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LIFE'S PORTRAIT GALLERY

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THE Bible is, sometimes and justly, likened to a picture-gallery, on the walls of which hang portraits from the hands of great artists. Of course, the portraits are not produced upon canvas. The artists' tools were not those which the painter uses, whose handicraft adorns the galleries, whither the feet of the student and curious traveller resort. The portraits which the Bible preserves are word-pictures, appealing to the imagination rather than to physical eye-sight; but they are none the less portraits for all that, inasmuch as every effective writer or speaker is a verbal artist. Unless a speaker or writer paints pictures which, unseen by the bodily eye, are visible to the imagination, he partly fails to achieve his purpose. The charm and magnetism of the Bible lie largely in its pictorial character. I would call your attention to three Bible portraits, which you will find well worthy of careful study:

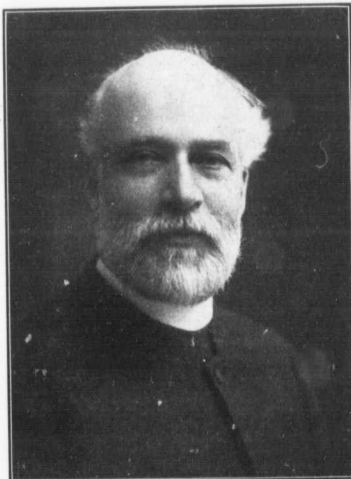
I. *The Portrait of the Unoccupied Life.* Luke 11: 24-26. Here, under the figure of a house, swept, garnished, and empty, our Lord describes the condition of many a life—a life without an occupation or worthy occupant. Purposeless lives are thus portrayed. Such lives fall under the strong condemnation which Jesus always pronounces against idleness. To Him, an idle life, a life unfilled with noble endeavor, is sinful, even criminal. But no life can long remain unoccupied. If it be not tenanted worthily, it will become the abode of tramps, of evil thoughts, unholy desires, base purposes. An empty, garnished and swept house will speedily attract the unclean spirit, who will bring with him other spirits worse than himself.

II. *The Preoccupied Life.* Luke 2. 6. "There was no room for them in the inn." It is not charged that the guests were evil-disposed men and women. We may well believe that they were honest, respectable, some of them godly persons, perhaps. But their preoccupation of the inn robbed it of an honor too great to be characterized; had there been room in that inn, it would have been the

birth-place of the Son of God! What a portrait of countless lives! They are far from unoccupied; on the contrary, they are too crowded to admit of the indwelling of Christ. The great temptation of the majority of those who may read this page lies just there. Your danger is not that you shall fill your hearts and lives with what is positively bad. It is that good may be to you the enemy of the best. Innocent and even worthy ambitions and employments may banish Christ and His cross from the supreme place which they must have, if the life realizes the Divine purpose concerning it.

III. *The Portrait of the Divinely Occupied Life.* Acts 11:24. "Barnabas . . . was a good man, and full of the Holy Spirit, and of faith." Here is a life which escapes the temptations and perils suggested by the companion

portraits. It is a life filled with goodness. The secret of that goodness is the Divine infilling through the ministry of the Holy Spirit. And the secret of the infilling is faith; faith in Jesus Christ, the faith of obedience, which not alone cleanses the heart, but protects it against its foes, by reason of the Divine occupancy which it guarantees.



REV. DR. ROSE



PASTORS! Within the next few weeks you will be called upon to nominate your Sunday School Superintendents and Epworth League Presidents for the coming year. This is not a small or unimportant duty. It should not be done in a perfunctory way, simply to meet the requirements of the Discipline. Let the annual meeting of your Sunday School Committee of Management be treated as one of the most important gatherings of the whole church year. Study the weak places in the school and make provision to strengthen them. Set your "standards" with which you and your superintendents have all been supplied before your officers and teachers. Aim to realize it as nearly as possible. Let the incoming staff be installed in office with becoming ceremony. If your superintendent has been chosen by you after careful thought and earnest prayer his inauguration ought to be an occasion of public welcome. The same is true of your League President. To have charge of such great interests as are involved in the Sunday School or Epworth League is no light responsibility and your leading officers should come to their work with a due sense of its grave significance. Do not then allow the annual meeting of either School or League to pass as a mere matter of course. Give thought and prayer to it, for on your choice may depend great issues for both time and eternity. That the Divine Spirit may guide in the selection of all in official position should be our most sincere and earnest prayer from ocean to ocean.

TOWARDS the close of 1910 I sent a letter to the President of every Young People's Society whose name and address were reported on the circuit schedules of last year. At the same time I enclosed a printed form containing some questions, the answers to which were necessary to inform me as to the general state and progress of our work according to the new legislation of the General Conference of 1910. Up to the 1st of March some 550 societies had returned the report card, of these 200 had adopted the new pledge at the time of writing and many others were about to do so. About 100 had organized the citizenship department and many intended to do so soon. 407 follow the official topics weekly, 200 have regular business meetings, but only 100 have mission study classes. Evidently there is much room for improvement in this latter particular. The societies writing me are in every Conference of our church, the largest number, 113, being in the London Conference, the least, 1, in Newfoundland. These societies report a total membership of 22,018, of whom 6,338 are young men—a larger proportion than some persons would apparently expect. Our societies may not be doing all they should, but that the Epworth League is a living, active, useful agency in hundreds of places was never more evident than at this present time. When the official returns come in from all the circuits through the regular channels of district meeting and conference I hope to be able to give a fairly satisfactory report of the work as a whole. Meanwhile the General Board, which meets on the 15th inst., will have the above data on which to work. I regret that so many of my letters were

unanswered and the reports returned only in part.

THERE is an old Persian couplet which has been translated to read:
"O square thyself for use. A stone that may fit in the wall, is not left in the way."

The admonition is wise, even to Christian readers. Utility is the highest beauty. To be well "fit" for one's place, and so to add both strength and permanency to God's structure, should be our aim. For life needs us all. No life is useless unless it is useless, and that sad condition never exists save by the choice of the owner. Every life may be of value if the will so resolve. But those only are of actual practical use in the Divine building that yield themselves readily to be shaped according to God's design. In this none of us are like cold iron or stone, to be hewn or chiselled by some outside worker's strong hands. The work is within us; it must begin in our own hearts; it necessitates our consent and co-operation. God can fashion and use us only as we assent to His will and obediently yield ourselves to His supreme control. Thus He is able to do much with us as well as for us. Mark the prepositions. It is more important that God should be enabled to do something through me than merely work in me. The greatest permanent profit comes to us when we think supremely of God and make possible for God to accomplish through my agency in the fulfilment of His universal design. The question of questions for young Christians is not "What is God going to do for me?" but "What am I going to let God do through me?" Ponder this latter question well. If we treat it aright it will prompt us ever to seek a perfect fitness for use, and in such fitness we shall find the way to the possession of the richest boon possible to any human life on earth. A will to be so used of God will control desire, strengthen purpose, govern habit, regulate conduct and sustain activity as nothing else could possibly do. Lack of such a will may lead to the growth of a selfish conception of religion, centered in getting rather than using, and a dwarfed spiritual life shall inevitably result. The resolve to put one's self in God's hands for the highest usefulness is the one that should compel the Christian to real consecration and unselfish service.

THEY were wise words that Lord Lytton, in his stirring story of "Harold," caused the old Earl Godwin to speak to his son Tosig:
"Wise men may always make their own future and seize their own fates. Prudence, patience, labor, valor; these are the stars that rule the career of mortals." Many a man has bemoaned the environment into which "Fate" has placed him, and the hampering conditions under which he has had to press his way; and, moaning, has sunk down into helpless indifference and despair. Others, with a dauntless courage, have bravely conquered "Fate," and with intrepid spirit of determination have snatched victory from the very hands of defeat, when the batts seemed to press against them. After all, it is the spirit

of the man that is omnipotent, not "the stars that rule." One may easily conjecture the changed history of England had there been more men of Harold's stamp to greet the Norman; but again is shown the superior power of personality when an attempt is made to analyze the secret of William's career of conquest. The man is supreme. Strong men will always be the nation's greatest defence, and constitute its inexhaustible treasury of priceless wealth. A youth, lacking the characteristics enumerated by the brave old Saxon earl, can never hope to rise to pre-eminence among his fellows, no matter what else he may possess; but he who acquires these same qualities and practices them habitually will not long be un influential or unknown. Having such determination to win in the inevitable struggles of life, no one need be afraid. He may seem to fail and yet be a signal example of success.

PERHAPS the explanation of failure, in many cases, may be found in another of Lytton's suggestive statements: "What we want, if we have talent, it is purpose; not the power to achieve, but the will to labor." Given the will it would seem that to none can the way be long denied. Medium talents linked to a heart of well-directed energy will accomplish immeasurably more than great gifts that are supreme overmastering purpose. The record of human achievement in all spheres of activity verify Lord Lytton's words. In every realm of life men have accomplished what seemed impossible because they have grimly persevered when all odds seemed against them. In spite of many opposing forces their indomitable will-power has conquered. In invention, discovery, exploration, conquest, it has ever been the story of sustained effort by strong-willed men rather than the record of easy success. Happenings that are written within the mighty deeds they have performed and of which we read with breathless interest. And even so in the church's history. The triumphs of Christianity have been won by men of strong convictions, uncompromising principles, dauntless courage and unflinching devotion to the truth. They had "the will to labor," and though the labor was hard and the conditions often unpropitious, they reaped glorious harvests for their Lord. The call for such men will never cease. The church must have this type of whole-souled worker in increasing numbers if she is to do as her Lord requires, and the Sunday Schools and Epworth Leagues must raise such brave and valiant spirits to carry on His high enterprise to glorious completion. Are you training workers?

SPRINGTIME with its beauties and sure promise of revitalized nature is with us once again. The storm blasts of winter must give way to the omnipotence of the sun, and sure as the unfurling word of the Creator are the prophecies of coming harvest. For this time the fields are alluring, the orchards are flowers to pluck, fruits to gather, fields to reap, and all manner of physical bounty to be garnered by-and-by. Meanwhile the labor goes on. So with life. For what are we planning? What demands do men make of their shrubs? Flowers. What of the orchards? Fruits. What of their meadows? Grass. What of their own fields? Grain. Of each the intelligent culturist asks the highest of which it is capable. With nothing less can he be satisfied. What does God expect of us? The same—the best of which our natures are capable. Who waits only for blessing on a fruit tree? Who would be satisfied with straw in a

wheat field? Can God be content with more than likeness to Himself in thought and action in His own children? Man alone cannot produce the most abounding harvests. Neither can God. But when man and God work together the earth yields her best and increase is sure. As in soil culture so with the soul. "Without Me ye can do nothing." "I can do all things through Christ which strengtheneth me." It is all true. God has great designs for us, but we must first work for ourselves. We may have great ambitions but we cannot fulfil them to our profit without God. So with the Kingdom. "The seed of the Kingdom is the Word of God." "The field is the world." But God needs sowers and reapers for the cultivation of the world in righteousness and truth. Is the church realizing the utmost of spiritual harvests for Him? Is she living up to her capacity? None will answer "yes." The springtime calls us to labor, it invites the tiller to go forth and conquer nature by obeying her. In like manner the Holy Spirit invites us to go forth scattering His seed, and harkens us with the promise that "He that goeth forth with weeping, bearing precious seed, shall surely come again with rejoicing bringing his sheaves with him." Let us all respond to the summons and seek to realize the utmost for the glory of Him who has said by His ancient prophet, "For as the earth bringeth forth her bud, and as the grain causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

ONE of the most beautiful tributes ever given to Christ was once spoken by a young woman concerning a friend recently deceased. The words were simple, "It was easy to be good when she was with us." Yet that force of holy influence those short monosyllabic express. What serious questionings they suggest. "Is it so easy to be good as our associates to be good as we mingle with them day by day. And yet how thoughtless too many of our young people are; forgetting that "no man liveth to himself," we are apt to live day by day with no serious consideration of how our influence affects those near us. To look, a word, a suggestion, an example, the smallest and most trivial event may produce irrevocable results for weal or woe to some other life. The recollection of this will make us careful and help to give a wholesome and uplifting tendency to all we say and do. Let us resolve to take every such worthy commendation as is quoted above, and our lives will surely add to the sum total of goodness in the world about us.

IT is reported that on one occasion a certain man, hearing of the death of an acquaintance, asked the question, "Of what did he die?" and received the answer, "He died of nothing to do." "That is enough to kill anybody," was his sole comment. "Aye, isn't it? You have known the deadly effect of idleness in more cases than one, I am sure. And it is as true of a church as of a person. Many a Christian has become practically dead because he ceased to work, and many organized church societies have died from the same cause. Activity is a law of growing life. Indolence means loss, stagnation, decline, death. There are places all over Canada where once were promising young people's societies but none now exist there. They died, not of nothing to do," but of *doing nothing*, which is a different matter. There has always been plenty to be done, there never was more than now but doers are needed. The problems of the young people are not so much concerned with

finding work as with arousing a spirit of enterprise within them that will prompt them to the doing of the work already to hand. In the Master's day it was workers not work that constituted the burden of his prayer. Are not the needs to-day similar? A working League means a living, growing, happy band of young people. An inactive League invites decay, and the invitation is always accepted. And as spiritual activities of the Evil One gets busy for, as Spurgeon once suggestively said, "If the devil catch a man idle, he will set him to work, find him tools and before long pay him wages." The application lies with you. Keep yourself and your League, club, class, circle, band, or whatever your society may be called, actively engaged for God and you need fear neither death nor the devil.

MY note-book contains this pencilled sentence; by whom it was spoken, or when, or where, I do not know; but it is worthy of general study. Said the speaker, "No one can make us do it if we will not, and no one can keep us from it if we will." I commend these words to the careful consideration of my readers. We are all more or less given to excuses for wrongs done, or for duties unperformed. "The woman gave me of the tree and I did eat," said Adam. "The serpent beguiled me and I did eat," added Eve. So it has ever been. "They all with one consent began to make excuse." And through it all, deep-seated within the soul's innermost consciousness, is the knowledge that all such subterfuges are unavailing. To say "No!" to sin, to say "Yes!" to truth, even though the teeth must be set and the flesh clenched in uncompromising determination to do or die—these are some of the marks of a man, and are the sure precepts of victory. To such brave hearts God delights to send inspiring messages of encouragement, and through the price of such conquests of the flesh, the world and the devil may demand the sacrifice of all that the natural man covets most, they are worth it many times over. "If we will." How big with meaning are those little words. All duty, all honor, all victory, all rest for each and every heaven are in them when they refer to God. All of loss, all of disgrace, all of disaster are in them when they refer to sin. Ponder them well and make intelligent and wise decision.

MANY a sermon has been preached on heaven, and the prospect of heavenly blessedness in some bright and beautiful hereafter has brought much prospective joy to many souls. And yet Heaven may not after all be so very far away, nor celestial delights so indefinitely postponed or infinitely removed. A certain minister once preached on "Heaven" to the delight of his congregation. During the week following, while on his rounds, he met one of his leading officials who remarked, "That was a beautiful sermon you gave us on Sunday morning, but you didn't tell us where Heaven is. Does anybody know?" "I can tell you, brother," replied the minister. "I have just come from yonder house where poor Mr. — is ill, while his motherless children are sadly needy. If you will go to the store and order a goodly supply for them, and then go to the house and say, 'My brother, I've brought you these in the name of our Saviour and Lord,' and if then you will repeat the 23rd Psalm and pray with the sick man, I am pretty sure you will find where Heaven is. The same evening the man said, 'Pastor, I surely saw Heaven to-day, and spent twenty minutes there without a doubt.' Heaven is not confined to some far remote and future sphere, but

we may find it here and now if we but search for it as did He "who went about doing good," and present enjoyment of its blessedness in such manner will not detract one iota from its ecstasy by-and-by, but will the better prepare us to appreciate the fulness of joy awaiting those who have capacity to receive it.

BIBLICAL reading ought to be a pleasant daily exercise; but there seems good ground for saying that to the average Christian it is simply a religious duty that for conscience's sake must be performed, or condemnation will come and penalty be imposed. "Do you enjoy the Bible?" was asked of a young woman, and her answer was one too many of us, perhaps, might truthfully give. "I am afraid," said she, "I do not know it well enough to enjoy it." If we only were better acquainted with it, how much more pleasure and profit we should get from it, and how much less like religious drudgery would its perusal become. I heard not long since of a good woman who set herself to read the Bible through, and at the end of the task was heard to say, as she laid the book aside, "Where! thank goodness that job is done." Haven't you felt somewhat like that? I am afraid we all have. But it ought to be otherwise, and it would be if we came to the Word in the right spirit and handled it in the right way. Read a book through. Take time to go from end to end of it as you enjoy the letter of the dead, and you will gain such inspiration and help as will surprise you, and your store of Scriptural knowledge will be increased much better than it will be by any hop-skip-and-jump method of so-called topical reading. If it is not as easy or agreeable to you at what you want it to be, keep it at; give the Bible a chance, and it will show what it can do for you. But be sure you give it a fair chance, which is more than a great many of us have done. Try it, and it will grow on you.

FIFTEEN years ago the late Rev. Dr. Potts gave in the compass of three words some very sage advice to the assembled Leaguers of the Bay of Quinte Conference in convention at Belleville. The counsel was, "Be intelligent Methodists." In his judgment there was need for the admonition then, and I doubt if the need has in any wise decreased since he made his stirring appeal. I well remember how passionately he appealed to us to be true to the heritage handed down by the heroism of the fathers and to prosecute with undiminished fervor and fidelity the work they so gloriously began. The present generation must be made acquainted with the record of the past. The devotion of the pioneers who wrought amidst difficulties varied and dangers not a few, to lay the foundations of truth and righteousness in the older provinces of Canada is well worthy of prelation and emulation, and similar holy aggressiveness is being shown in the newer sections of our land and especially in the young and growing west. If our young people do not know how the fathers labored they cannot appreciate the sacrifices made nor estimate the cost of the work we now enjoy. To be an intelligent Methodist one must know in some measure at least the history of the church, its origin, its rise and progress, its doctrine and polity, lest his attachment be sentimental only. Every Epworth League, young men's club, or other of the people's society should afford some such training as will make intelligent Methodists, and the study of Rev. J. E. Sanderson's books on the first century of Canadian Methodism would be a great help in this important particular.



SHAKESPEARE JOHN AND JOSEPHINE JANE

BY MARY E. BRUSH

"STOP yer caperin' round, Shakespeare John! Yer fur all of ye world yer stand still an' listen to yer mammy? Take dis yer basket ob clo'es to de lady at de Ebbitt House, Mis' West she is, de captain's wife. De washin' ob de clo'es comes to two dollahs. You take ker ob de money, Josephine Jane, an' don't yer lose it, 'cause if yer does, yer'll git de biggest wollopin' yer eber had. Now mind, an' be perlitte when de lady speaks to yer!" And, having given this final injunction, Mammy Linkum nodded her turbaned head and went into the cabin to resume her task at the wash-tub.

"Good-bye, mammy!" chimed her son and daughter, as they went down the road.

The Linkums (the head of the family had named themselves after "good Father Abraham") lived a few miles out of Washington, on the grassy slopes leading up toward Arlington Heights.

On one side was a grove of healthy young trees; on the other a winding road, whose red sands the spring rains had worn into ruts and gullies. Behind were the hills, the soldiers' barracks, officers' quarters, observatory, and tall flagstaff of the Signal Station. Far to the west, in front was the broad Potomac, and beyond it the cities of Georgetown and Washington.

As for the Linkum house itself, it was only a little low, white-washed building, with a tall, smoke-begrimed chimney at one end. At the further end of a little lot, enclosed by a "snake" fence, was a pen, containing two promising young pigs; and near it a rude shed, in which Ulysses Grant Linkum kept a super-annuated mule. Chickens, ducks and turkeys were plentiful, and the Linkums were regarded as a thrifty, industrious family.

