

THE Canadian Epworth Era

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THE MESSAGE OF EASTER!

LOOKING at the resurrection of Christ, we exclaim, Thanks be unto God who hath given us the Victory! Such is the eternity of glory and blessedness that awaits us. Thank God for a spiritual body! Here some of us long to triumph over nature. We would grasp, if we could, angelic wisdom; but our brows will ache with pain, our frames decay, our eyes grow dim, our hearing fail. This flesh of ours will not stand hours of painful study and seasons of protracted labor; but, thank God! when the body that now oppresses us is laid in the grave, a spiritual body will be given to us, pure, ethereal, and holy. Oh! what an extent of knowledge shall flash upon us! what light and glory! what spirituality and power! Then we shall not need to ask an angel anything. We shall know as we are known. Jesus will be our teacher; the everlasting God, the Man whose name is Wonderful, the Counsellor, the Prince of Peace. He Himself shall be our Leader. We shall know then as also we are known.

Then rejoice in God. Dry up those tears. Cast away that downcast look. Child of the dust, you're an heir of glory. There is a crown all burnished for you; there is a mansion all ready for you; there is a white robe prepared for you; there is eternal glory for you; angels are to be your servants, and you are to reign with the King of kings forever. But while you wait on earth, be witnesses for God; attest the glory of your Master; rise in the greatness of His strength; bind sin captive to your chariot wheels; go onward in your heavenly career, and be as pure as your ascended Head is pure. Be active in works of mercy; be angels of light; be flames of fire; go on your mission of mercy and convert the world unto God before you go up higher. When you go, not only go forward to present yourself, but may every one of you be able to say: 'Here am I, and those which thou hast given me.'"—*From a sermon on Easter Sunday, 1866, by Bishop Matthew Simpson.*

THE

Canadian Epworth Era

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

At Home with the Editor

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Think It Out, Then Act!

—The supreme duty of the Christian Church is to cultivate the earth in righteousness, for God.

—The Methodist Church, as a part of the universal Christian Church, is responsible for its share of this great work.

—Every member of the Methodist Church, irrespective of age or sex, is under obligation to help the whole body in the speedy and successful completion of the task.

—Young people can best serve God and make Church work fruitful of largest results by uniting their forces for aggressive enterprise under wise and statesmanlike leadership.

—The Epworth League was constituted by thoughtful men, after much prayer, as the organization best fitted for the culture and use of young Methodists, and as most likely to produce practical results in spreading righteousness throughout the land by their agency.

—That the young people of Methodism, through the activities of the Epworth League, have done much for the betterment of their church, their country, and the race, no sane person who has an intelligent knowledge of League history during the past twenty years will deny.

—But, that the Epworth League has realized all it might, that it has accomplished all it sought, that it is even now realizing or accomplishing all that may reasonably be expected, no one claims. It can do better, it should do better, and it will do better when all its members realize not the general statement first named above, but this closing declaration which is somewhat different: *My supreme duty as a Christian is to cultivate the earth in righteousness, for God. What do you say about it?*

How Is Your Appetite?

Of some people such a question need never be asked. Their evident relish for their food forbids it. A growing boy, ruddy with health and hungry through exercise, demonstrates his appetite by quickly appropriating his meal. As in physical so in spiritual matters. Some people have a keen appreciation of religious truth because they have a wholesome sense of inward hunger. Others lack this. Why? Is not lack of appetite in a boy evidence of something wrong with him? Generally so. And when young people show no desire for spiritual food is it not proof positive of something out of order somewhere? Failure to enjoy prayer, Bible study, public worship, the fellowship of the Church, the communion of the Lord's table, is sure evidence of spiritual illness.

A hungry boy needs neither persuasion or argument to partake of the meal provided. He cannot get to the table too quickly, and, generally, three meals a day are quite insufficient. Why should Christians who ostensibly seek health need to be constrained to feed on the living Word, to attend the services of the Lord's house, or to partake of the wholesome provisions of Divine grace? Is a sense of personal need lacking?

The pertinent question is for each of us: "Do I enjoy religion?" To enjoy it is not to bear, to endure, to profess, to worry over it; but to rejoice in its privileges, to exult in its abounding life, to grow strong by its appropriateness of blessing and power. Have we enough of it for this? If we need to be coaxed to God's house, persuaded to prayer-meeting, argued to class-meeting, and only attend to our religious

duties because we fear the penalty of neglect, we surely are in an unhealthy spiritual state.

Perhaps a more active appetite would be enjoyed by us all if we took more health-giving exercise. Certainly, with a young Christian, as in physical so in spiritual life, activity means health, and health is manifest in growth.

Whatever you may lose, don't lose your appetite for God and all the bounties He daily spreads for you on His table.

The Cost of Learning How

The mastery of any process of learning or work may not be easy, but if the will be strong enough and the application long enough maintained, a certain measure of skill will surely be attained. No one who easily yields to discouragement may expect to accomplish much; but he who falls only to bravely try again will compel success. This is true in all lines of personal study or training, and the young Christian worker must resolve to do his best every time he tries and so grow skilful with every succeeding effort. In learning to effectively work for God we must both *want* to and *will* to do the task allotted. And if the wanting and willing be strong enough, no fear of ultimate failure need be entertained. We were told recently that a lady noticed a small boy trying to skate. He was not succeeding very well, and she said to him: "Why, sonny, you are getting all bumped up! I wouldn't stay on the ice and keep falling down like that; I'd just come off and look at the others skating." Looking up through his unwelcome tears, the little fellow said: "I didn't get new skates to give up with; I got 'em to learn how with." What matter if he did get a few bumps during the learning process, he was there to learn to skate, and learn he would. Is the point clear? It is simply this, in anything that is worth achieving, a steady determination and repeated effort will bring desired results. Leaguer, you haven't got a league "to give up with," but "to learn how with." Never mind the bumps; you must learn, and a few knocks will not hurt you.

Does Your Singing Inspire?

Why this question? Because so much singing in league meetings is dull, spiritless, depressing. The average leader makes no special selection of appropriate hymns. The ordinary music committee exists but on paper. The pieces to be sung are too often picked out at haphazard, during the progress of the service. Little wonder there is no enthusiasm. We recently went to a league meeting in one of the finest churches in Methodism. As we approached the door we heard singing within. A preparatory service of song was being held—a helpful plan if properly carried out. But as we entered the hall we were depressed, not stimulated. Why? The doleful sounds of "Must I go and empty-handed?" were being sung, and on entering the fine, large league room we found a few young people scattered here and there throughout the place, droning out this sorrowful lament of a dying man who had wasted his life in sin. We took occasion during the evening to remark, in all kindness, that if we had been an ordinary boy or youth needing some magnetism to draw him into the meeting, we certainly would have passed by the church door as quickly as possible. There was ample room

"You can be loyal to truth without calling all men liars."

on the platform of that fine meeting-place for all the leaguers who were trying to warm up for the coming service, but there they were, dotted all over the spacious apartment, and practically spiritless and asleep. We plead for more attention to the service of song. We deplore the constant repetition of a few pieces that, however good they may be, have done exclusive service too long. Enlarge the number of your hymns, practise new pieces, put heart into your praise, use wisdom and discretion in your selections; but don't sing yourselves and others to sleep.

A Business Fit for Men

In many Sunday schools the most important work to be done is in holding the older intermediate boys. They are too young to unite with the organized Bible class, and they disdain being treated as "kids." Many of them, fourteen or fifteen years old, are held in the school with difficulty. Here is a sphere of influence for the organized adult men's class. Let the men make a specialty of the boys. Not patronizingly, not officiously, not professionally, but in the spirit of the big brother, the men may cultivate the growing boys and help to hold them. A boy, while he will resent what he deems anything like interference with his "rights," and will reject with scorn any manifest spirit of dictation, responds readily to any evidence of real and genuine comradeship. Men in the Sunday school may make the school stand for something big and worthy in the eyes of the boys, and draw them to it as well as keep them in it, if they are wide-awake and alert. To the younger men in the organized classes there is abundant opportunity here, and perhaps the benefits would be as great to the men as to the boys concerned. "We cannot allow the boys to grow indifferent to the school without earnest and prayerful effort to both interest and hold them, and remain guiltless before God. Women doubtless do exert a gracious and good influence over the boys of our intermediate grades, but young men of the right stamp can reach them between Sundays in a score of ways that a woman cannot use. Therefore, we plead for a spirit of big brotherly interest in the boys who, while not bad, are likely to "go to the bad" unless some strong, restraining personality reach and influence them, and the virile force of a manly Christian character guide them to their salvation. To the men we say: Study the boys, have faith in the boys, cultivate the boys, go after the boys, and make it your business to keep them within the fold of the school, that they may soon voluntarily join the flock that intelligently and lovingly follow the Good Shepherd. Yes, that is not too strong. We must make a *business* of it in our Saviour's name."

How About Our Boys?

Several suggestive articles on enlisting our boys are found in this number. We rejoice that much attention is being given to this subject. But addresses and sermons are not enough. We heartily endorse the ringing appeal of Mr. Robb when he says, "Now, Leaguers, wake up and do something to win the boys." The air is full of theories about boys, but boys, not theories, we want. The preachers must lead the way. We have been long convinced that our boys need more preacher and less preaching. A boy soon sizes up a minister who does not know him on the street or who never seeks to cultivate any personal acquaintance with him. The preacher's business is to know his boys and to let them know that he knows them, and is personally interested in their welfare. It is easier to preach about boys than to talk to a boy himself. But the latter counts most. And the leaguers must really "wake up" as Mr. Robb exhorts. What is there in an average League meeting to attract and hold growing lads and young men? What is your League really offering them? Droning singing, spiritless music, insipid prayers, pointless testimonials, dull programmes,—none of these things will draw or interest an ordinary youth. And we have too many of these elements and ingredients in the ordinary League meeting.

But there is no necessity for them, and we rejoice that not all Leagues suffer from them. With a wide-awake Execu-

tive, with alert, enterprising leaders, with well thought-out programmes, there is no such monotonous dullness.

But after all, what is your League doing about this ever-present boy problem? Not what you know about boys, not what you admit you ought to do; but what you are *doing*. Is supreme for good or ill. Neglect a boy and he will probably go to the devil, not because he belongs to the devil, for he does not, but simply because someone who should have sought and won him for Christ, his only rightful Owner and Lord, passed him by and perhaps Pharisaically said: "He's only a boy."

Hence our emphasis: "do something to win the boys." Study again Mr. Thomas' article in our January number; read carefully what this issue says about the matter, and then resolve that you will practice the good British maxim, "What we have we hold," and by Junior League, Boys' Brigade, Boys' Club, or whatever way be best suited to your need, win and train your boys for Christ and noblest Christian manhood. Theorize no longer but "do something," and do it soon.

Let Every Sleeper Awake!

In one of our exchanges recently we read the story of a prominent preacher as he told it on himself. Returning from the preaching service to the home where he was being entertained, he sat in the car with a little daughter of his host on the seat by his side. Thinking over the service just closed, he had not spoken for a few minutes. Suddenly his quiet was broken by the little maiden, who said as she respectfully touched his arm, "My, what a lot you might do if you would only wake up." It set him thinking harder than ever, and he wondered if he was really awake. What a transformation would be effected if people would only "wake up!" An American novelist tells of people who are asleep half the time and not awake the rest of the time. Are there any such in our churches, Sunday Schools and Young People's Societies? There may be many; but it behooves you and me, dear reader, to be gentle in our criticism of others until we have severely shaken ourselves, and are absolutely sure that we are actually wide awake. If, as we saw placarded the other day, "there are no sleepers on the railroad to heaven," we must not form the somnolent habit that steals so easily over the majority of Christians. Might not we do a lot if we would only wake up? Then "up, watch, and work, and pray."

Are We Teaching the Bible?

Teaching the Bible is something more than talking about the Bible. It is not merely dissecting it and explaining its construction. It is not simply giving the historical or geographical facts contained in the various books that make up the whole Book. In short, the Bible is never really taught until its vital message is conveyed to the understanding of the pupil. A teacher may be a veritable walking and talking encyclopaedia of facts about the Word of God and yet fall utterly to impart the living truth it contains. There is no teaching by the teacher unless there is learning by the scholar; and this means that until the Bible becomes a living Book of vital truth to the teacher he can never properly teach it to his class. The Bible is the Book of Life—not life distant and future, but present and actual, *now*. Not to get the student ready to die but to instruct him how to live, is its chief mission. Failing to interpret it so, knowledge about it may be but useless lumber; but when its message to present-day problems is heard as clearly as when first given in the long ago, we prove it to be the Book for the twentieth century, and its influence and power for the solution of pressing needs are abundantly realized.

It is said sometimes that "the world wasn't made in a day." In many ways it is not yet made. So with your young people. So with your League. Both are in process of making, and for the proper results, time, thought, plan, purpose, prayer, all are required. Then your young people and your League will be able to help make the world what God wants it to be. Do your best work, and take time to do it.

"The greatest minds have always acknowledged a Greater."

The Boy—The Church

By Rev. R. A. Spencer,
Hillsdale, Ont.

THE other day I asked the question, "What is a boy?" One answered, "the beginning of a man," another, "a bunch of potentialities." Would we be any nearer if I said, he is a many-sided creature, "having budding tastes, clamorous appetites, primitive likes and dislikes, varied interests, an idealist and hater of shams, a bundle of contradictions, a lover of fun, but a possible lover of the best, a loyal friend of his true friends, impulsive, erratic and alarmingly impressionable." Another said, "A creature of God, for God, for service." These are all good. If he is a creature of God, for God, for service, there must be a revealed agency for showing him God and helping him nearer to God.

The Bible is the revelation of God's will concerning His creatures, while the church in its different departments is the means to bring him into communion with God his Creator.

Mr. Foster of the *S. S. Times*, says—
"What the boy thinks of the church may be more important than what the church thinks of the boy. What is the church to the average boy? A building, a kind of a service. To the adult it is an institution with an influence practically illimitable. The building may have a real influence upon the boy's life, though only too frequently it does not. Plain and unpretentious it may be, but if he learns to associate it with uplifting thoughts and holy aspirations it may be in his memory a holy place.

It has also been learned that the boy's idea of the church may be found in his impression or opinion of a man, e.g., a prominent layman or minister.

The church stands immediate to him. Whether he likes it or not may not be the most important question but it is the immediate one. The church must be liked so as to help. Let me illustrate. A boy is in a boat which capsizes. He cannot swim. Now the great issue of his life is not changed by the accident. It is as it always was, viz., his relation to his God. But the immediate thing is to get him safely out of the water.

It is the church's business to so surround him with goodly and true influences that he will not be swallowed up by the waters of sin.

In other words, the church must speak to every side and phase of life in this many-sided creature. Phillips Brooks once said, "He who helps a boy become a strong and good man makes a contribution of the first order to the welfare of society."

As in the individual so in the group. Then how much more should the church as represented in the Christian group exercise this influence.

But before touching the church's responsibility permit me to say that the first institution is the home. How alarmingly true are the words of Francis G. Peabody, when he says, "The great overshadowing peril of a boy's life is not bad

companions, books or habits, but rather that of homelessness. Not the state of being without bed or room of one's own, but that isolation of soul, that absence of kindred loving spirits to fellowship with. The boy is a gregarious animal and like all things in nature abhors a vacuum, and if his home is lacking in love and sympathy he will abhor it." The church must be found in the home. Religion is a real life beautifying an ennobling character.

1. The church must touch the boy's animal nature. Dr. Josiah Strong says, "the impulse to play is as natural and normal as the inclination to eat or sleep. If God gives the impulse man ought to provide the playground."

"Teach a child to play fair in tennis and he is not likely to cheat in business, bring a boy to the point where he will obey the rules of baseball and he will not likely be a law-breaker. The boy who will sacrifice personal recognition and applause for the good of his team is in a fair way to become the sort of a man who will not hesitate to surrender per-



"WHY DON'T THE HENS LAY?"

sonal considerations for the good of the community." Let the church provide for her youth the opportunities needed along these lines, and at least one phase of his life is made accessible.

2. Show the church say anything about his reading. By all means, yes! are not our S. S. libraries and E. L. reading courses a partial answer to the question? But even here we fail. The average boy reads what he pleases. We would not think of letting him eat what he pleases, for that would hurt him physically; but to let him choose his own reading even to the possibility of seriously disturbing his thought life—Well! what can we do? Is it because a jaundiced liver is more easily diagnosed than a yellow streak in the boy's thought?

Some one may say, "but there are boys who will not read anything." There may be, but I have yet to meet them.

Would it interest you to learn that the probation officers of juvenile courts have found themselves able to help delinquent boys by a selected course of reading? If the average bad boy, often lacking intelligence, can be reached and

helped, how much more help can be rendered those within our reach? What better companions than these quiet friends? Let us see to it, so far as we can, that they shall learn to read and that with increased discrimination and interest.

3. It is the church's business to provide a social life for her youth. Yet how often you hear it said, "the church is not a social club." The church must be interested in the youth's friends. He is a social being craving company. What crowd shall he go with? At the school and on the street, friends he will have, but may the church not make it part of her business to see that the friendships in the church are so strongly entrenched that his outside ones will be of secondary importance? Satisfy his longings and meet his interests in the church, and he will have little need to go farther afield.

4. To what extent is the church interested in the boy's education?
Most boys have homes, some are touched by the S. S. and E. L., but almost all are sometime brought into contact with the public school system, and so it is important that all of us should be interested in securing for him the very best possible educational advantages. Huxley said, "The business of educational administration is to provide a ladder reaching from the gutter to the university along which every child may have the chance to travel as far as he will." The school teaches the "what to know." Should it not also teach the "how to live?"

