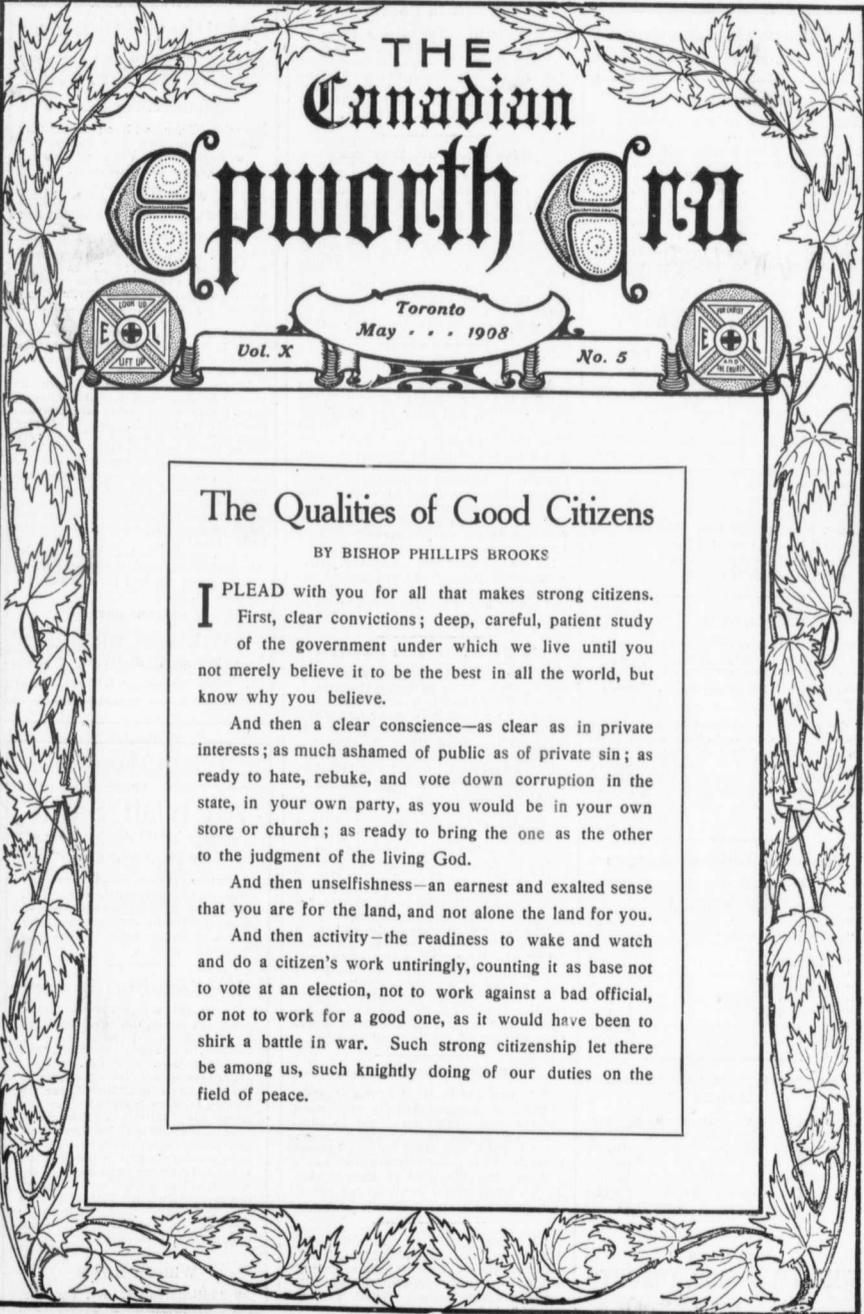


PAGES

MISSING



THE Canadian Epworth Era

Toronto
May . . . 1908

Vol. X

No. 5

The Qualities of Good Citizens

BY BISHOP PHILLIPS BROOKS

I PLEAD with you for all that makes strong citizens. First, clear convictions; deep, careful, patient study of the government under which we live until you not merely believe it to be the best in all the world, but know why you believe.

And then a clear conscience—as clear as in private interests; as much ashamed of public as of private sin; as ready to hate, rebuke, and vote down corruption in the state, in your own party, as you would be in your own store or church; as ready to bring the one as the other to the judgment of the living God.

And then unselfishness—an earnest and exalted sense that you are for the land, and not alone the land for you.

And then activity—the readiness to wake and watch and do a citizen's work untiringly, counting it as base not to vote at an election, not to work against a bad official, or not to work for a good one, as it would have been to shirk a battle in war. Such strong citizenship let there be among us, such knightly doing of our duties on the field of peace.

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Such is Fame

The editorial office of this paper is located in Wesley Buildings, in the intelligent city of Toronto. Not long ago a man rapped at our door, and gravely inquired where he would find Mr. Wesley. He seemed quite disappointed when informed that Mr. Wesley was not in.

The Church Bazaar

Dr. Henry Van Dyke, author, clergyman, and professor at Princeton, was talking one day about the best way for churches to raise money. Apropos of bazaars, he said:
"There was a canny old Scotch minister who said one day from the pulpit, with a dry smile:
"Well, friends, the kirk stands urgently in need of siller, and, as we have failed to get it honestly, we must 'e'en see new what a bazaar can do for us."

The Dog Was Out of It

A little boy of about six years in an Ontario town was saying his prayers, the other evening, and after the usual routine petitions, asked the Lord to "bless Pete and make him a good dog." Pete was a spaniel which he thought a great deal of, and he concluded that the dog ought to be included in those who should be specially remembered in prayer. His mother evidently thought differently, for she said: "You need not pray for Pete, for dogs do not go to heaven." "Don't they?" said the little fellow anxiously. "No, they do not," was the answer. After a moment's thought the lad walked deliberately to where the dog was lying, and giving him a kick, exclaimed: "You ain't in it, Pete."

No Stain on His Record

A New York clergyman, who often spends his vacation in fishing the streams of the Adirondacks, was on one trip adopted by a handsome setter dog, which insisted on following him from camp to camp, as he moved along the stream.

One day he met a party of men working up stream with a native guide. The guide immediately recognized the dog as his own property.

"Trying to steal my setter, are you?" he shouted at the clergyman. "I'll have you to jail for this! There's a law in the woods just as big as you have in the city." The clergyman endeavored to explain that he was an unwilling companion of the dog, which had refused to be driven away, but to little effect until he added a two-dollar bill to his arguments.

"It's queer what strange things happen to a man here," he said to the stage driver who later carried him away from the woods. "That is the first time I was ever accused of stealing a dog."
"Yes, sir," replied the driver, sympathetically; and added, after a moment's pause, "For myself, sir, I have never been accused of stealing anything."

The Great Western

This paper is indebted to the courtesy of the Great Western Railway of England for the cuts which were used to illustrate our article on "Beautiful Devonshire," which appeared in the March number. This great railroad now has a business representative in Canada, Mr. E. W. Birch, whose headquarters are at 428 Traders Bank, Toronto.

"I know where the electricity that lights our house comes from," said little Edna. "Where does it come from?" asked her small brother. "From the wall," replied Edna. "When mamma wants a light, she unbuttons it."

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Just One Blue Bonnet

The life-story of Ada Florence Kinton, Artist and Salvationist. Told mostly by herself with pen and pencil. Edited by her sister, Sara A. Handerson. Cloth, numerous illustrations. \$1.00 net.

In a most appreciative introduction to this interesting volume, Miss Machar, the well-known author, describes Florence as "one of the rare and finely constituted spirits that combine, with great sweetness of disposition and a most loving heart, a strongly marked individuality and strength of character which makes an impression not easily forgotten." Of the letters and "diaries" which form the bulk of this book Miss Machar says that "in their graphic simplicity and naivete they recall those of Eugénie de Guérin."

William Briggs

29-33 Richmond St. W., Toronto.

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Canadian Epworth Era

A. C. CREWS, Editor.

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WILLIAM BRIGGS, Publisher.

Vol. X.

TORONTO, MAY, 1908

No. 5

The Weak and the Strong

The hopeful man sees good where'er
His glances fall;
The hopeless one finds everywhere
Gloom over all;
The hopeful man has strength to dare;
The doubting one,
When darkness overspreads the sky
Sits down to wearily whine or sigh,
With nothing done.

'Tis brave to have the hope they need
Who press ahead;
This weakness that they have who heed
The voice of dread;
They are the strong ones who proceed
By courage led;
The cowardly alone admit,
However hard they may be hit,
That hope is dead.

—S. E. Kiser, in *Chicago Record-Herald*.

This Number.—We are devoting a large part of our space in this number to the S.S. and E.L. Institute recently held in Toronto, believing that we can scarcely serve our readers in any more practical and satisfactory way. We are anxious that the thousands of our subscribers who rarely have the opportunity of attending a gathering of this kind may enjoy some of the good things said. In this number the "Mock Trial" is printed in full, and in the next issue we hope to publish the "Parliament of Missions," which was such a decided feature of the Institute.

✱

Exercise Essential.—"When a man is engaged in active brain work," says Mr. Charles H. Sherrill, one of the busy lawyers of New York, "exercise is not only very valuable but I consider it absolutely essential to the production of his best efforts. It is not only the most wonderful rest in the world for the mental worker but is requisite to keep the mind well poised and the circulation in proper shape, so that the body can proceed with the regular performance of its functions."

✱

By Their Fruits.—In her war with China, Secretary Speer says that Japan employed Buddhists in the commissary department, and lost immense sums by their corruption. In the war with Russia she made it a point to fill this department with Christians only, and not a dollar was stolen. "By their fruits ye shall know them."

A Poor Man's Man.—These words of Gov. Hughes about himself strike a very tender chord in the hearts of the laboring people: "I am a poor man's man. I was born in a plain cottage. My people were obliged to make great sacrifices to give me an education, and I have known the hardest kind of hard work all my life. I have seen with the greatest satisfaction the wages of the working people in this country increase all along the line and the standard of living improve. There is a joy and a dignity that goes with the handling and spending of money of which it would be a great mistake to deprive the people."

✱

A Prescription.—"When you are provoked and pretty mad over something, and are just on the point of writing that savage, vitriolic letter to your neighbor, your congressman, your minister, or your editor, telling in rather hot language what you think of him, pull yourself up hard and hold still for a while. Count several hundred. Go out for a walk. Think of something else. Pull down your vest. Whistle. Take a bath. Read a humorous sketch. Try on a smile. Open up your Bible to the Thirteenth of First Corinthians. Say your prayers. Sleep over it. Eat a good breakfast in the morning. Put off writing the letter till the next day. Then put it off till next week. Then put it off till "the next day after never." You'll feel a good deal better for it, and thank us for this prescription, which is handed out with our compliments." Thus writes Rev. Dr. Gilbert, of the *Western Christian Advocate*.

✱

Tobacco a Weakener.—Lieutenant Peary, who has been in Toronto recently, lecturing on his Arctic explorations, does not believe in tobacco for men who have hardships to endure, and rejected every particle of it from the supplies taken on the long and successful journey in Greenland some years ago. One incident will suffice to illustrate the weakening effect of tobacco on the system. A party of five was directed to scale a 2,000-foot gorge at the head of Sontag Bay. All five were apparently in the same physical condition, but two were moderate smokers, two indulged in moderation, and one did not use tobacco. The task set was difficult in the extreme, and required five hours of continuous climbing. The man who did not use tobacco in any form was the first to reach the

top; the two moderate smokers were close behind, while the habitual users of the weed were far in the rear, having been compelled to rest from time to time to "recover their wind."

✱
Something of a Miracle. When Sir William Crookes was asked whether Science will one day unlock the mystery, and show us wonders of the spiritual world, he refused to prophesy. "But," he said, "if you had come to me one hundred years ago, do you think I should have dreamed of foretelling the telephone? Why even now I cannot understand it! I use it every day; I transact half my correspondence by means of it; but I don't understand it. Think of that little stretched disc of iron at the end of a wire repeating in your ear not only sounds, but words—not only words, but all the most delicate and elusive inflexions and nuances of tone which separate one human voice from another! Is not that something of a miracle?"

✱
An Incongruous Sight.—Rev. Dr. Buckley says: Of all things the most incongruous is a Methodist church whose members attend only or chiefly a Sabbath morning service; whose prayer meetings are the last place to find official members; whose class meetings are defunct; and whose equilibrium would be disturbed by any manifestation of the tears which from repentance flow, or expressions of joy from those who feel their sins forgiven.

✱
College Bible Study.—In the University of Toronto over 750 men were enrolled before the end of 1907 in group classes for the study of the Bible. The Executive Committee of the University Y.M.C.A. has pledged itself to raise \$1,200 to support a foreign missionary of its own. The University of Toronto, is, by the way, now the largest in the British Empire, with the exception of Oxford and Edinburgh, and possibly Cambridge.

✱
Healing Ministry.—An article in *World's Work* on the healing ministries of American missionary physicians and nurses in all lands, shows that in a single year over a million and a half of sick and suffering persons have been treated at their homes or in hospitals. As was done by the Master himself, the blind have received their sight, the lame have received strength to walk, the deaf have heard, and lepers have been cleansed.

John Wanamaker and Young Men

SOME fine suggestions on how prominent laymen of the Church could help young fellows who come in to the congregation as strangers, are given in an interesting article by Mr. F. E. Brophay, a Toronto boy, in a recent number of *The Presbyterian*. He says: As a stranger, I went to see Bethany Presbyterian Church—John Wanamaker's—in the same way that I would visit Independence Hall or Fairmont Park. I was on a sight-seeing excursion.

As I approached the object of my visit I noticed that it was located in a poor neighborhood. As I came nearer I heard the sound of children's voices in song, softened and sweet: An orchestra accompanied them. Passing the Sunday-School, I entered the new church building in good time. The Bible class awaited their teacher. Soon he appeared. A man past middle age, with his hair turned to an iron gray, a full face, clean shaven, with abundant geniality and an aspect of quiet intelligence, the figure was rather above medium height, somewhat stout



HON. JOHN WANAMAKER

and broad shouldered. "Good afternoon, scholars," "Good afternoon, Mr. Wanamaker," were the mutual greetings. In my Ontario home, years ago, I had heard of this very salutation. The lesson concluded, I was about to retire, but before I arose I felt a touch on the shoulder, and looking around I saw an elderly slight man who said: "Are you a member of the Brotherhood of Andrew and Philip?" To my answer in the negative, he followed with a relative question, "Wouldn't you like to join?" I told my questioner that I had never yet considered the matter, but that such a move was doubtless in the right direction. After a brief description of the aims of the society, he put a query that rather nonplussed me, "Wouldn't you like to meet Mr. Wanamaker? You know he's very fond of young men." Hesitatingly, I informed him that such an introduction would be an honor to me, if it were not an intrusion to the other. "O, no, not at all," he replied. "Come along with me to the next meeting, and when it's over I'll introduce you." On our way there we took a

brief view of the church art gallery. The meeting concluded, a large number of people began to greet each other. In the midst was the genial 'merchant prince'. No one seemed to escape his eye, and he shook hands with everybody. There was a quarter hour's exhibition of as good democracy as I had ever witnessed. My companion, seizing an opportunity, said, "Mr. Wanamaker, here's a young man I'd like you to meet." Learning my name, with a cordial open manner he extended his hand, saying, "I'm glad to meet you." I assured him of a similar sentiment. "How long have you been in the city?" "About two years, sir." Turning to my companion, he remarked, "Think of that, here's a young man who has been in the city two years and never been to see us." Other questions elicited the information that I had done some newspaper work. Upon learning which, he unhesitatingly enquired, "Would you like to get on the 'North American'?" That is the largest newspaper in the city, and is controlled by his son. "No, thank you," I replied. "I already have a fair position." At this declining, I fancied I could trace a suggestion of surprise upon his features, which made me think such offers were usually accepted. "That's good," he commented, "So you think you'd better stay where you are?" "Yes, sir, I think so." Coming a little closer to me, he said without the slightest formality, "If I can be of any assistance to you, at any time, let me know." I expressed my appreciation of his unexpected kindness. "Now come into the next room and meet the superintendents and leaders," with which invitation he led the way. I was then introduced to a group of men, among whom I remember a judge and also the pastor emeritus of the church, Rev. Dr. Dickey. "Here is a young man, Doctor, who's worth meeting," said Mr. Wanamaker. The 'worth' doubtless referred to the fact of my being a stranger, and therefore the object of their good offices. The elderly divine thus addressed, looked up curiously, and asked me what business I was in. I replied that I was with R. G. Dun & Co. "Well, give our church a good rating," interposed Mr. Wanamaker, facetiously. Every one saw the point and smiled. The group by this time had begun to move into the hall, where a few people still remained. The great man speaking in lower tones, said, "Look at that young woman over there, isn't she a vision of loveliness?" I agreed with him as my eye fell upon the countenance of an extremely pretty girl of about nineteen. "I will introduce you." He suited the action to the word, afterward explaining that he believed in the young people of the congregation being acquainted. Replying to his query by stating that I had no church affiliation, he gave me a pleasant invitation to attend Bethany, pointing out that there were many worthy people whom I would come to know, and that all would make me welcome in their midst. As I shook his hand upon leaving, he said, "Now, I hope much good will come of this meeting. If you will come to us we will take good care of you." So naturally and with such a companionable air did he speak, that I was pleasantly impressed, and as I left him, I fancied that his smile expressed something of satisfaction and encouragement.

Some weeks after this meeting I received a picture post-card in his handwriting which read:

"This Brotherhood sign of remembrance card spreads before you a fair idea of Paris. I am writing from Germany near the Rhine, and my thoughts fly over the 4,000 miles to the men beloved, my fellow members. I hope all goes well with you. If you are not attending to the Sunday morning hour, will you not do so for the good influence it will have upon your life.

"Your Brotherhood Friend,

"JOHN WANAMAKER.

"Ems, Germany, August 17, 1907."

early the feeling that home is the pleasantest place in the world, and then make an effort to have it so. It is positive injury to their moral characters to allow them to grow up careless and unconcerned, seeking all their joys outside the four walls which contain their nearest and dearest. Then, perhaps, the day may come when the evening lamp, the work-basket, and the merry chatter of the home circle will shed its beneficent influence over the boys and girls.—*Mary M. Willard.*

Emerson's Idea of Hospitality

I pray you, O excellent wife, not to cumber yourself and me to get a rich dinner for this man or this woman who has alighted at our gate, nor a bedchamber made ready at too great a cost. These things they can get for a dollar at any village. But let this stranger, if he will, in your looks, in your accent and behavior, read your heart and earnestness, your thought and will, which he cannot buy at any price in any village or city, and which he may well travel fifty miles and dine sparsely and sleep hard in order to behold. Certainly, let the board be spread and let the bed be dressed for the traveller, but let not the emphasis of hospitality lie in these things. Honor to the house where they are simple to the verge of hardship, so that there the intellect is awake and reads the laws of the universe.

Selfishness

The source of nearly all the evil and unhappiness of this world is selfishness. We know it; but we still keep on being selfish. We see that the world might be made ideally beautiful if only all people would live unselfish lives; and yet we keep on being selfish. We strive after the things that will minister to our immediate satisfaction, and hate people who get in our way and hinder the attainment of these things. And so we keep on, and the world jars and is unharmonious and is darkened and is miserable; and we wonder why God has not made things more fair, when it is we ourselves who are marring the purpose of God, which we can plainly see.—*M. J. Savage.*

A Sacred Trust

There are few things we need more to guard against than discouragement. When once we come under its influence, it makes us weak, robbing us of our hope and making cowards of us. Many a life is discredited and drawn down to failure through discouragement. It is surely a sad picture—this greatest of the old prophets lying there under the little bush, in the wilderness, longing to die. If Elijah had died then and there, what an inglorious ending it would have made of his life! As it was, however, he lived to do further glorious work and to see great results from his contest with idolatry. God was kinder to him than he knew.

On-the-Spot Evangelism

Here is an illustration of right-on-the-spot evangelism. Dr. Charles L. Goodell, pastor of Calvary Church, New York, tells the story. He says: "A few days ago a man accosted me just as I was boarding a car. He said he had often heard me preach but had never shaken hands with me. I had but a little distance to ride and I immediately spoke about his soul. I found I had another Cornelius whose heart the Lord had already touched. Last Sunday he was among the hundreds who were received at Calvary." There are many people of the Cornelius type about us. Have you ever tried to find and to help them?

The Essence of It

A noted Sunday School worker, himself a Congregationalist, finding a country district where there was no Sunday School, and only one Church, a Methodist one, which was closed for lack of support, set himself to building up a Sunday School. He stirred up the few possible workers, and they opened the closed Church and began to gather in the children. One of them, a woman of strong Methodist bias, after the school had been started, bethought herself to ask another helper:

"What church does Mr. T— go to?"

"I believe he goes to the Congregational Church," was the reply.

"He can call himself what he pleases, but he's a Methodist at heart," responded the woman with conviction. Her feelings were similar to those of a Baptist community where the same man afterwards revived another Sunday School, which had been closed. The Baptist workers were so sure he was a Baptist at heart that they called him as a pastor and offered him a salary. It was no use for him to explain that he was a Congregationalist. All his life long, whatever Christians he was working with claimed him as essentially theirs. They were right in one sense—that he was so essentially a Christian that he was in essential fellowship with everyone who worked for Christ humbly and truly.

The religion of the heart—loyalty and obedience to a Saviour loved beyond all else in the world—has been the same in Francis Xavier and D. L. Moody, Augustine and General Booth. "The blessed company of all faithful people" is Christ's true and abiding and world-wide church. The sincerest and most valuable church member is he who has chosen one church as his own, but who is a brother to all who love and all who need Christ; and such a church member inevitably brings more souls into his own church than the man who builds a fence round his church life and distrusts all Christians outside of his denominational gates.

Hymns You Ought to Know

XVI.—The Radiant Morn

This beautiful hymn is to be found in most of the best hymnals, but you will look for it in vain in our Hymn Book.

The radiant morn hath passed away,
And spent too soon her golden store;
The shadows of departing day
Creep on once more.

Our life is but an autumn sun,
Its glorious noon how quickly past—
Lead us, O Christ, our life-work done,
Safe home at last.

O by Thy soul-inspiring grace
Uplift our hearts to realms on high;
Help us to look to that bright place
Beyond the sky.

Where light, and life, and joy, and peace,
In undivided empire reign,
And thronging angels never cease
Their deathless strain.

Where saints are clothed in spotless white,
And evening shadows never fall;
Where Thou, Eternal Light of Light,
Art Lord of all.

—*Godfrey Thring.*

Judge—
Rev. A. C. Crews, D.D.
Counsel for Prosecution—
Rev. G. S. Faircloth, B.A.
Mr. Fred Darlington.

Mock Trial

Given at the S. S. and E. L. Institute, held in the
Metropolitan Church, Toronto, April 1st, 1908

Counsel for the Defence—
Mr. F. J. Johnston, B.A.
Mr. Will Hines.
Prisoner—
Mr. Indifferent Outlook.

