision. This will not all be accomplished in a day, however. We must be patient." So wrote Bro. J. E. Lane, from Arden, Man., very recently, and we commend his words to every pastor in Methodism.

HOW WE GOT OUR BIBLE

How We Got Our Bible

THE ANCIENT VERSIONS AND THEIR VALUE IN BIBLICAL STUDY.—The Samaritan Pentateuch and The Septuagint.

REV. PROF. A. P. MISSENER, Ph.D.

(Topic for week of May 21.)

SCRIPTURE LESSON FOR MEETING.—Luke 4: 16-22; 2 Tim. 3: 14-17.

Having learned something of the history and value of the oldest Greek and Hebrew manuscripts of our Bible, we have next to examine some of the other old documents known as "Versions," to see how these may be used by students in the effort to ascertain the original text of the Scriptures, especially of the Old Testament.

Our studies thus far have suggested the value of these versions and the use to which they may be put. All the Hebrew manuscripts before 916 A.D. have disappeared. Unless in the very improbable event of some of them being discovered in the same romantic way in which Tischendorf found his valuable Greek manuscripts, we shall never be able to look upon one of them. But these ancient Bibles we are about to look at were translated from those old vanished Hebrew manuscripts many hundreds of years ago. Therefore, when we consult them regarding a certain passage of Scripture "it is like going back a thousand years behind our existing manuscripts, and asking the men of our Lord's day, and even long before, 'How did that vanished Old Hebrew Bible of yours read this or that disputed passage?'"

Unfortunately the value of their evidence is also somewhat lessened, as we might expect, by the same kinds of copyists' errors as we find in the Hebrew Bible. We shall now look at the most important of these—The Versions. The story as to how and when they were made, the use to which they were put, and their value in helping us to determine the original text of the Scripture is quite as interesting as that of the ancient manuscripts. In fact the first three uncial versions we studied are manuscripts of one of the most important Versions—but of course a long way removed from the original. These Versions are the translations of the Bible into the languages of early Christendom, the most important of them long before the oldest of our present Greek manuscripts were written, and of course very long before our Hebrew manuscripts. The first document we shall examine is a very interesting one.

THE SAMARITAN PENTATEUCH.

All of us of course know something of the Samaritans, that people so genuinely hated and despised by the Jews, and among whom our Lord worked many of His miracles. Those of us who have read their history will remember that they very early (probably as early at least as 435 B.C.) separated themselves entirely from the Jews and formed a community at the north of Judah. They built their own temple on Mount Gerizim as a rival of the one at Jerusalem, and adopted the Pentateuch as their authoritative Scriptures. It has remained their Bible from that day to this, for there is still a small community of these people (about 165 persons) settled at Nablus, the site of the ancient Shechem.

Of this Samaritan Bible nothing was known—except through some references in the writings of the early Christian Fathers—until early in the seventeenth century (1616), when an Italian traveller, Pietro de la Valle by name, succeeded in obtaining two copies from the Samaritan colony in Damascus. The first was the Hebrew text of the Pentateuch in Samaritan characters on parchment, the second a Samaritan version of the same written on paper. Since that time travellers have secured quite a number of these documents, and there are now, in all, about sixteen Samaritan manuscripts in various libraries of Europe and America, or in private collections.



SAMARITAN PRIEST WITH ROLL.

This Samaritan Pentateuch is not properly speaking, a "version," for it is not a translation of the original Hebrew. It is rather a Hebrew text which has been kept independently since the fifth century B.C., but written in the old Hebrew characters which were used before the present square characters. It thus reaches back further for its origin than any other except the Hebrew text itself.

Now, how does this Bible of the Samaritans help us in determining the true text here, for any reason, we have to doubt any part of our present Hebrew Pentateuch? Of course when these Samaritan manuscripts first appeared there was a good deal of excitement about them, and some students jumped at once to the conclusion that this received Hebrew text would be of little account now beside these much more ancient documents. After much controversy about it, and when a calm and

careful study had been made of the manuscripts, the opinion of scholars gradually grew against the general authority of the Samaritan text, though they were still willing to allow some weight to its variations from the Hebrew. The reasons for this distrust on the part of scholars are largely owing to a scholarly treatise on the subject by the celebrated German scholar, Gesenius. Rev. Paterson Smyth says of Gesenius' work: "As lengthy the great Hebrew scholar, Gesenius, having analyzed and classified its deviations from the Jewish manuscripts, showed in a masterly essay that these deviations were nearly all owing to (1) grammatical blunders of the Samaritan scribes; or (2) to a disposition to smooth and explain readings which seemed to them difficult and obscure; or (3) to a willful corruption of the text for controversial purposes, as, for example, where they substitute for the name of Elial (Gen. 27: 4) that of Bethel, on which their schismatical temple stood, to show that this was the spot indicated by God as to future national place of worship.

So unanswerable are the arguments in this treatise that no one now would think of setting up the Samaritan Pentateuch as an authority in Biblical criticism."

But we are not to think that because of its little authority in its variations from our present Hebrew Pentateuch, the Samaritan Pentateuch has no value. It has value, and that value lies in the fact that it is an independent text that has had its own transmission by copyists from very early times without any known contact with the very many Hebrew texts. "It is thus a check on the errors and corruptions that may have crept into the Hebrew text in its numerous copyings from the fifth century B.C. down to the time of the printing of the Hebrew Old Testament." We shall look a little later at one notable example in which the Samaritan Pentateuch, along with other ancient versions, very probably gives us a true reading, different from the Hebrew. On the other hand, its substantial agreement with our present Hebrew manuscripts is an additional proof of their general accuracy.

THE SEPTUAGINT.

This is a very remarkable book, the most famous and important of all the ancient versions of the Old Testament. It is the translation that was made of the Hebrew Old Testament into the Greek language, for the Jews of the Dispersion—especially those who resided in and about Alexandria in northern Egypt. Following the conquests of Alexander the Great the Greek language and culture spread over most of the countries bordering on the shores of the Mediterranean Sea. Owing to the liberal policy of Alexander many Jews settled in Egypt. Here they imbibed the Greek culture and civilization, and spoke the Greek language. Among these Greek-speaking Jews were some who held to the beliefs of their fathers. The need that these should have their Scriptures in the language with which they were familiar produced this famous translation of the Old Testament.

The Greek version of the first part of the Bible to which the Hebrew Scriptures were translated, and the Septuagint became not only the Bible of the Greek-speaking Jews of Alexandria and Egypt, but of all the Mediterranean countries in the time of Christ and in the early

years of the Christian era. It was the Old Testament used chiefly by our Lord, by the Apostles, and by the early church. In short, what our Authorized Version is to the English-speaking peoples of to-day, that was the Septuagint to Jewish and Gentile Christians alike in the early years of Christianity. It was this book which kept alive a knowledge of God when the Hebrew language had ceased to be spoken. "It spread among the Gentiles the anticipation of a coming Messiah. It was the safeguard of Judaism among the scattered Israelites until Judaism itself became a withered branch, too dead and sapless to be worth safeguarding any more, and then it became Christianity's chariot as it passed forth from its birthplace in Palestine to conquer the world. Humanly speaking, it is hard to see how Christianity could ever have succeeded without the Septuagint Bible." This version, moreover, became the source of several of the later translations of the Old Testament, and it has continued to be the Bible of the Greek church throughout its history. But besides all this, and more important still, is the fact that this version has much to do with the textual study of the Old Testament, since it was translated from a Hebrew text about twelve hundred years older than the oldest Hebrew manuscript we now possess.

Its importance is, therefore, great, and one is naturally anxious to know something of its origin. Where did it come from? Who were its authors? When was it written? How does it help in ascertaining the original text of the Scriptures?

Several stories are told as to its origin. Perhaps most readers are familiar with the story based on the celebrated letter of Aristotle's Spiritus sanctus, which permit the reproduction of this famous tradition. It must suffice here to say that this letter describes how this translation was prepared in the days of the famous Alexandrian library, under the auspices of Ptolemy Philadelphus, who was King of Egypt in the third century B.C., by seventy-two learned Hebrews, who completed their work in seventy-two days. This story is now generally looked upon as a forgery, invented probably to uphold the credit of the work. It is likely that the name "Septuagint" (Greek for "seventy") was derived from it, and applied to the version, although some think that it was derived from the sanction given to this version by the authority of Alexandria Sanhedrim. However that may be, such stories as that contained in the old letter probably have beneath them (as such stories usually have) a basis of historical fact. Careful study of this version has brought to light several important facts: (1) The great version of the Old Testament originated in Alexandria. (2) It was begun as early as the reign of Ptolemy Philadelphus. (3) The Pentateuch was the nucleus of the work. (4) The books were not all translated in the time of Ptolemy Philadelphus, nor did the same persons translate them all, for there is a great variety of workmanship. The work was done by different men, extending over a period of probably about one hundred and fifty years (285-130 B.C.). (5) Many liberties were taken in the Hebrew text, owing to the aim which the translators set before them of casting the Hebrew thought of the Old Testament into Greek moulds, so as to make plain to the ordinary Hebrew-Greek reader. For this reason they were more attention to sense than to form, and did not hesitate to make any slight changes which were thought necessary to make the sense clear. They, therefore, occasionally omitted, inserted, or changed certain words and clauses.

But what concerns us most is the value of this Greek version in helping us to find the original text of the Old Testament. How does it help to do this? If we recall two facts which we have now ascertained we shall have our answer. (1) I have already seen that the oldest Hebrew manuscript comes from the tenth century A.D.—over a thousand years after the last word of the Old Testament was written. (2) Here is a Greek translation of the Old Testament made directly from the Hebrew about 320-130 B.C., and several manuscripts of this version now in our possession (as Vaticanus, Sinaiticus and Alexandrinus) antedate the oldest known Hebrew manuscripts by five or six hundred years. It is this fact which makes these manuscripts of this Septuagint version of such first-rank importance in helping scholars to determine the early text of the Hebrew Old Testament, for it is very manifest that, notwithstanding its defects, in some places at least where it differs from the present Hebrew text, it preserves the truer reading.

We have a great many manuscripts of this version, both uncial and cursive, dating from the third to the sixteenth centuries. By the careful use of these, scholars are able to determine the text of the Septuagint itself as it was originally translated from the Hebrew. Having found this, the Hebrew text from which the Septuagint translation was made can be ascertained. And lastly, by comparing this Hebrew text with our present Massoretic text we can get back, as nearly as may be, to the original form of the Hebrew books of the Old Testament. Hence it is apparent that through such a process of textual determinations, even though it is only approximate, we are able to clear up many serious difficulties, and are greatly aided in our understanding of the Divine revelation as originally communicated to man.

Saved Through a Bit of Song

The Rev. G. C. Yorke had a brief career as a Wesleyan minister, but crowded into a few years much earnest and successful work for Jesus Christ. In the "sixties" he was appointed to do home mission work in a group of villages in the South of England. A quick-witted Irishman, his unflinching humour and ready resource opened his way where a graver man would have failed. The following unrecorded incident shows how he captured a soul for his Master by the snatch of a home-made song. He walked out some five or six miles to a village, to hold services in a cottage, visited the houses, and gathered a congregation of humble people for the service. As the service ended, he said, "Now, I have walked a long way to preach to you, and have worked hard. Will one of you give me a bit of supper and, if you can, a bed for the night?" A labouring man said as they left the cottage, "Come along with me and have some supper." Gladly the preacher went. But as they passed along the village street the man remembered that he had a wife at home whose temper was not of the best.

HOW WOULD SHE TAKE IT?

he wondered. So he said to the preacher when they reached his cottage, "You had better stay outside a bit while I go and speak to my wife." He went in, soon heard standing by the door. He soon heard a shrill voice asking, "Now, where have you been all the time? With many sha-p words added. Listening a moment or two, the preacher began to sing,

"We'll never be cross any more!
We'll never be cross any more!
In heaven above, where all is love,
We'll never be cross any more!"

"Who have you got there bawling?" asked the angry woman; but before the husband could reply the preacher stood before her, singing,

"We'll never be cross any more!"

What could she say? He pleasantly told her who he was and his errand in the village, and asked if he might have supper with them. Without a word, she laid the cloth, and placed knives, with bread and cheese for two, refusing to sit down with them. While they were eating the bad spirit again rose, and she

BEGAN TO SCOLD HER HUSBAND.