Some time ago, it is said, a woman was serving tea on Fifth Avenue, N.Y., and in the midst of this solemn ceremony was greatly shocked when her little son marched into the room, holding by the tail an old dead cat. "Mamma, he said, "here is a perfectly good cat that I found thrown away in the ash barrel." Well, it was a good cat; it had feet, and head, and a tail, and fur on it. But it had one lack or fault—it had no life. Is it not somewhat true that our educational system is turning out by the thousands, boys who are perfectly well educated,—they know things, and many can do things; the only thing lacking is they have no life. I.e., spiritual instruction. That alone will send them out to win the fight of self-control, or help them to assist others in the great fight of life.

For character is the basal purpose and should be the primary one, but often it is submerged and becomes secondary.

These are only some things of interest. Let us in these and other ways give them the highest ideals. What kind of men will they make? The kind we want if we want it in real earnest. "I have only one life to live and that one all too poorly lived, but I have a vision of a better life that some man coming after me may live. I spend my time, energy, thought, money, my very self in imparting this vision to the boys. They see it, live it, and my life, weak and faulty, is reincarnated in them stronger, finer, greater than I have ever dared to be,—and surely that is worth while."

"A boy must be trusted if he is to become trustworthy."

Winning the Boy

By Rev. A. D. Robb,
Harriston, Ont.

A WIDOW, the mother of a bright boy of sixteen, said to me, "I wish you could remain long enough on this field to get hold of my boy and get him established in the right way." That was a compliment, and it was evidence that the mother thought her boy was saving. But every mother thinks the same thing, and they are right. Every boy is worth saving.

I knelt one day in prayer with the mother of two boys. She was a beautiful mother who loved her sons with a mother's passion. They had strayed. The burden of our prayer that day was that they might be saved. One boy was handsome, the other had bright red hair, big face, and large hands covered with freckles. I was very fond of the latter boy. A few months after both of them were soundly converted. Years passed. One day I met the Rev. C. P. Holmes, now of Japan, and with him in his buggy was a big, broad shouldered man with a face wreathed in smiles. They were coming to my place. This big husky fellow had come all the way from the West to see me. I looked at him. He had changed, but immediately I recognized him. He is a Methodist minister in the Manitoba Conference. His life is full of good works, and he is adding in winning the West for God. He was the boy with the red hair that a fond mother and her Minister prayed for. I have long since learned that one of the first essentials in saving the boys is earnest, believing prayer.

It is necessary to go after the young men, too. That takes time, patience and skill. On one of my circuits I had a splendid lot of young men. Many of these had come to Jesus, but we had a hard struggle with some of them. The enemy was at work. Saloons, pool rooms, and fast company constantly made a bid for them. There was one young fellow who belonged to one of the best families. He was handsome, with a wealth of wavy hair, and large blue eyes. His mother, a widow, might well be proud. He was the kind of a boy that would easily be led. Large hearted, good natured, and with a heart unsuspecting, he very nearly went astray. His mother appealed to me again and again to go after her son. The angel found a responsive chord in my heart. This boy had strayed beyond the front gate and out of his mother's reach. My plan was not the mother's. I did not run after the young man, but I ran with him. Nor did he suspect my purpose. Snow shoeing, photography, riding, fishing, and driving, were his favorite sports, and they became mine. But all this time no word was said about pool rooms or bad company. We had no time for such in our conversation. Little was said about religion, but much was taken for granted. I saw a change, a deepened interest in our young men's work. I thought I had won him. But one day I saw him emerging from a place of evil purpose. Another day, in questionable company, I saw him enter. My heart sickened. I knew the danger, the evil, the type of men who frequented such places. To know the influence centred there, to see one of our loyal workers I confided my trouble. He said, "Don't take on so. You have done your best. You have given him good advice. If he is bound to go astray, it is not your fault. Why should you worry?" "Oh," I replied, "I loved him less I probably would care less, but it is not easy to see a bright boy walk into danger and not tremble

for him." I resolved then that God helping me I would win that boy. I prayed for help and I got it. To that young man I pointed out his danger. I appealed to his honor. I directed his mind to the claims of himself, of his mother, of his future, of his family, of his Saviour upon him. As his great blue eyes, glistening with tears looked into mine, it was impossible to conceal my emotions. He put his hand in mine on that gloomy, drizzling day, and I knew as he bade me good bye that he had won a victory and that I had won a boy. That is some years ago, but to-day he is one of Methodism's most loyal Christians.

Some object to that method. It is so undignified to chum up with a boy, to root at a lacrosse match, to umpire a baseball game, to go snowshoeing and dive headlong into snow banks. To eat peanuts and "lasses" taffy at a football game with boys unbecoming in a Minister of the Gospel. Can't help it! There are some times more sermons and better ones preached to boys on the campus or round the fishing pond than in the Sunday School room where we are forever preaching at him. There is a lot of re-

fifty in the church. I said to the pastor after I became acquainted with the situation: "Doctor, why don't you get out on your church steps, and with your young people have an outdoor service? You've got a voice big enough to be heard two blocks away. You can attract the people by use of the corner. Then you can preach to them. You can invite them to an after meeting inside the Church." The Minister liked the suggestion, but thought he would bring the matter before his session, composed of twelve good men. They discussed the matter and decided against it, for, as one of them put it, our Church and some of the people might come over from the park and step on the grass." The grass plot is velvety, the Church is nearly empty, but the park is full and a Socialist hoists forth every Sunday night, addressing more people in one night, than that pastor reneaves in one year." Thankful we are that the glory of Methodism is in its adaptability, its ministers preach in cap and gown in flannel suits and top boots, in snowshoes and fur coats, in broadcloth and patent leathers, in a cathedral or in a log hut, in chapel or school house, in church or park, wherever there is a man with a message and a man to hear. The garb of the place is no hindrance. I have never did our Lord by lakes, in synagogues, on house tops, in homes, or fields, or moun-

JUST BUSINESS!

3N sending fourteen new subscriptions for the "Era." Rev. J. H. Wright, Ladner, B.C., wrote the Editor: "Your work on the paper is appreciated, but many of our Leaguers are dilatory. I think that appeal on page five of the January Number ought to be kept in or repeated in another form until every League takes the 'Era' . . ."

So we again make our request for an increased subscription list. We ought to have 5,000 new names, and if all our Leaguers would do proportionately as well as our friends in Ladner, we would have them. How many can you send?

If our Leaguers do not read the "Era" there is something wrong, or at least lacking. Is it with them or in the paper?

The "Era" says, "If you do not like me, please tell the Editor why. If you do like me, tell somebody else that they may like me too."

The current month will tell whether or not our year's business has been satisfactory. Send in your subscriptions to Dr. Briggs, Publisher, Wesley Building, Toronto, and help our mailing sheets increase.

S. T. BARTLETT.

ligion in a warm hand shake and a cup of coffee, sipped with young men round your own fireside. To win the young men we must camp on their trail in the spirit of a young man.

We are closing up saloons and pool rooms and bowling alleys, and we are doing it to put danger out of the young man's way. But in towns and villages, what are we substituting in their places? Young men will herd together. They must have some place to go. It is part of their education to mingle with men. Moreover, they need recreation. How much our Laymen could do if they would throw open their homes in winter track in snow and perhaps scratch mahogany furniture. But furniture has no soul, the man has. There are compensations in Methodist parsonages after all. Dining room floor covered with old cloth, parlor covered with a faded wool carpet, and no mahogany furniture. Here at least can the "boys" come and welcome, and here they do come. Rev. Chas. Stei zel tells the following: "There is a Presbyterian Church in a certain city that accommodates 1,500 people. It is directly across from a large park. On any clear summer Sunday night there are 19,000 people in the park and about

tain. He preached that he might find and win men.

Now, Leaguers, wake up, and do something to win the boys. They will go where they can get something and do something. If there is nothing for them to get in your League put something there for them. They will go where when they can get it. There. Then if there is nothing for them to do put something for them to do and they will do it, for they enjoy doing things. Perhaps they can't give a talk on Komats, but they can an amateur photography or some bad of theirs. Make room for it; make room for them, our Master did. Whatever you do make the men's work bulk large in your plans. The League is not a girl's organization. It is for men, too, and our programme must appeal to them. If a good idea come to you give it to your president or better, work it out in League yourself. Make all your endeavor in social, literary, religious, or missionary, aim at the primal cause of the Epworth League, to look up and lift up for Christ and the Church. Look up to Christ, and soon you will look up a young companion to bring to Him. He may be down in sin, but thank God for the chance to lift him up to the Redeemer.

‘Boys are worth five hundred yards of carpet.’”

Department of Christian Endeavor

"For Christ and the Church."

The April Consecration Meeting

BY THE EDITOR.

Topic: An Easter Sunday walk with Jesus.

LESSON: Luke 24. 13-35.

SELECTED HYMNS: "Epworth Praises," 168, 190, 192, 152, 128, 112, 103, 87, 56, 49.

(Try a few of these new pieces.)

The reader should recount the events of this first Easter morning that occurred previous to the time of our story. A careful reading of the accounts given by the Evangelists will show that before our Lord did as the record of our Lesson tells, He had been seen by some of His disciples, at least three times. These were: His appearances to Mary Magdalene (Mark 16. 9), to the other women (Matt. 28. 9), and to Peter (Luke 24. 34.)

The events preliminary to the afternoon walk should be recounted, the natural dejection of the two disciples; their one topic of conversation on their journey, the interruption by the addition of the stranger, their response and the ensuing discussion, the transformation effected in them by the unexpected counsel they received, and the sequel,—all these items in the story should be clearly stated, that the meeting may understand and appreciate the circumstances as fully as possible.

Then, if I were leader, I should have four persons show the fourfold light in which Jesus appears in the story, (1) A congenial companion, (2) A wise teacher, (3) A sufficient consoler, (4) A welcome guest.

Let four of your number divide the study in that way, and there need be no overlapping nor confusion, but clear and instructive statements which the leader will eventually sum up and apply. Do not preach, do not moralize, but tell the story.)

The first, who will picture Christ as a congenial companion to the dejected pair, will be able to bring out important human elements that show the social character and disposition of Jesus. He was really sorry for these discouraged men. He appreciated their feelings of disappointment. He understood their state of mind. He sympathized with their sorrow. In short, He so thoroughly *walked* Himself with them that they freely opened to Him their innermost hearts. All sense of strangeness soon disappeared and as intimate friends they conversed together. (What lesson in personal approach may we as Christian workers, learn from this part of the story?)

The second, in showing Christ as a wise teacher, will describe the growth of confidence manifesting itself between the trio. Questions, more than are recorded, pass from the enquiring pair to the strange teacher, and are willingly answered. Jesus understood the Scriptures, He quoted them as typical and prophetic. He showed how they centred in the one whom they thought a failure because they had seen Him dead, and as His instruction proceeded, the truths of the

Word became clarified to both mental understanding and spiritual vision, and under His interpretation of the old time teachings, their hearts began to warm up and glow with hope once more. (What lesson in Scriptural interpretation is taught by our Lord's own use and application of the Old Testament?)

The third, describing the influence of Christ as a Divine consoler, will have abundant scope. The change wrought in the souls of the disciples was most marvellous. The story grows on one. From a friendly companion joining them in their walk, the sagacious teacher removing their intellectual difficulties, He moves on until He has driven away their distress by showing them that they really have no occasion for grief. He became more than human friend. He sees to the very heart of their trouble and removes all cause of their disorder. And not only does He see clearly and understand fully, but He supplies the needed remedy. Their minds became illumined, their hearts are strangely comforted, and once more they are satisfied and free of every new gladness. (What great object lesson is here for all workers among the sad and sorrowing?)

The fourth, brings the story up to its consummation, in telling how the stranger becomes the guest of the disciples in Emmaus. The sense of his overmastering personality grows on them. Drawn to Him so fully, they cannot express their appreciation too generously, and the trust hospitality unites them. Into the humble village home they go together, but it is quickly transformed into a palace, for the marvel described so simply in Verse 30, explains it all to them as they became conscious of the identity of their divine guest. (What is this breaking bread together, teaches us an important lesson in social service?)

The leader, should now point out the consequences of these various progressive scenes. The sequel is full of fire and enthusiasm of holy zeal founded on strong conviction. The two are no longer fearful and discouraged. Study verse 33 until the scene lives before you. What new men they became! and why? Because they have a new vision of Christ.

The application is easy, and if the leader has given due attention to preparation for the summing up, he can surely make the meeting fruitful in consecration.

LESSONS FROM THE INCIDENT.

Christ may come to us and not be recognized. Why?

Christ is still a living reality in our lives. How?

Christ has not lost interest in the affairs of His Kingdom.

His presence is ample remedy for all our fears.

His instruction in the Scriptures is supreme.

With Him, life becomes to us a glorious and blessed experience.

Our greatest need is His abiding presence.

For Him, who is so essential to us, we cannot give or do too much to show our loving regard.

What we know of Him, we are bound to tell others.

Loving testimony for Him knows neither weariness nor fear. Love hastens our ministry as duty never can.

FOR FURTHER STUDY.

What may we learn from the following facts shown in the story?—

1. That Christ Himself was the theme of His disciples' conversation.
2. That Christ Himself was the expositor of His own sufferings.
3. That Christ Himself was the guest of His humble followers.
4. That Christ Himself was the occasion of His own recognition.
5. That Christ Himself was the inspirer of the most heroic testimony.

He Is Not Dead

Lord mockers in the roaring street
Say: "Christ is crucified again;
Twice pierced His cross-bringing feet,
Twice broken His great heart in vain."
I hear, and to myself I smile,
For Christ talks with me all the while.

"No angel now to roll the stone
From off his unawaking sleep,
In vain shall Mary watch alone;
In vain the soldiers vigil keep."
Yet while they deem my Lord is dead
My eyes are on His shining head.

"No more unto the stubborn heart,
With gentle knocking, shall He plead;
No more the mystic pity start,
For Christ, twice dead, is dead indeed."
So, in the street I hear men say!
Yet Christ is with me all the day.
—Richard Le Gallienne.

The Third Person in Every Friendship

The account of the appearance of Christ to the two disciples on their way to Emmaus is referred to by Mark 16. 12, but is otherwise peculiar to Luke. The narrative is apparently derived from an eye and ear witness.

While the disciples talked and inquired about the Passion and the reported resurrection of Christ, they were overtaken by a Third Person, who reveals himself as the Risen Christ.

These two disciples enjoyed the companionship of opinion: "We trusted that as he that should restore the kingdom of Israel."

There are grades of companionship. The lowest is where men like to be with one another, to sit in the same room, to walk the same way. This is the companionship craved by the most superficial part of all of us.

Next higher is the companionship of identity of work and occupation. To be with another man means to engage in the same tasks. This is the companionship of business men, of men of the same profession, when there is nothing more personal behind their professional relations.

Next higher still is the companionship of opinion, when men think alike and are so thrown into the advocacy of the same measures and policies. This is the essence of all partisanship, the association of men about a common thought, however different may be their reasons and their ways of thinking it.

Beyond all these lies the highest companionship, which is the companionship of character, a sympathy in the final purpose of life, a resemblance in fundamental qualities, which is so essential that it may even do without the others, and may exist between those who are far apart in place, whose works are wholly different, and who hold very different opinions.

These are the grades of human companionship: 1. Physical nearness; 2. Common employment; 3. Similar opinions; 4. Sympathy of character.

"Christians are either living Bibles or living libels."

According as the man mounts from the lowest to the highest, to be with any fellow man comes to signify to him successively one after another of all these things.

The highest companionship is the wish of the Third Person in every friendship himself: "Father, I will that they also whom Thou hast given me be with me where I am; that they may behold my glory." John 17, 24.)

No two imperfect beings can form a perfect friendship. The imperfect beings must be united in the love of one another—a perfect being—there is but One such—and their friendship is firm as eternity.

"Friendship is the especial accord of one life with a kindred life. It is harmony felt at the foundations of conscious being, not obliterating personal differences, but so prevailing both natures as to help each to a happier and truer expression of itself."

"Always live in vital communion with the Invisible Friend, so that:

"When time's veil shall fall asunder,
The soul may know

No fearful change nor sudden wonder,
Nor sink the weight or mystery under;
But with the upward rise, and with the vastness grow."

—Michigan Christian Advocate.

The Devotional Meeting

Writing recently in the *Epworth Herald*, Miss Elsie M. Hughes, well and wisely says that topics are good, but that are the meeting's servants, not its masters. Epworth League workers cannot expect the League's machinery to run itself. Every place has its problems, and every body of young people possesses peculiarities. Success cannot be secured unless these problems and peculiarities are reckoned with. But if these things are studied with intelligent Christian ardor, the devotional meeting can be made a place of power. The thing has been done and is being done. Here, as in everywhere else in the League's work, we need, not new methods or new material, but willingness to use to their utmost the methods and material God has provided to our hand.

In every League we find members who have the ability to make the meeting just what it ought to be, but who will not; again, we find people who can sit at their desk and write a thirty-page letter, can take part in debates in their literary meetings, and can help to entertain delightfully at social gatherings, but when exposed to a religious atmosphere their brains shrink, and not a word is ever heard from them in a devotional meeting.

The members must not allow the leader to do all. A good devotional meeting is one led by anybody, participated in by everybody, monopolized by no one, and where everybody is some one. Some of our members seem to think that if they are present at the devotional meetings that is enough. They make a grave mistake.

One of the reasons why our meetings are not more successful is lack of thoughtful preparation on the part of the members. No matter how much preparation the leader may have put on the lesson, unless the average member has put some thought and preparation on it also, the meeting cannot mean as much to him as it might. There is too much reading of bare facts, of clippings that have not been digested. We are too ready to read someone's else thoughts rather than to give our own. This does very well occasionally for a particular purpose, but is not good at every meeting.

It would be well for every chapter to

adopt this fivefold motto for each meeting:

"Prayer, preparation, punctuality, participation and progress."
Coming to the meeting on time is one good way to help the leader and make the meeting a success. Late comers are usually prevented from taking part because they do not know what the exact topic is. They ought not to be late, out being late they ought not to be kept from sharing in the meeting. Procure a black-board, write on it the date, topic, and references, and place it in some conspicuous place. The legend it bears, in large letters, gives the information we tardy ones need.