"Mr. Indifferent Outlook" is charged with gross negligence in managing the Sunday School and Epworth League Lookout work of the Toronto Conference.

The prisoner takes his place in the box, and the lawyers occupy seats on the platform. All rise when the judge comes in.

Sheriff (rises and says)—Oh ye! Oh ye! Oh ye! His Majesty's Court is now open. All persons having business before our Sovereign Lord the King draw nigh and give your attention. God save the King!

Clerk (rises and reads)—"Indifferent Outlook," stand up. You are charged that during the years 1906 and 1907 you have been negligent in performing the duties which you assumed by virtue of your position as manager of the Look-out Work in the Toronto Conference of the Methodist Church, and

1. That you have failed to have a proper record of attendance kept at the different Epworth Leagues and Sunday Schools,

2. That you failed to have regular visits made on absentees from Sunday School and Epworth League in the said conference,

3. That you have failed to make an effort to stop the drifting away of the older boys and girls in the said Sunday Schools.

4. That you have failed to secure from the other church societies and from the world at large the new members you could have obtained by systematic effort.

5. That you have failed to see that members moving away from one district are safely located in the Epworth League and Sunday School nearest to their new home.

6. And, generally, that you do not try to realize the tremendous importance of the work in your charge.

Are you guilty or not guilty?

Counsel for Prisoner—The prisoner pleads not guilty on all counts, and makes the following special plea: "That he is giving as much time to the work as he can spare from his business."

Clerk (rises and says)—Each member of the jury will kindly call out "present" when his name is called, and take his place in the seat allotted to him. Earnest Outlook. (Earnest Outlook calls out "present," and comes forward to his seat.)

Crown Counsel—I think, My Lord, that this name is very similar to the prisoner's, and requires investigation.

Earnest Outlook goes into the witness box.

Crown Counsel—Are you any relation to the prisoner?

A.—No, sir. Our families are not related in any way. There is quite a difference between "Indifferent" Outlook and "earnest" Outlook.

Junior Counsel for Defence (rises and says to witness)—Do you think the prisoner guilty?

A.—I think that the Lookout work is very "indifferent" carried on, and that someone should be responsible for it.

Junior Defence Counsel (to Court)—I must object to this jurymen. He has clearly decided the case before hearing the evidence.

Judge—I sustain your objection.

Clerk (rises and finishes), calling the names of the Jurors—
Business Proposition.

Busy Liver.
Game Sport.
Church Goer.
Carnegie Rockefeller Morgan.
Sunday Off.
Sanctionious Longface.
Busy Monday Night.
After Meeting Bessie.
Back Seat Warmer.
Tea Meeting Tim.
Love Feast Pete.

AN OBJECTION.

Junior Counsel for the Defence—My Lord, before the case proceeds I have a motion to bring to your attention. There is a "Little Paper" called the "Epworth Era," which has published an article, written with a view to influencing the decision of this Court, and must bias the minds of the Jurors against the prisoner. The following is the article:

"There are about 50,000 young men in the city of Toronto," said Dr. Rankin, "and they may be grouped in three classes—first, students; second, those who live at home; and, third, those whose homes are outside the city—boarders and roomers." This latter class, Dr. Rankin believed to be the largest of the three, and the one which required the greatest attention from the church, club, and Sunday School.

"I believe that these young men must be reached during the first three months of their residence here," he said, "or be lost to the church entirely."

Junior Counsel for the Prosecution — My learned friend is entirely mistaken in speaking of "The Epworth Era" as a "Little Paper." He ought to know that it is a journal of 32 pages, containing more reading matter than any religious paper published in Canada, and is second to none in the quality of its contents. Besides, I do not see that the extract referred to has any bearing on this case.

Judge—The Counsel for the Prosecution is quite right in his reference to "The Epworth Era." It should never be spoken of as a "little paper." In regard to the article complained of, there is no direct reference to this case. I hope that we may be able to proceed now without further delay.

STATEMENT OF THE CASE.

Junior Crown Counsel opens the case: My Lord and Gentlemen of the Jury, the prisoner in the dock is charged with criminal negligence. His name is "Indifferent Outlook," and in this trial he will represent all "Lookout" organizations in all Sunday Schools and Epworth Leagues. We will endeavor to show that he has shirked his responsibility, and that it is no excuse for him to say that he has given to this work as much time as he could spare from his business.

It is clear that an engineer on our steam railroads or a motorman on our street railway is responsible for the proper and safe operation of the train or car under his control. If through any carelessness on his part, an accident should happen, he is held responsible, and may be charged with and found guilty of criminal negligence.

It is also clear that in this case a more serious crime has been committed

by the prisoner if, through carelessness on his part, even one individual has been found to have been morally and spiritually ruined. We will show you not a single isolated case merely, but that many cases are on record of young men having changed their church home and, through gross carelessness on the part of the prisoner, have become morally hurt, if not entirely ruined.

If we succeed in showing you, by numerous witnesses that the prisoner has been thus guilty, and that there is a general laxity in the management of the department, we will ask for adequate punishment for the crime, believing as we do that the moral health of the young men of our land is essential to the development of our own country, and for the propagation of our moral and religious system throughout all lands.

WITNESS NO. 1.

Call the first witness—L. H. Lovejoy. Officer (who may be dressed in policeman's uniform) calls in a loud voice—L. H. Lovejoy! L. H. Lovejoy!

Examination by Junior Counsel for Prosecution:

Q.—Your name?

A.—L. H. Lovejoy.

Q.—Full name, please?

A.—Lothario Hilarious Lovejoy.

Q.—Occupation?

A.—Bookkeeper.

Q.—Do you know the prisoner personally?

A.—I can't say that I do.

Q.—Has he ever been to your room to see you?

A.—No, sir.

Q.—Do you attend church?

A.—Yes, sir.

Q.—Regularly?

A.—Well, not so very regularly.

Q.—What church do you attend?

A.—Well, I can't say that I attend any one in particular.

Q.—What denomination?

A.—Well, I can't say as to that, either, but I used to be a Methodist.

Q.—Why do you not attend one church regularly?

A.—The people in what I call my own church are too stiff, and pay no attention to fellows like me, who are only occasional visitors.

Q.—Do you go to churches of other denominations sometimes?

A.—Quite often to a particular church.

Q.—Why do you go to that particular church?

A.—Well—well—I don't care to say.

Q.—Are you married?

A.—No, not yet, but soon.

Q.—That explains. Has any effort been made by defendant to get you to join the League or Sunday School?

A.—No, sir; none whatever.

Q.—But you have met him in church?

A.—No, sir.

Q.—Did you ever meet him elsewhere?

A.—I saw him once at a social party.

Q.—Did he have a conversation with you there?

A.—Yes. We talked of all the ordinary social events of the season; what have been and what were likely to be.

Q.—Did he mention the League or Sunday School to you as a good place for a young man?

A.—No, sir. He never once mentioned them.

Q.—Have you had a good education?
A.—What you might call a good public school education.

Q.—Do you enjoy literary work?

A.—Yes, I am very fond of reading.

Q.—You might enjoy the literary work of the League?

A.—I think I would.

Q.—But you have never been asked to join?

A.—No, sir.

Q.—Why have you not sought the League yourself, without being looked after?

A.—Oh, I don't know. I have a good time as it is, and—well, I think there is plenty of time to get at church work when I get a little older. You see, I am quite young yet, and a fellow must show his wild oats.

Q.—You think so? Still, if you had been definitely asked to join the League, do you think you would have considered it favorably?

A.—I think I would.

Q.—And if you had been visited and looked after you would probably be in church work now?

A.—Yes.

Q.—That will do.

Cross-examination by Junior Counsel for Defence:

Q.—You say you go to church. Did you ever take any real interest in church work?

A.—Well, I am interested, though I have not done any special work.

Q.—Don't you know that the League or Sunday School would be glad to have your assistance?

A.—Yes, I suppose so.

Q.—Well, then, why find fault and expect them to run about after you? Why not go of your own free will?

A.—You see, human nature is so constituted that one likes to be invited to do even those things which he feels he ought to do.

Counsel for the Prosecution — Call Archibald Card Toofast.

Officer—Archibald Card Toofast.

WITNESS NO. 2.

Examined by Counsel for the Prosecution:

Q.—Your name, please?

A.—Archibald Card Toofast.

Q.—Your address?

A.—Toronto.

Q.—Have you always lived in Toronto?

A.—No, sir.

Q.—Where was your home?

A.—In Hamilton.

Q.—Have you been long in Toronto?

A.—Three years.

Q.—In your own town did you engage in any kind of church work?

A.—Yes, sir. I was associated with the Epworth League.

Q.—Were you an officer or just a private member?

A.—Well, I held a minor office.

Q.—Were you faithful in attendance?

A.—Yes, sir; pretty regularly.

Q.—When you came to Toronto did you attend church?

A.—Yes, sir, regularly.

Q.—Did you attend the same church all the time?

A.—Well, not exactly. I was always present in the morning and probably 75 per cent. of the evenings.

Q.—Did you attend Sunday School?

A.—Yes, sir, fairly well.

Q.—League?

A.—A few times.

Q.—Why did you not continue?

A.—Well, partly my own fault. I did not attend regularly, and when I did I felt strange.

Q.—Did the prisoner not seek to make you at home?

A.—He may have thought he was doing so, but it did not strike me that way.

Q.—But you say it was partly your own fault. What do you mean by that?

A.—Well, I got in with a crowd of fellows, and I learned to play cards, and got out of touch with League work and such things, as I was never given anything to do.

Q.—And the prisoner never sought you out in your boarding house?

A.—No, sir. No one from any League has ever been to my boarding house to see me or to lead me to join the church or League, or any other religious organization.

Q.—Would you have been disposed to join the League if you had been approached?

A.—Well, that would probably have depended on the one who approached me.

Q.—But you were inclined to be influenced by religious surroundings and teachings?

A.—Yes, sir.

Q.—And would, if met in the right way, have joined the League?

A.—When I came here first I am sure I would.

Q.—But now?

A.—Well, I believe it would be more difficult.

Q.—Why is that?

A.—You see, I have formed other associations, and they are good fellows, but have no taste for these things, and I can't break with them very well.

Q.—You mean you won't break with them?

A.—Well, that is probably the better way to put it.

Q.—And you have been three years here, you say?

A.—Yes, sir.

Q.—And still drifting?

A.—Yes, if you call it that. I don't consider myself an abandoned wreck, you must not think.

Q.—But you do not distinctive church work, and certainly no League work?

A.—That is true.

Q.—But you believe you have been neglected?

A.—Yes, I do.

Q.—Do you believe you might have been kept from forming bad companionship and habits if the League had stood faithfully by you?

A.—I feel sure of it.

Q.—That will do.

WITNESS NO. 3

AMBITIOUS FARMERSON.

Examined by Junior Counsel for Prosecution:

Q.—What is your name?

A.—Ambitious Farmerson.

Q.—How long have you been in Toronto?

A.—About six years.

Q.—Where did you live before that?

A.—In Quietville.

Q.—Were you engaged—*Prosecution* (objects and says)

—I don't see what difference it makes whether this man was engaged or not.

Crosby Counsel—If my learned friend will permit me to finish my question we will get on faster. To the witness—Were you ever engaged in church work before coming to Toronto?

A.—Yes, I was an active worker in one Epworth League and also taught a Sunday School class.

Q.—Did you ever move from one town to another before coming to Toronto.

A.—Yes, I moved from Quietville to Slacktown.

Q.—Did your Church League or Sunday School notify the church in the town to which you were going?

A.—No, I had to write for my church members by card, and the League and Sunday School didn't bother, you see.

Q.—They are not required to do that by the constitution.

Q.—When you came to the city did you your home League notify your city church that you were coming?

A.—They didn't know what church I

would go to, and they would not have known to whom to send a notice anyway; and, besides, they never thought of it at all.

Q.—Did you attend League and Sunday School in Toronto?

A.—Yes, I went to Sunday School in one of the Methodist Churches and joined a Bible class. I also went to League.

Q.—How did you get along?

A.—Well, I wanted to work very badly, but was afraid that I could not do good enough work for the city, their methods being different.

Q.—Were you given any work to do?

A.—Practically none. No person asked me to do anything, and I did not care to force myself in, as I had so little city experience.

Q.—Are you in the same church yet?

A.—No. As I could not get work at the first church I went to a smaller church, where, after attending about six months, I succeeded in getting on one of the League committees.

Q.—Did you like the committee work?

A.—Very well, but the committee was seldom called together except for a few minutes at the close of the League meeting.

Q.—How about Sunday School work?

A.—I attended the young men's Bible class for about six months, and I volunteered to teach a class when volunteers were asked for by the superintendent.

Q.—Are you attending that church yet?

A.—No; that church was sold to pay the mortgage, and I made a search of the various churches in the neighborhood, and finally decided on the church in which I am now working.

Q.—What made you decide?

A.—The president of this League was a Sunday School teacher, and the first time I came to Sunday School he asked me to take his class next Sunday, as he would be away. The following Sunday I was given a permanent class.

Q.—Now, going back to the time when you went to the first Toronto church did you attend Bible class regularly?

A.—For a while, but during the winter, I stopped for several months, and went to Massey Hall instead.

Q.—Did the members of the class hunt you up?

A.—No. I never was called on by anyone as to the reason of my absence.

Q.—Do you believe that it would have been of great good to you if your home League had dropped a line about you to the League where you went, or if they had even given you a personal letter of introduction.

A.—It would have helped me greatly.

Q.—That will do.

Cross-examination by Junior Counsel for Defence:

Q.—You say you belonged to an Epworth League in Quietville. Had you been on any special committee there?

A.—Yes—on the Missionary Committee.

Q.—Now, you say you wrote for a letter of transfer. Was it not stated on what committee you had worked?

A.—No; I do not think it was.

Q.—Then, in joining the League here did you tell the president or anyone of your previous work?

A.—No. You see, I didn't care to appear forward.

Q.—But if you had spoken to the prisoner here, he would probably have found you a place in the work, would he not?

A.—Well, that's possible.

WITNESS NO. 4.

BURWASH FALCONER, B.A.

Examined by Counsel for Prosecution:

Q.—Name?

A.—Burwash Falconer, B.A.

Q.—Where do you live?

A.—Toronto.

Q.—How long have you lived here.
A.—I came to Toronto as a student attending Victoria College.

Q.—What church did you attend?
A.—Until I finished my course I did not become a member of any city church. I found that there was so much church work to be done in the college that I did not think it wise to join and begin work in any church.

Q.—Don't you think you could have accomplished more by taking up work in some particular church?

A.—I can hardly say. A student's time is so broken by his studies that regular work is an impossibility, and making an attempt shuts him off from church life in the college.

Q.—You went into business when you finished your course?

A.—Yes.
Q.—Did you join a church then?
A.—I thought I would like to work in a certain church, and I attended the Sunday School and League for some time and tried to get into the work.

Q.—Were you successful?
A.—No; for some reason, perhaps my own fault, I did not succeed. I think I would have been given work if I had stayed.

Q.—Were you ever asked to join the League?

A.—No.

Q.—Do you still attend that church?

A.—No.

Q.—Why?

A.—Because I received an invitation to work in another church.

Q.—You withdrew altogether from the first church?

A.—Yes.

Q.—Do you believe students would take a greater interest in Christian work in the city if they were invited?

A.—Yes, sir. I believe students are not sufficiently looked after.

Examined by Counsel for Defence:

Q.—Don't you think it was your duty to tell the Epworth League president you were ready for work?

A.—It may have been, but I did not like to interfere.

Counsel for Crown (to Court):—This witness is not on trial. Whether he asked or did not ask for work does not discharge the "Lookout" Department from getting after him.

Judge:—Proceed.

Counsel for Defence:—You are one of those fellows who have to be coaxed to work?

A.—I think not, but I don't like to push myself forward where I might not be wanted.

WITNESS NO. 5.

YOUNG MAN BOY.

Examined by Junior Counsel for Prosecution:

Q.—Where do you live?

A.—Toronto.

Q.—Did you ever go to Sunday School?

A.—Yes, but I'm too big now. They put a small fellow in our class, and I ain't going to be in the same class with kids.

Q.—How old are you?

A.—Seventeen.

Q.—Did you like Sunday School?

A.—Yes, very well. We had a good time.

Q.—Did you like your teacher?

A.—Yes; he was not so bad.

Q.—Did he ever try to get you back again?

A.—Yes; he called sometimes and often wrote letters; but I haven't seen much of him lately.

Q.—Would you go back again now?

A.—I guess so, as soon as the ice-boating is over.

Q.—Ice-boating?

A.—Yes. I take that in on Sundays now.

Q.—Did your teacher ever object to ice-boating on Sunday?

A.—Yes, but he can't stop me.

Q.—Did anyone but the teacher call on you or write you when you were absent?

A.—No, but sometimes some of the boys would come around and I would go off with them to Sunday School; but you see, I'm too big to go to Sunday School now. I'm seventeen.

Q.—Would you go into a men's Bible class?

A.—Don't like that much, either.

Q.—Were you ever asked?

A.—No.

Q.—Were you ever asked to join the League?

A.—Heard them announce about the Junior League.

Q.—Did you hear anything about the Senior League?

A.—Don't remember. They have some kind of a meeting on Monday night, but they are most all women that go.

Q.—If the small boys were taken from your class would you go back to Sunday School?

A.—Yes, I would; but teacher doesn't care much, and nobody else cares at all.

Q.—You think if the Sunday School teachers would take greater pains and keep in closer touch with the big boys that the young men might be held in the church?

A.—Yes, sir.

Cross-examination of Young Man Boy:

Q.—How old are you say you were?

A.—Seventeen.

Q.—And you think you are too old to attend Sunday School?

A.—Well, father doesn't go, and I ought to be able to do as he does.

Q.—Do you mean to say that your father does not attend Sunday School or take any interest in the Epworth League?

A.—Well, he says he used to when he was young, but he is getting too old now.

Q.—And how old is he, may I ask?

A.—About 40.

Q.—And have you a Bible class in your church?

A.—Yes, I've heard them announce one.

Q.—I think, then, it would appear not so much the fault of the Lookout Committee as the fault of your parents for your non-attendance at Sunday School and Epworth League.

A.—Yes, I guess they should take some interest in it.

WITNESS NO. 6.

OLD ONTARIO ARBOOD.

Examined by Junior Crown Counsel:

Q.—Where do you live?

A.—Minersville.

Q.—How large is the town?

A.—About 4,000.

Q.—Why did you go there?

A.—I thought there was a good chance to make money.

Q.—Did you succeed?

A.—Not so well as I expected.

Q.—How did you find church life there?

A.—Didn't have much time for it.

Q.—You belonged to a church in Ontario before that?

A.—Yes; I took my membership card, and a transfer card from the League.

Q.—I suppose you handed these in at once?

A.—No; I can't say I did. I did not have time to go to League, and most of the other fellows didn't even go to church on Sunday.

Q.—Did you ever hear of a Lookout Committee in connection with that League?

A.—Yes, I believe they had a good committee. I saw some of their cards posted up in some of the stores, but they didn't know me personally, so they never called on me.

Q.—Did your League know you were going to Minersville?

A.—Yes; they gave me a send-off. I was social vice-president.

Q.—Did they write to Minersville saying you were going?

A.—I don't think so. We did not make a practice of doing that.

Q.—If they had written, do you think the Minersville Lookout Committee would have looked you up?

A.—I think they would.

Q.—Why did you say so?

A.—I heard since that I was on their list of "possible members," and that they visited me the day I returned to my old home.

WITNESS NO. 7.

LOOKOUT EXPERT, MR. STATISTICAL FIGURES.

Crown Counsel:—You are an expert in Sunday School work?

A.—Yes, sir.

Q.—I understand you have gathered a lot of information from many Sunday Schools concerning lookout work?

A.—Yes, I have a list of answers to questions given me by representatives from the different Sunday Schools.

Q.—You say that the Sunday School teachers are faithful in looking after absentee scholars?

A.—I find, after careful investigation, that 50 per cent. of Sunday School teachers look after absentees carefully, 30 per cent. are moderately careful and 20 per cent. are very lax in this regard.

Q.—Are there any lookout workers outside of the teachers of the classes?

A.—Ninety per cent. of the schools have none. A few have messenger brigades.

Q.—Are any special methods used to create regular attendance?

A.—Yes, sir. The star class system; the white record system; the messenger brigade are used by some.

Q.—Does the Epworth League assist in visiting absentee scholars?

A.—Fifteen per cent. only of the Leagues assist in this work.

Q.—What plans are adopted for obtaining new members?

A.—Such plans as reward cards—prizes; in some cases visiting cards by deacons.

Q.—Do you think more might be done by the schools generally along these lines?

A.—Yes, sir; the figures show that clearly.

Q.—That will do.

Cross-examination by Junior Counsel for the Defence:

Q.—You say that the Epworth League does not assist in visiting absentee scholars of the Sunday School—they give no assistance whatever?

A.—Not so far as I know.

Q.—Can you tell the jury, please, in what line of business the majority of Epworth League presidents are engaged?

A.—The majority would seem to be in some mercantile institution. Their position, of course, depends on their ability and experience.

Q.—And how about the League members in the majority of Leagues.

A.—Well, many are students and many are in business.

Q.—Then, do you think it reasonable for people working hard all day to spend their evenings visiting absentees from the Sunday School or Epworth League?

A.—I think they should give some of their time to the work.

WITNESS NO. 8.

LOOKOUT EXPERT, MR. HARD FACTS.

Crown Counsel:—Q.—So you are an expert in Epworth League Lookout work?

A.—Yes, sir.

Q.—In what condition do you find the Epworth Leagues of the Toronto Conference?

A.—I have received written answers to questions from a large number of churches, and, considering all the answers, have arrived at the following re-

sults: (1) That in the great majority of cases a weekly record is kept of the attendance, although 20 per cent. depend on the monthly roll-call; (2) in most cases the roll is marked by the secretary, but in a few cases by the lookout chairman.

Q.—What methods are used for recording attendance?

A.—Several methods—(1) marking the roll; (2) the tag system; (3) the badge system.

Q.—What percentage of lookout committees are alive?

A.—By their own statement, only 25 per cent. are active; 75 per cent. only moderately so.

Q.—How long may a member be absent before visitation—that is, how many times?

A.—Seventy-eight per cent. have no stated time. One expert says: "As often as he likes."

Q.—How many Leagues have definite plans for visitation of absentees?

A.—Only 33 per cent. have any plans for visiting absentees.

Q.—How many Leagues make or organize effort to reach adult scholars of Sunday Schools.

A.—Only 5 per cent. of the Leagues make any effort at all.

Q.—How about church services?

A.—Seventy-five per cent. make an effort to reach the strangers at the church services, but the organization does not extend far beyond the distribution of cards and shaking hands at the door.

Q.—How many make no effort at all to reach strangers in the church services?