The preacher laid down his knife, rose from the table, and began the same song,

"We'll never be cross any more!
We'll never be cross any more!
In heaven above, where all is love,
We'll never be cross any more!"

This time the melody produced a good effect. Mr. Yorke prayed with them, and was actually asked to stay the night. His host, a labouring man, rose early, he and the preacher breakfasted together, and both leaving the house before the wife appeared. Mr. Yorke's homeward walk that morning to the town was pleasant. He had been about his Master's business, and had done a good stroke of it in that place. The story does not end here. There was an infirmary in the town. One day, months after, a messenger came to say that a patient, a woman from the country, desired his ministrations. Mr. Yorke soon went, and was shown into a sickward with a number of beds. As he glanced round to see which was his patient, a woman at the farther end of the room began to sing,

"We'll never be cross any more!
We'll never be cross any more!
In heaven above, where all is love,
We'll never be cross any more!"

It need not be said it was the wife of his kindly entertainer of the village. Her life and disposition had changed, and the preacher whom she treated so scurvily at first had become God's messenger. So a preacher's ready humour was the means of leading a soul into peace.—*Rev. I. E. Pags, in Christian Herald.*

Bible Buying by Act of Parliament

Bibles are cheap nowadays, and they are purely optional possessions. That is, you keep them if you like. But in 1579, the year during which the first printed Bible was issued complete in Scotland, every gentleman, householder and others "worth thrie hundred merkis of yierlie rent or above," and every yeoman and burgess with £500, had, under Act of Parliament, to provide, under a penalty of £10, "a Bible and psalter in vulgar language" in their houses for the better instruction of their selves and their families in the knowledge of God."

To see that the provisions of the above Act were carried into effect, the following year a searcher was appointed to visit the houses of those signified by the Act, "and to require the sight of their psalme bukis and Bybills." In a footnote it is added: "The Privy Council had in 1575 commanded and charged the principallis and holdisman of every parochin alsway to buy and bring in, to contribute and collect £5 for the purchase of a Bible to be placed in every parish kirk."—*Set.*



Short Studies in the Money Problem

BY REV. DR. C. T. SCOTT, BRANTFORD, ONT.

V.

WE cannot over-stress the need of applying Christian principles to the sources of wealth. The church has too long been indefinite, hazy, hesitant upon the question of the acquisition of money, though she has been clear about the stewardship of money after it has been acquired. If the church heedlessly baptizes great riches which have been amassed by methods that cannot be legitimized under the standards of Jesus, she may expect to lose that grip on the hearts of the multitude which cannot be purchased back by the benevolence of the rich. Liberal donations to missions will be tardy investments if we allow Christian money to pander to the vices of the heathen, in the commerce of liquor and opium. If shrewd Christians exploit the ignorance of heathen nations by securing vast "concessions" in their country's natural resources, we need not wonder when they look askance at our religion. The rich man's contribution to churches, hospitals and free libraries at home will avail but little in winning men to Christ if he has forced his employees to the minimum wage set by the "law of competition"—that cruel law of the jungle.

And yet one of the methods of awakening the conscience of the world to the matter of honest money is the growing sense of responsibility for riches on the part of those who possess them. By emphasizing the stewardship of money, the church is helping to cleanse the stream, and all efforts in that direction will ultimately lead to the cleansing of the fountain head.

To find a common principle in the matter of

OUR SPENDING

is not an easy task. Some Socialists declare that it is a sin to be rich in the presence of misery and want. If we applied that theory, it would cause everyone to spend daily their surplus earnings in some form of charity. Then we would have the double mischief of preventing the virtues which arise from thrift and the responsibility of wealth, as well as develop the evils of injudicious charity. If our position be admitted that it is the Christian's duty to accumulate money in order that he may serve future as well as present responsibilities, immediately the question arises, "To what extent ought we to 'lay up in store'?" Here we must allow all possible latitude. No fixed rule can be laid down. Andrew Carnegie is reported to have said, "It is a sin for a man to die rich." For many persons, that may be perfectly true. Yet there are others whose plans cannot be completed in their lifetime, and hence they must leave resources in trust to others to carry forward the work they have undertaken. This seems to be the conception of John D. Rockefeller in the recent provision he has made for the disposition of his vast fortune. We know several men who have ceased to add to their capital, and are spending all their income annually as the Lord's stewards. One manufacturer in Ontario told me he was planning only a moderate provision for himself and family, and then his large manufactory was to be run entirely as

the Lord's business, and every dollar of its profits to be devoted to the Lord's work. Some day this may be the accepted ideal for all Christians.

In teaching the stewardship of money the church may have laid too much stress upon the practice of tithing. Of course "the tithe is the Lord's," but it is only

A SACRAMENTAL PORTION

pledging the sacred use of the other nine-tenths. Anyone who disputes the obligation of the tithe is not likely to use the nine-tenths in a sacred way. But sometimes we have created the impression that a tithe discharges our whole duty in the sacred use of money. This is far from the teachings of Jesus. The Christian must regard even the product of his own labor as a trust held for God who gave him both the capacity and the circumstance for making money.

We are not justified in accumulating riches until we have discharged certain duties which rest upon us as moral and social beings. We may lay down the principle that, *the right use of riches demands that we bear a proportionate share of the natural burdens that fall upon the race.* "No man liveth unto himself." The farmer and factory hand assist in giving him bread and raiment. "No man dieth unto himself." His corpse requires an undertaker and grave-digger. The person is scarcely honest who overlooks his obligations to those who are serving him directly or indirectly in a thousand ways.

It is granted in every system of ethics that one's first duty in life is to provide the things necessary for himself. And yet, what are the real necessities of life? Well, they vary indefinitely. The luxuries at one stage or station in life become the necessities of another. But under this plea of necessity, some go to the wildest excess of indulgence. Through indulgence character becomes flabby. The example of Jesus is pre-eminently an example of self-denial, and the strongest character is to be found in the one who practises the largest amount of self-denial without injury to his health or happiness.

The next imperative duty is to provide for the families God has given us. The child has not only a right to be well born, but to be well nourished during his dependent years. We should also give our children the broadest possible culture to fit them for service to the world. We have known parents who have taken their children out of school to assist in accumulating money. It was like putting out the children's eyes that they might be garbed in silks and broad-cloth. On the other hand, this duty of providing for the children has often been carried to absurd extremes. Many children have been blessed by being put upon their own resources in early life; few have been blessed by inherited competence. According to God's law children are the

OLD AGE PENSION

given to parents. No more unworthy betrayal of a trust can be conceived than that where children neglect or become indifferent to their duty to provide for and comfort their parents in old age. They who suffered and toiled for us during our helpless years, deserve our utmost solicitude and care when strength and skill decline. Any govern-

mental system of old age pensions which would lift this responsibility from children would only be a curse to national as well as individual life. The seeming beneficence of such a system in Great Britain, it must be remembered, is largely due to the relief it gives from the incubus of wretched conditions of charity.

Political Parties

Topic for the week of May 28.

STUDY.—Canadian Civics, pages 54 to 63. SCRIPTURE LESSON.—Eccles. 7: 11-14, 19-21; 9: 13-18.

The suggested Scripture readings are chosen to emphasize the supreme need in all the men of our country who occupy responsible official position. That need is *wisdom*. The nation that lacks truly wise men at the head of its affairs cannot long be either great or strong. This wisdom is not to be confused with what may be popularly termed "political sagacity." There is often too much compromise of principle in that, and an undue prominence given to policies that are expedient rather than righteous. Wise legislators are those who realize their responsibility to Divine law, shape their legislation in harmony with the permanent principles of righteous government, and make adequate provision for the honest enactment of laws for the public good. The thought of private gain does not enter in to influence them, or thwart legislation, or delay it, when it is necessary for the general welfare. Men of personal integrity, whose honor cannot be questioned, whose discernment is clear, whose stability is immovable, whose devotion to the right is absolute, whose influence cannot be bought, who are loyal to principle ever and always, who rule as those who must give account to the Supreme Ruler—these are the class of men our Scripture calls for. They are the real strength of the nation without them good government cannot be assured. To secure such men and to retain them in office should be the first great concern of the electorate.

As part of your programme, let some person who has been given plenty of time to prepare, give a restatement of the topic as treated in the text-book. It ought to be made clear that public questions arise on the character of which honest men have a right to differ; that men naturally take sides in any matter involving distinct issues; that such party divisions are not necessarily attended by evil results; that they are by no means always fruitful of good; that allegiance to party may be given at the sacrifice of right; that then wrong doing is countenanced and encouraged; that to secure party triumph at any cost is wrong; and that an intelligent knowledge of party platforms is necessary before any conscientious elector can vote as he should.

Arrange also for the discussion of such questions as the following, by persons duly appointed, or in open League conference.

1. How far may a man maintain his own opinions on any public question?

2. What should be the standard of judgment on all public questions, the profit of the many or the gain of a few?

3. Should a man in public life be required to support in his party all the policies, or in his personal judgment rather than his party loyalty to govern him?

4. How far can a politician be independent?

5. Which should the elector support, the party or the man?
6. If a man of questionable repute is chosen to represent a party whose platform is acceptable to the voter, is that voter bound to support the candidate?
7. Should we ever vote for "a bad man"?
8. How far are appeals to party loyalty justifiable?
9. Are party platforms always honestly framed?
10. What is the chief danger of a Campaign Cry?
11. What are the usual evils of elections?
12. What is a gerrymander?
13. Is a Christian in duty bound always to vote?

Read Mr. Lawson's article following this. Read King Edward's first prayer in the editorial section.

Some Dangers of Party Government

By REV. ELWOOD LAWSON, AYLME, QUE.

The following is only one section of a paper read by the author before the Methodist Ministerial Association of Ontario, some weeks ago, and which the Editor was privileged to hear. The general subject of the essay was "The Municipal and Political Relations of Christian Man. Other portions of it will be given from time to time on these pages.—S. T. B.

Burke has said that "Party government" is indispensable in the administration of public affairs.

Parties hold it is a political axiom. Our greatest statesmen fall into accord. The system stands possibly as the best known, yet it is fraught with great weakness. We note that in the older countries, the one decisive line of demarcation between Whigs and Tories has broken into many which indicates greater independence and freedom.

Theoretically the electors have the utmost freedom of choice. Practically that choice has been narrowed down to two party candidates only. The nominating convention is only in an infinitesimal sense representative of the electorate. It usually represents some party club, the membership of which is insignificant compared with the whole number of electors in the division of its own political stripe. The whole business is in the hands of wire-pullers. When a candidate is safely nominated, whence does the money come for the campaign funds? The majority of it from friends who have personal ambitions to gratify.

The very division in the House—the right and left of the Speaker—instigates and smacks of war. The party system seems to imply that on any great issue there must be a decided cleavage. A new province comes into being, a lieutenant-governor is appointed, ridings are outlined and contested. Before any opportunity for any distinctive issue to arise that might afford cause for a division of the electorate along party lines, partisanship is arbitrary, and according to prevailing customs, is automatically thrust before the people. The House is assembled, the members of the two political camps mutually agree to clash. It then is incumbent upon each to place the other at a disadvantage, the Government brings forward legislation that will ensure them a lengthened term of office, and so manipulated as to catch their opponents unawares. The Opposition strives regardless of the people's welfare to make the Government appear as awkward as possible and to mislead. Independent thought and action, individual freedom and assertion, are crippled and sunken.

A campaign of personalities and calumny is a sequence, and in this both parties strenuously vie. It too frequently becomes the sole stock-in-trade of many a politician.

One of the saddest features of partyism is the seeming right to load on posterity its obnoxious accessories. So that, "like father, like son," until we have a generation of inherited Grits or Tories, with really no political soul of their own. The most grotesque and illproductive is the human machine.

Moreover, party political prejudice and passion have been carried so far that a public speaker never dares to mention in a public assembly the name of a great statesman, because at the moment you do that, not only will his friends and supporters cheer him, but a number of geese in the audience begin at once to hiss. One of the fundamental distinctions between a savage and a civilized man is that a civilized man is able to restrain himself. Now, if a man can not restrain his feelings so far as to abstain from insulting those with whom he does not happen to agree, is not the man then brother to the savage?