Twelve-year-old Shakespeare John, accompanied by his sister, Josephine Jane, went down the well-beaten path and opened the wooden gate, with its homemade leather hinges.

Shakespeare John was tall and strong, with a wiry, well-knit figure, a wide, good-natured mouth, a pudgy nose, dancing black eyes, and a mop of woolly hair. His costume was not very elaborate—a blue plaid shirt and a pair of snuff-colored trousers that had once belonged to his father. For this reason they were large, of course, but the lad had shortened them considerably by rolling them up above his ankles. But the baggy part behind—there was no filling that out; and whenever Shakespeare John ran, which he very frequently did, there was a great wabbling flow of drapery. Perhaps, though, it was just as well that the snuff-colored trousers were not tight, because the cloth was poor and could bear no strain; and, besides, there was an ugly rent there already, which Shakespeare John had had the misfortune to make while climbing over the "snake-fence around his home.

Josephine Jane, having the well-known proclivities of her sex, was better dressed. She wore a pink calico frock, stiff and shiny with starch, and a neat sun-bonnet and ruffled white apron. She was short and fat, and clumsy in her movements.

In every other respect she resembled her brother.

It was only the middle of spring; but the weather was mild, and neither of the children wore shoes or stockings. The hot sun warmed the sand in the road, so that the twenty bronze toes, tripping along, were not chilled. Even if they had been, I do not think the children would have minded it much, they were so full of joyful anticipation over their walk.

It was not very often that they were allowed to go to Washington alone. Generally the clothes were taken over by their father; but to-day he was doing work which he couldn't leave.

"Shakespeare John, jest wish yer'de heft yer side ob de basket," said Josephine, after they had crossed the Potomac bridge; "Yer lets me hab de woist part ob it. 'Tain't bery perlitte, seein' as how yer is a boy an' older'n I is."

"Sho! But yer weigh mo'n I does, Josephine Jane! De trouble am yer is lazy. But den all ob de female persuasion is no-account critters!" Shakespeare John exclaimed, taking his hand out of his pocket and grasping hold of one of the willow handles of the basket.

"But habin' erber talk so! 'Tain't perlitte! Sides I haint ob de female persuasion.' Mammy am a Mefodist an' pappy am a Mefodist, an' I'se elder a Mefodist ob noffin'."

"Pooh! Yers ignerant, yer is! Didn't yer know female meant gal?"

But Josephine Jane, not paying any attention to this information, began to trill out, in shrill, piping tones:

"De mockin'-bird, him sit an' sing, an' zing
De sky-lark him fly on de wing, de wing,
De rice-bird—"

"Sho, Shakespeare!, what am dat?"

The two children hastily set down the basket under a dog-wood tree, and stepped up to a tall board fence on which were posted pictures, red blue and yellow, representing the animals and various attractions of Barnum's Show.

"Dat am de elyphant, Jumbo," Shakespeare John proceeded to explain. "He am de one wum swam over from England. He et so much. Queen Victoria dribe him away. Jake Sydney done tole me 'bout him."

"Did he swim 'cross, suah? I t'ought he'd drowned hisself! Why didn't ye bring him in a ship?"

"Ship! Sho! Yer is a silly gal!" Shakespeare John exclaimed contemptuously: "Whar d'ye s'pose dey get a big enough ship? Jumbo's bigger'n forty miles!"

"I never seed an elyphant 'fore. Say," hesitatingly—"say, which am his head? He has a tall at bot ends."

"Dis yer am his trunk. He gobbles up eberyting wid it."

"Oh! an' here is anuder elyphant; a little one, a missin' ob his mudder!"

"Yes; and jest see, Josephine Jane what lot ob animals. Hooses an' lions, an' camels, an' monkeys, an'—Oh, glory! Don't yer jest wish we could see 'em all alive!"

"Course I does, honey? D'ye s'pose pappy an' mammy'd let us go to de show?"

Shakespeare John shook his head doubtfully.

"No, I doesn't. Time an' gin I've heard mammy say it's wicked. 'Sides, it'll cost lots. A quarter apiece as suah as you is born."

"But can't we crawl in?"

"Git taken in by de perlice if yer does."

Reaching Washington, the children found the streets crowded; and it was with difficulty, laden as they were with the big basket, that they could make their way through. They finally reached the Ebbitt House, delivered the clothes, and received the pay for them. Just as they descended the stairs and entered the street, a blast of trumpets, loud strains of music, and the beating of drums burst upon their ears.

Shakespeare John dropped the empty basket and began to dance a double-shuffle upon the sidewalk.

"De circus am comin'! De circus am comin'!" he cried.

And sure enough there presently did appear down Pennsylvania Avenue a long train of various vehicles—gorgeous red and yellow chariots, men and women fantastically dressed, prancing horses, gay trappings, tinkling bells! Then there was the rumble and rattle of wheels, the clatter of horses' hoofs, the heavy tread of mammoth wheels, all mingled with the roaring of the cage beasts, strains of inspiring music and the laughter and noisy chatter of crowds of spectators.

No wonder that the two little darkies, used to the quiet of their country home, were wild with excitement, and ere the gorgeous pageant had passed by, Shakespeare John exclaimed, with solemn intensity:

"Josephine Jane! Jest as suah as you an' I is bo'n, we've got ter see all ob dis yer thing. I'll bust—I'll sartilly bust, if I doesn't! I feels myself swellin' out now!"

"But, sonny, deah," said Josephine, in mild, maternal tones, "how is we to see dis circus? We hasnt got de money!"

"We has, Josephine Jane; we has!" solemnly. "I shall take two quarters out ob de pay fur de washing dat de captain's lady done gib us!"

"But what will pappy say, an' mammy?" looking frightened at the enormity of this dishonest scheme.

"Neber mind, honey!" said Shakespeare John with a wave of his hand. "Neber mind. No use tinkin' ob dat. Time enough for hawlin' when the lash falls. Come on, gal!"

The temptation was too great, and Josephine Jane made no further objections.

The tickets to the show were purchased and the hours that followed were quickly passed in wonder and delight.

Next day the two little darkies had they seen such wonderful things! "Brustad," the great Norwegian giant; "Chemad," the Chinese dwarf; wild men of Borneo; savage Zulus; very fat women, skeleton men, lions, tigers, bears, panthers, zebras, giraffes, monkeys, and—well, we haven't room to tell them all!

Tired at last the children sat down to rest in a quiet little corner. Now that the fun was over, they began to experience some gnawing misgivings as to the reception they should meet upon their arrival home.

Josephine Jane took out her dingy red pocket-handkerchief and began to count the money she had left.

"It's all here," she said. "An' I'se glad of it. I was afraid dat in de crowd it might git stole."

During this while, a shabbily-dressed lad of perhaps sixteen years, whose face and hands were black, had been white had soap and water been applied to them, was standing near one of the wooden supports of the tents and stealthily watching the two colored children.

He now stepped forward and said in friendly tones:

"Stirring sights here! hain't there, Sambo?"

"My name isn't Sambo. It's Shakespeare John! with becoming dignity. An' this is my sister, Josephine Jane."

"Indeed! Delighted to meet you both. Had a nice time?"

"Yes, soh. God kinder tired and hungry though."

"Why didn't you buy something to eat?"

"I did. Spent two cents fur peanuts."

"I suppose you saved the rest of your money to buy a monkey, Eh?"

"A monkey!" the two children exclaimed in puzzled tones. "What on arth does yer mean?" added Shakespeare John.

"Why, didn't you know that Barnum brought along two hundred of them to sell?"

"Wull, I did see one or two. Dey was dretful cunnin'!" said Josephine Jane.

"Yes. But those were trained ones. The ones for sale haven't been taught any tricks. On that account they are sold very cheap. One could teach 'em in a few weeks, though."

"How much does dey charge apiece?" said Shakespeare John thoughtfully.

"Oh, from two dollars upward."

The two little darkies looked at each other questioningly.

"How nice it would be to hab a monkey!" whispered Josephine Jane. "We hain't got noffin' ter play wid since Sox Peters' bulldog killed our little yeller pup."

"That's so!" said her brother, and then he added, with a little emphatic nod of his woolly head: "We're in fur a lickin' jest as shuah's we is bo'n. It's jest as wuss as it can be, an' I say let's git dat 'ere monkey!"

"We can't!" said Josephine Jane, sadly. "They cost two dollahs—the very cheap—an' we hain't got but a dollah an' a half, lackin' de two cents you tuck out fur de peanuts."

Here their white friend came to their aid, by saying in reassuring tones:

"If you really want to buy a monkey, I think I could get one for you cheaper than anybody else. Besides, I could pick out a good, healthy, 'intelligent one. I know Barnum quite well. He takes dinner with my father real often. If you'll give me what money you have, I'll go and see what I can do for you."

The eyes of the two little darkies glistened with delight, and, without a minute's hesitation, the silver dollar, the twenty-five cent piece, the two tens, and the three pennies were emptied from Josephine Jane's chubby black hand into the long, slim, begrimmed one of the stranger.

"Now," said the latter, "you sit right down here on this bench, and don't leave it because you might get lost in the crowd and I'd have a bother to hunt for you, especially with a live monkey squirming in my arms."

"I'll stay here, shuah!" said both children earnestly.

An hour passed. The dome of the Capitol began to grow golden with the rays of the setting sun; the crowds of the gradually lessened; the circus performers ceased their gymnastic and equestrian feats.

The two children, stiff and tired, still sat on the hard bench, their four ebony legs dangling down and lazily swinging to and fro.

"Pears ter me it takes that 'feller 'awful long time ter git dat 'ere monkey!" observed Shakespeare John.

"Maybe he has hard wo'k to git it fur de money," his sister suggested.

"Then he'd er better come back an' telled us. Wonder if he thinks we Niggers is gwine ter sit here till Judgment! De show am cloin' up. We'se got a long

walk home, to say noffin' ob de lickin' at de end."

"Shakespeare John!"—and the face of the little girl grew almost white with sudden fear—"Shakespeare John, d'ye s'pose dat 'ere chap done run off wid dat money?"

"I'se ben tinkin' ob dat bery same ting." And the little darkey brought his fist down with an emphatic bang.

"Dere's a perlice-man. Let's ask him what he tink's 'bout it."

The blue-coated, brass-buttoned guardian of the city listened attentively to their story, and when they had ended, he said, with a half-pitying, half contemptuous smile:

"Well, youngsters, you're bitten; that's sure. You'll never see your money! How could you be so silly as to let that scamp take it? He is the slyest, meanest little

What if yer did want to see de show an' buy de monkey? I'll show yer, yer mis-abulw, no-account young 'un!"

"Swish, whack, swish whack, came the sound of the lash, followed by vocal variations.

"Ow! Oo! Boohoo! Never do it agin, daddy! No kiter! neber! Boohoo! oo! oo!"

In the kitchen, Mamma Linkum, with her woolly locks somewhat disheveled and her turban all awry, was "intervewing" her daughter.

"Josephine Jane, yer is a child of wrath—yer is! Me sendin' yer off in yer nice caliker so's you'd enjoy yer walk; den yer takin' de wash money to go to de show and to buy a poor, no-account monkey! Got cheated, too; dat am de wust ob it! It's my bounden duty to c'rect yer; an' I'se goin' to do it!"

Josephine Jane soon sings the same song



WHEN JESUS SAID "GO YE INTO ALL THE WORLD," WHEN HE SAID, "ALL NATIONS," WHEN HE SAID, "SUFFER LITTLE CHILDREN," HE MEANT JUST WHAT HIS WORDS IMPLIED,—ALL PEOPLE, WITHOUT REGARD TO COLOR, CLIME, OR PEDIGREE.

thief there is about! We've been on his track a long time; but somehow he has always escaped us. We'll nab him some time, though. There, don't cry! It won't help the matter one bit. I'm sorry for you. Now, you had better go home before it gets dark and you get into more trouble."

That night the moon shone down with mellow light upon the gently rising slopes of Arlington Heights, and its beams, spreading over the waters of the Potomac, made them shine like molten gold. Away in the west a great silver star came out from behind its purple curtain.

All Nature was calm and beautiful. But out in the back shed of the Linkum estate there were sundry sounds—upbraiding and corrective!

"Shakespeare John! Yer has disgraced yourself, an' me too—a residing elder in the Medofat Chu'ch. Takin' money what didn't belong ter yer! Mis'abul what!

that her brother was warbling out in the shed.

An hour later, and quietness reigns throughout the Linkum cabin. The master and mistress, having done their duty according to Solomon, have fallen into peaceful slumber.

Up in the little loft were two small figures, bubbling softly and rubbing sundry portions of their ebony bodies.

"Oh! de gracious my! My back is jess as sore as it kin be!" whimpered Josephine Jane.

"An' jess think ob me! I reckon I'll never be able to sit down agin!" groaned Shakespeare John.

Silence for a minute or two, and then the little girl's voice rang out more cheerily:

"But, anyhow, we've seen Jumbo!"

"Yes; we has!" triumphantly.



The Soul Going Home A Good Friday Meditation

BY REV. JOHN MACLEAN, PH.D., MORRIS, MAN.

WHEN Jesus was dying there fell from his lips a sublime utterance, which was the last saying on the Cross, a confession of faith, and a testimony to the worth of the Bible, as it was a quotation from the 31st Psalm: "Father, into thy hands I commend my spirit." The soul was going home, starting on another pilgrimage, a beautiful idea, which was caught by John Ruskin, when he wrote to a friend on the death of his mother: "Your other of the two old friends of that Christmas time in Rome, went on her pilgrimage to the Holy Land yesterday."

What is death? Falling asleep, an exodus, but can we find a better answer to the question than Charles Dickens' "Child's Dream of a Star?" What is heaven? It is the place for the unfinished task. As we sit by the grave of a friend and cherish tender memories, we are apt to forget that the inhabitant of the narrow earthen cell has gone to another country, and dwells in the bosom of God.

How impressive are the last hours of life. We linger in the quiet chambers of great men, and treasure their last sayings that we may learn how to die, and seem not to know that the approach of death affects the minds of men in a different fashion. A criminal may nerve himself to "die game," and pass away with stolid indifference, some may die as martyrs to a bad cause, and some good men may shrink instinctively from it with an indefinable dread. One thing, however, is certain, that many Christians experience peculiar peace and joy, which others do not manifest, for heathen literature has no descriptions of joyous deaths, while Christian literature abounds in them, and every Christian minister has witnessed some striking scenes of peace and joy in death. The best testimony, however, that we can give is that of Whitefield, who when asked what his dying testimony would be, replied: "I have preached Christ, a living testimony."

Jesus shows us how to live and teaches us how to die. With sublime confidence he faces death with the name "Father" upon his lips. In the agony and darkness when he cried, "My God, my God, why hast Thou forsaken me?" but with a new vision of going home, he commends his soul to the One most worthy to receive it, and the One who can best take care of it. Like a tired workman at the end of the day, who shuts up his toolbox, goes home and falls asleep, so does the dying Christ come to the close of his life.

When Henry Ward Beecher died, he sank as an island sinks; when Mirabeau, the glory of the French nation, passed away, it was "as a ship suddenly shivered on sunken rocks," with much of the precious cargo floating on the waste waters, but when Christ died, it was the crash of the universe, the upheaval of the world, the passing of former glory, the waking of the ages to a life of fulness and power.

There was no song of victory, no shout of triumph on the lips of Christ in his last moments, yet his death was glorious, without the presence of fear, and in the possession of perfect peace. We do not read of any smile upon his face, and

it almost seems as if death was the closing of the door of life, whereas, it was the opening of the door to a larger life. Burne-Jones describing the funeral of Browning, said, he would have given anything for a banner or two, for the triumphant sound of a trumpet. That is the way to meet death, with the trumpet to the lip, for death is the door to endless day. O, for a trumpet and a banner at the funeral of Jesus!

The roads of life are various, but they all terminate in one lonely way, and when the end comes, we may say as Pericles to his beloved wife Aspasia, in his final letter to her, "The happy never say, and never hear said, 'Farewell.'" When Paul's life work was nearly done, he



cried exultingly, "I am now ready to be offered, and the time of my departure is at hand," and an echo of this ecstatic utterance comes floating on the breeze in that wonderful song of holy triumph:

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

For, tho' from out our bourne of Time
and Place

The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

When I am making my will, what shall I leave, and how shall I distribute my

wealth? While I bequeath my estates to my family and friends, and to benevolent institutions, what shall be my legacy for God? The dying Christ left his mother as a legacy to John, his body was left to Joseph of Arimathea and Nicodemus, his clothes were given to the soldiers at the foot of the Cross, and he had one thing more to leave, and that was his soul, which he put into his Father's hands. The brave, dauntless, gentle, loyal spirit was given back to God. That is the best and most precious of all our possessions, the immortal part of our nature, the thing which endures, and that we surrender to God, as Jesus did in his last moments.

"Into thy hands" says Jesus, and where better could he place his soul? The hands of God made us, and now we give the soul back to God to be remade, and fashioned again. While on earth we dwell under the shadow of the wings of the Almighty, in eternity we shall find shelter in the hands of God. "Thy hands" are the hiding place of human souls.

Note the beauty of the thought of Christ, putting the soul into the Father's hands. A safe place indeed are the Father's hands for human souls. In this life we are saved, but not safe, while the soul is in the Father's hands is both saved and safe. We speak of entrusting a child to the hands of a teacher, because we believe the teacher is safe; we put our money into the banker's hands, because we believe it will be safe with him; so Jesus commends his soul into the Father's hands to remind himself and us, that for the pardoned soul, death is going into safety. We are "safe in the arms of Jesus," and safe in the hands of the Father.

Where else shall we place our souls for safe keeping but in the hands of God? With our lives in the hands of Christ, we need not fear death, but follow on through the open door to the palace of peace. For,

"Why should I fear that ultimate thing,
The Great Release of clown and king?
Why should I dread to take my way
Through the same shadowed path as they?

But can it be a shadowy road
Whereon both Youth and Genius strode?
Can it be dark, since Shakespeare trod
Its unknown length, to meet our God;
Since Shelley, with his valiant youth,
Fared forth to learn the final Truth;
Since Milton in his blindness went
With wisdom and a high content;
And Angelo lit with white flame
The pathway when God called his name:

And Danie, seeking Beatrice,
 Marched fearless down the dark abyss?
 I need not fear that I shall fall
 When the Lord God's great Voice shall
 call;
 For I shall find the roadway bright
 When I go forth some quiet night;
 With the stars' reflected glow,
 Brighter, since Christ, too, dared to go."

**Studies in Bible Biography—
 Gideon**

For Meeting of May 7.

BY THE EDITOR.

The story of Gideon may be most readily prepared and presented to the meeting under two main divisions, *His Call and Preparation*, and *His Army and Conquest*. These should be dealt with by at least two persons, and may be treated somewhat after the following manner:—

1. *His Call and Preparation*, Judges 6: 1-33. The social condition of Israel was low and debased. This because of their sin and transgression. History oft repeats. Men go wrong and repeat again and again. . . . After Deborah's song came forty years of rest. Then a foreign invasion, rather than "oppression." Study the sad picture in verse 2. Note: As then, so now, men who should be in the front rank, are hidden away in obscurity because of their folly. The abuse of God's goodness means a harvest of want and sorrow, e.g., "Impoverished greatly," v. 6. Israel, like a lifeless yellow leaf just hanging, ready to drop. Piety had faded, religion seemed dead in the nation in extremity. A guilty conscience makes cowardly. The only hope for the sinner is in God. Hence the cry recorded in v. 6.

The Lord, not harsh or too critical, sends a prophet, verse 7-10. A study of his message makes plain that:—Gratitude is an aggravation of other sins. Obedience is both foolish and perilous; God's service is reasonable; God's servants must deal plainly with those who habitually violate His laws.—So memory is aroused in the people, and we can easily imagine the state of mind and heart into which their awakened recollections of the past bring them.