A.—Twenty-five per cent. make no effort at all.

Q.—How are strangers at the League meeting attended to?

A.—Strangers at League meetings are on the whole fairly well looked after, though few definite plans are used.

Q.—Does the League make any organized effort to reach people who do not come to church services?

A.—Fifty per cent. only have any definite plans for reaching those not already in touch with the church.

Q.—How many Leagues try to see that a member leaving his League becomes a member of the League in the vicinity of which he will live in future?

A.—Ten per cent. give transfer cards to members; 15 per cent. write letters to the pastors; and 75 per cent. make absolutely no effort whatever to locate a member in the new League.

Q.—What is the net result, then, of your investigation?

A.—Seventy-five per cent. of the Leagues of the Toronto Conference are sadly deficient in their Lookout department. Perhaps the most serious difficulty is that there seems to be no inclination to study the real need of the Lookout work, and very little appreciation of its importance.

WITNESS NO. 9.

MISS SARAH LOVE.

Crown Counsel—Q.—Where do you live?

A.—Suburban town.

Q.—You have a brother, have you not?

A.—Yes.

Q.—Where is he now?

A.—I can't exactly say. He left home two years ago to work in another town.

Q.—Did you write to him?

A.—Yes, at first, but after a while I got no answers.

Q.—What did you do then?

A.—I wrote to the minister there and to the president of the League, because he was an active member at home. The minister replied, and said he would have him looked up.

Q.—Did he find him?

A.—As I got no reply. I wrote the minister again, and a third time. He then wrote, and said my brother had got

into bad company and was beyond his control.

Q.—What did you do?

A.—I got on the train and went up there to see him.

Q.—How did you find him?

A.—It was as the minister had said—he got into bad company, and no one from the church knew about him or called upon him, and he got in with the wrong class of men. He is ruined now. I am afraid it is too late.

Q.—Did your League or Sunday School send a letter to the new League or Sunday School when he left home?

A.—No, but he got a transfer card from the League.

Q.—You think your brother might have been kept from the danger if the Lookout Committee had done their duty?

A.—It is most probable.

DEFENCE WITNESSES.

WITNESS NO. 1.

AUBREY EASY-GOING.

Q.—Your name?

A.—Aubrey Easy-Going.

Q.—Your address?

A.—Toronto.

Q.—To what church do you attend?

A.—Cosmopolitan.

Q.—Have you always attended it?

A.—No, sir.

Q.—How did you come to attend that one?

A.—Well, the prisoner talked up the League and invited me. And when I attended the church, the prisoner had different members stationed through the church to invite strangers.

Q.—Have you been active in League work?

A.—Yes, at different times.

Q.—What made you discontinue in the League work?

A.—Oh, just other attractions that don't count for much.

Q.—But in face of these, you always came back to the League?

A.—Yes, sir.

Q.—Will you say how it was?

A.—Well, for one reason, the prisoner was so persistent in his invitations to me, I felt the League was concerned about my proper development.

Q.—And what were the meetings like?

A.—Well, the programme at a great many meetings was not very attractive; it did not seem as if much time in thought had been put into it, consequently it did not go with a swing.

Q.—In what way was the prisoner successful in getting you to attend?

A.—Well, if I were absent, he would call or send one of the committee to see me, and then on the night of meeting someone would call and invite me to go, so I at last learned the habit.

Q.—In what other way were you interested?

A.—Well, I do not like to tell all, but the prisoner was instrumental in placing me on a committee and gave me something to do, and there were several young ladies whom the prisoner introduced me to who were very nice.

Q.—Do you hold office in the League now?

A.—Yes, I am president.

Q.—What do you attribute your present experience to, and how do you account for having been honored by being elected president?

A.—I attribute it largely to the selfish interest taken in me by the prisoner and the Lookout Committee.

WITNESS NO. 2.

SOPHIA MILLTOWN.

Examined by Counsel for the Defence:

Q.—What is your name?

A.—Sophia Milltown.

Q.—What is your age?

A.—Twenty-one.

Judge—That certainly is a most im-

proper question, and I am surprised at the Counsel asking it.

Q.—Where is your home?

A.—In Far-Away City.

Q.—And you have recently come to town?

A.—Yes, sir; six weeks ago.

Q.—What was your experience on your arrival?

A.—Well, of course, I was lonely, this being my first time away from mother.

Q.—Yes, and what did you do first?

A.—It was Sunday night, and after finding my boarding place I retired and dreamed of "Home, Sweet Home."

Q.—When Sunday came I suppose you did, like all good people, and went to church?

A.—Yes, sir.

Q.—How did you like it?

A.—Splendidly.

Q.—Was it a good sermon?

A.—Yes, very good.

Q.—Anything wonderful?

A.—No, nothing wonderful.

Q.—Well, would you please explain why you enjoyed it?

A.—Yes, sir. There was a homelike feeling in the church, and the pastor prayed for the strangers in the congregation. On my way out some of the young people shook hands with me, and invited me to the Sunday School and Young People's meetings.

Q.—Did you accept their invitation?

A.—Yes, I did.

Q.—Were the meetings interesting?

A.—Yes, I felt I was among those who were interested in me, and soon I made good friends among the people of the church.

Q.—That made life much brighter, did it not, for you, a stranger?

A.—Yes, sir; very much.

Q.—Who was it that first invited you to attend the services?

A.—The prisoner before the Court.

That will do.

Cross-examined by Crown Counsel:

Q.—You seem very kindly disposed to the prisoner on account of courtesy. He was certainly good to you, a perfect stranger.

A.—He certainly was.

Q.—But let me ask if you know of strangers who cannot speak so happily of Lookout Committees as you speak?

A.—I have always been treated well.

Q.—Yes, but there may be strangers not so situated.

A.—No one was ever unkind to me.

Q.—No, but people who often enter our churches we let come and go, and no welcome is given them.

A.—I am quite at home.

Q.—I don't think I can make anything out of you.

A.—No, sir.

WITNESS NO. 3.

MR. INVITED-TO-JOIN.

Examined by Junior Counsel for Defence:

Q.—Your name, please?

A.—Mr. Invited-to-Join.

Q.—Where do you live?

A.—Toronto, sir.

Q.—Have you always lived in Toronto?

A.—Yes, sir.

Q.—Have you been a member of any League in Toronto?

A.—Yes, sir.

Q.—Of more than one?

A.—No, sir. Always the same League.

Q.—I see; and can you tell us what led up to you joining the League?

A.—I was invited to become a member.

Q.—Who invited you? An officer of the League?

A.—Well, I am not quite sure as to that. But it was a member of the Lookout Committee.

Q.—You are sure of that?

A.—Yes, as he told me he was when I signed the card.

Q.—Oh, you signed the League pledge, did you?
 A.—Yes.
 Q.—Active or associate?
 A.—Associate, first.
 Q.—You say first. Did you afterwards become an active member?
 A.—Yes, sir.
 Q.—Then, through the invitation of the Lookout Committee, you became an active member of the League?
 A.—Yes, sir.
 Q.—Did any person else invite you to the League?
 A.—Not that I remember, outside of the Lookout Committee.
 Q.—Then, if the Lookout Committee had not done so, you may never have joined?
 A.—Well, I cannot say for sure, but I know I would not have just then.
 Q.—Why?
 A.—Well, I had been out to League meeting, and was never very interested.
 Q.—Then why did you join at all?
 A.—I was a steady church-goer, and when I was invited I felt that it would be a good thing for me.
 Q.—Then, after you signed the pledge, you attended the meetings regularly?
 A.—Yes, sir.
 Q.—Did you enjoy the meetings?
 A.—Most of all them.
 Q.—Some you did not.
 A.—Some I did not enjoy.
 Q.—Why? Can you tell?
 A.—Well, some of the meetings were not interesting, unless you were engaged actively on one of the committees.
 Q.—Then did you stop attending?
 A.—Yes, for a while.
 Q.—Why did you go back?
 A.—The Lookout Committee had my name down, and noticed I had not been out.
 Q.—And they spoke to you?
 A.—Yes, sir.
 Q.—What did they hold out this time?
 A.—They said if I would join a committee I would become more interested.
 Q.—Did you?
 A.—Yes, sir.
 Q.—What committee?
 A.—The Literary Committee.
 Q.—I see. Then you really think that if the Lookout Committee has not first invited you to join, then to become an active member of a committee you would not now be a member of any League?
 A.—Well, as I said, I cannot say for sure; but it was through the efforts of the League Lookout Committee that I first joined, and that I continued, and still continue, to attend League.
 Thank you; that will do.

Cross-examined by Crown Counsel:
 Q.—You were brought up to go to church?
 A.—Yes.
 Q.—And you were a steady church-goer?
 A.—Yes.
 Q.—Well, I cannot see that the prisoner accomplished much for you. You were struggling to live a Christian life, anyway?
 A.—Yes.
 Q.—Would it not be a good thing if the Leaguers and Sunday School workers would devote more time and energy to the winning of the men of worldly habits?
 A.—Yes, it would be a good thing, but I have nothing to complain of.

WITNESS NO. 4.

THE PRISONER.

Examined by Counsel for Defence:

Q.—You are the prisoner?
 A.—Yes, sir.
 Q.—Have you ever been in church work?
 A.—Yes.
 Q.—How many years?
 A.—About five years, actively. For the past two years my business has not per-

mitted me to spend the time at church work that I would like.
 Q.—You have heard what these witnesses say about your work being improperly done?
 A.—Yes.
 Q.—What have you to answer?
 A.—No doubt many opportunities have been neglected, but neither myself nor my subordinates in the local church are under any obligation to do this work. We do the best we can with the time at our disposal.
 Q.—Now, as to the evidence given by the lookout experts, what have you to say as to that?
 A.—I have nothing particular to say. I had no knowledge of these conditions. The Lookout expert says regular visits should be made to absentees. I don't see it. Neither the League nor Sunday School constitution calls for it, and I am not bound to carry out more than that demanded by the constitution. Had I known of this condition of affairs I would have tried to remedy it, but I did not know it.
 Q.—You think, then, you are not liable because you are not called upon to give you time to the work, and you had no knowledge of the defects in the Lookout Committee.
 A.—Yes.

Cross-examined by Counsel for Crown:
 Q.—You are quite sure you are doing right by the Lookout organization?
 A.—Yes, I am quite sure.
 Q.—You are a Christian man, Mr. Outlook?
 A.—Yes.
 Q.—You think God expects a man to perform work he undertakes?
 A.—Yes, I suppose He does.
 Q.—What is your occupation?
 A.—Train despatcher.
 Q.—How many trains come under your control every day?
 A.—Perhaps about 50 trains.
 Q.—Suppose you would neglect to receive or send the despatches what would be the result?
 A.—Human lives would be in danger of being lost.
 Q.—You think, then, that human lives are very important?
 A.—Yes; everybody does.
 Q.—How would you feel if you were responsible for a train wreck.
 A.—I would feel very guilty indeed.
 Q.—If something went wrong with your machine you could not send your despatches.
 A.—Well, nothing can go wrong with my machine if I inspect it properly.
 Q.—If you found worn-out parts in your machine what would you do?
 A.—Immediately supply new parts.
 Q.—In part, it is your duty to study any defects in your machine?
 A.—Yes.
 Q.—To refer to your charge of the work and organization of Toronto Conference?
 A.—Yes.
 Q.—How were you placed there?
 A.—By the votes of the different societies.
 Q.—Did they expect you would attend to your work?
 A.—Yes, but don't expect me to spend all my time at church.
 Q.—Don't you think you should do what you undertake to do?
 A.—Yes.
 Q.—Are you doing it?
 A.—I think I am.
 Q.—Are you doing it with the same thoroughness that you do your business?
 A.—I can't say that I do.
 Q.—Suppose a young man were to come to the city of Toronto who had been in the League member in his home town, and you felt to look him up though you knew where he lived. Suppose that young man got into bad company and was ruined. Do you think it matters much?

A.—Yes, it would.
 Q.—As much as the life of a man on a train?
 A.—Yes.
 Q.—Would you not feel guilty if you permitted him to go astray.
 A.—Yes, I would.
 Q.—When, therefore, your Lookout committees fail to visit these men, are they responsible for the neglect?
 A.—Yes, they would be, but in many cases they don't know where to find them.
 Q.—You told me a while ago it was your duty to inspect your machine and to mend any defects therein.
 A.—Yes.
 Q.—Don't you think it your duty to study your worn-out organization and find out why it is not effective; why absentees are not visited; why incomers to the city cannot be located?
 A.—I never viewed the matter that way, quite.
 Q.—You admit, then, that your Lookout department is in a bad shape, and that you are not trying to find out how to improve it.
 A.—I suppose that is so.
 Q.—If you acted the same in your despatcher's office many lives would be lost.
 A.—Yes.
 Q.—Do you know that many lives, both temporal and immortal, have been lost because you or your committee failed to do your duty?
 A.—They seem to say so to-night.

LAWYER'S SPEECH.

Counsel for the Defence addressed the jury as follows:
 Gentlemen of the Jury—You have been listening patiently and carefully to the case before us as it has developed under the examination of witnesses, both for the prosecution and the defence. We realize, I am sure, the importance of the case, when we consider that it refers to the relation of some of the chief men of this meet in the individual. We have before us, in the prisoner, a type of a great many of us who are necessarily engaged in worldly pursuits and in church affairs at the same time. It is for you, gentlemen, to decide whether, on the evidence adduced, the prisoner is guilty of gross negligence. Your decision is very vital to the well-being of our community, as it becomes a precedent for all future time. In view of this fact, gentlemen, I urge you to be very careful in rendering your verdict. This young man is engaged in the ordinary business affairs of life, and reasonably expects to make a success of business life. In order to succeed he must give close attention, be persevering and industrious, and, above all, concentrate his energies upon that one aim. How can he do this, gentlemen, if he gives the portion of time the Crown asks of him to church work? I submit, gentlemen, that their demands upon his time for church work preclude the possibility of success in business. And it is well known to you, gentlemen—all of you intelligent and successful business men—that there are social and business responsibilities which must be discharged by the prisoner, if the work he does attempt in the church is to be acceptable.
 Of course you recognize—we all recognize—that a man is in duty bound to give some of his time to the service of the church, but it would be quite unwise to give more time than he can afford from his business. The prisoner is head of the Lookout Department of the League and Sunday School. In that capacity he has certain duties to perform, but the looking after the multitudinous details of such work is clearly out of the bounds of reason, when it is expected of a young man like the prisoner that he take the necessary time from his own private business.
 Some of the witnesses have said that they were not properly looked after, in-

vised, and made to feel at home. I submit, gentlemen, that it is quite unnecessary for a Lookout man to button-hole and catechise every stranger who happens to appear at church or Sunday School or League, and practically force that stranger into work. On the contrary, it is not more beneficial to have the young man or woman exercise a little independence, and thus develop that strong, self-reliance which characterizes those men and women who give solidity and permanence to our Christian institutions. It becomes positively repellent to have some officious, over-enthusiastic Epworth Leaguer forever thrusting himself upon your attention, endeavoring to enlist you in some branch of League or Sunday School work. Again, gentlemen, if there has been some degree of failure in Sunday School and League work in the direction of securing new members and holding the old, it is not exclusively, nor do I believe mainly, the fault of the prisoner's department. More than one witness has pointed to the meagre bill of fare presented at the meetings. It cannot be expected that even the most strenuous work on the part of the prisoner could counteract this great defect in League and Sunday School. If we have pupils at Sunday School and often no teacher present, or if we have a League topic treated by one quite incapable of doing it justice, and if in addition to this the complementary part of the programme is just thrown together at the last minute, how can we reasonably expect young people to be permanently interested and influenced for good?

I am sure, therefore, gentlemen, in view of these considerations, I can safely leave the case to you. You are all reasonable business men, and would not expect the prisoner to imperil his business by giving an unduly large fraction of his time to church work. You will doubtless agree with me that he has been a busy man to Sunday School and League work as he could spare from his business, and therefore could not be convicted of gross negligence.

Think, too, gentlemen, of the young man and his family. He has been hitherto highly respected in himself, and comes of an illustrious family. Will you now put a stain upon the fair name of this respected family, and blight the prospects of the young man for all the future? But I see by the sympathetic expressions on your faces that I need not press this further.

But, gentlemen, in conclusion, I must warn you against the polished utterances of the learned Counsel for the Crown. Don't allow your reason to be clouded by the learned Counsel's eloquent address, nor your judgment warped by any appeal to sentiment. I hope, gentlemen, and confidently expect, that justice will prevail, and that the prisoner will be honorably acquitted of this charge of gross negligence.

LAWYER'S SPEECH.

Address of Prosecution Counsel to the Jury:

It is not a difficult task before you, gentlemen, for, after what has transpired in this court, the prisoner stands as appearing to every intelligent and far-seeing man in darkest colors.

His very name is significant—"Indifferent Outlook." It would appear that his name is in harmony with his nature.

In this trial the prisoner stands as the representative for the whole Lookout Department of all Sunday Schools and Epworth Leagues within the bounds of Toronto Conference, and as such is here charged before you with criminal neglect of his duty, which has resulted in much danger to the character and well-being of many of our country's brightest sons, to say nothing of the great loss to the church. It is but necessary to remind

you of the serious nature of the evidence offered before this court to bring your severest condemnation upon the prisoner and his Lookout Department.

Think of a bright, young man like Lovejoy, in touch with the church and Epworth League societies, coming to go, and yet never definitely asked to identify himself with their work, until the hold of the church upon him is almost lost! His own word was if he had been carefully looked after he would be in church with the members. Remember, too, the testimony of Toofast, who feels sure he would have been kept from forming vicious habits if the department had been faithful. And, more than that, even when the department had neglected men into their societies, through negligence they let them go. An instance of this careless conduct is the case of Ambitious Farmer-son, who moved from his old home to a strange town. Why did not the prisoner follow him with a letter? Why not see that he had an introduction to the church whither he went? No, he never thought of it. And to-day, instead of tolling for God and Truth, he lives in greatest peril. Is it necessary to remind you of Burwash Falconer, that bright, intelligent student of an universal college of leadership, being allowed to drift away from church associations simply for want of being looked after carefully. The enormity of the crime is made clear by Young Man Boy. Even at the tender age of 17 summers, the prisoner has allowed a lad of good parentage and godly home to drift until ice-boatage is better than Sunday School and worldly pleasure than righteousness of life.

How deeply you have felt—how profoundly the prisoner must have felt—the testimony of Miss Sarah Love, who, with tears, has told us of the ruination of her brother's life and character because of the indifference of the man Outlook to his duty.

What was his privilege? The splendid privilege of guiding and leading the thought of the young in right paths; the splendid opportunity of developing true character and heroic manhood, instead of loose habits and wicked indulgence.

My learned friend, the Counsel for the Defence, has argued that it is not the prisoner's duty to button-hole and catechise every man he meets. True; but as a prayerful, earnest Christian man that he professes to be, it is his duty to go in wisdom and kindness and claim his brother for God. Why has he not done this? My learned friend excuses the prisoner by declaring, according to Scripture teaching, that every man must work out his own salvation. I would answer him by Holy Writ, also, which says, "Bear ye one another's burdens."

The sad fact is the prisoner has failed. He has been negligent. He has not shepherded the flock, and the sheep have strayed from the fold. He has not guarded the gates, and the citadel has been robbed. His neglect is crime, and he must be punished. If he has failed in the light of his opportunity, he must bow down in the gloom of necessity.

But he is not alone in his guilt. There are associated with him members of the Sunday Schools and Epworth Leagues, Societies in city and in countryside, whose business it is to guard the young and claim them for the church and the kingdom. Perhaps, gentlemen, some of these members of the various Lookout Departments are present in the court of justice. The dark shadow of the prisoner's disgrace falls upon them. It is a pity that he must suffer and they go free; but I ask you, spare him not. Learned Counsel has appealed to your emotions, and asks you not to bring the stain upon the prisoner's good name. Far be it from me to bring the shadow of disgrace upon any man, yet this man has already brought upon himself much greater

shame than is to be brought by any decrease of this court.

Far be it from me, I say, to add sorrow to the lot of any man, yet I must ask you to dwell upon the sorrow and shame brought not to one, but to many. How many lives have been wasted, homes darkened, characters blighted by the negligence of the prisoner on trial before you. It should cause him to tremble. How can we estimate the loss? No man can count the cost of his crime. Something must be done to open our eyes. He must be punished. You must bring him into the guilt of his crime. For the sake of the young of our land you must do this—for the sake of our homes, for the sake of the church, and, I say it reverently, gentlemen, for the sake of the Great God who made us.

I now leave the case in your hands.

JUDGE'S CHARGE TO THE JURY.

Gentlemen of the Jury.—The burden of deciding this case rests upon you, and I need scarcely tell you that you must come to your verdict entirely on the evidence adduced. You must not allow sympathy for the prisoner or any other sentiment to influence you in the slightest. The evidence alone must be your guide. This evidence seems to be somewhat conflicting. Several persons have testified against the prisoner, but, on the other hand, a number of witnesses declare that he did something toward inviting and welcoming them to the church. The evidence of the prisoner himself, however, tends to incriminate him, for he acknowledged frankly that his Lookout work was in "a bad way." I am inclined to think that the prisoner injured his own case by going into the witness-box.

The prisoner is charged with "negligence," which means that he failed to do what he should have done. You are not called upon to find him guilty because he has had some failures, but has he, on the whole, been careless? Isolated acts of negligence will not bring a charge against the prisoner. You should be convinced before bringing in a verdict generally in the conduct of his department, and, of course, you are at liberty to take into consideration the prisoner's own acknowledgments.

I now leave the case with you.

VERDICT OF JURY.

After a brief consultation, the jury brought in the following verdict:

"We have unanimously arrived at the following conclusion: We wish it could have been avoided, because of the prisoner's general good character and his failure to realize the seriousness of his offense. We find him guilty with a recommendation that sentence be suspended until he be given another chance to see what can be done with his Lookout organization."

JUDGE'S CHARGE TO PRISONER.

Prisoner, you have had a fair trial, and have been found guilty of negligence. You have been very ably defended by counsel, who have done all they could for you; but by your own admissions you have been convicted.

I may say that I quite concur in the verdict of the jury. You are undoubtedly guilty and deserve punishment, but I feel inclined to be merciful, especially as you are a young man, with many opportunities before you. Following the recommendation of the jury, the sentence will be suspended. This does not mean that you are pardoned; the penalty still hangs over your head, and will be put into execution if you do not improve. I sincerely hope that you will profit by this night's experience, and do better in future. You may go.

Sunday School and Epworth League Institute

Held in Metropolitan Church, Toronto, April 1-3, 1908.