Following Our Visions

There are visions of human need which inspire love in men's hearts, and send them out to do Christ's work in marvellous ways. The vision of a lost soul brought Christ to this world, and His compassion for sinning and perishing men led Him to His cross. A vision of heathen lands in their darkness and sin leads earnest souls to volunteer for foreign mission work. Pity for needy souls in the great cities has led men and women to give their lives to the work of rescuing the fallen and the outcast.

The story of Dr. Barnardo, the friend of waifs and strays, is a story of obedience to a heavenly vision. One bitter winter's night one of the boys Dr. Barnardo had been teaching asked leave to remain all night in the stable where the little school was held.

"Oh, no! run away home," said the doctor. "Go to no home," said the boy. "Be off," said the teacher, sharply; "to your mother." The boy said he had no mother, had no father, didn't live anywhere, had no friends. Dr. Barnardo talked with him further, and learned that he was only one of the many waifs who literally had no home, no father, no mother, no friends, lived nowhere. The boy led him out—it was midnight—and showed him where a number of these boys stayed. Peeping into barrels, boxes, and holes, and striking matches, he found at last a woe-begone group of eleven poor boys, from nine to eighteen years old, sleeping in all postures, clad in their rags, with nothing to cover them, exposed to the bitter wind—a spectacle to angels and men, sorrowful enough to break any heart of love.

"Shall I wake 'em up?" asked Jim Jarvis, the boy-giver who had brought Dr. Barnardo to this scene of want. "Shall I show you another lay, sir? There's lots more." But the young student had seen enough. Sick at heart, he went home, saddened, amazed, bewildered; but the vision of misery and wretchedness he had seen led to his devoting his life to the saving of waifs and strays. During the forty years that he lived, giving himself wholly to the one thing he had rescued more than fifty thousand children from the gutter, fed them, trained them, and set most of them, at least, in honest ways of life. He organized a great rescue work which is going on now that he is gone. All this because he was not disobedient to the vision which broke upon his eyes that cold midnight.

Wherever a vision of suffering, of need, of degradation, of want, or of sin is shown to us, it should be regarded as a call to us to do something to give relief, to rescue, or to save.—*J. E. Miller, D.D.*

A Little More Cross

A little more cross and a little less creed,
A little more beauty of brotherly deed,
A little more bearing of things to be borne,
With faith in the infinite triumph of morn.
A little less doubt and a little more day
Of the simple, sweet service each day brings to view.

A little more cross, with its beautiful light,
Its lesson of love and its message of right;
A little less sword and a little more rose
To soften the struggle and lighten the blow;
A little more worship, a little more prayer,
With the balm of its incense to brighten the care;
A little more song and a little less sigh,
And a cheery good-day to the friends that go by.

A little more cross and a little more trust
In the beauty that blooms like a rose out of dust;
A little more lifting the load of another,
A little more thought for the life of a brother;
A little more dreaming, a little more laughter,
A little more childhood, and sweetness thereafter;
A little more cross and a little less hate,
With love in the hands and a rose by the gate. —*S.T.*

Bishop of the "Philistines"

Dr. Brent, the Bishop of the Philippines, has been addressed before now as the Bishop of the Philippines. He has also been given another designation much less apostolic.

Some little time ago he was dining at the house of an eminent Nonconformist. Most of the maids at the house were staunch churchwomen, and were greatly delighted at having a real bishop to minister to. One was heard to say to another quite gleefully: "The Bishop of the Philistines is coming to dinner!" "He must be very old," drily remarked the housekeeper, a grim, hard-shelled Baptist.

Notices

The yearly Topic cards for the full twelve months, beginning with May, are now on sale at the Book Room. Order a liberal number.

The "Constitution" contains all those pages of the Discipline that relate to Sunday Schools, Young People's Societies, and Young Men's Clubs. No such complete record was ever before printed apart from the Discipline itself. Enough should be ordered at once to put a copy into the hands of every officer, teacher, or leader among us. 50c. a dozen copies. Carriage extra. Get them for your School, or League, or Club at once.

The Editor will be out of his office until early in July, on a trip West, chiefly in British Columbia. The July number of this paper is being prepared by Rev. F. L. Farewell, B.A. All our readers are invited to assist Mr. Farewell by forwarding to him, 35 Richmond St. West, Toronto, suitable news notes, reports of meetings, suggested methods, tried plans, and, don't forget it—*new subscriptions!* Make the July issue the best ever published.—*S. T. Bartlett.*

OUR JUNIORS

Junior Topics

MAY 21ST.—A GROWING BOY. Luke 2: 41-50.

2. Ask one of the Juniors to write or tell the story as given in this Bible Lesson. The last Bible record we have of the childhood of Jesus is: "The child grew and waxed strong in spirit, and the grace of God was upon Him."

The age of twelve was the dividing line between childhood and youth. A Jewish boy was then called "a son of God," and a "son of the law," because he was old enough to read the Scriptures himself, understand much of what they taught, and fulfil the services of the synagogue. It was when twelve years old that Jesus was taken by Joseph and Mary to Jerusalem to attend the Passover Feast. This was a great event in the life of a Jewish boy. They travelled with many other pilgrims from Nazareth to the Holy City, the women and old men on camels and other animals, while the young men and boys walked. When Jesus saw for the first time the Temple at Jerusalem He must have looked upon it with joy and wonder. And the service was so attractive that He wanted to linger there and enjoy more of it. He had learned much in His home and from the village Rabbis at Nazareth, but the most learned men were at Jerusalem, where they had a school in the Temple. Jesus went there to learn, not to teach, as some have thought. As He quietly seated Himself the teachers must have asked themselves, "Who is this stranger-boy?" "Why is He alone?" His modesty and reverence, His bright face, close attention and earnest look pleased them. When He began to ask, as well as answer, questions they were "astonished at His understanding." When the company started on the homeward journey they did not notice that their boy had remained behind. He thought that He was in the caravan with the other boys. Soon He was missed, and they returned to Jerusalem and found Him still in the school-room of the Temple. In answer to the question of his mother He said, "Wist ye not that I must be about my Father's business?" He meant that God had called Him to work for Him. Noble boy! A right example for every boy and girl of similar age.

Illustrate by some such simple blackboard outline as the following that youth is the best time to begin to follow and serve God. Why? Because youth is the "beginning of character," then it is "easy to choose," "service is a joy," and "time soon passes by" and life is gone.

Youth is the

Beginning of character.

Easy to choose.

Service is a joy.

Time soon passes by.

Time to serve God.

MAY 28TH.—MISSIONARY MEETING. A Study in Biography. Scripture Lesson, Isa. 54: 3, 4.

Put on your meekness caps, Juniors, and see if you can tell who he was, as we learn about his life and labors.

He was one of the very first missionaries to India, and if you trace the story of his life you will see that the determination which characterized him as a boy who said, "I will begin with *this*," *feel that I must go through with it at any cost*," remained with him.

By pre-arrangement with picked Juniors, have them tell—

(1) Story of the lad's successful climbing of the great chestnut tree; struggles as a shoemaker's apprentice;

(2) Persistent endeavors to interest the people in Missions. Have memorized his striking missionary motto, "*Expect great things from God; attempt great things for God.*" Speak of that wonderful sermon.

No, he didn't give up "attempting," but just kept on hoping and praying for the commencement of his foreign missionary work, while some of the people of England sneered at him and his friends, and spoke of them as "consecrated cobblers"—these men who wanted to give their *all!*

All at once the way opened up for our hero and his friend, Mr. Thomas, a surgeon, to set out for India, and again difficulties loomed up: the unwillingness at first of the wife of the former to accompany the party, and the refusal of the East India Company to permit passage in their ship of any who claimed to be missionaries.

But it was not this man's way to give up—he felt, too, that God wanted him to go to India. At last passage was secured on a ship which carried the Danish flag, and away they sailed to India, to do their share towards winning that great country to Christ.

Have a Junior tell of the missionary's work in India, his study of the Bengalee language, translation work, employment for a part of the year by the East India Company, and preaching and teaching in conjunction with his friends, Dr. Marshman and Mr. Ward, the printers.

Who was this great missionary to India? Hands up, let's count the Juniors who say, "I know!" He was WILLIAM CARY—B.H.F.

General Thought for June—Meeting

Temptation.

JUNE 4.—AN ANSWER FROM GOD'S WORD.—Matt. 4: 1-10.

"An answer from God's Word is one of the best means of meeting temptation." It takes a hero to win a victory over temptation.

Jesus after His baptism went from Jordan into the wilderness, where He would be alone with His Father, and think and pray about the great work He was beginning. While wild beasts might be about Him there, He was not alarmed by them. "He fasted forty days and forty nights," and became, of course, very hungry. When money needed and worn He was tempted of the devil who tried to make Him sin. (How?) But Jesus resisted, repeating to him words from the Scriptures, with which He had become so familiar, and which He was ever ready to use. Then Satan tried another temptation. (What?) But Jesus said, "It is written again, thou shalt not tempt the Lord thy God." The devil, hoping still to make Jesus sin, tried a third temptation, asking Jesus to worship him, and promised Him power which was not his to give. Jesus answered, "Get thee behind me, Satan. Do not try Me any more. I will not obey you. 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.'" Jesus had conquered Satan. Angels came with food for His body and gave joy and strength to His spirit. "He shall give his angels charge over thee, to keep

thee in all thy ways." Every Junior should think of Jesus as the tempted but sinless child; every youth should think of Him as the tempted but sinless youth; every man should think of Him as the tempted but sinless man. Each may feel that Jesus knows how to pity and help, because He himself was tempted. Remember that Jesus learned many Bible verses and they helped Him to resist temptation. All repeat, "*Thy word have I hid in my heart that I might not sin against Thee.*"

JUNE 11TH.—REFUSING TO LISTEN.

Matt. 16: 22, 23.

Truth.—"The power of a temptation grows with thinking about it."

The Bible says much of "traps" and "snares." This may be illustrated by the dog or mouse trap men into the League and placed upon the table. The trap is baited, and therefore attractive to the creatures and is designed to harm. The danger is concealed and the rat walks in, yields to the temptation, is caught and killed. Satan has many traps. He tempts boys to steal apples, money, and many other things. If the boy yields to his tempting he is snared. The only way is to keep our minds and hearts closed to sin by keeping them open to God. This we will do if we

BE LONG TO BELIEVE IN BATTLE FOR JESUS.

Show how first comes the thought to do wrong, then the desire, then the doing.

Suggestive thoughts:—

What is the best way to drive out evil thoughts and feelings? Romans 12: 21.

Every time we give in to temptation we grow weaker and less able to resist; and sinning becomes a habit. From the habit's character grows either good or bad.

If we want to overcome, God will help us, but we don't. He cannot make us good. No temptation is so strong that we cannot resist it, but every temptation unresisted leads to sin. Temptations come to all. The great warning is, "Take heed." Be careful! Watch! Pray!

Put on the blackboard these striking sentences, show how each successive step grows, and cause every member to memorize it thoroughly.

"*Now a thought and reap an act. Sow an act and reap a habit. Sow a habit and reap a character. Sow a character and reap a destiny.*"

Promises

While wine drinking was the fashion all about him, Mr. Lincoln never forgot his dead mother's request that he should close his lips to all strong drink. Once, when he was a member of Congress, a friend criticized him for his seeming rudeness in declining to test the rare wines provided by their host, urging as reason for the refusal, "There is certainly no danger of a man of your years and habits becoming addicted to its use."

"I mean no disrespect, John," answered Mr. Lincoln, "but I promised my precious mother only a few days before she died that I would never use, as a beverage, anything intoxicating, and I consider that promise as binding to-day as it was the day I gave it."

"There is a great difference between a child surrounded by a rough class of drinkers and a man of mature refinement," insisted the friend.

"But a promise is a promise forever, John, and when made to a mother is doubly binding," replied Mr. Lincoln.

He had great love for his mother and respect for her memory. He once said: "All that I am, all that I hope to be, I owe to my angel mother."—Selected.

Resist! or the Boy With the Slate
—A Chat With the Juniors

THE TOWER OF CONSTANCE.

Look first at the picture. Then listen to the tale I have to tell you. Perhaps you may wonder what one has to do with the other, yet you will find that there is a link between them.