Then follows a marvellous incident, beginning with verse 11. God begins to deliver Israel by visiting and calling Gideon to His great work. The situation is touching. Analyze v. 11. Gideon, son of Joash of Ophrah near Shechem; in poverty, want and fear, sows, reaps and hides his limited crop. He is threshing the scanty harvest in the seclusion of his hiding place. It is weary and depressing work. No wonder his mind is discouraged and heart sore. Yet he seems to be the one religious man of his time.

Then comes the Angel, with his salutation in verse 12. Is his address ironical? Does Gideon's reply in verse 13 sound valiant? Learn whether his mercy is not to be determined or defined by external appearances. . . . Too often we are fearful because we judge simply by what is visible. . . . It is difficult sometimes to reconcile the promises with our afflicted appearances. . . . We should not wonder at the verity of the promises because we may see no modern repetition of them. . . . We must not hastily conclude that God has forsaken us even though our sins have hidden His face for a season.

Now consider the Lord's response to Gideon, in verse 14. Two words are worthy of note, "looked" and "said." His look won attention, thought, confidence, veneration, and transformed Gideon into a new man. Then follows the "Go!" and the assurance of being divinely "sent." Remember: God never calls to impossible tasks. . . . He will provide the necessary power to successfully perform what He asks done.

Gideon was astonished above measure, as verse 15 shows. . . . Those who are little in their own eyes God will exalt. (Compare I Cor. 1: 26-29). . . . Yet God knows men and chooses fitting instruments for His work. "I, the Citizen, at his farm, and Cromwell! in the flats of Huntingdonshire, and Washington on his plantation in Virginia, Gideon was quietly doing his humble task, not wishing or dreaming of a wider horizon, or more conspicuous work when the Divine Voice called to him, the Divine Voice that dragged him from peaceful privacy and thrust him to the front."

Gideon's hesitancy is overcome and the second assurance is given, verse 16. God can give no greater announcement than His word of promise, which should be sufficient. Yet Gideon is cautious, to make himself sure. Verses 17-22 remind us that "it is credulity, not faith, which accepts things as true without thorough examination." So the interview ends, and Gideon is prepared to take up his work. Verses 25 and 26 tell of the test applied to him. There is a work to do in his own home and village. He must begin there. The results in verses 27-32 show the increasing strength and confidence of both leader and men.

Three main lessons should be learned from this first part of the story; viz.: (1) The worthy performance of daily duties is the best preparation for life's work. (2) The best preparation for the larger work is the faithful performance of the smaller. (3) God is ever ready to strengthen our faith. He does this by special acts of providence, direct answers to prayer, the marvellous record of His Word, and the history of His people.

"Think not of rest though dreams be sweet,
 Start up and ply your heavenward feet."

2. *His Army and Conquest*, Judges 6: 33-7: 25. Time passes on. Another raid of the enemies of Israel is made. Gideon, recognized leader at Abiezer, is filled with a mighty purpose to rid his country of the invaders, and to do so in the strength of God and according to His will. He makes instant choice.

"Whoso has felt the Spirit of the Highest,
 Cannot confound, nor doubt Him, nor deny;
 Yea, with one voice O world, though thou deniest,
 Stand thou on that side, for on this am I."

On God's side himself, Gideon summons to arms all who will join in the defence of home and native land. Llewellyn A. Morrison has described it in these lines:—

Past the "Cross" of Gideon flies
 Where the homes of Asher rise;
 Zebulun, in wild surprise,
 Answers to the word;
 Pierce Manasse's warriors run,
 Naphtali sends many a son,
 Israel's decree of prayer hath won
 Tokens from the Lord.

Freedom's angels throng the air,
 Beautiful and strong and fair,
 Hope hath vanquished dumb despair;
 Liberty appears:
 When 'neath alien hosts abroad,
 Crushed immortal kiss the sod,
 Then the unbeaten sword of God
 Flashes on the years.

At the "Fount of Trembling," still
 Freedom measures mortal skill;
 Purpose ponders human will;
 God doth all things scan;
 They who fail would fese subtle,
 Wrongs repress or rights renew,
 Must be loyal, pure, and true
 Unto God and man.
 Still for Truth in Freedom's fray
 Gideon war-ry thus for aye
 Ringeth o'er the world away
 Still the right hath won.
 Now the Son of God doth lead,
 Wrong's ensheltered ranks recede,
 Crowns await each royal deed.
 When the day is done.

How is it with Gideon himself? Verses 36-40. Need we wonder if this untried soldier, so unexpectedly invested with such grave responsibility, should pause, and retire from a glare and noise of the host for a still further heart-searching before God, whose call he had obeyed? He was weak, but see Isa. 40: 29. The incident of the fleece removed his fears, "the timidity of Gideon was dispelled. For him there could be no well of trembling. We never again read of a sign asked. He knows now he is trusting. The lesson taught in Jezreel is that which the warrior of the Cross afterwards declared in the great words, "God is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us." Henceforth he is, in the words of Browning,

"One who never turned his back, but
 marched breast forward,
 Never doubted clouds would break;
 Never dreamed, though right were worsted,
 wrong would triumph,
 Held we fall to rise, are baffled to fight
 better, sleep to wake."

So Gideon and his 32,000 men are gathered together for the fray. Note the expression in verse 2, ". . . to many for God. An opportunity is given the timid ones to retire, and 22,000 fall away from the ranks. Still another test is made, and only 300 are chosen. The 3,700 are not blamed, only proved to be lacking in the highest qualifications of heroism. The lesson is that numbers, methods, organizations, equipments, occupy only the second rank in the ordering of God. . . . He will recognize the human instrumentality, but it must be held as subordinate. (Query: "Would God's work be more if there were fewer Christians and better ones to do it to-day?") Gideon and his 300 are ready. But again he is cautious and strategic. Hence the directions given in verses 3-4. By the dream Gideon is made resolute. It is a question, not of human force against human force; but of Divine power against the enemies of the Divine order.

How peculiar yet simple is the strategem of the battle. Pitchers, lamps, torches, trumpets,—strange weapons of war! But the battle cry is sounded, "The sword of the Lord and of Gideon," and that represents the secret of their success. The fear, flight, panic, rout, pursuit and destruction of the hosts of the enemy are complete and entire, and the conqueror, "faint, yet pursuing," finishes his work for God and country.

Concluding lessons to impress, e.g.:—God's Cause still has many foes. . . . He still needs heroes to fight His battles. . . . The Divine selection still goes on. . . . Many or few in number, God gives victory to the faithful and true. . . . We may share the glory of final conquest if we are valiant soldiers for our Lord now.

Found Out

During the Civil War in America, a captain of a company, which had sixty men in its ranks, none of whom were as energetic as the officer thought they should be, hit upon a plan which he believed would cure their habits of laziness.

"One morning, after the roll call, the captain, addressing his command, said: "I have a nice, easy job for the laziest man in the company. Will the laziest man step to the front?" Instantly fifty-nine men each took a step forward. "Why didn't you step to the front?" inquired the commander of the one man who did not come. "Oh," replied the soldier, "I was too lazy."



A Missionary Mock Trial

ARRANGED AND PREPARED BY MISS BESSIE
H. FAIRWEATHER, MONCTON, N.B.

The King vs. Missionary Shirker

ON THE INFORMATION OF EPWORTH LEAGUE
CRITIC.

Missionary Shirker is charged with gross negligence in managing the missionary question in the Epworth League.

The prisoner takes his place in the box, and the lawyers occupy places on the platform. All rise when the Judge comes in. Sheriff (Crier) rises and says: Oyez! Oyez! Oyez! His Majesty's Court is now open. All persons having business with our Sovereign Lord the King draw nigh and give your attention. God save the King!

Clerk (rises and reads)—Missionary Shirker, stand up. You are charged that during the years 1909 and 1910 you have been negligent in performing the duties which you assumed by virtue of your position as a missionary worker in the League.

2. That you failed not only to contribute yourself to the Missionary Fund in the League, but also influenced the giving of others to "some sweet day-by-and-by."

3. That you confused, intermixed, so to speak, the words "to work" with "to shirk."

And generally, that you did not try to realize the tremendous importance of the work of the Missionary Committee, for, failing to inspire a missionary enthusiasm in the League, great missionary enterprises could not be accomplished "at this poor dying rate," to the loss to the said League of many missionary dollars.

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

Clerk rises and says—Each member of the jury will call out "Present" when his or her name is called, and take the place allotted to him or her in the box. Missionary Worker!

(Missionary Worker calls out "Present" and comes forward to seat.)

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

(Missionary Worker goes into the witness-box.)

Crown Counsel—Are you any relation to the prisoner?

A. No, sir! (very indignantly). Our families are not related in any way. There is quite a difference between Missionary Worker and Missionary Shirker.

Counsel for Defence—Do you think the prisoner guilty?

A. I think the missionary work in the League is very indifferently carried on, and that every member on the committee should realize that the best they have is not too much to give to this grand work—their time, their talents, themselves.

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

Judge—I sustain your objection.

Clerk (rises and finishes calling the names of the Jurors)—

1. Mr. Spleeny.
2. Mr. Savenport Weekly.
3. Mr. Rip van Winkle.

4. Mr. Social Night Leaguer.
5. Mr. Back Seat Warmer.
6. Mr. Missionary Enthusiast.
7. Mr. 'Alsy O'Hinnisy.
8. Mr. Shylock.
9. Miss Moving Pictures.
10. Miss Out-and-Out Missionary.
11. Miss Union Standby.
12. Miss Squint-at-Missions.

STATEMENT OF THE CASE.

Counsel for the Crown opens the case: My Lord, Gentlemen and Ladies of the Jury, the prisoner in the dock is charged with criminal negligence. His name is Missionary Shirker, and in this trial he will represent all missionary departments in general which leave undone things which ought to be done along missionary lines.

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

It is also clear that in this case a more serious crime has been committed by the prisoner, if he pledged one-tenth has been retained for private use and this practice followed by other Leaguers.

WITNESS NO. 1. (For Crown.)

Call the first witness—Miss M. S. Class. (Officer, who may be dressed in a policeman's uniform, calls in a loud voice: M. S. Class! M. S. Class!)

Examination by Crown Counsel.

Q. Your name?
A. M. S. Class.
Q. Full name, please.
A. Mission Study Class.
Q. Where are you from?
A. All-over, Ontario.
Q. Your name does not seem quite familiar to me; what is your business and occupation?
A. Teacher of Missions in Leagues.

Q. Oh! Suppose you received a lot of support from the prisoner in this particular kind of work?
A. No, sir (very decidedly).

Q. So you lived in All-over? You found plenty of opportunity to carry on your work?

A. Yes, indeed, sir. All-over stretches out over all the district, and so one could get all the young people interested. It was felt that if we desired our church to be truly missionary in spirit and endeavor, more attention must be given to the matter in the Sunday School and Epworth League in the way of definite instruction, because what we desire to appear in the life of the church we must first of all put into the life of the child. In All-over they support a missionary in China, also a native evangelist. I found the people in the prisoner's town thought they were overdoing the thing when increased missionary givings are urged. That's because they do not know missions; consequently, to China, with its Christless millions, especially to the call from the Province of Szechwan, in the far west of that great country, with its 7,000,000 inhabitants, an answer is not given, unless, in the rush of the business and social life, the half-muttered prayer is audible, "O Lord, send somebody else, not me!"

Q. And so you think that the prisoner should have seen to it that a Study Class for Missions was organized?
A. Yes, sir, indeed I do.

Cross-examined by Counsel for Defence.

Q. You approached the prisoner on the question, did you?
A. Yes, sir, but he said: "Some sweet day, by-and-by, my dear Miss Mission Study Class. I'm so rushed these days, and missions can wait." And off into another missionary rut he went with his committee.

Q. Did you think the League in general would favor such an innovation?
A. Well, I'm not going to let them forget about the class. They ought to share in these grand missionary enterprises.

WITNESS NO. 2. (For Crown.)

Lawyer for Prosecution—Call John M. Hustler.

Q. What is your name?
A. John M. Hustler.
Q. Full name, please.
A. John Missionary Hustler.
Q. Your age?
A. Nineteen years.
Q. How did you first become acquainted with the prisoner?

"A. About a year ago. There was a missionary campaign at the church telling about the great things that were being done, and says the prisoner to me, says he: "Reckon we might do that here, too, if we only had some spare time."

Q. By "we" I suppose he included you?
A. Well, no, sir. I'm on the Lookout Committee, and that keeps me busy.

Q. Did you ever recommend any new members' appointment on the Missionary Committee?

A. Yes, sir, several; but they asked to be removed to a committee more up-to-date; we then put them on the Social Committee.

Q. How would you make a Missionary Committee up-to-date? What plans would you suggest?

A. Well, sir, first of all, I would have a Missionary Social, and use some of the plans suggested, "Missionary Baseball Match," "On the Firing Line," "Impersonation Methods," "Map Contests," etc. This I would follow up with live missionary talks by the brightest, most enthusiastic of our Leaguers. Let the Leaguers one and all know why our missionaries volunteered and why the young people are volunteering in larger numbers than ever. And I should try to get a Missionary Lantern to illustrate our talks; but, from the very first, I would endeavor to get all the Leaguers to pray, study, give, work and talk M-I-S-S-I-O-N-S until every Methodist (and other people, too) know that our League was keeping the pace with other Leagues which live by doing things.

Cross-examined by Counsel for Defence.

Q. And where did you get all my missionary enthusiasm, may I ask?

A. In the Sunday School meetings, and in the Junior League, and also from listening to missionaries' talks. My, they were fine! Wish they were not so few and far between down here.

Q. The prisoner was not a member of the Junior League while you were there?

A. No, sir, the Junior League had not been organized when he was a boy.

Called by Crown Counsel and examined.

WITNESS NO. 3. (For Crown.)

Q. Your name?
A. Ivan Heart.
Q. Where are you from?
A. Genevick Point.
Q. How do you know the prisoner?
A. Good-keeper.
Q. You know the prisoner?
A. Yes, sir.
Q. When and how did you meet him?
A. Well, it was this way. I came to

this city and boarded at a house where there were some League girls, and they carried me off to the meetings, and before I knew it almost, I had joined that League, and was put in charge of the missionary finances.

Q. Was it an easy job?
A. No, sir! The prisoner was one of the persons who pledged one-tenth of his income weekly for missions, and never a cent could I get out of him. He was not the only one, though.

Q. And so you had rather an arduous task?
A. It was all of that, sir.
Q. That will do.

Cross-examined by Counsel for Defence.

Q. You say Missionary Shirker was not the only one to shirk?
A. There were others.
Q. Just so. And how, may I ask, did you know that the prisoner would not pay up his amount sooner or later?

A. Well, I approached him time and again on the subject, and the answer I generally got was, "Some time by-and-by."

DEFENCE WITNESSES.

WITNESS NO. 1. BILLY BUSTER.

Examined by Defence Counsel.

Q. Your name?
A. Billy Buster.
Q. Your address?
A. No. 3 Comet Avenue, City.
Q. What church do you attend?
A. The Episcopalian.
Q. Have you always attended it?
A. No, sir.
Q. How did you come to attend that one?
A. Well, the prisoner called on me a few days after he got in office and told me that great missionary evenings they were going to have, so I went.

Cross-examined by Crown Counsel.

Q. And the missionary programmes held you there?
A. Well, no, not exactly.
Q. What do you mean by "not exactly"?
A. Well—(hanging his head)—I don't like to say.
Q. Are you married?
A. Not yet, but soon.

WITNESS NO. 2. ROSIE SUBURBAN.

Examined by Counsel for Defence.

Q. What is your name?
A. Rosie Suburban.
Q. Where are you from?
A. Suburban Brook.
Q. And you live in the city now?
A. Yes, sir; I am at the Business College.
Q. I suppose, naturally, you felt pretty lonely on your arrival?
A. Yes, sir. I used to cry myself to sleep nearly every night, and then dream of "home, sweet home."

(At this point Rip van Winkle, on the jury box, "comes to"—he has been noticeably dozing through the proceedings—and sleepily sings, "There is no place like home.")

Court demands, "Silence!"
Q. Did you go to church the first Sunday you were in the city?
A. Yes, sir. The prisoner, who lived with him and the ten little Shirkers.

Q. How did you like it?
A. Very well, sir, splendidly.
Q. Was it a good sermon?
A. Yes, sir, fine. But it was not that which made me feel so happy entirely, as much as it was the way the Leaguers welcomed me directly after the Benediction; they have a special committee from the League to look after strangers, and the prisoner told them about me, and of course I felt more at home then.

Cross-examined by Counsel for Crown.

Q. So you found the prisoner kind to strangers?
A. Yes, indeed, sir.
Q. I don't think I can make anything out of you.
A. No, sir; that's my opinion, too.

WITNESS NO. 3. THE PRISONER. (Defence Witness.)

Examined by the Counsel for the Defence.

Q. You are the prisoner?
A. Yes, sir.
Q. Have you ever been in church work?
A. Yes.
Q. How many years?
A. About five years, actively. But now my business claims most of my time; in fact, more than I wish.

Q. You have heard what these witnesses said about your mismanagement of League work?
A. Yes.
Q. And what have you to say about it?
A. Really, I am sure we tried to do the best with the church work with the time we had.

Q. You think, then, that the state that the missionary work is in in your church is caused really by the amount of time and attention given to it by the different members?
A. Yes.

Cross-examination by Crown Counsel.

Q. You thought you were standing loyally by the League Missionary Committee, all conditions being considered?
A. Yes.

Q. You remember reading of the feeling which existed among the workers in factories and mills in England when first new machinery was placed in the buildings and old-fashioned methods dispensed with? Suppose to all these improvements a deaf ear had been turned by the owners? We have but to look at any line of business to note that with the times many striking changes take place which are, as a rule, for the betterment of the people. And I take it, this holds true in League work as well.

A. Suppose so.
Q. You believe that God gives you means of making money to be used in His service?

A. Yes.
Q. And that money really belongs to Him?
A. Yes.

Q. Suppose, naturally, in your business transactions, when you gave your promise to meet financial obligations, you certainly planned to do so?
A. Yes, indeed.

Q. And, naturally, this holds just as true in the church life?
A. Er—er—that is to say, yes.

That will do.

LAWYER'S SPEECH.

Address of Defence Counsel to the Jury.

Ladies and Gentlemen of the Jury: You have been listening patiently and carefully to the case before us as it has been brought out by the evidence of witnesses. We have before us in the prisoner the type of a great many of us who are engaged in business pursuits and church work at the same time. Your decision affects the whole city, for the family of "Shirkers" is one dwelling among us for years. Missionary Shirker is not an idler in business, and as he himself has stated, some sweet day he will perform all his church duties left undone, and when that day comes and the unfinished task are completed, I am firmly of the opinion that first and foremost will be taken into consideration the work of the Missionary Committee.

Of course, we recognize the fact that a

Leaguer is bound to give some of his time to the League, but he is not compelled to spend his whole time there, and working more than once a month on missionary work seems so unreasonable.

We call to mind a ship leaving the wharf. You all can picture the scene. One of the ship's crew is wanting. Is the whole ship thrown into disorder? Must the ship be put back to port? No, indeed. It is merely a matter of somebody else putting on his own shoulder a little more responsibility, and lo, the ship sails on serenely as though nothing had happened.

Therefore, gentlemen and ladies of the Jury, you must see with me that if members were lost to the Missionary Committee, as missionary enthusiasts—as is claimed in the evidence—it must have been because of the Missionary Committee aforesaid in general, and not the prisoner in particular. And if the persons qualified for appointment on the Missionary Committee, as the Lookout Committee should be charged with the negligence thereof, and not the prisoner.

Think, too, ladies and gentlemen, of this man and his family,—brothers and sisters, of ten little children, who are not yet even able to shirk for themselves, if the prisoner's future is marred and they deprived of his kind and brotherly training. But I see from your kind faces that sympathy reigns supreme, and that I need not press this further, for your hearts must surely govern your heads.