One important element in making the devotional meeting a success is the singing. Songs selected haphazard, or because of their popularity, should be rarely put forward. Singing should ever be a spontaneous outburst of feeling in a devotional meeting; but feeling should be under some exercise of reason, lest the outburst be suggestive of unintended things. I once read of a member who lifted up lustily his voice in song, after an aged brother had spoken, as old people are wont to do, of his fast-shortening span of life. The song was: "Why do you wait, dear brother, why do you tarry so long?"

With the new song book, "Epworth Praises," so cheaply obtained, no meeting should suffer from lack of a bright inspiring praise service.

Keep Yersel Pure

"Keep yersel' pure." It wisnae bad advice, an' whan Paul gied it the tim o' it, I'm thinkin' he kent weel the value o' it. A hattie o' folk seem mair concerned about their neighbours than about themselves—'at onyrate, they seem tae ken mair about their neighbours' faults than their ain.

We liev in a time whan ilka thing that can be dune tae mak the air an' the water pure is being pit intae operation, an' we cannae be amiss tae pass on this apostolic advice.

Keep the hert pure. Oot o' it proceed the issues o' life.

Gin the hert be pure, the life will be richt, the temper sweet, an' the speech sincere. A rich blessing is promised tae the pure in hert. Mony a yin hae rin awa tae escape the pollutions o' the warl', only tae find that they caried wi' them the evil hert o' unbelief.

There is an instructive story o' ane who, lived a life o' constant meditation, fasting an' prayer, yet ane day there cam a voice that tellt o' a purr coibier wha wis mair perfect than himsel'.

Awa he gaed tae see the holy man, an' whan he had found him, he askit him how he liv'd an' wha wis the secret o' his perfect life.

"My life," said the coibier, "is but simple. O gude warks I hae nae. In the morn, whan I rise, I pray for the naie cittle wharin I dwell, an' specially for a' such neighbours an' purr freens as I hae; I spend the hale day in getting my livin; I keep myself frae falsehood, for I hae naething sae much as I dae deceitfulness; wharfore, whan I make a promise tae o'ny man, I keep it an' perform it truly. An' thus I spend my time w' mair an' mair children, wham I teach, as far as I can, tae fear an' serve Goo, An' this is the sum o' my simple life."

We cannae a' gang intae seclusion, nor can we aye be reading holy bulks; but amid the mony duties o' hame an' the workshop, men an' women may live the life that pleases God, an' shairly that should be the chief desire o' ilka ane. —Sunday Companion.

A Few Questions!

—How well are you keeping your New Year's Resolutions?

—Did your Look-out Committee visit the absentees from last Consecration Meeting?

—Has your Society received any new members from your Sunday School lately?

—As a Society, are you doing anything to practically assist the Sunday School Superintendent?

—When requested to take part in that weekly meeting, why did you not cheerfully and unreservedly consent?

—Has your League had any promotions from the Associate to the Active members' list this year? If not, why?

—Has your Prayer-meeting Committee ever held a series of cottage prayer-meetings throughout your neighborhood? —Why not have your Evangelistic Committee organize a band of workers to assist your Pastor in revival services?

Good Friday

The Cross at once attracts and repels. It draws all men, and yet the very shadow of it causes the hearts of some to scatter and flee. How does it attract? how does it repel?

The Cross of Jesus is said to be repellent to human nature, and yet it draws all men. It is really the most attractive thing in the world. It is the supreme instance of Love, and nothing so attracts human nature as Love.

The two chief interest of men and women are war and love. The stories which live from age to age, as well as the stories whose existence is merely ephemeral, are love stories. The passion and death of Christ is the suffering of an heroic lover, battling with principles and powers, and apparently succumbing to them, but actually revealing a love which overcomes, a love stronger than death which stoops to conquer.

Wherever the cross makes its appeal it is as certain to find a response in human beings, as that steel flies to a magnet, for love is the most attractive thing in the world.

And yet it repels! Why did our Lord's followers forsake Him and flee? It was because of their cowardice, selfishness, worldliness and sin. The Cross attracts men, it repels their sins.

To live at the Cross is to renounce sin. The Cross of Jesus drives sin away, and if a man clings to his sin it will drive him with them. If a man clings to the Cross his burden will roll away at his foot.

Good Friday calls upon us to ponder upon Divine Grace and human sin, and gives us a chance to realize the fact that where sin abounds grace does much more abound.—Rev. J. E. Rattenbury.

"Lo, I Am With You Alway"

"The Easter praise may falter
And die with the Easter Day,
The blossoms that brightened the altar
In sweetness may fade away;
But after the silence and fading
Lingers a blessing unpriced,
Above all changing and shaming
The love of the living Christ.
For the living Christ is loving
And the loving Christ is alive,
His life hidden in us is moving
Us ever to pray and to strive." —Sel.

"How was your sermon received?" asked one of the young minister's friends.

"Why, they congratulated me very heartily. In fact one of the members came to me and told me that when I sat down he had said to himself it was the best thing I had ever done."

"Who goes to bed and does not pray maketh two nights for every day."

THE FIELD
IS
THE WORLD

Missionary Department

"Pray, Study, Give."

THE SEED
IS
THE WORD

March Missionary Meeting

BY THE EDITOR.

TOPIC: Chengtu, Our Missionary Centre.

LESSON: Matt. Chapter 28.

HINTS FOR SELECTION: "Epworth Praises," 180, 179, 170, 161, 142, 141, 111, 66, 62, 61.

(Do brighten up your meetings with inspiring music.)

We have reached the fourth chapter of "Our Share in China," and an earnest effort should be made to acquaint our young people with the facts enumerated by Mr. Bond on pages 49-56 of his book. The medical work has been apportioned to July, and the educational work to June. Do not, therefore, attempt to include the whole of chapter four in the programme of one evening.

Also remember that "Our Share in China" is sold by Dr. Stephenson. Do not order it from the editor, but write Dr. Stephenson, and send 50 cents for a cloth bound copy, or 35 cents for one in paper.

ABOUT YOUR TOPIC TREATMENT.

At least a dozen persons should take part in the analysis and description of the subject.

The leader, of course, must be familiar with the contents of the prescriber study, but if he lectures on the topic, much that is said will be lost.

By dividing the various paragraphs of the book among as many members for recitation in their own words, much will be remembered and so retained.

Those participating should not read out of the book, but having mastered the statements, should talk about them, thus gaining some training in expression.

The members might profitably be supplied with note-books and pencil, and jot down the facts given as each speaker slowly progresses.

These lists of facts might be read and compared after the speakers are through, and the member having the most complete list be presented with a copy of aue book, or "The Heart of Sz-Chuan," which by the way, will be found very helpful as a book of reference. Pages 19 and 20 of it are particularly suggestive on and over again during the week, in the present topic.

SUGGESTED PARAGRAPHS TREATMENT.

1. Should locate Chengtu on the map, tell something about Marco Polo's visit, and describe the city's wall and gates.
2. Should give some statistics of the population, the characteristics of the people, their homes and temples, and show the importance of the city as a political centre.
3. The modern improvements of Chengtu, the method of civic government, and the commercial importance of the city, are to be stated.
4. This speaker should describe the great plain that reaches out for many miles from and around the city, its fertility, cultivation, products, and such like, give abundant material for a few minutes' interesting talk.
5. The next speaker may give some account of the great importance of Chengtu as a literary centre, and tell

something about the Government schools and system of education.

6. Should tell why Dr. Hart advised, and our General Board chose this as a field of most promising Missionary toil.
7. The historical facts regarding the founding of our Mission, given on page 52, should be restated slowly and with emphasis until they are known by all.
8. Tell of the first Mission buildings we had, and the fate that betel them in 1895.
9. Give some facts about the history of the Mission in 1896 and 1897 as found on pages 53 and 54.
10. Describe the beginning of native financial support of the work, and the organization of Sunday schools.
11. Should give some idea of the inauguration of the press work in the Mission, and how it has grown. (Pages 77-83 should be consulted and the facts there stated in this connection.)
12. The present standing of the Church, its needs, and prospects, as given on page 55, should be given in order.
13. This last speaker might give an account of the Outstation work of the Mission as contained in the last paragraph on page 56 of the text-book.

From the above you will see the necessity of having and using the book itself, for it is impossible to quote from it here; indeed, such is not the purpose of these columns, our aim being simply to guide you in your presentation of the case in your meeting.

If you have formed the weakening habit of following a set formal programme, get out of it. Arrange your own order. Be a little bit original. We can only suggest hints for you to sing, methods for you to follow, but the final manner of conducting your meeting in detail must and should rest with you, not with us.

Our Main Responsibility

In a recent letter from Chengtu, Rev. E. J. Carson writes:

"My main responsibility is with the people God has given us already—our church members. Their only hope of an education and of thereby fitting themselves for positions of usefulness and responsibility is either in renouncing Christianity or in being educated in mission schools. Is not this a great opportunity to throw around these boys and girls the moulding influence of daily Christian example and precept during the formation period of their life? We in West China feel that it is up to the churches to rise to the opportunity and see that the coming generation of Christians shall be so educated that the character and abilities they develop must demand for them a leading place in the life of this people. This much we must do or prove recalcitrant to our call to build up the Church of Christ.

But there are, hundreds of other boys and girls not yet members of our churches who are glad to come to us still in spite of the feeling in some circles against mission schools, and submit to the regulations of Christian schools in order that they may get the honest thorough education that the Mission Schools in our union are providing.

Large numbers of boys seek entrance to our schools because they prefer to risk their stigma connected with the name of a Mission School rather than spend their years in schools where teaching methods are poor and what is taught is unreliable. Believing that education in the highest sense cannot exist apart from Christianity," should we not also encourage this class of students to come and get their education up to university graduation under Christian auspices? If we can look at the spread of the Master's Kingdom not only from the standpoint of adding individual names to the church roll, but also from the standpoint of putting in motion those great spiritual, social and intellectual forces that work by centuries for the welfare of man, then it is well worth while receiving and enlightening these outside the church as well."

Playing Cards in the League

Did you ever? What? Play cards in your League meetings. We have enjoyed a good game many a time. Are you shocked? No, you need not be. And after our remarks last month about card playing, you need not be afraid that we are advising you to do anything even questionable. But really, if you want a good time with lots of entertainment and profit, prepare your cards and use them. We give a sample. You want to have say a Missionary review. Your subject is "Our Share in China." Many facts are contained in this book. They are hard to remember. Many of your members do not really study the book. Let the Missionary V. P. prepare twenty, fifty, or even a hundred cards. Start with the lesser number and add some from time to time. Suppose it is about Chengtu you want to teach. Here is a card:

CHENG TU

Our Missionary Centre in West China.

"The Perfect Capital" of Szechwan.

Has half a million population.

Missionary work began there by our Church in 1891.

The Pioneer Party of nine persons reached there in May, 1892.

The first foreign house was built there by Mr. Hartwell, in 1895.

In 1907 the new hospital was begun, under Dr. Ewan.

Is the headquarters of our press work in China.

Any such facts may, of course, be employed. The eight we have given were the ones that first occurred to us in preparing the sample. You will notice that the simplest facts are given first on the card. Having the set of cards prepared and ready for use, the leader divides the meeting, preferably after the old style method of appointing captains and choosing sides. Then with all the cards in hand, the leader commences reading from each card from the bottom up. Thus the simplest facts which everybody should know are reserved for the last. Each member is listening, and as soon goes up and if the answer is correct, the card passes from the leader to the one who has first answered correctly. The one side having the largest number of cards at the end, wins, and the person having the most, is of course, the winner of the contest.

It can be seen that this method necessitates review, and that the very repetition of the statements on the cards means an increase of knowledge to those who

"The Christian who feels no interest in fallen men soon falls himself."



The Literary Department

Learning for Life



The Best Literature for Young Canadians

BY MISS B. MABEL DUNHAM, B.A.

PART I.

Literature is a hopeful subject to present to Canadians. Other nations can boast a literature that dates back to the remotest antiquity. England has her Beoufere, Germany her Niebelungen Lied and France her Chanson de Roland. The glory of Grecian and Roman literature had blossomed and faded centuries before inquiring minds worried about undiscovered regions beyond the untravelling seas. But, while the old world looks with pardonable pride on a literature that is past, on a glory that has been, the new world looks forward with awe to a reputation of the future, to a literary prowess that is still to be. Youngest among the daughters of the New World is fair Canada. Beautiful she is beyond compare, and wealthy beyond computation, the latest debutante among the nations, a girl to whom the Muses are only beginning to woo. She stands but on the threshold of her life, in all the glory and buoyancy of her youth. She peers into the darkened future beyond, but she sees no lurking goblins; she thinks of the days that are to come, and her heart is full of hope.

If literature is a hopeful subject for Canadians, for Methodists it is doubly so. Methodism, the latest birth of Protestantism, was cradled in a university and its sponsors were black-robed Oxoniens. It is not unnatural that such men should be enthusiastic devotees in the use of the press and in the circulating of improving and wholesome literature. John Wesley employed either his pen or his tongue almost continuously for the public good. His Christian library of fifty volumes was an effort to bring to the common people some of the treasures of literature and he encouraged the purchase of these books by giving the poor the advantage of cheap prices sustained by large sales. So the Wesleys were equally exhorted to religion and encouraged in education.

To the Methodists can be traced several innovations along literary lines. It was a group of Wesleyan preachers who edited the first number of the Arminian Magazine on January 1, 1778, and their Wesleyan successors have published it continuously to the present day. The Arminian Magazine, or, as it is now called, the Wesleyan Methodist Magazine, is the oldest periodical magazine in the world. If periodical literature has been a curse to the world, the Methodist Church has been an abettor to the evil; if it has been a blessing, the world cannot in justice withhold its praise.

It was a Methodist, too, who first conceived for the young the idea of the study of the world's great Book. Sophia Cooke had caught the enthusiasm of the Wesleys, and suggested to Robert Raikes that he organize a Sunday School in connection with the parish church. When a number of ragged urchins had been persuaded to offer themselves as victims to the new enterprise, this devoted woman marched with Raikes at the head of the troop to the

parish church, and became the first Sunday School teacher.

Since those early days, education has never ceased to be popular with the Methodist church. The majority of teachers, both in the Sunday and in the every-day schools of the land are members of the Methodist Communion. But educational superiority is a challenge to leadership, and in all movements of social and moral reform Methodism has contributed her quota of leaders. Well may Young Canada look to her Methodists to hold high the standard of education, so that within her borders, ignorance shall be held a disgrace, and want and crime shall find no lodging-place.

If to speak of literature to Canadians is hopeful, and to Canadian Methodists is doubly so, it is a treble hopeful theme to present to Epworth Leaguers. Youth is a time of hope, and in our Canadian Epworth League we have the fifteen-year-old organization of young Canadian Methodism with its history all in the future. I do not mean to suggest that the prime object of the Epworth League should be the literary culture of its members, but I do maintain that if the Methodist Church is to fulfill her promise to the world, religion and education must continue to walk hand in hand, and if the Epworth League is to accomplish its mission in the church, the literary department must not be neglected. It is the avowed purpose of the Epworth League to become fishers of men and if kept well baited, the Literary Department can and should be the League's most alluring and effective fish-hook.

Times have changed since the days of Wesley. In those early times the book was a coveted possession, the reward of a series of sacrifices. To-day it is as if we were in a factory where literary showmen are displaying their wares, fresh from the presses, at remarkably low prices. Our ancestors had difficulty in procuring books because of their scarcity; our difficulty now is to get near enough to the bargain counter to make a good selection.

The immortal Ruskin once wrote "Seven Lamps to Architecture"; I am presumptuous enough to try to light a few lamps to literature. Yet when I think of the strong, illuminating light shed by the seven lamps, I should name but be presumptuous if I should name my faltering suggestions other than feeble, flickering candles. But a candle can give some light, and, if, by my modest little torches, some one catches a glimpse of a single gem of literature, my candles will not shine in vain.

It has been argued that books have done more harm than good in the world; that, since the invention of printing, memory has fallen sadly into disuse, and that the evil of the mass of bad and useless literature outweighs the benefits derived from the few good books. If this is true, the majority of people are guilty of the misuse of books and are cramming into their heads that which might better have been used to fill a furnace. Harm can come to no one through books except where there is a response from the evil within the mind to the temptation within the book. The will is the little tyrant that holds the key to the situation.

This power of selection in mental matters makes man mentally as well as

morally, a responsible being. There is a mental character as well as a moral character, and a failure to develop it means a folding up in a napkin of one of the Creator's special gifts to the race. Yet the mental and the moral are so closely related that it is not difficult to judge one by the other, and a man's choice of books is an unerring index to his moral character.

If a man is fond of reading the biographies of great men, it is easy reasoning to say that he is, perhaps unconsciously, yearning for greatness in his own life; if he chooses history, he would learn the lessons that the Ages has taught the nations through the gods; if he delights to travel in unknown lands, he has learned to love its Nazarene Hero; does he study sociology, education or legislation, he is but obeying the second great commandment; does he delve in science, he finds a pleasure in thinking God's thoughts after Him; does he read of travels in unknown lands, he rejoices in the greatness and beauty of the Almighty's footstool; if he revels in poetry or in prose poetically expressed, he delights to find his own worthiest thoughts and feelings clothed in language that would not amuse the common class.

Such readers are living in an intellectual heaven, but the great majority are still without the gates totally oblivious to what they are missing. A preacher in his sphere might speak of them as the "great ignorant class." Having considerable time at their disposal, they seek in books the wherewithal to spend it. One book serves the purpose as well as another, or perhaps a magazine or a newspaper is preferred. They choose their literature almost by chance and are not in the remotest class than a striking title and an attractive binding. They judge whether or not they have devoured a given book by the familiar or unfamiliar look of its illustrations. To a reader of this stamp, the saloons of literature are intellectual lounging-places where the intellects breathe in the poisonous fumes of mere literary garbage, and become drunken with bad men's worst thoughts. Sir Gilbert Parker says in this connection that the curse of light reading is worse than the demon of drunkenness in that the latter destroys its victims outright, whereas the former leaves a vast horde of living incompetents whose wills have been added and whose fancy, not imagination, has been morbidly developed.

