

Change Islands and Herring Neck were visited in turn, and Twillingate circuit also. A Sunday at the latter place gave opportunity for a mass meeting of four schools during the afternoon. The fact that the Methodist population of the place is nearly 2,500, will give an idea of the number present. The obligation of large churches to "feed the lambs" may not in proportion be greater than that resting on smaller churches, but certainly it looks

Sunday services we enjoyed there may have influenced other young men to follow his lead.

Botwood, Lawrencetown, and Grand Falls, visitation completed part of the Sunday School itinerary in the first week of June and we had to hurry home.

Reviewing in thought the value of the Sunday School force as a part of the church, what possibilities it contains as an evangelistic agency, as a missionary and as an educational agency, as an agency for development of Christian life. The Sunday School has been called "Sleeping Giant." Perhaps, as the organization pertains to great avenues of usefulness the term is correct. Over 20,000 young people of the Methodist Church in Newfoundland, allied to a cause great enough to enlist their whole-hearted consecration, would prove to be a power whose strength it would be difficult to estimate. Over 2,000 officers and teachers from the church's point of view are asked to give that army its right momentum. When we see the good done by one consecrated

youth, through right training and leadership; when we know that one Sunday School teacher has influenced many young people to enter into that consecration, some idea of the greatness of the Sunday School as a field of usefulness is borne in upon us.

Missionary Incidents Fresh from China

In a letter written by Dr. O. L. Kilborn, to the Editor on June 19th, from Chengtu, Szechwan, China, our veteran missionary says:

"We are working away here with good results, and with good prospects for the future, notwithstanding the uncertainty of the political situation. It is possible that we may see more stormy times ahead, but the work of the mission will, we believe, go right on, and with the blessing of God many souls will be saved, and many will be added to the Church."

And he also recounts the following two incidents, both of which are of live interest and great significance to all students of the spread of Christian principles throughout China. Read them at your next missionary meeting:—

ANCESTOR WORSHIP, THE REAL RELIGION OF CHINA.

"One of our young preachers in training, named Yang Fu Shewin, heard the other day of the death of his father. He obtained leave of absence from college, and hastened away to his home two and a half days' journey away.

"His father had been a Christian as well as himself. What was his surprise to find incense and candles burning before a bunch of family gods as of old. He took the tablets and promptly burned them. His old idol-worshipping uncles took the young man and beat him as some slight recompense for the insult which he had dared to put upon the family gods. But there was no doubt left in their minds as to the quality of the Christianity which has captured their nephew. The rising Church in this land needs men of courage to face the age-old custom of ancestor-worship."

A WOULD-BE SUICIDE.

"There was a loud rap on by bedroom door before I was fully dressed. It was the gatekeeper. A woman had taken opium, and they wanted the doctor to go quick to save her," was his hurried message. "Tell them to bring her over here into our compound; put her in a chair on the verandah, and I'll attend to her," and he was gone.

But he was back before I was out of the room. She won't come, and they can't make her come; will the doctor go?"

In ten minutes I was in a little low back room of one of the poorest houses on our street. A woman of about 30, with hair dishevelled, was throwing herself about and shouting that she did not want to get better—she wanted to die! It would be better to die than to go on living with *Aw*. A neighbor woman was making ineffectual efforts to quiet her. I quickly mixed a dose of medicine calculated to counteract the effects of the opium; but she declared that she would not take it; she would die first.

Broken crockery on the floor and the general disorder of the room bore evidence to the uncontrolled passion of the would-be suicide. Other neighbors joined in patient pleading that she would take the medicine; but watching her chance she struck the bowl from the hands of the one holding it, and it was broken in many pieces. Instantly her husband struck her several times on the head and on the body, but he was pulled away and pushed out of the room. Another dose of medicine was soon ready, only to be treated like the first, except that the cup was saved this time. It took seven of us, men and women, to hold her, for she was of a muscular build, while a good part of the next dose was poured down in the good old-fashioned way some of us used to take castor oil.

I learned her story; her husband was one of those who came into a sudden fortune when the city was looted on the 8th December last, and he had already lost all of this, and more, in gambling. He earns good wages, but spends the most of it gambling. This morning he was carrying off the last of their bedding to pawn when she interfered, and as has often happened before, was beaten for her pains. By suicide she would have escaped him and his maltreatment, and her ghost would have had his revenge on him after death.

"This afternoon she is quite well once more, and very grateful for what I did for her. Gambling and poverty, wretchedness and suicide! After all, it is only one by one that the people of this or any other country are saved."

The Irishman seldom comes off second best. He certainly did not in the following incident related by an American.

"It happened one day that a street car was overcrowded. An Irishman stood on the rear platform, and, looking in, saw an overcrowded man accompanied by a toy dog, the dog occupying a seat.

"Turning to the conductor, he remarked in very rich brogue: 'Phwat kind of right has that dawg to a man's sate, en Oi hev paid fiv cents on stand?'

"Stepping into the car, the conductor abruptly ressed man accompanied by the dog, and the Irishman took the seat, remarking to the owner: 'That's a foine dawg ye have.' No response.

"He made the second attempt to mollify the ruffled feelings of the dog man by remarking: 'Phwat kind of a brade dawg is that?'

"It's a cross between an Irishman and an ape."

"Oh, is that so?" came the quick rejoinder. "Sure, then, it's related to both av us."—*The Guild*



HARBOR OF ST. JOHN'S, NEWFOUNDLAND.

so. The church that can capture about nine hundred young lives with their unmeasured influence for the Kingdom, will have contributed untold resources to it. What a goal for a church to set before itself! "Unto Him that is able to do exceeding abundantly, etc." It was 11.30 Monday night when the teachers of the circuit permitted the Institute to close. (The last item was a Round-table.)

Moreton's Harbour circuit rejoices in a splendid organized Adult Bible Class, thanks to the pastor's wife. Leadership will do it.

Exploits circuit Sunday School officials are proud of their organization, and, justly, and yet are anxious for every improvement possible. We spent two days on this circuit—enjoyable ones too.

Tilt Cove, Nipper's Harbour, Little Bay Islands, Long Island and Springdale circuits were visited in order named. Like several other circuits it was their first welcome—a hearty one—to a Sunday School Secretary. Their schools under the supervision of faithful pastors and superintendents, were, in many cases doing splendid work. The "Standard of Excellence" may be now the goal of organization. Let us hope that it may not supplant, but assist the spiritual objective. Only such a purpose, dominant in the schools, could have enabled them to send young men into the ministry, and other laymen as workers of the first rank. There is something in the spiritual atmosphere of a Sunday School that tells mightily for the highest results. It is not conditioned on up-to-date organization. It can, and does powerfully work through such. A Sunday School that is truly a school of religious education, and at the same time obsessed with its value as an evangelistic organization, will become, we believe, the most potent agency in the community, town, or city, for the Kingdom of Christ; for where a Sunday School possesses both these characteristics, God's grandest achievements are won; results are perennial and permanent, and the consecration of the young people to His service as the issue, has, in point of importance, no equal.

Pilley's Island circuit Sunday School, also, this year, gave one of its workers to the ministry. How we hoped that the