The Sunday School and Epworth League Institute, held in the Metropolitan Church, Toronto, April 1-3, was arranged for the special purpose of bringing the Sunday School and Epworth League into greater harmony, and possibly arranging some plans by which the two organizations could work together more successfully than in the past. In this it was eminently successful. The programme was rather

"The Sunday School and Epworth League Institute is one of the best things that I ever HEARD and SAW and FELT."—Rev. Richard Hobbs.

different from that of the usual convention, and attention was specially centred upon the weak points in the actual work that needed strengthening.

The attendance surpassed expectations, there being 420 registered delegates. On the first evening the spacious school-room of the Metropolitan Church was crowded to overflowing, and the other two evenings the great auditorium was well filled. Everybody seemed pleased with the programme, many regarding it as the best thing ever held in the city or Conference. The opinions of some prominent persons present are scattered through the following pages.

The Institute badge was in the form of a button, with the device of a yoke bearing on the one side the letters "S. S." and on the other "E. L.," indicating the pleasant relations that exist between the two departments, as they unite in Christian service.

The institute was unlike most Conventions in that, from first to last, it was an object lesson in punctuality. Every session began promptly at the appointed hour, and the speakers were held strictly to the time assigned. At the request of the Programme Committee, Rev. Dr. Crews occupied the chair for the whole institute.

IMPORTANCE OF BIBLE STUDY.

Very properly, the first topic was "The Place and Importance of Bible Study," which was ably handled by Rev. Dr. Crummy, who deplored the prevalent neglect of the Bible on the part of many who consider themselves Christians. He thought that Sunday School teachers were not as familiar as they should be with the characters of Scripture, and too infrequently does the Scripture life become the subject of familiar conversation. The Bible has not become a used book in the

"During the Session attended I found the papers helpful and practical. I feel that the time is opportune to bring the working forces of Sunday School and League in closer touch. Believe the topics discussed will be helpful to this."—J. A. L. Macpherson.

best sense. We have been employing the Bible as a text-book to furnish us with inspiring and comforting truths, and rich results have been accomplished in this way, but far richer results may be secured. The first use of the Scriptures should be to supply us with direct personal inspiration by coming into contact with the great lives portrayed in its pages. We need to know the men whose writings

are before us. More important than his sermons is the man himself, and we should try to become acquainted with him and the times in which he lived. There is nothing better for young people than to dwell in the society of men who walked with God.

On the second afternoon, the subject was continued by Rev. F. G. Lett, President of the Montreal Conference, who spoke of "Principles and Methods of Bible Study." He stated, in opening, that the Bible is intended to reveal God, and the object of Bible study is to find God in Christ. There is only one way to know God, and that is experimentally. Intellectual study of the Word profits very little. The Bible is not an infallible guide in history or science, but as a medium to lead men to God in Christ Jesus. The Bible is the product of men who, themselves, in varied degrees, shared the mind of God, and we should study the personalities, of whose lives this Book is a product.

The Bible is a book of life. It is a record by which these men came to their vision of God. Try and get into the life of the author and have this reproduced in you. Know the men and not the words.

Study how the author came to see his vision. Try to reconstruct in your own mind his situation, and his development.

"This Institute should produce better results than any previous Convention. Everything has been practical, and every plan has been proved. There has been no fireworks; oratory has not been aimed at, but methods in abundance have been placed before the delegates. If a fraction of the suggestions are carried out the Sunday Schools and Epworth Leagues of this Conference will receive a wonderful blessing."—Rev. J. D. Fitzpatrick, Toronto.

Try and see the situation precisely as he saw it. Three lines of enquiry were suggested:

1. What are the words used by the author? Read these in the Revised Version.

2. Make enquiry as to the historical circumstances under which the words were spoken.

3. Get hold of the element of spiritual truth that is embodied in the book. On the third afternoon Rev. Dr. Riddell, President of the Alberta Conference, gave a suggestive address on "The Relation of Bible Study to Sunday School and Epworth League Work." He said that the object of these institutions was to teach young people how to live, and it was a great mistake to neglect the text-book which contains the principles of Christian living.

COMMON AIMS AND RELATIONS.

Rev. Dr. Crews dealt with "The Common Aims and Mutual Relations of the Sunday School and the Epworth League." He said that the aim of the Sunday School was "to teach religious truth, chiefly through the Bible, for the formation of Christian character. The Epworth League aims at developing Christian character by training, and supplements the Sunday School, but is not in any sense its rival.

Those who are in the Sunday School are linked together by a common purpose, to study the Bible. Those who are in the League are bound together by a common

life, the Christian life in their souls. Without the Sunday School as a preliminary, the League would scarcely be possible. The two organizations should, therefore, stand in close and kindly relations one to the other. The school should cherish and encourage the League, and regard it as its own natural development. On the other hand, the League should seek to strengthen and make the Sunday

"The Institute is the best of the Conference Conventions I have ever attended. Those who so painstakingly prepared the work are worthy of the highest commendation."—Rev. H. S. Magee, Toronto.

School more efficient. Let us guard against regarding either of the organizations as in any way separate from the Church. The Sunday School is the Church teaching its young people, and the League is the Church training them for Christian service.

The instruction of the Sunday School and pupil may be likened to the food that is placed on the family table. It may be first-class in quality and abundant in quantity, but food without exercise produces dyspepsia, and so much spiritual food without exercise is likewise hurtful. The League supplies the opportunity to make use of what is learned in the school by putting the truth into actual practice.

Prof. W. G. Smith, B.A., of Toronto University, gave a well-prepared talk on "The Teacher and the Leader in Relation to (a) Work and (b) Method."

The "Mock Trial" given on the first evening attracted much attention, and impressed the large number present that much more might be done toward making our Lookout work more effective. Practical Round Table Conferences were conducted as follows:

(a) The Junior League, in charge of Mrs. Harton.

(b) Elementary S. S. workers, in charge of Miss M. Russell.

(c) Intermediate S. S. workers, in charge of Dr. Lowry.

(d) Adult Bible Classes, in charge of Mr. J. A. Jackson.

Mr. G. K. Quarrington had charge of a Conference on "The Sunday School Executive, and Organization," while Mr. J. Leslie Rook spoke on the "League Executive." His address will be found on another page.

Rev. H. C. Coleman, of Toronto University, spoke interestingly on "From 5 to 21," in which he emphasized the fact that the child is a different being from a man, and he is a different being at different periods of his life, consequently there should be studies suited to these periods.

Rev. Dr. Riddell spoke on "The Young Man Power." To be useful in the Church a young man must know three things:

1. To be useful in the Church a young man must know three things:

2. To be useful in the Church a young man must know three things:

(1) He must know of the Church's past history and achievements.

(2) He must know of the Church's present operations.

(3) He must know something of the Church's ideals for the future. . . . What it wants to do. These three things are included in the term "education."

The Epworth League should educate our young people in what the Church has done and is doing.

The practical nature of the Institute may be judged by the following topics which were taken up during the third day:

A. Demonstration of Mission Study Classes.

(a) Adult. Rev. K. J. Beaton.

(b) Intermediate. Miss Sifton.

(c) Junior. Mrs. F. C. Stephenson.

"Best Methods of Encouraging Systematic Giving," by Mr. T. H. Keough.

"Best Methods of Keeping Sunday School Records," by Mr. S. H. Moore.

"The Best Sunday School and Epworth League Library," by Mr. W. G. Watson.

"The Relation Between the Junior League and the Primary Department of the Sunday School," by Miss Nellie Boyens.

"The Relation of the Literary Department to the Supreme End of the League and Sunday School," by Rev. A. T. Ingram.

"Social Work," by Mrs. A. T. MacNamara.

"The Parliament of Missions," which was given on the second evening, was a decided "hit," and proved that a big

"This Institute has proven conclusively one thing—that is, the wonderful success that can be accomplished by a large number of people working together, each doing his best. I am impressed with the fact that the young people's work of our Church is getting to a 'war' basis, everyone ready for action. I am delighted with the success of the Institute."—Thos. H. Keough, Toronto.

week-night audience can still be secured for a missionary meeting.

THE STEREOPTICON.

Perhaps the most striking feature of the programme was the free use of the stereopticon. It was demonstrated that it could be made a most powerful agent in impressing truth. Mr. Ivor E. Brock gave a most striking object lesson of how helpful a lantern, with a few appropriate slides, can be made in a Sunday School. On the last evening Mr. Chas. E. Vickery, of New York, gave a "Round the World" missionary talk, illustrated by very fine stereopticon views and moving pictures. It was a most impressive representation of the actual conditions of the non-Christian world.

During the Mock Trial several diagrams were thrown upon the screen to illustrate some facts and figures concerning the Lookout work.

The social features of the Institute were very pleasant, although the time for these was somewhat limited. Under the skillful management of Mr. Ivor E. Brock a very pleasant hour was spent. The first twenty minutes were given to obtaining autographs. This was dubbed on the programme, "Who are You?" Then followed an excellent programme of music in which the following ladies took part: Miss Pearl Brock, Miss Bertha Crawford, Miss Cora McDonald, Miss Lulu Brock, and Miss May Cook. The third twenty minutes were devoted to an earnest effort to answer the question: "Who am I?" The delegates had small cards fastened to their backs on which were written the names of celebrities. For instance, a

young man would be tagged "Tennyson," and he was required, without looking at his card, to discover whom he represented, only being allowed to ask one question of any one of his fellow delegates. He might say, "Am I a politician?" "Am I a professional man?" "Am I a literary character?" Of course

served in the parlors of the church, under the able management of Mrs. Brock.

The success of the Institute was due to the splendid organization and efficient management of those who had charge. The joint Chairmen, Mr. F. L. Farwell and Mr. S. H. Moore, were a great team of generals, who gave largely of their

"Suggestions for a Five-Year-Policy"

Resolutions Passed at the S.S. and E. L. Institute, held in Toronto.

WA

E, the delegates and representatives of the various Sunday Schools and Epworth Leagues of Toronto Conference, assembled in this Sunday School and Epworth League Institute, believing that we should jointly and severally

take a forward step in the prosecution of our work in its several departments, and believing that to this end we should have in mind aims and lines of policy which are at once sane, practical and statesmanlike, do hereby undertake, God being our helper, to carry into actual realization, wherever possible, during the next five years, the following suggestions:—

1. To establish at least one Bible Study Class supplementary to the International Lesson series in every church.

2. To plan and carry into effect an aggressive Missionary campaign involving the realization of the following suggestions:

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

(b) To increase our united givings through the Forward Movement at least 20 per cent. every year.

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

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

3. To organize in every church and continue a Normal Training Class comprising members of the Sunday School and Epworth League with a view to their work in the Sunday School.

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

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

6. To perfect our Lookout Department in the League and the School, and wherever expedient to organize a joint Lookout Board in every church, whose duty it shall be in conjunction with the pastor to take charge of the Lookout work of such church.

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

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

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

the last question would be answered in the affirmative. Then would follow: "Am I a poet?" "An American poet?" "An English poet?" etc. Quite a number of those present succeeded in discovering their identity, and the exercise occasioned much moving about and a general good time.

Each evening at 6 o'clock supper was

time and energy. They were ably seconded by the joint Secretaries, Rev. G. S. Faircloth and Mr. P. H. Price, who were indefatigable in their efforts from first to last.

Another factor in the case was the number of workers who were interested and who served willingly and enthusiastically on the committees.

Practical Methods of Co-operation Between the Sunday School and Epworth League

—BY MR. F. L. FAREWELL—

A Paper read at the Toronto S. S. and E. L. Institute.

THE two great principles underlying all development and progress, mental, social and moral, are competition and co-operation. Competition is the act of striving for something that is sought for by another at the same time. Co-operation is the act of working together to accomplish a common aim. Competition, good when kept within bounds, when freed from restraint, leads to disaster and destruction. Co-operation tends to efficiency and achievement. Competition tends always to selfishness, and, therefore, to a dissolution of the forces which make for noble character. Co-operation, on the other hand, is based on altruism, and, therefore, is one of the fundamental principles of good character and upright living.

IN CHURCH LIFE.

History tells us of the operation of these two great principles of competition and co-operation in church life. Wherever churches have entered into competition, either with work or with swords, it has always ended disastrously for one or all competitors. But where churches have seen their common aims, and where they have co-operated to com-

"This Institute has demonstrated emphatically the value of educating our young people in METHODS. It will undoubtedly result in untold blessing and phenomenal results in the near future. It is by all odds the best planned and best carried out Convention of any kind I ever was privileged to attend."—Rev. Henry A. Fish, Kleinburg.

plement each other, and to devise ways and means to achieve the same end, the results have always made for the inauguration of a new era with ideals higher than those which have been before projected. So in the individual church, the principle of co-operation is most important. The pastor, the officials and the societies must work together for the realization of the common aim of the church, which essentially is to present Christ in all His fullness, as the Saviour of the people.

Too frequently each of the organizations in a single church is an end in itself, having no conception of the aims which it has in common with another or with other societies of the same church. The result necessarily is, that the ideal and work of that society is localized and restricted, and the final result must be atrophy and death. But, when an organization looks beyond itself and sees other societies organized for the same or similar purposes, and thinks out ways whereby it can assist them in the attainment of their ends, and looks even beyond the church into the great world, with its multiplicity of needs, that organization has seen the vision and has begun to grow.

THE WORK NOT DISSIMILAR.

The Sunday School and Epworth League are two such organizations. Their work is not dissimilar. Both have to do

with the development of character and training for service. Both stand for righteousness and truth. Both are working for the extension of the Kingdom. It is true, as we shall see, that the work of the Sunday School is not altogether the same as the work of the Epworth League. If the work of the Sunday School were the same as the work of the League, then it might be a matter for discussion as to whether the Sunday School and the League should not federate or actually unite their forces and organizations. But their work under their present organizations is not the same. Their specialized work, at least, is different, and yet not so different as to be wholly separate. Just as there are persons in the world who complement or complete or fill out each other's lives, so these two great organizations complement or complete or fill out each other. Granted this complementary relation between the Epworth League and the Sunday School, we have a condition which is most favorable to co-operation.

What are some of the ways or practical methods in which it is desirable that these two great bodies should co-operate to accomplish definite work?

TEACHERS AND LEADERS.

1. Trained Teachers and Leaders. The Sunday School and Epworth League might co-operate in providing trained teachers and leaders. We agreed that the fundamental idea of the Sunday School was teaching, or from the standpoint of the scholar, learning. It is, therefore, of the greatest importance that the teachers of the Sunday School should be thoroughly competent and equipped to do their work. In the public school the qualifications for teaching are generally being raised, and special emphasis is being laid upon the necessity for teachers to study child-life. So, in the Sunday School, the time has come when the teacher should be familiar not only with Bible truths, but should have as wide a knowledge as possible of the characteristics of childhood, and the adolescent period, and how to relate Bible truths to these different periods. It is, of course, admitted that it is impossible for the Sunday School teacher to devote as much time to training and preparation as the public school teacher, for while the latter chooses teaching as a profession, the former gives his time voluntarily and free to Sunday School work, and carries on his remunerating profession at the same time. However, if it is worth while for the Sunday School teacher to work at all in the Kingdom of God, then it is worth while for that teacher to put his very best life into the work, for it is the greatest work in the world, and there is little excuse in these days, when literature of all kinds is so close at hand, and when other means of acquiring knowledge are so easy of access, for lack of preparation. God wants our best. He asks nothing more. He will be satisfied with nothing less.

The superintendents present can testify how difficult it is to find regular, good teachers, or even to supply teachers to classes where regular teachers are absent. It is true that some effort is being made to organize Normal Training Classes in the schools among adult scholars, but up to the present time this has not solved the problem. What, then, is the remedy? Turn your attention for a moment to the

League where there are young men and women looking for something to do, many of them old Sunday School scholars, and possessing good ability, and who are, I believe, some of them waiting to be organized into a normal training class. This will, to some extent, save the League, and by save I mean enlarge and extend its usefulness. It will save the League, and at the same time increase the efficiency of the teaching staff of the school. It will save the League because it presents routine duties. It will make more efficient the Sunday School, inasmuch as it will give a continuous supply of teachers to the superintendent.

Here is an instance where a weakness of the Sunday School is the League's opportunity. The school needs teachers; the League has the young people who

"The Institute has provided just what I have been needing—an inspiration to utilize the latent power of our young people. One large thought, repeated again and again in the Institute, will help us in our practical work on circuits, viz.: the Sunday School is a teaching agent, the Epworth League is a training agent."—Rev. H. E. Wellwood, Chatsworth.

have in them the mental and moral stuff out of which teachers are made, and those of which teachers are made, and those of which teachers are made, are largely running to waste. A normal training school in every League in Toronto Conference, with the pastor, superintendent, or some competent worker as leader, would at once contribute to the development of the League, and be an inspiration to the superintendent, officers and teachers of the school.

MISSIONARY WORK.

2. The Sunday School and Epworth League might co-operate in the great missionary enterprise.

The Sunday School in respect to missionary enterprises is a great field white unto the harvest. May not the Epworth Leaguers who are active Sunday School workers become the harvesters in this great field. For ten years the Leagues have been organizing systematically in the Forward Movement for Missions, with its basic principles of "Pray, Study, Give." During the past few months there has been developed in some churches the idea that this great movement may

"The programme presented was carefully planned, unique, and designed to create in our young people a strong desire to equip themselves for service by becoming earnest students of the Bible, the Missionary problem, the art of teaching and practical plans of work. In this it was a great success."—Rev. G. W. Robinson, Thornhill.

do as much, if not more, for the Sunday School. There are, in fact, a number of instances in Toronto Conference where the Forward Movement has been introduced into the Sunday School with results which are almost startling.

I think almost invariably the increased interest which is being shown in the schools in missionary enterprises can be traced to the initiative of missionary enthusiasts of the League who have, at the same time, been active workers in the

Sunday School. At least it can be said that the League, having proven the value of this idea, should now be prepared to co-operate with its sister organization, the Sunday School, in carrying it to a still larger realization. Here, then, is a splendid opportunity for every League to work in harmony with the Sunday School, and for every Sunday School to work in harmony with the League, to accomplish greater things in the carrying out of enterprise than have even been dreamed of.

Mission study is the greatest educational force in the whole realm of church life. It gives one a thirst for Bible knowledge; it deepens one's faith and enlarges his experience; it makes one feel the greatness and grandeur of Christ's Kingdom; it gives one a joy and zest in living and a conception of the responsibility of world citizenship as no other single agency can do. And so in this great work the teachers and the adult members of the League must co-operate in seeing to it that there is at least one study class in the League and in each department of the Sunday School—Junior, Intermediate, and Adult.

BIBLE STUDY.

3. The Sunday School and the Epworth League should co-operate in Bible study.

Perhaps the most startling fact in our Sunday School League work is that there is such a lack of knowledge of the Bible. I speak now of Bible study apart from the international lesson series. We must have surer knowledge of God's Word than can be obtained in the Sunday School, as it is at present constituted, or from the pulpit as it is expounded from Sunday to Sunday. There ought to be, and must be, a co-operative Bible study class, comprising teachers of the Sunday School, the members of the training class, and leaders in our own work. This class must study the Bible systematically and in the light and guidance of the Holy Spirit. The study must be real, earnest, prayerful, regular, continuous, and results cannot but be of the greatest consequence in equipping those who join therein for greater and more effective work. Best of all, such a joint study class is practical, and is already being worked out in some schools and leagues of our Toronto Conference, and, strange to say, that some, at least of them have been the direct outcome of mission study.

LOOKOUT WORK.

4. The Sunday School and Epworth League should co-operate in lookout work.

A successful business house keeps in view two things: The holding and improvement of its present markets, and the opening up of new markets; and, second, that the different departments of that business co-operate to meet the needs of the customers in these markets. So the retail department watches closely the changing demands of the public, who are its customers; it gives its observations from time to time to the manufacturing department, who in turn changes the quality and kind of its manufactured goods in order to meet the changing demands of the consumers, and so all the departments in that great business naturally complement and co-operate with one another in their efforts to satisfy demand at all times to the public. So the church must continually be on the alert to note the changing conditions of the community in which it serves. Its organizations and societies must change their plans and their methods from time to time to better meet these changing conditions. The Sunday School and the Epworth League must be alive to know the needs of the young people of the community in which they operate. To this end, there must be in the school and in the League look-

out workers who will familiarize themselves with the conditions and needs of the young people to whom they offer their spiritual wares. The work of the Lookout Committee consists, first, in looking after absentees. Here is the duty of the Lookout Committee, not only to search these absentees out and bring them back, but to bring the reason of their absence—the learning back is important—but the most important is to learn the reason they are absent, and if the reason be legitimate, to remove it, and present to the indifferent member something more likely to meet his immediate needs. This is applicable both in the Sunday School and to the League. Second, the lookout worker must seek new members. Again, the most important work here is not only the hunting out, or bringing to the League these new members of the community, but to study their characteristics, their desires, their needs, and see to it that when they come to the school and League, that these desires and needs are satisfied. Lookout workers, therefore, should be specialists in their line. They should have somewhat of the shrewdness of a detective in their makeup. They should have tact, genial social qualities and perseverance, and most of all a knowledge of human nature.

This lookout work is all-important, and ought to be undertaken by the two societies, only in co-operation one with the other, and so I would suggest a co-operative Lookout Board comprised of representative members from the League and Sunday School, who would be specialists in this department, and whose mode of election would guarantee efficiency and permanency. This Board should be properly organized under a president, and the necessary officers, and should meet weekly or fortnightly for the purpose of discussing the mutual interests of the Sunday School and the Epworth League from the lookout point of view. Such a Board would have the whole church for its field of operation, and would prove a great impetus to the Sunday School and the Epworth League, inasmuch as it would be able, in conjunction with the teachers, to direct the intermediate and adult scholars of the Sunday School into League work, and be the medium through which Epworth League specialists in this department, and the workers might become interested in Sunday School work; and, in fact, this Board, by careful planning, might easily systematize the whole field of lookout work in the church.

LITERARY WORK.

5. The Sunday School and Epworth League might co-operate in the literary and literature department.

These two organizations should have between them every facility for the development and culture of their members. There should be no reason why the Epworth League or Sunday School worker should always be obliged to obtain his reading matter from a public library. So far as I know, there is no church in which the Sunday School and Epworth League might not co-operate in building up an interesting and instructive library composed of history, biography, social science, poetry, a good commentary, lesson helps of various kinds, a half dozen of the latest books on childhood and the adolescent period, a half dozen books on the science and art of teaching and the best principles of leadership, some inspirational and devotional books by the best modern authors, and, lastly, some modern books and literature dealing with the recent missionary developments and the best methods of inaugurating and carrying on missionary campaigns. This library, of course, would be altogether distinct from the school library, or from the League library proper, and should

be accessible at all times, and under the charge of a most competent librarian, who ought to be in a position to recommend books which might be best adapted to the applicants.

AMENITIES AND COURTESIES.

6. The Sunday School and Epworth League should co-operate in manifesting those mutual amenities, courtesies and sympathies which go to make life worth living.