But, gentlemen, in conclusion, I must warn you against the polished utterances of the learned counsel for the Crown. I trust, gentlemen, that your fair judgment will honorably acquit the prisoner of this charge of criminal negligence.

LAWYER'S SPEECH.

Address of Prosecution Counsel to Jury:

It is not a difficult task before you, gentlemen and ladies, for, after the evidence given this evening, the prisoner must appear to you in the darkest colors.

Why, his very name would imply a doubt—Missionary Shirker! A Shirker! Right in the midst of enthusiastic Leaguers! Like Cicero, of the olden days, I, too, exclaim, "And yet this man lives!" Yes, he lives in the hope of some day catching up with duties unfulfilled! In the prisoner you have a man who faithfully promised to be on hand when needed by his Missionary Committee. My learned friend has spoken of the "smooth sailing" of the ship, but I should like to ask, right here, What of the deserter? With a contract signed, the penalty holds good; result in such cases is certain punishment, following a week's confinement in the stocks.

Think of a bright, enthusiastic worker like Miss Mission Study Class being put off in her work, until Shirker's "sweet day" may dawn, and all his missionary cobwebs swept away. Think, too, of John Missionary Hustler's disappointment in not seeing his friends comfortably seated on the Missionary Committee by reason of the ancient order of things missionary in the League. Surely such a state of affairs should have awakened in the prisoner a full sense of his duties! But, on the contrary, what is the result? A serious one, and one, to me, when pledged money is retained, far would the evidence of Ivan Heart go to prove.

And what privileges might have been Shirker's! A worker's! My learned friend has implied that time is at a man's disposal, that one is not, to use his expression, "compelled to spend his whole time in the League," but I would here remind him, that to Leaguers, one and all, come so directly, so clearly, the command, "Bear ye one another's burdens."

And the fact is, the prisoner has failed. The missionary tide flowed swiftly out

(Continued on page 92.)

HOW WE GOT OUR BIBLE

The Ancient Manuscripts (Concluded.)

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

(Topic for the week of April 16.)

Text-book. "How we got our Bible," by Rev. Dr. Misener, the article in this paper. Every Leaguer should have a copy. Send in your orders soon.

Study pages 28 to 35 of the Text-book.
Consult also "The Ancestry of our English Bible" (Price) chapters 3 and 14.

Suggested Scriptural Lesson for Meeting—
Psalm 119: 129-144.

3. *The Alexandrian Manuscript* (Codex A). This manuscript is in the custody of Protestant England, the greatest treasure of the British Museum. As far as we know its history it is not so romantic as that of the Sinaitic Codex. It was presented by Patriarch Cyrill Lucar of Constantinople to King Charles I. in the year 1628, thus reaching England just seventeen years too late to be of service to those who prepared the Authorized Version.

Very little is known of its early history. Lucar brought it to Constantinople from Alexandria. He stated that it was written by Thecla, the martyr, a noble lady of Egypt, just before the Council of Nicea (325 A.D.). This is, however, only a tradition. To this manuscript there is attached some of the work of Eusebius and Athanasius (who died in 376). This would locate it, possibly, somewhere in the fifth century. The style of writing, too, is more elaborate and ornamental than that of either "Vaticanus" or "Sinaiticus," which would also point to a somewhat later date.

"Alexandrinus" is written on 776 leaves ten and one-half inches wide by twelve and three-quarter inches high. The characters are uncials, written in two columns. It contains practically all of the Old Testament and the New Testament, except parts of Matthew, John and 2 Corinthians. The whole manuscript was issued by the trustees of the British Museum (where the original document may now be seen) in a splendid photographic facsimile in 1879-83.

This valuable manuscript was the first uncial to be used by Biblical scholars. It is about third or fourth in importance amongst the great uncials, standing next, generally speaking, to "Vaticanus" and "Sinaiticus." An interesting feature about it is that in several respects it agrees with the Latin Vulgate. This has led some scholars (notably Dr. Hort) to conjecture that Jerome made considerable use of a text which must have been closely related to it.

These three manuscripts are the most important of the great uncials. We shall look at but two more of this type:

4. *Codex Ephraem (C)* is especially interesting since it is what is known as a "palm-leaf" manuscript, that is, one whose original writing has been erased to make room for other writing. This famous manuscript is now in the National Library in Paris. The original writing was partly erased and over it were written the sermons of Ephraem Syrus, one of the Fathers of the Syrian Church. It was brought to Paris by Catherine de Medicis in the first half of the sixteenth century in order that she might read Ephraem's sermons. Toward the end of the seventeenth century a student of the

Royal Library thought he saw traces of a text beneath that of Ephraem's works. This proved on investigation to be true, and by the application of a specially prepared acid this underlying text was brought out clearly enough to be read. This manuscript aroused Tischendorf's interest and he was the first to read successfully the basal text. In 1842, having managed to read almost every word, he published his results.

The original writing turned out to be a very ancient text (as old as the fifth century) of the Greek Bible, apparently of both Old and New Testaments. It is written in medium-sized uncials on pages nine and one-half by twelve and one-quarter inches, and has one wide column to the page. In its present form it contains only parts of both Testaments—64 leaves of the Old and 145 out of 238 of the New. Parts of every New Testament book are found, except 2 Thessalonians and 2 John. This manuscript is very valuable as an aid to the textual study of the New Testament. "It does not belong to any of the great families of texts, but rather partakes of the peculiarities of several of them. Reference to the Variorum Teacher's Bible shows how frequently textual critics make use of its readings as of real textual value."

5. *Codex Bezae (D)*, the last of the uncials to be mentioned, is now in Cambridge University. Theodore Beza, John Calvin's friend and disciple, obtained it from the monastery of St. Ireneus at Lyons in 1562 and presented it to Cambridge University in 1581. The first facsimile of it was published by Kipling in two folio volumes in 1793. Dr. Scrivener issued it with a full introduction and critical notes in 1864.

This manuscript is apparently somewhat later than the four great uncials we have been studying. It is generally thought to belong somewhere in the fifth or sixth century and was probably written in France. Its pages are eight by ten inches. A very interesting feature of it is that it is written in both Greek and Latin—the Greek being on the left hand page, the Latin on the right. It is the oldest manuscript on which two languages are found. Both languages are written in large uncials. The lines are of about equal length because the writer sought to make each line conclude a sentence, phrase or clause. The Greek and the Latin, moreover, do not always correspond. It bears traces of the notes of several correctors, some of whom were apparently about contemporary with those who produced the same script. But the most interesting feature about it is its bold interpolations, most of which receive no support from other manuscripts. A good illustration of these interpolations is found in Luke 6. Here between verses four and five this manuscript inserts the words: "The same day seeing a certain man working on the Sabbath, He said to him 'Man, if indeed thou knowest what thou art doing happy art thou. But if thou knowest not thou art accursed and a transgressor of the law.'"

The presence of the Latin text on this manuscript is thought by scholars to indicate that it was written in Western Europe, where the Latin language prevailed, for such a manuscript would have been little use in the East. But the puzzling question is, what is the relation

of these two texts? Are they independent? Was the one translated from the other—the Greek from the Latin, or vice versa—or was the one modified to suit the other? Scholars are divided in their opinions. All in all, this is a very curious old document. Dr. Hort, one of the ablest of New Testament textual scholars, has this to say of it: "At all events, when every allowance has been made for possible individual license, the text of D presents a truer image of the form in which the Gospels and Acts were most widely read in the third and probably a greater part of the second century than any other extant Greek manuscript."

All the manuscripts we have examined are of the uncial type. Of these there are over a hundred more but of secondary importance, and dating from the fifth to the ninth or tenth century. These later uncials are for the most part defective and fragmentary. No one of them probably formed a part of a complete Greek Bible.

The cursive manuscripts, from the ninth to the sixteenth century, form a very large collection. About thirty of them contain the entire New Testament. There are more than 600 cursives of the Gospels; more than 200 of the Acts and Catholic Epistles; about 300 of St. Paul's Epistles; and about 100 of the book of Revelation. While these uncials are all comparatively modern, it is quite possible for one of them to possess high value, as for instance if the writer should have copied his manuscript directly from "Vaticanus."

The Biblical student who is interested enough to pursue the study of these manuscripts further will find a full catalogue of both uncials and cursives in Mitchell's Critical Handbook of the New Testament (1896), while Schaff's Religious Encyclopaedia (vol. 1) contains a brief description by Dr. Ezra Abbott, of many of the most important of them. If we bear in mind that ten or twelve manuscripts, and these usually modern, are all that are available for determining the text of most classical authors (Homer, for example) we shall the better understand what an enormous mass of evidence is now at the disposal of Biblical students for the purpose of making a revision of the Scriptures.

HEBREW MANUSCRIPTS.

We have been considering, so far, only Greek manuscripts. But Greek was not the original language of the Old Testament and we naturally ask what has become of all the Hebrew manuscripts of the Old Testament? These need occupy very little of our time, for they are comparatively young. In fact the oldest of them, as we have seen, dates no further back than the tenth century, A.D. The oldest of the Hebrew manuscripts is called the St. Petersburg codex of the prophets, which bears the date 916 A.D., although one in the British Museum is thought by some scholars to be about fifty years earlier than this. Our illustration on the next page will give an exact idea of one of its pages. But the lack of early manuscripts of the Old Testament is not of so much importance, strange as this may seem at first thought. The reason for this is that the Hebrew manuscripts were apparently undergoing revision from as early a time as that of Ezra. About one thousand years ago this revising process came to an end and issued in what is called the "Massoretic" text, which was as correct as the best Jewish scholars could make it by long study of all the best manuscript authority at their disposal. After the completion of this great work the older Hebrew manuscripts were probably destroyed so as to prevent any of their inaccuracies from becoming current. Thus the existing Hebrew manu-

scripts, though not very old, are of great authority, because they are based upon a text which was the result of a long process of revision by the best Jewish scholarship, and Jewish scholarship has ever been a most careful and jealous guardian of the text of the Scriptures.

Of the comparatively modern Hebrew manuscripts a great many are available to scholars. About 1,700 of them have already been examined. And curious old documents they are. (See cut.) Some of them on rough, cambrous hides, others on fine brown parchment. Some again on rolls of delicate parchment, others have undergone the ravages of time and are torn and faded and mildewed. They come from many parts of the globe. Some are from Babylon and Palestine and the far distant Orient. Some come from Africa and the Islands of the Indian Sea, and even far-off China. Others have been found in the dirty Jewish ghettos of Italy and Spain.

When they are studied closely a very remarkable fact appears. In all of them that have been examined *the text is almost word for word the same. Let us try to realize what this means, and the importance of it.* Here are a number of manuscripts of the Old Testament from widely separated parts of the world, none of them 1000 years old (i.e., as far away from the original documents as would be a New Testament manuscript written to-day) and with but very few variations in the texts. When we seek the reason for this remarkable fact we find that it is due to the reverence of the Jewish scribes for their Scriptures, and the consequent care with which they transcribed them. A Jewish scribe was so scrupulously careful in his work that even if there were a manifest error in the manuscript he was copying he would not presume to meddle with it in the text, but would indicate in the margin what he considered to be the true reading. One letter larger than another, or a word extending beyond the line would be reproduced with absolute fidelity. To this painstaking accuracy we owe the fact that our Hebrew Scriptures are, on the whole, so trustworthy.

But we must not dwell on this identity of all our present Hebrew manuscripts to the extent of obscuring the fact that, notwithstanding all this almost fanatical regard for the text and the consequent carefulness in copying it, certain superficial flaws exist in the Hebrew Bible of to-day, having crept into the text during the process of transmission through the ages. Hebrew scholars are all agreed as to this, and many examples of these errors can be verified. Hence the right attitude to adopt with regard to the present Hebrew text is to receive it without hesitation as substantially accurate, but at the same time to be ready to accept any really well authenticated corrections which can be made by appeal to the ancient versions, which we shall next study.

SHOW THIS COPY TO
A FRIEND.

The Man Who Knows

In a striking address, full of suggestiveness, Rev. W. E. S. James, M.A., of Calistow, said: "Men differ from the lower animals, in part," says Prof. Everett in his *Ethics for Young People*, "because whatever one generation gains is passed on to the next, so that each starts with some little advantage over the next one that went before it." But we inherit only a small part of that knowledge though we are born heirs of all the ages. The young man or woman who wishes to take advantage of the generations that have gone before and make a fair start with the one that is just beginning, must know. He must study the achievements of the past and the movements of the present with the idea of being in touch with the times and a fair judge of the future.

"These are days of great intelligence, of great intellectual and spiritual awakening, and the very freeness of our educational institutions as well as the multi-

story. It is a tragedy, a tragedy of a man who died before he had even lived at all.

"In these days, to be ignorant or indifferent in a world of widely increasing knowledge, is not to live at all. To seek merely selfish pleasure or advantage, to spend our days and hours in thinking only of the comforts of daily existence is to bring life down to the level of that of a parrot. To truly live is to know, and to know, we must study. All the world makes way for the man who knows. This is a message the whole land needs, and to help meet its call and supply the demand, our Epworth Leagues must do their part in contributing to a Greater Canada by increasing the knowledge and skill of the thousands of young Methodists who help compose its most intelligent and influential citizens."

Jesus Pre-eminent

We call to mind great historians, and bright indeed are the chaplets of the brows of such men as Herodotus, Hallam, Robinson, Gibbon, Grote, Macaulay. We study them with the wonders of advancing nations.

With no lessening admiration we think of the immortal poets, such as Homer, Chaucer, Goethe, Shakespeare, Browning, Tennyson, Longfellow, Whittier,—their rhapsodic strains of soul, their deep harmonies of truth.

We pass also into reminiscence through the classic halls of art, and there troop up in stately company, such names as Raphael, Angelo, Thorwaldson, Barry, St. Gaudens.

We call the roll of statesmen—noble builders of civilized commonwealths—and there answer Peter the Great, Cromwell, Thiers, Victor Emmanuel, Washington, Bismarck. We are enriched by their wisdom, courage, strength, and rejoice in the heritage of liberty vouchsafed by their toilsome efforts.

Nor can we forget our debt of gratitude to the great alleviators of pain and guardians of health, such as Aesculapius, Galen, Hippocrates, Abernethy, Huxley, Pasteur, Agnew. How secure we have been made to feel against many of the most dread epidemics! How greatly life is added to its length and quality!

Then, what vast empire of blessing to civilization has been wrought out by science and invention! And how princely are such names as these, Galileo, Bacon, Newton, Darwin, Tyndall, Franklin, Stephenson, Fulton, Morse, Edison!

Last, and far from being the least among the great of earth, how lustrous are the names in the spiritual realm—Paul, Jerome, Augustine, Luther, Calvin, Wesley, Edwards! O, the temple of time is full of names of honor, beauty, strength; of courage, power, achievement; names which resound throughout the ages progress, morality and truth. But the obscurity of long centuries dims the glory of many of these, and we turn to new generations of equally bright names.

While apart from, and above all these, stands the inexpressible, luminous name of all ages, all history—Jesus—the fourth-in-head of all statesmanship; the soul of art; the inspiration of the muse of Parnassus; the source of all truth. Jesus the Christ, known the world over for peace of conscience; for purity of spirit; for truth, mercy, love; in words, as the only and all-sufficient Saviour from sin. Here philosophers, statesmen, poets, scientists, theologians, all bow down in union and acclaim *Jesus Saviour of men*. Familiar name, divine name, above every name, JESUS!—Rev. W. J. Parsons.

"If Satan ever feels remorse,
Or hides his face in shame,
'Tis when he turns a Christian's tongue
Against someone's good name."



plicity of books and papers makes ignorance and more culpable, even criminal.

"A Cleveland newspaper tells of a man who never lived at all though his years were counted up to ninety. He made millions of money by never doing the usual thing. Here are some of the things he never did. He never travelled. He never joined any thing. He never paid for a ticket of admission. He never stayed in a hotel or restaurant. His total expenses for car fare were less than a dollar. For forty years he had not voted. He wouldn't smoke, not because it was harmful or wrong but because it would cost him twelve cents a week. And when he died he had made himself a millionaire. Poor lonesome old man! The world was no better off for his living in it. He took all it would give, but gave nothing in return, either of money, or sympathy, or service. Nor others will spend the money he was compelled to leave behind him, and to gathering which he had given up everything else. It is more than a queer



Short Studies in the Money Problem

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

IV.

TO faithfully apply Christian ethics to the acquisition of wealth, we must teach men not only to earn their money by truly productive labor, and to safeguard their investments of accumulated wealth, but we must also indicate some of the limits which consistently bound

PRIVATE OWNERSHIP.

We are living in times when many people are suddenly shooting up into great wealth by means of monopoly privileges in the natural resources of the country. By land speculation, timber speculation and mining speculation, gambling propensities are being cultivated, and the mischievous consequences to character and social life which usually accompany unearned riches are following fast. Capital and labor, of course, must be applied to the development of the natural resources of any country, and it is but fair that a capitalist who puts his money into "a hole in the ground," which he cannot withdraw, or a laborer who gives his toll to what may not be immediately productive, must be guaranteed certain privileges looking towards adequate compensation. But that compensation, it may reasonably be argued, should not be in the form of absolute ownership of the natural resources of the country.

The natural resources of any country are God's gift to all the people and not merely to a few. They are His gift not merely to one generation, but to all generations. It is conceivable that our government might sell all the unoccupied lands of the country in million acre lots. In a short time these vast tracts of land would then be in the hands of a few persons who might refuse to sell the land they had acquired until the demand for land pushed the values up to exorbitant prices. In the meantime multitudes might be suffering for the labor and bread which the cultivation of those fields would give. If such a thing actually occurred it would be very generally denounced as unjust and immoral. Yet that is just what is occurring, although the land grants are made in less than million acre lots and the "pinching" time when land cannot be had for reasonable prices—as it is in some European countries—has not yet arrived in America. We have seen in the neighboring Republic the nation's resources of petroleum held in private ownership, organized into a great trust. Now a "Trust" in itself is not an evil thing. But when they use their monopoly power to exact prices from the people which give vast fortunes to a few individuals out of a resource which belongs naturally to the whole nation, its legitimacy is properly questioned. We have seen too in the same country the common people suffering for lack of coal because the warring interests of men suddenly checked the supply. Private ownership of natural resources always puts the masses under the peril of gradual extortion and sudden calamity from the selfish interests of the few.

It is a well known fact that Palestine has been almost a barren land for centuries. The cause of the present sterility is to be found back in the golden age of that country, when in the vast build-

ing operations and expansion of agriculture the hillsides were ruthlessly

DEVOIDED OF FORESTS.

The forest of a country graduates its humility and the distribution of these forest tracts largely determines the courses of the storms. The reckless destruction of our forests, if allowed to continue, might impoverish future generations by turning much of our fertile land into sterility. Certain countries like Switzerland and Sweden are protecting the rights of future generations by enacting laws that trees shall be planted on the hillsides for every one that is cut down. We are informed that there is a great coal-bed in the Peace River district that has been burning over one hundred years. It would seem the obvious duty of our Government to put out that fire if it is possible, for though we cannot use that coal to-day, future generations may sorely need it.

May we not, in view of such facts as these, lay down the further principle that *property in natural resources should be regarded as only a temporary trust*. Because natural resources are limited in extent and are the gift of God to all persons who shall ever require to use them, there is no valid ground for private ownership in these things. But what are we to do? Private ownership in natural resources is granted and accepted in the whole civilized world. Should the Christian deny himself a share in the resources of the land in which he lives? No! So long as private ownership in these things prevails, the Christian should accept his share as if it is a sort of private trusteeship. It is like managing the estate of some imbecile or incapable friend. Governments are not yet wise or capable enough to manage these resources in the interests of the whole community or the whole generations to whom they rightly belong, and so they hand over the control to private individuals. In such a situation the Christian pre-eminently should feel there is an added responsibility that the wealth obtained from the natural resources of the country, without any labor on his part, should be treated as a trust that belongs to the public. When governments become capable enough to assume control of natural resources and allow private individuals only leasehold rights under wise restrictions, we hope Christian principles will then have so leavened society that there will be a peaceful acquiescence.