But society is not free of literary dilettomanes. These must be nurtured by the dregs of literature, of "something horribly exciting and blood-curdling mixed with 'something refreshingly immoral'" is repeatedly and unblushingly ordered from a bill-of-fare that embraces the literary heritage of all the ages, one is not materially put about to judge either the mental or the moral calibre of the reader.

In the face of the unmistakable relationship existing between mental and moral character, it is essential that the youth of the land should enjoy the protection afforded by good, helpful literature. As long as the milk and honey of our intellectual landscape are not as fast as the saving remnant, and self-respecting young men and women continue to allow themselves to be pampered with delicacies even to loathing, and stimulated to stupidity with excessive excitement, to become ravenous and mawkish, gratified with nothing but flattery, and not satisfied itself for more than an hour,—just so long will it be incumbent upon our preachers and our reformers to advocate a literary as well as a social and moral reform. (To be Concluded.)

"The foundation of knowledge must be laid by reading."—Dr. Johnson.

Scripture or Shakespeare?

WHERE ARE THESE STATEMENTS FOUND?

In which book are the following found—the Bible or Shakespeare? Arrange some form of test and you will find it as entertaining and instructing evening—

1. "As infants that never saw light."
2. "The ripest fruit first falls."
3. "The beasts of the field shall be at peace with thee."
4. "The love of money is the root of all evil."
5. "There is no umpire betwixt us."
6. "Whose trust is as a spider's web."
7. "Where the light is as midnight."
8. "Wisdom and goodness to the vile seem vile."
9. "The tents of robbers prosper."
10. "Ye are all physicians of no value."
11. "The waters wear the stones."
12. "All our little life is rounded with a sleep."
13. "Stolen wares are sweet."
14. "Thou scaarest me with dreams and terrifiest me through visions."
15. "Ye would make merchandise of your friend."
16. "The world is but a word."
17. "Oh, that this too, too solid flesh would melt."
18. "Refuse profane and old wise fables."
19. "To him that is ready to faint, kindness should be shown from his friend."
20. "Vexation killeth the foolish man and jealousy slayeth the silly one."
21. "Did I say give unto me? or, offer a present for my of your substance?"
22. "There's a special Providence in the fall of a sparrow."
23. "The evil that men do lives after them."
24. "Life's but a walking shadow."
25. "The flowing streams of honey and butter."
26. "His shall are full of milk."
27. "I shall die in my nest."
28. "Lo! here is my signature."
29. "Smooth runs the water where the brook is deep."
30. "A merry heart maketh a cheerful countenance."
31. "I would that I were low laid in my grave."
32. "Teach thy necessity to reason thus."
33. "How small a whisper do we hear of him?"
34. "I was eyes to the blind and feet was I to the lame."
35. "I know not to give flattering titles."
36. "He addeth rebellion unto his sin."
37. "Whence is the way to the dwelling of light?"
38. "Brimstone shall be scattered upon his habitation."
39. "When sorrows come they come not single."
40. "The King's name is a tower of strength."
41. "My familiar friends have forgotten me."
42. "Mine error remaineth with myself."
43. "How oft it is that the lamp of the wicked is put out."
44. "Men see not, the light that is bright in the skies."
45. "All things are ready if our minds be so."
46. "My leanness, my leanness, woe unto me!"
47. "One touch of nature makes the whole world kin."
48. "All my familiar friends abhor me."
49. "A little fire is quickly trodden out."
50. "Forbear to judge for we are sinners all."
51. "Gird up thy loins now like a man."
52. "His heart is as firm as a stone."
53. "A friend should bear his friend's infirmities."

Walking in the Sunshine

A READING.

The other Sunday morning I had a most delightful experience. Although the day had begun as dull as could be, I had risen early, and presently I was out of doors, enjoying a brisk walk before service. Suddenly, as I paced along, the sun broke through the wintry gloom and shone on right bravely, gliding everything with resplendent gold.

Reaching the main road, I glanced ahead. There in front of me coming in my direction, was my old friend, Peter Goodson. I noticed he was walking in the very middle of the road, away from the heavy shadows cast by the long rows of tall, thick trees, so that the bright rays of the sun fell full upon him.

"Good morning, Peter," I cried, as I approached him. "I'm glad to see you out early! Getting all the sunshine you can?"

I shall not soon forget the face he turned upon me—it was lighted up with smiles, and sparkled in the bright sunlight.

"Yes, my friend," he replied. "I believe in getting as much of heaven's sunshine as you can. It costs nothing, and is a fine tonic."

"Then he grew talkative.

"Do you know," said he, "I always have a sack of sympathy for those foolish folk who spend all their days under the shadows of life, or in looking for clouds. Walk in the sunshine, I say. If you want to be happy, keep near the Son of Righteousness, for, as the old Book says, He has healing in His wings. There was a time when I suffered from the long-fade ailment. No cloud ever had a silver lining for me. This was a dark world, and I felt myself the most miserable man in it. But I've learnt wisdom since then. The best Christian is the joyous one. Depend upon it, mass religion is not worth much if it does not make him happier."

Now, I could not help thinking over those cheery remarks of the old man, for there is a valuable truth in them.

Have you ever noticed that our beautiful religion is called the Gospel, which means good news, and that the very angels of heaven sang for joy when it was first announced? So ours is essentially a religion of gladness. It is the happy man who is the truest exponent of Christianity. The path of goodness is the road of happiness.

Why should any Christian be afraid of a hearty laugh? A good, honest laugh is about one of the biggest blessings a man can enjoy. Nobody can count all the benefits that come from a merry laugh. Laugh yourself heartily, and you feel better. Make your friend laugh, and you'll make him happier. Make the sorrowful man laugh, and you'll lessen his griefs and raise his hopes. Make the old laugh, and you'll make them feel younger; and if you make the little ones laugh you'll make them better tempered, more healthy, more happy, and more loving.

A company of wise folks were talking about the legend that Jesus never smiled, when a little child settled the controversy by saying, "I am sure he must, or the little children wouldn't have loved Him."

A face that can't smile is never good. Pleasant people make a dull day cheerful. They have the same sort of effect in a room as an open fire or a bunch of flowers. They make you feel for the time as if everybody was pleasant because they are. You can't always explain

why they are so pleasant. They're not what the world calls beautiful—only beautiful in the soul, which is all the ornament.

But let us make no mistake—the sunshine I speak of is not bought with pounds or pennies. Most people look for happiness in the wrong place. They think it lies hidden in golden sovereigns, if it did. I'm afraid some good Christian heads that haven't even half-a-crown. One of our deacons became the most miserable fellow alive after he open-air mission secretary never looked so happy as when he remembered God, after losing all his cash in the Universal Kustem Bank.

"What can I do for you?" said a nurse, as she passed by a poor, suffering child in a hospital. "The only request the child made as the nurse passed so frequently by her bed was, 'Smile on me.'"

Remember, we must make an effort to get into the sunlight.

"Massa, does ye see de bright side this morning?"

"The question was put by an old negro woman to a sick manister."

"No, Nanny," said he. "It is not so bright as I wish it was."

Well, massa, I allus sees de bright side."

"You do? Maybe you haven't had much trouble."

"Maybe not," she said; but went on to tell in her simple, broken way of her life in Virginia—of the losing of her children one by one, of the death of her husband, and many friends. She was alone now in the camp, without having heard from one of her hundred or more children.

"But, Nanny," said the minister, "have you seen the bright side all the time?"

"Allus, massa, allus."

"Well, how did you do it?"

"Dis is de way, massa. When I see great black clouds coming over an, 'pears like comin' crushin' down on me, den I jist whips aroun' on de oder side, and I find de Lord Jesus dar, and den it's all bright and clear. De bright side is allus where Jesus is, massa."

"Well, Nanny," said he, "if you could do that, I think I ought to."

"Pears like ye ought to, massa, and you's a preacher or de word."

Cheerfulness, the bright weather of the heart, should be cultivated, and purity is the condition of true happiness. In the language of the Bauteos it appears that the words happiness and purity are synonymous. When a Basuto says that his heart is black, it may mean either that his heart is impure or afflicted; and when he says that his heart is clean it cannot be known without further explanation whether he speaks of innocence or joy.

Some people have a positive dread of being happy. Like the man who said, "It is not for me to be happy here, I must take it out when I get to heaven." Of course, we Christians shall be happy in heaven, but that need not prevent us being right down happy on earth.

My friend, whatever your trouble, keep on the sunny side of life. The Lord is a sun and shield.—*Selected.*

"Eat less; breathe more.

Talk less; think more.

Ride less; walk more.

Clothe less; bathe more.

Worry less; work more.

Waste less; give more.

Preach less; practise more."

—Aton.

"Reading is to the mind what exercise is to the body."—Addison.

Bible Study What Did Jesus Teach?

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

VII. About Discipleship

Topic for Week of April 10.

LESSON:

Matt. 16, 24; 10, 24, 25; 32-39

Luke 14, 26-33.

John 8, 31; 13, 25.

SUGGESTED HYMNS—"Epworth Praises,"

4, 16, 20, 44, 48, 103, 127, 152, 154, 169.

(Do not confine yourself to old, worn-out hymns.)

The meaning of discipleship. A disciple is one who learns, accepts, and advocates the teaching of his master. A disciple is primarily a learner. But the real disciple is more than a learner. A man may be a learner of the doctrines of Confucius, or of Mohammed, or of Plato, without being their disciples. Many learners, too, may learn something of the doctrine of Christ while at the same time they are far from being His disciples. The real disciple not only learns the teaching of his master, but accepts it as true, and adopts it into his own life and acts upon it in his conduct. More than this, the real disciple not only accepts the teaching of his master as good and right for himself, but advocates it as good and right for all men. He seeks to make it known to others, and endeavors to persuade them to accept it. His own life and the lives of those around him are required from the disciple of any master, whether he be the disciple of Plato, or of Wesley, or of Kier Hardie. But from the disciples of Jesus there is more than this required. Jesus claimed for His disciples what no other teacher had, ever claimed.

We shall consider some of the most striking features of Jesus' teaching concerning discipleship.

Absolute self-surrender to Christ.

"Whoever he be of you that forsaketh not all that he hath he cannot be my disciple." Luke 14, 32. Has any other teacher, either before or since, ever required so much from his disciples? The surrender of his money, his time, his energy, his will, his love, his all? Many a master has had disciples who have been not only strongly attached to his teaching, but likewise affectionately attached to his person. But Jesus requires from His disciples an attachment to his person and to his cause which is not only strong and affectionate, but absolute. "If any man will come after me, let him deny himself and take up his cross and follow me." "Whoever doth not bear his cross and come after me, cannot be my disciple." If a man love anyone, even father or mother, or son or daughter, more than me, he is not worthy of me.

This self-surrender to the Master implies that we render Him instant obedience. To Levi, whom the Master saw sitting at the place of toll, he said, "Follow me," and he forsook all, and rose up and followed Him. That was instant obedience. Likewise when the fisherman disciples came to land, after that great catch of fish, they, too, at the command of the Master, left all and followed Him. Jesus will have no clinging to anything else among His disciples. There must be an absolute giving up of all for His sake.

Jesus will allow no dilly-dallying among His disciples. He will permit nothing to intercept their devotion. One man says, "Master, I will follow thee, but suffer me first to attend to the funeral

of my father." Another man says: "I will follow thee, but let me first say farewell to my family." (Luke 9, 59-61.) But Jesus gives them to understand that the first duty of His disciple is not to attend to these important affairs, but to follow Him. There are many important things in this world that ought to be attended to, but they ought not to be allowed to usurp the first place in a man's heart; that belongs to the Master. No disciple should say, "Suffer me first to do this or that, and then I will follow thee," but he should say, rather, "Master, I will first become thy follower, and then may I be permitted, as thy follower, to attend to the duties of life?"

Jesus must "ave absolute possession of all that a man hath." On one occasion a rich young ruler came to Christ desiring to know what good thing he must do that he might inherit eternal life. He was a moral young man, above reproach in his life, but he was young, and he was rich, and he was influential, and he was wet many things in his life that might make a strong claim for his attentions and his affections. Jesus therefore said to him: "If thou wouldst be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." The principle underlying these words of the Master is that our possessions must be laid upon the altar of Christ for His service and for His poor. Whether we give them away to the poor absolutely, as did St. Francis of Assisi, or whether we retain them in our own hands, always recognizing that we are but stewards of the same; in either case they belong to the Master, and must be used only in His service as He directs.

Thus would Jesus teach His disciple: "Measure thy life by loss instead of gain;

Not by the wine drunk, but by the wine poured forth;

For life's strength standeth in life's sacrifice.

And whose gives most has most to give.

Discipleship based on love. See what Jesus says about this in Luke 14, 26; also in Matt. 10, 37. Love for Christ must take the first place in the heart of the disciple. Any other love that is legitimate may take the second place; but if it is not satisfied with the second place, and persists in seeking the first place to the detriment of the spiritual life, then we must hate it. That is what Christ means when he speaks of hating father and mother. Not many will ever be called upon to make such a sacrifice, but we should ever be ready to do so rather than compromise our loyalty to Jesus. No family or social relationships should ever be allowed to interfere with our loyalty to our Master. Hear what Henry Ward Beecher has to say on this subject:

Only that which comes between the soul and God, then, is to be spared and sacrificed. If any affection, how dear soever it may be, persists in coming between the soul and God, then it is to be treated like an adversary. If, in your upward tendency, there circle around between you and your Saviour the dearest friendship or love, you are to say to it, 'I will love you, but I must love Christ more,' and press it away. If it come again, and again, and again, and every time with more emphasis, you must press it away, and say: 'Nay; Christ first, and then thee.' But if it become pertinacious—yea, aggressive; if it be an affection that will not let you rest, but assails you, and seeks to drag you down and undo you, then you must use a lordlier tone, and say, 'Get thee away!' But if still, against your whole power, against

your purest self, against your higher nature, it seeks to strip you of all that belongs to you in common with God, then hate it. If it comes to that, put your whole soul against it, as you do against an enemy, no matter what the love is; for any love that will take you away from God will in the end take you away from your best self—from your hope and aspiration.

Love is the motive power in discipleship which leads to a life of self-sacrificing devotion. When a certain scribe said to Jesus, "Master, I will follow thee whithersoever thou goest," Jesus reminded him that he had no money rewards to offer him for his devotion, but that he might look forward to a life of poverty (Matt. 19, 20). When Dr. Mason, of Burma, wanted a Christian teacher to take the gospel to a certain warlike tribe, he said to his converted boatman: "Shapon, you have been getting fifteen rupees a month as a boatman; will you go to this warlike tribe with the gospel for only four rupees a month?" Shapon replied: "I will not go for four rupees, but I will go for Christ." That is the spirit of true discipleship, and its motive power is love.

"It is in loving, not in being loved, the heart is blest;

It is in giving, not in seeking gifts, we find our quest.

If thou art hungry, lacking heavenly food, give hope and cheer;

If thou art sad, and wouldst be comforted, stay sorrow's tear.

Whatever be thy longing or thy need,

That driveth thee, give;

So shall thy soul be fed, and thou, indeed, shalt truly live.

—Mrs. M. M. Painter.

Love is the mightiest of all forces. Napoleon knew something of the power of the sword, but he recognized the power of love as a greater force. "I think," says Napoleon, "I understand something of human nature, and I tell you all this (the heroes of antiquity) were men, and I am a man, but not one is like Him. Jesus Christ was more than man. Alexander, Caesar, Charlemagne, and myself founded great empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and in this very day millions would die for Him."

What are some of the duties of discipleship?

What are some of the privileges of discipleship?

What are some of the trials of discipleship?

What are some of the tests of discipleship? John 8, 31; 13, 35.

VIII. About Prayer

Topic for Week of April 17.

LESSON:

Matt. 6, 5-15; Luke 11, 1-13; 18, 9-14;

John 15, 13, 14.

SUGGESTED HYMNS—"Epworth Praises,"

5, 9, 40, 53, 88, 99, 101, 133.

(These are all splendid new hymns that you should know.)

Jesus teaches us much about prayer, as well by His example as by His words. In all the gospels we see Jesus at prayer; but for most of our pictures of the kneeling Christ we are indebted to Luke. Jesus is shown to us in Mark as the Man of mighty power; in Matthew as the Man of wondrous wisdom, while in Luke He is the Man of constant prayer. We see Him rising up a great while before day, that He might give Himself to prayer.

"The cream of the Bible is not to be gained by skimming it over."

We find Him going to a desert place or to a mountain, separating Himself not only from the multitude, but also from His disciples, that He might spend a time with His Father in prayer. We see Him spending all night in prayer.

One of the disciples, beholding Jesus in the attitude of prayer, was so impressed with what he saw that when Jesus ceased praying he said to him, "Lord teach us to pray." And the Lord did teach them to pray. We shall try here to sum up His teaching on prayer under three heads.

I. THE MODEL OF PRAYER.

This prayer, generally known as the Lord's Prayer, is a pattern to guide us, rather than a form to be slavishly adhered to, and therefore we have a right to extend it by any additions that harmonize with its spirit. Notice some of the outstanding features of this prayer.

(a) *It is addressed to God as Father.* Jesus habitually addressed His prayers to the Father. "St. Luke is a classic on the eternal Fatherhood of God." (See what is said about the Fatherhood of God in Topic No. 1 in this series of Epworth Studies.) In the Old Testament God is the omnipotent King; in the New Testament he is an all-loving Father. The king may know his subjects *en masse*, but the father knows his family, each member personally. Our Father in heaven knows us personally, and knows us thoroughly. We are therefore encouraged to come trustingly into his presence when we pray.