Etiquette and culture are in order at all times, but never are they so appreciated as in church life. All too frequently we forget to offer the word of encouragement or speak the helping hand to our fellow-workers in the Sunday School and League. It is, perhaps, in this realm that co-operation between the members of the two societies can accomplish most, because co-operation will lay the foundation for co-operation along the other lines which we have discussed.

There is sometimes a tendency for the Sunday School to feel that it can get along without the Epworth League, and sometimes there is a tendency for the Epworth League to feel that it has nothing in common with the Sunday School, but I think we are now all prepared to say that the school cannot say to the League, "I have no need of thee," nor can the League say to the school, "I have no need of thee."

The superintendent and officers of the Sunday School might frequently remember in their prayers the workers of the League; The workers and officers of the Epworth League, on the other hand, might frequently remember in their prayers the superintendent and officers and teachers of the school. Prayer, more than any other agency will bring together these two societies in active sympathy and co-operation. Further, the superintendent might now and then visit the League officially and address its members, while the president might as regularly address the school from the superintendent's desk. The teachers of the school should be interested in League work, first, because of the importance of the work, and, secondly, because of the interest which they have in the development of their scholars, who, perchance, are seeking work in some department of the League. They should be there to encourage, to inspire, to direct and help. On the other hand, the officers of the League should invariably be teachers or workers in the Sunday School, and so, by co-operation in prayer, in sympathy, in common aim and effort, there may be formed a bond of union between the two societies which will make for the development and realization of the best and noblest in each.

No Word for Home

In no other language, according to the London Telegraph, is there a word expressing the idea, and associations which are aroused at the sound of the simple yet heart-touching word "home." A Frenchman once translated Cardinal Newman's hymn, "Lead, Kindly Light," and in his hands the beautiful line, "The light is dark, and I am far from home," became "La nuit est sombre, et il s'en va loin de mon foyer;" the translator having been obliged to use for home the French word which describes the greenroom of a theater.

The Italian and Spanish "casa," the German "haus"—their "heim" is too general to have a particular value—and the Russian "doma," all refer to a building of some kind or other, and have none of the memories and associations that cluster round the precious British word.

The League Executive and Committee Organization

A Paper read at the S. S. and E. L. Institute, held in Toronto, April 1-3.

By Mr. J. Leslie Rook, President of the Toronto Epworth League Union.

THE Executive Committee is like a general's staff. The pastor is a member of this committee, and should not be overlooked, nor allowed to overlook it. The general of an army and his staff do very little, if any, of the actual fighting, but theirs is to plan, and set others to work. The executive must meet often, and through the members feeling their responsibility keep pace with new work and new plans, and thereby save the League's time.

The executive must be ready with a kindly word, but firm to demand each convener to acquit himself or herself of every task and office, and in case of delinquency, to fill the gap. This committee might well hold its meetings in the homes of its members for the sake of acquaintance, and to rub the edges from formality. To get to know and love each other with the Christ love should be their aim.

The executive should deal promptly with all matters coming to its notice, and report their recommendations to the League for approval. Each vice-president must know every member of the League, and be personally in touch with the members of his or her committee. More good can be done by having the committees meet in the homes of the vice-presidents than at the church. This should be the means of drawing the members of the committee very close together.

Open all committee meetings with prayer, and make them useful in bringing forward the backward Christian. Every member of the executive must be alive and the committee itself must be a hot-bed of enthusiasm. Avoid favoritism. Pray. Now comes the individual members of executive.

THE PRESIDENT.

"Let no man despise thy youth; but be thou an example unto them that believe, in word, in manner of life, in love, in faith, in purity." (1 Tim. 4. 12.) You must be consecrated, live, bright.

The president is the pastor's right hand. He must specialize even at the expense of some other department of work. Realizing that he is a member of all committees it will show him that his main duty is to set ten to work, rather than to do the work of ten. He must know every one in the League, and be in Christ-like love with each; feeling a deep concern for their development. He must keep up-to-date by reading all church periodicals within reach. He must be the leader, and sometimes a timely question, as, "Have you called on So-and-so?" or "Has your committee met yet?" will keep others alive to the fact that the president is on their track. He must see that no individual is overlooked. He should train possible successors in some of his duties. He must be punctual to a fault, and be the centre of all activity.

THE FIRST VICE-PRESIDENT.

(Christian Endeavor Department.)

On the shoulders of this officer rests the spiritual advancement of the League. The convener must know how to impel others to live right and to serve the Master. Train the members of the committee in leadership, and have committee prayer.

meetings at your own home. Your meetings must be inspiring, therefore they must not be long-faced or dead. Spend much time in study and prayer, so that you may be able to overcome. Remember Jesus Christ risen from the dead.

Under the care of the 1st vice-president, there are three departments:

THE SUNDAY SCHOOL COMMITTEE.

This committee should keep in close touch with the Sunday School, and be ready to supply "occasional" teachers on request. This can only be accomplished by the committee having a short weekly study of the lesson. They should know, and keep watch on the older scholars and strive to attract them into League work. This committee should be the channel connecting Sunday School and League on any question requiring concerted action.

THE PRAYER-MEETING COMMITTEE.

Should be comprised of those who most realize the power of prayer. Its work will mostly be outside the League meetings, in carrying its message into cottages and parlors, hospital and jail, with smiles and sunshine. In most districts a monthly sunrise prayer-meeting could be held during the summer, out in the open park. Earnest Bible study is essential for the members of this committee. Soul-saving by the foot-path of prayer should be their aim.

THE LOOK-OUT COMMITTEE.

The convener of the committee should possess considerable executive ability and a keen desire for precision and promptness. He must also be a soul-winner. The convener should keep the weekly record of attendance and attend personally to the marking of the roll. Be kindly in watching the growth of "desire to do good" in the associate members, and by an earnest word lead them into active membership. Watch the Sunday School and scholars. Stir up the sluggish and unpopular. Have the committee meet at home and become thoroughly harmonized in effort to build up the Kingdom. Keep in close touch with pastor, and notify him promptly of any case needing his special care. Report in writing to each vice-president all changes in membership. Your work, also, is to set ten to work rather than to do the work of ten.

Divide town or village into districts, and canvass house to house for new families and workers. Insist on reception service to new members. Get after the bad boy or fallen girl, and lift them into love, respectability and the Kingdom. Get the station men to wear your pin and advise you of new-comers.

Distribute good literature in lodging places, vice, barber shops, hotels, country stores, etc.

THE SECOND VICE-PRESIDENT.

(Missionary.)

"His dominion shall be from sea to sea, and from the river unto the ends of the earth." Zech. 9. 10.

The convener of this committee must be a missionary fire-brand, setting all on fire by his or her intelligent enthusiasm.

"Pray, study, give," must be your

motto. As to the other committees so to you, it is essential to get acquainted by meeting your workers informally, and as often as possible, at your own home.

Appoint a vice-chairman to look after the programmes, also a treasurer who should be familiar with money matters and a good system worker.

Your aim is to enthrone for missions. Develop home material at all costs. Keep in touch with Lookout Convener for new contributors. Establish a library and appoint a librarian. Establish study classes, even if only a few join at first; by talking it up more will seek the privilege of joining. Collect your funds systematically by a corps of collectors.

THE TEMPERANCE COMMITTEE AS A PART OF MISSIONARY.

Keep a watchful eye on observance of the law. Be ready to fight all encroachments. Be kindly in dealing with smitten homes. Help to mould ideas. Fight such evils as the cigarette evil, the improper poster, and other social evils. Have established cold water tanks where men most congregate, and see that they are kept in order.

THE VISITING COMMITTEE.

"I was sick and in prison and ye visited me."

Be to the pastor an extra pair of feet, an extra tongue, an extra pair of hands in his ministrations. Don't throw charity, but offer love. A good plan for the country committee to adopt is the entertainment annually of a number of city orphans and waifs. This might easily be done, and with lasting good to yourselves. Be sure to use some of the juniors in your errand of mercy. A pleasant, happy child's face will throw more sunshine than a dozen faces of care-worn adults. Prepare an "Old People's Day" in your church, and see that every elderly person who can be moved at all is out, and that the church is properly decorated for the occasion.

THE THIRD VICE-PRESIDENT.

(Literary.)

The head of the Literary Department must be fond of good literature and must see the opportunity of showing the beauty of the Christ-life in all its phases. The greatest aid to this would be the starting of a Bible Study Class in connection with the Reading Course Class. Talk up the class until others will be eager to get the benefits of membership. Encourage good reading by helping in the choice of library books. Encourage good writing and composition by having contests. Encourage good speech by having frequent debates, and interchange of leaders in your meetings. "The entrance of thy words giveth light."

THE FOURTH VICE-PRESIDENT.

(Social.)

"Whether ye eat or drink, or whatever ye do, do all to the glory of God."

The members of this committee must forget self and remember Christ. They must be sociable to save. It would be a good plan to work hand in hand with the Lookout Committee, and send out the stranger. The convener must see one—the stranger.

The church doors and the Sunday School doors must be properly watched, and a smile and hand-shake be given to every stranger, along with an invitation to the League meeting. The members of this committee must be good conversationalists, able to draw out the bashful stranger, ready to talk to the strangers, upon other subjects than merely about the weather. Refreshments? Yes. Feel anxious about the rowdy element in your locality or town, and strive to induce them to partake of one of your socials.

Break the "cliques" and "press" the wall flowers. Use the backward one, and be friendly, especially to the seemingly uncouth one, for hidden jewels are often the most precious.

In the country organize rambling clubs, and botany classes, with some good guide, and use the results as a programme some evening.

THE MUSIC COMMITTEE.

See that the singing is consecrated. No one should offer dead singing as a sign of consecration. Don't allow the singing to drag, or get fat. See that all strangers have hymn-books handed to them on entering. Be ready with a carefully prepared index, to provide hymns for any department wanting them.

THE FLORAL COMMITTEE.

Don't put drones on this committee, but do secure the kindest and most valuable young lady in your midst as its convener. Plant some seeds, and distribute the flowers to the sick, the poor, the aged, and those in prison. Flowers have led men to Christ before to-day. Don't make a practice of waiting to send a funeral design, but rather send several sick-room bouquets. The dead cannot appreciate the respect shown to them, but the living can enjoy flowers a great deal.

Decorate the pulpit often, and then distribute flowers or plants to the needy ones, with an appropriate verse as a message. This work is for God as much as any.

THE FIFTH VICE-PRESIDENT.

(Junior.)

This department has already received attention at the Institute. The 5th vice-president of the Senior League should be the superintendent of the Junior League, and must love children, or be a failure. The members of the committee may be associate superintendents and helpers, who will strive to bring the children in work and lead them into Senior League membership.

The secretary holds an important position, and should keep a brief record of all meetings held, as this will prove very interesting and valuable in after years. Especially should the secretary keep record of all business transacted by the executive, and record the action of the League upon all questions submitted to it. The secretary should keep on file all reports of committees, especially the Lookout. Keep copies of all printed matter with prices for reference. Secure written reports from all delegates appointed to attend conventions.

The correspondence in a small League may be done by the recording secretary, but a few matters should be carefully attended to. The communications received must be submitted to the executive, and promptly answered. Report interesting meetings to your local papers, and to the Era. See that the Lookout convener has provided the member leaving with a transfer card, and that his new home church is made aware of his coming.

The treasurer should promptly place all funds "in trust" in the bank and pay all accounts by cheque. He or she should demand the appointment of auditors and have their books properly signed. See that the credit of the League is good by prompt payment of all accounts.

The past president is a member of the executive, and should do all in his power, by counsel and advice, to help his successor, and thereby ensure progress in the League's work.

Splendid Junior Leagues are now alive and at work in the Exmouth and Portland Street churches, St. John's, N.B., under the personal care and oversight of the pastors. This is a fine example for others to follow. Get in line, brethren!

Well Done

A note from Rev. J. W. Shier, of Wesley Circuit, Saskatchewan Conference, conveys the gratifying information that the Sunday Schools of that circuit have raised \$21.70 for the Sunday School Aid and Extension Fund. One school, with 70 members contributed \$9.25, which is over 13 cents per member; another school with 55 members gave \$12.15, an average of 22 cents, while a school with 39 members gave 10 cents per member. This is a very fine example of what can be done when pastor and Sunday School superintendents work together and are thoroughly interested. Some of the schools in the Central Conference feel that 5 cents per member is rather a heavy task to undertake, but they ought to be inspired by the generosity of these western schools, which have gone so far beyond the request.

Wanted—A Host of Encouragers

We want a host of men to be encouragers, because there are plenty of the other sort in the world. Discouragers put out lamps. Wanted—a few men to trim wicks! Discouragers quench fires. Wanted—a few men to make them burn! Discouragers depreciate genius. Wanted—a few men to appreciate talent! Discouragers slap the weak in the face. Wanted—a few men to take them by the hand and help them along the journey of life!

A young naval officer, now occupying a good position, felt nervous and weak the first time he took part in an engagement. The captain of the vessel, noticing the young man tremble, went forward and spoke some words like these in his ear: "Do not be excited; keep as cool as you can! We have all felt like this in our first encounter with the enemy. You will soon gather courage." The young officer says that these words made him strong, gave him confidence, and created bravery. That captain was an encourager. Wanted—a host of encouragers!

Some Health Rules

The New York "World" inaugurated a contest relating to health rules, and the first prize for the ten best rules was awarded to Robert Spilman, Montreal. The rules are as follows:

1. Think healthy thoughts.
2. Breathe deep, and always through the nose.
3. Drink plenty of water between meals.
4. Eat moderately—masticate thoroughly.
5. Work hard, and bathe often.
6. Relax both mind and body one hour every noon.
7. Associate with healthy people.
8. Study the "Law of Thought," and apply its teachings.
9. Relax every limb and muscle before dropping asleep.
10. Sleep in a cool, clean, well-ventilated room, eight hours at least out of every twenty-four.

If people would take less nutrition and drink more water, there would be less rheumatism, gout, eczema, and neuralgia in the world. The most frequent cause of these derangements is an excess of nutritive materials. The blood is surcharged with salts which are not needed in the system.

The doctors are trying to remedy these diseases by giving something to eliminate the salts, such as purgatives, diuretics, and solvents of various kinds. The rational way, however, to cure such affections is to stop the cause. Drink more water, eat less meat and concentrated food, and shut off the supply of urates in the blood.

Those who take active exercise in the

open air every day require a greater amount of nutrition. Not only do they use up the nutritive materials in muscular exercise, but the amount of oxygen inhaled because of their activities thoroughly oxidizes the urates, and changes them into urea. If the blood is loaded with urates, they are very likely to crystallize, especially in those portions of the body where the circulation is the least and the temperature the lowest, such as the elbows, ankles, the toes and fingers.

Drink more water, eat less food. This is a prescription which is worth more to such people than all the drugs in the world. Shut off the source of urate poisoning, and the effects of urate poisoning will disappear.—Medical Talk.

The Laugh Cure

Laughter induces a mental exhilaration. The habit of frequent and hearty laughter will not only save you many a doctor's bill, but will also save you years of your life.

There is good philosophy as well as good health in the maxim, "Laugh and grow fat."

Laughter is a foe to pain and disease and a sure cure for the "blues," melancholy, and worry.

Laughter is contagious. Be cheerful, and you make everybody around you happy, harmonious and healthful.

Laughter and good cheer make love of life, and love of life is half of health.

Use laughter as a table sauce; it sets the organs to dancing, and thus stimulates the digestive processes.

Laughter keeps the heart and face young, and enhances physical beauty.

Laughter is Nature's device for exercising the internal organs and giving us pleasure at the same time.

It sends the blood bounding through the body, increases respiration, and gives warmth and glow to the whole system.

It expands the chest, and forces the poisoned air from the least used lung-cell.

Perfect health, which may be destroyed by a piece of bad news, by grief or anxiety, is often restored by a good hearty laugh.

A jolly physician is often better than all his pills.—Success.

The Immortal Flower

Christ is said to have brought immortality to light. It is only meant that there was a great obscurity in the thoughts of men concerning this great faith of the human soul and that Christ set it forth so clearly that reasonable men must believe. What is the immortal flower with that imperishable beauty which no time can touch so as to take away the charm of the flower? It certainly is no flower such as hangs from any bush, for they all die. It is certainly no flower that one fashions with his fingers, an artificial flower, for that is simply an appearance of a blossom. We like the artificial flower simply because it reveals something that we heartily love. The immortal flower is different from any of these. The immortal flower is your character and my character. All flowers are not beautiful. Your character and my character may not be beautiful. A flower does not necessarily mean a beautiful thing, but beautiful things are found among the flowers. All characters are not beautiful, but beautiful characters are found among characters. Shall I tell you what is called the fragrance of the immortal flower? One says sweetly and truthfully that the fragrance of the immortal flower is "man's good deeds, good thoughts."

From the Field

A Trip Around the World

A novel entertainment was held recently by the young people of the Kincardine League, under the title, "A Trip Round the World," and the trip was made without accident to the many passengers. Conveyances were in waiting at the church at 8 o'clock for those who had purchased the 25c. round trip ticket.

Starting from the church, representing London, Eng., the tourists soon arrived in Athens, Greece (the home of Mr. Farley), where a light repast of fruit and sweetmeats awaited them. Jerusalem, Palestine (Mr. John Hiles' residence), was the next stopping point, and here dates and figs could be had if desired. Leaving Jerusalem the party proceeded to Yokohama, Japan (Mr. S. J. Courtice's home), where pretty Gelsia girls served tea in true Japanese style. Another short journey and Peking, China (Mr. J. J. Hunter's home), was reached. Here the national dish of rice was provided and enjoyed by the travellers, who were showing much improvement in health and spirits

Bishop Berry Coming

We are glad to announce that Bishop Joseph F. Berry, president of the Epworth League of the Methodist Episcopal Church in the United States, will deliver the address at the Epworth League and Sunday School anniversary meeting of the Toronto Conference in Elm Street Church, Monday evening, June 15. The Leaguers of the city will doubtless give him a great reception.

Hampton Epworth League

The Hampton Epworth League has just closed the most successful year since its organization, both spiritually and financially. Our meetings have been both bright and inspiring. The members have been very prompt in taking part in the services, especially in public prayer. We have had an average attendance of about forty. Consecration services has been well attended, and has been a spiritual benefit to all who have come. The Missionary

Evening With Longfellow

A correspondent writes from Athens, Ont.:

Thinking it might be helpful to some League, we send you a programme arranged by our Literary Committee and presented by a number of our young people recently. It was "An Evening with Longfellow," and we first had a sketch of the poet's life under six headings:

- (a) Birth and childhood.
- (b) School days.
- (c) Travels.
- (d) Domestic life.
- (e) Literary works.
- (f) Death.

Solo—"The Day is Done."
Concert Recitation—"The Builders."
Acrostic—"Longfellow."
Recitation—"The Village Blacksmith."
Solo—"The Bridge."
Recitation—"The Famine," from "Hiawatha."

Just a Line or Two

A programme League has been organized at Swan River, Man.

On Sunday, April 5th, there were 1,046 scholars and teachers present in Wesley Sunday School, Toronto.

The Bible Class in Wesley Church, Toronto, of which Rev. A. T. Ingram is one of the teachers, has now an actual attendance of 160.

The League of Grafton Street Church, Halifax, N.S. has been taking up the study of Social Questions under the leadership of the pastor, Rev. Selby Jefferson.

This paper has recently received several requests for the names of local League officers to be published. The Editor regrets that this cannot be done in any case. The reason is obvious.

The League at Athens, Ont., recently held a debate on the subject: "Resolved that, in the affairs of men, love is a more potent force than the force gained from all possible knowledge." Sad to say the decision of the judges was in favor of the negative.

Red Deer, Lacombe and Stettler Districts

The annual Convention of Epworth League and Sunday School workers from the various circuits and missions within the bounds of the Red Deer, Lacombe, and Stettler Districts of the Alberta Conference was held in Lacombe. The attendance of delegates was the largest in the history of the organization of the combined Districts, and the interest manifested in the opening session of the Convention, subsequent to the increased throughout the subsequent sessions, making it a most helpful and inspiring gathering.

"Some Junior League Methods" was the title of an eminently practical and excellent paper prepared by Mrs. Henderson, the successful Junior League superintendent of Red Deer. In Mrs. Henderson's unavoidable absence the paper was read by Mrs. C. H. Huestis, also of Red Deer. A practical demonstration of a Junior League service was given with the Lacombe Juniors led by the superintendent, Mrs. E. E. Gordon, during which a very interesting address was given by Miss L. A. Cartier, also of Lacombe.

The Rev. W. E. S. James, B.D., of Springvale, presented a well-prepared paper on "How to Interest Young People in Bible Study," followed by an inspiring address by Rev. A. Barner, of Red Deer, on "The Power of the Prayer Life."

Missionary work in the Sunday Schools and Epworth Leagues was considered in a Round Table Conference led by Rev. Geo. G. Webber, of Innisfail. It is proposed to



PARTICIPANTS IN "A TRIP AROUND THE WORLD," KINCARDINE EPWORTH LEAGUE

as the result of their long journey. From Peking via the Trans-Siberian Railway to Frankfurt-on-the-Main, Germany (Mr. A. C. Washburn's residence), was a long and tedious ride, but welcomed by the strains of a genuine "German band," the good humor of the party was fully restored, and they thoroughly appreciated the hospitality provided in the shape of coffee, German cakes and bread. The return trip to London was without mishap, and there a programme of music, etc., was given. In each home the decorations as well as the dresses of those who served refreshments were characteristic of the countries represented. In Jerusalem, Mrs. Temple sang "The Holy City," and in other stopping places instrumental music filled in the intervals.

On the return to the church, those who had taken part in the programme were photographed by flash-light. We are glad to give the result on this page.

A New Movement Bible Class has been started at Listowel, to be known as "The Rothwell Bible Class."

Committee have been working, and our Leaguers are becoming more interested in the study of missions. We have had two letters read from our missionaries, Rev. G. W. and Mrs. Sparling, which were much appreciated. We have had three entertainments this winter, first, a birthday party, next a programme by the married people of our League, and, last, by the single people, all of which were very successful. We prize very highly the Epworth Era, and consider it one of the best papers published, and would not like to do without it, for it is full of good things for both old and young. Seventeen copies are taken by the members of our League. "Practical Plans" is a splendid book, full of suggestions for all, and we do not hesitate to recommend it to all Leaguers. Our League motto for 1908: "Look up, Lift up, Our League for Christ." We have also a Junior League, which is doing splendid work, under the superintendency of Miss Mary Roach. They have about fifty members, and have raised about \$24 during the year.

raise an average of five cents per week from each Epworth League within the three Districts and a monthly offering from each Sunday School, 60 per cent. of this amount to be devoted to the support of our missionary in West China, the remaining 40 per cent. to aid in the work among the Galicians in Northern Alberta.

"What a League Ought to Expect from a Pastor," and "What a Pastor Ought to Expect from a League," brought forth interesting and profitable discussions.