The new system of taxation in Great Britain by which the state is taking one-fifth of the

UNEARNED INCREMENT

in land has been described by Count Witte in Russia as the beginning of the greatest fiscal revolution of all the centuries. It is an instance of a government grown wise enough to assume control of wealth created by the public and rightly belonging to them. The acceptance of this principle will speedily bring in the application in other directions. Why, for instance, should railway corporations hold up the progress of the country in order to make profits for private owners, when the wealth they control has principally been made by the public? If the City of Ottawa can manage a sane system of railway and turn good profits into the public treasury; if Port Arthur City can own and operate its tramways with mun-

icipal profit and give greater advantage to its citizens; if the Province of Manitoba can make a comfortable revenue out of its telephone system with no loss to public convenience, then the public ownership of public utilities has passed the theoretic stage, and it would appear that we are on the eve of great economic changes in this country.

We must prepare the coming generation for coming events. The economic and civil changes ahead of us ought to be shaped by Christian men in a Christian way. Preparatory to this, people must be educated to relinquish their claim to private ownership of natural resources, and of the wealth that has been created by the labor of the community as a whole. Then, too, our young people must be qualified by a careful study of these questions to undertake the management of public affairs for the public good. The Gospel of Jesus has surely failed if it has not taught us to recognize such simple social rights and lend them our loyal support.

Voices are crying from the dust of Tyre, From Baalbec and the stones of Babylon:

"We raised our pillars on self-desire
And perished from the large gaze of the sun."

No house can stand, no kingdom can endure;
Built on the crumbling rock of self-desire;

Nothing is living stone, nothing is sure
That is not whitened in the social fire.

The Premier and the Cabinet

For meeting of April 23.

FOR Personal Study, "Canadian Citizen" pages 4-5. This issue provides the text for the monthly topic in this Department of Citizenship, during 1911. It should be widely read by our Leaguers. Copies at 35c each, postage may be obtained by ordering from the Editor.

Scripture Lesson Suggested for Meeting—
Prov. 8: 1-21.

The topic leader in the meeting should start by explaining that the words "government," "cabinet," "executive," or "administration" stand for the same body, composed of men appointed to conduct the business of the nation.

At the head of the Government is the Premier, or First Minister, and associated with him in the cabinet are the heads of the various departments under which the general business of the country is carried on. These will be studied later.

When there is a change of government, the Governor-General of the Dominion calls on the man who will receive the support of the majority of the House of Commons to form a cabinet, that is to select a number of men to join with him in doing the business of the nation in the various departments of the government.

If the Premier can do this with prospects of success by being sustained in the House by a working majority of its members, he reports his cabinet to the Governor-General, and proceeds with the state's business.

All the cabinet ministers must be members of Parliament, if not when first appointed, as soon after as possible. If a cabinet minister is a member of Parliament when first chosen, he must be re-elected thereto before he can act as a member of the cabinet or executive.

As long as the Premier receives the support of Parliament he is the most powerful man in Canada, as the Governor-General has no power or authority to cancel or veto his acts. If the Premier fails to receive the support of the majority of the Commons, he must resign, and of course his ministers resign with him.

To guide the affairs of state wisely, the Premier holds regular meetings of his cabinet, when all matters of moment are discussed. If any minister cannot support the policy of the Premier he withdraws from his place in the Government. A unanimous decision by the members of the cabinet is necessary to carry out the business successfully.

The decisions arrived at by the cabinet in the regular transaction of business are duly submitted to the Governor-General, signed by him, and then go into effect.

Note.—(On pages 53 and 54 are some stanzas selected from "Tennyson's" "In Memoriam." They might well be read in your meeting and the question just preceding them discussed. Your members will have no difficulty in naming at least two Canadian Premiers, both deceased, to whom the sentiments of the poet might apply. It will be a good exercise also, to have your members memorize the names and orders of the various Canadian premiers that have held office since Confederation, in 1867. Ask your own premier, then, how many premiers there have been since, how often the premier has changed during the 41 years of the Dominion of Canada's history, what important measures brought about these changes, who is the present premier, how long has he held office, and what great measures has he recently introduced?—Ed.

Union Temperance Meeting

An Open Session for the Whole Community

Topic for week of April 30th.

The following outline programme has been prepared in order to give the boys and girls a prominent place. If you have no Junior League, invite all the boys and girls of the community with their parents and friends to attend your meeting. If the arrangements are carefully made beforehand a profitable meeting will be assured.

SUGGESTED PROGRAMME.

HYMN—Canadian Hymnal, No. 193.

PRAYER.

HYMN, No. 333.

SCRIPTURE VERSES, memorized and quoted alternately by a Senior and a Junior, e.g.: Prov. 20:1; Luke 21:34; Prov. 23: 29, 30; Rom. 13:13; Hab. 2:12-15; Gal. 5:21.

LEADERS' REMARKS.—The 4th Vice-President might well occupy the chair and point out that "the Temperance Movement is becoming increasingly prominent in every Province in the Dominion of Canada, and never was there greater need for co-ordinating the work of the different provinces, and giving direction and help with a view to harmonizing the policy of temperance workers in all parts of Canada." He might have the extract given on this page from Canadian Citizenship read, and in other ways show that the present condition of the temperance cause is full of promise, e.g.: In Ontario 142 municipalities are under prohibition, and 350 under license. 120 of these 380 have carried local option by a majority vote, but the will of the people has been prevented from becoming law because a two-thirds majority was not obtained. 562 Ontario municipalities out of 822 have therefore given a majority vote for the prohibition of the liquor traffic.

RECITATION—By four boys.

THE BOYS WE WANT.

First Boy.

Boys we want you—Our country wants True-hearted, noble boys, To make this world a happier place, To purify its atmosphere, To stand among the leaders Of every righteous cause, To spread o'er all the nation Right, just, and blessed laws.

Second Boy.

Boys, we want you—Fetters call You to the conflict now; Beneath the yoke of fashion's power See millions daily bow. There are hearts with grief o'erflowing; Let us cheer them here we can. Come and help to burst the fetters Which surround your fellow-man.

Third Boy.

Boys, we want you—Temperance wants Firm, consistent lives to-day; History marks her glorious progress, Homes are bright beneath her sway; Shake the drunkard, lost forever, In despair and anguish die? Let us take the pledge to save him— All together—yes and no.

Fourth Boy.

Boys, we want you—Jesus wants You bear His truth to spread; Follow Him in storm and sunshine; Ever in His footsteps tread; There's a world of light and beauty; This is not the traveller's home: We are pressing on to Zion, And we want you all to come.

SOLO AND CHORUS—No. 447.

BLACKBOARD TALK.—Let some one work out the following acrostic, developing stage by stage the main thought of *Death in the glass*. If we could take an innocent looking glass of wine, and putting a magic prism in it so that the light of truth might shine through it and then project out of it what is really in it, one would be amazed. Step by step the teachings may be impressed to a final conclusion, thus:—

Disease.
Expense.
Accident.
Trouble.
Horror.



SOLO AND CHORUS—No. 336.

SENTENCE QUOTATIONS.—Select from the following and let each person rise and repeat from memory the sentence allotted.

"Our children are in danger while the saloon stands."

"You may think your head is level. But no matter what you think, you are voting for the devil, when you vote to license drink."

"The man who makes a business of drinking will soon drink for a business."

"The devil has both arms around the man who feels confident that moderate drinking won't hurt him."

"The devil's masterpiece is the drunkard's home."

"Make it right to sell whiskey and you cannot prove that it is wrong to kill."

"God alone knows how much heaven loses when a young man takes his first drink."

"A moderate drinker is like man who sleeps on the brink of a precipice."

"One end of the devil's throne is supported by the liquor business."

"Many a man puts his family in the dark to help the saloon pay its gas bill."

"If you would teach children to hate drink, give them the first lesson before they leave the cradle."

"One of the signs of the times that the devil of drink is about to be cast out, is that it is crying so hard to be let alone."

"Bridget starts her fire with coal oil. The devil uses trying to kill a snake by pinching the end of its tail."

"When a man's tracks point toward the saloon, his back is toward heaven"

"It is still recorded in the Bible that no drunkard shall inherit the Kingdom of God."

"Trying to make the world better and doing nothing to destroy the saloon, is a good deal like trying to kill a snake by pinching the end of its tail."

PLEDGE SIGNING.—Do not allow the meeting to close without circulating the pledge provided in our Discipline, copies of which on neat cards may be obtained from the Book Room.

CLOSING CHORUS.—No. 64.

BENEDICTION.

The Value of a Pledge

The value of a pledge lies in the help it gives us in fixing conduct on lines we see to be right. We do not live only for the present, and in preparing for the future every wise person forms plans and takes decisions. Pledges are especially necessary where two or more people intend to act together. Our social life rests on the keeping of promises. Business men make contracts; landlords and tenants enter into covenants; a Cabinet Minister, a judge, or a soldier takes his oath of fidelity to the State; husband and wife pledge themselves to one another in a sacred vow. So is it in the Christian life. We begin to be Christians at the moment when we give ourselves to Christ for ever.

A pledge is rendered needful by the weakness of our nature. If we were always strong, if we could always see the right, and would always do it, no pledge would be required. But we know too well by sad experience how easily our highest moods pass, and how readily we are influenced by the circumstances of the moment. It is, therefore, well that at those hours when we are lifted nearest to God, and when our spiritual vision is most clear, we should make plans for common days of toil and struggle. Moses, upon the Mount of God, sees the "pattern" and then descends to build the Tabernacle. A Christian's pledge represents the vision of the pattern by which the facts of life are to be shaped.

Some object to a pledge as imposing a fetter. Such an objection might hold if the pledge were forced upon us. But if the pledge represents what we see to be right, if our conscience and judgment acquiesce in it, if, in a word, the pledge is really our own, it is no bond to hamper us, but an instrument to accomplish our will.—Selected.

THE early part of the Nineteenth Century saw the overthrow of slavery in the British Empire. It required a terrible war over to free the United States from the curse, a greater evil, of slavery, a system that which called forth the efforts of Wilberforce or Garrison. . . . Civilization has been groping for years with the monster of Intemperance. It is quite unnecessary to quote statistics to show the dimensions of the liquor traffic. No one doubts the fearful havoc it makes every year. No political economist regards the liquor trade as an industry, and no intelligent person believes the revenues derived from the business as evidence of its financial advantages. The argument of "individual liberty" no longer has weight when its restriction or destruction is urged. The State (which means the people) has a right to protect itself from loss or crime. The sole question seriously discussed is how best to lessen its evils or to get rid of it entirely. The methods employed to promote temperance are well known. The use of moral suasion in behalf of reform are over. License, Local Option, and entire Prohibition have been discussed by speakers as intelligent as able and as honest as sincere. Prohibition is the logical outcome of every law on the Statute Book dealing with restrictive measures. . . . Rightness, if guided by prudence will eventually triumph.—Canadian Citizenship.

OUR JUNIORS

Little Leonard's Letter

Our boys and girls will be interested in the following letter and photograph. The picture shows Dr. Wallace Crawford, of Kiating, with baby Leonard in the wheel-barrow. The letter and photo were sent to Mrs. Gregson, the "Mother Bee" referred to, and we are indebted to that estimable lady for the use of both. Dr. Crawford has charge of our hospital work at Kiating and is supported by the Sunday School of the First Methodist Church, London, Ont. In this school Mrs. Gregson has been a beloved worker among the little folk for many years. May they be still multiplied.—Ed.

Kiating, Nov. 6th, 1910.

Dear Busy Bees and Infant Class,—

I am now over one year old, so I am going to send you a letter and my picture, taken with my papa, on a little wheel-barrow, which I like to ride on very much. I am saving my pretty pink badge to wear when I go home to Canada to see you. I will be a big boy then—four years old. When I wear my gold pin you sent, mother tells me you sent it to me, and so I take



very good care of it, and hope to be able to show it to you again in Canada.

When I go out on the street the coolie carries me in a basket on his back, and then I see all the little Chinese babies and little boys and girls. Lots of little boys and girls and babies go to church, but I would make too much noise.

I have eight little foreign boys and girls here in Kiating to play with. The oldest one is four years old. They come and play with me in my pen. Papa had my pen made, and gives me things to play with, so that when I am alone I can play with myself. Mother says, Mother Bee and Auntie Bell taught her at Sunday School when she was a little girl, and so I will be glad to have the same teachers when I go home to Canada. Papa was also in the same class.

My Auntie May told Mother Bee about our silkworms, so when papa has the silk made into a piece I will send you a little to show you what it is like.

The Chinese boys and girls are getting the Sunday School cards Mother Bee sent for coming to Sunday School, so they do not miss very often. They like them very much.

It is time for me to have my dinner, so I will say good-bye.

With lots of love,

LEONARD CRAWFORD

Junior Topics

General Theme for May—the Boy Christ

MAY 7TH—HIS NAME. Luke 1:31; 2:8-20.

Emphasize the great truth of the message as contained in the name Jesus. Blackboard sketches and pictures are most helpful in impressing the thoughts upon the minds of the children. The Bible stories we never forget are those which were illustrated. While we must ever use "ear-gate," remember always to use "eye-gate" in training the Juniors. Our boys and girls have been given names which convey some meaning—Ambrose, divine, immortal; Dorothy, the gift of God; John, the grace of God; Amanda, lovable; Adeline, of noble birth; Bertha, famous; Samuel, heard of God. In other countries, too, the children are given names of meaning. In China a dear baby girl came into a home there, and her loving parents named her Mae Jen, which means "Beautiful Chastity." Nicknames should be avoided as much as possible, even though they portray some trait of character. You have read some story in which some special name appears. Tell it in your own words to the Juniors. It will interest them and convey a truth. (1 Samuel 1:20; Acts 9:36.) In one verse (Matt. 1:21) we find the beautiful name of the Christ child, Jesus—"for He shall save His people from their sins." And this great truth should be clearly emphasized, Jesus shall save the boys and girls FROM sin. The new revelation is to be the work of saving childhood before the tempter corrupts the life. The little feet are to be kept in the paths of righteousness, and lovingly held for Christ and the Church.

A blackboard acrostic similar to the following has been used by the Editor to advantage. Print the words "Jesus Saves" on the board as shown in the capital letters. Then develop gradually the other thoughts—How? "Just as we are." Whom? "Everyone who comes to Him." How much? "Into the uttermost." When? "Soon as we trust Him." The finished outline will then appear thus:—

Just as we are
Everyone who comes to Him
SAVES
Unto the uttermost
Soon as we trust Him.

Many vital truths can thus be naturally and helpfully presented to the Juniors.

MAY 14TH—GIVEN TO GOD. Luke 2: 21-40.

We would suggest for this meeting the baptism of an infant if possible, a living illustration of the theme, and verifying the truth that the baby is God's child. This would emphasize the fact also that every child has two earthly parents, and that he ought to have his father's love, care and training, equally as well as mother's. Too often the entire responsibility for the child's mental, physical and moral development rests with the mother. Notwithstanding the cares and the day's work, the father should not shut himself out from the life of his children. There is something wrong if he does. In one of our rural districts we attended a meeting of mothers and found many there with sweet babes in their arms, making us think of the time when Mary and Joseph brought the baby when only eight days old to the temple. Like other

Jewish parents they took Him there to show their happiness and thankfulness that the little boy had been given to them and they wished Him to be a child of God, loving, obeying and serving God as long as He lived.

In our churches we have the Cradle Roll on which the name of every baby is enrolled, and we remember them on their birthday by sending them a pretty card of greeting, and we hope some day when grown they will be members of our Junior League, for they are all God's own children.

There are little-girls and boys too far off in China, India, Japan, Africa, and in our own Northwest, who all belong to God; and we want to pray for them and help send the Good Tidings to them that they may know of Jesus who came to save them from sin.

An appropriate acrostic has been used by the Editor with great delight, many times, thus:—

CHILD
Happy
Reverent
Industrious
Sincere
Truthful.

It will illustrate some of the traits shown by every child who follows Christ. Or it may be used equally well this way:—

CHRIST'S
Happy
Industrious
Loving
Dutiful.

The Juniors may suggest other adjectives even more appropriate. Indeed, some of the very best outlines the Editor has ever used have been supplied by the children on the occasion. Try the plan.

To the Executives of the Epworth Leagues in London Conference

FROM MISS E. NOBLE, 50 JOSEPH STREET, CHATHAM, ONT.

Conference Fifth Vice-President.

DEAR FELLOW-LEAGUERS:

Will you kindly bring before your Leagues, the desirability of electing a Fifth Vice-President in your Society, irrespective of a Junior League. Our constitution provides for a Fifth Vice-President, but I find only a very few Leagues think it an office worthy of note. At present I have no medium through which to get in touch with the junior work of the different societies.

It would greatly help me in my work if at your next meeting you would elect a Fifth Vice-President and immediately forward his or her address to me. You may say "What is the use if we have no Junior League?" It gives the Conference Fifth Vice-President an opportunity of corresponding with your Fifth Vice-President and also where you have no Junior League the Fifth Vice-President could hold a special meeting with the boys and girls whenever there was a fifth meeting in the month.

Our Chatham District feels the importance of this work so keenly that they have authorized their Fifth Vice-President to write to each League in the district urging them to make the election at once. I hope other District Executives will not only do the same, but at their next election that they will carefully consider the junior work of the utmost importance and only elect those persons for this office who will endeavor to make the work a success in the district. I find some districts put persons in for this work who have never had any experience with junior work, whose heart is not in it and who know nothing about it, and

then wonder why they have no increase of junior societies on their district. The time has come when we must devote our "best talents" to keep the young within its walls.

Will you please consider this letter personal to every League in the Conference and elect a Fifth Vice-President now. Hoping to hear from you within a month at least, I am,

Yours in the work,

L. R. NOXELL.

Grand Forks Junior Epworth League

BY REV. J. CALVERT, B.D.

Grand Forks lies in the "Boundary" country and is not more than five miles from the international line. Its chief industry to the present has

large. In this material age they have already learned that character is a greater possession than gold, and that godliness is more precious than rubles.

*"Mourn not the routing of the Cause of Right,
So that the battle has been justly fought;
The conquering hosts of Vice may win the fight,
And yet must learn their victory is naught."*

*"Defeat is no disgrace to honest men,
Provided Wrong their only foe has been;
The final victors shall be those whose cause
Makes them the tools of God's all-righteous laws."*



GRAND FORKS JUNIOR EPWORTH LEAGUE.

been the smelting of ores, wrested from the mineral bearing hills, covering a large area in every direction.

The glacial, and more particularly the alluvial deposits, have surrounded the present site of the city with thousands of acres of rich, beautiful land, neglected while men had the glitter of gold in their eyes, but now seen to be of immense value, being rapidly bought up and planted with fruit.

Some orchards already bearing produce crops of such quality that their output is sought for by many portions of the Province, and carlots of apples are shipped annually to Australia.

The Methodist Church wisely entered this field more than a dozen years ago and to-day has a suitable church, a beautiful parsonage, a very fair working equipment.

The congregation is not strong numerically, but is active and generous and gratefully supports its pastor.

A Sunday School, Epworth League, Junior League and Ladies' Aid attest the completeness of its organization, and they are world-wide in their sympathies, every department contributing to other than selfish interests.

The church is cosmopolitan in character, representatives of the Caucasian and negro races intermingling in perfect love and harmony. The Junior League is fond of its pastor; he is fond of his Junior League.

During the winter they have met regularly at the parsonage, and have greatly cheered the pastor's heart while he has been confined to the house with illness.