Bright in the very South of France is a city which seems to have come out of the Middle Ages. It has a quaint, old-world look as you see it there within its high and heavy walls on the shore of the Mediterranean Sea. At its north-west corner stands a high, strong castle called "the Tower of Constance." Built centuries ago to guard troops while they were being sent off in ships, it became in a later and worse time a cruel prison. Into this gloomy building were cast men, women and children, rich and poor, old and young, because they would not give up their faith in the Lord Jesus. Visitors who go now into the dismal cells of that great tower shudder to think of such an awful fate. Not merely was there no bodily ease or comfort whatever, but the prisoners were always being watched. All their words could be heard and all their actions seen, so it was impossible to plan an escape.

When visitors enter one dark room, with stone walls and floor, at their feet is a small iron rail. It is put there to keep some letters traced on the hard pavement from being worn out. They make a French word, and it means the same as the shorter word written on the boy's slate. It is "Resist." ("Resistez").

BRAVE MARIE DURAND.

You may wish to know who traced it there, and why? Really, it tells in a few letters a long and sad life-story. When a little girl, only eight years old, Marie Durand was seized and put into this dungeon. The fact seems so strange to be true, she was punished because her brother was a minister. I feel sure she must have learned from him to trust and obey the Saviour, since she grew up a brave and noble woman. They tried to make her change her religion, and worship God, as most people did then, with empty forms and vain rites. But she held fast to duty as she knew it, and during forty years was she kept in that grim tower.

Just think of it! Like all young girls, she wanted to run out in the fields, and play games with her little friends. When she grew older, it was even harder to keep firm and true. But she never gave way, and she helped the other captives to be loyal to their Lord. When coaxed and threatened she had only one answer, and this you see on the schoolboy's slate. It was she who traced in deep, though uneven letters, with a piece of wire, on the stone floor, "Resist," and even the king could not force her to yield. To the last she never flinched or failed; while so kind and cheerful that she proved the leader of the rest.

HIS MANLY MESSAGE.

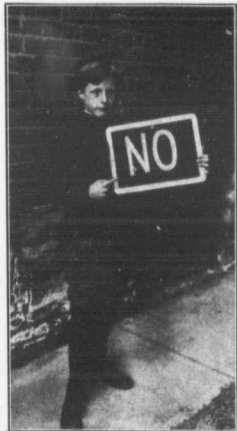
Now take a good glance at the picture. Is he not a bright, sharp lad, and he holds the slate as if he meant to speak for him? Perhaps some of his wilder schoolfellows are urging him to "play truant" this fine afternoon, "just for once." Or possibly they are crying, "Never mind your home-work. Come and have a game. You can easily copy the sums, or crib the lines, before teacher gets round to you." Even worse: they may be wanting him to try some mean or cruel trick on a smaller boy—they may be tempting him to steal a neighbour's fruit.

Well, you see his reply is ready, and he looks as if he would stick to it. No playing truant, no mean dodges, no cruel tricks for him. Ah, and though he is unaware of the fact, really in his way he is like those noble French martyrs

of the olden time. Their trials were harder and keener, for they lived in a dark and brutal age, yet he is treading in their steps. What those heroes and heroines did so long ago, this manly lad is putting in a new, up-to-date form. His message to us is just the same as theirs. When asked to do wrong—when tempted to forget and forsake God—answer "NO!" Thus, with the brave girl, Marie Durand, your life-word will be "Resist."

IN GOD'S STRENGTH.

But in this land and in these days children cannot be shut up in tall towers just for praying to God and loving



THE BOY WITH THE SLATE.

Christ. No, happily not, and largely owing to the courage and fidelity of martyrs in the past. Times of trial are not over, however, since there are bad folks living still who will tempt us to do wrong. So we still need to remember the boy with the slate and the word traced on the stone floor. We cannot be loyal to the Lord Jesus, nor really help those around us to serve him unless we refuse to do wrong. Some will try to bribe us to sin against Him, but money is no good to us when got in bad ways. Others will coax and lure us into folly and shame, if they can; and a few attempt to force and frighten us from the right course. For all such attacks we must be ready in the strength God can give us. Ask Him to let you meet them with a clear, strong "NO!" If you "resist," they will fall of their bad aim, and you will be "more than conqueror."

Never do wrong just because those near you are doing wrong. If others are idle or ill-tempered or insolent, that is no reason why you should be. When it seems easy to be selfish or unkind or untrue, stand firm, and prove yourselves of the right stuff. Should everyone about you call out "Give way!" you must "resist"—your answer must be "No!"—Selected.

*"Think not the good,
The gentle deeds of mercy thou hast done
Shall die forgotten all: the poor, the prisoner,
The fatherless, the friendless, and the widow,
Who daily own the bounty of thine hand
Shall cry to Heaven, and pull a blessing on thee."*

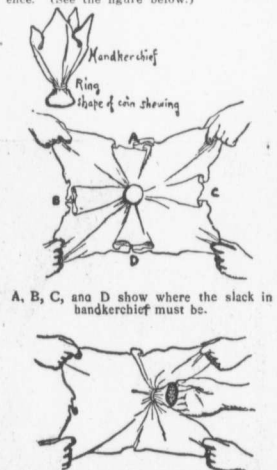
Our Boys' Column

PUZZLES AND TRICKS

The Coin and the Handkerchief

The objects necessary for this trick are a coin, a ring, and two handkerchiefs. All these may be borrowed from the onlookers, but the handkerchiefs must be of good size, the larger the second one is the better. The first one will work worse easily if it be of silk. So the operator had better have his own handkerchiefs ready, and borrow the other articles from his audience.

Lay the first handkerchief on the table. In the centre of it lay the coin. Draw the corners of the handkerchief through the ring until the ring is close down to the coin, as shown in the illustration. Hold up, showing that it is impossible to get at the coin without first removing the ring. Now lay once more upon the table, with the corners of the handkerchief held down by a couple of feet of your audience. (See the figure below.)



A, B, C, and D show where the slack in handkerchief must be.

This shows hand removing the coin; the cover handkerchief (not shown in this illustration) conceals the operation from the holders of the corners and the audience.

The whole success lies in laying the handkerchief loosely down,—that is to say, allow enough slack down each side of the handkerchief to be drawn through the ring so as to get at coin, as shown in illustration, without the hands holding the corners feeling any drag. Throw the other handkerchief over the one with the ring and coin, and placing your hands under cover of this, work the side through ring as shown, take coin, and be careful to draw back the side of handkerchief through the ring, and leave it just as it was before you covered it and took the ring, else the trick will be discovered. Draw off the covering handkerchief, and there nothing to show how you have accomplished the trick. No one's surprise will be greater than that of the holders of the corners of the handkerchief, especially if you have managed not to let them feel any "pull" on the handkerchief as you raised the coin or re-drew the handkerchief through the ring.

Taking Off a Vest Without Removing Coat

An amusing trick is to take a man's vest off without removing his coat. All you have to do is to unbutton the front of the vest and undo the buckle at the back. Raise the right arm straight out above his head and take the bottom of the back of vest and press it up underneath the coat over his head so that the vest lies across his chest. Now pass the right bottom corner of the vest into the armhole of his coat and thrust your hand up the sleeve from the hand end and pull.



The Meeting of the General Board

The first meeting of the General Board of Sunday Schools and Young People's Societies, since the last General Conference, was held in the Board Room, Wesley Buildings, on Wednesday, April 5th. The Rev. Dr. Carman opened the meeting and Rev. Dr. Chown presided throughout the sessions.

The reports of the General and Field Secretaries showed a large amount of work done during the nine months that have passed since the last meeting of the Board. Statistical and financial reports could not be fully given, as the schedules of the circuits will not be available until the district meetings have been held, but prospects were shown to be excellent, and a large increase in both membership and income is hoped for. During the nine months of the year past, 146 Sunday Schools have received aid from the Fund. 112

of the Field work in the British Columbia and Alberta Conferences. These officers will take up their official work immediately at the close of the present conference year. The twelve Conferences composing our Church are, therefore, at present divided for Field work in this order: Nfld., N. S., N. B. and P. E. I., Field Secretary, J. K. Curtis; Ont., Bay of Q., Tor., Ham. and Lon., Field Secretary, P. L. Farewell; Man. and Sask., Field Secretary, J. A. Doyle; Alta. and B. C., Field Secretary, J. P. Westman. The General Secretary with central office in Toronto is, as elected by the General Conference, the Editor of this paper. Mr. Doyle will continue to live in Regina, Sask., and Mr. Farewell in Toronto. All communications other than those relating distinctly and wholly to Field work should be sent to the central office, addressed to the General Secretary, Rev. S. T. Bartlett, 35 Richmond St. West, Toronto. Correspond-



GENERAL BOARD OF SUNDAY SCHOOLS AND YOUNG PEOPLE'S SOCIETIES.

of these are newly organized schools that have asked and received their initial supplies of papers and helps free. More schools than these have been started, but only such as make regular application for it receive a grant from the fund. Full statistical returns will be given later, as soon as available. During the fall and winter upwards of 100 District Sunday School Institutes have been held. These, added to the many Epworth League Conventions, Rallies and Special Meetings, show conclusively that a very active condition prevails throughout the whole field. To carry out effectively the policy of the General Conference, committed to the Board, it was felt necessary to appoint additional Field Secretaries. It was seen that the extreme East and West Conferences could not be adequately served by the existing staff. Consequently, two new officers were chosen, Rev. J. K. Curtis, B. A. of St. John's, Nfld., to reside in Sackville, N.B., and oversee the Field work in the Newfoundland, Nova Scotia, and New Brunswick and P. E. I. Conferences; and Rev. J. P. Westman, of Nelson, B. C., to reside in Calgary, Alta., and have charge

ence referring to the visitation of the Field Secretaries within the bounds of their respective spheres, should be sent to them personally, as each officer is in full control of his own plans and dates for visitation and work.

The Teacher Training Department was put in charge of the General Secretary, as for the present the Board cannot see its way clear to the appointment of a distinctively Teacher Training Secretary. To the General Secretary, therefore, is given the responsibility of preparing and carrying out all matters of detail connected with this newly organized and promising department. Already nearly 300 students have been enrolled, and many classes are being formed. Full particulars may be obtained by addressing this office.

For the selection of an Advanced Course in Teacher Training, a committee was formed consisting of the General Secretary, Dr. Frank Woodbury, Rev. G. S. Clendinnen, Prof. Misener and Mr. F. Holby. Their action will be announced in due time.

In order to give the General Secretary time and opportunity for this increased

work in Teacher Training and general official supervision, it was decided that he should be freed from responsibility for local circuit visitation in the field, so much of which has been asked of him in the past.

Great satisfaction was expressed at the success of the Board's Rally Day policy, by which over 1,200 schools cooperated and were supplied free of all charge with what programmes they required for the proper observance of the day last fall. It was directed that a service for Rally Day, September 24th next, be issued on the same plan. This service will be a complete one, in honor of the character and work of Robert Rakes, the founder of the modern Sunday School.

All schools desiring these services may freely obtain them from the General Secretary, the only condition being that they observe the disciplinary requirements regarding the financial support of the Board in its work. Full announcements will be made later, and as soon as possible after the circuit schedules are received from the District Meetings and Conferences, a letter giving detailed information will be sent to every minister and S. S. Superintendent in our church. Meanwhile, settle it in your mind, Rally Day, Sept. 24th next, and a service of honor to the memory of the man who did so much for the sake of God's little ones, and to whom the S. S. of to-day owes its very life. Arrangements for Summer Schools were placed in the hands of a Council, consisting of a General Superintendent, the General Secretary, Rev. Dr. F. C. Stephenson and Rev. Dr. Moore, to ensure the greatest possible good from these centres of influence and power. These persons will confer together in making plans, etc., for the Summer School work, a General Superintendent presiding over the meeting.

The General Conference having ordered a Commission to enquire into the work of the church among the Juniors so as to avoid duplication and prevent overlapping of organization and interests, the Board appointed the General Secretary and Rev. D. S. Houck as its members thereon. The Commission is to report to the General Conference Special Committee within a year from the time of the last General Conference.

The Board, while not objecting to the principle of graded lessons in the Sunday School, put itself on record as opposed to the plan outlined, whereby other texts than the Bible are allotted as the subject matter for study, believing that if the Sunday School is to be a Bible School in the true sense, extra biblical studies will not contribute to its efficiency.

