

our undenominational schools, and many good and wise people will object; but no good citizen will object to the training of the people of our coming nation in the practice of the Christian virtues just mentioned.

The principles of the teaching of Jesus, e.g., the supremacy of the value of a human being over everything else ever valued—universal, human blood-kinship, etc.—ought to be exemplified and enforced in the schools of a Christian nation. These should be illustrated in the schoolroom during study hours and in the whole course of preparation for the tests of examinations, as well as upon the playgrounds and in the contests there. In so far as possible the young people should be taught team-play, making this, rather than strenuous competition, the superior feature of the game, though the competition of the games has its educative value for the will. For moral education through team-play, as well as for other educative features, throughout most of rural Canada the co-operative school is a necessity. There is no other fact which our next generation of Canadian citizens need to be taught and to have trained into their character quite so thoroughly as this fact, that all things exist for, and must be valued according to, their usefulness toward building men, and that we are to cease consuming men for the sake of building things. In short, while sacrificial work is still, as a personal virtue, transcendent in its merit, the willingness to sacrifice others for the building of one's fortune, or fame, or social standing, or anything else should stamp one with the seal of utmost public

of human life. To be without the facts is to be ignorant. To know the facts and not understand how to apply them is to be uneducated. To know and to apply them for society is to make one's self a public benefactor. And to fit men and women for this should be the work of the school. To convert the sewage of a city into a very valuable asset may make a chemist wealthy, but the doing of such a work for a city enriches the lands round about, prevents the poisoning of neighboring streams, and allows them to be used as wholesome means of water supply for the city. The whole value of the school is not manifest when facts are disseminated, nor even when they are applied to the affairs or needs of human life; but only when so applied with the widest possible usefulness. Our cities should be planned in such way that they should have no slum. They should be more artistic, and there should be no poor through misfortune, ignorance, or the cruelty of others. But this implies the education and employment of city-planning engineers, changes in methods of taxation, ownership of public utilities; in short, a comprehensive knowledge of many things. This, again, throws us back upon the school. No moral virtue can be made a substitute for knowledge, and the painstaking, patient acquirement of facts is a training to which the school increasingly submits its students. This phase of the work of the school is very fruitful of some of the most valuable characteristics of great citizens.

Third.—The atmosphere of the school should be *joyous*. This feature of the school should be, through its graduates,

for them, and certainly will increase the joy of the worker as well as the value of his work. Such work the school should do increasingly through its regular academic training, as well as and more particularly through vocational training.

Fourth.—There is nothing more needed in our civilization of to-day than a very greatly increased *reverence* for human life, and there is no place where this can be more wholesomely or effectively inculcated than on the playground of the school. Many other invaluable traits of character may be developed there; but this, above all, on a properly supervised playground, may be made to stand out as an essential qualification for play. How many tragedies in life are enacted because some have failed to recognize the value of a human being and the need to others, as well as to themselves, of some happiness. A larger interest in human life's value might provoke many a now unmade inquiry into the causes of wretchedness that, being made, would go far toward making a change of conditions necessary. And the school through its playgrounds, properly supervised, might greatly aid in this good work—the building of the nation.

Toronto Conference

The next Toronto Conference Epworth League Biennial convention will probably be held in Toronto on November 10, 11, 12 next. Such is the intention of the Executive, if all the arrangements can be successfully made. The desire is to make this coming Convention the very best that has ever been held in the history of the Conference—not alone from the standpoint of attendance, but particularly that of power and inspiration for greater Epworth League effort. Every society should decide NOW to send as many delegates to this Convention as possible. Leaguers should plan to spend their holidays at that time, if possible. These dates should prove advantageous to the rural Leaguers. The fall work will be completed, and they will be ready for a holiday in the city. Arrangements will be made whereby delegates can remain in Toronto for a day or so after the closing of the Convention. Several interesting innovations of profit to Epworth League work have already been partially arranged for—so, do not fall to "take in" this Convention, and remember the dates—November 10, 11, 12.

Bellefair Avenue

Bellefair Epworth League, Toronto, held their annual banquet on Monday evening, April 26th last. The banquet was arranged by the losing side of the contest for new members, which contest terminated a week previous. Addresses were made by each of the retiring officers, showing an advance in every way during the past year. Rev. Dr. German, the pastor of the church, conducted the election of officers for the ensuing year. Mr. Norman O. Dynes, who is considered a product of the League and Young Men's Club of that church, was elected President. He is an exceptionally talented and consecrated young man, and his interest in Christian work has been an insatiable one. The Leaguers. The next year will, under his leadership, be one of continued advancement. Mr. H. D. Tresidler, the Conference President, also addressed the meeting, emphasizing the need of thorough consecration to Christ, and stating that the hope of the Church and of Canada for the future was in the Christian character and development of the young people of our Leagues, and of active effort to win others to Christ. The retiring President, Mr. R. Hawkey, was complimented for the splendid work done under his leadership during the past League year.



IN JUNE PASTURES.
Amateur Photograph. Negative by George Waines, Todmorden.

condemnation and contempt. There is perhaps no other institution of the civilized world better calculated to inculcate and effectually establish such principles in the life of the nation than the school, and surely there is no other teaching more needed.

Second.—The atmosphere of the school must be *studious*. How noisy the world is, and what a discordant babel of voices is creating the noise! The school will be a quiet place, presided over by a person of quiet spirit, and who disseminates quietness, gentleness, thoughtfulness. This does not preclude hard work. It fosters hard mental application. Indeed, it is in the quietness usually that great facts are learned, and the development or education engendered through the learning of them takes place. Early in the lives of all who are to live most usefully should the necessity for getting facts fully and clearly in the mind be made plain. But studiousness has more to do with facts than simply to imbibe them. It must discover the application of facts to the conditions and to the needs

passed on into the work of the world. There is no doubt that to-day the spirit of the kindergarten has communicated itself to the junior grades in the public schools. Why should not this be continued among older—and, indeed, among all—students. Let more vocational work be done in the schools. Let the average school period of young people be greatly increased. Let the meaning of the performance of the commonest serviceable work of the world be taught, and the joy of the people, as well as the earning power of many, will be greatly increased. Nobody doubts that the daily routine of work is followed with all too little pleasure. Why should not men and women be given to see how their work is helping, not only to meet the needs of their families, but also the needs of God's entire family; that their work is co-operant with the work of other human workers and, no less, with the work of God himself? Seeing thus the value of one's work will go far toward mitigating other trying condition of the work of many, may even help to call forth remedy