"Teddy," the wee boy in forefront of picture, sitting on his sister's knee—who, by the way, is the President of the League—is the youngest member of the League and is a general favorite. We cannot spare Teddy (our Teddy, not Teddy of the U. S. A.). The rest of the League are active little workers, and some day will, we pray, become a mighty power in the church and in the world at

Our Boys' Column
PUZZLES AND TRICKS

To Discover a Number

Tell someone to think of a number. Then tell him to multiply by 2, and ask whether the result is odd or even, and if it be odd to add one to it. Then halve it and again multiply by 3. Then ask again if it be odd or even, and if odd, add one to it and halve it. Then ask how many times 9 will go into the remainder, taking no notice of fractions.

This sounds very complicated, but if done slowly is really quite simple. Having got your answer, you multiply the number of times 9 will go into the result by 4, and if the answer to first question was "odd" add one to it; if the answer to the second question was "odd" add two to it; and if the answer was "odd" both times, add three.

An Acrobatic Bottle

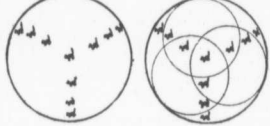
The puzzle in this case is to make a bottle balance itself on a slack cord extending across the room or some convenient space. As the drawing shows, all you have to do is to insert the handle of an umbrella into the mouth of the bottle and hang it on the cord in the proper position. To prevent slipping it will be well to rub with chalk that portion of the cord on which the bottle rests.



Ten Black Cats

A wizard had a great liking for black cats, and kept quite a number as pets. He took from a pile of papers a drawing, of which this is a facsimile, showing an arrangement of the cats within a circle.

These ten cats," said he, "must be separated somehow. Canst thou draw three circles, inside the large one, so that no cat may approach another



cat without crossing a magic circle?" And then he went on to explain that after the three circles were drawn each cat was to have its own enclosure, so that it could not reach another cat without crossing a line.

The second illustration shows this can be done, but without the drawing before you, you would not find it so easy as it looks. Try it on some of your boy friends.

Lifting Fifteen Matches With One

Ask your friends if they can do this. When they have tried and failed, you can show them how the trick can be successfully managed by the method illustrated herewith.

Lay across a match, which we will call A, fourteen others B, placing them with their lighting ends upwards, the opposite ends resting on the table, as shown. These ends must be alternately to right and left of A. If you now attempt to lift the whole by simply taking hold of one end of A, it is clear that the matches will fall by



Instead, upon the fourteen matches B, along the depression formed by their alternate crossing of A, lay another match C. You may then lift A; the matches will drop obliquely, clipping C between their upper ends, and may thus be held aloft as long as you please.

The Knight and the Giant

BY GEORGE COOPER.

A blustering giant came to town,
Came to town;
From his high castle tramping down,
Tramping down.

He scattered the little ones like chaff,
And laughed as they trembled; such a laugh!

Then over the land he took his way,
To blight and to conquer, night and day,
Night and day.

But giants will sometimes come to grief,
Come to grief,
And noisy careers are often brief,
Often brief.
There was a wee Knigh, in armor bright,

Which dazzled with gold and silver light;
And easy his gauntlets flung he down
To challenge this Giant come to town,
Come to town.

They met on the field, in the early year,
Early year;
This Giant, his boasting cost him dear.

Cost him dear.
Soon prone on the earth he dying fell.
His bluster and boldness served not well.
No wonder this Knight, 'twixt hopes and fears,

First broke into smiles, then into tears,
Into tears.

Now the Giant and Knight, if you know them not,
Know them not,
I'll whisper their names here, on the spot.

On the spot.
The wee Knight was April. Need I tell
That the Giant was March, so bold and fell?

And those little ones he frightened so
Were sweet, pretty flowers that tried to grow,
Tried to grow.

New York City.



The Ideal Sunday School Superintendent

BY A. J. CADMAN, WINDSOR, ONT.

When asked to discuss the "Ideal Superintendent," I found myself in a quandary. I have earnestly and carefully studied the subject, but the more I have taxed my brain the more thoroughly convinced I have become that ideal superintendents are a rare commodity, if not a real luxury; that they are not made by ballots. I have looked the field over and have attempted to catch a bird's-eye view of the situation, its mission and demands. I know of no other office that requires so many qualifications of ability, adaptability and acceptability, and I know of no other officer upon whom the Church's future success, prosperity and increase so largely depend. Therefore the Church, the greatest institution in the world, should see to it that the Sunday School, the nursery of the Church, the recruiting ground for its membership, the fountain from which it must secure its new life and new blood, the great preparatory school, the senior matriculation department, the vestibule where all unnecessary things are laid aside, the field from which our future preachers and laymen must come, is put in the hands of men who are true leaders, leaders in every sense of the word. Many of our young men are lost to Sunday School and Church owing largely to a lack of competent superintendents to lead, to advise and to influence them. Strong, influential men at the head of our Sunday Schools will hold our young manhood, and thus secure them to the Church.

No one should be elected as superintendent, officer or teacher, whose reputation is doubtful, else the Sunday School will suffer defeat, just as an infected peach in a basket lends its bad character to its neighbor and ruin follows. Only the truest, the purest, the cleanest, the most respected, the cream of the membership, should be entrusted with such great responsibilities for both time and eternity, as are laid upon the superintendent of a Sunday School.

The chief aim of the Sunday School is to inculcate in the scholars the highest ideals of Christian character, and it is most essential that the commander-in-chief should be a first-class general, a man capable of commanding and demanding love, obedience and respect. Only a thorough disciplinarian should be placed at the head of the School.

Order is the first law of nature. God is a God of order and law; character and religious experiences are governed by law and order, and as law demands obedience, discipline in Sunday School is vital to both scholars and officers. Order is as imperative to the school as to the army. Any attempt to conduct the opening exercises before you have attention spells failure from the beginning. A Bible reader at Y. M. C. A. International Convention refused to read the Word amid the confusion and disrespect of the delegates, and sat down till the chairman had restored order. Drummond says: "All great things grow noiselessly, you can see a mushroom grow but not a child." The Sunday School to grow in power and influence must be very orderly. You cannot talk religion to a hungry man, neither can you teach religion to a noisy school.

The ideal superintendent will influence the scholar by word, deed and by his executive ability and life to love, respect and reverence the Word of God, the Church, the Sunday School, the officers and teachers, his parents and all mankind. His influence may be conscious and the fruits readily seen, or it may be unconscious, unnoticed, until the results are achieved. It is said of Dr. Thos. Arnold, Rugby, that no boy under him could do a notably mean thing because the Doctor placed the honor of his teaching and proaching before him in his teaching and proaching. Here is the Gibraltar in the make-up of a wise superintendent. Drummond says: "Every character has an inward spring. Let Christ be it; every action has a keynote, let Christ see it." Huntington says: "The measure of real influence is the measure of genuine personal substance in us."

THE IDEAL SUPERINTENDENT.

He should be a man of sterling Christian character, one in whom the public has implicit confidence, and if he possesses a good personal appearance his prestige is increased. Many a man owes his success in life to his physique and affable manner.

Milton says of Beelzebub in the Council of Pandemonium:—

"With great aspect he rose,
And in his rising, seemed a pillar of state;

His look
Drew audience and attention still as night."

He should be a man of resolute purpose, deep principle, thorough preparation, rigid punctuality, spotless character, and be very sympathetic. Am I asking too high a standard? I hope not.

He should be a man of executive ability and generalship; one who will insist upon good order and reverence. It takes a wise, cool head to preside over the destinies of hundreds of eager, ambitious and exuberant young people, who, while not vicious in opposition to order, yet may be easily influenced in making trouble and help to dissipate even the better inclined. Here is where a keen, shrewd judge of human nature is needed,—a man who can readily discern the approach of insubordination, and stem it in its incipient stage; in fact I have seen the time in my own experience, of some seven years as a superintendent and nearly forty years in business college and public school work, when an eye in the back of my head would have been a valuable asset. The success of an army depends largely upon obedience to orders. The security of passengers on a railway depends upon the conductor's obedience to orders. Nearly every accident is caused by disobedience or carelessness.

The ideal superintendent is a man of deep religious convictions as to the aim, the object and the mission of his responsible position. He will insist upon attention, obedience, honesty and loyalty; a man with the highest reverence for all things sacred, a leader like Wellington, whose iron will brought victory at Waterloo, or a Wolfe whose genius won the Plains of Abraham, or a Kitchener or a Baden-Powell, the hero of Mafeking.

I would prefer a good disciplinarian, with an ordinary degree of piety, to a

deeply pious man with a loose idea of discipline and decorum. No good results from disobedience and disorderly. The Jews defeated the Russians owing to order and sobriety, while the Russians lacked both. A weak superintendent is an offence in the sight of God. The Master's words apply to Sunday School superintendents as well as others: "Whosoever shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." "Offend" means to neglect to teach, to train or to instruct, to fail to teach the value of all things essential to the highest development of true Christian life and character, as well as usefulness.

A man who not only can but will enlist the active support of the best men and women in the Church. Unite business and religion is his aim.

Don't mistake me in my estimate of a deeply spiritual man. I honor all such, and will help to uphold his hands and his teachings, but we know from sad experience that not all such men would make ideal superintendents.

If I were in command I would have perfect order, and I would hold each teacher responsible for order in his or her class, and in case any boy persisted in conduct detrimental to the class or school I would deal with such case summarily, after fair warning.

The superintendent should impress upon the entire school: That the Sunday School is a part of the Church of God, and as such reverence and obedience are imperative; that it is the vestibule or entrance-room to the church; that it is the fountainhead of light, knowledge, peace and joy; that every bad act upon the part of the boys is tantamount to his parents, and affects his future life.

Our Christian boys and girls are the hope of Canada; may they never do anything to blight our fair escutcheon. Good boys and girls are a nation's noblest heritage. The ideal superintendent will recognize the boys and girls as tasks, and thus gain their respect and love. He should make himself acquainted with the home life and environments of each scholar as far as possible.

If this world is to be won for God, if scholars in our schools are to be held for Christ, if the boys and girls are to fulfill His mission, then we must have strong, clean men as leaders, generals and superintendents—men with initiative and power to command. Never elect a man who seeks the office; rather let the office seek the man.

The prayers of every ideal superintendent should be: "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, Oh Lord, my strength and my Redeemer."

The ideal superintendent should possess a combination of the qualities of Socrates the wise, Aristides the just, Francis Assisi the Gentle, Samson the Strong, Moses the Leader, David the Brave, Gideon the Strategist, Abraham the Faithful, Isaac the truthful, Nehemiah the Statesman, and Joshua the noble man of God, who stood for such a high type of home and national life as to declare to his ever vacillating people: "For me and my house we will serve the Lord."

"In life—not death,
Hearts need fond words to help them on
their way;

Need tender thoughts and gentle sympathy,

Careses, pleasant looks, to cheer each passing day.

Then heed them not until they're useless
be;

In life not death,
Speak kindly. Living hearts need
sympathy."

**Living Questions on the
Sunday School Lessons**

For Personal Study
and Public Discussion

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

April 23.—Text, 2 Kings 11: 21—12: 16.

1. Is it ever a waste of money to beautify God's house? If so, when?
2. What are the legitimate purposes for which the Lord's money may be used (v. 5)?
3. To what extent does lack of funds hinder the progress of God's work (v. 7)?
4. Is there any connection between a spiritual people and a full treasury for the Lord?
5. Should money for God's cause be freely offered, or should the officials go after it?
6. Are we, like the priests, ever guilty of reprehensible neglect in furthering the cause of God?
7. Should God's servants who devote their whole time to His service be more generously and faithfully paid (v. 15)?
8. What are the advantages of the Official System of Finance authorized by the last General Conference?

April 30.—Text, Jonah 3: 1—4: 11.

1. What is the great lesson taught in this book?
2. Does this book represent a step from the service for self to service for others?
3. Are we in danger, like Jonah, of being swallowed up by a monster if we neglect to take God's message to the heathen?
4. Are we, like Jonah, in danger of being more concerned about our own honor and dignity than we are about the success of God's work (4: 1)?
5. Analyze the character of Jonah. Was he prompted by love, or by fear, or by a sense of duty? Was he a religious bigot or a broad-minded missionary? Was he an egotist, or an altruist? What else?
6. Both Elijah and Jonah prayed for death. What was the difference between the two men and their moods when they thus prayed?
7. What value is here placed upon little children and dumb beasts (4: 11)?

May 7.—Text, 2 Chron. 26.

1. Why and how does prosperity sometimes interfere with our religious life (v. 15)?
2. Is suffering always the result of sin? Is sin always punished (v. 19)?
3. The reign of Uzziah was an era of prosperity in agriculture, building, public works and commerce. Compare the present era in Canadian history. What peculiar temptations do we as Canadians need to guard against?
4. Who is more likely to fall under temptation—the prosperous man or the poverty-stricken man, the king or his subject?
5. What are the peculiar temptations of the prosperous? Of the unprosperous? How do they differ?
6. Are we apt to overestimate our own importance?
7. How can we avoid becoming intoxicated with our own success?

May 14.—Text, Isaiah 6.

1. Did the death of Uzziah have any effect upon Isaiah in bringing about his conversion and consecration (v. 1)?
2. In what different ways does God reveal Himself to us (v. 13)?
3. How does a vision of the Divine reveal our own uncleaness (Isa. 6: 5; Job. 42: 5; Luke 5: 8)?
4. What prevents men to-day from hear-

ing and from obeying God's call to service (v. 7, 8)?

5. Are unconverted men able to hear God's call to service, or to appreciate the moral need of the world?
6. Why is there such a scarcity of young men who offer themselves for the work of the ministry either at home or abroad?
7. Is the rejection of God's word always followed by disastrous results (v. 11, 12)?
8. Is it worth while to labor for men if we succeed in winning only one in ten (v. 13)?
9. Are our chances of success more hopeful than were Isaiah's (v. 13)?
10. What connection is there between the Vision of God, the Vision of Sin, and the Vision of Service?

Alma Adult Bible Class

Writing of this Class the pastor says: "The Alma Adult Bible Class on the Alma circuit, Hamilton Conference, was organized about a year ago with a membership of eighteen, and the following as officers: Hon. Pres., Rev. A. S. Colwell, B.A.; Pres., Mr. Geo. Bender; Secretary, Mr. Ernest Woods; Treasurer, Mr. Newman

pictures taken. Then we returned to the home of Mr. and Mrs. Bender where a hot dinner awaited us. After a very pleasant evening in song and games we repaired to our homes carrying with us many happy recollections of the day's outing and of the kindly hospitality of the President and his wife.

"We are very glad that we have organized an Adult Bible Class. Our fears that in the country or rural village a Class cannot be sustained are dispelled. We hope that in the near future all our rural schools will have organized Adult Bible Classes as well as the schools of the towns and cities."

Some "Nerves" for Sunday School Teachers

Never go into the class-room with the lesson unprepared or only partly prepared. Say with Arnold, "I want my scholars to come to a running stream, not to a stagnant pool."
Never find anything in the child to fight against. Every "sword" can be converted into a ploughshare by the sympathetic and intelligent teacher.

Never go into the class determined to



ALMA ORGANIZED ADULT BIBLE CLASS.

Feak; Teacher, Miss L. C. Hawken. Mr. Thomas Moore is Superintendent of the school. The gentleman in the picture in the large chair is the pastor and his wife stands to the left behind him. The lady to the right is the teacher and the two gentlemen to the right are the Superintendent and President respectively.

"We often thought of organizing an Adult Bible Class, but hesitated, fearing it might not be a success. It has, however, exceeded our most sanguine expectation, and has been a success from the beginning. Increasing interest and attendance have been shown until now the membership is more than doubled. Some are coming who have not been in the Sunday School for years, but best of all we have received into church membership during the year thirteen and hope ere the year closes to receive more. Of course it would be too much to say that all these came in through the influences of the Class only. However, we believe with many of them the Class was a very important factor."

"One fine afternoon in January the boys arranged for an old-fashioned sleigh-ride. They prepared two sleighs with side seats which were abundantly supplied with robes, to take us to Elora, five miles distant, where, as a Class, we had our

break or bend. Don't be like the boy who pulled off the fly's wings, and said, "Look how tame he is!" Remember, you haven't got everything when you've got obedience.

Never say "Don't!"

Never make a noise, either with voice or bell.

Never look for the bad in a scholar. Even among boys less than two per cent. turn out bad. As Robert Louis Stevenson was fond of saying, "We dwell too much on sin."

Never curb or thwart the play instinct. Say with Froebel, "I can use everything that goes by the name of play for my purpose."

Never forget that the child is imitating everything and everybody—even you.

—Selected.

*The world is full of meaning,
For the world is full of God;
Mountain height and sunny valley,
Showeth where his feet have trod;
Tiny grass blade springing softly,
From beneath the earth-brown sod;
Stars that blaze in heaven's vastness,
Warm that clingeth to the clod;
O! the world is full of meaning
For the world is full of God.*



"What advantages has the new E. L. pledge over the old one?"

Those of: 1. *Brevity.* It is short, the old one was long. 2. *Simplicity.* It is easily understood and nothing involved is in it. 3. *Comprehensiveness.* It includes all of me and all of my life. 4. *Definiteness.* It puts my personal daily relations to God my Father straight before me. 5. *Principle.* It prescribes no duties, it prescribes no habits, but puts me on honor to do God's will. 6. *Choice.* It sets me to study and prayer that I may know and choose for myself what God my Father requires of me, that I may be a true and faithful follower of my Lord Jesus Christ.

"What is the effect of departing from the regular topic of each week?"

It tends to disorder. It breaks up the proper "balance" of the departments. It emphasizes fads and notions. It prevents continuity of study. It does not foster a spirit of consistency. It introduces a measure of uncertainty and unrest. It disturbs unity. For many reasons it is best to have a well-thought-out line of studies covering every department of the League, and stick to them right along. An occasional new feature should be introduced, but the one outstanding message of that meeting should be made clear and plain every time. By following the list published last month, during the coming League year, there will be secured a fair amount of study and work in every department and by all committees. Some of our most experienced men pronounce the list excellent.

"Why do so many Leagues fail to reply to official communications?"

I don't know. If I did I would have far less trouble and bother in my work as General Secretary. My opinion is that a lack of a sense of official responsibility is a very common cause. Procrastination is still another. The question is a pertinent one, and the questioner has my sympathy. Until our responsible officers take their work more seriously and put more thought, time and attention to the details of their office, we cannot expect a large measure of success.

"When a Church is fully organized, as the modern, up-to-date Church is to-day, what is the legitimate work of the Epworth League?"

It is not clear to me whether this question is meant to suggest whether there is no place for the Epworth League in an up-to-date church, or whether it implies that a church cannot be "modern" without the League. If the former is intended, I have no sympathy with the idea. Whatever may be the name of the organization, that for which the Epworth League stands should be done or the church is not "up-to-date." The church that ignores the young people as an active working force in accomplishing its purpose, or that fails to give them adequate training for the most effective service, is not "up-to-date." The legitimate work of Epworth League is to so combine the young and growing members of the congregation that they shall not only know what ought to be done, but how to do it, and gain skill and efficiency in Christian work by the doing of it. The church has need of skilled

workers and the Epworth League's place and purpose should be to provide them. From the League there should be annually graduated many capable workers to carry on the many activities of "the modern up-to-date church." The constitution gives the details of organization and management. The name is not vital. The work is.

"Why cannot the Sunday School do all the young people's work?"

This question is quite in place and as you may read elsewhere on this page, is in line with others that show how our people are thinking of the interrelations of Sunday School and Young People's Society. The answer to it is easy. The Sunday School cannot do all the young people's work because it is, with scarce an exception, unfitted for such work. Too low an ideal of the mission of the Sunday School yet generally prevails. It is still esteemed by the many as a place for simply teaching the Bible, and the vast majority of teachers give no other thought to their work than the indispensable preparation of the lesson. During the past generation a much more extended idea of teaching in its true sense has grown up, and training for active personal service has become much more prominent than formerly. For this the whole Young People's Movement has stood. The multiplicity of organizations like the Epworth League and Christian Endeavor Societies has been a protest against the insufficient work of the Sunday Schools. These organized bodies of young people have never been in opposition to the Sunday School; but their work has been supplementary to it. That the Sunday School is broadening its curriculum so as to include every phase and feature of the life and practice of the young people is one of the most satisfactory signs of the times in religious education, and the time may come when the Sunday School will be able to "do all the young people's work." But that time is not yet, and it cannot be hurried or hastened.