The General Secretary was instructed to write each Chairman of District and each Conference Epworth League Committee in order to secure careful investigation of the interests of our Young People's work generally. He was also appointed as representative of the Board at the forthcoming International Sunday School Convention, and directed to so arrange his plans that he might attend.

A vote of appreciation of the work of the Editor of the Sunday School periodicals, Rev. Dr. Croft, was unanimously passed, and an expression of satisfaction at the character of the publications under his charge was cheerfully made.

It was directed that a statement of the Board's finances be prepared as soon as possible after the annual reports are in by the various districts, and published in this paper and in the S. S. papers for general information.

The next meeting of the Board will be held in September, 1912.

Teacher Training Classes

As is reported elsewhere in this issue, the General Board at its recent meeting so arranged the work that the General Secretary is to devote time and attention to the development and conduct of the Teacher Training Department. Manifestly, this important work cannot be a success without the hearty assistance of the ministers, who must for the most part perform the local work of class supervision. In some of the larger places it may be easy to secure a trained teacher to conduct the class, and to pilot the students through the various sections of the complete course; but in many of the smaller villages and almost wholly on the rural charges, the minister will be asked to be teacher. At first sight this may seem an added care and responsibility for him, and doubtless some will so esteem it; but on the

other hand it gives him a splendid chance to review his own past studies and to keep fresh and up-to-date in his own methods of thinking. There are numerous cases that might be cited to show the value of this kind of work to the minister himself, but the fact will be evident at once to all pastors who read this. Especially will the younger men do well to keep in touch with the life, thought and plans of the modern Sunday School. That there is a wonderful future for it no one questions, and the minister who allows himself to be indifferent to its claims, or who shuts himself out from active co-operation with it as an influential centre of religious education, will make a sad mistake.

Plenty of our young people who are looking to Sunday School teaching as a sphere of Christian service in the near future, will gladly welcome the privilege of taking the First or Elementary Course in Teacher Training, and now that every facility without any charge whatever, is put in the way of individual or class study by the General Board, it is hoped

that our ministers generally will practically assist in the growth of the work. Take the case of the class illustrated on this page. From the photo you will learn just about how a part of the Plummas Class did their actual work in writing on an examination. The whole class numbers 35, but not that number were prepared to write at the time the photo was taken. Seventeen or more expect to write on the New Testament examination shortly. The man who is seen standing behind the candidates is the pastor, and because Bro. Howarth has so personally interested himself in the study, he has not found it hard to interest many of his people, and they are not all young in years either. His letter to our readers in a previous number tells about that.

Now, the question is just this. If in Plummas, Manitoba, a class such as we

older members remarked, 'It would be almost impossible to surpass the pleasure and interest experienced in the study of the first book of the series.' However, we have launched out into the New Testament with a greatly accelerated interest, and have no doubt God will bless us in our work.' A similar testimony we covet from hundreds of our pastors everywhere.

The Teacher Training Leaflet has already been sent to every minister, every S. S. Superintendent, every League President, and to hundreds besides, and will be freely and cheerfully sent in any number to any of our friends interested. Simply drop a line to the General Secretary, and remember that no charge whatever from first to last is attached to this work, except, of course, the actual price of the text-books. The recent action of the General Board makes it possible for examinations to be held at any time, and whether it be a class of a score or a single individual student,



"GOOD LUCK" TEACHER TRAINING CLASS AT PLUMAS, MAN., SHOWING MEMBERS WRITING ON EXAMINATION. THE PASTOR IS STANDING AT THE REAR.

refer to can be formed and conducted, why not in hundreds of other places where the conditions are at least equally favorable? We expect to show a full class group photo of our Plummas students in our next issue. This is in the hope that our ministers generally will personally think the whole matter over and conclude that they cannot spend a portion of their time to better advantage to both themselves and their people, for present benefit and future good, than in leading a number of students through such delightful fields of study as the Teacher Training courses provide. Mr. Howarth wrote, under date of April 4th: "We as a class greatly enjoyed the study of the Old Testament. One of my students says that for her it has welded into a continuous chain the entire contents of the Old Testament, and the various writers now have interest and charm they never had before. Another said she could not now read of any of the great characters of the ancient Hebrew world without feeling the dignity and blessing that flow from the worship of Jehovah. Indeed, as one of the

same care and consideration will be manifested in each case.

As elsewhere recorded, a Committee to select an Advanced Course was appointed, and as soon as possible this course will be announced. In the meantime, take up the First course, secure a diploma representing it, and then go on to the larger and more extended course in the process of time and the progress of your study. Send for the leaflet if you wish fuller details.

*"The world's broad acres have their harvestmen.
Who toil and reap all day, and do not spare;
And lo, a little field, within thy ken,
Awaits a gleaner's care."*

**Living questions on the
J.S. Lessons may be found
on page 119 of this issue.**

OUR ROUND TABLE

"Which is the most desirable motive? To live with a desire to please Christ, or to live in the fear of offending Him, or is there any difference?"

A desire to please Christ, prompted by love for Him, is infinitely preferable to a dread of offending Him because of consequent punishment. I presume that is what you mean. If so, it surely resolves into a comparison of love v. fear as a controlling motive. There can be no hesitancy in deciding in favor of the first as in every case superior.

"What harm can come to a child eight or ten years of age taking the Pledge and becoming a member of the Young People's Society?"

If the child referred to is enrolled in the Junior League, and there so encouraged and trained in loyalty to Jesus that he will try to follow Christ that he may learn to do his Heavenly Father's will in all things, no harm but much good will probably follow. Read the article on The Junior Pledge in the February number of this paper.

How often do you think social and literary evening should be held. Could a Mission Study Class be successful in the country?

It depends on the character of the Social and literary evening. Our regular topics provide for such in the regular order, once a month. If you mean an evening given up wholly to sociability, entertainment, amusement or pleasurable pastime only, once a year is in my judgment often enough. Sociability in every meeting should be our invariable aim and practice. Yes! A mission study class can be made successful in the country. Why not?

"What do you consider the best plan for the Juniors to make money? I think they should earn twenty-five cents for the missionaries."

So do! I once gave a farmer's young son five cents to invest as he best could. He bought a package of cabbage seed, raised some plants, and by permission of his father used a corner of a field to grow cabbages. In the fall he brought me \$5.50 as the returns from his patch. By all means encourage your Juniors to earn money for themselves rather than to solicit it from others. They can do it in many ways. A five or ten-cent piece given to each as "talent money" to increase by investment will bring splendid returns. The ways and means by which they will use the money can be best determined by themselves. Local conditions largely shape them.

"We have frequently been solicited to give our missionary money direct to League Committee, but as our giving constitutes almost the total of the congregational collection, we have felt it best not to divide the funds. What would you do?"

Money raised by the League for the Forward Movement should be so reported and credited. The Epworth Leagues of our Church have great obligations, and to meet them it is necessary that every local society should do its utmost for the Fund. I judge from your statement that while your League has raised considerable missionary money, it has not been credited to the League;

but to the congregation. If the money has been raised for the Forward Movement, it certainly should be so reported, and the Society raising it should be credited therewith.

"The class is going in an old rut, without any management or exertion on the part of any of its members or officers."

This is written of an organized Adult Bible Class, and expresses the danger that the very plan of organization was intended to prevent,—indifference. But the system must not be held accountable for the class lack, nor should such a class be considered an organized class. It is not enough to have the name, indeed the name without the deeds is a reproach. Similar trouble has existed in reference to the Epworth League. A League or Class may be organized, nominally, and because it fails to do the work for which the society, in its constitution and plan, exists, the whole movement is condemned. Really it is in the absence of the essential features of the organization that failure lies. Such a class as above reported should wake up and do something or cease to call itself an organized class.

"Could you suggest a plan to get at least every active member say something on the topic, when the meeting is open to all?"

No person can make another talk against his consent. One must have something to say and want to say it, before his words can be of use. If your active members know the topic they will surely be willing to say something. The leader's duty is not confined to the hours during which the meeting is in session, but begins many days ahead, and consists as much in securing topic preparation before the meeting, as in talking about it during the meeting. If the leader never apportions various phases or sections of the topic definitely to other members, he need not be surprised if they do not study it and are consequently silent about it. If positive personal responsibility for something, a portion of the evening's service is placed upon individual members ahead of time, they will rarely fail at the time of public topic study and discussion.

"When our preacher leaves we must probably give up our Bible Class."

Here is a real difficulty, and a not uncommon one. The class is dependent on one man. If that one man removes, the class must "probably" go out of existence. Knowing this, I think the preacher who is evidently the teacher might well seek to develop and train a successor. The next preacher may not follow in the steps of his predecessor. All preachers do not feel an equal responsibility for Sunday School work. While much depends on the teacher, it is a mistake to think that no Bible Class can do good work without a skilled pedagogic leader. Cultivate the "round table" method. Encourage the members to express their own opinions. Let them freely discuss the lessons in their practical bearings. Such questions as regularly appear on our Sunday School pages are easily with- in the reach of ordinary men and women, and even if the preacher is removed, the class may work out its own

salvation, and greatly profit its members.

"What is your view on playing carpet balls at the close of the third Monday for thirty minutes?"

If the room is suitable, the company agreeable, the play fair, the game good-natured, there can be no good ground for complaint against half an hour spent in such pleasant and sociable manner as "carpet balls" provide. I think the Social Committee might most profitably arrange for and conduct such a recreative session. But whatever games are held, let it be understood that they form part of the League life and are not simply tacked on as a bait to catch outsiders. Leaguers can play together for the glory of God as well as play together, and all social and recreative functions should be permeated with this thought. Leaguers have a right to the most enjoyable pleasures, and should take them as a part of their regular routine of life, "in His Name." So considered and taken they will be only profitable.

Why are League Meetings Dull?

A number of questions have been received from various quarters asking the cause of uninteresting meetings, and seeking a remedy. This shows a disposition to improve; but I rather think some will be disappointed on reading this; because I really cannot give any easy method or plan by which live, profitable meetings may be secured. I shall briefly answer the question at the head of these lines, and then give a concrete case to set forth the only way I know to have a strictly first-class meeting.

League meetings are "dull" for many reasons, of which the following are, in my judgment, most common:

1. *Superficial purpose.*—No meeting should be held just for the purpose of having it. For every desirable service held, there is a good reason. You should know the "why" before you study the "what" or "how" of the meeting. And the real object of the meeting should be ever kept in mind. Meetings have not all the same purpose; but every meeting should be studied, planned, and held around its one central and controlling aim. Failure here means

2. *Careless planning.*—Anything will do so long as the hour is put in somehow. Many a meeting for which intelligent preparation should have been made many days ahead, is conducted "on the spur of the moment," and is killed before it has well begun to live. This lack of thoughtful plan is sometimes, indeed almost always, attended by

3. *hurried up programmes.*—Who has not seen the person responsible for the meeting, almost at the last minute, hunting for the topic, searching for a missing ERA, nervously fingering the hymn-book to find some fitting hymn, anxiously enquiring for some older member to lead in prayer, and generally trying to do the impossible in time, i. e., crowd into the opening minutes of the League hour what should have been well arranged beforehand? No wonder the meeting is "dull."

4. *Lack of originality.*—Why should you follow out the same old way week after week? Why do you try some new plan? A thing is not necessarily good because it is new, but nothing is to be created more than monotonous routine, week after week. A very common truth presented in an uncommon way may arouse an interest even if it is covered by the method employed to make it known. So with a whole programme. Vary your service, and then do not spoil them by

5. *Failure to advertise.*—Having what you consider a good programme, into which you have put a good measure of thought and careful preparation, make it known in an attractive way. The stale, stereotyped pulpit announcement is forgotten almost as soon as heard. Appeal to the eye as well as to the ear. Do not be afraid of printer's ink, for, if you cannot afford to print, use a mimeograph, a duplicator, a blackboard, a roller window-blind, straw paper and colored crayon, pen and ink postcard invitation,—a score of ways will appear to the alert, progressive leader. Awake the inquisitiveness of the part of your members, and do not disappoint them when they come.

6. *Too few taking part.*—And the same few over and over again, it may be. Break in new members continually, by giving them some small part in the meeting and encouraging them to gain confidence by practice. One or two "running" the meeting repeatedly will surely make it dull. In some way, every person whom you number as a part of which crowd, should contribute something occasionally to the meeting. This is not unreasonable, neither is it impracticable. It can be done, and if your League is not doing it, it ought to be. Every person has some talent, and, however small it be, his measure of ability should be employed for the good of the society.

