

Sunday School Work.

THE Sunday School is impressing on youthful minds the possibilities of the future. It surely lives in its purpose if it does not send out into life's battle, soldiers with a purpose and an aim. Why are there so many graduates of the Sunday School who fail to measure up to high standards of manhood and womanhood? Many reasons might be given—but one seems to us, a leading one. We teach, but we do not make the application till it touches the life. Knowledge is given, but that is not power unless the knowledge is crystallized into character—and then it becomes a power.

How to Make Character and Power.—

When first the temperance folk began their work, they aimed at reform. The trophy was a reformed drunkard. Now we seek to prevent the drunkard-making. "A little child shall lead them" is our motto. We believe that the sovereign remedy for the drink evil is God's own truth. Side-by-side with the teaching of the public school, "Thus saith science," we would put "Thus saith the Lord." The leadership of the Lord of Hosts is the only power that will keep us permanently interested in any reform. Through the Sunday School we can reach the large majority of the girls and boys of our fair land, and we should early enlist them in the King's temperance army.

The Pledge—A Purpose.—Why sign a total abstinence pledge? asks a doubter. Because it is the outward and visible sign of an inward and spiritual grace of resolve, and without the latter especially, one is more than likely to fail. It is for our own safety and highest interests. The nature of alcohol is such that to tamper with it is dangerous. Its cumulative power is that of a subtle poison that develops an appetite for itself and grows by what it feeds upon. Then alcohol does not take only the weak ones—it is no respecter of persons, and oftentimes the brainiest and brawniest of humanity are its victims. Surely for our own well-being we ought to purpose in our hearts like David of old, that we will not be defiled.

For Others.—If safety were assured us in the use of the wine cup, what about our brother? Are we not our brother's keeper? Paul's law of love, of living

for our weak brother ought to stimulate us to self-denial. And it does in so many lives. Pass the message through the Sunday Schools so that all may live the spirit of true brotherhood.—The Liberator.

Methodist Magazine and Review for August.

Special prominence is given in this number to Paris and its memories. A handsomely illustrated article describes the manifold beauties of the gay capital. Pastor Felix records the tragic history of Chenier, the French poet of the Revolution, and Eugene Lyle recites the extraordinary story of the Humbert Swindle. "Amid Corean Hills" is a graphic illustrated sketch of a little-known land. "The Discoverer of the Great West," and "The Underground Railway," by the Editor, and "Canada's Destiny," emphasize the interests of our own country. Other articles of interest are: "A Study of Swinburne from his Shorter Poems," and "Chinese Hatred of Foreigners." Short sketches are given of the Rev. Mark Guy Pearse and the Hon. Clifford Sifton. Our serial story, and the poems on "London River" and "The Little White Beggars" make up good summer reading.

Toronto: William Briggs. Montreal:
C. W. Coates. Halifax: S. F. Huestis.
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Physical Exercises

For the beginners should be very simple in character. Let all rise together, turn to the right and then to the left, once or oftener, and then again be seated.

Have all rise and then ask the children, "What may work for God?" Our hands (stretch out), our feet (put one foot forward), our heads (bow heads), our eyes (point to eyes), our ears (point), and our lips (point).

Bible exercise: Every child to hold the Bible and hand it to the next child, all standing. Hand from left to right; have each child turn gracefully to the left to receive the Bible, then to the right to hand it to the next child.

These exercises will be helpful also in primary classes.