The address of the Rev. C. H. Huestis, M.A., of Red Deer, on "The Aim of the Epworth League," was thoroughly enjoyed, and gave much food for helpful thought. Mr. J. F. Fowler, of Wetaskiwin, addressed the Convention on "Religious Education."

The presence of the Rev. John A. Doyle, Associate General Secretary of Sunday Schools and Epworth Leagues for Western Canada, added much to the interest of the sessions of the Convention. His addresses were well received and proved most helpful in their suggestiveness and inspiration.

The officers for the ensuing year were elected as follows:

Hon. President—Rev. C. H. Huestis, M.A., Red Deer.

President—Rev. Geo. G. Webber, Innis-fall.

1st Vice—Mr. G. M. Ball, Stettler.

2nd Vice—Rev. R. E. Finlay, Ponoka.

3rd Vice—Mrs. H. E. Gordon, Lacombe.

4th Vice—Mrs. Reid, Olds.

5th Vice—Mrs. Henderson, Red Deer.

Sunday School Vice-Presidents—The District Sunday School Secretaries.

Secretary-Treasurer—Rev. W. E. James, B.D., Springvale.

G. G. W.

A Temperance Evening

The League at Markham has had a prosperous season, the meetings being well attended all winter. The temperance evening, during the past month, "Lessons from the Life of John B. Gough," was particularly interesting. Mr. S. S. Maycock, of April 14th, in honor of Mr. Gough's life, and how he was induced to sign the pledge. Mr. G. H. Reed, M.A., high school principal, gave some extracts from one of Mr. Gough's addresses on "Habits" while the pastor added a few things of interest. Then thirty members of the League signed the total abstinence pledge.

Dr. and Mrs. F. C. Stephenson

The Epworth Leagues of Toronto said "Good-Bye" to Dr. and Mrs. F. C. Stephenson on the evening of April 14th, in the parlors of Carlton Street Church. There was a fine attendance and a pleasant time was spent. For some months it has been noticed that Dr. Stephenson has been in failing health, caused, it is believed, largely by overwork, and some of his friends thought it would be wise for him to take a complete rest for at least six months in order to prevent a physical break-down. The Bay of Quinte Conference, at its last Convention, took the initiative by proposing that the five central Conferences unite in raising a fund to send Dr. Stephenson and his wife across the ocean. The proposal was accepted enthusiastically wherever mentioned and with the approval and cooperation of the General Board of Missions arrangements have been made to carry the plan into effect. Only the Central Conferences have been asked to participate, as they can be more quickly reached, but if any of the Leagues of the Western and Eastern Conferences desire to help they will not be debarred from the privilege, but may send their contributions direct to the treasurer of the fund, Rev. A. C. Crews, Wesley Buildings, Toronto.

Birthday Social

The League of Metcalfe Street Church, Oshawa, recently held a "birthday social." Printed invitations, accompanied by little money bags, were handed to the members of the congregation as they entered church on Sunday morning, every person being asked to place in the bag as many cents as he had years. Of course, nobody's age was revealed. The proceeds amounted to \$55, nearly all of which was devoted to the Forward Movement for missions.

Missions in the Sunday School

At the annual convention of the Sunday Schools and Epworth Leagues of the Red Deer, Lacombe, and Stettler Districts, held recently, among the subjects discussed was missions in the Sunday School.

It was felt that if we desire our church to be truly missionary in spirit and endeavor more attention must be given to the matter in the Sunday School in the way of definite instruction, because what we desire to appear in the life of the church we must first of all put into the life of the children.

A committee consisting of the undersigned was appointed to put into the form of a letter the general conclusions of the convention, and to send the same to the officers of our church concerned.

We note with interest the plan of the Forward Movement for Missions in the Sunday School outlined in the December number of The Missionary Bulletin, and hope that its provisions may be carried out. We are of the opinion, however, that such a plan depends too much upon the initiative of the individual Sunday School superintendent or the minister to be really effective for the purpose. In order to have missionary instruction given in the Sunday Schools of our church it must be in some way embodied in the regular lesson material and helps. For this reason we suggest the following:

In accordance with the plan already in existence in the Presbyterian Church, introduce into the lesson leaf or quarterly a question and answer upon missions. In this way a large body of missionary information will be given the scholars in the course of a year.

On the last Sunday of the quarter substitute for the Review a special Mis-

Ever since the Forward Movement was launched, Dr. Stephenson has been its inspiration, giving himself to the work with rare busyness and heroic devotion. Although not quite so much in the public eye as her husband, Mrs. Stephenson has been almost constantly engaged in helping forward the work, to which almost her entire time has been given, without one cent of salary. The Leagues have done well to recognize such splendid service.

At the farewell service congratulatory addresses were given by Rev. Dr. Carman, Dr. McKay, Dr. Crews, Rev. Dr. Armstrong, Rev. J. J. Redditt, Rev. Jas. Allen, Rev. T. E. Shore, N. M. Squire, who all expressed their high appreciation of the character and work of the guests of the evening.

Dr. and Mrs. Stephenson sailed on the *Caronia* from New York, on April 18th. They have no very definite plans, but will probably spend some weeks of the time in England, and perhaps visiting the Continent. THE EPWORTH ERA wishes them a very pleasant trip, and looks forward to their return in renewed vigor.

sionary Lesson, based upon a passage of Scripture, and treated as all other lessons are treated in the lesson helps.

All of which is respectfully submitted:

(Signed) CHAS. H. HUESTIS,
ARTHUR HARNFER,
W. E. S. JAMES.

What One President Did

To Awaken Interest on the Brampton District

The wide-awake and energetic president of the Brampton District League writes thus of the good work that has recently been accomplished on that district:

Over a year ago, when I was elected president of the Brampton District Epworth League, I felt the responsibility so keenly that for two weeks I had scarcely one night's sleep altogether. Then this thought came to me, "God's hand must

"The Sunday School and Epworth League Institute of the Toronto Conference has been one of the most helpful gatherings that I have had the pleasure of attending. There was enough stimulating, suggestive and helpful matter to furnish the workers present with abundant material for the next twelve months."
Rev. J. Phimister, Singhampton.

have been directing those who elected me," so I said, "I will, if this is the work He wants me to do; I will, by His help, do my very best, and do it cheerfully."

After having planned our work, each officer tried to promote a deeper spiritual life and missionary spirit among their fellow-leaguers, but we could not work as effectively as we had hoped. Having visited a number of Leagues, I found that some Leagues didn't even know there was such an organization as the Forward Movement, others that didn't know we were supporting a missionary. We succeeded in organizing five new Leagues and two mission study classes. That did not satisfy me, there still remained a lot to be done. How were we to accomplish it? Only by having our district campaigned. Although opposed by some, we planned to have this done, and no word of mine can express the feeling of joy it has given me. Its value cannot be overestimated.

What are the results? We have now about fifteen Mission Study Classes, and another new Senior League organized, making a total of six new Leagues for the year. But this is not all. We are now planning to hold a Summer School next summer on our district. The Epworth Leagues have volunteered to give over one hundred dollars more than last year through the Forward Movement for Missions. This is not all; it has stirred up our young people with such enthusiasm that I feel this year will be the best in the history of the Brampton District.

I felt we ought, through The Epworth Era, let other districts know the value of campaign work.

E. B.

Moving Pictures

One of the most striking features of the recent S. S. and E. L. Institute in Toronto was the exhibition of moving pictures illustrating missionary scenes in various lands, under the auspices of the Young People's Missionary movement of New York. We are glad to know that arrangements are being made by which these pictures may be exhibited in many of our towns and cities. They cannot fail to help our missionary work.



A Missionary Calendar—May, 1908



- 1** **Rev. John Cliford, D.D.**
Look for positions that will make the heaviest demands on your self-sacrifice, test the fibre of your sainthood most severely, and remember every inch of your journey that "God can accomplish wonders through a man if he will only get low enough to let Him use him."
- 2** **Rev. S. H. Wainwright, M.D., Japan.**
Christianity does not rest on a speculative basis or on uncertain traditions, or on questionable authority, but is a religion of fact and experience.
- 3** **Rev. Arthur Judson Brown, D.D.**
The mighty truths of God, once implanted in a heathen land, never die of themselves, nor can they be exterminated by man. Though they may take centuries to do their work, for God is seldom in a hurry, and a day with Him is as a thousand years, they are as certain in their operation as the movements of the planets.
- 4** **Rev. O. Darwin, Superintendent of Home Missions, Saskatchewan.**
Let us consecrate ourselves for this work of telling our perishing fellow-men that Jesus died for them, and waits to confer on them all the treasures of His truth and grace.
- 5** **S. F. Hawkes, B.A.**
What is it that will last? Three things. God will last. His purpose for the world will last. His will for each one of us will last.
- 6** **H. C. Duncan, M.A.**
Let us take care that we do not seek to live upon any store of spiritual experience which we may think we have. Let us rather each day seek to enter anew into the very presence of God. Let us, morning by morning, wake to receive from Him new strength to meet the trials, difficulties and temptations of the day.
- 7** **Robert E. Speer, M.A.**
There never was an era in the history of the world when Christian lands were as near to the moral ideals of Christ as they are to-day. It is true that Christianity is not pure, but Christianity has itself the self-purifying power.
- 8** **Rev. C. J. E. Bates, M.A., Kofu, Japan.**
Missionaries are needed to stem the tide of agnosticism—men with large experience of God and intellectually equipped in the best way. The time is ripe now, for there is earnest enquiry on all sides.
- 9** **Rev. Richard Glover, D.D.**
Let us follow where the Saviour leads, and He will use every power that we possess—aye, and every weakness that we possess, if we can but hallow it—in advancing His kingdom and leading multitudes into that Light of Life beneath which all that is good, holy, and blessed thrives.
- 10** **Rev. W. C. Willoughby.**
The business of a missionary is to bring the palsied to the Great Physician, the blind to Him whose very touch gives sight.
- 11** **Rev. E. F. Rice, B.A.**
It is true that in their unacknowledged need and in our power to supply that need there is a mighty Macedonia—Come over and help us. "They call us to deliver their land from error's chain."
- 12** **Rev. C. E. Wilson, B.A.**
Men of loving, earnest hearts, with real sympathy for their fellows, are wanted, but it is not our common that avail. "It is not by might, nor by power, but by My Spirit, saith the Lord of Hosts."
- 13** **Rev. D. B. McKenzie, B.A., D.D., Kanazawa, Japan.**
There were in all nine visiting brethren (at Kanazawa), and if their preaching is representative of the preaching of the ministry of the whole Methodist Church in Japan—as I believe it is—there is no need for anxiety as to the doctrine of the new church. Such preaching is bound to build up believers and convert the unconverted.
- 14** **G. A. King, M.A.**
Half of us—perhaps more than half—are called to build the outer fortifications of the City of God; many, it may be, like the other half, hold the weapons of offence, the lance, the spear and the shield, the bow and the habergeon.
- 15** **Rev. W. B. Stapleton.**
We do know that the death of Christ was in some mysterious way necessary to make redemption possible, and that that end was worthy in the thought of God. I am growingly convinced that sacrifice on our part—sometimes the sacrifice of the life—is just as necessary if that redemption is to be made effective.
- 16** **Rev. H. H. Gones, M.A., D.D., Tokio, Japan.**
What we need above all for ourselves as missionaries, Japanese pastors, evangelists and Christians, is the "baptism of the Holy Ghost." Pray for us that He may Himself come upon us all "not many days hence," and give us many fruits.
- 17** **Rev. Donald Fraser, Africa.**
When a man is wholly dedicated to God there is no limit to His opportunity of preaching Christ. He can live Christ day by day, so that his life becomes a daily proclamation of the sweet attractions of Christ to every one who comes into contact with him.
- 18** **Rev. T. W. Drury, M.A.**
It is the story of Jesus Christ and the doctrine of the Cross—told from a heart that is itself "floughtened with Celestial fire," that will kindle the hearts of other men.
- 19** **Rev. James M. Thoburn, D.D., India.**
When we speak of "life in Christ" we use a phrase with a broader meaning than we at first perceive. Life in the spiritual realm gives renewed vitality to the affections, stimulates the mental power, creates an ambition to improve in a general way, and, in short, endows a community with that peculiar stimulus which we call the spirit of improvement.
- 20** **Rev. Henry Topping, Japan.**
I believe that our difficulties will disappear in proportion as we are able to show the Japanese this one principle, that Christ is able to satisfy the Oriental mind as fully as He does that of the West.
- 21** **Rev. A. C. Hoffman, Renshou, China.**
With the earnest prayers of God's people at home we are fully persuaded that He for Whom we labor will abundantly care for us, and use in His service.
- 22** **Rev. Hunter Corbett, D.D., China.**
The missionary has the privilege of building, not upon another man's foundation, but he can tell men and women who have never heard before of the unspeakable riches and love of God. It is a joy the angels in heaven would rejoice in, but God has reserved it for us.
- 23** **Rev. W. T. A. Barber, D.D.**
We must fight; it is for this we love, for this we commune, that we may be good soldiers of the Cross. Forth must we go to do battle under His leadership against His foes, to claim His Kingdom.
- 24** **Rev. B. C. Armstrong, B.A., Hamamatsu, Japan.**
I sometimes long for the work of the ministry, but ours is of a different nature. The pastors here are the real ministers. We are behind the scenes, and make our place in teaching English Bible classes, and in indirectly planning or helping in consultation in regard to the work, which it is wise to let the Japanese do.
- 25** **Rev. George Robson, D.D.**
And now when the glory which should follow from the sufferings of Christ is breaking into view at innumerable points all over the world, we must miss the observation of it unless there be on our part earnest observation and careful collating, and the insight that is born of communion with Christ and of prayer for His coming.
- 26** **Rev. M. S. Baldwin, D.D., Bishop of Huron.**
It is God's eternal purpose to make you—not like the beloved John, the mighty Paul, or even like some glorious seraph near His throne—but like Him that sits upon the throne, like Jesus Christ Himself.
- 27** **Rev. B. M. Ewens, D.D., Arabia.**
Preaching the Gospel to individuals, evangelism by personal contact, is the first duty of every missionary. Everything else is only a means to the gospel message brought home to the conscience is the end.
- 28** **James B. Cox, M.D., Renshou, China.**
I suppose every one who travels any distance in China is impressed by the density of population, and especially is this so in the upper Yang-tse Valley. It seems impossible, when out of doors, to get out of sight of a Chinaman.
- 29** **B. S. Miller, Japan.**
If Japan, who is bound to exercise an influence upon the East, whose institutions are so far Christian, is so thoroughly Christianized, she will exert a more powerful influence upon the East because those forces which are Christian are strengthened.
- 30** **Bishop J. W. Bashford.**
Jesus Christ is the supreme representative of the missionary conception of the New Testament. Only on the hypothesis of the offer of salvation to all men and of Christ's purpose that the Gospel should be preached to all the world can the words and acts of Jesus be understood.
- 31** **Rev. W. E. Smith, Uukusien, China.**
Surely the heaven is working, surely Truth is conquering, surely we should feel encouraged by such fruits in the first generation of reformers, and may feel assured of a grand future for China.

The League Prayer-Meeting

MAY 17.—BEING A CHRISTIAN. II. AT HOME AND IN SCHOOL.

1 Chron. 13. 12-14; Isa. 54. 13.

(UNION MEETING WITH THE JUNIORS.)

HOME READINGS.

- Mon., May 11—Parental Control. Gen. 18. 16-19.
 Tues., May 12—Brotherly Forbearance. Gen. 45. 15, 16.
 Wed., May 13—Justice and Kindness. Eph. 6. 1-4.
 Thurs., May 14—Obedience. Prov. 6. 20-22.
 Fri., May 15—Instruction. Ek. 13. 8-10.
 Sat., May 16—Teachableness. 1 Sam. 3. 1-10.

EXPOSITORY HINTS.

"The Ark" was the symbol of God's presence. It contained the tables of the law, a vase of gold containing a portion of manna, and Aaron's rod that budded. During the march of the Israelites it was borne with great reverence by the priests, covered with a purple pall, in advance of the host. When the temple was built it was deposited in the innermost and holiest part, the *hol of holies*. A special blessing came to the house of Obed-Edom because of the presence of the ark. We do not know what he had when the ark came, but whether it was much or little it soon became more.

God's presence is not now symbolized and localized as of old. Every Christian household may now have a similar blessing to that which so enriched the house of Obed-Edom by realizing the abiding presence of God.

A house may be full of persons who are very dear to one another, very kind to each other, but if God is not there as the Ruler and Father of the house, the true and original idea of home will not be realized.

Are we giving the ark of God entertainment in our home?

SUGGESTIVE THOUGHTS.

The basis of all true government rests upon the Ten Commandments and the Golden Rule, and these belong primarily to the family life.

The father and mother are the true king and queen of Christendom. Their reside is their throne, and Christ-like character their crown of authority.

"Home," says Smiles, "is where every human being receives his best training or his worst, since it is the most influential school of civilization."

In our home life we should guard specially against selfishness, discontent, and bad temper.

QUOTATIONS.

It has been said that "the state rests upon a free school and a free church." We need to add one more institution—"a good home," which is fundamental and essential to each of the others named. It is still true that the heart behind the hand that rocks the cradle rules the world.—Rev. W. N. Stroup.

There is no greater need to-day than a quickening in home religion. There is no safeguard of our civilization, of our state, of the church, which is nearly so strong as that which godly homes furnish.—Rev. D. Rhodes.

There should be politeness in the home.

Although politeness necessarily follows to a great extent set forms, it should have its origin in affection for the individual, or, in a more general way, in consideration for others. When the young man begins to behave at home with less politeness than he exhibits abroad, there is much danger that gradually he will lose that consideration for his immediate relatives which he should have and exhibit. He may begin by entering the family room without formal greeting; absorbed in his own thoughts or pursuits, he will soon begin to leave his sister and his mother to look out for themselves in the small affairs of life, and gradually but surely that will make him a bad or indifferent son or brother.

For embittering life, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom of childhood joy short, for sheer gratuitous misery-producing power, evil temper stands alone.—Drummond.

Some wear the mask of cheerfulness when abroad, but masks are never worn in the home, unless it be when guests are there, or perchance with the malicious intent of deceiving our loved ones. It would seem as if the stock of cheerfulness was being exhausted upon strangers, and none was left to shed brightness at home. The worry and the frown have been closely kept to darken the atmosphere of the home, and to rob the freedsie of joy. Let cheerfulness and frankness be the very atmosphere of the home, and under these influences the hearth shall glow and the heart lighten.—William Cooper.

ILLUSTRATIONS.

A woman on being asked if her husband were a Christian, replied: "I'm not quite sure. When I hear him speak in meeting, I think he is, but when I see how he acts at home, I have my doubts about him."

When the Old Testament prophet would describe a dangerous character, he says: "Yea, also because he transgresseth by wine, he is a proud man neither keepeth at home." And when the apostle describes what young women should be, these are among the features: "Discreet, chaste, keepers at home."

BEING A CHRISTIAN AT HOME.

There are certain outstanding features of a Christian's conduct at home which Rev. F. B. Meyer points out in "The Christian Endeavor World":

1. There must be certain definite Christian exercises. We can hardly exaggerate the importance of maintaining the habit of reverent grace before and after meals—or, at any rate, before. We cannot insist too earnestly upon the maintenance of the family altar, even though it is impossible to do much more than read a short passage of Scripture and join in the Lord's Prayer whilst the breakfast or supper is waiting on the table. Surely, also, a Christian home will be marked by a careful observation of the rest-day. The breakfast may be later, but all the children should be there. Where the children are brought up on these lines from the first, and where an endeavor is made not simply to prohibit their doing wrong, but to fill the hours with all manner of brightness, golden instruction, sacred music, and blessed intercourse, the very atmosphere will be favorable to the growth of young life and to the development of early piety.
2. The Christian's home life will be

characterized by great thoughtfulness for others. The Christian daughter will take notice of the tired servant and help her in some of the lighter offices; the Christian mistress will not ring the bell needlessly and give her maid two errands when one will suffice. An interest will be taken on the part of the employers in the sorrows, joys, and family interests of the employed. The whole household will become bound in common interests and pervaded by the spirit of unselfish love.

3. The Christian also will be very tender in speech and behavior. One of the saddest regrets that can enter the human heart is at the grave of some beloved one to remember thoughtless and hasty words which ought never to have been spoken, little deeds of selfishness which caused pain and ought never to have been done, or the omission of those small courtesies which add so much to the smoothness of life's motion. Next to our sins against the love of God are our sins against the love of men, women, and children with whom we daily associate.

By nature many of us are so abrupt, so quick to take an affront, so inclined to be dictatorial and impatient, so impatient with slowness, weakness, illness; but all these things do more than we know to grieve the Spirit of God. They are like grit in the eyes or small pebbles in the boot. So soon as the Spirit of Christ comes they are rendered impossible. Not seldom I have said to my men, at the close of our meetings, when the Spirit of God has been at work: "Go home, my brothers, kiss your wives and children, and let them realize that the love of God makes you sweet and gentle. Christ's men must be gentlemen." More than once I have been gratified to discover that the little amenities between the men and women, which they had dropped when courting days had ceased, have come back again, and that sweet and gentle words which spelt the music of the home have passed out of sight.

4. The Christian in the home will always put the interests of others before his own. Christianity means absolute unselfishness. We must hesitate to impose our miseries upon the rest of the family circle, but be quick to share our joys. We must make an effort to put on the garments of joy, that they may catch the spirit of heaviness. We must carefully remove the thorns from the roses before we pass our bouquet of flowers to the hands of those whom we love. If we have had a bad night, there is no need to impose its weariness upon the whole breakfast table; if we are suffering from pain which we can bear, there is no need to mention it in every other breath. Sometimes when the heart is breaking, the surest cure is to compel ourselves to take our share in the innocent mirth and merry laughter of the children.

Every family in heaven and earth, the apostle tells us, is named with the name of God. We should look upon our home as if Christ were literally an inmate, as, indeed, He is; we should ask Him to sit at every meal, to accompany us to our work, and fill the atmosphere with the Shekinah glory of His holy presence.

ANGELS OF THE HOME.

(For Recitation.)

Three guests there are who wait about
 The gates of home. Be they kept out
 Lo! they will enter Strife and Doubt.
 But if we gladly let them in
 Some happy evening
 And then the atmosphere is clear,
 And it is summer all the year.

The first is one we best should know,
 He kindles home life into glow,
 And makes all things bright and flow;
 He will not let our hearts be cold,
 The young he quickens, warms the old,
 And models home like heaven above,
 Because he bears the name of Love.

Another is a merry one—
He brings us forth where shines the sun,
He sees that all good things are done;
He keeps the dear old faces bright,
He laughs and sings from morn to night,
He makes us glad, for he is Joy,
And praises all his years employ.

The third is quiet and serene,
No shadows on her face are seen,
She has a graceful form and mien;
The house grows holy with her psalm,
She soothes our restless hearts to calm,
Beneath her touch disorders cease,
She is the angel of our Peace.