"Has the growth of the Adult Bible Class Movement interfered with Epworth League progress? How can the former help the latter?"

These are important questions and we are glad to have them asked. In some places doubtless the organization of the Adult Bible Class has prevented Epworth League increase. There are not people enough to properly carry on both, and consequently the newer idea has prevailed. The novelty of the organized class has done much to popularize it, as was true of the League in its early history. But whether Class or League, the organization will not run automatically, and lacking live, purposeful management, it will die. Leagues have died, and already Classes have ceased to be, from this sure cause of death. To organize is easy; but to make the organization really effective is far from simple. Those classes that have incorporated the industrial idea, and have set their members to actual doing of Christian work through the medium of the committee, will live and thrive, and prove themselves of value. This positive industry is the main feature of the young people's work, and that

Society is the best that can best carry it on. What matter about the name so long as the end be attained? It is far from enough that our young people shall know the Bible. They must practise it. They must be given a working knowledge of it and help carry out its programme and plan for the whole race, not only accept its teachings for themselves personally. The Sunday School cannot retain growing youths by simply doing something for them. It must do something by them. When the provisions for this are as extensive in the Sunday School as in the Epworth League, the need of the latter will be less manifest. At present the Sunday School is not the great industrial school the age needs. Until it becomes such the Epworth League is indispensable in Methodism. It will be a case of the survival of the fittest and the fittest will be the one that not only does the most for the children and youth, but which trains them most thoroughly for life-long and world-wide ministry in extending Christ's Kingdom.

"Do you think it wise to have boxing gloves in a gymnasium under control of the Epworth League?"

The League may well conduct a well-equipped gymnasium in populous centres where numbers of young men congregate, and a gymnasium under such proper management may safely provide boxing gloves. It is by no means and in no sense a bad thing for a youth to learn the use of his hands. In pugilistic training eye and hand and foot all acquire a very serviceable degree of alertness, and it does not follow that a young man who knows how to defend himself will be on the lookout for a fight. Many a good youth has learned a large measure of self-control by the use of the gloves, and to be able to command one's temper is certainly a most manly art. Boxing is not in itself an evil practice, and conducted under wise management may become a very helpful one. Yes! If I could run a gymnasium in an Epworth League, I would not object to the right use of the gloves.

"How can we get the people of our congregation interested in the work of the Epworth League? Would public meetings do it?"

They might. Try a few. Let the people be invited personally not in a general way by the formal pulpit announcement. When they come give them something to think about and then to go away and talk about. Prove to them that the League is doing good work. People get interested in what they see vitally concerns them. Interest is contagious. But lecturing the people about their duties or shortcomings will not awaken their interest in your meetings. Get after them with something that is sweet not biting and they will like it and come again. Perhaps, after all, your people are as interested in your League as in any other sphere of church work, but they do not show it. Cultivate their goodwill, sympathy, support, make yourselves a tangible, practical blessing by your good deeds and they will soon get interested.

"Can there be too many organizations in the Church?"

There certainly can, and as I see things, in many places there are. As long as an organization exists, some definite and specific progress that is not being served by some other organization well and good. But when a number of societies overlap and are working mainly for the same end, among the same people, it is time to seriously consider the problem of a reduction or an amalgamation of them. The problem suggested in the question is one that must be locally studied, and the answer must be gauged

by the needs of the constituency the particular church in question is called to serve. The Methodist Church must necessarily have many organizations, but does not follow that every individual Methodist church must have these all in operation. Have as many organizations as your work requires, and then see to it that every one of them does its share of the work well. Aim not at numerous organizations but rather at thorough and perfect work.

"Can you give any practical suggestions as to methods for arousing the missionary spirit in the Sunday School?"

"The missionary spirit" is caught, not taught. It is contagious when once introduced into the school atmosphere. The pastor should possess and diffuse it. The superintendent should both breathe it and breathe it out. The teachers should encourage it not by teaching about it, but preferably by living it. Then it will be easy to cultivate it. And for this there is no better way than that advised by our latest General Conference. "It is recommended that in every Sunday School there be formed a Missionary Committee by appointment of the Board of Management. . . . It shall arrange for at least a quarterly missionary meeting of the entire school. . . . It is recommended that wherever possible Sunday School classes be organized for missionary study and gift, and that in every school where such class organization is found to be impracticable, a monthly offering for missions be taken in the whole school." A neat little leaf containing the new disciplinary paragraph on the Sunday School and Missions has been sent to every minister. Sunday School superintendent and Epworth League president in our church by the General Secretary and he will gladly send any number desired for general distribution.

"Which makes the better wife, a girl born and brought up in the country or one born and brought up in the city?"

Don't smile. It is a serious question for somebody and I am actually asked for my judgment. I really do not know now, and because I did not know long ago I compromised and married a girl born and brought up in a village, and if my interrogator is as sure as I was that she is the girl, he need not hesitate as to either her place of birth or residence. I shall be pleased to receive some expressions of opinion from my readers on this important subject, and shall gladly pass them on.

"How can we get our young people interested in the business of the League?"

Make your business meetings short, systematic, practical. Put the necessary proceedings through in an orderly way. Do not dawdle. Allow no twaddle or small talk. Be business-like and thorough, and if you have matters of moment to the League to consider and decide, and do so in a proper manner, your business meetings will soon be as interesting as any other you could hold. But many business meetings lack business, and few care about them because there is "nothing doing."

"If a member absents himself for a year would you cease to call him a member?"

An absent member surely. But you have not allowed him to be absent for a whole year without making repeated efforts to recover him in attendance at your services, have you? If after repeated attempts to restore him you have failed, I certainly think you would be quite justified in considering his membership to have ceased. Try him again.

Is Your League Dead?

Below is the answer to the letter received from a pastor who said his League was dead and there was no use doing anything with it. Maybe it will suggest a remedy for your League, if you think it is in the same condition:

"Dear Brother: I received your letter of the 19th, and I am sorry that your League is dead, and do not believe you should say it that way. Your League is the body of young people that attend your church; and while they may be sleeping, they are by no means dead. There is only one thing in this world that there is absolutely no hope for, and that is a dead thing.

"As long as young people have life there is hope for them in an Epworth League; and while it may look impossible to put any animation in them along League lines, there is an opportunity and a possibility to use them in the Epworth League that makes it worth while to put in the effort.

"Now, what I would suggest would be this: that you call together five or six of your best people, whether they are young or old, show them the use of the Epworth League and the need of it in your Church, and tell them about our Convention, and arrange, if possible, for at least three from your Church to attend; take up a

Prayer Meeting Hints

Several years ago, Dr. Sylvanus Stall issued for his own congregation in Lancaster, Pa., the following circular. We find in it much that is suggestive to-day, and pass it on for general consideration by our readers.

OUR PRAYER MEETING.

WHY YOU SHOULD ATTEND.

1. Because your own soul will be blessed, and you will be stimulated to holier living.
2. Your presence will encourage those who are there, and reprove those who are absent.
3. It will cheer the pastor to see you there regularly.

HOW YOU MAY HELP TO MAKE THE MEETING INTERESTING AND PROFITABLE.

1. By coming regularly and promptly.
2. By carefully preparing your own heart and mind for the worship of the hour.
3. By a prompt and conscientious participation in all the services and worship.
4. By feeling personally responsible for the success of the meeting, and for the attendance of your family and friends.

HOW YOU MAY HELP TO KILL THE PRAYER MEETING.

1. Try and find some excuse so that you may stay away.
2. If you must go, go late and sit as far back as possible.
3. Don't pray for God's blessing upon the meeting before you go, nor take any part in the meeting after you are there.
4. Go with a long face, don't speak to your neighbor, and hurry out before you hear the "amen" to the benediction.
5. Tell every one that the meeting is dull and dead, and be careful never to suggest how it may be brought to life.
6. Help to murder every hymn by dragging it to death.
7. If you can't hide behind your neighbor, but should be called on in this way, then pray for everybody and everything in creation except your own pastor, your own church and your own soul.
8. Should the foregoing suggestions not succeed at first, it will only prove the meeting possessed of more than usual vitality; but persevere in these principles, and success will crown your efforts.

Presidents and Pastors! Attention!

Do not forget, in commencing the new League year—

To appoint a 5th vice-president.

To adopt the Constitutional form of Pledge.

To organize the 4th Department thoroughly.

To follow the official Topic List.

To order sufficient supplies for all.

To have an "Epworth Era" agent appointed.

To forward names of new officers to the General Secretary.

To give a liberal offering to the General Fund for 1910-11. **BE GENEROUS!**

To send all offers for Constitutions, Pledge Cards, Topic Lists, "Era" subscriptions, etc., to William Briggs, Wesley Buildings, Toronto, Ont.

collection to pay their expenses, if necessary. Send people, whether they have leave on or not. There are very few that resign on our meetings without getting it. Then have the way prepared, so that when they return the inspiration they receive will not be put in a pocket, but will be as seed sown in the ground which has opportunity for them.

"If this doesn't give you an Epworth League that will help things in your Church, then your young people are nearer dead than I would think they were; but I have never seen young people yet that I could call dead. As long as they are living they have a soul to save, and they have energy to work when the opportunity is given to them.

"I trust you will be able to carry out the programme as near as I have outlined it, and that your League will come to life and prosper and be a blessing to you and your Church."—St. Louis Christian Advocate.

"Though oft we prate of human brotherhood,

'Tis but a useless, wanton waste of breath;

Unless in time of need we aid, by kindly deed,

Our brother onward to some final good;
Nor wait the hour that levels all in death"

Our Honor Roll

In the last examination on "What Did Jesus Teach as conducted in this paper by Dr. McArthur, throughout the past year, the following received over 75 p.c.:

V. M. Terryberry, Burford . . . 100
E. Bell, Fletcher 100
H. Cook, Spencerville 100
L. Finch, Toronto 93
F. E. Hall, Winton 91
Mrs. G. Hollinshead, Huntsville 91
A. Spencer, Parkhead 91
L. Bell, Redwood 89
E. M. Peacock, Humber 86
No signature, Auburn 83
G. Denton, Oakwood 79

Several of these are now taking the Canadian First Standard Teacher Training Course, and we advise all to do so. Regrets have been expressed at the expiration of the past year's studies which have to these persons and many more been of great pleasure and profit. Send for our Teacher Training Leaflet.

N.B.—All Young People's Societies in the Methodist Church are required to make an annual offering to the General Young People's Societies' Fund. The amount so collected is to be paid by the Minister of the Circuit to the Financial Treasurer of the District, and only entered on the circuit records for the year. Let every Society make a liberal offering.

A MISSIONARY MOCK TRIAL.

(Continued from page 81.)

while he slept. Perhaps, gentlemen, some of the Missionary Committee are in Court this evening. The prisoner's disgrace falls on them alike. And if he is allowed to go free, what then? Far be it from me to bring sadness into the homes of any one, but this man has already brought upon himself much greater shame than is to be brought by any decree of this Court. Far be it from me, I say, to add sorrow to the lot of any man, yet I must ask you to dwell upon the sorrow and shame brought not to one, but to many. Something must be done to open our eyes. He must be punished. You must bring him in guilty of his crime. For the sake of the young of our land you must do this; for the sake of our homes, for the sake of the church and, I say it reverently, ladies and gentlemen, for the sake of the great God of missions, Who even now is calling to men and women to leave all and follow Him.

I now leave the case in your hands.

JUDGE'S CHARGE TO JURY.

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

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

I now leave the case in your hands.

VERDICT OF JURY.

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

We have unanimously arrived at the following conclusion, which we wish could have been avoided, because of the prisoner's generally good character and his failure to realize the seriousness of his offence: We find him guilty, with a commendation that sentence be suspended until he be given another chance to see what can be done with the missionary work.

JUDGE'S CHARGE TO THE PRISONER.

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

I may say that I quite concur in the verdict of the jury. You are undoubtedly guilty and deserve punishment, but I feel inclined to be merciful, especially as you are a young man, with many opportunities before you. Following the recommendations of the jury, the sentence will be suspended. This does not mean that

you are pardoned; the penalty still hangs over your head, and will be put into execution if you fail to improve. I sincerely hope that you will profit by this night's experience, and do better in the future. You may go.

The Medical Mission and the Medical Missionary

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

(Topic for week beginning May 14th.)

TEXT-BOOK.—"Heal the Sick," by the Rev. Omar L. Kilborn, M.A., M.D., Missionary of the Methodist Church, Canada, in West China. See that your League is well supplied with this book. Price—35 cents in paper, 50 cents in cloth; from Dr. F. C. Stephenson, Methodist Mission Rooms, Toronto.

STUDY Chapters I. and II. of the Text-book.

SUGGESTED SCRIPTURE LESSON—Luke 10: 1-9.

In presenting these topics in the *Era* it is not our purpose to simply restate the facts as contained in Dr. Kilborn's book, nor yet to give a summary of each chapter. The *Era* does not propose to give any help which will enable the Leaguer to do without the text-book, "Heal the Sick." What we propose to do is to give some suggestions which will help the student who already has the book in his hand.

The Purpose of the Text-book. Why has this book been assigned as the Text-book for the Leagues? It is not merely that we may have a convenient help in preparing our monthly missionary topics. We are expected to study the book in order that we may have some adequate idea of the great need there is in Canada for Medical Missions, and of the great value of Medical Missions as an agency in reaching about the Kingdom of God in that Empire. The one who takes up the monthly topic should keep this idea before him. The text-book on Medical Missions does not exist for the purpose of helping him to prepare a topic, but he is preparing a topic for the purpose of impressing upon himself and his fellow-leaguers the great value and the great need of medical missions. Do you see the difference?

The Use of the Text-book. The text-book is not to be neglected, nor lost, nor abused, but used, and used to advantage. There should be several of these books in each League. The Missionary Vice-President should have one to pass round among the members, such as have not one of their own, and to put into the hands of those who may take part in the missionary meeting. The text-book, if there should happen to be only one in the League, should not be allowed to get lost or to be kept hidden in the home of some member until the next missionary meeting, when it is brought to light again. Let the book be freely used by all the members of the League, and let there be enough books in the League to give every member an opportunity to read it. They will find it interesting, instructive and inspiring.

The Plan of Dealing with the Topic. A great variety of plans may be used, and from time to time we may suggest some of the poorest plan, which is to be avoided because it is no plan at all, is for the Missionary Vice-President or some one else to take the text-book home with him, keep it for a month, bring it back to the monthly missionary meeting, and put it into the hands of some one who has never read it before, and ask him to read a chapter at the meeting.

For this month's study we have suggested a number of questions based on Chapters I. and II., which cover pretty fully their contents. The leader or other person who deals with the topic is expected to master each one of these questions so thoroughly that he can get up before the meeting and talk about it in an intelligent manner. It will be a good exercise in the art of public speaking. It is not intended that these questions should be asked by the leader and answered by the different members of the meeting, but they are intended to be aids to the leader in preparing his own topic.

QUESTIONS.—1. What is the value of the Medical Missionary as a pioneer?

2. What type of man should he be?

3. What relation should the hospital sustain to the church? Illustrate.

4. Is the hospital with its treatment an essential part of missionary work, or simply an accessory tacked on as a help? Why?

5. Would it pay to have a Medical Missionary in every group of missionaries if for no other purpose than to take care of the health of the missionaries? Why? Illustrate in the case of the "bright, promising missionary," and the "bright little boy" who died without medical aid.

6. What are the values of the medical Missionary as a teacher to train up native Christian doctors?

7. How can you sum up the various uses of the Medical Missionary?

8. The amateur medical missionary, what about his qualifications, his judgment and his limitations?

9. Read the last paragraph of page 31.

10. What is the first great qualification of a missionary? Show why.

11. What other qualifications are of first importance? Why?

12. Why should the intending medical missionary secure the very best medical training within his reach?

13. What are the arguments advanced for giving the medical missionary a chance to acquire the language?

The members present at the meeting are advised to bring up any questions, or to take notes lest at the next missionary meeting they might be questioned by the leader as to their knowledge of this week's topic.

Review what you have read or heard and then restate it to yourself. This will greatly help you to remember.

For What Are We Born?

Every man is born to contribute moral vision to his age. We may not possess the eyes of a statesman who can mould policy to last in practical issues. We may not possess the vision of a theologian who can reconstruct and readjust the beliefs of man to the new light and spirit of the age. But every man can see to it that his own sight is unprejudiced, that his eyes are not scaled by party, by money, by sect, or by custom. Every man can see to it that in these unrefined days his heart is clean as the crystal river, and that his eyes are undimmed by moral defilement. We are born for high aim, and to cleave to high aim is the essential beginning of fruitful issue.

Every man is born to contribute moral vision to his time. It may not be his to contribute thought, but I can help to create climate. And what we need above all things in our land just now is fine climate; which just means this, we want fine-spirited men if we are to be led in the ways of noble progress.

Every man is born to be a centre of saving health, a creator of Christ atmosphere in home and office, and club and warehouse. There is no higher ministry committed to man than this, and every man can be engaged in the ministry. It works independently of speech and

deliberate conduct, for it is the influence of large and dignified character.

Every man is born to contribute *moral service* to his time. No man is privileged to be an idler in the wide field. To be born is to be obligated, and our obligation is to be that of surrendering ourselves to the common weal. Every man who has life is called upon to lose it. Every soul is therefore sacramental, and is as sacred to the purposes of the Lord as sacramental bread and water.

I am glad and grateful to be alive to-day, when the times are calling for real men. There is a sound of battle in the air, and every man alive is called to the fray.—*Rev. Dr. J. H. Jowett.*

Essential Christian Activity

“ Though Christians have agreed that the work of Christians is to promote God's Kingdom, they have not always agreed as to precisely what work will best promote it.”

Some have interpreted the Kingdom of God to have reference only to a future state of existence. They have used the term synonymous with the kingdom of heaven, understanding heaven to signify the spiritual happiness of those who have been emancipated from earthly limitations. To these, to seek the Kingdom of God has meant only to seek heaven. By logical inference, according to this interpretation, no man can be a citizen of God's Kingdom until after he has died. All, therefore, that he needs to do in this state of his existence is to fit himself and others for *post-mortem* citizenship. Much as the boy in school theoretically devotes himself to the preparation for citizenship in his country, so men in this life are to devote themselves only to preparation for the life to come. The earthly activity of the Christian is thus conceived in its last analysis to be unessential. If he acknowledges any responsibility for the conduct of his life, he now lives, it is not a responsibility to make the present society better, but only to make the present members of society more fit for a future existence.

But while no careful student of the teachings of Jesus can fail to recognize that He suggested more or less definitely a future life, the unprejudiced student will observe that the picture of God's Kingdom in heaven is at best very dimly outlined, while the conception of God's Kingdom upon earth stands out in bold relief.

Christ's picture of God's Kingdom is one picture. There are not two Kingdoms of God, one here and one there. But the Kingdom here, which constitutes the foreground of the picture, insensibly becomes merged into the more obscure but perhaps more brightly defined the distant Kingdom beyond. The true perspective of Christ's teachings makes the Kingdom of God upon the earth of primary importance, though one who views the whole of His teachings will catch something of the glory dimly outlined in the background beyond the distant hills.

With this picture of Christ before us, we must not say that a Christian shall be engaged principally in the preparation either of himself or of his fellows for heaven. But, on the other hand, we must not forbid him to be arrested in the work which assuredly was a part of Christ's teachings. We can neither bid the Christian to spurn earthly conditions while he seeks heaven, nor to forget heavenly conditions while he works upon the earth. It must be the one object of the Christian's life to harmonize the earthly with the heavenly. He must strive so skillfully to blend the two that no man can say, “ Here earth ends and there heaven begins,” but so that all will say, “ We cannot tell where earthly conditions cease, for truly the

glory of heaven itself has filled the earth.”