(b) *This prayer consists of two parts.* The first, containing three petitions, refers to the glory of God; the second, containing three petitions, also, refers to the need of man. God's glory is put first and man's need second. This is in harmony with the dictum of Jesus, "Seek ye first the kingdom of God." In our prayers do we remember the same rule?

(c) *The first part is a missionary prayer.* They who have no interest in the missionary cause do not offer this prayer. They cannot offer it sincerely. They may repeat the words, but that amounts to nothing more than the vain repetitions of the heathen which Christ condemned. Shakespeare puts it thus:

"My words fly up, my thoughts remain below; Words, without thoughts, never to heaven go."

(d) *There is no "I" in this prayer.* The pronouns are *thy* and *us*. In prayer there is no place for selfish exclusiveness. An old Socinian hymn is said to have contained these words: "Give rain and sunshine to Greiz, Schlez, and Lobenstein; and if others also wish them, they can ask for themselves." But our Lord teaches us that we must pray for others as well as for ourselves, and He himself has set us the example. Consider the following instances of our Lord's intercessory prayer: For His disciples, John 17; for children, Matt. 19.13-14; for Peter, Luke 22. 31, 32; for His enemies, Luke 23. 34.

II. THE SPIRIT OF PRAYER.

True prayer which brings an answer depends as much upon the spirit of the suppliant as upon the goodness and power of God. Real prayer is determined more by the spirit in which it is offered than by the form in which it is presented. What does Jesus teach as to the spirit in which prayer should be offered?

(a) *Right with God.* He teaches us that he who prays must be right with God. He must cherish the spirit of obedience to God (John 15. 7, 16). He must cherish the spirit of trust in God (Matt. 21. 22). He must cherish the spirit of submission

to God (Matt. 26. 39). No matter how anxious we may be concerning the object of our prayer, we should ever be ready to say, as Jesus did in Gethsemane: "Nevertheless not my will, but thine, be done." Prayer does not mean that the mere wish of a man may determine the will of God.

(b) *Right with man.* He must cherish the spirit of forgiveness and charity (Matt. 6. 14, 15; Luke 11. 4). He must do not only those who have offended us, we cannot expect God to forgive us. If we cherish ill-will towards others our prayer will not be heard. It is the prayer of the righteous man that availeth much (Jas. 6. 16).

"Forgive my foul murder! That cannot be; since I am still possessed Of those effects for which I did the murder.

My crown, mine own ambition, and my queen. May one be pardoned and retain the offence?" Shakespeare, in Hamlet.

(c) *Right in motive.* True prayer is offered in the name of Christ (John 14. 13, 14; 16. 23). This implies that all selfish purposes and unworthy motives find no place in prayer. "This phrase, 'In my name,' says Stevens in *The Johannine Theology*, "involves certain conditions and limitations affecting prayer. It implies that we are to ask in Christ's spirit—the spirit of submission and trust—and in accord with the nature and

EXAMINATIONS

NOTE.—Examination papers will be sent at any time to any person, on the first six of these Studies.—Just write the General Secretary.—All who have studied the six lessons already given, are invited to write. Any others may begin at any time.

aim of Christ's work for us. It excludes the idea that human desires can give the law to the divine order and that the human will can become determining for the Divine."

(d) *The spirit of perseverance.* Jesus spoke two parables illustrating the necessity of importunity in prayer (Luke 11. 5-8; 18. 1-8); but in both cases there were two things back of that importunity—the *sense of deep, urgent need*, and the *spirit of dependence*. Unless we see these two things we miss the lesson of these two parables. The poor widow may have been naturally shy, and inclined to shrink back from the presence of the lordly judge; she might have been willing to surrender her own rights rather than to have the appearance of being forward; but it was the very urgency of the case that led this naturally shy and modest woman to be so persistent. The man who begged bread from his neighbor may have been a good-natured man, always considerate of the feelings and needs of others; he might have been the last man on earth to think of disturbing his neighbor at such an inopportune time; but it was his deep sense of need, and the urgency of it that led him to persist in arousing his neighbor at this midnight hour. Persistent prayer is something more than a mere wish, it is the expression of a need, an urgent need, and, in this case, a need for others. Horace Bushnell said: "No prayer takes hold of God until it first takes hold of man. Importunity is impossible when there is not the sense of urgent need, and the spirit of dependence."

Akin to this is the *spirit of contrition*, illustrated in the parable of the Pharisee and the Publican (Luk. 18. 9-14.) Study the following instances of importunate prayer: Gen. 17. 16-33; 22. 24-34; Ex. 32. 11-14, 31, 32; Matt. 26. 36-46; Acts 1. 14; Rom. 1. 9.

III. THE EFFICACY OF PRAYER.

Prayer is the most powerful lever that God has put into the hands of man. By prayer he is able to move Heaven and earth.

(a) *Importunate prayer cannot be denied.* Ask, seek, knock. The suppliant must be ready to push his case to the end. Ask, seek, KNOCK—these words indicate three degrees of importunity. Bishop Hall said, "His promise is so sure that I know I shall receive what I prayed for, or what I ought to have prayed for."

(b) *Prayer succeeds where other means fail* (Mark 9. 29). See what our Lord says about prayer as a means of overcoming temptation (Luk. 21. 26). See what he says about the power of united prayer (Matt. 18. 19). Do we fail here?

(c) *Prayer rests on the goodness of the Father.* The answer to prayer becomes a reality because of the love of the Father. "His *crua sine qua non* (Luk. 11. 11-13).

(d) *Examples of the power of prayer.* When Jesus was baptized with the Holy Ghost, He was in the act of praying (Luk. 3. 21). When He came to His disciples walking on the sea, and stilled the storm, He had just come from a season of prayer in the mountain (Matt. 14. 23). We read that on a certain day while He was teaching, "the power of the Lord was present to heal them." But this wonderful success followed immediately after his season of prayer in the wilderness (Luk. 4. 17). Before his departure into the next towns to preach, as a fitting preparation, He rises up a great while before day that He might pray (Mark 1. 35). Before choosing His twelve apostles He fittingly spent all night in prayer (Luk. 6. 12). It was while He was engaged in the act of prayer that he was transfigured before His disciples. It was after His prayer in Gethsemane that He was able calmly to surrender Himself into the hands of His enemies and meekly await His end, the calmest man in all that throng.

Is it any wonder that Luther succeeded in the reformation of Germany when he spent three hours a day in prayer.

"Morgan, I would rather train ten men to pray than a hundred men to preach," said George Macgregor to G. Campbell Morgan.

"Pray till prayer makes you forget your own wish, and leave it or merge it in God's will."—T. W. Robertson.

Useful Advice

The late Bishop Potter was a wonderfully effective preacher, reserved and dignified. A clergyman who once delivered a sermon before the bishop tells the following story:

"I was young and enthusiastic at the time, a disciple of the methods of Talmauge. I let myself go in that sermon. My voice shook the church. My gestures shook the pulpit."

"At luncheon, afterward, I am ashamed to say that I fished for compliments. I leaned over the bishop and asked him in a low voice to give me some advice on preaching."

"What he said was this: 'My dear young friend, never mistake, in the pulpit, perspiration for inspiration.'"

"The Christian is the world's Bible, but there is often need of a revised version."

Section of Social Service

"Look Up, Lift Up."

The Secret of a Social Evening

BY THE EDITOR.

The chief element in a real social evening is the spirit of at-home-ness that prevails. The company may be large or small, the time, summer or winter, the quarters a restricted room or bounded by all-out-of-doors; but under any condition or circumstance, the whole assembly must feel a freedom from unnatural restraint that nothing but a "home" sense can impart. Only so can stiffness and formality be dissolved, the warm sunshine of true domestic sociability, diffusing wholesome influences on all around, will clear the atmosphere and dissipate the least and last germ of unfriendliness.

Four simple ingredients, at least, are needed to produce these homelike conditions. They are congenial company, mutual regard, sympathetic co-operation, and healthful exercise. Mixed together in proper proportions, they cannot fail of happy results, and both pleasure and profit will naturally accrue to all who associate together in such a gathering and contribute to its success.

The Third Vice-president, who can so combine these ingredients that they will minister to the delectation of the assembled company, is magnifying this phase of the office, and the programme that most fully utilizes them for the enjoyment of all, is a good one. Such a programme cannot be bought ready-made, it must grow out of some one's fertile brain as the local needs are studied. Naturalness must be aimed at, and adaptability must be the prevailing law in making the selection. A programme quite appropriate in the city might be wholly out of place in the country and vice versa. Here is where originality in the Vice-president is of great value. The order of exercise must be well thought out and fully mastered by the presiding genius of the occasion. Haste is fatal, and a hurried-up programme is foredoomed to failure.

But, whether the exercises be elaborate or simple, the company must feel at home to enjoy them. That is why we emphasize again this point above all others. It is essential, and without it all else will prove both insufficient and inefficient for best results.

The Purpose of the Social Department

BY MISS I. L. FARRILL.

As in individual life, so in the larger and wider life of the organization in which the individual lives, best results arise from having a clearly defined purpose or goal to be reached.

The social department should have a purpose large enough to include all, and one worthy of the time and support of the leaguers. We must remember, however, that it is a department, best results its justification rests upon its ability to serve the larger organization of which it is a part. The purpose of the social department must necessarily be found embodied in the larger purpose of the league itself, and to understand the one we must be familiar with the other.

The ultimate aim of the Epworth League is to develop Christian character, strong, noble and permanent, for upon

such character the world must depend if it is going to be carried higher. In this large purpose to develop noble manhood and beautiful womanhood, to make lives strong, sympathetic, and serviceable, must be found the aim of the social department.

The social work, then, must be given a broad significance, and it is only filling its true place in the life of the league when it puts us in touch with the real human life and conditions thereof all about us in our town, our city, or our nation. No social department is doing its whole duty by merely organizing a social evening. It must do more. Just as the missionary department places before us and impresses the claims of missions, so the social, with that wider view of society, its needs, its sorrows, its sins, its imperfections, its possibilities, must give the leaguers a vision of local and national conditions, for our Christianity is becoming more and more emphatic in its emphasis upon the practical.

The purpose, then, is a two-fold one. 1. There is the inner field of action which consists of work in the league, such as the social handshake, the kindly word, the social evening, the friendly spirit which overcomes all feelings of coldness. What is required here is the actual touch of a personality overflowing with interest in our fellow-beings. By such intercourse the social committee should create an atmosphere of power and inspiration to those who come. Some are tired, away from home, discouraged, and about to fall. They need the strong hand and helpful recognition, and the department gives great opportunity in this respect, since the conventional is largely removed in the hours of its activity.

If our socials are to compete with any degree of success against such secular attractions as the theatre or the ball-room they must have a motive to which these cannot attain—to save. If our socials appeal only to the senses and not to the soul they are not fulfilling their purpose. To make social life effective, every member should feel responsible for the meeting, not leave it to a few appointed ones. If strangers come, do not stand aloof, waiting for a formal introduction, but kindly welcome them and see that they do not feel neglected. Do not, as soon as the last stranger has entered, go back to your intimate friends, but cultivate the habit and manner of genial sociability to all.

Have a good, but short, programme, using the talent of your own league of church. Sometimes a short debate will be very profitable. Coffee and cake may well be served, and while enjoying the refreshments the visitors may be invited to come again or to join the league.

Let the sick be visited. Cast your sunshine to them. Books and magazines are always welcome if adapted to the taste and needs of the patient. Remember that people who are sick do not, as a rule, crave heavy reading. Flowers always bring joy and comfort. Do not neglect the talent for singing. Much good can be conferred by a simple hymn or song, and reading to the aged whose eyes are growing dim will cheer and gladden them greatly.

2. There is the outer field of action.

How often strangers have come to our church uninvited. Let us not fall in our duty to them, but be warm, sympathetic spirit of Christian

brotherhood and sisterhood, hold them to the Church.

The social department should study the questions of reform in which the town's life is involved. We should know the license problem, the conditions of charitable institutions, and visit the boarding-houses. We should interest ourselves in local option campaigns, and work for the utter extinction of the drink traffic. We should know these things as well as foreign missions, for is not the upbuilding and ennobling of our homeland of first importance?

If our social department awakens to its privilege it will be more than an amusement provider, and become a mighty force in the Church, and perhaps even in the nation itself. It will bring Christ before the world by its unselfish and prayerful efforts to bring about truer and purer standards of social life. Thus it will become the agent of sympathy and help, the destroyer of cliques and caste, the redresser of wrongs, and the able representative of our Master, fulfilling His sublime purpose in our lives, and achieving the object of the Epworth League in its varied ministries in His name. Kenilworth, Ont.

Don't Trouble

"There is a saying old and rusty

(But good as any new)

'Tis 'Never trouble trouble'

'Till trouble troubles you.'

"Don't you borrow sorrow,

You'll surely have your share;

He who dreams of sorrow

Will find that sorrow's there.

"If care you've got to carry,

Wait till 'tis at the door;

For he who runs to meet it

Takes up the load before.

"If minding will not mind it,

Then better not to mind;

The best thing is to end it,

Just leave it all behind.

"Then don't you trouble trouble

'Till trouble troubles you,

You'll only double trouble.

And trouble others too."—Sel.

A Lonely Saint

"Please take this home and read it."

The letter was held out to the deaconess as she passed from one to another of the women in the "City Asylum," a new-fashioned name for the poorhouse.

"I've been waiting so long," the old voice quavered on, "and I think you must be the one I wrote the letter to."

That night in her room the deaconess opened the letter.

"Dear Friend: I am lonely here. I am a Christian and love Jesus, but no one comes to talk with me about Him. Won't you send somebody to me to talk about Heaven, for I want to go there very much. I am all alone in the world. All my people have gone on before and I is so lonely. This home is real nice and the housekeeper is kind, but I want to leave it all and go to live with Jesus. Yours in His name, "E— N—"

The appeal touched the deaconess's heart. The next day she visited several members of the church and Epworth League, and as a result of her work a religious service is now held regularly in the institution. The Sunday School

"Love your neighbor, but do not pull down the hedge."

has made Mrs. N.— a member of the Home Department, and once a week a library book is sent her. Members of the Epworth League visit her often, too, with flowers and other gifts. Occasionally someone comes with a wheel chair and takes the old lady to the various services of the church.

There are other lonely saints who need the help of the younger members of the church. Why wait for a deaconess to discover them?—*Deaconess Adcock.*

Easter Morning

"Break, dawn of the Easter Morning,
And scatter the night afar,
With thy serried ranks speeding,
In the wake of the morning star!
Break over the mountains hoary,
Break over the valleys dim,
Till the vales and the hills together
Shall thrill with the Easter hymn!

"And the world that was gray with winter,
Will blossom anew with spring;
There shall yet be beauty for aches
And the soul that was dumb shall sing.
The night of the grave was heavy,
But the day of the Lord is nigh;
Break, dawn of the Easter glory
From the gates of the rifted sky!"
—Margaret Sangster.

Do You Know

- When the Committee to which you belong, last met
- That it pays to re-arrange your meeting room occasionally?
- That it is better to have some sociability every evening than nothing but "social" some evening?
- How much a real hearty welcome is worth to a stranger or casual visitor in your League?
- That when one of your members leaves your society, you should follow him till he is located elsewhere?
- That there are aged people in your neighborhood whose hearts you may easily gladden with a song or a prayer?
- That there are quite a lot of young people in your community whom you have never really tried to interest in your Society?
- How much of some of your nearest and most intimate friends need your help to live right and how much they would like to help you live in the same way?

Some Qualifications for a League President

As brought out in the "Round Table Conference" at the Foxboro Convention, Nov. 26, 1909.

He should be a Christian, a consecrated Christian, with a live, strong personality—a personality of the heart—the personality that comes from resources within and *not*—for what he is of vastly more importance than what he does.

He should be a worker himself, and possess the ability to set others to work. He should not attempt to do all the work himself. He should be tactful, resourceful, with the quality of initiative, and the ability to plan and think out things for others to do. He should inform himself on League matters so as to be able to offer advice or suggestions when needed. He should be punctual at all meetings, should be business-like in the business affairs of the League, should have regular business meetings with Department reports, and if any of the workers are

not working should find out why, and endeavor to get the work done.
A good officer is one who gets right to work as soon as he is appointed, and wants everybody else to get to work, and if they don't he wants to know why.

How the Boy Was Saved

It has been well said that if you would win a boy to Christian manliness you must trust him. This fact is well illustrated in the following incident, told by Judge Linnsay, of the Juvenile Court of Denver:

Shameful to relate, he was in jail. A strange place for a 12-year-old boy with a soul and heart.

The jailer had telephoned me one cold, wintry night that the boy was in a spasm of crying, and had so alarmed him that he urged me to come at once. I grabbed my coat and hat and went out into the night, feeling that the pitiless beat of the sleety rain was ever kinder than a criminal law that condemns little children to crime and iron cells. But

and put my arm around the boy. I told him how much I thought of him, and how I despised the bad things he did. Yet what could I do if he did not help me? I might help him, but I could not carry him; I would always be his friend, but he was getting both himself and me in trouble if he "swiped things," for if I should let him out and he "swiped things" again, would not the officer say that the judge made a mistake in not sending "that kid to the State Industrial School, where he would not have a chance to swipe things?" The boy would say both "Judge and the boy should be in jail. How could he expect a judge to keep his job if his boys did such things? He saw the point, and, standing upright there in the cell, the light in his eyes speaking better than his words, the earnestness of his promise "stay wid yer, Judge," as he fearfully declared he would never get me into any trouble, and we would both keep out of jail.

And so I almost as tearfully accepted his proffered protection, and out of the jail we walked together into the new raging storm. And yet it was no such storm as had raged in that boy's life—a home blighted by a father who had deserted and trodden under foot every vow he took at the marriage altar. And so a father's care, the Divine birthright of every child—had been denied him. The boy was not bad. His opportunity had been poor, his environment was bad. I took him home to his mother, a poor, struggling woman deserving of a better fate than to toil all day to feed and clothe her hungry children. A child with no father and a mother, however noble, who under such handicaps and difficulties tries to perform the function of both, generally fails to perform that of either.