These blessed guests will come and stay
Through longest night and darkest day,
Unless our sin drive them away.
It matter not how small the home,
To cottage and to hall they come,
Let hearts and homes be opened wide,
And these good angels aye abide.

—Marianne Farningham.

QUESTIONS.

What are the faults into which we
most likely to fall at home and in school?
How may we best guard against them?
Do my associates know that I am a
Christian?

MAY 24.—BEING A CHRISTIAN. III AT THE BALLOT BOX.

Psalm 28. 1-9.

HOME READINGS.

Mon., May 18.—God the Supreme Ruler.
1 Sam. 16. 6-12.
Tues., May 19.—Righteousness Paramount.
Prov. 14. 28-34.
Wed., May 20.—Rulers are of God. Num-
bers 27. 21-23.
Thurs., May 21.—Obeying Rulers. Rom.
13. 1-7.
Fri., May 22.—The Consent of the People.
Exod. 24. 1-3.
Sat., May 23.—Bearing False Witness.
Prov. 14. 5-9.

EXPOSITORY HINTS.

"Workers of iniquity." These have their counterpart to-day in the "ward heeled" who are in the game of politics for what they can get out of it, and whose motto is, "To the victors belong the spoils." David prays to be delivered from partnership with these men, a prayer eminently suitable for religious men to-day, if they take care to vote as they pray.

"They regard not the works of the Lord, nor the operation of His hands." There are many men of this type to-day, who banish God altogether from their world. The corruption that exists in public life is due largely to the fact that men do not bring God into their political life. Many of them worship very reverently on Sunday, but during an election they do not give God a single thought, but are influenced by partisan selfishness.

"Speak peace to their neighbors, but mischief is in their hearts." What a description is this of the wily party man who is looking for votes for a bad cause. He makes friends wherever he can, and is very oily in his speech, but at the same time he is seeking to advance his own selfish projects.

SUGGESTIVE THOUGHTS.

An ounce of honest votes is worth a ton of ardent talk.

When a man has "no business but politics," he is likely to become a dangerous citizen.

A good citizen will always be ready to do what he can to improve his city or town, without expectation of reward.

A government owes its citizens certain rights and privileges, and wherever there are rights there are corresponding duties. If the state protects a man, that man is under obligation to serve the state.

Look on election day as one of the great days of the year. Write down voting as a part of the divine service along with prayers and anthems.

Help by your political action to answer the prayer you pray every day: "Thy Kingdom come!"

Don't allow your vision to be bounded by the four walls of your ordinary building. You belong to the whole city and the whole city belongs to you.

The gamblers, saloon-keepers and all other workers of iniquity will never molest us, but will even contribute to church work if we only let them alone. They must be hit, and hit often and hard.

It ought to be an axiom that no man can be a good Christian unless he is a good citizen, and that a citizen cannot be a good citizen unless he votes.

The ballot-box has as close a relation to the Kingdom of God as the contribution-box.

It is of no use to pray, "Thy Kingdom come while we stand idly by watching the enemies of truth piling up barricades across the pathway of the king.

PRACTICAL APPLICATIONS.

1. It is a high privilege and a sacred duty to be permitted to cast a ballot, and no man is worthy of this opportunity who wilfully neglects to use his franchise. He is devoid of real patriotism.
2. The Christian people of this land could banish the liquor traffic and other flagrant evils if they would. They could elect honorable, virtuous and sober men to office. They could do it by each individual Christian man resolving to vote only for the measure and the candidate whom God would approve.
3. Boys and young men should be taught that it is a crime to either give or accept money for a vote. Doubtless some men sell their vote without realizing the seriousness of the wrong.
4. Many Christians vote for inferior men and sometimes bad men because party loyalty requires it. Principle must be placed above party if we ever expect this world to be regenerated.

QUOTATIONS

Our boys should be taught to beware of the evils of selfish partisanship. They must not be like "dumb, driven cattle," to be marched to the polls in blocks of five, but should exercise their own independent judgment. Teach them that their duty to their country is a large part of their duty to God.—Kate Upson Clark.

"One of the most important duties of a citizen is voting. Because the Government gives him the privilege of voting, it becomes his duty to avail himself of the privilege. If a man, through carelessness or selfishness, refuses to do his part in the shaping of public policy, or in the choice of public officials, then corrupt or mistaken men are given undue power, and the city or state may suffer greatly.—Dr. C. E. Jefferson.

Young Christians should not allow themselves to think of politics as something unclean, and therefore to be avoided. Politics is nothing but the science of government, and no other science is greater or more difficult. One sometimes hears the word "politician" spoken with a sneer, but the word ought to be re-deemed, and every young man ought to feel that he has been called to become a politician. A politician in the true sense of the word is simply a man who is versed in the science of government and who participates in the shaping of civic poli-

cies and administrations. Every citizen ought to be a politician. If Christians hold aloof, then others will seize the reins of government and it may be drive the chariot of state into a ditch.—Dr. Jefferson.

The London Daily News said recently: "Life cannot be separated into compartments, sacred and secular." This false idea of a distinction between the secular and the sacred perished on the slopes of Horeb in the days of Moses. As he drew nigh to the burning bush, God said to him, "Put on thy shoes, for the place whereon thou standest is holy ground." In God's plan every place and every legitimate calling is sacred and not to be polluted by man. The very ground is holy.

Let no young woman think that because she cannot cast a ballot she can have no part in the shaping of the nation's life. The political influence of women is enormous, and can be made still mightier when women once realize their possibilities. The heart that helps to mould the mind of a man determines the character of his ballot. The masses of women vote who never go to the polls.

It is true that the ballot is not a universal panacea for the ills of society, but it is one remedy in the pharmacopoeia of political science and of very great importance. When applied as a specific with enlightened judgment, it is a sovereign cure. The citizens of any municipality, voting right at any election, will purge a diseased civic condition. They will not usher in the millennium, but they will make perdition less conspicuous and the devil less rampant.—Rev. Dr. Beckman.

ILLUSTRATIONS.

At a brilliant public gathering in New York, a distinguished clergyman made an address on education, in which he had occasion to speak of his aged mother. He alluded to her counsels in many departments, and his great indebtedness to those counsels, "but," he added, with great emphasis, as if it were the best thing he could say for her, "with all her learning and piety, with the extensive variety of themes upon which she constantly instructed us, she never mentioned the subject of politics." The corruption existing to-day in public affairs is largely due to the fact that the home, the public school, and the Sunday School, scarcely ever give any instruction or warning about the dangers and responsibilities of politics.

A storekeeper in Maine, in speaking of voting, said, "I don't gen'ally vote, but when one of the bosses is anxious enough to come and get me, why then I'll vote, or if they'll give me a couple of dollars to pay for my time and my fare on the cars, I'll vote."

"Why," said a hearer, "that's bribery."
"O' not exactly," said the storekeeper.
"They just pay me for my time and trouble. I don't get nuthin' fer my vote."
Boys should be taught, "with all tampering with the ballot is perilous.

In the city of Florence the traveller can observe on the outside of the town hall the sacred monogram marking the spot where in former days were the words, "Jesus Christ, appointed by the Senate, the King of the Florentines." On the battlements of the town one can still read the Latin inscription referring to the same event. "Jesus the King of Glory. He conquers. He reigns. He rules." By a solemn civil act the old Florentines chose Christ as the king of their city, and the municipalities of the twentieth century will never realize their highest social or political possibilities, until, in a more genuine sense than the Florentines were able to do it, they award pre-eminence to Jesus the Christ, King of kings and Lord of lords.

The relation of religion to politics is well illustrated in the description which Dr. Hodge gives of the political attitude of the Old Testament prophets. "The Jewish Church," he says, "was the Jewish nation. The prophets were patriot orators, who preached politics with vehemence, and entered might and main into public life. It is impossible to think of Isaiah as a quiet parish priest, living at the center of a narrow circle, letting the great world outside go uninterrupted on its own mistaken way. In New York, in Boston, Isaiah would have been the heart and soul of a great, outspoken, radical independent, righteous newspaper. Amos and Hosea would have put themselves in peril of the police by inflammatory speeches on the street-corners and in the parks. All these men were interested in public questions profoundly and supremely."

QUESTIONS FOR DISCUSSION.

1. In what does the wrong consist in buying or selling a vote?
2. What can be done to discourage the practice?
3. Should compulsory voting be introduced?
4. Should women be allowed to vote?
5. Can persons who have no vote exercise any influence in public affairs?
6. Should a Christian support a good candidate of the opposite party when a poor one is running as the standard-bearer in his own party?

MAY 31.—HOW TO PREPARE FOR MISSIONARY SERVICE AT HOME.

SUGGESTED PROGRAMME.

- Hymn 168.
 Prayer—That God will qualify us for and direct us to whatever He has for us. Scripture Lesson—1 Cor. 12. 4-31.
 Hymn 435.
 Address—The Summer School as a Preparation for Missionary Service. Who should attend.
 Hymn 431.
 Address—Of what value is our League in training for missionary service at home? What means are we using?
 Discussion—How may our equipment be improved?
 Hymn 171.
 Ten minutes' Conference on sending delegates to a Summer School, and the appointment of a committee to manage the expenses.
 Doxology and Benediction.
 References: Mission Study Class Manual, 10c.; Banks of the Besor, 10c.; Declaration Cards, free; Record Folders, 2 for 5c.; Missionary Bulletin, 25c. per single copy, 75c. a year; Practical Plans, 50c.

HOW TO PREPARE FOR MISSIONARY SERVICE AT HOME.

About the thoughts of missionary work at home there is not the romance that is associated with work in the foreign field. There seems to be a common belief that the dull, the uninteresting, the plodding, is the necessary accompaniment of the work at home; while in China, or Japan, or Africa everything is different, and the missionary's life is full of encouragement. Perhaps it is for this reason that so many who cannot go to the foreign field are content to take but a half-hearted interest in missionary work, and make no effort to qualify themselves for the greatest possible usefulness in their share of the world's evangelization. It would be difficult to say, perhaps, who has the more important position—the one in the thick of the fight, waging every day a battle for God and for humanity, or the

one who "stays by the stuff," through his prayer and effort making possible the success of the other. We read in Old Testament times that each shared equally in the spirit. May that not be a prophecy of the division of honor at the end of the world?
 It is evident that every one of us cannot go to the front, but it is also evident that every one has a part in the great plan and purpose of God. The duty of each one of us is to qualify ourselves to best do the work to which He has called us, and we will find that we have much to do in preparing for that work, whether it is at home or abroad.

How shall we best fill our niche at home? How shall we give our very best effort and support to those who are representing us in the regions beyond? These are questions which we must solve. John R. Mott has said that the church has just touched the fringe of the possibilities of intercessory prayer, so we have a little idea of what may be accomplished through our faith and our persistent prayer. But prayer must be definite. We cannot pray for that of which we know nothing. We cannot bring before God the needs of the missionary unless we know something of his work. We cannot pray definitely for a special field unless we know something of the conditions there. If prayer is to accomplish all it should in our lives and in the lives of others, it must be accompanied by knowledge.

This brings us to the next study—a most important part of our preparation for missionary service at home. Books are available on practically every mission field of the world to-day; and through these books we may come into most intimate touch with the work on these fields; we may learn of its progress; we may face its difficulties; we may realize its needs. One cannot spend time in mission study without mental and spiritual growth. There is a new conception of life and its possibilities, and the share that we may have in the great plan of God.

This question of mission study has come more and more prominently to the front in recent years. At the present time the Summer Schools and Institutes being held in various parts of the country are conducted primarily with the object of developing leaders through the study of the Bible and missions. It is impossible to spend a week at one of these schools or institutes, in close study of missionary life, problems and methods of work without broadening one's life and vision. From these schools, young men and women, trained as leaders, carry back inspiration to their own communities in which they become a developing force.

Thus the work spreads. If it not a great privilege, when we are unable to go to the foreign field, to have a part in the extension of the work at home? Is it not worthy of our best effort in preparation of which we may be properly qualified to discharge our duties to the glory of God? The circle of influence is an ever-widening one, and we know not how far what we have done will extend, nor what its results will be.

JUNE 7.—WHAT IS TRUE PENITENCE?

Psalm 51.

(CONSECRATION MEETING.)

HOME READINGS.

- Mon., June 1—Repentance is sorrow. Acts 2. 37, 38.
 Tues., June 2—Repentance is humiliation. Jas. 4. 8-10.
 Wed., June 3—It involves confession. Lev. 26. 40-42.
 Thurs., June 4—It bears fruit. Matt. 3. 4-9.
 Fri., June 5—It is turning from sin. 2 Chron. 6. 24-27.
 Sat., June 6—It leads to God. Acts 3. 14-19.

THE 151st PSALM.

This Psalm was evidently written by David, after he had been king more than twenty years.

The inscription to the "chief musician" of David's great choir testifies that no pride withheld him from making his confession as public as his sin had been notorious. He had sinned before the nation, and he would have his confession go before the world.

There are three principal divisions in the Psalm: I. The prayer for forgiveness, v. 1-8; II. The prayer for renewal, v. 9-12; III. The holy resolution of one who has obtained forgiveness, v. 13-19.

WHAT IS TRUE REPENTANCE AS ILLUSTRATED IN PSALM 51?

1. An appeal to God's mercy? v. 1. "Have mercy upon me," etc. He does not ask for justice, but for mercy and pardon. Man usually shuns and avoids his accuser, but David goes directly to God with his confession. It was guilt that was before his mind.
2. A prayer for forgiveness. "Blot out my transgressions." The teaching of the Bible is that God blots out the sinner's transgressions, and does not remember them against him; just as a debt is forgiven.
3. A prayer for regeneration. "Wash me thoroughly." He realizes, not only the need of pardon, but the necessity of cleansing—the renewal of his nature—so that he might not sin in the future.
4. Full acknowledgment of the wrong. "I acknowledge my transgressions." An essential element in all true repentance is full and unreserved confession. The man who covers his sin cannot expect to prosper. Confession and forgiveness are inseparably connected. Confession is not the cause of forgiveness, but is its indispensable condition.
5. A recognition of the evil of sin. David speaks of his sin as "mine iniquity." He felt himself utterly polluted by his sins, and again and again asks for cleansing.
6. A recognition of the fact that the sin had been committed against God. "Against thee," etc. All sins against man are sins against God. You cannot harm your fellow-man without wronging God. Every blow struck against humanity is a blow struck against God. Sin becomes much more serious when we take this view of it. All wrong-doing grieves and offends God.
7. Prayer for a clean heart. "Create in me a clean heart," etc. Note the thoroughness of this desire. The sin must not only be blotted out, but he himself must be renewed. There must not only be a change of state but a change of nature.
8. A determination to live an active and holy life in future. "Then will I teach transgressors thy ways." The forgiven penitent will seek to lead others to the source whence he has derived his blessing that they also may partake of it.

SUGGESTIVE THOUGHTS.

To the penitent soul exile from God would be the deepest misery.
 True penitence begins with knowing sin, and acknowledging it.

The only cure for sin is a heart that has no more desire for sin.

"True repentance," says an old writer, "consists in the heart being broken for sin, and broken from sin."

The world often considers those fortunate who are not found out in their sin, but discovery is usually the best possible thing for the sinner.

"I am sure," said the devout Dr. Thomas Chalmers, "that of all the psalms, this one is most applicable to me."

The proof of conversion is the desire to bring others to God.

What a choice word David uses, a rare compound of precious things, "love" and "kindness," sweetly blended in one—"loving-kindness."

QUOTATIONS.

This psalm, written three thousand years ago, might have been written yesterday; it describes the vicissitudes of spiritual life in an Englishman, as truly as of a Jew.—F. W. Robinson.

We are prone to shift the responsibility of our sins from ourselves to others. We blame the circumstances in which we were placed, or the temptation by which we were assailed, or the tendencies which we have inherited. But of this we find nothing in this penitential psalm. David feels that the sin of his crimes was his and his only.—William Jones.

The heart is the seat of all wrong. Hence no prayer will avail that does not come from the heart, and express the deepest and holiest aspirations of the soul.—Parker.

The true penitent regards sin not as a mere misdirection or the result of imperfect development, but as the guilty violation of a holy law. The sincere penitent loathes sin and "grieves for having grieved his God."

Many make a mock of David's sin who say nothing of his real sin. It is enough for them to read in one place that he was a man after God's own heart, and in another that he committed these great sins, and forthwith they turn their battery of scorn on the religion of the Bible. But such procedure is unreasonable. David did not sin because he was a man after God's heart, but in spite of it, while if he had not been, in the main, a godly man, he would have remained in his sin, and would have taken no pains to amend himself from the degradation into which he had fallen.—Taylor.

Men are usually terrified at the multitude of their sins, but here is a comfort—our God hath a multitude of mercies. If our sins be in number as the hairs of our head, God's mercies are as the stars of heaven.—A. Symson.

ILLUSTRATIONS.

"I happened once to be staying with a gentleman, and a very religious kind of a man he was. In the morning he began the day with a long family prayer that we might be kept from sin, and might have a Christ-like spirit, and the mind that was also in Christ Jesus. A good prayer it was, and I thought: 'What a good kind of a man you must be!' But about an hour after he happened to be coming along the farm, and I heard him hallooing, and scolding, and going on finding fault with everybody and everything. And when I came into the house with him he began again. Nothing was right, and he was so impatient and so quick tempered.

"I said, 'You must be very much disappointed, sir.'

"'How so, Daniel—disappointed?'

"'I thought you were expecting to receive a very valuable present this morning, sir, and I see it has not come.'

"'Present, Daniel?—and he scratched his head, as much as to say, 'Whatever can the man be talking about?'

"'I certainly hear you talking about it, sir,' I said, coolly.

"'Heard me speak of a valuable present? Why, Daniel, you must be dreaming. I've never thought of such a thing.'

"'Perhaps not, sir, but you've talked about it, and I hoped it would come whilst I was here, for I would dearly love to see it.'

"'He was getting angry with me now, so I thought I would explain.

"'You know, this morning you prayed for a Christ-like spirit, and the

mind that was in Christ Jesus, and the love of God shed abroad in your heart.'

"'Oh, that's what you mean, is it?' and he spoke as if that weren't anything at all.

"'Now, sir, wouldn't you be rather surprised if your prayer was to be answered—if you were to feel a nice, gentle, loving kind of spirit coming down upon you, all patient and forgiving and kind?'—Mark Guy Pearse, in Daniel Quorn.

"Saint Augustine! well hast thou said

That of our vices we can frame

A ladder, if we will but tread

Beneath our feet each deed of shame!

Nor deem the irrevocable past

As wholly wasted, wholly vain,

If, rising on its wrecks, at last

To something nobler we attain."

—Longfellow.

JUNE 14.—HOW TO CHOOSE A LIFE-WORK.

1 Kings 3: 5-15.

HOME READINGS.

Monday, June 8—All should work. 2

Thess. 3: 10-12.

Tuesday, June 9—With the hands. 1

Thess. 4: 11-12.

Wednesday, June 10—Hard work necessary. Heb. 2: 1-10.

Thursday, June 11—Man's first work. Gen. 2: 8-15.

Friday, June 12—Two vocations. Gen. 4: 1-7.

Saturday, June 13—Paul's trade. Acts 18: 1-3.

FOREWORD.

There is probably no more anxious time in any person's history than when the question of life-work has to be settled. Many lose valuable time by getting on the wrong track, and have to come back to the starting point and begin over. It is a time when one's best faculties should be exercised, and human wisdom taxed to the utmost; but, above all, there should be prayer for Divine guidance—earnest petition for heavenly wisdom. There are some valuable suggestions in the serious and thoughtful spirit manifested by young Solomon as he faced his difficulties.

EXPOSITORY HINTS.

V. 6. "Thou hast shewed mercy unto thy servant." Recollections of previous help are good preparations for further petitions. Solomon had a clear memory of God's goodness.

V. 7. "I am but a little child." Solomon pleads his youth and inexperience as a reason why he needs Divine wisdom. He was probably not more than 21 years of age when he ascended the throne, and this is not usually the time of life when a young man speaks of himself as "a little child." It is a good thing for a young person to recognize that he does not know everything.

V. 8. A weighty responsibility constitutes a good reason for asking God for help. A burden of care is Solomon's reason for asking God to guide him. Only a few are called to be kings, but every man must rule his own body and control his own mind, and this is not less difficult or important than governing a kingdom.

V. 9. He asks for "an understanding heart"; that is, "a hearing heart"—a heart that listens devoutly to the Word of God, and heeds His commandments. It means a heart of discrimination, with power to discern between right and wrong.

"To judge thy people." He chose that which enabled him to be servicable to others.

V. 10. "Pleased God." The young per-

son whose life pleases God will be likely to succeed in business and in everything else. As God never changes, what pleased Him in Solomon's time, will please Him now.

V. 11. There were other things that most young men would probably have asked for, but Solomon singled out the essential thing, and asked for wisdom in preference to all else. So, it matters not what business a young person decides to engage in, the great need is godly character.

V. 13. With the chief blessing of "an understanding heart" sought and gained, God grants all the rest. It is declared that all things shall be added to those who seek first "the Kingdom of God and His righteousness."

SUGGESTIVE THOUGHTS.

Seek first things first, and second things will be added.

Solomon's choice pleased God because he chose God himself rather than his gifts.

This is the age of the trained man. Young people should enjoy every possible educational opportunity.

Select a clean, useful, honorable occupation. If there is any doubt on this point, abandon it at once, for familiarity with bad business will make it seem good.

Choose an occupation that will develop you, which will give you a chance for self-improvement and promotion.

The earlier a young man or woman can decide upon a life-work, the better, but let there be no undue haste.

Selecting a life-work is serious business. It should be only after much prayer and careful study and tests of fitness and aptitudes.

Very few people fall in life when in their right places. The trouble is that many fail to get into the right place.

When you have found your place, you will know it, for you will be satisfied, strong and resourceful. You will not be wondering all the time whether you have found your proper place.

PRACTICAL POINTS.

1. There is much at stake in making choice of a life-work. Man is better fitted for one occupation than any other, and it is important to find that out.

2. Make some choice. Do not allow your life to drift. Even though circumstances may compel you afterward to change, it is better to have anchored in something.

3. Concentrate your efforts on a comparatively narrow line of work; do not scattered over a broad field.

4. Follow the natural bent of your mind, if it leads in the direction of an honorable occupation. It is always better to be in a business that you like.

5. If you are employed on a salary, make yourself a necessity to your employer by your complete mastery of the interests in your hands, and the fidelity you in your choice of a life-work.

6. Do not expect to get into any business in which there are no difficulties to be met and obstacles to be surmounted. It would not be good for you to have too easy a path, especially in early life. The easy roads usually lead downward, or "over the hills to the porchouse."

7. Choose an occupation in which you will not only "make a living" but which will afford opportunities to be of some benefit to your fellow-men. Above all, choose a path in which you can serve God faithfully.

QUESTIONS.