This is the ideal state for which the true Christian must toil, the state of a heaven-like earth. The true Christian will strive for heaven, but not merely for a future heaven. He will strive to fulfill the petition which the Saviour Himself taught, “ Thy Kingdom come. Thy will be done upon the earth as it is in heaven.”

It follows, therefore, that the Christian will be necessarily interested in everything that pertains to earthly conditions. He will work for individuals, because individuals are a part of society, and because each individual is a brother subject of the King. He will be interested in all that concerns the individual, ministering to his body as well as to his soul, promoting his intellectual welfare as well as his spiritual welfare, serving him on week-days as well as on Sundays, by an honest day's toil as well as by a religious testimony, in the workshop at the time of business as well as in the church at the hour of worship. Especially will he be interested in that individual who is most in need. He will help the man in need according to his ability, rejoicing if he can but “ give a cup of cold water ” in the spirit of a disciple of Jesus.

But the Christian, too, will be interested in the larger problems of the body of God's children in their relation to each other. He will not rest content so long as evil social conditions remain unrighted. He will lift his voice in indignant protest against all forms of legalized injustice and iniquity. He will exercise his rights of civil citizenship as one who is as well a citizen of the Kingdom divine. He will strive so far as in him lies to guard the sanctity of the home, to preserve from selfish political encroachments the interests of the school, to maintain the purity of the Church, and to promote the best Christian welfare of the state. His work will be for society as well as for the individual, and his work will not be complete until all men have become one in Christ even as Christ was one with God.

By the exercise of a dauntless courage and of a patient sympathy, by exhortation and by admonition, by precept and by example, the Christian will strive to make this world the Kingdom of his Lord and Saviour. And, striving for God's Kingdom here, he will open the doors of heaven eternal, both for himself and for those over whom God may have given him influence.—George Arthur Andrews, in “ What is Essential! ”

How Can Juniors Work for Christ?

BY ETHEL FOY, CHATHAM.

There are some things that juniors can do for Christ better than older persons can do them. One is the winning of other juniors to Christ. If your friend would come to you and say, “ I love Jesus, and I am going to join the church; won't you come too? ” wouldn't that mean more to you than if some older person came with the same suggestion? Then, you can do more for Jesus in this society, the Junior League, than any older person, even the Superintendent. If the Superintendent sets an example of faithfulness it makes no impression, every one expects that of big folks. If you are present regularly, are faithful, and take part helpfully, the other juniors notice it and say, “ If that junior does it I can do it, too. ” One way in which a junior can work for Christ is by looking for something to do for Him. If the mind is full of thoughts of self, one will not have room for Christian service. A boy came home from school with a report that his work had been poor. His father

asked him why this was so, and he replied that he did not know. But his father knew. He told him to take a basket of apples and empty them on the floor. The father then asked him to half fill the basket with wood chips. That done, the boy was told to put all the apples in the basket again. He tried, but of course failed. They rolled off. That was why he failed. His mind was like the basket. He had filled it with useless things, and had no room left for better things. So juniors that do not look for chances to serve Christ by doing and saying kind things to others, fail to serve Him. Their thoughts are taken up with other things. The little things we learn and the little kindnesses we do may come to great and good results by and by. We do not know, but the Lord knows and remembers always, what manner of spirit we are of. We will not fail to see the littlest service done for Him.

“ Should we fall proclaiming our great Redeemer's praise. The stones, our silence shaming, would their hosannas raise. But shall we only render the tribute of our words? No; while our hearts are tender, they too shall be the Lords.”

Givers Are of Seven Kinds

First, those who give spontaneously and generously, but only to themselves—auto-givers, they might be called.

Second, those who give thoughtlessly, without any real or high motive—givers of the occasion, as it were.

Third, those who give as a sop to conscience and self-esteem; in a series of atonement for the evil they do—penitential givers.

Fourth, those who give as a matter of display, to win public applause for their generosity—theatrical givers.

Fifth, those who give because others give, because they are expected to give and are ashamed not to give, and therefore give grudgingly—conventional givers.

Sixth, those who give because they feel they ought to give; who give through a sense of duty, and not through love—moral givers.

Seventh, those who give in the spirit of Jesus; who give because they love their neighbor as themselves, and above all things desire to help him—spiritual givers.

To which kind do you belong?—*Ex.*

The Bishop's Wheelbarrow Ride

Bishop Montgomery recently gave a delightful account of his tour in the East. He says:

“ I must hasten on to Ping-Ying. This trip of forty-five miles was to be undertaken, to our huge delight, in wheelbarrows; but in two days, with a Chinese inn for the night.

“ What do I think of barrow travel? It is delightful—the best way of travel. Bishop Scott and I were on one barrow; Lancheater followed on a second, the luggage in a third. We did it luxuriously, with three men to each barrow—one in front, one behind on the handles, and a third with a rope in front of all.

“ Are there springs in the barrow? Certainly not; it would be no fun if there were. Bumps? Of course. On the first day we calculated we had 25,000 of them; the best were caused by drops of six inches or more from one stone to another. I got quite used to them, and found I could sleep stretched luxuriously on my mattress.”

SHOW THIS COPY TO A FRIEND.



Something Doing in Sarnia

At the March meeting of the Executive Committee of Devine Street Epworth League, Sarnia, the following among other important items of business were resolved upon:

The committee passed a recommendation approving the formation of a tennis club in connection with the League, the club to be under separate organization, conducting its own finances, etc., but to be connected with the League by a clause in its constitution allowing only members of Devine Street Epworth League to become members of the tennis club.

A series of debates was arranged with one of the other Leagues of the town; a social for March 14th, and a lantern lecture entitled "A Trip to the Holy Land" with a lunch when we get back, for March 21. These social and literary evenings are all to be held on some night other than Monday, so as not to interfere with our regular meetings.

Arrangements were partially completed for a "past-members' meeting." A list was made up of all the members who have belonged to the League during the past ten years. Those members who have moved away and who can be located will be written to and requested to send a letter to the present League to be read at a meeting to be held some time in April. At this meeting some of the old members who are now on the honorary members list will conduct the meeting, and every member who formerly attended but has left the League, will be personally asked to be present at the meeting if at present living in town.

A move was made towards forming a "win-one" class, to revive evangelistic work in the League. Three members of the Executive Committee will each give a three-minute talk on the subject next Monday evening, with the aim of enticing the members of the League who are interested in this work. After the three talks, the President will appoint new members to the "win-one" work by taking the "win-one" pledge.

The Missionary Committee were instructed to place a missionary question-box in the League-room. This box will be placed on the wall of the room, so that Leaguers can ask questions on missionary subjects. The box will be opened monthly and the questions answered by the Missionary Committee at the regular missionary meeting.

With regular meetings and an aggressive spirit such as is manifest in these resolutions and plans for increased activity, nothing but a growing measure of success need be expected. We congratulate President G. B. Storey on the prospects ahead of him and his League.

Practical Training

We commend the following letter to all our readers, especially those who are in search of new and attractive methods of work that combine entertainment, profit and permanent benefit. The Citizenship Department of every League might well lay plans to emulate the work of this enterprising Hamilton League.—Ed.:

"The Epworth League of Charlton Avenue Methodist Church held an oratorical contest in collaboration with the Royal Temple system, and it was a huge success that a subsequent elocutionary contest for the League was held later. This was even more successful, a third vice-president does not know what to do to make the literary evening interesting. I would urge upon any who try these contests. The Hamilton Spectator said: 'The contest was an extremely interesting matter made up one of the most interesting and enjoyable affairs held in the city in some time.' The silver certificate presented at the door amounted to nearly four times the expenses. The silver certificate filled with temperance enthusiasm, and the Literary Committee was satisfied. No one can over-estimate the literary advantage from an educational standpoint if a thousand Canadian audiences listened to well-thought-out addresses upon the subject of

temperance given by our own Canadian young men, says the Royal Templar.

The winner receives a beautifully engraved silver medal. All successful ones receive a certificate of honor and their names are placed on the honor roll of Canadian orators. The contest is a mere trifle. Particulars may be had by writing T. J. Shanko, editor Royal Templar, Toronto, Ont. The elocutionary contest is similar to the oratorical contest. Instead of original orations, temperance recitations are given. A medal is also given to the winner.

The winners of silver medals in either contests are eligible to compete for a gold medal, and the winners of gold medals to compete for a diamond medal. The elocutionary contest held by Charlton Avenue Methodist Church Epworth League was also highly successful, and the following from the Hamilton Times, which gave nearly a column to a report of it speaks for itself: 'Six young ladies, all members of the League, comprised the class of contestants. It was deemed remarkable that the Young People's Society of one church could produce both a band of young men for an oratorical contest such as that of about a month ago, and a band of young women for a reciting contest. Hoping that this information may gladden the hearts of some third vice-president who has 'run out' of ideas, I am yours, very truly,

"PERCY E. NORTH,
"Pres. Hamilton District E. L."

Circuit Organization

We have repeatedly recommended that circuits comprising two or more Sunday Schools and Epworth Leagues should form a circuit organization for the furtherance of their work. This means intensive cultivation of the field, and is what is most needed. The larger the convention or rally the more general the subject matter. The greatest good results, not from the great central gatherings representing a wide extent of territory, but from the small local assemblies where matters of immediate practical concern are freely and fully canvassed and a local solution sought. Great conventions frequently spend themselves in oratorical prologues, but such a rally as is described in the following report must be fraught with much practical benefit. The more of such meetings that are held the better.

RAVENNA CIRCUIT RALLY.

A gathering of unique interest was the First Annual Rally of the Ravenna Circuit held in Victoria church on Tuesday, February 28th. This rally was of the form of a convention or institute in which all the papers and addresses were by the local workers of the circuits, with the exception of one outside specialist. There were three sessions. The morning session was devoted to the discussion of church matters generally as "Missionary Work," "Church Entertainments," and "The Church's Losses and Gains."

The afternoon session was the Sunday School Rally, when the Sunday School workers discussed the problem of the special work. "The Teacher between Sundays," "What to do on Review Sunday," "Supplemental Teaching," and "Children as Members of the Church," were some of the subjects discussed. During the afternoon session a "Round Table Conference on Sunday School Work" was conducted by Rev. F. L. Farewell, B.A., when he read of blackboard and leaflet, question and answer, a most inspiring and helpful heart-to-heart conference was held. Teachers told of their difficulties and of their successes, and were mutually greatly heartened and helped. The evening session was

the Epworth League Rally. Addresses on "The 'Missionary Work of the League,'" on "The Young Man and the League," were given by Leaguers of the circuit. Then followed an exceedingly practical and beautifully illustrated address by Mr. Farewell on "The Boy Problem." Throughout the rally the singing was led by a union choir of the circuit. The visiting friends were right royally entertained by the Victoria people. The influence of this great meeting will doubtless be felt throughout the year in church, Sunday School and League work. The people are very grateful to their pastor, Rev. R. S. Fralick, for planning and carrying to so successful an end this rally, which they purpose shall be an annual affair.

A Pastor's Testimony

When in Beausville recently attending the sessions of a Sunday School Institute, the Editor heard many expressions of gratification from various persons regarding the last consecration meeting of the Epworth League. From the pastor, Rev. J. Truax, he has secured some information. The letter says in relation to the first meeting in March:

"On Monday evening last this meeting took place at my house in connection with it may be of interest to other Leaguers, as I suggest a few points. First we had bright, but devotional, singing, followed by prayer, all kneeling, as, by vote, we decided months ago that this was the most fitting attitude. After song and the lesson another prayer period followed, when several engaged most helpfully in sentence prayers. We then, in an original, bright, interrogative manner, had the subject presented so that many informally took part. 'The Value of Your Life and Mine' was discussed by the president, Miss J. Albright, who developed the subject by a most profitable way. It was a very interesting and fitting attitude, so interesting it had become to all.

It was mentioned that we would not respond to our names by the formal 'present,' but give experience or expressive lines. Such a delightful response was realized many members who had not done so before gave short but effective experience that the meeting felt by the large number present cannot be overstated, it was deeply enriching to all. Spirituality, developed by prayer, study and experience, is the soul of the League."

A Pastor's Party

The Mount Royal Juniors discovered the date of their pastor's birthday, some time ago, and through the Birthday Convener, invited him to meet with them the following Wednesday, as they were going to have a party to help him celebrate. Children and mothers filled almost every available seat when the hour for the short programme arrived.

Two interesting items (a song and recitation) were given by the pastor, Mr. Young, and the Birthday Convener and President, and half of the Juniors, presented him with a fountain pen. The Birthday prayer was sung twice, for we too of three years, and afterwards for the pastor, who very carefully dropped in the proper number of pennies.

One of the mothers baked a birthday cake, which was presented by two boys, with instructions to light the candles. When these were extinguished—to the delight of the children, Mr. Young cut the cake and shared it with them. Refreshments were afterwards served by the Juniors.

The Amherst, N.S., Epworth League has added a reading-room and gymnasium to its equipment and is making a strong effort to interest the young men. In such an important centre the League should make provision for everything needed for the culture of the whole man, and Amherst is moving along right lines in its enterprise.

Chatham District

The Secretary reports that on Feb. 29 the Chatham District Executive held another very successful meeting at Wesley Church in Raleigh. Two vice-presidents were not present, but Rev. J. E. Hunter's place was filled by Rev. J. F. Knight. The meeting was similar in character to the one held at Dawn Mills in November, from which such good results ensued. Owing to the rough roads, some Leagues were not represented, but the attendance was fair. A large amount of business was transacted and the public meeting in the church after was fairly well attended. He recommends this place of meeting to all districts because it is productive of practical good. Much credit is given to the energetic District President, Mr. A. E. Hopper, of Dawn Mills, for the success of these meetings. A circular letter embodying the work of this meeting is being sent to all local Leagues.

Brandon and Souris Districts

The Epworth League Convention was held in Victoria Avenue Methodist Church, Brandon, February 20th and 21st, the opening exercises of the afternoon being in charge of the President Mr. C. M. Twiss. The prayer and the offering service were heartily participated in by the delegates. A forceful address on "Christian Stewardship" was given by Rev. T. Ferrier. A helpful discussion followed. A sumptuous evening banquet was provided by the three city Leagues for the delegates, at which Mr. H. C. Morrison welcomed the visitors and Rev. W. S. Reid suitably replied to his kind words.

A short song service preceded the evening session. Rev. R. E. McCullough, Carberry, spoke on "The New Department—Citizenship," explaining the purpose and possible work in connection therewith. Mr. C. E. Walker emphasized the necessity of "Prayer" in his address.

From seven to eight o'clock the following morning a prayer service was led by Mr. Geo. Dennison which was a spiritual uplift to all present.

The regular session opened at nine o'clock and after the presentation of reports Mr. A. B. Knowlton dealt with the subject "The Problem of the Outsider." Work among the Juniors was ably introduced by Mrs. Merner, Douglas, and a profitable discussion followed, led by Miss Goddard, Brandon.

At the opening of the afternoon session an impressive memorial service was held in memory of the late Miss Laird, Secretary of District Leagues. Many spoke of the influence of her life and consecration of service.

A paper on "The League and Missions" was given by Miss R. Lawson, Souris. A discussion followed, led by Rev. J. Scott, Chater. An address on "Literary Work," by Mr. E. R. Howes, Brandon, resulted in a very helpful discussion on this theme led by Mr. S. M. Anglin, after which a Round Table Conference on "Citizenship" was conducted by Rev. D. R. C. H. Oak Lake. At the evening session Mr. W. J. Green, Secretary Y. M. C. A., Brandon, addressed the meeting on "The King's Greatest Business." Rev. W. B. Allison, Minnedosa, also gave a forceful address on "The Churches' Mission in our day."

A resolution recommending the method of titling was unanimously passed. The following officers were elected: Pres., Mr. C. M. Twiss, Brandon; Vice-Presidents—(1) Mr. H. C. Morrison, Brandon; (2) Miss R. Lawson, Souris; (3) Miss R. Rodgers, Brandon; (4) Mr. F. E. Werry, Brandon; (5) Mr. W. Merner, Douglas; Treas., Miss Bate, Souris; Secy., Mr. E. Bridgen, Brandon; Conf. Rep., Rev. H. A. Ireland, Brandon.

Nova Scotia Conference

The Biennial Convention of the Nova Scotia Conference Epworth League was held in Robie Street Church, Halifax, February 16th. Three sessions were held and addresses given by Dr. F. C. Stephenson, Rev. A. C. Farrell, B.A., Rev. H. Wigle and Rev. A. C. Borden. The officers elected for ensuing term were as follows:—President, Rev. H. B. Clarke, Liverpool; Vice-Presidents—(1) Mr. E. P. Webber, Halifax; (2) Miss Ethel Belcher, Halifax; (3) Mrs. J. W. Hobbs, Lockeport; (4) Rev. F. E. Barrett, New Glasgow; (5) Mrs. G. W. Bryant, Gerwick; Secretary, Rev. G. W. P. Glendenning, Halifax; Treasurer, Mr. John E. Hills, Halifax.

The Discipline

The new Discipline, framed in harmony with the legislation of the General Conference of 1910, is meeting with a rapid and extended sale. It is published in three styles of binding—paper, 60 cents; cloth, 75 cents, and leather, \$1.00;

each postpaid. It is indispensable to every Methodist who desires to be intelligently acquainted with the government of the Methodist Church in all its branches and departments of work, and should therefore be found in the great majority of our homes. Order from Dr. Briggs, Wesley Buildings, Toronto, Ont.

The Sault Ste. Marie Summer School will be held at Kensington Point, from July 31st to August 6th. Dr. H. F. Goodfellow, Sault Ste. Marie, Secretary.

The Grenville, Sask., Summer School will be held July 9th to 16th inclusive. Miss Ella Wickland, Mutrie, Sask., Secretary.

*"Pass on the word—be thine the voice of cheer—
Clear let it ring aloft, from slope to slope;
Till all the vales and mountain-tops shall hear
The rallying call—to strive, to help, to hope."*

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Good Rules

Every boy and girl will find helpful the following rules, which have been adopted by the Children's Guild of Court-roy in connection with the London County Council schools:

COURTESY TO YOURSELF.

Be honest, truthful, and pure.
Do not use bad language.
Keep your face and hands clean, and your clothes and boots brushed and neat.
Keep out of bad company.

COURTESY AT HOME.

Help your parents as much as you can. Be kind to your brothers and sisters.
Do not be selfish, but share all your good things.

Do your best to please your parents.

COURTESY AT SCHOOL.

Be respectful to your teachers, and help them as much as you can.
Observe the school rules.
Do not copy.
Do not cut the desks or write in the reading books.

Never let another be punished in mistake for yourself; this is cowardly.

COURTESY AT PLAY.

Do not cheat at games.
Do not bully.
Be pleasant and not quarrelsome.
Do not jeer at or call your school-mates by names which they do not like.

COURTESY IN THE STREET.

Salute your ministers, teachers, and acquaintances when you meet them, who will salute you in return.
Do not push or run against people.
Do not chalk on walls, doors or gates.
Do not annoy shopkeepers by loitering at their shop doors or gates.
Do not throw stones or destroy property.
Do not throw orange peel or make slides on the pavement; this often results in dangerous accidents.
Do not make fun of old or crippled people.
Be particularly courteous to strangers or foreigners.

COURTESY EVERYWHERE.

Remember to say "please" and "thank you."
Always mind your own business.
Before entering a room it is often courteous to knock at the door; do not forget to close it after you.
Always show care, pity, and consideration for animals and birds.
Never be rude to anybody, whether older or younger, richer or poorer than yourself.
Always show attention to older people and strangers, by opening the door for them, bringing the hat, what they require (that, chair, etc.), giving up your seat for them if necessary.
Never interrupt when a person is speaking.
Be tidy. Be punctual.

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