

"That they may be one in us." To refer this to mere uniformity of opinion or method is to take a very small and inadequate view of the matter. True oneness is in sympathetic communion of purpose and united action toward a common end. Two men who, being of one mind in a great matter, are large enough to differ amicably in non-essentials are more really one than two others who have no minds of their own. The Siamese twins were less congenial than two companions whose bond was not cartilaginous, but sympathetic.—Dods.

## MR. PRESIDENT, REMEMBER

1. That this passage is without parallel. The best aid to its study is a prayerful and repeated perusal of the whole chapter. Be sure to find time for the whole chapter to be read in the meeting. Better read it in concert. Two weeks ahead take every League to carefully study each verse of the portion assigned to the topic.

2. That in reading and studying this topic we stand, in a special sense, on holy ground. None but a converted man can understand this topic, and none but men of deep spirituality should try to handle it.

JUNE 24.—"MISSIONARY MEETING."  
"Union Movements and What Came of Them."

Chapter VI. Text-Book, "The Methodist Church and Missions in Canada and Newfoundland."

## SUGGESTED PROGRAMME.

Subject—"Union Movements and What Came of Them." For books of reference see page 313, Text-Book.

Hymn 27.

Prayer—For the work entrusted to the Methodist Church.

Reading of the Scriptures—Eph. 6, 10-20.

Hymn 33.

Address—"The Condition and Growth of Methodism in Canada 1808-1828." References: Pp. 126-134 Text-Book. History of Canada covering the same period. Text-book Analytical, index pp. 284-286.

Address—"A Sketch of Methodism in Canada from 1828-1847." References: The Text-Book, pp. 135-155. Read Chapter VII. for Rev. E. Ryerson's work. Canadian History of the same period. Text-book Analytical, index of Chapter VI.

Hymn 70.

Ten minutes to be given to listening to additional information regarding the Methodist Church during the periods covered by the addresses. This information will be given voluntarily. From ten to fifteen should speak.

Announcement—The subject for July is Chapter VII., "How Methodism contented for Civil and Religious Liberty."

Doxology.

Benediction.

The subject this month is one of intense interest to every Methodist. The study of the gradual development of the Church from being a part of the Methodist Episcopal Church of the United States to its widespread interests with British Methodism includes a study of the social, political, commercial and religious

life found in Canada during the same period. The suggested programme outlines the history of Methodism. Another interesting programme would be the study of some of the leaders of this period whose names are mentioned in the text-book.

SOME INTERESTING FACTS WHICH MAY BE  
USED IN CONNECTION WITH  
THE PROGRAMME.

The Missionary Society founded 1824.

In 1808 there were two districts, viz., Lower Canada, with three circuits, and Upper Canada, with nine circuits. Also two circuits connected with the New York and New England Conferences.

In 1812, on account of the war, the preachers from the United States were withdrawn. Montreal without a preacher.

First Conference held in Canada in 1817.

The Methodist Church in Canada made independent of the American Bishops 1828.

First Conference of Canadian preachers held at Hallowell 1828.

William Case first General Superintendent.

1828 first steps taken toward union with British Methodism.

1829, the first copy of The Christian



REV. E. RYERSON  
First Editor of The Guardian, 1829.



REV. WILLIAM CASE  
First General Superintendent, 1828.

Guardian printed. The objects for which The Guardian was established were declared to be "defence of Methodist institutions, and character, civil rights, temperance principles, educational progress and missionary operations."

1832, union with British Methodism, the church known as "The Wesleyan Methodist Church in Canada."

Canada began twentieth century with same population as the United States began the nineteenth.

Manitoba first settled in 1811 by 125 Scotch settlers under Lord Selkirk.

First Canadian Bank (Bank of Montreal) started in 1817.

First steam railway built in Canada, 1826.

First steamship to cross the Atlantic was the "Royal William," from Quebec, in 1838.

First canals begun in Canada in 1779, along the St. Lawrence.

First copy of Toronto Daily Globe issued March 5th, 1844.

Kings College (Toronto University) opened in 1843.

# JULY 1.—"HUMILITY, THE FOUNDATION VIRTUE."

Matt. 20, 28-35; 1 Peter 5, 5.  
(CONSECRATION MEETING.)

## DAILY READINGS.

Mon., June 25.—The way to come before God. Micah 6, 6-9.  
Tues., June 26.—The greatness of humility. Matt. 18, 1-6.  
Wed., June 27.—The service and song of the humble. Col. 3, 12-17.  
Thurs., June 28.—David's humility. 2 Sam. 7, 18-29.  
Fri., June 29.—The humility of John the Baptist. John 3, 25-36.  
Sat., June 30.—The peerless example. Phil. 2, 1-13.

St. Augustine was once asked, "What is the first thing in religion?" His reply gives endorsement to our topic as being correctly expressed. He said, "The first thing in religion is humility, and the second thing is humility, and the third thing is humility."

The passage of Scripture under consideration, and the event it narrates, with its fullness of suggestion, force one conclusion upon the mind and heart, however one may seek to evade it because of prejudices or predilections born of his ideas of the heretical and masterful—the fruit of false teaching and "the lust of the flesh, the lust of eyes and the pride of life"—and that the welfare of others, is, in the estimate of Jesus, the foundation virtue; the virtue without which others lose their value. Some one has said, "He who has other graces without humility is like one who carries a box of precious powder without a cover on a windy day."

Perhaps it would be well for us to consider humility, as just suggested, rather as a grace than a virtue. John Wesley, speaking of the first beatitude (Matt. 5, 3), says, "This, 'poverty of spirit,' some have monstrously styled 'the virtue of humility,' thus teaching us to be proud of knowing we deserve damnation!" In so far as humility is essentially moral and spiritual, and the result of the Holy Spirit's operation in the soul it should be regarded as a "grace." How much is left of humility apart from this? What root or foundation has it in the natural man, such as courage has or perseverance?

The fact is, humility as a grace ripens into humility as a virtue when it is made foundational in Christian character. It then becomes an inherent possession and power and capacity for active and passive goodness alike.

Being foundational it does not take its place in the character until the unworthy, the unholy, the unsanctified has been removed, as in the process of building all rubbish is removed from the lot, and the necessary excavations are made and the requisite depth is reached before the foundation is laid; and the higher the building is to go and the greater the weight it is to carry, the deeper the foundation is made to rest, and all the greater is the preceding upheaval and removal of that which is inconsistent with a right foundation.

Being fundamental, humility gives substance and strength to that which stands related to it, e.g., temperance, faith, courage, kindness. Like Ambergis to perfume. Ambergis is that curious, absolutely odorless substance found floating when a whale has been killed. "It gives a body and a fragrance to a hundred essences." "It heightens the odor of scent." And so it is with humility. Faith is grander. Love is sweeter. Courage is stronger and more sublime. Hope