If God should say to you to-day, "What shall I give thee?" what would be your request?

Are you letting selfishness influence you in my choice of a life-work?

Will the occupations you are thinking of following bring out the best that is in you?

THE JUNIORS VISIT THE BOY AND GIRL FOREIGNERS IN WINNIPEG

REPORTER No. 1.

Before we sent our deputation to visit the boy and girl foreigners in Winnipeg, our superintendent told us a great deal about the people who are coming into Canada every year. He had a large map of Europe, and on this he pointed out the different countries from which the people came. Many of them, he said, were already Christians, belonging to the Greek or the Roman Catholic Church, but their religion was little more than a name, and we were very ignorant in many ways. They knew very little of freedom, or the chance there is for every boy and girl in Canada, and our superintendent said that we had a great responsibility toward these people, in making them good Canadians.

REPORTER No. 2.

We who were on the deputation were very proud that we had been chosen, for we felt that this was the most important visit that had been made so far. We had a splendid trip. Most of us had never been so far away from home in all our lives before, and we were very glad when the train drew into the great C. P. R. station at Winnipeg. Here Rev. J. S. Woodsworth, superintendent of All Peoples' Mission, met us. Our superintendent had already written him that we were coming to see some of the boys and girls who attend the mission, and Mr. Woodsworth said he was going to prove to us why we should be deeply interested in the work among the people who were just coming into our country. Here he called our attention to the immigrants who had just come off a train, and were streaming into the station. We felt very sorry for them—landing in a strange country, and many of them not able to speak a word of English. Some of them were very strangely dressed, and many of the women had shawls over their heads instead of hats. A great many of the people had fair hair and blue eyes, but there were quite a number who were very dark. The dark-haired ones, Mr. Woodsworth said, were Poles, while the others were mostly Germans or Swedes.

REPORTER No. 3.

From the station we went directly to the mission, and here we could see what a great work was being done. Night school is held, where the people are taught to speak the English language; there are mothers' meetings, and kindergarten classes, as well as the regular religious services. The deaconess told us that the children are very bright and quick to learn, and soon are able to speak English. In the kindergarten classes they are taught how to set tables, and other methods of simple house-keeping.

From All Peoples' Mission we went to the Bethlehem Slavic Mission. This is under the direction of the All Peoples' Mission, and similar work is being done here, though it is conducted entirely among people who come from Russia and the Eastern part of Europe.

We went into the kindergarten, and found many children chattering away in a strange language. Some of them were very poorly dressed, but they all looked happy.

REPORTER No. 4.

One of the deaconesses asked us if we would like to go out with her as she made some calls in the homes of some of the people. I never forgot these visits. Some places whole families lived

in one room, and not a very large room either. The floor and walls were dirty, and the air was just stifling. Then some places where the families had more than one room, there were several boarders. But the people all seemed glad to see the deaconess. There were some little children in these homes, most of them so poorly dressed that we wondered how they kept warm at all. The deaconess said that very often they had no warm underwear, even in the cold winter weather. She said she had often to go round and gather up the children for her kindergarten class before school. Sometimes she had to get them out of bed, and wash and dress them, because the mothers had gone away to work early in the morning.

REPORTER No. 5.

When we got back to All Peoples' Mission, Mr. Woodsworth told us a great deal more about the work in Winnipeg. He said that the mission was begun through the efforts of one young woman, who felt sorry for the little foreign children without any religious teaching, and began a little Sunday School among them. From this little Sunday School the present work has grown. Mr. Woodsworth also said that the immigration problem was one of the greatest and most important that we have to face. There are hundreds of people coming in who must be taught to live as we live, who must observe the moral standards of Canadian citizenship. I didn't know just exactly what that meant, but our superintendent said it really meant that they must be given the Gospel. Mr. Woodsworth said that the mission needs a larger building in order to carry on the work properly, and young men and women to help in "foreign work at home." We said we would all pray very much for this work in Winnipeg, and do everything we can to help All Peoples' Mission, and perhaps some day some one from our Junior League would go out to help Mr. Woodsworth.

Book Shelf

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

The Little Colonel's Knight Comes Riding. By Annie Fellows Johnston. Published by L. C. Page & Co., Boston. Price, \$1.50.

This charming story, like others of the same series, is clean, informative and delightful in relating the incidents leading up to the happy marriage of our "Little Colonel," whom one has learned to love in entering into the romance of her life, so well depicted by the author. The writer gives a fine conception of the beauties of nature as well as of the characteristics of pure womanhood, as possessed by the perfectly natural little maid of Kentucky. This book is heartily recommended as a splendid story for girls.

The Flying Cloud. A Story of the Sea. By Morley Roberts. Published by L. C. Page & Co., Boston. Price, \$1.50.

There is plenty of adventure in this story, but it is so full of rough talk, profanity, etc., as to make it quite unsuitable for boys' reading, for which it was evidently intended. The author makes a little fellow of five years "swear like a trooper," and so far from condemning it, declares that "it was very pretty to hear him swear." There are some very good descriptions of sea experiences, storms, etc., but the story ends in an abrupt and rather unsatisfactory manner.

Rival Campers Ashore! or, The Mystery of the Mill. By Huel Perley Smith. Published by L. C. Page & Co., Boston. Price, \$1.50.

This is an entirely different style of book from the "Flying Cloud," being entirely free from sensational features or bad language. It describes the summer adventures of a lot of healthy, well-behaved boys who go fishing, canoeing, etc., and generally have a good time. The story is well told and will prove immensely interesting to the average lad.

Five-Minute Object Sermons. Through Eye-gate and Ear-gate into the City of Child-soul. By Rev. E. V. Starr, D.D. Toronto: William Briggs. Price, \$1.00 net.

More and more attention is being paid to the children, and many pastors are preaching short sermons to them on Sunday mornings. These simple discourses by Dr. Starr will prove very good object-lessons on how to interest and profit the little folks. The book is excellently copied, but will be very suggestive to those who are looking for seed thoughts. The author is an expert in the line of work attempted. The forty-three talks are based on familiar every-day objects.

The Unfinished Task of the Christian Church. Introductory Studies of the Christian Church. By Rev. A. W. Halsey, D.D. Student Volunteer Movement, New York. 50 cents.

"The Unfinished Task" is a most successful attempt to set forth, in brief compass, the real problem now confronting the Christian Church. In a series of ten chapters—short, crisp, statistical, but with a fine flavor of incident and anecdote—he discusses every phase of this momentous question with a sanity and a forcefulness that must carry conviction to every thoughtful reader.

The book is essentially a text-book. It was written for the Sunday school. It is this, but much more. We commend it to college students and to all who desire to have part in "The Unfinished Task of the Christian Church."

British Highways and Byways from a Motor Car. By Thos. Mearns. Published by L. C. Page & Co., Boston, Mass. Price, \$1.50.

A sumptuous volume this, written in a most interesting manner and filled with valuable information concerning the Old Land. The main lines of travel are not followed to any great extent, but charming descriptions are given of towns, villages, churches, etc., to which little attention is given by the average tourist. As the trip is made in a motor car fine opportunities are given for seeing rural England as it could not be seen from a railway car window, and the reader gets the advantage of the author's keen observation. The book is splendidly illustrated, some of the pictures being color plates reproduced from original paintings by prominent artists. It will make a splendid gift volume.

The Christian Faith and the Old Testament.

By John M. Thomas, President of Middlebury College, 146 pages. Cloth binding. Published by T. Y. Crowell Co., New York.

There is a good deal of serious inquiry among conscientious people to-day in regard to the Old Testament. Many are disturbed over the results put forth by the higher critics, and some have been led to believe that the discoveries of archaeologists and the conclusions of scholars have destroyed the religious value of this portion of the Bible. A clear statement is needed as to what Christianity has gained from its acceptance of the Old Testament, and a frank confession as to what it has lost of vital concern. This vexed question Dr. Thomas answers in untechnical terms and in interesting style. While in sympathy with evangelical truth, he recognizes frankly the difficulties of the subject and discusses it from an advanced standpoint.

The Junior Epworth Era

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

No Place for Boys

What can a boy do, and where can a boy stay,
If he is always told to get out of the way?
He cannot sit here, and he must not stand there—
The cushions that cover that fine rocking chair
Were put there, of course, to be seen and admired!
A boy has no business to ever be tired:
The beautiful roses and flowers that bloom
On the floor of the darkened and delicate room
Are not made to walk on—at least, not by boys;
The house is no place, anyway, for their noise.

Yet boys must walk somewhere; and what if their feet,
Sent out of the houses, sent into the street,
Should step round the corner, and pause at the door
Where other boys' feet have paused often before;
Should pass through the gateway of glittering light,
Where jokes that are merry and songs that are bright
Ring out in warm welcome with flattering voice,
And temptingly say: "Here's a place for the boys!"
Ah, what if they should? What if your boy, or mine,
Should cross o'er the threshold which marks out the line
'Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within?

Oh, what if they should, because you and I,
While the days and the months and the years hurry by,
Are too busy with cares and with life's fleeting joys,
To make round our hearthstone a place for the boys?
There's a place for the boys; they will find it somewhere;
And if our homes are too daintily fair
For the touch of their fingers, the tread of their feet,
They'll find it, and find it, alas, in the street.
'Mid the gildings of sin and the glitter of vice;
And with heartaches and longings we pay a dear price
For the getting of gain that our lifetime employs,
If we fail to provide a place for the boys.
A place for the boys—dear mother, I pray,
As cares settle down round our short earthly way,
Don't let us forget, by our kind, loving deeds,
To show we remember their pleasures and needs;
Though our souls may be vexed with problems of life,
And worn with besetments and tolling and strife,
Our hearts will keep younger—your tired heart, and mine—
If we give them a place in their innermost shrine;
And to our life's latest hour 'twill be one of our joys
That we kept a small corner—a place for the boys.

Weekly Topics

MAY 17.—SPIRITUAL UNITY. 1 Cor. 12, 14-20, 27.

The physical truth of this Scripture will be easily understood and appreciated by the Juniors. From the physical body to the "body of Christ" (as in v. 27) will be an easy transition. The body in this case is composed of living members (individual Christians), each of whom has a separate place in the unity and work of the whole. The great lesson to be taught is that of co-operation. And this is not merely mechanical. It is the unity of life, and life expresses itself from within. The body of believers is not to be moved from without as a piece of machinery is moved by force, but because we are alive in Christ, and that life seeks expression in and through us, we are to work together for His kingdom and glory. So that while every one has a place the power by which that place may be filled and wisely used, can only come to us if we are living in spiritual union with Christ. Merely joining the church does not make one really a member of the living body of Christ, but if we have His life in us and work together with others who have it too, we shall find that in unity there is strength indeed. So we are not to "join the church" for what good we can get only, but so that we may find a place in which to work hard with other workers for Jesus Christ. In this way we shall find a place to do the very best service for Him. No one is as strong alone as when there are others working with him. In this way the Junior League will give us

a splendid place to labor with others in the church for the kingdom of God. And all, old and young, should be working, for just as the physical body can keep well and strong only by exercise, so the church or any member thereof will soon become weak and sickly and die, if there be no spiritual exercise in work for God. Make your League a working force in your local church, and add to the enterprise of the whole body of Christ by your unceasing activity.

MAY 24.—THE GOOD QUEEN VICTORIA. (In Memoriam.) Prov. 31, 10-31.

For this service arrangements should be made well beforehand. Perhaps the best way will be to secure a number of short papers from the more advanced of your members on such topics as "Queen Victoria's childhood," "The early influence of the Queen," "The Queen's home life," "The homes of the Queen," "What the Queen's womanly example did for England," "The great inventions of the Queen's reign," "Why we should remember Queen Victoria," "The Queen's last days," "What our generation owes to Queen Victoria," etc. Or you might well invite a number of the juniors to give what may seem to them the leading trait of the Queen's character, or a larger number may be encouraged to state one fact concerning the Queen's reign. Whatever method may be adopted for the treatment of this topic, do not fail to impress on all that the personal goodness of Queen Victoria was her chief and most abiding characteristic.

About Your Bible

Of course you have one of your own. If not, get one soon. They are so cheap and easily procured that there is no reason why every child who can read should not have one for personal use. For that is what the Bible is for, *u-s-e*. Too many are mere ornaments. While it is more proper to give the Bible the most public place in our homes, it is of little value there if it does not guide our lives. The Bible has been given to us by our Heavenly Father to teach us how to live. It is "the Book of Life," not only in relation to the future beyond the grave, but more particularly for the present every-day life that we have to live on earth. So that if we would get the most out of the Bible we certainly must know it. That is the very first thing. And knowing it is more than just knowing about it. We may read other books about the Bible and yet be very ignorant of the Bible itself. After all, no story concerning the Bible is as interesting as the Bible story we read in God's Book itself. Don't think the Bible to be a dry book. It has in it the best short stories ever written, and every one of these is a lesson for us to-day. It is not only ancient history. The principles of the Bible are as true and fresh and appropriate to-day as ever they were. Then, as you read, believe the Bible. You cannot understand everything there. You cannot understand

everything you read about electricity, but you know that what even great scientists cannot understand, works well when put to the use intended. So while there are many things in the Bible we cannot now understand, we know that they work out well in life. That means that we should obey the Bible. To do what it tells us in our daily lives is the main thing. There are many things that become plain to those who do them. So God will make the light of our understanding increase if we will walk in the light and truth of His Word. Then we should love it because it is His Word. He has given it to us for our very own. If we will love it as His gift to us, and if we will study it to see what it tells us about Him and our relation to Him and to one another, He will teach us. His Holy Spirit will be our Guide if we pray for His instruction. But remember that you cannot pray the whole sense out of the Bible. Neither can you study it all out. If we will read, think, pray, and do, we shall find the Bible a very blessed Book, indeed, the one Book of all books to make us true men and godly women. It is the greatest character-former in the world, and we must never forget that character rules in this world and determines the next. So no boy can be a man without the Bible, and if she ever becomes a true woman, every girl needs God's Book.

MAY 31.—DEPUTATION TO VISIT THE BOY AND GIRL FOREIGNERS IN WINNIPEG FROM EUROPE.

SUGGESTED PROGRAMME.

- Hymn 263.
- Prayer—That God will bless the efforts of those who are trying to train these boys and girls to become useful citizens of this great country.
- Scripture Lesson—John 10. 15; 11-16.
- Hymn 164.
- Map Talk by the Superintendent—The countries from which our new citizens are coming.
- Report from Deputation—Reporters Nos. 1, 2 and 3. Page 29 of this paper.
- Hymn 273.
- Report from Deputation—Reporters 4 and 5. Page 29 of this paper.
- Mizpah.

Use a large map of Europe, showing especially the countries in the Eastern part, from which so many of the immigrants are coming. If unable to secure a large map, one in the school geography will do.

The Guardian, The Missionary Bulletin, and other connexional papers contain a great deal of information relative to the work that is done at All Peoples' and the Slavic Mission.

JUNE 7.—GOD'S THOUGHTS FOR THE BIRDS. Matt. 6. 26; Luke 12. 24.

Several lessons are here brought before us. First, we see the dependence of all on God. "God feedeth them" is a statement that ought to awaken within us all a sense of our constant dependence on God. But God does not directly feed the birds. Show that He feeds them by making provision for their feeding. This is seen in the wonderful adaptation of even the birds' bills to their situation and habits. So with us. Therefore, learn, secondly, that if we would have food we must go after it rather than have food brought to us. We are dependent on God, but He is also dependent on us. For He cannot do the best for us without our own help. "He that will not work neither shall he eat" is the great law. And what is true physically is also true spiritually. Don't wait for God to do everything for you. If you will use the provision He has made whereby you may have enough, you shall never want. But laziness has no apology or excuse in any of us. Good people are not exempt from the laws of life, and labor is one of these. Holiness is no substitute for usefulness, remember. We best show our trust in God when we do our best for ourselves in harmony with His great laws of supply. Let your juniors see the reasonableness of this and they will also see how "faith without works is dead."

JUNE 14.—JESUS AND A LITTLE GIRL. Mark 5. 22-24, 35-43.

The simple yet beautiful story before us to-day shows us how loving was the heart of our Lord to little children and youth. This little girl was not only dear to her parents but to the Master as well. So is each child of priceless worth in His sight. Show that this little girl owed her life to Christ. That was a physical fact, but from it do not fail to show how much the children owe to-day to Jesus and His teachings and work. A great historian has well written these words that will show our meaning: "Christ especially showed His feelings for the child; and Christianity, through His teachings, has always set the utmost value on the person and well-being of children, which, indeed, is but the natural fruit of the whole tendency of this religion. Probably, of all practical changes which Christianity has encouraged or

commended in the history of the world, this respect and value for children is the most important, as it affects the foundation of all society and government, and influences a far distant future." If we could compare the condition of children now and as it commonly was in Rome when Jesus came, we would see a wonderful change. Quintilian, who was contemporary with the Apostles, expressed the custom in his saying, "To kill a man is often held to be a crime, but to kill one's own children is sometimes considered a beautiful action among the Romans." Exposure of new-born infants, child murder, and the sale of little children for the most infamous purposes, were general. Clement later said, "Man is more cruel to his own offspring than are animals." But with the rise of Christianity a change came, and all the provision made for the orphan, destitute, unfortunate children is because of Christ's spirit at work in the world. Truly, Christ has been and is the Children's Friend. Appeal from this to personal love in return towards Him.

A Wise Resolution

Among the resolutions adopted by the recent Sunday School and Epworth League Institute held in the Metropolitan Church, Toronto, we find the following light in the heart of the policy formulated for the future. We rejoice in it, and commend it to the whole church irrespective of Conference boundaries. Here it is: "To organize and instruct in every church, catechumen classes among the

Moncton juniors

Miss Bessie Fairweather recently wrote of the Moncton, N.B. Central Church Junior League as follows:—

"Indeed, the Junior League of Central Church, Moncton, has not dropped out of existence, as it would appear from the Juniors' Superintendent's and the church report of the work. We find our work among the juniors very interesting, and try to make the meetings bright and attractive to our boys and girls. That we have new members is a sign that our League is going 'forward.' The League has been divided into three groups, and there are two assistants who take charge of the 'Primary' and 'Junior,' so I have the older juniors as an intermediate division, and in this way think we can do better work, also see that they are safely graduated into the Senior League when the time comes. The new teacher of the 'Primary' is one of the successful first-grade teachers in the public schools here, and you should hear her talking to the tiny boys and girls! She taught them a professional and a prayer motion song, and they all seem to enjoy it so much."

RE CORRESPONDENCE EXCHANGE.

We find this plan to be so helpful. Such a nice letter came from the secretary of the Junior League at Fenelon Falls, and some of our juniors received postcards. Have also had letters from Napanee, Valleyfield, and now Fredericton.

We have finished the "Missionary Trip Around the World" in January last, and I have reported the same to Dr. Stephenson. We gleaned much by our imaginary journey to the mission stations.

The Junior League seems now to be an established fact in the minds of the parents of our Juniors. At first they rather questioned the formation of the League, but now look more favorably upon the organization.

Meanwhile, like Amos R. Wills, we can say of our juniors:

"The junior workers, the junior workers, They toil in the garden, they toil and they plow."

None are lazy and none are shirkers, Lean and cheery they work away; Come and visit these pleasant places, See these workers with happy faces, Life and love in the junior garden."

We should greatly appreciate a number of such bright letters reporting progress from many of our Junior League Superintendents in other places.

TEACHERS!

READ AND REMEMBER!

"Christian Education consists in so presenting Christ to immature souls that they shall be by Him enlightened, inspired, and fed according to their gradually increasing capacity, and thus made to grow continually within the courts of the Lord's House."—George A. Coe.

Juniors of our schools and Leagues, and to introduce wherever advisable, a Junior Department in the League for the purpose of bringing our boys and girls into active church membership." Is this necessary? Look over the list of Conferences and you will not long be in doubt. One of our Conferences with 94 churches and 374 preaching places reports a total of six catechumen classes of 67 catechumens. Think of it! Another with 113 churches and 414 preaching appointments, reports catechumen classes on five circuits and a total of 89 catechumens. Three districts in the first Conference have ignored the column of catechumens altogether in the printed minutes, and do not even recognize such a church agency among the young. In face of such a condition of affairs, can one be accused of "faddism" if he becomes urgent in the recommendation of the wise and statesmanlike resolution passed by the great institute recently held? Until the church wakes up to the value of the child, and sets her agencies to work diligently in the care and culture of God's little ones, let her not complain if the world and the flesh and the devil succeed in stealing away those who rightfully belong to the Lord. A tremendous responsibility is assumed by that minister

Correcting Her Answer

A teacher from the Garfield School was teaching a primary class the beginning of arithmetic.

"Now, I have one pencil in my right hand and one in my left," she said. "How many pencils have I? Helen, you may answer."

"Two," piped a small voice.

"Then one and one make two, do they not?"

"Sure."

The teacher frowned at the disrespectful answer.

"That's hardly what you should have said," she said. "Will some one in the class tell Helen what her answer should have been?"

There was a moment of hesitation. Then one brown fist shot confidently into the air.

"Ah, James, you may tell Helen what she should have said."

"Sure, Mike!" shouted Jimmie, in a tone of triumph.

Needed No Nerve Tonic

A Baltimore physician was called upon not long ago by a young man who explained that he was feeling "down and out."

As he pocketed the prescription the doctor made out for him, he asked:

"How much do I owe you, doctor?"

"Three dollars."

"Well, I'm awfully sorry I can't pay you to-day. You won't mind waiting a while, will you, doctor?"

"That's all right," said the physician.

After a moment's pause, the patient inquired as to how much the prescription would cost.

"I should say about seventy-five cents,"

was the reply.

"Say, doc," the young fellow suggested, confidentially, "you wouldn't mind lending me that amount, would you? I'm broke."

"Just let me have that prescription a moment," said the physician; and taking the paper, he examined it and erased a line. "I had prescribed something for your nerve," the medico explained, "but I see you don't need it."

No Running Allowed

The American "hustler" abroad is famed for the speed with which he can "do" sightseeing. This even his fellow countrymen appreciate, as witness a tale told in the New York Outlook:

An American came into York Cathedral with a rush, twenty minutes before a cathedral service and tackled the verges, a sedate and dignified specimen, with "Can I see the Cathedral at once, please?"

The verges explained, slowly and courteously, that the service would begin in twenty minutes; that it took three times as long as that to show anybody round the cathedral; that no one could be shown around during service; and that, after the service, the cathedral would be closed for the day, as far as sightseeing went.

"Oh, but I don't want to spend an hour, or even half an hour, in going around. I just want to hurry through," said the visitor. "Ten minutes is quite enough. My train leaves for London in twenty-seven minutes"—consulting his watch nervously—"and I must see the Cathedral and go. So please show me over in ten minutes, and be done with it."

The verges looked at him with a calm British amazement not to be forgotten.

"Sir," he said, "running is not allowed in this cathedral."

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