Is it a wonder, then, that the child is not "brought up in the way it should go?" Is it the child's fault? If not, why then the jail and degradation?



"WHAT MANNER OF CHILD SHALL THIS BE?"

this was before the fight against the jail was fought and won. This was before love and firmness had supplanted hatred and degradation.

Behind iron bars that would shame the king tiger of the jungle I found the boy. He was sleeping, and you would have thought not a care had ever visited that little tanned head, with its worn and tear-stained face. But he wakened, startled by the grating of iron bolts and bars, and clinking of great keys turning in their solemn, monotonous locks, as the jailer, leaving me alone with the boy, returned from the cell back into the dimly-lighted corridor.

The boy, frightened at these strange surroundings, looked at his new cellmate at first cautiously—almost fearfully. Then a look of joy and gladness came to his eyes, as might come from the captive knew me, for he had been a chronic little truant, and there may have been worse things, but they may be left unsaid, for it was the boy, and not the "things," we were trying to redeem.

I sat down in the cell on the iron floor

The boy returned to school. He brought good reports for over two years, and with them he brought joy and gladness. We had, in a poor way, tried to supply what was lacking in his little life, but to do this well a spark had to be struck somewhere, or a heart-string had to be sounded.

One day his mother came at the end of a weary, toilsome day to tell me that Harry was a changed boy. She told me how thoughtful and loving he was, and that once when she had been sick he had, with the tenderness of a woman, waited on her and given up all the pleasures of the street. Finally the tears came into her eyes, and she said: "Judge, I never knew just why Harry changed so much in one day, why he was ill and he had been so sweet and kind, I asked him how it was he became good for the Judge, and, looking up into my face with a tear in his eye, he said: 'Well, mother, you see it's this way, if I ever gets bad, or swipes things again, the Judge—the Judge will lose his job—see?—and he is my friend—he is—and I am goin' to stay wid him.'"

He: "I can trace my ancestry back through nine generations." She: "What else can you do?" Then he blinked and looked at her as if he wondered where he was and how far he had dropped.—*Ed.*

"By and by leads to the road of never."



OUR JUNIORS

"Train up a Child According to His Way."



Home Prize Bible Questions

A Request.—Pastors, Superintendents, Presidents, Parents, Teachers, all friends of our Juniors are asked to lend their aid in extending the influence of this department. Get the boys and girls to work. It will do them good. We want hundreds of post-card replies every month.

Direction.—1. Choose questions according to your age. 2. Answer by number. 3. Always give Scripture references when possible. 4. State your age. 5. Do your own writing. 6. Only post-card replies will be considered. 7. Mail your card by April 15. 8. Address, Rev. S. T. Bartlett, 35 Richmond St., W., Toronto, Ont.

FOR JUNIORS UNDER TEN.

1. Who was Andrew's brother?
2. What did Jesus call Himself in John xv?
3. Who was the first person to see Jesus after He rose from the dead?

FOR JUNIORS UNDER THIRTEEN.

1. Find a passage to show that Timothy had a good home?
2. Why did the three Hebrew children refuse to bow down to Nebuchadnezzar's image?
3. What words of our Lord bear out the teaching of Prov. 15. 23?

FOR JUNIORS UNDER SIXTEEN.

1. Who by a visit to St. Paul illustrated the truth of Prov. 27. 17?
2. How many men wrote the books of the New Testament? Name them.
3. What disciple forsook St. Paul in Rome, and why did he leave him?

AWARDS IN JANUARY CONTEST.

1. For Juniors under ten, the book prize goes to Gerald O. Muirhead, (age 9) 45 Clergy St., Kingston. Gerald's answers were very clear. He wrote the best card.
2. For Juniors under thirteen, many did well; but Eva Carter, (age 13) Clinton, did excellently. Here is her card. Could you get much more on one?

Clinton, Jan. 19th, 1910.

"Home Prize Bible Question."

1. Our Saviour appeared first to Mary Magdalene, after His resurrection.—St. Mark 16. 9.
2. Lessons taught by Jesus when speaking about the sparrows.—St. Matt. 10. 29-31. (1) That not one of His children are forgotten, no matter how weak or small they may be. (2) How thankful and grateful we should be to our Heavenly Father to know that He is ever watchful and mindful of His children. (3) That we should trust God at all times; then He will care for us.
3. Exodus 20. 12.—Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee. Eph. 6. 1-3.—Children obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise, that it may be well with thee and thou mayest live long on the earth.
4. The city of Capernaum was the scene of many of our Lord's miracles.

Eva Carter (aged 10 years).

3. For Juniors under sixteen, a number of good answers came; but Wilfred Hull (age 13), Lakeland, was the only one to give Scripture references, complete. So, of course, he wins the prize.

Weekly Topic Studies

MARCH 20.—HOW JESUS TAUGHT HIS FRIENDS. Matt. 5. 1-12.

Introduce some of the apostles to the juniors—Peter, for instance, showing his devotion to Jesus, though he made some sad mistakes. A short history of John, the son of Zebedee, might be given, showing the use and the meaning of the three sentences—1. "Master where dwellest Thou?"; 2. "Lord, who is it?"; 3. "It is the Lord." Who were the Zealots? Had Simon been one? What changed him? How did Matthew show his thankfulness to Jesus? How may we, Christ taught His disciples and friends by words spoken to them, as in the lesson to-day, which every junior ought to be able to repeat from memory. Do the words apply to our daily life? Have the juniors give various parables and the story they contain. When Christ pointed out faults He also showed the better path? Do we act so with our friends? Name some of the miracles and the lesson taught? The apostles wondered which of them would be the greatest. Give some of the object lessons in which Christ sought to cure this fault? "Learn of Me—and you shall find rest."—C. G. W.

MARCH 27.—THE MISSIONARY MESSAGE OF EASTER. Matt. 28. 1-8; 16-20.

"God so loved the world that He gave,"—gave His Son," that through Him light and healing might come to all the nations. That is the basis of our programme.

Tell again the story of that first Easter—the sad journey to the sepulchre, the finding of the empty tomb, the wonder and bewilderment of the disciples, and then their meeting with the risen and glorified Christ.

We must not forget that all that makes our lives beautiful and happy comes as a result of this story, told and retold all down the Christian centuries. God "Gave" His Son; Christ "gave" His Life. Is there nothing for us to give; nothing for us to do? Blessings which we have received bring to us great responsibilities. We owe to those who have never yet heard the message of Easter the story of the Risen Christ. The little Chinese girl, unwanted and neglected, the slave of her father and brothers, growing up in ignorance; the Japanese maid—some surroundings perhaps are somewhat happier, yet who knows nothing of the best things of life; the little girl in "Darkest Africa," whose value is estimated at the rate of so many cattle; the child-widow of India, weeping in hopeless sorrow, an outcast from her home and her people; the boys of China, of Japan, and other newly-awakened countries in the Orient, who are so ready to drift into lives of selfishness and vice—to all these we must tell that "God so loved" them "that He gave His only-begotten Son" to save them from sin.

"Go ye!" was the command, and as surely as the disciples of old claimed the promise of the abiding presence of God, and set out upon their task, so may we feel that the command and the blessing are both for us. Christ in His actual presence could not go with the disciples, as they scattered, each to do the work assigned him; but each one had before him a vision—a vision of the

risen Christ, with hands outstretched in blessing as He parted from the little company of faithful ones; and each felt in his heart the fulfilment of the promise, "Lo! I am with you always." Before them, growing gradually clearer in outline, was the idea of the world-wide kingdom, a thought which it seemed impossible for them to grasp while their Master was at work with them. To make this kingdom a world-wide reality was their constant endeavor.

Christ's Kingdom is growing; but He still needs many workers to spread it all over and through the earth. Our juniors may help. By their prayers, testimony, and gifts, they may do much now, and when men and women grown, many of them will go to tell in other lands the glad story of victory through our Lord Jesus Christ. Will you not be a missionary?—C. C. S.

APRIL 2.—A SABBATH WALK WITH JESUS. Matt. 12. 1-8.

1. What difference was there in the teachings of the Pharisees and of Jesus concerning the Sabbath day?
2. What does it mean to "rest" on the Sabbath day?
3. Name some works of necessity on the Sabbath?
4. Give instances of works of mercy or love?
5. Learn all you can about our Sunday, the Christians' Sabbath, and why we observe it.
6. How was the Sabbath observed under the law of Moses?
7. Observe the place where Christ meets the restored man—in the Temple, returning thanks to God.
8. Are our Sabbath walks always with Jesus?
9. "He who worships God only on Sabbath and does not love Him on week days, has no true religion."

Explain that the Christian Sabbath is the first day of the week because we observe it as the *Lord's Day*, in commemoration of His resurrection. The change from the Jewish Sabbath (seventh day) was not to express Divine command, but by the general consent and usage of the apostles and the first Christian believers.—C. G. W.

APRIL 10.—MANY FOLLOWERS, BUT FEW FRIENDS. Mark 3. 7-12.

SUGGESTED THOUGHTS.

1. "Work for others that costs nothing is scarcely worth doing."
2. Our early friendships print their own stamp upon our character.
3. In every life there is an inner circle of loved ones.
4. Friendship cheers like a sunbeam, binds like a golden chain.
5. We can never really learn the words of scripture save by doing them.
6. Our Master went about doing good. Are we His friends?
7. What is the difference between a follower and a friend?
8. Select scripture truths and distribute them among the juniors.—C. G. W.

APRIL 17.—HOW HIS COMPANIONS HELPED JESUS. Luke 7. 36-50.

We have seen how many Jesus taught and helped His friends. Do you believe they could be of use to Him? Explain the thoughts in the minds of a great many people concerning Christ—as to His rule, etc.

Christ's chosen friends gave Him a true and tender love. Though, like them, we may not be rich or famous, shall we not give him the same?

Jesus was grateful for the sympathy and devotion of His disciples. Do you think He cares as much about ours?

"A child is harmed if he be unduly checked as a questioner."

His companions became preachers and teachers, travelling from place to place.

Have we disciples such as these today? Where are they? Name them.

The best we have should be given to Jesus, the best friend and companion on earth. Loving courtesy is always rewarded.—C. G. W.

Little Disappointment

A HEADING.

She was a queer-looking little thing. She wore a long dress of bright-colored cloth, tied close up under the arms with a cord. Her black hair was parted very straight in front, and hung in a braid down behind. In the muddy season she thumped about in wooden shoes, but in bright weather she wore slippers of straw.

Sometimes this little girl was clean, but most of the time she was a very dirty little girl indeed. You would not wonder at that if you saw the house she lived in. It was only a hut with a straw roof, a mud floor, and greased paper for windows, and it was a dark and gloomy place in which to have to stay when the weather was cold or stormy.

This queer-looking little girl had a queer name also. It was a Korean name, and meant "Disappointment." They called her by that name because they were all so sorry she was a girl instead of a boy; and as she was the oldest of five children, and they were all girls, her father said she was the beginning of disappointments.

Her father's name was Mr. Ee. It was not a hard name to spell or pronounce, but Mr. Ee himself was a hard, cruel man. He was a bad man, and was quarrelsome in his home. The mother and children were very unhappy.

Mr. Ee always seemed to blame Disappointment for being a girl, and would scream out at her that she had no right to take the place of a son. Little Disappointment would get very much frightened to see her father in these fits of anger, for sometimes he struck her and dragged her about by the hair. At such times her mother would try to comfort the little girl by telling her how every Korean father wanted a son to bear his name, and to do him honor when he was dead.

There was no such man to make Little Disappointment's life bright. She never had a toy, not even a rag doll, nor so much as a picture card. Most of the time she had to be looking after the younger children and carrying the baby on her back. In fact, she had carried babies so long on her poor little back that she usually stooped over, like a little old woman.

Almost every year the cholera came to the dirty little town where the Ees lived. The people were always very much frightened when they heard that the dreadful disease was coming. Instead of cleaning their houses and streets to keep the sickness away, the men would go out along the roads and set up great wooden posts with horrid, ugly faces on them. They made these faces just as frightful looking as possible, so that they would frighten away the evil spirits that brought the cholera.

Mr. Ee put an ugly picture on his house, near the door, to frighten the spirits away. This picture looked like the ugliest comic valentine you ever saw. But the cholera came, in spite of all they did to scare it away. It came right to the Ee's house, and Mr. Ee was the first man in the town to fall sick of the dreadful disease, and he fell very sick.

Instead of trying to help him, everybody ran away and left him to die—every-

body that is, but his wife and little Disappointment. Even though he had all ways been so cruel and selfish to them, these two did everything they could to relieve his sufferings. But at last they saw that he must die.

Little Disappointment was sorely distressed because her father moaned all through the terrible sickness, "Oh, if I only had a son, he would give his blood to make me live."

Disappointment knew that the people in her country believed that if a son gave some of his blood to his father, when he was about to die, the father would certainly get well.

Never in all her life had she wished so much that she was a boy, instead of a worthless girl. She knew boys in the town who showed, with pride, where their fingers had been cut from their hands, in order to give their blood to their fathers in time of severe illness. What would she not give to be such a son!

A thought came into her head. She would try it, anyway. So, going into

apPOINTment told the same sweet story to her daughters, she said, "It was the best news I ever heard in all my life, that there is a God who loves the girls just as much as he does the boys."—*Belle Sparr Luckett, in Morning Star.*

A Little Child Shall Lead Them

A striking incident is told of a missionary in India, who was called to a little out-of-the-way-village to baptize and receive into church fellowship more than sixty adult converts from Hinduism. He noticed a boy sitting in a back corner watching and listening very wistfully. Finally he came forward. "What, my boy, do you want to join the church?"

"Yes, sir."
"But you are very young, and if I were to receive you, and you were to slip aside, it would do injury to the cause of Christ. I shall come again in six months, and then, if I find you steadfast and true, I will baptize and receive you gladly." No sooner was this said, than all the people rose to their feet, and one, speaking for the rest, said:
"Why, sir, it is he who told us all we know about Jesus Christ." And so it turned out to be.—*ScL*

Christ First

It is said that when Leonardo da Vinci had finished his celebrated picture of the "Last Supper," he asked a friend to inspect the work privately, and give his judgment concerning it.

"Exquisite," exclaimed the friend; "that wine-cup seems to stand out from the table as solid glittering silver."

Thereupon the artist took up a brush and blotted out the cup, saying:

"I meant that the figure of Christ should first and mainly attract the observer's eye, and whatsoever diverts attention from Him must be blotted out."—*ScL*

What Can You Expect?

In the course of a recent address, Dr. George F. Pentecost, endeavoring to illustrate what many people of the twentieth century go to church for, told the story of a woman who, after hearing him preach in one of the large churches, informed a friend that she did not like the services at all. The seat was hard, she said, the singing was not good, and the preaching was poor.

Her little girl, who overheard her remarks, and who was present with her at church, said:

"What can you expect for a penny?"

A Golden Crown

"Why did you put your sovereign in the missionary collection, instead of some silver?" Davie was asked.

"Because," he replied, "as the congregation sang, 'Bring forth the royal diadem, and crown Him Lord of all,' I imagined that I could hear his steps coming down the aisle to receive his crown, and I did not want him to wear a copper crown, or a silver crown, but a gold crown."

Part of our work for missions is the giving of gold for Christ's coronation.

A Fine Testimonial

On one of the New Hebrides in the South Pacific is the lonely grave of a Presbyterian missionary, the Rev. John Gaddy. A marble slab bears the following inscription:

"When he came here
There were no Christians;
When he went away
There were no heathen."

VICTORY

V stands for voice,
His voice within,
Is calling all
From paths of sin.

I stands for ill,
No ill can come
To him who seeks
A heavenly home.

C stands for come,
His word so blest
Says, "Come, and I
Will give you rest."

T stands for time,
This very day
'Tis time to start
To walk His way.

O stands for our,
Our Christ is He
Who died, that ransom'd
We might be.

R stands for right,
No one dare claim
The right to put
His name to shame.

Y stands for you,
To make you free
Christ rose from death
To victory. —E. L. Rolfe.

the kitchen, she took a knife and bravely cut off one of her small fingers, and running to her mother she cried: "Give him the blood! It may make him well, even if I am a girl!"

But Mr. Ee did not get well. He died in a few hours.

The neighbors all said: "What a pity for a man not to have a son! If he could have had the blood of a son, he might have lived."

Little Disappointment believed what they said was true, and grieved that she was to blame for her father's death.

This happened many years ago, before Disappointment or any one in the town where she lived had ever heard of the true God, who loves people too much to seek to harm them, and whom every one could love and trust.

"A Jesus woman," as they called the missionary, came to live among them one day, and told them a wonderful story that made their hearts glad.

"It is too good to be true," the women all said.

But soon they came to believe it, and it made their lives happy. When Dis-

"A very simple answer to his every question is all that a child asks for."

THE SUNDAY SCHOOL

"The Bible Studying Service of the Church."

Interesting the Sunday School in Missions

BY MISS MABEL BAILEY.

The Sunday School, representing as it does, the main teaching force of the church, is supreme in its possibilities of service, and as such, it should aim at the complete training for service of each individual who enters the fold.

David Livingstone declared his missionary purpose at the age of twenty-one, Bishop Thoburn at seventeen, and James Chalmers at fifteen. Trace the lives of the majority of missionary heroes and you will find that childhood's impressions made them what they were.

No Sunday School is giving our girls and boys an all-round training in Christian work if it ignores the Missionary department. Christ was the greatest missionary the world has ever seen, and if we would train followers for Him we must prepare them to meet the obligations He lays upon them.

The Divine purpose of the Sunday School is to assist to completion our Lord's purpose for the evangelization of the world. We have in our schools undeveloped resources, and our duty is to develop and utilize these for the Kingdom of God.