7. *Failure to work.*—After all, no good meeting comes either by chance or easily. And the secret of success is largely—intelligent, purposeful, sustained work. If this program is paid, you need not look for permanent good results.

Now for a concrete example. The meeting I am about to describe was held in regular course in Brantford, Wesley Church League, under the guidance of Mr. Horne Carter. Hearing just incidentally about it, I wrote a simple statement of facts concerning it. I quote from Mr. Carter's reply, which was not written for publication, but for my information as your General Secretary and Editor. The meeting was the monthly consecration meeting of March. The regular topic on the life of Moses was dealt with.

First, Mr. Carter decided on the Round Table method of conducting the meeting. Then he sent to a number of prominent persons, asking for two or three suggestive questions on the subject of the evening. From these he selected thirty-five and had them printed on a sheet in "dodger" form. I have scored out the names, for I do not want you all to beslege these same names, but, with that exception, the following is the finished list as presented and discussed. Read it, and you will find plenty to think about, and unless you think, and get others to think, and think hard, too, your meeting may be very "fine," but I doubt its practical or permanent usefulness.

ROUND TABLE CONFERENCE.
Life Lessons from the Life of Moses.

1. What elements of character attributed to Moses in Hebrews 11:23-29 are required from our young people to-day if they would truly serve God?
2. Name some acts of Moses that show his truly human even in this great man was.
3. What quality in Moses do you most admire and why?
4. Why should Moses spend two apprenticeships of 40 years each, before entering on his life's work?
5. What do we learn from the fact of Moses dying in the mount in one country and meeting Jesus in the mount in another country?
6. What is Moses' place in history?
7. Explain advantages helping to qualify him for his life's work.
8. Compare Moses and Pharaoh as to success in life.
9. What was the turning point in the career of Moses?
10. You have often heard the expression: "As meek as Moses." Was Moses always meek?
11. What is the lesson for us?

12. What strong points in Moses' character may be attributed to his mother's training and what to his Egyptian culture and scholarship?

13. What proof do we have from the life of Moses and that of other great leaders that a period of quiet retirement usually precedes their greatest achievement?

14. Have the life and writings of Moses affected any other religion than the Christian religion?

15. One of our great modern poets has made a beautiful use of the incident of the Burning Bush. Who is that poet?

16. What is the quotation?

17. How did Moses make the great choice by refusing to be called the son of Pharaoh's daughter?

18. How did he take the right way to give effect to that choice when he killed the Egyptian?

19. Which do you consider most important, the right purpose in life or the right way to carry out that purpose?

20. What is the result of taking a wrong way to effect a right purpose?

21. What is the meaning of "Moses' rod"?

22. How was he continually being placed in circumstances which would draw out the highest possibilities of his being?

23. Among what class of leaders does Moses first take rank?

24. What qualifications had he for such a place and service?

25. Produce the evidence from the life of Moses of a supreme test of patriotism.

26. In what way were Moses and Abraham Lincoln alike?

27. In what way does the work of Moses typify the work of the leader in Christian service?

28. Did Moses sin when he killed the Egyptian? Give reasons.

29. How did Moses not permit to enter the promised land along with Joshua?

30. In what respect was Moses like modern missionaries?

31. Did it pay Moses to hide from God, and, if not, why choose else to do so?

32. Did God expect Moses to go in his own strength? What is the lesson for us?

33. What lesson of modesty and humility although nearly 40 years in the schools and 40 years in Midian?

34. Moses did not repine at severe punishment for a single slip, what is the lesson?

35. What is the place of Moses in the New Testament dispensation?

Having these question sheets ready, I met Mr. Carter's Round Table slip and got them widely circulated and studied. This was not done promiscuously or without plan. An envelope was procured, and on the outside it was neatly written with the aid of a mimeograph or neotype, the advertisement of the League. Guaranteed to do you *God if Taken According to Enclosed Directions.*" In his envelope the printed Round Table questions were sent, together with the following little sentences, each one written with the mimeograph on a small slip of paper:

Please bring these questions to League with you on Monday evening, March 6th.

Study and try to find answers to these questions during the week.

Take for your daily Bible readings this week all about the life and works of Moses.

We are going to discuss all these great questions, and we assure you they will interest and help you.

Please accept this invitation; you will profit by it.

You will help us as well as help yourself by coming, so don't fail to come.

Don't let anything keep you away from this meeting.

You will not be surprised, therefore, when Mr. Carter says in his letter, "I did not spare any trouble in letting everyone know about the meeting, and I attribute much of its success to the advertising and the fact that everyone was talking about it beforehand." In addition to this, I find that the leader took advantage of a concert held by the League in the church on the Tuesday evening preceding the meeting, and by the following unique plan he called everybody's attention to Moses and the meeting in a striking way. He says, "I made a number of long streamers with sentences" as on about Moses. These I had placed around in the room where the meeting was held."

The sample streamer sent me is nine feet long and four inches wide. It contains this sentence, neatly printed by hand in light and dark blue ink, "His foot on the steps of the Throne when God

called him through his people's woes." The other streamers contained those that follow:

"Moses—A Type of Renunciation."

"Moses had the brightest worldly prospects of any man of his time."

"Pharaoh's pet, and heir to the greatest kingdom of the world."

"Learned in all the wisdom of the Egyptians, and was mighty in words and action."

"His great renunciation—typical of the Christian's choice."

"His true patriotism—'Blood thicker than water,'"

"His patriotism triumphed over pride."

"He refused to be called the son of Pharaoh's daughter;—esteeming the reproach of Christ greater riches than the treasures of Egypt."—Ileb. xi. 24-6.

"Mark the Contrast—'Treasures of Egypt'—'reproach of Christ.'"

"Mark the Contrast—'The broad way'—'the narrow way.'"

"Mark the Contrast—'Self and the world'—'Christ and the world to come.'"

"Moses' Career Typical of the Christian's course."

"A death to die for Jesus sake, a weary war to wage with sin."

"A true patriot, sinking self."

"Witness his meekness and self-effacement, toiling and suffering for the people—God's people."

"As a man of prayer, of fellowship, saw God face to face."

When the night of meeting came, of course there was a large attendance, larger than usual. But, mark, the people knew what they were coming to, and what for, and though they did not know altogether how to do it, they did do something good. And they got it. Mr. Carter writes:

"I had been thinking for some time previous to the meeting of some plan to adopt in order to make it more interesting than talking before commencing the Round Table Conference; and this is the scheme I thought of, and which I decided to stand just after they had sung a hymn sitting down. Of course, they did not know what was coming, and I said: 'Now I want everyone to shake hands with at least ten persons before they can sit down. It worked fine, for they were all in getting up, and when they were on their feet they could not get right down again. It came as a surprise to them, and everyone immediately started to talk, shake hands and laugh over it. Our pastor, Rev. J. J. Liddy, stood up at the front and just laughed to see how well it worked upon everyone. I had given out slips of paper before the meeting to about twelve of the Leaguers, requesting them to offer up sentence prayers, each one for some quality in Moses; for example, one was to pray for more faith such as Moses had, another for more zeal and earnestness like Moses had, and so on. . . . Then came the Round Table Conference which they took right hold of, and the discussion was enjoyed by all present; the only thing that was wrong, was that we had no music. The questions were all so good, we could easily have spent four or five hours discussing them; but we only had one or three minutes for each one. They were still discussing them at nine o'clock, and I asked them if they wished to stop, when one young man immediately called out: 'Go. Five, please, five, please, five, please for another twenty minutes. After this we had the roll call, and I asked them to tell of something they had done in their lives while studying the Life of Moses. To tell you the honest fact, I don't believe we ever had a better testimonial meeting in our League. After the roll call we gave anyone whose name was not on the roll a chance to speak, and I think a number spoke. They did not hesitate, but followed one right after another, sometimes two on their feet at once. I believe it did everyone good. We closed the meeting by singing 'Forward, Epworth Leaguers,' a song of which I enclose you a copy."

Further description is needless, and extended comment is unnecessary. If leaders will really lead, there need be no profligate meetings and few, if any, failures. So long as the spirit of this is throughout, and some enthusiastic emulation of Mr. Carter's example, will do much to secure bright, attractive and fruitful meetings. Try it, and let me hear from you for the benefit of many others.



Regina District

A convention was held at South Qu'Appelle, March 15th and 16th. Rev. Mr. Doyle's lecture on "Sunday School Essentials" was a great boon to the delegates. His conference on "S. S. Difficulties" was especially helpful, and his direct answers to questions lifted many a load from teachers, and inspired them to greater undertakings.

Mrs. W. A. Coone dealt with the Primary Department, giving many valuable methods for practical work. Mr. A. M. Fraser spoke of "The Training Class and Why Necessary." Rev. H. T. Lewis asked and answered the question, "Is it Worth While?" Revs. J. W. Platt and Arnott addressed the convention, each laying stress on essentials for efficient work. Mr. Doyle urged the thorough development of the Citizenship Department. A love feast and sacramental service closed the convention. The following officers were elected: President, Mr. D. Hindson; Vice-Presidents, (1) Mr. Burg, (2) Miss Royston, (3) Miss Fessant, (4) Mr. Williams, (5) Mr. Tasker; Secretary-Treasurer, Miss E. L. Worrell.

Fullarton Circuit

The fourteenth annual Epworth League and Sunday School Convention of Fullarton Circuit was held at Fullarton, on March 24th, in a love feast and success. On the Sunday previous, Rev. F. L. Farewell, B.A., preached inspiring educational sermons at Fullarton, Mt. Pleasant and Carlingford appointments, and his presence at the convention on Monday added much to the interest and profit of the day. The attendance from each of the four leagues and schools in the circuit proved the interest taken by the people in this gathering, and justified the opinion that the convention is a permanent feature in the religious life of the circuit. The subject of "Organization in Sunday School Work" was introduced by Mr. H. C. Facey, of Mt. Pleasant. An address was given by Mr. R. Colquhoun, of Bethel E. L., on "The Epworth League as an Evangelistic Force." An animated discussion followed these addresses, in a round table conference, conducted by Mr. Farewell. At the close of the afternoon session, a supper, provided by the ladies of the circuit, was enjoyed, and a social hour spent together. At the evening session addresses were delivered by Revs. B. Snell, of Kirkton, and Rev. F. L. Farewell, B.A.

The following resolutions were adopted:—

That the four Sunday Schools of our circuit adopt the following as their ideal with a view of realizing it as early as expedient in each, viz:—

1. Aim—(1) Everybody studying the word; (2) Everybody in Christ and the Church; (3) Everybody built up in Christian character; (4) Everybody seeing the world-view and in training for world-wide service.
2. Organization—That a Cradle Roll, Organized Adult Class and a Home Department be organized in each school.
3. That each school observe Decision Day.
4. That each school, in association with the League, organize a Teacher Training Class.

5. That the spirit of Missions be increased through prayer, study and monthly contributions.

6. That every school observe Rally Day, giving the offering to the S. S. Aid Fund.

7. That Supplemental Lessons be continued through the schools.

8. That we aim at having all our scholars pledged against liquor, tobacco and profanity.

9. That we undertake a classified S. S. census of our circuit.

10. That our respective Boards of Management meet once a month, if possible, but not less than once a quarter.

11. That we aim to have one volunteer from every community for some form of definite Christian work abroad in each year.

12. That each active member of our League aim to work for the evangelization of one soul each year.

At an Era evening given by the League at Harrietsville, Ont., nine subscriptions were obtained for the Era. Good! Let more of our Leaguers strike for practical results.

"We had a missionary mock trial in the Malden League. Our League had been behind the District standard in Forward Movement work a year ago to the extent of \$15.00, and the charge was of embezzling that sum. The trial brought out the obligation of the League to meet its financial appointment and presented the missionary problem very clearly to the audience. The keenest interest was aroused in the whole proceedings, and the Leaguers have now a knowledge of missionary facts and of court procedure very much greater than they had before."