The plan of organizing the Sunday School into a Missionary Society having its own officers, is constitutional, but often the same power is given to a Missionary Committee consisting of from three to five persons. The members of this committee should be well informed and full of both zeal and inspiration for missions, for the success of this enterprise consists not so much on the size of the school as on the consecration and efficiency of the committee. It should meet at least monthly for prayer. Plans should be thought out carefully. Report should be given regularly.

The superintendent should, of course, be well informed and enterprising in relation to missions, and a close and sympathetic relationship must exist between him and the committee.

The teachers hold a most important place in this enterprise. By personal relation to the class this is so. Who should be the ideal for boy or girl if not the Sunday School teacher? If the teacher be not alive and interested in missions there will be neither information nor inspiration for the class. The late B. F. Jacobs said: "A Sunday School worker who is not a missionary worker is out of place." If the teachers can be formed into a mission study class the result will be a great increase of knowledge and an evident growth of interest.

How about the members of the class? Having a working committee, a live superintendent, an active teacher, how is the class to be best reached? Every lesson in it something missionary, and missionary principles and facts can be taught incidentally with the regular lesson. The story of some great missionary can be told the class by the teacher as supplemental. Then a special missionary day will be set apart. The committee will have in charge, but the teacher should prepare the girls and boys for it by personal conversation. Make the special day a subject of prayer. The programme itself may be given by the classes in turn, thus taxing the ingenuity and skill of the teacher and

arousing the interest of the class for weeks or months beforehand. The parents will become interested. On Missionary Sunday they will attend in large numbers, and the results will be profitable to all concerned.

A missionary library is necessary. The books should be carefully selected and placed in charge of a special librarian. Many books full of entertainment and replete with interesting story have been written as the result of missionary experience and toil. These should be given the boys and girls to read.

The best way to take the missionary offering is by the envelopes in classes, each class being credited with the amount contributed.

The most important factor in this work we have left to the last. It is prayer. Our enterprises must have their deepest source in God, not in man alone. Someone has said that "prayers are better for the missionary than gold." Certainly our scholars should learn to associate missions with God, and on Missionary Day a special prayer theme should be impressed on the programme.

Our obligation is to train up a generation of men and women to carry out the Master's purpose in every detail. Such responsibility we dare not assume alone, but with God we may realize much in the proper moulding of these budding lives committed to our charge.

Nile, Ont.

Is It Worth While to be a Sunday School Worker

Considered merely as a course in Christian culture the Sunday School deserves the foremost place among church societies. The Christian should grow. He is not finished when he is born. Joining the church is not the final act of discipleship; it is one of the first. One is to add to his faith, virtue; and to virtue, knowledge. He is to keep on adding, growing toward the stature of the perfect man in Christ Jesus.

Unfortunately many Christians do not grow. They are no larger to-day than they were the hour they were born. Their souls are stunted, dwarfed, deformed, anemic. They are afflicted by divers spiritual diseases. They suffer from the dry rot of selfishness and the leprosy of sin. Prayer is formal and they have no taste for God's word.

What is the trouble? They are doing nothing to make themselves grow. They take no exercise. They are suffering from spiritual indigestion. They receive, but give nothing. They violate in the spiritual realm every law of health they obey in the natural world. God does not feed us that we may stagnate, that we may hibernate like bears for half the year and live on our accumulated fat. We are fed to serve. Faith without works is dead.

THE SUNDAY SCHOOL PROVIDES EXERCISE

There is no form of service that will do more for the spiritual life, provided it be intelligently done, than work in the Sunday School. It brings into play precisely those powers which need to be exercised. It is a perfect spiritual gymnasium. It engages us with those things which are essential to the soul's development. It takes the mind off of self and

interests it in others, and with the highest welfare of others. It includes every other valuable service. One cannot become interested in a boy's soul without in a measure caring for the health and comfort of the boy's body; without being also interested in the boy's school and home and play, for all these profoundly affect his character. The Sunday School forces one to the very things the soul needs. It requires unselfishness. One cannot be a successful Sunday School worker without being to a degree unselfish. It sends us to the Bible. One cannot successfully teach a Sunday School class and neglect the Bible. It sends us to prayer. One cannot do this work without the help which comes alone in prayer. It requires reliance on the divine promises and a life of communion with God. A faithful Sunday School teacher said to me: "I feel closer to God when I stand before my Sunday School class than at any other time or place."

I believe there are Christians whose religious experience is dying of dry rot, who would take on new life if they would get into Sunday School work.

And I believe there are Christians who have a low view to take of the subject? Is it not more or less a selfish view? Probably very few people enter upon Sunday School work merely for the cure of their own souls. The smallest thing that can be said for the Sunday School is that it is a means of spiritual culture.

THE SUNDAY SCHOOL IS A MISSION FIELD.

The main object of Sunday School is to reach the heart of the scholar with the gospel of Christ. The Sunday School must make itself attractive, but it is not in the business of entertaining children. It must be instructive; but its mission is something higher even than giving instruction. It must never lose sight of the high Spiritual goal of winning the soul to Christ. Neither must it have a low estimate of what it means to become a Christian. One must not be satisfied with getting the scholar to join the church. Joining the church is important; but Christian character is to be developed, Christian activities trained, and Christian experience cultivated. All this is the business of the Sunday School. Its work in this respect is important, because the field it enters is needy. During the last century the Sunday School has undergone many changes, but its need is a permanent and abiding feature. If it was needed a hundred years ago, it is needed more to-day, and for two reasons.

The day school is less religious than it was. While the public school has many admirable features, it is not a religious institution. Many of its teachers are earnest Christians with positive conviction, some are not; but even where the teacher or is all that could be desired from the standpoint of faith and character, the school room is not allowed to benefit by this, save in the most remote and indirect way, lest the public school become "sectarian." Things have come to such a pass that a chapter in the Bible is read or a hymn sung, some apostle of liberty and the rights of man arises, turns all colors, and froths about "sectarianism." To this have we come in education.

The decline of religious instruction in the home is perhaps a still more serious matter. Things are not as they were. Parents have demitted their priesthood. Family prayer has declined, and the catechism is no longer memorized. Instead, we are told the children must be given some out-of-door sports, in order that they may have risen blood and grow up to be good men and women. Thus

"The essence of teaching is causing another to know."

the making of red corpuscles becomes the final act in morals, and the day of training up the child in the fear, nurture and admonition of the Lord passes.—*Rev. Dr. Vance, in St. Louis Christian Advocate.*

Touching the Boy's Life

How to interest the boy in the life of the Church is an ever-recurring question, one that the Church should attend with increasing interest as the youngsters from the Sunday School are growing from year to year. To induce a child to unite with the Church and then fail to interest him in the vital work of the same, is poor policy, and, without question, will react upon the child and demoralize the institution. The machinery and paraphernalia considered necessary to put a boy in touch with the Church is of a quite different character from that used for adults. Let it be understood that these young recruits think as children, understand as children, and speak as children; that the time for them to put away childish things has not yet come to their lives, and any work to be successful with this interesting and important element must be conducted with this plain fact in view. That pastor does not miss it who keeps in touch with the young people, not only and chiefly because he is effecting a potential life or righteousness, but he is cultivating a spirit and acquiring an equipment that will give him easier access to the maturer portion of his congregation and membership.

A recent writer in the Congregationalist makes some interesting suggestions upon this question of holding the boy, the mention of which will doubtless be helpful.

Provide special interests for boys, from the time they leave the primary department.

"A pastor's class for all boys up to thirteen, where they can kick their heels and where the pastor gets acquainted with them.

"Virtle men as teachers for boys' classes in the Sunday School.

"An organization for young men, offering them varied opportunities for physical discipline, manual training, and character-building, with jolly good-fellowship of the healthy sort.

"The boys' junior club, aiming at love and service for native land, purity in habits, loyalty, and reverence for the Church and Christian manliness everywhere.

"Hold meetings in the church dining-room, also called the 'boys' room.' A ritual for opening, talks by outsiders, habits of wild animals, or library subjects, with the boys participating.

"Punching-bags, strength-testing devices, dominoes, checkers, and other games. Some noise.

"With the advent of settled weather baseball replaces indoor meetings. Practice games are played by the members, and, later, a nine is picked to represent them on the diamond. Suits, consisting of trousers, belt, blouse, and cap, together with the club initials emblazoned across the blouse front, help to maintain the identity and esprit de corps of the team. On the ball field, as elsewhere, the love of fair play, clean speech, and good sport is engendered."

By the foregoing we see that this writer believes in everything legitimate to hold the boy, and in this we agree. It will take something besides a half-hour a week in a Sunday School class, something besides a junior league devotional. These are essentials, but not sufficient. The subject must be approached from the standpoint of the boy,

and we all know the boy is noise and fun and muscle, and these must all be supplied him in as large measure as practical. Let the young fellow see that church-membership need not necessarily take him out of his joyful juvenility. The Church should develop the essential nature of the boy by every legitimate method, and at the same time and by means of such attention cultivate the spiritual life—already budding in his church-membership—into the flower of Christian manhood as the scenes of life shift with the passing years.—*Western Christian Advocate.*

The Teacher's Office

In an interview recently reported in the *S. S. Chronicle*, Rev. Dr. Cadman, then on a visit to England, said:

"Tell the teachers of Great Britain that I know of no task, not excluding preaching, which is more fraught with vital consequences to-day than the work of the Bible school teacher, as I prefer to call him. The importance of his message, the plastic state of the life with which he has to deal, and the future developments which he must anticipate—all in view of the present breakdown of family religious instruction in the homes of the people—go to make the work of the Sunday School at the present time of priceless value. In all such work we must remember that we are influencing not only the scholar himself both for the present and for the future, but the home which he represents, and the State in which he lives.

"The absolute importance of teacher-training has always impressed me. The teacher should be infinitely better prepared. The best Christian scholarship should be at his disposal; every pastor should have a teachers' preparation class, which he should either instruct himself or for which he should secure an instructor, well or better qualified to do the work. It is well for the pastor to remember that in this way he is addressing an audience far larger than that to which he preaches on the Sunday, and often one which will be more responsive to his words."

The Best Blackboard Work

What are the points in good blackboard work? To be quite dogmatic, for the sake of brevity, good blackboard work is:

1. *Simple.* "Blackboard Ingenuities dissolving from acrostic into enigma, and from enigma into rhyme are not necessary, and they are harmful besides. They distract, distort, make dizzy. The best blackboard work has the fewest lines, the most unity in its variety, the least approach to anything like a maze.

2. *Clear.* The best blackboard work is that which is easiest to follow, hardest to forget."

3. *Varied.* Our stock symbols are worked to death. Is it right to use the cross as commonly as you would a letter of the alphabet? Find something new or give the blackboard a vacation. It is not necessary that there be a quarter of an hour on every day's programme for blackboard work. Who has not spent a "bad quarter of an hour" when the "exercise" was perfunctory?

Describe. All maps and plans, sketches of roads and rooms, of mountains and rivers, are good, because they help us to form for ourselves the picture which we must see in order to grasp the meaning of the story. For example, we may illustrate the Mount of Transfiguration; first with four figures, then six, then four; the winding road to Emmaus, two figures—straight lines, merely—and a little farther on, a third; the upper

room, its occupants represented by marks or initial letters. Anything is helpful that gives a notion of position, number, form, contrast, sequence, change.

5. *Free, living, personal.* The best blackboard work is that which is freest. Children are impressionists. For them the broad side of the crayon is better than the point; two strokes better than twenty.

The best blackboard work is that which grows before the children's eyes, which is made, not unveiled. Two minutes of rough sketching in the lesson hour is better than two hours of patient putting in of finishing touches beforehand.—*Dr. W. L. Harvey, in S.S. Chronicle.*

The Unruly Scholar

I was the happy witness of a delightful incident in a Sunday School a little way out of London the other Sunday afternoon, writes a correspondent. A young man—a most successful teacher in the school—had received a new business appointment in Wales, and the teachers and scholars, who had combined to present him with a handsome testimonial, were bidding him farewell. The event had recalled to the minds of one or two of the older teachers some very anxious moments when the same young man was the terror of the school officers; but it was the young man himself who made reference to the subject. "If I had been told a few years ago," he said, "that a single person would grieve if I left the school, I should not have accepted the statement as a fact. To think that everybody wants me to stay in the school seems incredible," he added, and he gave credit to the teachers who had borne with him through the years. "What if he had been expelled when he deserved it?" I reflected.—*S.S. Chronicle.*

"Bobby Wild Goose"

When Robert Raikes founded his ragged schools in Gloucester, England, in 1780—the origin of the present Sunday School—the street boys followed him and his poor boys with the cry of "Bobby Wild Goose and his regiment!"

Now there are more than twenty-six million members of the Sunday School in the world. At the World's Convention, in Washington, May 19-24, there will be delegates present from nearly every important country and missionary centre on the globe, representatives, native or missionary, of fifty-one nations having already registered. The attendance from the United States and Canada had to be limited by states and provinces, on a pro rata basis, to keep the gathering within wieldable limits. Between 250 and 300 missionaries are expected to attend the convention.

The latest statistics of the Sunday School show that there are 46,399 schools in Great Britain and Ireland with 8,134,716 members, while in the rest of Europe there are 27,938 schools with 1,997,900 members. In Asia and Africa, 6,124 schools, 263,978 members. In the United States, 151,476 schools, 13,732,192 members. In Canada, 9,703 schools, 791,923 members. In the remainder of North America, 1,856 schools, 162,110 members. In South America, 350 schools, 153,000 members. In Oceania, 9,372 schools, 723,363 members. Thus the grand totals for the world are 252,972 schools and 25,961,291 members.

It might please God to keep me poor, but I trust it will never please Him to keep me idle.—Fleming Stevenson.

"A converted basement may mean saved boys."

From the General Secretary's Mail

Pointed Paragraphs for Practical People

Note.

If nothing from your league has yet appeared on these pages, it is probably because no correspondence has been forwarded to the General Secretary from your society. Sit right down and write him a letter now.

Good for Enniskillen!

They read the *Statesman* out there, and then they have a Jewell for a pastor. Are these the reasons that Mrs. Lee writes that the subscription list for that village League has been increased to thirty copies? And she says it is "easily" done. If Enniskillen can take and profitably use thirty copies, how many should your League receive?

Jingling Sleigh Bells!

Sackville, N.B., to Amherst, N.S. We have advised intervisitation between adjacent Leagues; but when did a League drive out of its province to visit a sister society in an adjoining province? All right! Inter-provincial visitation if you will. It does young people good to call on their neighbors thus, and the merry jingling of the sleigh bells is good music in such a happy company.

A Good Motto.

"Advance is our motto for this year." So writes Miss Cora B. Ferguson, Auburn, Ont. This is an expressive word. It is significant. It is prophetic. Any league that applies itself may achieve something at least of that for which it stands. We commend the principle, if not the exact word, to all our societies. Remember the message of our front cover page for January, and "Go Forward!" Let there be an advance all along the line.

Uses the Duplicator!

President Pugsley of the Thornton league makes good use of the hectograph in his local work. He recently sent us a sample committee form used in developing interest in the prayer-meeting and topic discussion. The judicious use of such mechanical aids to local advertising is very profitable, and the various apparatus for manifold or duplicating letters are so reasonable in price that we wonder our young people do not utilize them more generally.

Splendid Growth!

When did organized young people's work ever lag or decline under the wise leadership of such a pastor as Bro. Jos. Philp? His League in Essex "has, during the past two months increased in membership from 35 to 123. A Junior League has also been organized with a splendid list of officers and a membership of 65, and still they come."

This cheering note gives assurance of the vitality of the League, and shows its appropriateness, especially after a religious awakening such as Essex had not long ago.

Convention Fruit!

From William Harrison we learn that Burford begins (mind only begins) the new year with twelve subscriptions to the *Era*. Salem, on the same circuit, is sending in six. The League there has also organized a Mission Study Class of six. "These are some of the good results of the District Convention, together with a little personal work." Mark the last six words, please! Conventions that are

followed by "personal work" produce "good results." These that are not may have plenty of fire-works, but like most pyrotechnic displays they end in smoke. Follow up your Convention with "personal work."

Fear of the Pledge.

"The young men of the neighborhood are of good moral character, but seem to have a fear of the pledge, and though we have a good attendance at Social or Literary functions, the regular services do not seem to hold their interest." This is from an Ontario League. How far do these conditions prevail? We would like to hear from any correspondent regarding this pledge, "fear." Is it genuine? Is it well grounded? Are the provisions of the pledge too stringent? Would a less intricate statement be better? Could the pledge be made more simple? We shall appreciate any candid statement of the case, so do not fear to write us freely.

Of Course They Should!

Bro. James, of that influential journal, *The Canadian Statesman*, is a dis-

criminating man, and cultured enough in his tastes to appreciate a good thing when he sees it. Here is what he says of our last number: "EPWORTH ERA for February, it seems to us, is just a little better than any previous issue. If it keeps up this pace of improvement it will soon be a model in religious journalism. Editor Bartlett is receiving well-deserved praise on every side. All young people should read every line in it."—But they should not borrow the paper. Lending it is all right, but borrowing when it is only 50cts. a year,—well!

Yes, it's Sure Death!

"It seems to me that a long, slow topic will kill the best interest that could be in a League meeting." This statement comes in a newsy letter from the Cor. Sec. of the Queen St. E. L. Lindsay. It is absolutely correct. Many a meeting has been killed as far as interest goes by the process indicated. To "get a paper

or a talk which is concise, bright, and without inductive," as our friend puts it, may not be always easy, even in Lindsay; but it should represent the aim of every leader in every meeting.

Evangelistic Bands both among the young men and the young women of this League are giving valuable assistance to their pastor, Bro. Reel. This is as it should be. The League that is not over at the pastor's right hand for practical service in local evangelism is not likely to count for much as a soul-saving agency, and the first business of the League is to save souls. Let us never forget it.

Our Older Members.