The Intermediate League of the Hantsport (N.S.) Methodist Church numbers about twenty members. A competition between the boys and the girls, which has been running during the winter, helps maintain interest in the meetings, and is also the means of stimulating Bible study and promoting Bible knowledge. Honour points are awarded each week on the following basis: Every chapter read during the week; if the chapters are read one at a time. The possible maximum for the week on this score is seventy. Every verse of the Bible learned by heart and recited at the meeting counts five. An award of forty points is given for a correct description from memory of a Bible character, the character being described without the name being mentioned. The opposing side has the chance of guessing the name of the character, and every correct guess counts twenty points.

A note from St. Ola, Ont.:—"I will try again for Era subscriptions, and will say, since starting in on your new plan of topics, where each department in turn becomes responsible for the meetings, and by planning some weeks ahead, and also working in solos, duets, recitations, etc., we find the subjects assigned for each Department to work out simply grand. It has overcome the long-felt want of having a definite plan to work up to, or to know what to do. In fact, the only material lacking now seems to be, more ERAS."

Askin St. E. L., London, Ont., recently gave a social. A week previous announcement was made stating that the programme would be given entirely by the young men, and that great interest would centre around the B.A.P. and the L.A.P. The day preceding the Monday evening the congregation were warned that if they came late they might find themselves in the company of the L.A.P. The first part of the programme consisted of piano solos, readings and solos by the young men. Then came "The Apple Game." Each person as they had come into the hall had been supplied with a card on which was a large letter (put on with a rubber stamp).

The cards were of different colors. (Care should be taken to get colors that do not conflict in the gas light, such as the pale blues and light greens and the yellows and pinks.) On these cards were put the names of different kinds of apples—one letter only on each card. There were several kinds, for instance, on the yellow cards; and these were distinguished by having the letters put on in different colors.

The idea was to get each group by itself, have them find out the name of the apple they represented, and then make up a piece of poetry about that particular kind of apple. The verses were collected and were judged by a committee, after which the winners of the best verse were awarded the B.A.P.—Big Apple Pie—one representative to the platform to receive the pie. The winners of the funniest verse were given the L.A.P.—Little Apple Pie.

(The large pie was sixteen inches in diameter and the small one about six inches.)

Refreshments consisting of cake and coffee were served.

The Mock City Council organized some time ago under the auspices of the Epworth League of Wesley Memorial Church, Moncton, N.B., has held several meetings. At each there was a large attendance of spectators, and the proceedings were followed with much interest. The object of this council is to interest the young men of the city in its welfare and to qualify them to take a leading part in its future development. The educational value of such gatherings cannot be estimated, and great good will, no doubt, be derived by the young people.

From Baldoon, Ont., comes the encouraging news that the members of the League are taking greater interest in the work, paying more, reading better books, and giving more for missions. They have increased the number of Eras taken from 8 to 18. They have a flourishing Junior League with a membership of 45, which meets on Sunday afternoons. They study the topics as outlined in THE ERA. At a revival 35 of the boys and girls were converted, and since have united with the Church.

At Cypress River, Man., the League during the winter held four silver medal contests for oratory. During the summer neighboring Leagues met together, holding social gatherings.

At Sydenham, Ont., they have a League membership of 60, with an average attendance of about 45. The Citizenship Department is in operation.

A writer from Huronville, Sask., makes the following statement: "We generally canvass thoroughly for THE ERA once a year. The fact is, that it is much harder to get subscribers for a religious paper than for commercial or newspapers. This is true even amongst

our Christians. I am a very busy farmer, but I realize that this is an age in which God is calling for staunch Christians, real Christians. The world is getting too wise to be won by form or pretence.

The League in Roland, Man., has written thus: "I see in the Round Table Columns a number have trouble with the young people being afraid to take a topic. I think this is common in most leagues. For my own part, I would say that every time I get up to speak I tremble all over, and I am not cured. I find it very helpful to tell in the meeting what I have to say instead of merely reading it. This gives less time to think of oneself, and holds the attention better of the audience. I simply resolved to do my best at any and every time."

The League at Dauphin, Man., is undertaking the purchase of a piano for the church, the money to be raised by an "Experience" series. The Leaguers are requested to make some money in some unordinary way, and to tell in poetry or prose at the social how the money was raised. They are having also an Essay Contest, three prizes being given for the three best essays on Dauphin's Past History, Dauphin's Future Prospects, and Canada's Government. The first prize was \$5.00, the second \$3.00, the third \$2.00. They have received twelve copies of "How We Got Our Bible," and there seems to be great interest taken in the study of the book. The Citizenship Department is progressing favorably. Their church is aiming at \$1,000 for Missions and the League is contributing \$100 to it.

The President of the League at Glen Eden, Ont., writes: "Our E. L., Latter Breen Church, Drew Circuit, is in the country, four miles from Mount Forest, and miles from any other place of importance. Our membership is small, not exceeding a dozen. Our minister lives eight miles from our church. He is with us whenever possible, and it is a splendid help. When we hold a social evening or a debate, it is surprising the number of persons who attend. If we could get them in our League! On March 21st we held a social evening. Our admission fee was ten cents. We had a good programme, with two ten-minute talks on 'How We Got Our Bible.' We used the missionary heads just before refreshments were served, watching the pictures in order to find companions for the supper hour. Though the roads were very bad, we had an excellent attendance."

While there is no Junior League at New England, on the Wodehouse Circuit, the Senior League obtains assistance from the Juniors in various ways. The Juniors are asked to read the lesson, while the preparation of the topic is assigned to the Seniors. The meetings are helpful and the Juniors have a share in them.

A Junior League has been organized at Culloden, by the pastor, Rev. H. F. Kennedy.

From Otterville, Ont., we have received the following:—"Our E. L. is composed almost entirely of boys and girls in their teens who were not Leaguers a year ago. They were converted about that time, and the leading older members had almost all gone and they had to get into heavy harness without any apprenticeship, they are doing well. We have had two special meetings lately. One was a debate, 'Resolved, that the pen has done more for Great Britain than the sword.' The

other was a lecture by Rev. A. E. Lavell, B.A., on 'Battles of the Niagara Frontier.' These two, with a Canadian Evening not long since, have been pleasurable events."

The Young People's Societies of Manitowish went to hear Rev. W. S. A. Crux, B.A., give his lecture, "Ten Days' Sight-Seeing Trip in London," in the Presbyterian Church. A delightful evening was spent. Frequent union meetings have added greatly to the spiritual welfare of both societies, in the Methodist and Presbyterian Churches of the town.

The Cannington Intermediate League has had a good year. The number on the roll is 62, a number of whom are High School students, who contribute much to the attractiveness and value of the weekly programmes. The League raises over \$50 for the Forward Move-

Oakwood Epworth League reports work in the different departments well sustained, with meetings that are both interesting and beneficial.

Woodville Epworth League has a Teacher Training Class, taking the Canadian First Standard Course. Several of the students are writing on the first part. Many Leaguers might well follow this example.

A very interesting debate was held in the League at Walkerville. "Resolved, that municipal ownership of public utilities is more beneficial than private ownership." The Citizenship Department is doing a good work in developing the talents of the young people in debate and discussion of various themes.

At Hilton, Ont., they make a special effort to see that each member of the League has a portion of work to do. Good and varied programmes are arranged by the officers in turn. Debates, concerts and other entertainments are participated in. The missionary evenings are spent in studying the topics, discussions by their own members on the different mission fields, and the reading of letters from our missionaries. The consecration meeting is the best of all. The pastor and his wife take a keen interest in the work and life of the young people. The president says: "We are all true Methodists and will not have any drones in the hive."

At Londonboro, in taking up the topic "How Our Parliament Does Business," the meeting was in the form of a debate, subject for discussion, "Republicity." The League opened as the House of Parliament, with one member in chair as Premier, and another as Leader of the Opposition, with, of course, a following on either side. The meeting was most interesting and profitable, and the change from the stereotyped method usually adopted, brought out a number who would not otherwise have attended.

From Stayner comes word that they have organized the Department of Citizenship. An address on opening night was given by their pastor, "What Constitutes Good Citizenship?" There a month later they put in a "Town Clerk" who called for nominations for the various members of "Town Council," and one week later they elected the League officers in municipal style.

The anniversary services of the Epworth League at Huronville, Sask., were conducted by Rev. J. A. Doyle, who gave an able address on "The Place and Power of the Church in the Nation," at the morning service. In the evening he

spoke of "The Challenge of the Country to the Young People of the Church." On the following Monday evening Mr. Doyle addressed the meeting on the subject, "How Can We Help Save the Nation?" Mr. H. W. Stevenson also addressed the meeting. An interesting programme of songs and recitations was enjoyed as well.

The League at Heathcote had a reunion of ex-members recently. From those who had moved to other parts greetings were received. Some are now engaged in the work of the ministry, others in various phases of Christian work. One member, Miss M. Smith, sailed for China last fall.

The President of Stark Street League writes encouragingly of the work and prospects there. He reports that the League "is in a growing condition and trying to do its best in securing the young people of the Church and community. The Sunday School and League are in close fellowship and cooperation."

At Davisville, Ont., there is an aggressive League, also a flourishing Junior League. At their last League Rally, held on a Sunday evening, an excellent service was enjoyed. Brief addresses were given: "Our League," by the President; "Cultivation of the Mind," by the Third Vice-President; "The Value of 'Friendship,'" by the Fourth Vice-President; "Our League's Temperance Responsibility," by the Chairman of Temperance Committee; "The Missionary Work," by the Second Vice-President, and "Our League's Spiritual Aim," by the First Vice-President.

The Mission Study Class in connection with North St. E. L., Westminster Circuit, brought their winter's study to a close by a debate. "Resolved, That the Demand of the Home Missions on the Church are More Urgent than those of Foreign Missions." The arguments were pointed and well-chosen. Afterwards a lunch was served, and a singing contest engaged in, the company being divided into groups. Each group sang a verse of a hymn, some were good, others—

In Owen Sound the League of Fourth Avenue Methodist Church held a very enjoyable social evening in honor of St. Patrick, of Irish songs, Irish readings, Irish character sketches, and Irish stories. A light lunch was served. The room was appropriately decorated for the occasion.

A great work is being done amongst the girls and boys of McDougall Church, Winnipeg, by Mrs. Lena Wallace, in the Junior League and Sunday School.

The Committee appointed by McDougall S. S. Teachers to arrange for a full observance of the International Temperance Lesson in their school were quite pleased with the interest and teacher-ness shown by the scholars. A choir of young girls led the choruses well, while in responsive readings the Men's Bible Class, the Barraca Class, and the boys of Mr. Prior's and Mrs. Wallace's classes responded in a most encouraging manner. Mr. H. E. Canuce, a teacher in long service, conducted a series of questions and answers, holding the interest of every member. The attention of the young men and boys was drawn to the Narrow Way Catechism, the aim being to warn against the evil of smoking cigarettes.

From Hawley, Ont., comes the word: "Our League is well canvassed. We take 17 copies of THE EPWORTH ERA. We are only a handful of Leaguers, but we have learned since the beginning of this

Picked Paragraphs for Preachers

publication that this paper is indispensable to us. We invite our Leaguers to invest less than a cent a week in the ERA. We try to place it in every home whether there is a Leaguer in it or not. We are having a meeting soon, where the question is to be asked, "How do you esteem the ERA, and what suggestion do you make to better it?"

Here is a good extract:—"The lecture course of the Carman District Leagues has just been completed. The course has been an unqualified success. Rev. J. D. Gregg took us a trip with his excellent lantern, through China, giving us a bird's-eye view of our own Mission work. Rev. Wm. Somerville, in his lecture on Court Tolstoi, gave us a graphic delineation of the conditions that lent to the making of the voluntary peasant author. Rev. W. R. Hughes, Chairman of the District, discussed the home problem in its relation to immigration and responsibilities of citizenship. The Leaguers have never had better service rendered to them, and the appreciation is shown by the excellent responses of the Leaguers and Sunday School workers to the support of our missionary, Dr. Cox."

In Kenilworth, a union meeting was held of Junior and Senior Leagues, all the parents being specially invited. The topic was taken by one of the adults, and the teacher of the Primary Department gave an interesting talk on "The Singing Yet Family," illustrating with the rag dolls. The manner in which she presented the theme proved enjoyable and profitable to all present.