An experienced leader wisely writes: "We must always seek for the older members at the league. What could we do without them? Their very presence is an inspiration, but they should be there to stimulate effort, to encourage timid ones, and to fill up the gaps if any occur; not to take the entire responsibility upon themselves. Experience has taught us that young people do not like too much interference with their plans but are always grateful for wise counsel and helpful guidance. The problem of keeping the young man in the Sunday School is being solved by giving him something to do. The same should be true of the League even to a greater degree.

If we can convince them that they are needed we have not only secured their



OUR HEADQUARTERS. CALL AND INSPECT. 35 RICHMOND ST. WEST

interest but have added eager willing workers who may be counted upon for any line of service for which they are adapted."

A Splendid Standard!

"We intend to double our missionary givings this year. We hope you will. The young people of our church have done well, but by no means reached their limit in giving to missions. Many Leagues would be much the gainer by doubling their missionary contributions. Would you know the best way? Just give twice as much as you gave last year. Systematic canvassing, business-like and regular collections, clear-cut and frequent reports will all help. More than any other, perhaps, the missionary department needs good business management. Do not think that anybody will make a successful Second Vice-President. Your most thorough-going and aggressive member is necessary for the office.

"Daily drudgery may be heavenly drill."

Great Rally at Campbellford.

Is the League dying out? Not around Campbellford. The General Secretary, after a busy Sunday with Brother Strike's splendid Sunday School, on Jan. 27th, remained over to address a League rally on the Monday night. Cold weather did not prevent a crowd. The leaguers flocked in from Norwood, Hastings, Bethel, and other points in the District till some 400 assembled in the spacious church. The drive was fine, they said the speech was also; but certainly the magnificent company of young people was the finest of all, and gave abundant proof of abounding life and activity. Good management made a grand meeting possible. A. J. H. S. knows how to do it, and when he does it it's done, is there not a "practical pointer" there!

Printers' Ink Pays!

"We do not spare printers' ink, and find it pays in every way." Of course it does. Advertise! Be sure you have something good, worth while, of real value, and then make it known. We are glad to see that some of our Leaguers use the local newspaper. It might be done to greater advantage by a large number. The local editors are for the most part glad to give space. But take a hint. Do not expect them to do your advertising free of charge. News is always welcome, but when you have any kind of financial income from your public meeting, expect to pay for the advertising you get. There are few worse "dead-beats" than church "spongers" who wait valuable space for money-raising church entertainers without paying for it. Give the printer his due, and give him plenty to do.

Encourage speaking!

A president writes, "We encourage speaking in preference to reading papers on the topics, and during the past two or three years a great many of us have so developed that they talk on the topics very readily, whereas before, they were too nervous to even read a paper."—The League should be a School of Expression, where the members learn to say what they think clearly, intelligently, and with force. We heartily concur in the verdict this same correspondent gives when he says further on in his letter, "we have found that it is far better to have your own members speak, perhaps poorly, on the topic, than to have older speakers in from outside."—Do not depend on visitors to address your weekly meetings or to preach to you about the topic. Do it among yourselves, and the use of your own powers of thought, of analysis, of exposition, of discussion, will develop a measure of efficiency in public address that may surprise both you and your friends.

About leading in prayer!

"Is it wise to call on them to lead in prayer, or should we expect them to do so voluntarily?" This is a question on which a President asks advice regarding a number of young Christians in League meetings. Our answer to it was, "I have found in a long experience that it is better to speak to such young people personally before the meeting, than to call on them publicly in the meeting. If you arrange before hand with them as to taking part, I think you will not find many of them fall you as the meeting progresses. It is not a bad sign that you have young people from 16 to 20 who do not too readily volunteer to lead meetings. I would rather that a young person were somewhat reticent than too voluble. I would rather that they required some persuasion to go ahead than a bit in the teeth to keep them back."

**Practical League Problems****A Flourishing Intermediate Epworth League**

Learning incidentally of the successful work of the Zion Tabernacle, Hamilton, Intermediates, we have obtained the following plain and simple statement of facts regarding their growth and plan of procedure. Surely such a record is one for which many hearts may thank God. This society gives proof that the League is sufficient when properly managed, to meet the needs of our growing boys. Few organizations of whatever name can show as enviable a record. "Well done Zion Intermediates!"—Ed.

"The Intermediate Epworth League of Zion Tabernacle, Hamilton, which meets at 10 a.m. each Sunday morning is one of the most energetic societies of the Church. In 1905 the League was under the supervision of a very faithful Lady Superintendent. After the opening exercises each Sabbath morning, the League divided into two classes, one for the boys and one for the girls, each of which had a teacher. At the election of officers in 1906, the Intermediates found themselves without superintendents and the members put in the President's chair, a boy of fifteen years. Although all the responsibility fell on the President's shoulders, it helped to make a man of him, and, instead of dwindling, the League marched on to success, thanks to the efforts of an energetic and consecrated group of officers. The increase in membership during the next two years was nineteen and forty-seven, respectively. During this time the methods of the League underwent many changes. The division into classes was discontinued; committee-work begun, the Literary committee being abolished and two new committees introduced, namely Look-Out and Music. The members were encouraged to speak at the meetings themselves rather than get outsiders to do it for them: During one period of six months fifty different members were on the platform. The positions of Superintendent and Assistant Supt. were practically honorary during this time and have been ever since. In the spring of 1908, a new President was elected to office, a boy who had been on the Executive Committees of the preceding years, and the new policy of the League has gradually developed until to-day it is practically perfect.

THE ORGANIZATION AND PLAN OF WORK.

The Superintendent and Assistant are young men who have been through the League's struggle for success, and although their positions are mainly nominal they are able to superintend if the other officers fall in their duty. These two officers are appointed by the Senior League on the recommendation of the Intermediates.

The President (who, like all the officers except Superintendent, is elected by ballot) is responsible for the League as a whole. It is for him to suggest new schemes as well as to see that those adopted are carried out; to stimulate and encourage all the workers and to give a word of advice when asked for it. In addition to this the President is directly responsible for the programme on the four odd Sundays of the year.

There are five committees and five Vice-Presidents, namely, Christian Endeavor, Social Look-Out, Missionary and Music. The first four of these have

charge of one meeting each month in the above order. To arrange the programme for their Sunday, the Committee meets at the home of the Vice-President on the Tuesday eve preceding it. The committees are encouraged to obtain all the talent for their meetings from their own committee. The Christian Endeavor Committee are entrusted with the directly spiritual part of the League's work. As one agency, they conduct an Intermediate E. L. prayer meeting during the half hour preceding the Church prayer-meeting on Wednesday evening.

The Social Committee arrange and manage special social evenings for the Leaguers. Two of these occasions are the annual sleigh-ride in the winter and the annual picnic in the summer. They also invite other societies to meet with us and these union meetings have proved a splendid success.

The Look-Out Committee canvass for new members and wait upon the absentees. They distribute plants, oranges and delicacies to sick members and friends.

The Missionary Committee are responsible for both sides of our missionary work, educational and practical. Each member of this committee has a list of Leaguers from whom to collect five cents per month (or more). Last year the Intermediates raised \$57.35 for work outside of our Church.

The Music Committee, which is composed of only three members, arranges special music for each meeting. This is an important work, and Zion Intermediates are fortunate in having in charge of it a young lady who never fails, although the members know very little of their indebtedness to her.

The Planist is ex-officio Vice-Pres. of the Music Committee.

The Secretary has charge of the minute book and reads the roll call on the first Sunday of each month.

The Treasurer looks after the weekly offering which is taken at the close of each meeting. Zion Intermediates believe in "pure" giving. The Church is raising funds for a new Sunday School building and the Intermediate League's share is \$50.00 per year. They arranged a social evening and at that meeting called for voluntary pledges, raising over the amount mentioned. The above mentioned officers compose the Executive Committee, which meets at the call of the President.

A few of the results of service in the Intermediate League are:—Ten young men were appointed Local Preachers by our Quarterly Board in the spring of 1909. One of our members is Assistant Secretary of Hamilton Central Y.M.C.A. Five others have decided to enter the definite service of Jesus Christ in home and foreign fields.

Several others have consecrated their lives to Him and are awaiting His call."

(Query: Why have we so few such progressive Intermediate Leaguers as this?—Ed.)

If you can give the idea that your Sunday School is really an agency for teaching young people how to live in God's world and how to work with Him for the coming of His kingdom, you need not be afraid but it will be popular and largely attended by the young people.—Edward E. Hale.

"Some men are great only on the outside."

REPORTS FROM THE FIELD

Bay of Quinte Conference Ninth Bi-ennial Convention, Cobourg, Feb. 8-10

The historic Methodist town of Cobourg gave hearty welcome to two hundred and more outside delegates to the Conference Epworth League Convention, on February 8th. The items contained in these columns are from the capacious notebook of Rev. W. H. Clarke, whose ready pencil was busy during the sessions. We much prefer this form than the usual formal and stereotyped style of report.—Ed.

The Welcome.

The leaguers were officially welcomed to the town by Mayor Field, who called them representatives of the loyal legions of Christ. Himself a Congregationalist, the Mayor saw in the union of the young people of the churches a mighty power for the uplift of Canadian life, and, as such, Cobourg gave kindest and heartiest greeting.

Rev. William Beattie, of the Presbyterian Church, said: "We live in a day when the people of your Church and mine find no difficulty in making united effort against any wrong. The hope of Methodism is the lining up of its young people at the call of God and the great needs of the day." "The dawn comes not twice to any man."

Mr. J. A. Elliott, of Bowmanville, himself a member of the first Christian Endeavor Society in Canadian Methodism and a member of the Epworth League in four conferences, said that because of his heavenly citizenship the Epworth Leaguer must be earnest in earthly citizenship, and must demand the recognition of a divine code of ethics for the state as well as for the individual. He learns the best that he may do the best. He must be loyal to his own Church for

"That man's the best cosmopolite
Who loves his native country best."

"The traditions of the past are yours to encourage you to meet the opportunities of the future."

The Singing.

Hearty singing, led by Rev. V. Emory, of Picton, gave a joyous swing to all the meetings. The joy of Christian discipleship and the deep earnestness of renewed consecration were heartily expressed in soul-stirring hymns under his capable direction.

Devotional Studies.

In the quiet hour talks by Rev. R. Bamforth, of Madoc, the convention was called to remember that the supreme necessity of all Christian life and effort is a clear, strong consciousness of God, the unshakable conviction of personal trust, and a consecration as definite as that of St. Paul. "Lord, what thou have me to do?"

The Great Question:

Is the Epworth League fulfilling its purpose? The results of careful investigation in answer to this question were summed up by the president, who said that the point is not what the league could have done, but what *has* it done. It was brought out in the ad-

resses and discussions that the Epworth League has distinct to the study of good literature distinctly spiritual aims; it has encouraged the study of the Bible as a book; it has been the voice of one agency awakened interest in Christian missions.

The one weakness seemed to be its lack of grip on young men. While many have been reached, it was felt that the best results had come where young men had been met on their own ground and grouped in assemblies and committees for study and work distinctively their own.

(On Thursday afternoon an hour was spent in an experience meeting, led by Mr. Ketchum, of Brighton, in which most interesting testimonies were given to the value of the Epworth League. Some of these will be published in next month's Era.—Ed.)

The Departments.

The supreme value of personal work in soul-winning was made prominent. Time and again the essential character of the First Department was emphasized. The addresses of the president of conference and our general secretary were especially aimed at the development of the evangelistic work of the league.

The missionary note was sounded strong and clear. The very first act of the convention was to forward to Rev. Robert Emberson, representative of Lindsay and Cannington Districts in Japan, a message of sympathy in his alarming illness. A missionary exhibit was placed prominently before the conference, for, as Dr. Stephenson said: "The most liberal education of to-day is to know the Church's missionary literature, which is, at the same time, more interesting than any fiction."

A large increase has been made in the amount of attention given to mission study in industrial leagues and in the amount of money raised; but more efficient measures were devised for bringing each individual member in closer touch with the missionary policy of the convention.

On Tuesday evening a statesmanlike address was given by Rev. C. J. L. Bates, B.D. of Japan, on "The Message of Japan—What It Can Teach Us and What It Needs from Us." Loyalty, love of truth, nobleness, patriotism, and intense energy they have; Christ alone they lack.

Rev. Dr. Shorey expressed the thought of the convention when he said that Christian missions could not fail so long as the work was committed into the hands of such men as Mr. Bates, by which both the literary and social departments excellent papers were given, which we hope to present in subsequent issues.—Ed.)

The Junior League interests were formally pressed home by Mrs. S. C. Moore in an address, and, further, by a round table conference conducted by the General Secretary. It was shown in detail that the Junior League bears a vital relation to the adult league of which it is the feeder; that it is not competitive with, but supplementary to, the

Sunday School; that, as the greater includes the lesser, so the Junior League is immeasurably larger than and superior to any mission band or other juvenile society, and especially that the Junior League is constitutionally a part of the Church, its essential purpose being the culture and care in the church and for the Church, of all the children of the congregations. The general secretary strongly deplored the sad neglect of the catchments by the Church as a whole.

Feathered Arrows.

From the many excellent addresses the following stuck in many hearts:

"Why not a District Evangelistic Band to hold distinctly revival meetings?"—*Wm Ketchum.*

"Pass on your social and literary plans to others. Make the Era an exchange bureau for all our leagues."—*Miss Burnham.*

"The spring of sociability is unselfishness. Don't let the spring dry up."—*Prof. McCann.*

"The Social Committee is the bond of all denominations. More things are wrought by a smile than this world dreams of."—*Miss Hall.*

"Have a banquet for all the departments, and let the reports and plans be the after dinner speeches."—*V. P.*

"The Bible is not a mystery, but a revelation. Like a picture, it is not cast in colors, but brought into fact by these expressions. Live to-day; no man can dip his hand twice in the same place in a running stream."—*Rev. R. Bamforth.*

"The mission of the Epworth League is to give young people the true conception of service and citizenship."—*Rev. F. L. Farewell.*

"The man who is interested in Christian Missions is interested in everything else of the church's work."—*Rev. F. E. Griffith.*

"Have method! The day is gone by when a man will drive a team of oxen through a hole in the brush fence that serves for a gate, and then say, 'Gee! Haw! Buck! Go ahead Bright! It's all for to be ploughed, anyway.'"—*Rev. W. P. Rogers.*

"There never was a call in Methodism 'Who will go?' but some man said 'Send me!' Canada calls now, 'Keep the land for Christ!'"—*Rev. W. H. Emsley.*

"Thank God the Methodist Church is in the business of saving men. Young people, get right down—right down to the task now."—*Dr. Chown.*

"This Convention is like the transfiguration, a time of rare privilege and enjoyment; but only for the purpose of hard service and real duty down on the level where human need most exists."—*Rev. B. Greatrix.*

"Our ultimate end is the cultivation of the whole earth in righteousness, for God."—*The General Secretary.*

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["The example of good men is visible philosophy."]

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Field Notes

(Reports by Rev. F. L. Farwell.)

Sundry from recent institutes indicate that Missions in the School and Teacher Training are becoming live issues in our rural districts.

Word has come to this office that at the Sunday School Institutes recently held at Bayfield, Holmesville, Dunganon, Westfield, Blyth and other points, the addresses and papers given by the local workers have been admirable, indicating a growing vision and a deepening interest in respect of the rapidly extending work of the Sunday School.

The series of institutes now being conducted in London Conference under the direction of the Associate Secretary, the Conference Sunday School Secretary and the District Secretaries, should be attended and supported by every pastor Sunday School superintendent, officer, teacher and worker within their reach.

The Sunday School Institutes held in the Brantford District at Thompsonville, Snowball and Queensville in accordance with arrangements made by Rev. A. F. Mackenzie, the District Secretary, were practical every way. Valuable assistance was rendered by Rev. A. F. Latter, Rev. T. W. Neal, Chairman of the district, the Conference Secretary, the Associate Secretary, and others. Local workers contributed not a little to the success of the gatherings.

At the Institute held at Thompsonville, a small committee obtained 15 subscriptions for the ERA. At Snowball 9 subscriptions were secured, while in the series of Institutes in Goderich District 29 subscribers were enrolled. This is splendid. Let the good work be continued. At each Sunday School or Epworth League Institute see that a bright aggressive committee is appointed to push the ERA.

At a rural school not long ago, out of 114 members in attendance in the afternoon, 62 were adults, and from 25 to 30 cutters and sleighs were in the shed—and this in spite of the fact that a shed-service was held at that appointment both morning and evening. Where there's a will there's a way. This motto to solve almost every Sunday School and Epworth League problem.

Nile School has been the first to report a forward movement as the result of a series of Institutes in Goderich District, and this is the forward movement;

A Cradle Roll, a Home Department, one if not two organized Adult Bible Classes, monthly missionary programmes, quarterly missionary offerings and the observance of Rally Day and Decision Day. Moreover this circuit already contributes five cents per member to the Sunday Aid and Extension Fund. A pretty long step towards the Heights, isn't it? All honor to the aggressive Committee of Management of this school. Who'll be the next to report progress?

At a crowded Sunday School Institute on one of our Western circuits a few weeks ago, this question was asked, "What do you think of the boy who makes a hard snowball and lets it drive at the preacher as he passes down the street, hitting him just behind the ear; who, post-shooter in hand, sends a pea red-hot to the cheek of the teacher when she is not looking, who takes a smaller boy by the coat-collar and flings him sprawling in the snow—what would you call such a boy? Immediately an elderly local preacher arose from the front seat and exclaimed, "I should say he was a good boy." Of course the answer convulsed and yet somehow satisfied the audience. The local preacher, who was evidently a lover of boys, was right. There is no "boy problem," so-called. It is the pastor-problem, the superintendent problem, the teacher problem, the leader problem in respect of boys. Boys are all right. They need only a strong, virile, manly leader who knows them.

Last year there were 2,084 mission study classes in the evangelical churches of the United States and Canada. The total number engaged in mission study was 25,208.

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