The members of the Owen Sound Leagues visited the Chatsworth League on March 29th, enjoying a sleighride and a good programme afterwards. Miss Dench, District E. L. Secretary, gave a short address, as did also Rev. Mr. Wilkinson, President of District League. Rev. E. R. Young, who acted as secretary, distributed also the programme. The young ladies of Salem provided lunch.

R. L. Edwards, of Eborale, Ont., writes: "I have been closely associated with our League and Sunday School work in Zion here for years, and our League rarely fails to hold its weekly meeting, and our Sunday School is noted for its progressiveness. Out of a roll of over eighty officers and pupils in our school, all are pledged abstainers, and most of those who have grown into manhood have never violated their pledge. Over sixty per cent. of our pupils are also members of the church."

At the Galt League, they have appointed a "Musical Committee," who supply attractive music for the meetings. One of their recent meetings was taken by six young men from the "Banner" Bible Class of their Sunday School, who gave short talks on "How to Keep the Young Men in the League." They report a better attendance of young men at League.

The Junior League of Central Methodist Church, Toronto, entertained to supper the Juniors of King Street Methodist Church after enjoying the good viands, an excellent programme was provided by members of both Leagues, consisting of a debate, recitations and songs. Mrs. F. C. Stephenson gave also an excellent talk on "Life in Japan," illustrating with some splendid slides. A happy time was spent, and the King Street folk returned at an early hour in private cars provided for them.

All the Junior Societies of Toronto East District held their annual rally in Berkeley Street Methodist Church on May 2nd.

A clergyman in Perthshire, who was more skillful as an angler than popular as a preacher, having fallen into conversation with some of his parishioners on the benefits of early rising, mentioned, as an instance, that he had that very morning before breakfast composed a sermon and killed a salmon—an achievement on which he plumed himself greatly. "Aweel, sir," observed one of the company, "I would rather have your salmon than your sermon."

The Rev. Norman Macleod was once preaching in a district in Ayrshire where the reading of a sermon is regarded as the greatest fault of which a minister can be guilty. When the congregation dispersed, an old woman, overflowing with enthusiasm, addressed her auditor, "Did ye ever hear anything sae gran? Wassna that a sermon?" But all her expressions of admiration being met by a stolid glance, she shouted, "Speak, woman. Wassna that a sermon?" "Oh, aye," replied her friend, sulkily, "but he says, 'Read it!'" said the other, with indignant emphasis; "I wadna ha' cared if he had whusted it!"

"Bishop Potter was a very effective preacher," said a Brooklyn clergyman. "His method was reserved and quiet. He always had himself well in hand. I once delivered a sermon before him. I was young and enthusiastic at the time. I let myself go in that sermon. My voice and my gestures shook the pulpit. At luncheon afterwards I am ashamed to recall that I fished for compliments. I leaned over to the Bishop and asked him in a low voice to give me some advice on preaching. Dear knows what I expected him to reply—probably that I was beyond any advice from him. At any rate, what he did reply was this: 'My dear young friend, never mistake in the pulpit perspiration for inspiration.'"

"There are possibilities in a preacher's first service that will never return," said the Rev. S. Chadwick, recently. "Hugh Price Hughes was transformed the first Sunday in his first circuit. It was a most unlikely place for a revival, and he was the most unlikely preacher for evangelism. The place was proverbially dead. The pale, spectacled young minister, fresh from college, seemed a mere boy as he stood to deliver his first message on that first Sunday in September. The power of God filled and thrilled preacher and people, and that night eighteen souls bowed in penitence before the Lord, and Hugh Price Hughes was an evangelist from that hour."

The Queen of Denmark once paid a visit to the Danish colony of Iceland, where the good old Bishop exerted himself to the utmost to show her everything that was worth seeing. The Queen paid many compliments to her host, and, having learnt that he was a family man, graciously inquired how many children he had. It happens that the Danish word for children is almost identical in sound with the Icelandic word for "sheep," and the worthy Bishop promptly answered, "Two hundred." "Two hundred children?" cried the Queen. "How can you possibly maintain such a number?" "Easily enough, please your Majesty," replied the prelate, with a cheerful smile. "In the summer I turn them out upon the hill to grass, and when the winter comes I kill and eat them."

Dr. W. Boyd Carpenter is one of the most popular as well as the most powerful preachers in the Church. A born orator, his lordship is also a first-class scholar and a sound theologian, and of never preaching above the "heads" of his congregations; on the contrary, he is more inclined to the evangelical side. He drives his points home with the vigor and dexterity of the actor, but never resorting to ludicrous gestures. Blessed with a fund of ready wit, many an interruption has come off second best in an argument with the Bishop. Once, while addressing an open-air meeting, an atheist asked him if he believed that Jonah was swallowed by a whale. "When I go to heaven," said his lordship, "I'll ask Jonah." "But supposing," the other persisted, "that he is not there." "Then you will have to ask him."

From his earliest days, the Rev. J. Ernest Rattenbury, who is conducting with wonderful success evangelistic services in the Lyceum Theatre, has been practising the preaching of "a little to a small boy," it was his custom to remain at home on Sunday evening in company with his younger sisters and his grandmother, and on one occasion it is reported that the young preacher, standing in an arm-chair which did duty for a pulpit, gave over to his text, "Lord, here am I, send me." He proceeded to expound the text in his childlike fashion, and in order to impress his audience he used an illustration, and said to his sister, "Now, Mary, the meaning of this text is, if granmie were to say to me, 'Ernest, go to the spectacle,' you are to say, 'Here am I, send me!'" His application was a little mixed; but no less so than with thousands of grown-ups, who expect "somebody else" to answer God's call for their personal devotion.

"I remember attending the City Temple not long before the late Dr. Parker passed to heaven," said the Rev. T. Eynon Davies. "He had just lost his wife, and felt very lonely, and he made this touching confession, 'I have preached the gospel in this place and in other places for half a century. When I started out in life as a preacher I had an elaborate theory and creed, but now I am an old man, my creed has become more and more simple, and I can now sum it up in four lines: 'For ever here my rest shall be, Close to Thy bleeding side; This all my hope and all my plea, For me my Saviour died.'"

He was a grand expositor of Scripture, and a man of great eloquence and power, but it was a grand thing that he was able to say in his last days, "For me my saviour died."

In a small town the vicar and the Wesleyan minister both related in the same names, both Christian and surnames being precisely alike. They were not the best of friends, and on one occasion the vicar received through the post a parcel which should have been delivered to the Nonconformist minister. He sent on to his rival with a dignified note, saying, "If you had not assumed a title to which you have no right"—meaning "Rev."—"this mistake would not have occurred." Shortly after the Wesleyan minister received from London a bundle of sermons which should have been sent to the vicar. So he in turn sent them across to the vicarage with this note: "If you had not assumed an office for which you are not qualified, this mistake would not have occurred."

Living Questions on the Sunday School Lessons

For Personal Study and Public Discussion.
To be allotted in advance to members of the class.

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

May 21.—Text, *Isa. 5: 1-12.*

1. To what extent and in what ways may the parable of the vine be applied to the church of to-day?
2. Are the opportunities for oppression greater or less in our modern civilization than in Old Testament times (v. 7)?
3. What is the cause of the decrease in the rural population of old Ontario during the last twenty years (vv. 8, 9)?
4. Which is the greater blessing to a community—a number of small farmers or a few large land-owners (v. 8)?
5. In what ways is the woe of v. 11 illustrated in modern life?
6. How do the two passions,—the instinct to gather (8), and the instinct to squander (11)—characterize our age?
7. Which is the most dangerous and baneful—greed or intemperance?
8. What is being done for the cause of temperance in our municipality? In our Sunday School?

May 28.—Text, *Micah 4: 1-8.*

1. Is the world making progress toward universal peace (3)?
2. Is Micah's vision of universal peace ever likely to be realized? When? And how?
3. What are the chief forces making for peace to-day?
4. In what way is the church working towards this end?
5. What are the chief causes of international disputes?
6. What is the best way to settle such disputes?
7. Are any nations at war at the present time?
8. How can a Christian justify himself in becoming a soldier?
9. What is meant by an "armed peace"? "The Hague Tribunal"? "International Arbitration"?

June 4.—Text, *Hosea 4.*

1. In what ways do conscience-stricken men sometimes seek comfort or seek to forget (3)?
2. Will God pardon a man who still clings to other sources of help (3, 8)?
3. What are some of our modern and personal idols (8)?
4. When a man's sins are forgiven, are the effects of his sinful life removed?
5. What are the most powerful motives which lead men to repentance?
6. What is the office of the Holy Spirit in convincing men of sin?
7. Repentance implies a consciousness of guilt—and what else?
8. What are the chief causes of backsliding?
9. How can we preserve a conscience sensitive to sin?

June 11.—Text, *2 Chron. 30.*

1. What causes led to this revival of religion (1-12)?
2. How must people prepare the way for any revival?
3. Why were the religious leaders,—the priests and the Levites,—ashamed (15)?
4. Discuss the power of religious example.
5. Discuss the value of religious statesmen and rulers.
6. How far are the masses of the people influenced by the example of public men in moral and religious matters?
7. How does this lesson illustrate the truth of the Golden Text?

8. How can we encourage (comfort) our religious leaders (22)?
9. What was the money value of their sacrifices? And in what ways can we make sacrifices for God (23, 24)?
10. What is the place and power of prayer in any revival (27)?

Notice

The Fourth Missionary Summer School of the Hamilton and London Conferences, Epworth Leagues, will be held in Alma College, St. Thomas, July 13th to 20th.

Outline programmes will be mailed to Leagues about June 1st. Already we are assured that the accommodation of the College will be fully taxed, so we are urging early applications.

The Registration Fee has been fixed at \$2.00 if paid before opening of School, or \$2.25 if paid at School. In allotment of rooms applications will be considered in the order received. Board and lodging in College for full term of almost eight days, \$5. Reduced fares on all railways. Further information and application cards will be furnished by Secretary. Application for membership and rooms should be made to Mr. M. B. Farr, Registrar, Alma College, St. Thomas. Any church sending five or more delegates will have every fifth registration fee remitted.

Rev. J. W. BAIRD, Secretary.
4 Hyatt Ave., London, Ont.

Folly of Going to College

One that enters college because it is the easiest thing to do, because he has not the ambition or the courage to go to work, is squandering his powers. "Going to college" ought to be "going to work." One that enters college merely to taste its social life, to join a fraternity, or to share in freshman escapades, is surely making a bad bargain. He loses all the benefit that would come from serious study, and he loses all the bracing and broadening effect of a serious business career. The rich and splendid years between 18 and 22 come to us only once. No human being can afford to invest those years without fair hope of handsome dividend.—*President Faunce.*

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Selected Spice

"Do you know," said a Sunday School
teacher to a new pupil in the Primary
class, "that you have a soul?" "Of course
I do," replied the little fellow, as he
placed his hand over his heart; "I can
feel it tick."

"Mrs. O'Rooney," said the parish
priest, "why do I never see Patrick at
church any more?" Mrs. O'Rooney
shook her head sadly. "Is it Social-
ism?" "Worse than that." "Is it
atheism?" "Worse, your reverence."
"What is it, then?" "Sure, it's Rhen-
matism."

One day a gentleman was dining at a
friend's house with his little son. The
dinner was late, and the boy, hungry and
impatient, at length said, "Papa, why
don't you kick up a jolly row, same as
you do when we're home?"

In an English workshop was heaped
a great pile of Bibles marked at a very
low figure. Above them printed in big
letters was the sign, "Satan trembles
when he sees Bibles sold as low as
these."

"Do you think they approved of my
sermon?" asked the newly-appointed
preacher. "Yes, I think they did," was
the reply. "I noticed quite a number of
them nodding."

Soon after the King had passed a
large body of children at Mousehole,
Norwich, a little girl was seen to be
crying. "What are you crying for, my
child?" asked a kind teacher, "you
have seen the King, haven't you?"
"Yes," replied the little weeper, "but,
please, teacher, he didn't see me."

A lady teacher in a poor East End
district happened to ask the question:
"What can you tell me about Good Fri-
day?" And the girl, quite mistaking the
grift of the question, promptly replied,
"Oh, he was the man that did Robin-
son Crusoe's washing!"

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insurance at the price it should
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purchase your insurance on the
very favorable terms offered by
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which is the only aggressive
total abstainers' company in
Canada. It offers better terms
to total abstainers than any
other company offers. It has
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